you transcend both of you arrive at the Absolute.

_Disciple_: So they are aspects of the Absolute.

_Sri Aurobindo_: Yes, but it does not mean that they are less true or that Absolute excludes them. These preferences are mental. It is when you throw aside reason that you arrive at the Absolute.

_Disciple_: There is a verse in the Upanishad for knowledge by identity — leaving aside the mind. “One must become one with that like an arrow piercing the mark.”

_Sri Aurobindo_: That won’t fit in exactly, because knowledge by identity is much more than that. Generally they mean by “knowledge by identity” the knowledge of self; while that is one part of the knowledge by identity.

_Disciple_: In Raja yoga, they speak of direct knowledge by Sanyama. I do not know if they mean by Sanyama concentration of consciousness on the object. That is by putting the pressure of consciousness on the thing to be known. It need not necessarily require concentrating on it when the true consciousness is there and it comes in contact with the object; it knows it directly.

_Disciple_: Raja Yoga speaks of Siddhis also e.g. control over matter or knowledge of Suryaloka and Chandra-loka, conquest of death etc.

_Sri Aurobindo_: Knowledge of Suryaloka and Chandraloka one may have, but conquest of death is another matter. The Raja Yoga does not acquire Siddhis by wanting them; they speak of Siddhis coming to them. And it is true for those who enter a certain state of consciousness.
Disciple: The Upanishad speaks of the Yogi's conquering diseases and death.

30th December 1939

Disciple: The Hindu Mahasabha this year has got a large number of delegates from the two provinces with Muslim majority.

Sri Aurobindo: The two provinces with a Muslim majority?

Disciple: Do you think that the Hindu Mahasabha if it is organised would weaken the Congress?

Sri Aurobindo: The Congress may allow the Mahasabha to settle the question with the Muslims by organising the Hindus instead of nationalist Hindus quarreling among themselves. If the Congress can do something effective then it would be all right.

Disciple: There are some people who object to "Vande Mataram" as a national song. And some Congress men support the removal of some parts of the song.

Sri Aurobindo: In that case the Hindus should give up their culture.

Disciple: The argument is that the song speaks of Hindu gods, like Durga and that is offensive to the Muslims.

Sri Aurobindo: But it is not a religious song. It is a national song and the Durga spoken of is India as the Mother. Why should not the Muslims accept it? It is an image used in poetry. In the Indian conception of nationality the Hindu view would naturally be there. If it cannot find a place there the Hindus may as well be asked to give up their culture. The Hindus don't object to "Allah–ho–Akbar"
Disciple: If they call India "Allah-ho-Akbar" then Hindus would not object to it.

Sri Aurobindo: It is not in the Hindu nature to object to such things. Why should not the Hindu worship his God? Otherwise, the Hindus must either accept Mohammedanism or the European culture or become atheists.

Disciple: And why should not the Muslims accept some Hindu ideas, if for nothing else then for coming to a settlement?

Disciple: The Congress says the question cannot be solved so long as the third party is there.

Sri Aurobindo: I told C. R. Das (in 1923) that this Hindu-Muslim question must be solved before the Britishers go, otherwise there was a danger of civil war. He also agreed and wanted to solve it.

Disciple: The Congress thinks if the Britishers go, the Muslims may be forced to come to a settlement.

Sri Aurobindo: The Congress says: whatever agreements we come to must be accepted by the Britishers.

Disciple: If the parties come together the Viceroy cannot oppose it.

Sri Aurobindo: Of course not. He would say: come to a settlement and we will accept it. It is only two ways of looking at the same things. But it is better to have a settlement before, because afterwards any third party might take advantage and come in. It is no use having again somebody else to dominate India.

Disciple: Any neighbouring countries can come and even distant countries like Japan cannot be ruled out; even Russia. But how is this problem to be solved?
Sri Aurobindo: The best solution would be if Congress got the majority of the nationalist Muslims on their side, and then take the Sindh Premier who wants to be with them. Thus they can retain Sindh for the Congress—and then in the Punjab they could come to some understanding with Sikandar Hayat Khan. If they had not driven out Khalikuzaman in U. P. there would have been no Muslim League in the U. P. If the Congress had joined hands with the Krishak Party in Bengal then the Congress would not be so badly off.

Instead of doing what was necessary the Congress is trying to flirt with Jinnah and Jinnah simply thinks that he has to obstinately stick to his terms to get them. The more they try the more Jinnah becomes intransigent.

Disciple: There was an idea that the Congress should have mass contact with the Muslims and it is unfortunate that the Congress did not take it up.

Jinnah is appealing to the Hindu Minorities to join him. So why should not the Congress ask Muslims to be with it? If the Congress does not do anything then I think the Hindus Mahasabha will do some good after all. Don’t you think so?

Sri Aurobindo: That is not the best thing. But if the Hindus organised themselves then it would make some rational Muslims think again and it would give men like Sir Akbar, who want to come to a compromise, a chance to intervene.

Disciple: The Khilafat agitation was a great mistake; it only added to the fanaticism of the Muslims without giving them patriotism or nationalism.
4th January 1940

Disciple: I had a talk again with G about Rigveda and on the Aryan–Dravidian question. He gave me one or two arguments to support his contention. According to him the fact of different children in the same family having different colours is a positive argument that race of the parents is a mixed one. Secondly, in the Rigveda itself there is mention of darkskinned people and "Anasa."

I said "Anasa" figures only in one Rik out of more than ten thousand Riks and it may not mean "nose-less" or "flat-nosed."

Sri Aurobindo: "Anasa" is not flat-nosed, it means nose-less.

Disciple: I consulted the Rigveda and found that it refers only to the Dasyus and not to non-Aryans.

Sri Aurobindo: The Orientalists also wanted to prove the
existence of Linga worship in the Rigveda by citing a Rik in which the word "Shishnadvah" occurs.

Disciple: K. M. Munshi in tracing the origin of Bhakti long ago wrote that devotion is nothing else but sublimation of the sex-impulse, and he tried to trace the origin in the Rigveda. I contradicted his view even then and showed that "Shishna-deva" only means sensualists.

Sri Aurobindo: Quite so. And what have they to say about the Dravidian tribe in Baluchistan? Is it black and flat-nosed? How on earth do they find out these things from the Rigveda—nomadic existence, gambling, and crossings of the rivers, which to me is mystical. I also find that the fight between Tritsu and Sudansah in the eighth Mandala is not merely a battle, it is something symbolic.

Disciple: That is one of their strongest points in the Indologist armoury. If one can get the clue to the symbol of the ten Kings that would be the end of their theory.

Disciple: Did you hear J's interpretation of your poem Trance? He says that the "star" in the poem stands for the individual, and the "moon" in the poem is the Universal.

Sri Aurobindo: If it is there I am not aware of it. His interpretation is not very much unlike that of a Western scholar; he seems to read his own mind into the text but that is not poetry—it is metaphysics. I have explained the terms myself: "star" is the star of creation, and "moon" is the sudden upheaval of the inner life, and "ocean—self" is true—being. There is no philosophy in it.
5th January 1940

Disciple: I am trying to get intuition but I fail.

Sri Aurobindo: Perhaps you were disappointed with Brinjal so it is not coming.

Disciple: But N. began to have guidance as soon as he started his Yoga. He has a mind which seems to be opened to the intuitive faculty.

Disciple: Guidance in what way?

Disciple: Guidance when ever he is in difficulty.

Sri Aurobindo: A man of successful action gets a sort of insight which is half-intuition; while a man of intellect is generally handicapped and thinks of various possibilities saying: this will happen, that will happen.

Disciple: Has a man of successful action no intellect?

Sri Aurobindo: He has but for action he feels what will happen and seizes upon it. He acts upon the suggestion and in most cases it turns out to be right. Not that he does not go wrong at all. The nature of his mind is such that he is open to this intuitive faculty of action. The English people are so successful because they have a knack of getting vital intuition which leads to success. Even if they commit mistakes and jumble things together, in the end their intuition comes to their help and pulls them out of the difficulty. The French on the other hand are more logical. They think and reason.

Disciple: The English are thinking of Finland more actively because they are afraid of German-Russian naval combination in the Baltic.

Sri Aurobindo: But how are they going to help? They
require ammunition and military equipment for themselves. I don’t know how they have enough to spare.
Referring to N.

Are you trying to get intuition in the medical faculty? Instead of limiting to one special field of activity why not try in a general way?

Disciple: In what way?

Sri Aurobindo: For everything. For example, what X. is going to do next or if you are a reader of novel you try to get what will follow. Of course, it is for an expert novel reader to say that. After all, many people get intuition without knowing it.

8th January 1940

Disciple: Have you read C. V. Raman’s address at the Science Congress?

Sri Aurobindo: Yes, I have.

Disciple: It seems they have discovered two new elements.

Sri Aurobindo: Not discovered, but created by changing the position of the particles in the atom. What are they going to do with them?

Disciple: The cost of producing them will be prohibitive. Though the method of breaking up by Cyclostron is cheap. Raman has supported Einstein’s theory about unity of matter and energy.

Sri Aurobindo: Has anybody doubted it?

Disciple: No.

Sri Aurobindo: But what is energy?
Disciple: Modern scientists have stopped asking that question. They only concern themselves with the 'how' and not the 'why' or the 'what'. But their own discoveries will make the question more pointed.

Sri Aurobindo: Quite so. Because the question is why a different combination of atomic particles should make a different element.

Disciple: Once energy was said to be tubes of force and there was theory of vortices in vogue.

Sri Aurobindo: That means force in movement. You know energy when it is in activity and then the question arises what is force?

Disciple: They don't answer this question.

Sri Aurobindo: Unless you accept a Being behind who applies the force and also becomes matter there is no other explanation. When they are given this reply they say it is all nonsense. They explain it by saying it is nature. They don't know what is nature. It is merely giving a name. Nature stands for a magic formula, a Maya and they explain everything by that formula.

Disciple: The scientists swore by the rigorous law of causation but now they find it difficult to apply it in their investigations.

Sri Aurobindo: What is causation? It only means that certain conditions follow certain other conditions.

Disciple: How can the presence of somebody behind force be proved?

Sri Aurobindo: There is no other explanation. I have said that in the Life Divine.
**Disciple**: He didn't say about somebody but a Being.

**Sri Aurobindo**: I have said in the Life Divine that you cannot explain the appearance of consciousness out of Matter unless you accept a Being behind. The Being may be either Unmanifest and involved in Matter or it may be Manifest.

**Disciple**: It is the Brahman playing on Brahman or with it.

**Sri Aurobindo**: They will accept the Brahman playing within the Brahman.

**Disciple**: They want to catch Brahman with their scientific instruments.

**Another Disciple**: They have despaired so even that! They have come to the materialistic conception of the Universe. They speak of tensorial law.

10th January 1940

**Disciple**: In a publication of the Gita Press the writer is trying to prove the efficacy of repeating Divine name and of the Kirtan. He cites Tulsidas in support of his contention.

**Sri Aurobindo**: If it was so easy it would have been delightful.

**Disciple**: There is a story of Ajamil in the Puranas to support the efficacy of repeating the Name.

**Sri Aurobindo**: The value of Name and Kirtan depends upon awakening of the Psychic Being and its influence over other parts of nature.

**Disciple**: Has mechanical repetition no effect?
Sri Aurobindo: If it touches the psychic being it has.

Disciple: In the Kirtan people easily go into ecstatic state or Bhavasamathi.

Sri Aurobindo: Very often it ends in awakening the vital instead of the psychic being.

Disciple: 'X' is now retired. Do you think now he is doing your Yoga?

Sri Aurobindo: He has his own way of doing the yoga and the seclusion, I believe, is temporary.

Disciple: They cite your own example in favour of retirement.

Sri Aurobindo: It is wrong to say that I do not accept life because I do not actively participate in it. It is true I am not for acceptance of life as it is. I accept life, i.e. nature, for transformation.

Disciple: Some of our disciples are not taking part in ordinary life but can we say that they are retired? Or can we say that they are not doing your yoga?

Disciple: X. here likes ordering people about, he seems full of anger, egoism, etc.

Sri Aurobindo: That changes last because the outer being is the last to change; it does not mean that there has been no progress within.

Disciple: In Raman Maharshi's Ashram one feels at once the peace.

Sri Aurobindo: Is there nobody in the Ashram here who feels quiet and peaceful?

Disciple: In the world also you find people who are not
jealous and are peaceful. The difficulty is how to find them without attaining inner perfection oneself.

*Sri Aurobindo*: X felt peace and immediately went in for the yoga. It is nothing compared to what is yet to be done. In many people I see the light which I don't see in worldly people.

"New Statesman" condemns Huxley's book 'After many summer' as a witty parody thrown into philosophy.

*Sri Aurobindo*: Then it is no worse than Anthony West. He does not seem to admit wit even. They say Forster is also philosophical.

*Disciple*: They do not seem to like intellectual novels like those of Tagore.

*Sri Aurobindo*: If not intellectual, will they write stupid novels?

*Disciple*: Tagore in his novels analyses various psychological movements which common people can't understand. Sharatchandra can be said to be a non-intellectual writer.

*Disciple*: Yes, except in his 'Sheshér Prashna'.

*Disciple*: So far as I have read he does not seem to be very intellectual.

*Sri Aurobindo*: He is not much of a thinker.

*Disciple*: He has in some of his writings pleaded the cause of Western civilisation or culture by taking the opposite line of arguments, but to me they have seemed always to be weak. For example, his heroine does not find anything grand in the conception behind the Taj Mahal.

*Sri Aurobindo*: What is there European about it? The one thing they like is the Taj.
Disciple: I don't mean the architectural beauty, but he ridicules the ideal of immortal love.

Sri Aurobindo: From that point of view Europeans like the idea of immortal love. In fact love has a great place in their life.

Disciple: Love in the sense of emotion directed to one person alone and continuing even if the person is dead: Sharat's heroines cannot bear this. He seems to advocate re-marriage or no marriage as far as I understand.

Sri Aurobindo: Why is it European? In Europe no one advocates such an ideal except a few intellectuals. If you want to abolish the institution of marriage they will raise a hue and cry.
23rd February 1940

*Disciple*: The world is Swayambhu—self-existent—according to Jainism. God can't have created world because he lacks motive.

*Sri Aurobindo*: Do you create because you are unhappy? Nirod writes poetry because he is miserable?

*Disciple*: No, to get more joy.

*Sri Aurobindo*: He is then full of joy and wants more.

*Disciple*: If God has not created the world, you can't get his help in liberation.

*Disciple*: In Jainism each one gets liberation by his own effort. Even Tirthankars don't help.

*Sri Aurobindo*: Of what use are they?

*Disciple*: He is like an example. It is Shasan Devatas who are worshippers of Tirthankars that help.
Sri Aurobindo: Then you can worship the Devas. If Devas worship Tirthankars they should not help either because their ideal is the attainment of Tirthankars. Why should they help? It is also contradiction of the law of Karma. If Karma brings its own reward inevitably then help of God is unnecessary. If God helps and intervenes effectively and changes the result of action, then the law of Karma is not true.

Disciple: Jainism believes in Purushartha.

Sri Aurobindo: If you believe in Purushartha you can’t expect Grace of God. How can you pray to help you?

Disciple: I believe in Grace but in Jainism they don’t.

Disciple: Then why do you do this?

Disciple: For myself I believe. They believe each one is alone and they say: “I have come alone and will go alone.” This feeling will give Vairagya.

Sri Aurobindo: If he is alone, how does the Tirthankars and Acharyas, so many, infinite number of, Siddhas crowded in Siddhasila come in? Like all religions it is fantastically illogical. Buddha also said the same thing, but the religion says: “Buddham Saranam Gachchhhami.” So also in Jainism.

Disciple: In Jainism self-mortification persists In Buddhism there is not. Buddha gave it up after a trial. Buddha and Mahavir were contemporaries but they don’t seems to have met. Mahavir was born in Vaisali.


Disciple: In Jainism each soul is bound by ignorance and there are three ties of that ignorance and three ways of liberation. This has been symbolised in the Swastika.
Sri Aurobindo: That is why Hitler took Swastika from there. (laughter).

Disciple: Because he wants to dominate over all the world.

Disciple: Jainism believes in multiplicity of Purushas and inse Prakriti.

Disciple: It is like the Sankhya system.

Sri Aurobindo: They took it from Sankhya. Their whole standard is on the Sankhya. (Disciple M.) was repeating Navakar like Gayatri.

Disciple: It sounds like Pali.

Disciple: Yes; it is written in Magadhi. It is in the Prakrit language.

Sri Aurobindo: What kind of Prakrit? There are many Prakrits.

Disciple: The language that was current in Behar.

Disciple: Mahavir was a Behari.

Date not available but sometime February.

Disciple: Bijoy Goswami passed the last years of his life in Puri and he came to the conclusion that so long as poverty was there in India spiritual and religious teaching had no chance. One of his disciples writes in the last issue of the ‘Kalyan’ that in his last years he believed in Dana Yagna—charity. So much so that he ran into big debts and when his health was failing the disciple had to arrange for the money to pay up the loan, because Bijoy Goswami said that he could not leave Puri before paying the debt and he asked his disciples not to be calculating and practical but do the work, as a Divine work, without thinking of to-morrow.
Sri Aurobindo: It is one thing not to think of tomorrow and quite another to try to remove poverty by feeding the poor. People don’t understand that philanthropy cannot remove poverty, it can at the most relieve it. If you want to remedy poverty you must find the causes of poverty and remove them. And it is not a correct idea that when people have plenty they will think of God, since the greater number of spiritual people have been those who have renounced everything and lived on very little. As soon as people have money they forget those who have no money.

Disciple: His idea was that people cannot believe that God is all-merciful, kind and loving, unless at least their physical needs are satisfied.

Sr. Aurobindo: If the idea is that God is all compassionate and must look after everybody’s food and cloth then of course his principle would be true.

Disciple: At last all his disciples had to collect large sums far away in Bengal and send him the money to pay the debts, but he never reached Calcutta. I believe he died in Puri.

Disciple: But I heard that he was poisoned by some jealous Sadhus; he made Sthambhan-control-on poison for some time, but ultimately he could not prevail.
Disciple: Does this article show any change in Barin's attitude?

Sri Aurobindo: It depends. He says what is uppermost in his mind, and what suits him at the moment, according to his moods. But it may be a change in his attitude, but difficult to say if there is any progress. The change may be due to his having failed in every thing after going from here and the Ashram growing out since. That may have impressed him. It may be due to mental causes also.

Disciple: He admits that he had fallen from the path and his attitude towards Mother.

Disciple: Somebody said that he used to speak highly of the Mother.

Disciple: No, he was critical.

Sri Aurobindo: Yes. He says things according to his own mood and what suits him. He wrote one book on Mother and
asked Andrews for introduction. Andrews refused saying: "I know the Mother". About the Ashram Moore also refused to believe his criticisms.

Disciple: Mother says this is "a year of silence and expectation." For this what is to be done?

Sri Aurobindo: Year of silence means "observe silence and be expectant."

Disciple: He wants to know whether the literary work he is doing by the approval of the Mother is not going to interrupt the silence especially if he goes in for controversy.

Sri Aurobindo: I suppose one can do the work in silence. But he should not engage in controversy. He has too combative a mind. If he goes in for controversy naturally silence will be interrupted.

Disciple: If he does this sort of work and somebody contradicts, naturally he will have to re-contradict.

Sri Aurobindo: Why? Many people criticise me. I don't answer. It is not necessary that he should answer.

Disciple: N and I decided not to convert any other people about Vedic interpretation but to go on repeating over and over again our own point;

Sri Aurobindo: That is Hitler's method.

Disciple: That is why nobody contradicts N.

Sri Aurobindo: Yes. When people find that the opponent does not answer they lose all interest.

Disciple: He says it is true he has lost touch with the reality of the external world. Now if he reads Manchester Guardian and New Stateman will it disturb his silence?
Disciple: Does this article show any change in Barin's attitude?

Sri Aurobindo: It depends. He says what is uppermost in his mind, and what suits him at the moment, according to his moods. But it may be a change in his attitude, but difficult to say if there is any progress. The change may be due to his having failed in every thing after going from here and the Ashram growing out since. That may have impressed him. It may be due to mental causes also.

Disciple: He admits that he had fallen from the path and his attitude towards Mother.

Disciple: Somebody said that he used to speak highly of the Mother.

Disciple: No, he was critical.

Sri Aurobindo: Yes. He says things according to his own mood and what suits him. He wrote one book on Mother and
asked Andrews for introduction. Andrews refused saying: "I know the Mother". About the Ashram Moore also refused to believe his criticisms.

_Disciple_: Mother says this is "a year of silence and expectation." For this what is to be done?

_Sri Aurobindo_: Year of silence means "observe silence and be expectant."

_Disciple_: He wants to know whether the literary work he is doing by the approval of the _Mother_ is not going to interrupt the silence especially if he goes in for controversy.

_Sri Aurobindo_: I suppose one can do the work in silence. But he should not engage in controversy. He has too combative a mind. If he goes in for controversy naturally silence will be interrupted.

_Disciple_: If he does this sort of work and somebody contradicts, naturally he will have to re-contradict.

_Sri Aurobindo_: Why? Many people criticise me. I don’t answer. It is not necessary that he should answer.

_Disciple_: N and I decided not to convert any other people about Vedic interpretation but to go on repeating over and over again our own point:

_Sri Aurobindo_: That is Hitler's method.

_Disciple_: That is why nobody contradicts N.

_Sri Aurobindo_: Yes. When people find that the opponent does not answer they lose all interest.

_Disciple_: He says it is true he has lost touch with the reality of the external world. Now if he reads Manchester Guardian and New Stateman will it disturb his silence?
Sri Aurobindo: It depends on his mind. If he can read all these things in order to know what is going on, it is alright, but he should not run away with any idea or programme. He was asked not to read papers because his mind was slave to politics and attracted by the ideas. The fundamental peace and silence is all right, but he should bring the attitude of the Purusha in his reading also.

Disciple: I did not know at all that he has also such difficulties!

Sri Aurobindo: You thought he has reached Supreme Siddhi!

Disciple: Not so much, but a Cosmic Consciousness.

Sri Aurobindo: All-India consciousness. You can tell him that he must not attack or contradict people. When he reads anything he must not allow his mind to run away with any ideas, but take up the attitude of the witness and see from where these things come. And if he does not allow the mind to identify with any of them he will know the right source of action and knowledge. You were talking of Cosmic Consciousness. All these ideas are there in the general Prana and have equal validity from the point of Cosmic Consciousness. They may be as much true as his own i.e. when Basanta Chatterji contradicts him there is some truth in what he says. He has to see what distortion the mind has brought in democracy—personal ambitions—boycott—S—he has lost his head—like Europe—part of universal movement.

Disciple: D Also used to have many brilliant ideas e.g. common kitchen, cleaning, Baroda city.

Sri Aurobindo: Ideas are always brilliant. Co-operation is always possible, because each finds his self-interest in the interest of others.
**Disciple** : A—was he a political leader?

**Sri Aurobindo** : He was just beginning his career. That sort of leadership is nothing. If you have the gift of the gab and power of ideas and putting form into them, you can always succeed. All politics is a show. In British Parliament it is the Civil service who are behind, and whose names are never known, that really do the work. The Ministers are only their mouthpieces except a man like Churchill and Hore-Belisha who can do something.

*Mother's* brother, for instance, he organised the Congo land in Africa, but the Minister got all the credit for it. He was one of the great colonial administrators and even when he was officer in Equatorial Africa, sometimes Governor or Governor General, the whole job was done by him. He hardly had a bed and used to lie in easy chair. Now he is nearly seventy but, as soon as the war was declared he went to the Office and asked for his work and now he is working eighteen hours a day.

A is living in his mind. No "isms" or mental programme will do, if you want to base things on the Spirit. They are all out of count. It is the repetition of the old mental way. Are the villagers going to understand my philosophy? If he goes to work, he will find himself out of touch with realities and will have the same fall as B. B went out to revolutionise the world.

**Disciple** : And he ended by revolutionising himself.

**Disciple** : These things can be only done by Government. It is better to get the Government.

**Disciple** : Yes, but both constructive work and this kind of political work can go together as Gandhi is doing.

**Sri Aurobindo** : With very little success.

A is talking of common kitchen! Why not have everything common?
25th April 1940

R was talking to C in the train that his difficulty was about accepting *Mother*, because he said they used to meditate together and therefore he found it difficult to accept her.

**Disciple** : Nobody ever meditated with the *Mother* before the Ashram came into existence in 1926.

**Sri Aurobindo** : Yes, even then in the beginning there were very few people.

**Disciple** : *Mother* used to meditate with *Sri Aurobindo* only.

**Sri Aurobindo** : Yes, but that was individual. She was coming to me and her position was special even from the very beginning. There was no comparison between others and *Mother*. There were people in the Ashram who thought that *Mother* had done no Sadhana before she came to India.
20th May 1940

Disciple: Why Hitler says that he wants to finish this campaign before August 15th*?

Sri Aurobindo: That's a clear indication, if an indication was necessary, that he is the enemy of our work.

Disciple: Is it that he fears that descent might take place on August 15th which might make his work more difficult?

Sri Aurobindo: This force does not believe in Divine descent, but it is a sort of challenge that, "I will finish my first decisive victory before August 15th". That shows the nature of the conflict.

Disciple: It does not seem to be only one being. It seems to be a camp.

Sri Aurobindo: Yes. But this is the leading (spirit). That

* August 15th happens to be the birthday of Sri Aurobindo
being has often come here to see what was being done. Did you read Richard's book "The Lord of the Nations"?

Disciple: No. I read only "To the nation".

Sri Aurobindo: The book was never published, but he wrote it at a time when he was in communication with that being.

Disciple: Most of these people do not believe in any religion. They want to give up and suppress Christianity.

Sri Aurobindo: That is what I meant when I said these people have guarded the Barbarian in them. What they have got is scientific knowledge, mechanical skill, but other cultural activities that used to be there, are all suppressed, and Hitler suppresses them where ever he goes. He has suppressed them in Poland, in Czechoslovakia.

Disciple: Man is only used by these people as a part of machinery and organisation.

Sri Aurobindo: Exactly so.

Disciple: And he is talking of reviving worship of the old Norse Gods.

Sri Aurobindo: Yes, they are crude conceptions of the primitive instinct of mankind. Even though Odin is considered a God of knowledge it is more or less primary instincts that are symbolised.

Disciple: Do these beings know the existence of the Divine and deny it? or are they ignorant about it?

Sri Aurobindo: It depends on the nature of the being. They know the existence of Gods for instance, but they do not consider them higher than themselves.
Disciple: Yes, and they do not merely ignore the Gods but claim to evolve world-order of their own.

Sri Aurobindo: When these beings act by themselves no human power can stand against them. It is alright so long as there is a question of influencing men, that is to say the Divine influence as well as Asuric working. But when it is a question of incarnation, as in the case of Hitler, then it is a different matter.

Disciple: That makes the conflict between the Gods and the Asuras represented in the Puranas very realistic even for our times. Because generally the Gods used to get beaten by Asuras and run for protection either to Mahakali or to Rudra or to Vishnu.

Sri Aurobindo: It is the intervention of the Divine that can become effective, and in this German and Stalin affair it is the question of the descent of the whole vital world on this earth. That is what has puzzled most people, specially those intellectual people who were thinking in terms of idealism. They never expected such thing and now when it has come they don't understand how it has come and what is to be done; they are all puzzled.

22nd May 1940

Disciple: If the Asuric forces incarnated in Hitler and others in Germany, is there no one on this side of allies who incarnate Divine force?

Sri Aurobindo: No. Unfortunately there is none. They are all ordinary man; there is no one who can receive the Force. Perhaps Marshal Petain may be able to receive but he is too old I think.

Disciple: Can Wegan receive?
Sri Aurobindo: I don’t know him; in such times if you have men who do not confirm to the science or the rules it is an advantage. We require men with ideas and daring. Hore Belisha would have been a very good choice on English side. If they had put Lord Halifax for India it would have been easy to arrive at an understanding with the Congress. Mother also does not find anybody who can receive.

Disciple: Jean Herbert when he was here was very hopeful that there will be no war. The queer thing was that he believed that the dictators will get whatever they ask for, only if they ask strongly enough.

Sri Aurobindo: They could get France also if they ask strongly? Nivedita a French lady, was telling this time, those French people who have gone to the war are those who have no enthusiasm for idealism. They all seem to have gone to fight with defeatist mentality. That way it is difficult to succeed against Germany.

Disciple: Referred to Sir Arthur Henderson’s book “Failure of my Mission in Germany”?

Sri Aurobindo: I have seen a review of it in the New Statesman.

Disciple: Jwalanti was telling that in that book Sir Arthur Henderson speaks of Hitler as a man who works under possession.

Sri Aurobindo: Does he say that?

Disciple: He also described the condition of a young man who is her friend’s son and who is in diplomatic service when he returned from Berlin. She said that his people could not recognise him when he came. He said that while in Germany he felt as if he was put inside a metallic bomb and every minute somebody was pumping more air into it so that he could not breathe properly.
Sri Aurobindo: The whole general atmosphere in Germany seems to be dominated by these forces. Young men actually taught to become devils. In Poland when the Poles complained to German General about cruelty by the soldiers the General said: Don't complain. This is nothing. Wait, let the Nazis come and you will know what cruelty is.

23rd May 1940

National Socialism was introduced today in England.

Sri Aurobindo: It was a great revolutionary step, but for the war it could never have passed. Because all along the English history has been the struggle for individual liberty. And this is a negation of all that. I believe, it must be due to the pressure of the labour members.

Disciple: It must be also to prevent war profiteering.

Sri Aurobindo: Yes, I think so.

The question of taking Narwic arose and it was reported that it took up position without loss of a single soldier.

Sri Aurobindo: It must be very Ahimsak fight where both sides take up position without shedding drop of blood.

There was an explanation about Gandhi's Ahimsa.

Disciple: Gandhi's idea of Ahimsa is that he should get killed.

Disciple: Yes, he has an almost passion for being killed.
15 June 1940.

In one sense one can say, history is repeating itself because Greco-Roman culture was destroyed by German Nordic hordes and to-day it is again the Germans who are trying to destroy the centre of European culture. The Asura working behind Hitler has been giving him very correct and remarkably accurate guidance. He knows what is possible. That is why Hitler has never been listening to reason. He only waits for the voice. Till now it has guided him correctly. One mistake, it seems, it has made is to think that when he attacked Poland he thought that England will not go to war. Otherwise he has direct guidance which Nepolean did not get.

The question was put to Sri Aurobindo whether the Asuras can have the power of vision.

Sri Aurobindo: Yes, they have. Vision is not only on the spiritual level. It can be on the vital and on the subtle physical level, and can be very accurate.
The question was whether the Asura can see his own end.

*Sri Aurobindo*: No.

*Disciple*: It is like the astrologers who can't predict their own end.

*Sri Aurobindo*: No, they can predict accurately. There are instances in which exact hour and minute has been predicted. Instance on the point is of the Charles of Burgundy who was taken prisoner by Louis XI. He had made arrangements with his guards that if he said "be in peace or pass in peace" then he should not be killed but if he did not give any such sign the astrologer who visited the jail where Charles was prisoner should be killed. Then, he asked the astrologer the time of his death. He said he could not give the exact date but it was 24 hours before the death of Louis XI. Louis took great care to see that he was saved, and years afterwards it came out that actually Louis died 24 hours after his death. This happening Scott has described in his novel.

*Disciple*: Hardhan says that the French will ultimately triumph.

*Sri Aurobindo*: It is not unlikely.

About the surrender of Paris, *Sri Aurobindo* said: How can they allow Germans to enter Paris without fighting? If the old civilisation is to be destroyed, it is better that it is destroyed heroically.

*Disciple*: Advaitanand met some sadhak at Tiruvenamallai who was arguing with him that knowledge need not be accompanied by power.

*Sri Aurobindo*: Yes, it is true. It depends on whether you lean on the side of witness Purusha or power or both. If
a man realises the Sad aspect, the Pure Being, he may have no power. Because Pure Being does not act. On the contrary, there may be those who may know many things but have no power to act. Generally even in the mind you see that a man may have much knowledge but he may be very weak. Even in the case of those who realise the power aspect the power may not be always used.

17th and 18th June 1940.

It was asked if Sri Aurobindo knows all the possibilities connected with the war.

_Sri Aurobindo:_ Yes, they are known as possibilities. We do not accept anything as absolutely certain.

On the 17th (curiously enough Richard Paul's birth day) Petain proposed an armistice and all thought that France was lost.

_Sri Aurobindo:_ All these heroes of the last war-how could they propose a truce? How can they expect anything honourable from Hitler? It would be an end of France. They have become decadent.

Disciple gave the instance of the Munich crisis.

_Sri Aurobindo:_ France was condemned then, when she did not stand by her treaty.

Disciple gave the instance of French coins and _Mother_ said: what coins are these? They are the coins of a ruined country.

_Disciple:_ I quite understand how it must be impossible for France to continue the war. They began without enthusiasm for the war, but even afterwards Government servants
are seen actually wishing for such a peace! There is a soldier in the hospital who even says "what is the use of fighting ? for whom ?"

-Sri Aurobindo : That is the decadant mind, when men think more of their safety and comfortable living and want to live in peace at any price.

-Disciple : Is it not the action of the law of Karma that is upon these nations ?

-Sri Aurobindo : Yes, it is their Karma. But if they can go through the suffering and pay the price they can wipe off their Karma.

(Sri Aurobindo was even for the defence of Paris. He did not like that it should have been undefended. When a culture is going down, let it go down a little heroically.)

But if they give up the struggle it means they are gone.

-Disciple : Will the English continue after the French have given up ?

-Sri Aurobindo : I think they will. Atleast they are not known to give up so easily in the past, unless they have changed considerably (as the French).

In the light of this, one admires the resistance of Poland and Finland. Inspite of very bad leadership and ill-equipment they fought bravely to the end and did not ask for terms;

I don't think that they are lost. On the 18th morning Churchill's proposal was out for an "Anglo-French Union."

There was panic last evening—Everybody thought France had given up. In fact due to variety of causes the
French soldiers are not fighting. They think in terms of communism and capitalism etc.

*Sri Aurobindo* : They will have chance for nothing under Hitler.

There are only two chances: either if Hitler dies soon, then the work may be undone or if the people last out.

*Sri Aurobindo* liked Churchill’s proposal and said: English people do not like an idea for the sake of the idea. But they have a feeling for what is possible, what is necessary. They have a great flexibility in politics and they have shown it by declaring in England State-socialism (He said, in between, once that the British Labour Party had secured rights for the workers, but has not been strong in pressing the claim of India upon the present cabinet). and this Anglo-French Union is another move.

*Disciple* : The prospect of a joint English and French Parliament is very humourous.

*Sri Aurobindo* : Yes, the French members will be fighting among themselves and the English will be shaking their heads and saying “most unparliamentary”.

*Disciple* : Can the French yet resist? And if the French give up can the English re

*Sri Aurobindo* : Why not? That is why we Indians cannot win. Once we are defeated, we always think that if you are defeated you have to give up. It is not like that. The greatness lies in not giving up the struggle and refusing to accept the defeat as final. You can defeat me any number of times but I am not going to give up. The British have stood out alone against victorious powers in the past.

If the French decided to resist, they have the Navy
and Air-force intact and their colonial army and colonies. From there they can resist till they win.

The Belgian and Holland Governments have not given up, why should the French? And even if the Anglo-French Union does not become permanent they can have a very powerful federation with Hollaund, Belgium, Norway, Poland, Czecoslovakia and they can request India to join it voluntarily as an equal partner. That would obviate the conservative fear about making a sweeping change in India. They have always a fear that it is against tradition, too much out of her way.

No nation can be great on the principle of maintaining their existence, unless it stands for some great cause or idealism or something great. (In this case, it is the imponderable that is more important than the ponderable).

16th June 1940

When P referred to Churchill’s speech yesterday explaining that the French really lost the battle in Flanders, where they lost 25 divisions and said that it comes to about at the most 3 lakhs, Sri Aurobindo said that French divisions are smaller of about 15 or 18 thousands each. So P wondered what happened to other 17 lakhs.

Sri Aurobindo: That is what I don’t understand how they complain of want of men. Chamberlain and Daladier both seem to be the same. I do not know whether it is stupidity or treachery.

Somebody raised a question of complaint that British were not sending sufficient men.

Sri Aurobindo: You must remember that Britain is not a country with conscription. They have not got a big
standing army. It takes time to prepare and equip men, and yet they sent 4 lakhs with the best equipment they could have which was not small force for England, and they were obliged to retreat and take back $3\frac{1}{2}$ lakhs.

Disciple: It seemed that after the fall of Paris Britishers have sent 4 lakhs of men.

Sri Aurobindo: No, there seems to be some confusion. They could not have sent so many because before the Renau cabinet resigned Churchil said that he had sent 3 divisions already and would be sending in all one lakh by the end of June. But as usual these over sensitive French military men in their over-suspiciousness did not believe in Churchill’s words.

P referred to composition of the new cabinet as out and out rightists cabinet.

Sri Aurobindo: It does not even represent the whole of France.

Disciple: The retreat has become a rout.

Sri Aurobindo: Because the army has no organisation left and because the morale was broken first by the fall of Paris and secondly by the peace talks. Everybody thinks, “What is the use of dying to-day if to-morrow they are going to conclude peace.” There is no heart in the fighting.

Disciple: At that rate they will find after some time, they can’t oppose Hitler.

Sri Aurobindo: It is as Mother says that Hitler does not want to give his terms before he destroys the French army. It seems the same condition that was in time of Napoleon III when France lost the war. It is due to party quarrels and jealousies. Politicians trying to meddle in the
government instead of doing their own work. Their dissatisfaction with England is quite meaningless because Churchill clearly said that it would take some months to make the loss of materials in the Flanders. It is no use putting an ill-equipped army against Germans.

Gamalin was a fraud and Weigand has not proved exceptional. If some military genius had arisen he could have saved the situation. It seems that Hitler is going to ask for those colonies from France that are near British possession. In that case he may ask for Pondicherry.

**Disciple** : Does he know anything about Pondicherry?

**Sri Aurobindo** : O yes, they know everything. Children are taught most wonderful details about the cities and even villages in England and France. They have got a school where they train future Governors of England. So far as organisation is concerned there are only two people who cannot be surpassed: The Germans and the Japanese. In the last war they found maps in Germany of English villages in which the position of trees and houses were also indicated.

\[ \times \quad \times \quad \times \]

There was a reference to Hiranya-garbha which I took to him. He had explained two days back that "Hiranya-garbha has nothing to do with Supermind", besides "Hiranya-garbha is a being while Supermind is not a being."

**Disciple** : It is a plane of being or a plane of consciousness. A world of its own.

**Sri Aurobindo** : Exactly so. Hiranya-garbha refers to the universal subjective, while the "Virat" is universal objective. In the Rigveda there in only one reference to "Hiranya-garbha" (10 Mandal 121 when I read the hymn to him.)
Sri Aurobindo: Here Hiranya-garbha is a God. It is as the creator.

I said there is a Hymn in R. V. II. 12 which is also similar in wording and conception but which refers to Indra.

Sri Aurobindo: Yes, there are several hymns in which the various Gods like Agni, Indra, etc. are spoken of as creators. But it is not the same thing as what I call the "Supermind as a creator". The word in the old philosophy which can convey the idea of the Supermind as a creator is "Pragna"—the Knower. He creates from himself, but Pragna is spoken of as superconscient because it is above the ordinary mental consciousness and ordinarily one enters it in Samadhi, unless one does like us to bring it down into the ordinary consciousness. Supermind also is superconscient but that is because it has not yet been attained. I remember in jail, Hiranya-garbha being equivalent to Taijas, while Pragna is prior to that; we used to call one fellow who had a strong imagination, "Hiranya garbha," that is to say, the man of strong dream.

Then I showed him the two references S. V. III. 2 in which Hiranya-garbha is derived from Rudra and S. V. II. 4 in which "Kopila" is said to be Hiranya-garbha—both of these Sri Aurobindo said were not clear in their meaning of Hiranya-garbha and they were quite different in their sense from Rigveda.

22nd June, 1940.

About the report of military correspondent that the French thought in terms of French fortress and positional war. They did not believe the importance of tanks and aeroplanes even though they knew that the tanks decided their victory last time.
Sri Aurobindo: And Gamlin had to go because he was so much accustomed to the idea of fortress that he did not know what to do when the Germans came in through Flanders. Gamlin and Daladier both are so evidently weak that one is surprised how they were regarded as strong men. Government after Government in France was appointing Daladier as Foreign Minister, while he did nothing in fact for preparing for war and so also Chamberlain. You have only to look at their photographs at Munich conference where you can see fierce cunning and crafty Hitler while Daladier appears like one who can be broken in no time, while Chamberlain looks like a cunning fool who thinks he was getting his point, while really he was not.

There was a Nazi incident in Uruguay.

Disciple: Will that be an excuse for America to join the war?

Sri Aurobindo: If it is true that Germans have given a threat and if Uruguay Government shoots some of the Nazis and Germans declares war on Uruguay then Munroe Doctrine will come in full force. But I don't suppose it will go to that extent.

About armistic discussion between French and Germany Sri Aurobindo said if they ask for capitulation of navy and air force then it will be very hard for England. The English have their air-force but do they have sufficient tanks? A big invasion of England seems unlikely and if the English can last till the end of the year then Germany may be defeated.

Russia is very foolish in putting its pressure on Turkey to keep out of war. There is bound to be a clash between Russia and Germany about the Balkans and at that time if the English are defeated there will be no chance of blockade.
23rd June. 1940

On hearing about the terms of French armistic
which included putting all the French resources at the
disposal of Hitler Sri Aurobindo said, it is an “act of
basest treachery”. When he heard about the Rumanian
Government becoming Nazi he said “the whole world seems
to have been taken by a wave of selfishness, cowardice
and treachery.”

25th June 1940

Disciple: We say: everything that happens, happens according to
the Divine Will i.e. nothing happens without it. So the defeat
of France happened according to the Divine Will i.e.
according to Sri Aurobindo’s will!

Sri Aurobindo: ‘Everything’ does not mean every individual
act or event; You can say Sri Aurobindo’s will on another
level of consciousness willed it. For instance, you can’t
say that I willed to break my leg!!

People think of God as a kind of super-dictator. The-
Divine Will lays down general lines— but in actual play
(Lila) it consents to limitations that are self-imposed. It
has also to pay the price in the play of forces. Otherwise
you can argue that Rama ‘willed that Sita may
be taken away by Ravana! Christ knew that
he had to be crucified for the work and yet something
in him wished it may be otherwise.

So, it is not all my “will”; it is the Karma of France
and England also that is working.

I am almost getting sympathy and admiration for the-
British which I never had before. They are standing up
alone against Hitler’s power without allies—just as they
did in Napoleon’s time.
Disciple: You wrote in a letter to Dilip that your will never fails.

Sri Aurobindo: No, I did not say that. What I said was that I have not seen my will fail (so far as the major events of world were concerned) in major events until now.

Disciple: What events?

Sri Aurobindo: For instance, Ireland’s freedom. I wanted Alsace Lorraine to go to France. They were not fulfilled at the time when I willed—many have been fulfilled when I no longer wanted them. For instance, I wanted to break the British Empire. Now Hitler wants to do it. But I don’t want it, as it would mean the triumph of Hitler. Wherever he has gone, he has destroyed the higher values of life.

If I want that British must not be destroyed it is not because I like the British Empire, but I see that it would push back the work tremendously. It is not mental utility but there are other utilities also.

Disciple: Does not the Divine Will foresee?

Sri Aurobindo: The Divine Will foresees everything, lays down lines of development and allows the play of forces to work out and in that play of forces it consents to certain things. It does not will for each individual fact.

It may include also running away like Krishna who fled from Kala Yavana.

Disciple: Is the Divine limited?

Sri Aurobindo: Every one who descends for a spiritual purpose, will have to be limited: of course, such a limitation will be self-imposed. That is to say, he will consent to the rules of the play of forces.
Disciple: Now Hitler is giving bread to German workers.

Sri Aurobindo: Yes, he says the German workers are without food and he is going to feed them. It is the Asura spreading his influence like that. He promises that he will bring peace and world-order etc.

The new order would be that the British should declare dominion status and pass some parts to Germany.

When Sri Aurobindo was told about the efficacy of air-raid shelter supplied by Anderson in England and after knowing how it worked Sri Aurobindo said, now the greatest preoccupation of human mind seems to be to find out means of destroying each other and of escaping destruction. Man is said to be a rational animal but there is very little reason in these activities. It is of same kind as ingenuity of the animal. What man is doing now is only extention of animal ingenuity. Formerly he used to destroy with swords and spears and other instruments.

Disciple: They could not do it so well as now, and you can imagine they are spending lakhs of rupees for one machine or one bomb.

Disciple referred to R. Gregg’s article in the ‘Harijan’ in which he strongly advocates the adoption of khadi in Wardha scheme by European nations.

Sri Aurobindo: But they were destroying each other when they were using Charakha in the past?

Disciple: Perhaps not on such a large scale.

Sri Aurobindo: There are cases of the whole population of the city killed by their primitive method.
Disciple: Instance of Bagdad where Changiskhan put up a tower made of one lakh of human skulls.

27th June, 1940.

27th Chapter of "Life Divine". The publishers in consultation with the professor of English changed "founded in" into "founded on". Sri Aurobindo said when I told him about the change, "I have already used that in the previous paragraph and they have suggested "on" and I have not accepted the suggestion. I have used there "in" purposely. These people think that they know English better than I do. They are habituated to use current phrases and words in their usual sense but they do not know that a good writer does not always use current phrases and words in their usual meaning.

Disciple: But they do it after consulting a Professor.

Sri Aurobindo: Yes, but the Professor is an Indian. He is not an Englishman. It is these people who have learnt the language that want to use current phrases. As Richard Stephenson said, "English language is like a woman who loves you for taking liberty with her." Once Sir D.—V. sent me one of his books and on every page. I found 40 such worn out expressions, what they call cliche and all the Indians are praising the English. Perhaps an Englishman would have said, "What a horrible style!"
21st July 1940

There was a reference to C. R's article about the necessity of force for maintaining a state.

Disciple: Blunchli in his book called "The State" puts it down as a fundamental principle. Every state is founded on force and President Wilson in his book also maintains, a little apologetically, that all human states are founded on force.

Sri Aurobindo: Of course, so long as man is not too much cowed down or has not evolved beyond his present condition and is too high to use force, force will be indispensable.

Disciple: In the Supramental creation will there be any force?

Sri Aurobindo: No. Because there you are supposed to go beyond the human conditions. But for ordinary human...
purpose the state is bound to employ force. Only there are two types of institutions, one which employs force pure and simple and another which is based on agreement and force is employed to maintain the agreement. That is the difference between democracy and dictatorship. The weakness of the democracy is that its rule is based on majority and so there will always be a minority that is not satisfied with the conditional things. And if the minority loses the hope of becoming majority it might resort to force.
AUGUST 1940

3rd August 1940

There was a letter from K: P. to Dilip in which he expressed his opinions and ideas about the present war. His points were:

1. The war is already fought and decided on the inner planes.

2. Mankind is responsible for rise of the Asuric forces.

3. Each must fight the lower forces and side with the Divine in himself. After reading the letter *Sri Aurobindo* said: It is quite alright that the struggle between the forces is worked out on other planes before it is projected here.

*Disciple*: He means like the Gita where Sri Krishna says that Kauravas were already killed.

*Disciple*: So the result is already decided.
Sri Aurobindo: I would not admit as he seems to admit that everything was fixed. Of course, the issue has been decided by the Divine vision and there can be no change in that. But nobody knows that decision of the Divine. And when there is a struggle between the forces it is always possible to change the balance of forces. True, things are decided above and happen in the physical afterwards, but not exactly in the same way. There can be a variation. Of course, there can be no variation in what is decided by the Supreme Vision.

In a way, it is quite true that we mankind have made the world what it is.

Disciple: K. P. seems to say that Hitler is a result of tendencies which men have been harbouring in themselves. He forgets that the being behind him may also be responsible for spreading of the influence.

Disciple: K. P. feels that England will not be defeated in this war because he says they have some purpose to fulfil in the world. So long as they do that they will not be defeated.

Sri Aurobindo: That is true, though certain forces have been working for the destruction of the British Empire. I myself once worked for it but it is quite possible to change that action because if the same result can be achieved in a different manner then the destruction of the British Empire is not necessary. I myself would not have minded any result to the British Empire, if its destruction did not mean victory for Hitler. But that changes the whole aspect.

Disciple: Is this not all due to the necessity of a new world order?

Sri Aurobindo: Yes, evidently. Question is what is going to be the world-order and how is it to be brought about?
Sri Aurobindo then spoke of the psychic attitude to be adopted by every one. That is useful for attaining much higher spiritual result. There have always been a small number of people who have embodied that change. But I do not know how that can change the whole world conditions. Or perhaps by psychic he means mental and vital changes. Even that I don’t know how they can come about if Hitler wins. For the present, everybody seems to be taking refuge in cowardice and trying to save his own skin and if the change desired is to come after Hitler wins then perhaps it would be after great suffering and through reactions on the part of men to that oppression, or even it may not come at all, or come after the Pralaya, whereas by changing the balance of forces the British Empire can be saved, and if it can win then the new order might take place more quietly and also the mental and vital changes necessary will take place without much disturbance and so much destruction.

Disciple: Do you mean that the Supreme Vision’s decision can be different from the decision of the subtle worlds?

Sri Aurobindo: Not necessarily, but between the vision of the Supreme and its realisation here, there are many possible variations. In fact, if you speak of “destiny” then you must know that there are different layers of destiny. There is, for instance what the astrologers call the destiny in the physical. There can also be destiny in the vital. By bringing vital force into play the destiny in the physical can be changed. So also by bringing mental forces into play—though it is more difficult—what seems to be the vital destiny can be changed. That is why astrologers hardly prove themselves right because they look at the physical whereas there can be a variation in the play of forces of the mental, vital and physical planes. On these a certain play of forces may show as if the destiny was in favour of one or the other group of forces. And this balance can be changed.
Disciple: But if the Supreme vision is there then the new order is bound to come. Is it not?

Disciple: But at present before the Supreme has a chance there are many others who are ready with their own ideas of the new order.

Sri Aurobindo: Yes, everybody seems to be busy with his own world-order and nobody knows about the decision of the Supreme.

Disciple: But how can you say nobody knows? You said that Supramental descent is bound to come.

Sri Aurobindo: Yes, but we have not yet become Supramental. I know it will come, but I have not fixed the date for it. It may be to-morrow. I don't know!

Disciple: It seems that Mother said to some one that the Light will descend when there will be all darkness around and no possibility in sight for man.

Sri Aurobindo: That was not her own words. She was only repeating an ancient prophesy.

Disciple: I suppose world is sufficiently dark even now, for it is only England that is standing in the way of Hitler's triumph.

Sri Aurobindo: Did you not see the Mother's prayer for this year? It is quite clear; at any rate, those who received it in France perhaps know now what it meant.

18th August 1940

There was a talk about the music of Bhismadeva. N started the topic by stating that Tagore long ago started a campaign against classical music saying that it was
dead. The reason he gave was that classical music was only a performance of mere technic and cleverness; there was no soul in it. Tagore therefore started emphasising the importance of words and their meaning in music. He almost said that words were preferable to notes. Even Dilip strongly supported this argument of Tagore in his articles.

_Sri Aurobindo_: If it was only the exercise and exhibition of technique and mere skill on the part of the classical musician, then there was no real music in it.

_Disciple_: For musical appreciation the sound value, the rytham, harmony etc. are quite enough. There is no need of words or meaning for the appreciation of music.

_Sri Aurobindo_: Like all other arts the music has its own medium—it is sound—it stands by itself. If it depended on words or on poetry then it would be poetical music but not pure music.

_Disciple_: The classical musicians were only performing the gymnastics of sound and Tagore said that there was need of fine and beautiful words for music.

_Sri Aurobindo_: Yes, but if it is gymnastics of sound it is not music. Music then would be only a commentary on words!

_Disciple_: They say that the remedy for reviving music to give value to word and meaning.

_Sri Aurobindo_: The conditions are such because classical music has degenerated but it does not mean that it should not be revived; and the remedy is not to give value to words or poetry, but to restore the soul of music. If words are indispensable to the appreciation of music then how can an Englishman hear Italian music and appreciate it?—because he does not understand a word of music.
Disciple: Tagore is very particular about the tune of his own songs and nobody is allowed to make any change in the notation of his song. That is why Dilip does not sing his song.

Sri Aurobindo: I believe Tagore is not much of a musician, is he?

Disciple: By no means, because he happens to be a great man in other things and has a big name therefore nobody opposes his claims in fields where he does not know anything.

Sri Aurobindo: It is more or less like his pointings.

Disciple: Not so bad nor so extravagant perhaps.

Disciple: Dilip also thinks that beautiful words are necessary for music.

Sri Aurobindo: That is because he is more of a singer than a musician. Singing is an art by itself.

Disciple: Appreciation of pure music requires also training.

Disciple: Everybody cannot appreciate or form a critical judgment about music. There has to be training and also aesthetic faculty. One can see in Bhishmadaive and Biren that they have not merely technical perfection and rhythm but also they enter into the spirit of music. And there one can see that it is the notes—the musical value of notes—that create the atmosphere specially in the case of Biren who merely by playing on string instrument succeeds in creating a fine atmosphere.

Sri Aurobindo: If words were indispensable to music then most of the European and the best of it which is without words would not be called music at all. In pure music words are absolutely not necessary. If you can't have
EVENING TALKS

pure music without word then one can also say that one cannot paint a subject which is not literary.

Disciple: Bethovian's symphonies are only musical notations and played with the violin and piano. One of the reasons why North Indians fail, or find it difficult, to appreciate South Indian Music is because they are prevented by words; also perhaps because South Indian Music is more intellectual. When you hear B's singing you see that he is conscious of the notes only, and the musical value of them—he is not conscious of the words and their meaning. And whatever he wants to express in his music either an emotion or a state of consciousness he does it through notes and not through words. His very gestures show that he is working with notes.

Sri Aurobindo: It is fortunate that modern European music has not suffered the same fate as modernist painting and poetry; the moderns have not been able to spoil the European music. It is difficult to have cubism in music.

Disciple: It is difficult to throw about cubes of sound because they are sure to hurt the ear.

Disciple: Some people say that Dilip's music is more spiritual while that of BH and other musicians is not spiritual.

Disciple: That is because Dilip is singing religious songs and Bhajans.

Disciple: Can pure music be spiritual?

Sri Aurobindo: Of course.

Disciple: What I have found in Dilip's music is that the atmosphere he creates is not due to his music but to something else, perhaps to his personality or the being that is in him. I have also seen that if one goes to his music
with the idea of expecting sound values and rhythms he is likely to be disappointed.

Disciple: So far as the spiritual atmosphere is concerned he does not require a great musician to produce it. A spiritual person singing a very ordinary song can create a spiritual atmosphere.

Sri Aurobindo: That is true. Similar is the case with a poem which may be common-place but a clever elocutionist can make much out of it.

That is why I do not grant the contention of the modernist poet who says that in order to appreciate his rhythm you must hear the poem recited by him. A clever elocutionist can produce a rhythm where there is none in the original.

Disciple: Some people say that they like Dilip’s poetry when he recites it but they cannot appreciate it when they read it themselves. It is also difficult to appreciate his poetry unless one knows the rhythms and new turns which he has introduced, because his rhythms are quite different from those of Tagore.

Sri Aurobindo: What I have found in Dilip’s poetry is that it is mental poetry connected with Bengali poetry of pre-Tagorian era. Perhaps it is due to his father’s influence which was also intellectual. What I mean to say is that Tagore introduced a new element of feeling and imagination in Bengali poetry; as he is a genius his poetry is beautiful but much of what is written under Tagore’s influence is wishy-washy stuff, that is to say, it is poetry without any backbone. There is no sound experience behind it. Even in Tagore you find that his idea is diffused into seventy or eighty lines yet it does not come out clearly, though the idea is there. In pre-Tagorian poetry they had clear intellectual ideas to express and they expressed them poetically. Dilip’s poetry has two things: the subject and
the treatment. Generally the subject is an idea which he develops, an intellectual thing which he expresses in poetic form; and his technique is a departure both from Tagore and the old tradition.

*Disciple*: In his novel-writing also it is found that Shorot Chatterji was far superior to Tagore as a story writer.

*Disciple*: But he criticised Dilip's story on the ground that there was very little action in his story. In fact he said that story must have a story, not mere discussions. But in Tagore's own story there is very little action. They are also what are called the intellectual novels.

*Sri Aurobindo*: Yes, I found in Dilip's story, when I turned over the pages, that somebody or other was talking on every page.

*Disciple*: Or sometimes there are long letters in the novel and interminable replies.

*Sri Aurobindo*: Yes, all sort of things that are not native to the purpose of the novel are being put into it by the moderns. So, instead of writing a pamphlet they write a novel, instead of delivering a sermon they write a story, even they write a story for journalistic purpose. It is like Bernard Shaw writing his dramas, All his characters are meant only to represent different sides of questions which he takes up in his drama.
15th September 1940

_Disciple_ : Has the individual no reality except as a puppet?

_Sri Aurobindo_ : That is Shanker's stand.

_Disciple_ : Another question is "If the Divine is already there and does everything then why yoga? Because Sri Krishna says to Arjuna in the Gita that you have only to become Nimitta—instrument So the Christian's criticism is that the Individual is meaningless—without any justification or fulfilment. Gita is preaching pure mechanism or unconsciousness.

_Sri Aurobindo_ : But Gita does not say that you are "compelled" to become the Nimitta. It says "Bhava"—"become!" but it does not say that you have no existence except as Nimitta.

Even if Arjuna does not become the Nimitta Sri Krishna says that he will do it in his own way.
Even when you find that the Divine has decreed the result, it is the result that is decreed but *not the Nimitta*, that is, anything else could have been the Nimitta.

The Individual – Universal, the Transcendental are the One in different positions. “I am the Lord in each” says the Gita.

**Disciple**: If Divine does everything then we have to conclude that ignorance is unreal.

**Sri Aurobindo**: Ignorance is not unreal; it is real, that is to say, there is a Truth that corresponds to it.

**Disciple**: The aim of spiritual Sadhana is freedom from ego, from bondage of ego. What is to be done after that?

**Sri Aurobindo**: It is the first indispensable step. But there are many possibilities after that freedom. For example:

1. He may remain confined to his own nature or to the apparent ego in nature – though free.

2. or, he may open equally to Cosmic forces and act as Bala, Jada, Pishacha or Unmatta.*

3. or, he may be one with the Divine and act and would be free not to act. In case he acts, he is the individual centre of the Cosmic for Divine action. He is one with the Divine yet remains a different self – yet free. Cosmic forces would be available to him for Divine action.

* Infant-like, inert-like, devil-like, or eccentric-like.
28th November 1940

Letters from Kabul and from Ella Maillard; change in attitude to Gabriel; effective representation of Ella.

Gandhi's will - or political will was read (brought by Abhaya Deva) distributed to Gandhi Seva Sangh - spoken orally and taken down; after hearing the whole letter Sri Aurobindo said:

Something in him takes delight in suffering for its own sake. Even the prospect of suffering seems to please him though he puts in a lot of ethics with his justification, the fact is that something in him enjoys suffering.

2. Secondly, if he knows that to the British Government 50 Gandhis would not matter - what does he propose then to achieve politically by his fast? He even knows that the British people are not even going to consider the possibility of Ahimsa!
It is Christian idea that has taken hold of him. Besides he seems to think that after him his theory and creed of non-violence would continue. I don’t think so. A few people would be there but anything like a wide scale influence like that of his personality does not seem possible.

I don’t object to the world-order but I object to Hitler’s world order. “Psychology” would remain unpublished so long as the war lasts because I must know whether Hitler goes up or goes down.

All European publications have been stopped on account of the war.

My contribution to the war fund was not my taking part in politics. It was in view of much wider issues which I have spoken of in my letter, – the issues of human culture and individual and national liberty; and as the English are the only race that stand up for it, I support them.

“Justice” – Englishmen won’t be acting according to justice, why should they? Which nation acts on the principles of justice? Why should we expect them to fulfil a standard which we ourselves can’t satisfy?

Indian problem has been very badly bungled by Jinna, and Congress and Mahasabha. They have not been able to play their cards well. That is why they are losing the game.

What is justice after all? To the Socialist denial of all property, liquidation of capitalism is justice. To the capitalist something else is justice.

Congress is asking for freedom of expression but it does not give its own members freedom to express their ideas, if they are against their official policy.
Two ways of securing freedom: by force, by revolution—That cannot succeed so long as we have Jinnahs etc. The only other course is compromise. There you have to give and take,—know your opponent. Generally, the English do not want to go to the extreme or to be continuously repressing. After a time they like to come to a compromise. Generally they arrange the bargain in such a way that they gain in the compromise. They want to be respected. They don’t like to be called bad.

Fast and Satyagraha changing the heart of the opponent is absurd. What it can do is to exert pressure and secure some concession.

But it can’t succeed if it challenges the very existence of the other force. For instance, Gandhi succeeded in settling the labour question because the capitalists did not want to earn public obloquy. So they gave concession to his demands. But suppose instead of some demands of amelioration he had asked them to hand over the mills to the workers then he would not have succeeded.

All the talk of change of heart is absurd. If it changes anything, it may change only the mind—not the heart. The man may not like to face the consequences and so would give in without changing the heart.

The English have also some constitutional mind. So once they give, they don’t go back upon their word. They don’t want anyone else to walk into India when they walk out of it. They are afraid of that happening if they leave India now. It would certainly mean civil war and any other power can walk into India. They have proclaimed that they would grant Dominion Status which amounts to Independence except one or two matters like defence and foreign affairs.
They don’t care for world opinion or India because the opinion they consider important is American opinion. But as all are afraid of Hitler they won’t at present speak against England for her Indian Policy. And also they are not quite wrong when they say that the Indians must settle their own differences. The Lucknow pact has become a great political blunder. The Mahomedans—they want to rule India.

If Gandhi undertakes his fast for self purification or for spiritual end it is something, but how can he gain political power by that?

It is British Government that gives way to such pressure. Against Germany, Japan, Russia or even France—that has no chance.

Virawala a match for Gandhi. Vallabhbhai’s life attempted after Amreli and Rajkot.

Jail going is useful because it can help a nation solidifying itself and in organising itself. But if the programme is carried out ultimately, the ruling power, if it is oppressive, can be thrown out by the organisation etc.

29th November 1940

Kasturbhai’s Arvind Mills of Ahmedabad was using Sri Aurobindo’s picture on their products, without any permission and without paying any consideration. One of the picture was shown to Sri Aurobindo and it was represented to him that legal action could be taken against the Mills. On seeing the picture Shri Aurobindo said:
“The other one made me look like a criminal. This one makes me look like an imbecile – not only the eyes but the mouth; – can one do these things?”

_Sri Aurobindo_ did not wish to press the legal aspect of the matter.
31st December 1940.

**Disciple**: On what does receptivity depend?

**Sri Aurobindo**: On quietude, openness and wideness. One can’t receive, if one is disturbed and also what he receives can’t be effective without quietude. Quietude is of the Mind, the Vital and the Physical. The most difficult is of the Inconscient. One can develop openness by Will and instil quietude also by throwing away all disturbance by aspiration, will, effort, etc.
4th January 1941

Inconscient, what is the inconscient? There is nothing below the Inconscient. It is from the Inconscient that Matter takes form. Everything has its basis in the Inconscient. As the work is going on in the Inconscient the difficulties from there arise,—various diseases, etc.

It is the stuff of all material world. Inconscient has its own power. It has concrete thoughts and ideas of its ignorance and in order to combat them, one has to bring down concrete higher Force.

**Disciple**: What about “In tune with the Infinite” in which he says: “I am infinite power. It is pouring and pouring in me.

**Sri Auroindo**: What about it? You tried?

**Disciple**: Yes, I am as I was.
Sri Aurobindo: It looks very much like Coué's method.

Disciple: Can it work?

Sri Aurobindo: It's one way of opening the consciousness to the Force. I don't know if it can be successful all throughout.

Disciple: You said to D that his keeping the attitude that "I am the child of the Mother and Sri Aurobindo—nothing can oppose me" was quite proper.

Sri Aurobindo: That is the central faith which one is required to have in this Yoga. If one can make that faith living in all parts of the being then it would be quite alright. But the body says, 'I have pain—I am suffering.' It has that power of Ignorant idea from the Inconscient. After completing the work in the Incoscient, the higher ranges of the Supramental consciousness would be brought down.

Disciple: There is a proposal for introducing a course in Indian Philosophy as a subject in the University.

Sri Aurobindo: There is no objection to their doing that but it should not be compulsory. It should not be called a course in Metaphysics and Theology. Life Divine is not a Theology! Further, it should be kept optional. Religious instructions should not be made compulsory. It does not necessarily develop spirituality; many people come to spiritual life through atheism. Religious instruction makes man narrow, sectarian, etc. The objection to this scheme is that it is academic. It would lose all its life and become dry.

14th January 1941

Sri Aurobindo had seen a volume of Cézanne and one of the painters of the 20th Century representing the most modern trends of artistic movement in France.
Cezanne had found "remarkable" models for his portraits; all of them were very fine and showed power.

He didn’t know drawing and so some of his things were imperfect. Colour is everything. (I showed him the small volume on Cezanne). He liked it better because of the colour plates.

In the evening he said he had liked Matisse also.

He found three things in modern art - 1. Ugliness, 2. Vulgarity, or what might be called coarseness, 3. Absurdity.

In their nude studies it is very low sexuality which they bring out. They all call it "Life" - but it is not life. Even in the most ugly corner there is something fine and beautiful that comes and saves it. It shows France has gone down.

To create form by colour only, - that is a matter of technique and one can accept it.

It started with Cezanne – but even there the beginning is already there in his study of the nude. There is too much of a genius to be positively ugly.

When they go on further even in the application of their theories they become absurd.

What they mean by "inner" is "subconscient", lower vital".-

There is no objection to suppressing the unessentials in a work of art – all great artists do it. To retain the "essentials only" – Fauvism.
24th January 1941

Life of Blake with many of his etchings was shown to Sri Aurobindo. He had not liked them very much when a few of them were shown to him some days back. During daytime when he saw them he said that they were merely “dramatic” and “imaginative” rather than “creation of art.” He remarked that English art in general was more a result of “mental imagination and less satisfying as a work of true art.” The “Death of a white horse” looks like a violent angry old man, and the horse is also wild and angry. “I can’t say I’m impressed.” If you can compare his work with the etchings of Rembrandt, you will see the difference between true artistic creation and imaginative work.

I related Lawrence Binyon’s remarks in the preface that these works make an impression on the mind and don’t so much appeal to the aesthetic senses and so you are disappointed when you see them again.

He was glad to note that Lawrence Binyon agreed with him in this respect.

“I liked some of his paintings” he said “especially his representation called ‘the murder.’ It is a great work. You see that it represents murder. That is art.”

In his poetry, too, I was rather disappointed, except “Book of Thel” (journey to Thel) and some of his lyrics—his poetry also is not satisfying. It is like his etchings “You find it rhetorical”—Durer also was a great etcher. The claim was that he used to paint or etch these things under inspiration.

“There is a realm of the stretch of vital romantic from which you can get these things. That period comes in Yoga also. But these things are not deep and profound.”
The symbolism which he claims to have evolved for the complete explanation and interpretation of Christianity looked very elaborate to me.

_Sri Aurobindo:_ Yes, all that may be true but it is not poetry. Middleton Murray and some others try to make so much of his poetry. It is the same you find people trying to indicate that the names of certain countries stand for certain activity and certain contribution, and that even individual names (of Gods).
Disciple: Does the feminine aspect (of the Divine) correspond to love, Devotion and surrender?

Sri Aurobindo: No, not necessarily.

Disciple: Does not Satchidananda love?

Sri Aurobindo: No, that is Krishna Prem’s idea, perhaps.

Disciple: There is no reason to associate these with the feminine aspect because he associates these with it.

Disciple: Receptivity includes these things; it is only a way of representing the inner life of the woman.

Sri Aurobindo: Because the female is passive, dependent, (passively active) while the male is active, strong and self-reliant.

Disciple: The Vaishnavas look upon all souls as Gopis and so it seems that the feminine aspect in all corresponds to
the element of love, devotion, etc. because they take this path.

_Sri Aurobindo_ : Yes, if you accept their idea. But that is not the whole idea.

_Disciple_ : It cannot be said that the male aspect is without love, devotion and surrender.

_Sri Aurobindo_ : Yes, that is so. Only, it is of different nature. Man, for instance, may be devoted to a woman but that is not the same thing as a woman's devotion to man. And the Vaishnava outlook is not the whole of the feminine aspect. There are other aspects of the woman. Love is not the only aspect of the woman.

_Disciple_ : It will also have to include Tantric idea of the Shakti.

_Sri Aurobindo_ : Quite so.

_Disciple_ : But Krishna Prem says that both these should be equal in all men, is it true?

_Sri Aurobindo_ : What do you mean by true? If you mean ‘true’ in fact then you can say it is not true. He says “it should be” but “should be” is not “what is.”

_Disciple_ : Is the idea correct?

_Sri Aurobindo_ : That is his idea that it should be so.

_Disciple_ : Perhaps he means that in an ideal case these two should be equal.

_Disciple_ : Krishna Prem also says that Grace and Tapasya are complimentary. No one of them is to be stressed. Girish Ghosh used to say to Ramkrishna that he left everything for Ramkrishna to do (for him); and it seems he was very much changed.
Disciple: What I heard is that Girish found at the end that he had not been able to give his burden over to Ramkrishna.

Sri Aurobindo: You mean he made no effort himself?

Disciple: I suppose so, or he found at the end that somehow or other he had not left the whole thing to Ramkrishna.

Disciple: That means, if one has that living faith he can do without Tapasya. C also says that he does not believe in Tapasya. He believes in Grace.

Disciple: I do not mean that one should indulge in lower nature while depending or believing in Grace. But otherwise I don’t believe in Tapasya.

Disciple: Yes, but if we want something then we have to make some effort or straining for that thing. Some effort is inevitable.

Sri Aurobindo: (to C) What do you mean by Tapasya?

Disciple: It has the sense of effort. For example, the mind is wandering about: then one has to make an effort to concentrate it. This is difficult.

Sri Aurobindo: That Tapas means something difficult is the popular idea. It means most often sitting on nails, standing on the head etc, But that is not correct. Tapas can be for something one likes or wants. You gather the energy for the object.

Disciple: When one sits in meditation the mind is wandering about and one has to gather it. This is difficult.

Sri Aurobindo: Yes, but something in you wants to do it. You want it, is it not?
**Disciple**: It is the gathering of force of consciousness for a particular purpose.

**Sri Aurobindo**: Yes, you gather up all the energy and put it on a particular point.

**Disciple**: Even for gathering up some effort is necessary.

**Sri Aurobindo**: If you want to achieve the object some effort will be necessary for achieving it.

**Disciple**: Some men may find it easy to meditate for many hours.

**Sri Aurobindo**: Yes, but that requires concentration of energy. All effort is not unpleasant. For instance, a man who plays cricket has to concentrate on the ball, on the bat, wicket, fielding etc.

**Disciple**: That is easy comparatively because the man finds interest in it.

**Disciple**: Another man may find that effort difficult.

**Sri Aurobindo**: It is said in the Upanishads that God created the world by Tapas. It was not that he found it difficult to create the world, but he had to make the effort.

**Disciple**: There is an instance given of concentration as when a lady goes about doing all sorts of works with a pitcher on her head. All the time her attention is concentrated on the pitcher.

In the case of the Gopis it was not that they had not to make an effort to remember Krishna. They spontaneously fell in love with him and some thing in them was on fire. So when something in the being is touched like that, then concentration does not require effort or labour.
One may concentrate for one thing and quite a different result may come—one may go to quite another line.

_Sri Aurobindo_: In my own case, Lele wanted me to get devotion and love and hear inner voices. Instead I got into the Silent Brahman Consciousness.

_Disciple_: And he prayed and tried to pull you into the other condition.

_Disciple_: I find in my case that with little effort on my part many things have dropped.

_Sri Aurobindo_: Yes, that is because you, or something in you, wanted to drop these things.

_Disciple_: But there was no corresponding effort for the results.

_Sri Aurobindo_: It may be so. It is not a question of correspondence: with little effort something in you wants to drop it sincerely and then the Grace finds it easy to act. But all the same the effort is a contributory element. There are cases in which one goes on making effort and yet no result comes and even the condition becomes worse. While suddenly you find, when you have given up the effort, that the thing is done. It may be that the effort was keeping up the resistance and when you give up the effort the resistance says "This fellow has given up effort, so it is no use persisting."
12th March 1943

Disciple: T was such a nice person,—very good in behaviour etc.

Sri Aurobindo: 'That is so because you do not know what the person really is—you see only the outside.'

Disciple: But she was very disciplined.

Sri Aurobindo: "No—she was very nice so long as you did what she liked. But otherwise she was a person least fitted for Sadhana. The family has a touch of madness. She was hysterical and also there was dissatisfied sex. She looked very nice and people generally think it is a sign of great advance when a man stops speaking to persons or if he retires like N. B. and N. and even S. These are persons with small spiritual capacity. B.—yes but B. had a great capacity. It was his inordinate ego that came in his way."
Disciple: Mother is preparing 12 persons—apostles like Christ?—and then other 12 will be taken up etc.

Sri Aurobindo: "I don't know it,—unless you believe that I hold it as a State secret."

26th March 1943

S. Iyengar's book on English poetry. "His judgments are not always sound and his quotations though they seem striking at first they don't stand a second reading. So that they can't be taken as the best. For example, he speaks of Oscar Wilde—but he has not referred to the "Ballad of the Reading Goal" which is one of the best things written in English. Also his estimate of Blunden's descriptions of nature—photographic and true to Nature perhaps—but it is very doubtful if they will survive.

"Shakespeare you can go back to for the hundredth time. That is the test. Only T. S. Elliot will live—but that as a minor poet only. The moderns all have got diction but it has no value without Rhythm. They have no Rhythm:"

No one now reads Ben Johnson because people are no longer interested in him.
APRIL, 1943

16th April 1943

General Tókezyswaki: Polish leader came through Umadevi, a Polish lady.

17th April 1943

General Tókezyswaki saw Mother at 3–30 for nearly an hour.

1. Synthesis of Elements of different cultures.
2. Nearly 3500 Polish refugees in India.
3. One or two hours to himself for reading about this literature.

_Sri Aurobindo_ : “Such men will find great difficulties after the war because the peace seems much more difficult—war is difficult enough”.
18th April 1943

In Russia before the war there were 18 million in prison – 1/10th of the population!!

General Tokezyswaki had been to Russia – because he was a Socialist. What he saw disillusioned him. He was even imprisoned in Russia.

The spy system in Russia is very extensive. Each man who is somebody is watched by three men.

In the army also one who does not fight has to face execution.

American politicians want to retain their hold over North Africa if they can – to ensure payment of their money. They would even like to have Persia and Iraque.

So, the peace is not likely to be a very easy affair.

Spiritual cure – method described – Blue ray – directed to the patient – Washes his own hands. Astral body seen near the patient.

19th April 1943

Spirit communication – Desire to continue the family life of Earth. There are such spirits who like a reproduction of the life on Earth.

Got tired of the same wife and husband.
Divorce suit in the other world. The husbands might ask is the wives are Satis!

Letter from Dilip—with Krishnaprem’s. Whether every time a Sadhaka makes personal effort can it be said that it is to satisfy the Ego.

*Sri Aurobindo*: No, it can be to subordinate the Ego to the Divine. If it is to seek power or to satisfy some other impulse then personal effort may have egoistic origin.

*Disciple*: Could one make the surrender to a Guru whose outer nature is imperfect?

*Sri Aurobindo*: It has nothing to do with any human standards—moral or mental. Most often it is the Ego that says that ‘this fellow has got this defect, I won’t surrender to him.’

*Disciple*: But the very act of accepting some one as Guru requires some perception or feeling or experience of the Divine in the person?

*Sri Aurobindo*: Not necessarily. It may be only a belief in the Divinity of the Guru.

That way it can be argued that God is imperfect because the exterior working in this world is full of imperfections, ignorance, suffering, etc. All these things do not count. The question is whether the Divinity in the Guru can awaken the Divine in the disciple.

Vivekananda was conscious of Ramkrishna’s shortcomings and his mind was very agnostic. So it took him years and he was fighting with himself before he accepted Ramkrishna.
AUGUST, 1943

7th August 1943

Letter from Siddhartha (Nolini Sen's son).

1. Faith—Blind in Guru's words.

2. Religion is superfluous and injurious to India.

3. What is *Sri Aurobindo* doing? What has he done or is doing for India?

*Sri Aurobindo*: Why does Siddhartha want to argue about his faith? How can he prove his faith by arguments? He must know that it can't be done.

And now—a—days it is well—known that one argues in favour of what one likes. It is not for arriving at the Truth. One can't arrive at the Truth by arguing.

He can find plenty of proof of people whose faith has succeeded where all outer reason was against them. There are many such things in history.
7th August 1943

If England had only thought and depended on reason then she should have made peace with Hitler. She had no chance against Germany. But in spite of that she had faith that she could win and she is beginning to win.

It was after the Dunkirk that I openly came out with my declaration and gave the contribution openly. If I had believed in appearances I should not have. It is in spite of opposite appearances that you have to act on faith. I had fixed the 15th August and 15th September as the dates on which Germany would have defeat and both the days they got the defeat (August I believe over London and September—the ‘invasion idea’ and ‘preparation’)

2. I wanted De Gaulle to become the chief of the Free French armies in North Africa. There were many obstacles and the Americans came in with their pro-Vichy attitude. But I went on pressing and ultimately it has succeeded.

3. Also about the Tunisian campaign. There was lot of swaying to and fro. But I persisted—First time when the Allies attacked they were only 30 thousand against 3 lakhs Italians. If Wavell had gone to Tripoli at that time he would have succeeded But they went to help Greece and naturally they had to retreat. But I went on and at last they took Tunisia.

If you depend upon reason then you can’t know what is Truth. Germany fought Russia on her reason and won and now Russia is fighting Germany on her reasoning and is winning. It is apparent it is not reason which is giving anyone the success. There is, or must be, something behind that decides these things.

Our people cannot understand why one who has the Divine consciousness or Brahmic consciousness should take
up sides in a fight. That is alright if you want to remain in the Static Brahman. Then you can look upon the whole thing as Maya and it may not exist for you.

But I believe in Brahman siding against Brahman—that the Brahman, I think, has been always doing.

The distinction between the Ishwar consciousness and Brahmic consciousness is not clear to many people, and also some of the Monists consider Ishwar to be a lower status than Brahman because it is dissolved in the Pralaya.

But Krishna took side openly in Maha Bharata and Rama also. Rama they do not consider an Avatar—He was weeping because he was not self-conscious—why! An Avatar canot weep!!

*Sri Aurobindo* had sent the message to the Congress knowingly.

**Disciple**: There are some people who even try to maintain that you knew fully that your message to the Congress would fail and yet you sent it.

*Sri Aurobindo*: Yes, I knew that there was very little chance of its success.

**Disciple**: But suppose you had known that it would certainly fail—then in that case you might have spared the trouble of going and coming to Duraiswamy.

*Sri Aurobindo*: No, even if I had known for a certainty that it would fail still it had to be done—It is a question of play of forces and the important thing is that the other force should not be there.

We cannot explain these things to people—this play of forces—who ask for rational explanation because it is so irrational.
From notes

4th Octobr 1943

1. C. Rajagopalachari in the Puja issue of the 'Amrat Bazar' has pleaded for the reconsideration and revival of the Cripp's proposal!! Sri Aurobindo found it 'late' but C· R. had got back his clarity of mind. As to the actual revival when Wavell comes the difficulties are 1. I. C. S: and Congress on two sides and 2. Jhinna on the third.

2. Anil Baran's article about Bengal flood situaison created a great stir in the Ashram. Sri Aurobindo's plea was for organisation by the people. Mere Government regulation or work would not do. The ministry is people's and so their dishonesty, want of public spirit and want of tradition of honest public work is our fault.

Even if the people had rioted at some places, Government would be compelled to act, etc.
3. Jivatman descends here – not geographically. It is a way of saying that ‘it takes up the consciousness’ and ‘organises the nature’ etc.

‘Who gets Nirvana or who passes away into the Absolute’? ‘The Jivatman. It is the Jivatman.’

Article by K. C. Vardachari. Answer to Malkani. By ‘Chit’ in Ramanuja is it meant the surface consciousness?

The Narayan is indissolubly connected with manifestation. You can’t know him even if he has an existence independent of his manifestation.

*Sri Aurobindo*: I would agree with him by saying that the Absolute is not knowable by the mind. But it is knowable to itself. It has self-illumination (‘Swayam-Prakasha’).

4. On the 3rd October *Sri Aurobindo* said: It seems in this war the human element is in the background—the whole thing is so much dominated by the machine. It may be my illusion. But the men of the past looked so much higher in comparison with the leaders of the present crisis. Even look at the generals. Napoleon and his generals you find the human character there dominating while in this great war, machine seems to dominate. The leaders do not come off so high. Whether the machine can be used to help men to good? It can help to make life more comfortable, it can add to the convenience etc. but how can it aid men in spiritual or inner progress?

*The End*