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## Satya Arohan

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*India must  
first look and  
manifest her soul.*

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# EDUCATION

The education of a human being should begin at birth and continue throughout his life.

Indeed, if we want this education to have its maximum result, it should begin even before birth; in this case it is the mother herself who proceeds with this education by means of a twofold action: first, upon herself for her own improvement, and secondly, upon the child whom she is forming physically. For it is certain that the nature of the child to be born depends very much upon the mother who forms it, upon her aspiration and will as well as upon the material surroundings in which she lives. To see that her thoughts are always beautiful and pure, her feelings always noble and fine, her material surroundings as harmonious as possible and full of a great simplicity – this is the part of education which should apply to the mother herself. And if she has in addition a conscious and definite will to form the child according to the highest ideal she can conceive, then the very best conditions will be realised so that the child can come into the world with his utmost potentialities. How many difficult efforts and useless complications would be avoided in this way!

Education to be complete must have five principal aspects corresponding to the five principal activities of the human being: the physical, the vital, the mental, the psychic and the spiritual. Usually, these phases of education follow chronologically the growth of the individual; this, however, does not mean that one of them should replace another, but that all must continue,

completing one another until the end of his life.

We propose to study these five aspects of education one by one and also their interrelationships. But before we enter into the details of the subject, I wish to make a recommendation to parents. Most parents, for various reasons, give very little thought to the true education which should be imparted to children.

When they have brought a child into the world, provided him with food, satisfied his various material needs and looked after his health more or less carefully, they think they have fully discharged their duty. Later on, they will send him to school and hand over to the teachers the responsibility for his education.

There are other parents who know that their children must be educated and who try to do what they can. But very few, even among those who are most serious and sincere, know that the first thing to do, in order to be able to educate a child, is to educate oneself, to become conscious and master of oneself so that one never sets a bad example to one's child. For it is above all through example that education becomes effective. To speak good words and to give wise advice to a child has very little effect if one does not oneself give him an example of what one teaches. Sincerity, honesty, straightforwardness, courage, disinterestedness, unselfishness, patience, endurance, perseverance, peace, calm, self-control are all things that are taught infinitely better by example than by beautiful speeches. Parents, have a high ideal and always act in accordance with it

and you will see that little by little your child will reflect this ideal in himself and spontaneously manifest the qualities you would like to see “expressed in his nature. Quite naturally a child has respect and admiration for his parents; unless they are quite unworthy, they will always appear to their child as demigods whom he will try to imitate as best he can.

With very few exceptions, parents are not aware of the disastrous influence that their own defects, impulses, weaknesses and lack of self-control have on their children. If you wish to be respected by a child, have respect for yourself and be worthy of respect at every moment. Never be authoritarian, despotic, impatient or ill-tempered. When your child asks you a question, do not give him a stupid or silly answer under the pretext that he cannot understand you. You can always make yourself understood if you take enough trouble; and in spite of the popular saying that it is not always good to tell the truth, I affirm that it is always good to tell the truth, but that the art consists in telling it in such a way as to make it accessible to the mind of the hearer. In early life, until he is twelve or fourteen, the child’s mind is hardly open to abstract notions and general ideas. And yet you can train it to understand these things by using concrete images, symbols or parables. Up to quite an advanced age and for some who mentally always remain children, a narrative, a story, a tale well told teach

much more than any number of theoretical explanations.

Another pitfall to avoid: do not scold your child without good reason and only when it is quite indispensable. A child who is too often scolded gets hardened to rebuke and no longer attaches much importance to words or severity of tone. And above all, take good care never to scold him for a fault which you yourself commit. Children are very keen and clear-sighted observers; they soon find out your weaknesses and note them without pity.

When a child has done something wrong, see that he confesses it to you spontaneously and frankly; and when he has confessed, with kindness and affection make him understand what was wrong in his movement so that he will not repeat it, but never scold him; a fault confessed must always be forgiven. You should not allow any fear to come between you and your child; fear is a pernicious means of education: it invariably gives birth to deceit and lying. Only a discerning affection that is firm yet gentle and an adequate practical knowledge will create the bonds of trust that are indispensable for you to be able to educate your child effectively. And do not forget that you have to control yourself constantly in order to be equal to your task and truly fulfil the duty which you owe your child by the mere fact of having brought him into the world.

*Bulletin*, February 1951



# THE SCIENCE OF LIVING

## *To know oneself and to control oneself*

An aimless life is always a miserable life.

Every one of you should have an aim. But do not forget that on the quality of your aim will depend the quality of your life.

Your aim should be high and wide, generous and disinterested; this will make your life precious to yourself and to others.

But whatever your ideal, it cannot be perfectly realised unless you have realised perfection in yourself.

To work for your perfection, the first step is to become conscious of yourself, of the different parts of your being and their respective activities. You must learn to distinguish these different parts one from another, so that you may become clearly aware of the origin of the movements that occur in you, the many impulses, reactions and conflicting wills that drive you to action. It is an assiduous study which demands much perseverance and sincerity. For man's nature, especially his mental nature, has a spontaneous tendency to give a favourable explanation for everything he thinks, feels, says and does. It is only by observing these movements with great care, by bringing them, as it were, before the tribunal of our highest ideal, with a sincere will to submit to its judgment, that we can hope to form in ourselves a discernment that never errs. For if we truly want to progress and acquire the capacity of knowing the truth of our being, that is to say, what we are truly created

for, what we can call our mission upon earth, then we must, in a very regular and constant manner, reject from us or eliminate in us whatever contradicts the truth of our existence, whatever is opposed to it. In this way, little by little, all the parts, all the elements of our being can be organised into a homogeneous whole around our psychic centre. This work of unification requires much time to be brought to some degree of perfection. Therefore, in order to accomplish it, we must arm ourselves with patience and endurance, with a determination to prolong our life as long as necessary for the success of our endeavour.

As you pursue this labour of purification and unification, you must at the same time take great care to perfect the external and instrumental part of your being. When the higher truth manifests, it must find in you a mind that is supple and rich enough to be able to give the idea that seeks to express itself a form of thought which preserves its force and clarity. This thought, again, when it seeks to clothe itself in words, must find in you a sufficient power of expression so that the words reveal the thought and do not deform it. And the formula in which you embody the truth should be manifested in all your feelings, all your acts of will, all your actions, in all the movements of your being. Finally, these movements themselves should, by constant effort, attain their highest perfection.

All this can be realised by means

of a fourfold discipline, the general outline of which is given here. The four aspects of the discipline do not exclude each other, and can be followed at the same time; indeed, this is preferable. The starting-point is what can be called the psychic discipline. We give the name "psychic" to the psychological centre of our being, the seat with—in us of the highest truth of our existence, that which can know this truth and set it in movement. It is therefore of capital importance to become conscious of its presence in us, to concentrate on this presence until it becomes a living fact for us and we can identify ourselves with it.

In various times and places many methods have been prescribed for attaining this perception and ultimately achieving this identification. Some methods are psychological, some religious, some even mechanical. In reality, everyone has to find the one which suits him best, and if one has an ardent and steadfast aspiration, a persistent and dynamic will, one is sure to meet, in one way or another — outwardly through reading and study, inwardly through concentration, meditation, revelation and experience—the help one needs to reach the goal. Only one thing is absolutely indispensable: the will to discover and to realise. This discovery and realisation should be the primary preoccupation of our being, the pearl of great price which we must acquire at any cost. Whatever you do, whatever your occupations and activities, the will to find the truth of your being and to unite with it must be always living and present behind all that you do, all that you feel, all that you think.

To complement this movement of inner discovery, it would be good not to neglect

the development of the mind. For the mental instrument can equally be a great help or a great hindrance. In its natural state the human mind is always limited in its vision, narrow in its understanding, rigid in its conceptions, and a constant effort is therefore needed to widen it, to make it more supple and profound. So it is very necessary to consider everything from as many points of view as possible. Towards this end, there is an exercise which gives great suppleness and elevation to the thought. It is as follows: a clearly formulated thesis is set; against it is opposed its antithesis, formulated with the same precision. Then by careful reflection the problem must be widened or transcended until a synthesis is found which unites the two contraries in a larger, higher and more comprehensive idea.

Many other exercises of the same kind can be undertaken; some have a beneficial effect on the character and so possess a double advantage: that of educating the mind and that of establishing control over the feelings and their consequences. For example, you must never allow your mind to judge things and people, for the mind is not an instrument of knowledge; it is incapable of finding knowledge, but it must be moved by knowledge. Knowledge belongs to a much higher domain than that of the human mind, far above the region of pure ideas. The mind has to be silent and attentive to receive knowledge from above and manifest it. For it is an instrument of formation, of organisation and action, and it is in these functions that it attains its full value and real usefulness.

There is another practice which can be very helpful to the progress of the consciousness. Whenever there is a

disagreement on any matter, such as a decision to be taken, or an action to be carried out, one must never remain closed up in one's own conception or point of view. On the contrary, one must make an effort to understand the other's point of view, to put oneself in his place and, instead of quarrelling or even fighting, find the solution which can reasonably satisfy both parties; there always is one for men of goodwill.

Here we must mention the discipline of the vital. The vital being in us is the seat of impulses and desires, of enthusiasm and violence, of dynamic energy and desperate depressions, of passions and revolts. It can set everything in motion, build and realise; but it can also destroy and mar everything. Thus it may be the most difficult part to discipline in the human being. It is a long and exacting labour requiring great patience and perfect sincerity, for without sincerity you will deceive yourself from the very outset, and all endeavour for progress will be in vain. With the collaboration of the vital no realisation seems impossible, no transformation impracticable. But the difficulty lies in securing this constant collaboration. The vital is a good worker, but most often it seeks its own satisfaction. If that is refused, totally or even partially, the vital gets vexed, sulks and goes on strike. Its energy disappears more or less completely and in its place leaves disgust for people and things, discouragement or revolt, depression and dissatisfaction. At such moments it is good to remain quiet and refuse to act; for these are the times when one does stupid things and in a few moments one can destroy or spoil the progress that has been made during months of regular effort. These crises are shorter and less dangerous for those who have established a

contact with their psychic being which is sufficient to keep alive in them the flame of aspiration and the consciousness of the ideal to be realised. They can, with the help of this consciousness, deal with their vital as one deals with a rebellious child, with patience and perseverance, showing it the truth and light, endeavouring to convince it and awaken in it the goodwill which has been veiled for a time. By means of such patient intervention each crisis can be turned into a new progress, into one more step towards the goal. Progress may be slow, relapses may be frequent, but if a courageous will is maintained, one is sure to triumph one day and see all difficulties melt and vanish before the radiance of the truth-consciousness.

Lastly, by means of a rational and discerning physical education, we must make our body strong and supple enough to become a fit instrument in the material world for the truth-force which wants to manifest through us.

In fact, the body must not rule, it must obey. By its very nature it is a docile and faithful servant. Unfortunately, it rarely has the capacity of discernment it ought to have with regard to its masters, the mind and the vital. It obeys them blindly, at the cost of its own well-being. The mind with its dogmas, its rigid and arbitrary principles, the vital with its passions, its excesses and dissipations soon destroy the natural balance of the body and create in it fatigue, exhaustion and disease. It must be freed from this tyranny and this can be done only through a constant union with the psychic centre of the being. The body has a wonderful capacity of adaptation and endurance. It is able to do so many more things than one usually imagines. If, instead

of the ignorant and despotic masters that now govern it, it is ruled by the central truth of the being, you will be amazed at what it is capable of doing. Calm and quiet, strong and poised, at every minute it will be able to put forth the effort that is demanded of it, for it will have learnt to find rest in action and to recuperate, through contact with the universal forces, the energies it expends consciously and usefully. In this sound and balanced life a new harmony will manifest in the body, reflecting the harmony of the higher regions, which will give it perfect proportions and ideal beauty of form. And this harmony will be progressive, for the truth of the being is never static; it is a perpetual unfolding of a growing perfection that is more and more total and comprehensive. As soon as the

body has learnt to follow this movement of progressive harmony, it will be possible for it to escape, through a continuous process of transformation, from the necessity of disintegration and destruction. Thus the irrevocable law of death will no longer have any reason to exist.

When we reach this degree of perfection which is our goal, we shall perceive that the truth we seek is made up of four major aspects: Love, Knowledge, Power and Beauty. These four attributes of the Truth will express themselves spontaneously in our being. The psychic will be the vehicle of true and pure love, the mind will be the vehicle of infallible knowledge, the vital will manifest an invincible power and strength and the body will be the expression of a perfect beauty and harmony.



**An aimless life is always a miserable life. Every one of you should have an aim. But do not forget that on the quality of your aim will depend the quality of your life. Your aim should be high and wide, generous and disinterested; this will make your life precious to yourself**

## Indian History – A Flagrant Distortion

It might be an exaggeration to say that the history of a nation or civilization shapes the character of its people but nobody can deny the reality that it has a significant bearing on the way in which the people of a nation or members of a society evaluate themselves. The presentation of the history of a nation is one of the most important factors which determine its existing religious, social, political and economic structure. History can thus be of a critical importance, particularly when distorted and misinterpreted and guided by unwholesome motives, in an attempt to create a state of conflict, disharmony and confusion in a society. This is what has happened in India, thanks to the ill informed and motivated European historians and scholars of the nineteenth century who were very loyal to the cause of their British employers and even more to our modern progressive historians who, more than anything else, are guided by political motives and defunct ideologies. Any attempt at revealing the past of India, as it really was, seems to these historians to be a conspiracy to communalise and destabilize the country. Largely due to the ingenuity of these scholars, and partly due to the lethargy and slackness of the average Indian mind, most Indians are still oblivious and ignorant of their past and very naively accept the notion that their ancient culture was based on a civilization which didn't have any aesthetic, literary and scientific achievements to its credit and whatever good things it developed were due to the influence of the Greek and Mesopotamian civilizations. The distortion and manipulation of our history has been so thorough and continuous that few

openings are left which give any hint of the reality. It is not possible here to discuss all the main events of our abridged story of the Aryan invasion of India. According to this theory our ancestors, called Aryans, were some nomadic and barbarian tribes who came from Central Asia between 1900B.C. to 1500B.C. These nomads destroyed the Harappan civilization and drove away its inhabitants, called Dravidians, to the far off southern regions of the Indian subcontinent.

It further states that these Aryans were totally uncivilized and devoid of any kind of education and learning. After settling here, these people composed their first religious text called 'Rig Veda'. This concoction from its very beginning to the end is so hollow and supported by such scanty evidence that it constantly betrays the motives of its architects. The original proponent of this theory was Max Muller, the renowned Sanskrit and Vedic scholar of the nineteenth century. It has been a tradition in India to accept his theories and interpretation of the Vedas without any question and proper inquiry. Our progressive historians till date have carried on faithfully the erroneous theory postulated by Max Muller. One of the arguments advanced in A Flagrant Distortion Indian History favour of this theory is the linguistic similarity between Sanskrit, the language of the Aryans, and other European languages and the difference between Sanskrit and Dravidian languages. The first part of the argument is quite true while the second part is a result of inadequate scholarship. The first mighty voice to refute this baseless assumption was no less than Sri Aurobindo's, the greatest

yogi and the most powerful, vast, comprehensive and synthetic mind that the humanity has ever produced. He says, "We shall question many established philological myths - the legend for instance of an Aryan invasion from the North, the artificial and inimical distinction of the Aryan and Dravidian which an erroneous philology has driven like a wedge into the unity of the homogeneous Indo-Afghan race....Like the majority of educated Indians, I had passively accepted without examination, the conclusion of European scholarship." (India's Rebirth, p103)...He proceeds to shatter the myth: "But here also my preconceived ideas were disturbed and confounded. For on examination of the vocabulary of the Tamil language, in appearance so foreign to the Sanskrit form and character, I yet found words supposed to be pure Tamil, in establishing new relations between Sanskrit and its distant sister, Latin, and occasionally between the Greek and the Sanskrit. Sometimes the Tamil vocable not only suggested the connection but proved the missing link in a family of connected words. And it was through this Dravidian language that I came first to perceive what seems to me now the true law, origins and, as it were, the embryology of the Aryan tongues...The possibility suggests itself that they may even have been two diversions, or families derived from one lost primitive tongue." (India's Rebirth, p.104) The viability of the theory is put to question by this strong argument alone and in addition to this there is much more archaeological and scientific evidence which renders this preposterous theory to nothing but a set of incoherent and invalid assumptions. Some of the ironies of this theory are :

(1) The people who composed the Vedas

were uncivilized barbarians. The new linguistic and scientific researches are disclosing that Sanskrit is the richest, the most scientific, sophisticated and beautiful language of the world. And the new interpretation of the Vedas given by Sri Aurobindo reveals that these poetical verses carry in them a most sublime record of the highest realities of the spiritual domain. How a mass of primitive people with no learning and an untrained intellect could compose these spiritual texts of the highest order

(2) In Vedas the Saraswati River has been mentioned more than a hundred times and has been regarded as the holiest river for the Aryans. Recent archaeological investigations and satellite surveys inform us that this mighty river went dry in 1900 B.C. If the Aryans came here after that, as postulated by the invasion theory, why would they regard this river so holy and mention it so many times in their religious book. Very obviously Rig Veda is pre Harappan.

(3) Recent archaeological excavations have brought to light more than 2500 settlements, most of them spread along the Saraswati River. These settlements are similar to the Harappan settlements and in most of them the symbols of Vedic culture have also been found. Evidently Harappan culture was Vedic Aryan.

(4) The word 'Arya' has been interpreted by European scholars as indicating a particular race. However, according to Indian tradition 'Arya' is a title of honour and respect and doesn't denote people possessing particular physical features or skin colour. It should also be mentioned here that the people in South India, the land of the so-called Dravidians, also call themselves Aryas and Vedic tradition is much more alive there

compared to the rest of India. Also there is no record, in the literary or religious tradition of India, of any war between the Aryans coming from the North and Dravidians from the South.

(5) Another bewildering dilemma delivered by this theory is that the Harappans, who were highly civilized and well educated, left no record of any literary works while the Aryans, nothing but savages, produced some of the greatest literary and spiritual texts. The only conclusion to which a vigilant and unbiased study in the light of the latest discoveries can arrive is that this theory is nothing but a political hoax devised by various interested groups to serve their ideologies and interests. The British government actively promoted this theory because it had the potential to divide the people of India in different races and classes.

And thus could be a help in their policy of divide and rule. Another message they wanted to give to the Indians was that their history has been one of invasions and foreign rules, so the British occupation of this country was not something new and they should therefore calmly accept their fate and submit to it without any grudge. Nehruvian and Marxist historians support it because it suits their ideology that the Indian society has always been beset with class and caste systems and thus has been

a great bastion of inequality, exploitation and oppression. Muslim historians too are enthusiastic advocates of this model because by using it they can justify the destructive and cruel expeditions of the Islamic invaders. Now, when the entire theory has been discredited on the logical, linguistic, archaeological and scientific grounds, one wonders how anybody who looks at the evidence dispassionately could support such a deluding myth. Our progressive historians are bearing faithfully and painstakingly the burden of this theory on their heads because it does not have a foothold to stand on the ground by itself. We have discussed here only one chapter from the voluminous book of our history. The later history, especially of the Muslim rule and the freedom movement in India, too has been inadequately examined and some parts have been even contorted and systematically manipulated to achieve certain objects. Needless to say the whole book of our history has to be revised and reanalyzed by unbiased and scholarly intellects so that we can be acquainted with our past and learn from it of the great achievements of which we should be proud and also of mistakes which should never be repeated again. Such an attempt will be a service to posterity, helping them to form nobler ideas of duty and character and saving them from evaluating themselves in a humiliating way.

**Gopal Kedia.**



## The Greatness of India and its Culture

India is the guru of the nations, the physician of the human soul in its profounder maladies; she is destined once more to new-mould the life of the world..."

### 1. Past Creations and Achievements of Indian Culture

"In what field indeed has not India attempted, achieved, created, and in all on a large scale and yet with much attention to completeness of detail? Of her spiritual and philosophic achievement there can be no real question. They stand there as the Himalayas stand upon the earth, in the phrase of Kalidasa, *prthivya iva manadandah*, 'as if earth's measuring rod,' mediating still between earth and heaven, measuring the finite, casting their plummet far into the infinite, plunging their extremities into the upper and lower seas of the superconscious and the subliminal, the spiritual and the natural being. But if her philosophies, her religious disciplines, her long list of great spiritual personalities, thinkers, founders, saints are her greatest glory, as was natural to her temperament and governing idea, they are by no means her sole glories, nor are the others dwarfed by their eminence. It is now proved that in science she went farther than any country before the modern era, and even Europe owes the beginning of but through the medium of the Arabs. And, even is she had only gone as far, that would have been sufficient proof of a strong intellectual life in an ancient culture. Especially in mathematics, astronomy and chemistry, the chief element of ancient science, she discovered and formulated much and well and anticipated by force of reasoning or

experiment some of the scientific ideas and discoveries which Europe first arrived at much later, but was able to base more firmly by her new and completer method. She was well - equipped in surgery and her system of medicine survives to this day and has still its value, though it declined intermediately in knowledge and is only now recovering its vitality.

In literature, in the life of the mind, she lived and built greatly. Not only has she the Vedas, Upanishads and Gita, not to speak of less supreme but still powerful or beautiful work in that field, unequalled monuments of religious and philosophic poetry, a kind in which Europe has never been able to do anything much of any great value, but that vast national structure, the Mahabharata, gathering into its cycle the poetic literature and expressing so completely the life of a long formative age, that it is said of it in a popular saying which has the justice if also the exaggeration of a too apt epigram, 'What is not in this Bharata, is not in Bharatavarsha (India),' and the Ramayana, the greatest and most remarkable poem of its kind, that most sublime and beautiful epic of ethical idealism and a heroic semi divine human life, and the marvellous richness, fullness and colour of the poetry and romance of highly cultured thought, sensuous enjoyment, imagination, action and adventure which makes up the romantic literature of her classical epoch. Nor did this long continuous vigour of creation cease with the loss of vitality by the Sanskrit tongue, but was paralleled and carried on in a mass of great or of beautiful work in her other languages, in Pali first and Prakrit, much unfortunately lost, and Tamil,

afterwards in Hindi, Bengali, Marathi and other tongues. The long tradition of her architecture, sculpture and painting speaks for itself, even in what survives after all the ruin of stormy centuries: whatever judgement may be formed of it by the narrower school of Western aesthetics, – and at least its fineness of execution and workmanship cannot be denied, nor the power with which it renders the Indian mind, it testifies at least to a continuous creative activity. And creation is proof of life and great creation of greatness of life.

But these things are, it may be said, the things of the mind, and the intellect, imagination and

aesthetic mind of India may have been creatively active, but yet her outward life depressed, dull, poor, gloomy with the hues of asceticism, void of will-power and personality, ineffective, null. That would be a hard proposition to swallow; for literature, art and science do not flourish in a void of life. But here too what are the facts? India has not only had the long roll of her great saints, sages, thinkers, religious, founders, poets, creators, scientists, scholars, legists; she has had her great rulers, administrators, soldiers, conquerors, heroes, men with the strong active will . The mind that plans and the seeing force that builds. She has warred and ruled, traded and colonised and spread her civilisation, built polities and organised communities and societies, done all that makes the outward activity of great people. A nation tends to throw out its most vivid types in that line of action which is most congenial to its temperament and expressive of its leading idea, and it is the great saints

***The Rishi in ancient India was the outstanding figure is the long uninterrupted chain from Buddha and Mahavira to Ramanuja, Chaitanya, Nanak, Ramadas and Tukram and beyond them to Ramakrishna and Vivekananda and Dayananda.***

and religious personalities that stand at the head in India and present the most striking and continuous roll-call of greatness, just as Rome lived most in her warriors and statesmen and rulers. The Rishi in ancient India was the outstanding figure is the long uninterrupted chain from Buddha and Mahavira to Ramanuja, Chaitanya, Nanak, Ramadas and Tukaram and beyond them to Ramakrishna and Vivekananda and

Dayananda. But there have been also the remarkable achievements of statesmen and rulers, from the first dawn of ascertainable history which comes in with the striking figures of Chandragupta. Chanakya, Asoka, the Gupta

emperors and goes down through the multitude of famous Hindu and Mahomedan figures of the middle are to quite modern times. In ancient India there was the life of republics, oligarchies, democracies, small kingdoms of which no detail of history now survives, afterwards the long effort at empire-building, the colonisation of Ceylon and Archipelago, the vivid struggles that attended the rise and decline of the Pathan and Mogul dynasties, the Hindu struggle for survival in the south, the wonderful record of Rajput heroism and the great upheaval of national life in Maharashtra penetrating to the lowest strata of society, the remarkable episode of the Sikh Khalsa. An adequate picture of that outward life still remains to be given; once given it would be the end of many fictions. All this mall of action was not accomplished by men without mind and will and vital force, by pale shadows of humanity in whom the vigorous manhood had been

crushed out under the burden of a gloomy and all-effacing asceticism, nor does it look like the sign of a metaphysically minded people or dreamers averse to life and action. It was not men of straw or lifeless and will-less dummies or thin-blooded dreamers who thus acted, planned, conquered, built great systems of administration, founded kingdoms and empires, figured as great patrons of poetry and art and architecture or, later resisted heroically imperial power and fought for the freedom of clan or people. Nor was it a nation devoid of life which

maintained its existence and culture and still lived on and broke out constantly into new revivals under the ever increasing stress of continuously adverse circumstances. The modern Indian revival, religious, cultural, political, called now sometimes a renaissance, which so troubles and grieves the minds of her critics, is only a repetition under altered circumstances, in an adapted form, in a greater though as yet less vivid mass of movement, of a phenomenon which has constantly repeated itself throughout a millennium of Indian history.”

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### दीक्षा

माताजी साधारणतः किसी को दीक्षा नहीं दिया करती थीं और न ही किसी आनेवाले की परीक्षा ली जाती थी। ऊपर से देखने में यह ज्यादा आसान मालूम होता है, परंतु उसे हर क्षण सत्य और असत्य के बीच चुनाव करना पड़ता था और २४ घंटे गुरु की उस पर निगाह रहती थी। एक बार एक संन्यासी ने बहुत आग्रह किया कि उसे माताजी विशेष दीक्षा दें। माताजी ने कहा, “अच्छा, लेकिन उसे अपने-आपको दीक्षा के योग्य साबित करने के लिये दिन में आठ घंटे शारीरिक काम, चार घंटे शारीरिक व्यायाम और चार घंटे ध्यान करना होगा। बाकी समय वह अपनी मर्जी के अनुसार बिता सकता है।”

कहना न होगा कि यह सुनते ही संन्यासी ने विदा ले ली।

- श्रीमाँ

# Sri Aurobindo's and the Mother's action in the Second World War

(Gopal Kedia)

There are great moments in the earth's history when the battle between the Divine forces and the Asuric forces grows fierce and decisive and encompasses the whole humanity in its orbit. The destiny of the whole human civilization is at stake at such times and on the outcome of the battle depends the future of humanity. In such battles the power and resources of the Asuric forces seem overwhelmingly superior and their victory almost certain against seemingly small and less equipped divine forces. But in the end the victory always goes to the Divine. In ancient India Mahabharata was such a battle in which the "Pandav" army, much smaller in number, fought against the huge and formidable "Kaurav" army. The Pandavas represented the cause of Truth while the Kauravas fought from the side of dark forces. In the end the Kaurav army was defeated, but it was not by the valour of the Pandavas, but by the grace and divine Will of Lord Krishna who, without touching a weapon, brought about the defeat of the insurmountable Kaurav army by His Yogashakti.

In our modern times also there was a great war – much more devastating and with far greater consequences than the war of Mahabharata – between the forces of Light and the forces of Darkness. This time

also the Divine acted silently and unnoticed but decisively for the victory of the forces of Light. This war is known to us as the second World War. In this war Germany, Japan and Italy, known as the axis countries, fought from the side of the Asuric forces, while Britain, France and America, known as the allied nations, fought, knowingly or unknowingly, from the side of the divine Forces. Victory of Hitler would have meant the reign of Asuric Forces on earth which would have engulfed the whole of humanity in darkness for several centuries to come.

Not many people know that Sri Aurobindo and the Mother played a crucial and very significant role in this War and through their spiritual power helped the Allies at each and every level to make possible the victory of the forces of Light. Had it not been for their direct divine intervention, the victory of Allies would have been an impossibility. For France had already fallen to Germany and Britain's military strength had been greatly weakened during the course of the war and it seemed incapable of standing up to the huge and well equipped German army.

Sri Aurobindo's power worked in many dimensions for the help of the Allies. Many soldiers fighting from the side of the allied powers often experienced a direct

intervention and an internal guidance from a divine power which saved them from many perils and helped in gaining victory over the opposite forces. Many of these soldiers were fortunate enough to see in subtle vision a saint and a lady guiding and protecting them. Some of these soldiers later came to recognize this saint and the lady as Sri Aurobindo and the Mother. Another sphere of Sri Aurobindo's action was to inspire Mr. Winston Churchill, the then prime minister of Britain. The way Mr. Churchill faced grim odds with a firm determination, calm poise and an almost unshakable faith in his ultimate victory despite heavy losses to the British army, was nothing short of a miracle. Churchill himself had attested to the fact that a divine power was guiding him. In a wartime speech Churchill said, "... I sometimes have a feeling, in fact I have it very strongly, a feeling of interference. I want to stress that I have a feeling sometimes that some guiding hand has interfered. I have the feeling that we have a guardian because we serve a great cause, and that we shall have that guardian so long as we serve that cause faithfully."

Mother herself has said that Sri Aurobindo used to tell Her in advance the words which he was going to put into Churchill's mouth and which later would form the content of his inspired famous broadcasts which kept the spirit of British people high and unshaken. Some intimate disciples of Sri Aurobindo and the Mother who were in close contact with them during the war time

have confirmed this fact.

Sri Aurobindo's involvement in the war can be measured from some of his letters to his disciples. In one of these letters he says, "I affirm again to you most strongly that this is The Mother's war. You should not think of it as a fight for certain nations against others or even for India; it is a struggle for an ideal that has to establish itself on earth in the life of humanity, for a Truth that has yet to realize itself fully and against a darkness and falsehood that are trying to overwhelm the earth and mankind in the immediate future. It is the forces behind the battle that have to be seen and not this or that superficial circumstance" In another letter he confirms his action in the war. Certainly, my force is not limited to the Ashram and its conditions. As you know it is being largely used for helping the right development of the war and of change in the human world. It is also used for individual purposes outside the scope of the Ashram and the practice of Yoga; but that, of course, is silently done and mainly by a spiritual action." Even before the outbreak of the war, Sri Aurobindo had said during one of the evening talks with his disciples, "... Men like Hitler can't change, they have to be bumped out of existence. There is no chance of their changing in this life..." In yet another letter he clearly confirmed his decisive action in the war by thus speaking of himself in the third person, "Inwardly, he put his spiritual force behind the Allies from the moment of Dunkirk [May 1940]

when everybody was expecting the immediate fall of England and the definite triumph of Hitler, and he had the satisfaction of seeing the rush of German victory almost immediately arrested and the tide of war begin to turn in the opposite direction.”

How important was it for the Mother win the war is evident *from her conversations with Satprem recorded in her Agenda*, “Throughout the war Sri Aurobindo and I were in such a CONSTANT tension that it completely interrupted the yoga. And that is why the war started in the first place – to stop the Work. At that time there was an extraordinary descent ...it was coming like that (massive gesture), a descent! Exactly in '39. Then the war broke out and stopped everything cold. For had we personally continued [the work of transformative evolution]... we were not sure of having enough time to finish it before ‘the other one’ [Hitler’s Demon] crushed the earth to pulp, setting the whole Affair back ... centuries. The FIRST thing to be done was to stop the action.... the Lord of Falsehood...”

Most people think that Hitler’s fall came with his ill fated decision to invade Russia first. But how he came to this obviously irrational decision is known to few. Let us read an account given by the Mother’s disciple Udar to whom the Mother spoke about her occult action. Udar says, “The Mother told me that Hitler was fully possessed by the Asura who called himself the Lord of Nations..... Then there came the preparation for the great invasion of

England when Hitler massed an enormous force of invasion which would really have succeeded as England had been so much devastated by the German bombings that they had nothing with which to resist except their will... In those days, one morning when I went, as usual, to The Mother, She told me: ‘That fellow (She called the Demon thus) came to me last night boasting of how he would crush the English under his feet and I said to him, “Now you will see, I will use the same trick on you as you do on us; I will use your own instruments to fight against each other and so finish them off. Then the Mother explained how She assumed the form and voice of the Lord off’. The ‘Nations (Hitler’s Demon) and went to Hitler and told him that he was in greater danger from Russia which would stab him in the back when he was fully involved in his *invasion* of England. So, he should take care of Russia first. Then Hitler turned away from his invasion attempt to attack *Russia* and this finally finished him off. This fact is known to many but I give it here to stress that The Mother told me all this BEFORE it happened.”

Humanity must take a lesson from these happenings that events in the world do not take place randomly without any definite purpose behind them. God exists amongst us with all his omniscience and omnipotence and directly intervenes in world affairs whenever necessary to lead humanity forward in its evolutionary March.

## Some talks with the Mother on Music

*From what plane does music generally come ?*

There are different levels. There is a whole category of music that comes from the higher vital, which is very catching, somewhat (not to put it exactly) vulgar, it is something that twists your nerves. This music is not necessarily unpleasant, but generally it seizes you there in the nervous centres. So there is one type of music which has a vital origin. There is music which has a psychic origin – it is altogether different. And then there is music which has a spiritual origin: it is very bright and it carries you away, captures you entirely. But if you want to execute this music correctly you must be able to make it come through the vital passage. Your music coming from above may become externally quite flat if you do not possess that intensity of vital vibration which gives it its splendour and strength. I knew people who had truly a very high inspiration and it became quite flat, because the vital did not stir. I must admit that by their spiritual practices they had put to sleep their vital completely – it was literally asleep, it did not act at all – and the music came straight into the physical, and if one were connected with the origin of that music, one could see that it was something wonderful, but externally it had no force, it was a little melody, very poor, very thin; there was none of the strength of harmony. When you can bring the vital into play, then all

the strength of vibration is there. If you draw into it this higher origin, it becomes the music of a genius.

For music it is very special; it is difficult, it needs an intermediary. And it is like that for all other things, for literature also, for poetry, for painting, for everything one does. The true value of one's creation depends on the origin of one's inspiration, on the level, the height where one finds it. But the value of the execution depends on the vital strength which expresses it. To complete the genius both must be there. This is very rare. Generally it is the one or the other, more often the vital. And then there are those other kinds of music we have – the music of the *cafe-concert*, of the cinema – it has an extraordinary skill, and at the same time an exceptional platitude, an extraordinary vulgarity. But as it has an extraordinary skill, it seizes you in the solar plexus and it is this music that you remember; it grasps you at once and holds you and it is very difficult to free yourself from it, for it is well-made music, music very well made. It is made vitally with vital vibrations, but what is behind is frightful.

But imagine this same vital power of expression, with the inspiration coming from far above – the highest inspiration possible, when all the heavens open before us – then that becomes wonderful. There are certain passages of Cesar Franck, certain passages of Beethoven, certain

passages of Bach, there are pieces by others also which have this inspiration and power. But it is only a moment, it comes as a moment, it does not last. You cannot take the entire work of an artist as being on that level.

Inspiration comes like a flash; sometimes it lasts sufficiently long, when the work is sustained; and when that is there, the *same effect* is produced, that is, if you are attentive and concentrated, suddenly that lifts you up, lifts up all your energies, it is as though someone opened out your head and you were flung into the air to tremendous heights and magnificent lights. It produces in a few seconds results that are obtained with so much difficulty through so many years of yoga. Only, in general, one may fall down afterwards, because the consciousness is not there as the basis; one has the experience and afterwards does not even know what has happened. But if you are prepared, if you have indeed prepared your consciousness by yoga and then the thing happens it is almost definitive.

*What is the cause of the great difference between European and Indian music? Is it the origin or the expression?*

It is both but in an inverse sense.

This very high inspiration comes only rarely in European music; rare also is a psychic origin, very rare. Either it comes from high above or it is vital. The expression is almost always, except in a few rare cases, a vital expression—

interesting, powerful. Most often, the origin is purely vital. Sometimes it comes from the very heights, then it is wonderful. Sometimes it is psychic, particularly in what has been religious music, but this is not very frequent.

Indian music, when there are good musicians, has almost always a psychic origin; for example, the *ragas* have a psychic origin, they come from the psychic. The inspiration does not often come from above. But Indian music is very rarely embodied in a strong vital. It has rather an inner and intimate origin. I have heard a great deal of Indian music, a great deal; I have rarely heard Indian music having vital strength, very rarely; perhaps not more than four or five times. But very often I have heard

Indian music having a psychic origin, it translates itself almost directly into the physical. And truly one must then concentrate, and as it is — how to put it? — very tenuous, very subtle, as there are none of those intense vital vibrations, one can easily glide within it and climb back to the psychic origin of the music. It has that effect upon you, it is a kind of ecstatic trance, as from an intoxication. It makes you enter a little into trance. Then if you listen well and let yourself go, you move on and glide, glide into a psychic consciousness. But if you remain only in the external consciousness, the music is so tenuous that there is no response from the vital, it leaves you altogether flat. Sometimes, there was a vital force, then it became quite good.... I myself like this

music very much, this kind of theme developing into a play. The theme is essentially very musical: and then it is developed with variations, innumerable variations, and it is always the same theme which is developed in one way or another. In Europe there were musicians who were truly musicians and they too had the thing: Bach had it, he used to do the same sort of thing, Mozart had it, his music was purely musical, he had no intention of expressing any other thing, it was music for music's sake. But this manner of taking a certain number of notes in a certain relation (they are like almost infinite variations), personally I find it wonderful to put you in repose, and you enter deep within yourself. And then, if you are ready, it gives you the psychic consciousness: something that makes you withdraw from the external consciousness, which makes you enter elsewhere, enter within.

Mother, when one hears music, how should one truly hear it?

For this — if one can be completely silent, you see, silent and attentive, simply as though one were an instrument which has to record it — one does not move, and is only something that is listening — if one can be absolutely silent, absolutely still and like that, then the thing enters. And it is only later, some time later, that you can become aware of the effect, either of what it meant or the impression it had on you.

But the best way of listening is this. It is to be like a still mirror and very concentrated, very silent. In fact, we see people who truly love music... I have seen musicians listening to music, musicians, composers or players who truly love music, I have seen them listening to music... they sit completely still, you know, they are like that, they do not move at all. Everything, everything is like that. And if one can stop thinking, then it is very good, then one profits fully... It is one of the methods of inner opening and one of the most powerful.

*What is it we should look for in music?*

*How to judge the quality of a piece of music?*

*How to develop good taste (for music)?*

*What do you think of the light music (cinema, jazz, etc.) which our children like very much ?*

The role of music lies in helping the consciousness to uplift itself towards the spiritual heights.

All that lowers the consciousness, encourages desires and excites the passions, runs counter to the true goal of music and ought to be avoided.

It is not a question of name but of inspiration — and the spiritual consciousness alone can be the judge there.

22 July 1967



# The Physical Science Behind Climate Change

(By William Collins, Robert Colman, James Haywood, Martin R. Manning and Philip Mote)

Why are climatologists so highly confident that human activities are dangerously warming the earth?

Here some of the participants in the most recent and comprehensive international review of the scientific evidence summarize the arguments and discuss what uncertainties remain

For a scientist studying climate change, “eureka” moments are unusually rare. Instead progress is generally made by a painstaking piecing together of evidence from every new temperature measurement, satellite sounding or climate-model experiment. Data get checked and rechecked, ideas tested over and over again. Do the observations fit the predicted changes? Could there be some alternative explanation? Good climate scientists, like all good scientists, want to ensure that the highest standards of proof apply to everything they discover.

And the evidence of change has mounted as climate records have grown longer, as our understanding of the climate system has improved and as climate models have become ever more reliable. Over the past 20 years, evidence that humans are affecting the climate has accumulated inexorably, and with it has come ever greater certainty across the scientific community in the reality of recent climate change and the potential for much greater change in the future. This increase certainty is starkly reflected in the latest report of the

Intergovernmental Panel of Climate Change [IPCC], the fourth in a series of assessments of the state of knowledge on the topic, written and reviewed by hundreds of scientists worldwide.

The panel released a condensed version of the first part of the report, on the physical science basis of climate change, in February. Called the “Summary for Policymakers,” it delivered to policymakers and ordinary people alike an unambiguous message: scientists are more confident than ever that humans have interfered with the climate and that further human-induced climate change is on the way. Although the report finds that some of these further changes are now inevitable, its analysis also confirms that the future, particularly in the longer term, remains largely in our hands the magnitude of expected change depends on what humans choose to do about greenhouse gas emissions.

The physical science assessment focuses on four topics: drivers of climate change, changes observed in the climate system, understanding cause and effect relationships, and projection of future changes. Important advances in research into all these areas have occurred since the IPCC assessment in 2001. In the pages that follow, we lay out the key findings that document the extent of change and that point to the unavoidable conclusion that human activity is driving it.

## Drivers of Climate Change

Atmospheric concentrations of many gases primarily carbon dioxide, methane, nitrous oxide and halocarbons (gases once

used widely as refrigerants and spray propellants) have increased because of human activities. Such gases trap thermal energy (heat) within the atmosphere by means of the well-known greenhouse effect, leading to global warming. The atmospheric concentrations of carbon dioxide, methane and nitrous oxide remained roughly stable for nearly 10,000 years, before the abrupt and rapidly accelerating increases of the past 200 years. Growth rates for concentrations of carbon dioxide have been faster in the past 10 years than over any 10-year period since continuous atmospheric monitoring began in the 1950s, with concentrations now roughly 35% above pre-industrialize levels (which can be determined from air bubbles trapped in ice cores). Methane levels are roughly two and a half times preindustrial levels, and nitrous oxide levels are around 20% higher.

How can we be sure that humans are responsible for these increases? Some greenhouse gases (most for the halocarbons, for example) have no natural source. For other gases, two important observations demonstrate human influence. First, the geographic differences in concentrations reveal that sources occur predominantly over land in the more heavily populated Northern Hemisphere. Second, analysis of isotopes, which can distinguish among sources of emissions, demonstrates that the majority of the increase in carbon dioxide comes from combustion of fossil fuels (coal, oil, and natural gas). Methane and nitrous oxide increases derive from agricultural practices and the burning of fossil fuels.

Climate scientists use a concept called radiative forcing to quantify the effect of these increases concentrations on climate.

Radiative forcing is the change that is caused in the global energy balance of the earth relative to preindustrial times. (Forcing is usually expressed as watts per square meter). A positive forcing induces warming; a negative forcing induces cooling. We can determine the radiative forcing associated with the long-lived greenhouse gases fairly precisely, because we know their atmospheric concentrations, their interaction with radiation.

Climate change is not driven just by increased greenhouse gas concentrations; other mechanisms – both natural and human-induced – also play a part. Natural drivers include changes in solar activity and large volcanic eruptions. The report identifies several additional significant human-induced forcing mechanisms – microscopic particles called aerosols, stratospheric and tropospheric ozone, surface albedo (reflectivity) and aircraft contrails – although the influences of these mechanism are much less certain than those of greenhouse gases.

Investigators are least certain of the climatic influence of something called the aerosol cloud albedo effect, in which aerosols from human origins interact with clouds in complex ways and make the clouds brighter, reflecting sunlight back to space. Another source of uncertainty comes from the direct effect of aerosols from human origin: How much do they reflect and absorb sunlight directly as particles? Overall these aerosol effects promote cooling that could offset the warming effect of long-lived greenhouse gases to some extent. But by how much? Could it overwhelm the warming? Among the advances achieved since the 2001 IPCC report is that scientists have quantified the

uncertainties associated with each individual forcing mechanism through a combination of many modeling and observational studies. Consequently, we can now confidently estimate the total human-induced component. Our best estimate is some 10 times larger than the best estimate of the natural radiative forcing caused by changes in solar activity.

This increased certainty of a net positive radiative forcing fits well with the observational evidence of warming discussed next. These forcings can be visualized as a tug-of-war, with positive forcings pulling the earth to a warmer climate and negative ones pulling to a cooler state. The earth is being pulled increasingly in this direction as the “anchorman” of greenhouse warming continues to grow stronger and stronger.

### **Observed Climate Changes**

The many new or improved observational data sets that became available in time for the 2007 IPCC report allowed a more comprehensive assessment of changes than was possible in earlier reports. Observational records indicate that 11 of the past 12 years are the warmest since reliable records began around 1850. The odds of such warm years happening in sequence purely by chance are exceedingly small. Changes in three important quantities – global temperature, sea level and snow cover in the Northern Hemisphere – all show evidence of warming, although the details vary. The previous IPCC assessment reported a warming trend of  $0.6 \pm 0.2$  degree Celsius over the period 1901 to 2000. because of the strong recent warming, the updated trend over 1906 to 2005 is now  $0.74 \pm$

$0.18$  degree C. note that the 1956 to 2005 trend also is  $0.65 \pm 0.15$  degree C, emphasizing that the majority of 20<sup>th</sup> century warming occurred in the past 50 years. The climate, of course, continues to vary around the increased averages, and extremes have changed consistently with these averages – frost days and cold days and nights have become less common, while heat waves and warm days and nights have become more common.

The properties of the climate system include not just familiar concepts of averages of temperature, precipitation, and so on but also the state of the ocean and the cryosphere (sea ice, the great ice sheets in Greenland and Antarctica, glaciers, snow, frozen ground, and ice on lakes and rivers). Complex interactions among different parts of the climate system are a fundamental part of climate change – for example, reduction in sea ice increases the absorption of heat by the ocean and the heat flow between the ocean and the atmosphere, which can also affect cloudiness and precipitation.

A large number of additional observations are broadly consistent with the observed warming and reflect a flow of heat from the atmosphere into other components of the climate system. Spring snow cover, which decreases in concert with rising spring temperatures in northern midlatitudes, dropped abruptly around 1988 and has remained low since. This drop is of concern because snow cover is important to soil moisture and water resources in many regions.

In the ocean, we clearly see warming trends, which decrease with depth, as expected. These changes indicate that the ocean has absorbed more than 80% of the

heat added to the climate system: this heating is a major contributor to sea-level rise. Sea level rises because water expands as it is warmed and because water from melting glaciers and ice sheets is added to the oceans. Since 1993 satellite observations have permitted more precise calculations of global sea-level rise, now estimated to be  $3.1 \pm 0.7$  millimeters per year over the period 1993 to 2003. Some previous decades displayed similarly fast rates, and longer satellite records will be needed to determine unambiguously whether sea-level rise is accelerating. Substantial reductions in the extent of Arctic sea ice since 1978 ( $2.7 \pm 0.6$  percent per decade in the annual average,  $7.4 \pm 2.4$  percent per decade for summer), increases in permafrost temperature and reductions in glacial extent globally and in Greenland and Antarctic ice sheets have also been observed in recent decades. Unfortunately, many of these quantities were not well monitored until recent decades, so the starting points of their records vary.

Hydrological changes are broadly consistent with warming as well. Water vapour is the strongest greenhouse gas; unlike other greenhouse gases, it is controlled principally by temperature. It has generally increased since at least the 1980s. Precipitation is very variable locally but has increased in several large regions of the world, including eastern North and South because natural small-scale temperature variations are less “averaged out” and thus more readily mask the change signal. Nevertheless, continued warming means the signal is emerging on smaller scales. The report has found that human activity is likely to have influenced temperature significantly down to the

continental scale for all continents except Antarctica.

Human influence is discernible also in some extreme events such as unusually hot and cold nights and the incidence of heat waves. This does not mean, of course, that individual extreme events (such as the 2003 European heat wave) can be said to be simply “caused” by human-induced climate change – usually such events are complex, with many causes. But it does mean that human activities have, more likely than not, affected the *chances* of such events occurring.”!

### **Projections of Future Changes**

How will climate change over the 21st century? This critical question is addressed using simulations from climate models based on projections of future emissions of greenhouse gases and aerosols. The simulations suggest that, for greenhouse gas emissions at or above current rates, changes in climate will very likely be larger than the changes already observed during the 20th century. Even if emissions were immediately reduced enough to stabilize greenhouse gas concentrations at current levels, climate change would continue for centuries. This inertia in the climate results from a combination of factors. They include the heat capacity of the world’s oceans and the millennial timescales needed for the circulation to mix heat and carbon dioxide throughout the deep ocean and thereby come into equilibrium with the new conditions.

To be more specific, the models project that over the next 20 years, for a range of plausible emissions, the global temperature will increase at an average rate of about  $0.2^{\circ}\text{C}$  per decade, close to the observed

rate over the past 30 years. About half of this near-term warming represents a “commitment” to future climate change arising from the inertia of the climate system response to current atmospheric concentrations of greenhouse gases.

The long-term warming over the 21<sup>st</sup> century, however, is strongly influenced by the future rate of emissions, and the projections cover a wide variety of scenarios, ranging from very rapid to more modest economic growth and from more to less dependence on fossil fuels. The best estimates of the increase in global temperatures range from 1.8 to 4.0 degrees C for the various emission scenarios, with higher emissions leading to higher temperatures. As for regional impacts, projections indicate with more confidence than ever before that these will mirror the patterns of change observed over the past 50 years (greater warming over land than ocean, for example) but that the size of the changes will be larger than they have been so far.

The simulations also suggest that the removal of excess carbon dioxide from the atmosphere by natural processes on land and in the ocean will become less efficient as the planet warms. This change leads to a higher percentage of emitted carbon dioxide remaining in the atmosphere, which then further accelerates global warming. This is an important positive feedback on the carbon cycle (the exchange of carbon compounds throughout the climate system). Although models agree that carbon-cycle changes represent a positive feedback, the range of their responses remains very large, depending, among other things, on poorly understood changes in vegetation or soil uptake or carbon as the

climate warms. Such processes are an important topic of ongoing research.

The models also predict that climate change will affect the physical and chemical characteristics of the ocean. The estimates of the rise in sea level during the 21<sup>st</sup> century range from about 30 to 40 centimeters, again depending on emissions. More than 60 percent of this rise is caused by the thermal expansion of the ocean. Yet these model-based estimates do not include the possible acceleration of recently observed increases in ice loss from the Greenland and Antarctic ice sheets. Although scientific understanding of such effects is very limited, they could add an additional 10 to 20 centimeters to sea-level rises, and the possibility of significantly larger rises cannot be excluded. The chemistry of the ocean is also affected, as the increased concentrations of atmospheric carbon dioxide will cause the ocean to become more acidic.

Some of the largest changes are predicted for polar regions. These include significant increases in high-latitude land temperatures and in the depth of thawing in permafrost regions and sharp reductions in the extent of summer sea ice in the Arctic basin. Lower latitudes will likely experience more heat waves, heavier precipitation, and stronger (but perhaps less frequent) hurricanes and typhoons. The extent to which hurricanes and typhoons may strengthen is uncertain and is a subject of much new research.

Some important uncertainties remain, of course. For example, the precise way in which clouds will respond as temperatures increase is a critical factor governing the overall size of the projected warming. The complexity of clouds, however, means that

their response has been frustratingly difficult to pin down, and, again, much research remains to be done in this area.

We are now living in an era in which both humans and nature affect the future evolution of the earth and its inhabitants. Unfortunately, the crystal ball provided by our climate models becomes cloudier for predictions out beyond a century or so.

Our limited knowledge of the response of both natural systems and human society to the growing impacts of climate change compounds our uncertainty. One result of global warming is certain, however. Plants, animals and humans will tie living with the consequences of climate change for at least the next thousand years.

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### कौन सी भाषा

यह जानी हुई बात है कि माताजी ने थोड़ी-सी संस्कृत छोड़कर और कोई भारतीय भाषा नहीं सीखी क्योंकि उनके पास कभी इतना समय ही न था। एक बार कर्णाटक के लगभग २५-३० स्त्री-पुरुष माताजी के दर्शन के लिये आये। सबके सब बहुत गरीब और अनपढ़ थे। उनमें से हर एक ने अपनी सामर्थ्य के अनुसार माताजी के चरणों में एक-एक रूपसे की भेंट चढ़ाई; उनके लिये यही बहुत बड़ी राशि थी। भेंट चढ़ाकर वे हाथ जोड़कर माताजी के सामने खड़े हो गये और उन्होंने कन्नड़ में माताजी से कुछ कहा। और वहां से दौड़ते हुए बड़े उत्साह के साथ अपने एक परिचित आश्रमवासी के यहां आ खड़े हुए। ऊपर की सांस ऊपर और नीचे की सांस नीचे रखे एक ही बात कहने लगे—माताजी ने हमारे साथ कन्नड़ में बात की। हमने यह कहा और उन्होंने यह उत्तर दिया। आश्रमवासी जानता था कि माताजी कन्नड़ का एक शब्द भी नहीं जानती पर इतने लोगों की एक स्वर से कहीं बात पर वह अविश्वास भी कैसे करे ? अवसर मिलते ही उसने माताजी से इस बात की सच्चाई जानने की कोशिश की। माताजी ने कहा—तुम भी ठीक हो और वे भी ठीक हैं। मुझे कन्नड़ नहीं आती परंतु चेतना में एक ऐसा क्षेत्र है जहां सब भाषाएं एक हो सकती हैं। उन्होंने अपनी भाषा में बात कहीं परंतु मैंने चेतना के उस स्तर से सुनी और मैं समझ गयी। मैंने उसी सतर से बात की और उन्होंने उसे कन्नड़ में सुन लिया। वहां अगर उन लोगों में जापानी लोग होते तो वे मेरी बात को जापानी में सुनते।

# Adulteration of Food

## *A Deep Rooted Social Evil*

Are you getting attracted by the delectable and the luscious color of the sweetmeats or “*Mithai*”? Decorated with an equally attractive silver foil or so you believe! “*Besan ladoos*”, the color so attractive, that you almost want to devour it. Is it the whiteness of the puffed rice that you loved rather than the puffed rice itself? Or the taste of that spicy deep yellow colored Indian snack called “*Pakoda*”? And you wonder why whenever you make it at home, you never get that same yellow colour?

When you move about in the market and see the attractively decorated sweets and other edible items your appetite becomes almost insatiable. And that’s what it is meant to do to you. Attract you to buy and eat. **But wait! In the process you may be eating... Metanil yellow a non-permitted coal tar dye commonly known as ‘Kishori Rang’, Rhodamin-B, Lead Chromate or perhaps Ultra Marine Blue.** These are all non-permissible and banned colors and they cause serious health hazards and may also cause cancer in the long run. They are carcinogenic. Now what exactly is food adulteration? Well, the deliberate contamination of food materials with low quality, cheap, non-edible or toxic substances is called food adulteration. While the substance that degrades or lowers the quality of food is an adulterant.

**Food... the basic necessity of life. And if we are not sure of what we eat, than the whole situation becomes rather dangerous. We may be eating a**

**dangerous dye, sawdust, soap stone, industrial starch, Aluminum foil and believe it, even horse-dung! Inviting disease rather than good health. And what are the law enforcing authorities doing? Looking the other way, ignoring, sitting on files and being bought and bribed.**

Milk... that ever-enduring milk. For time immemorial it had had been the basic staple food right from our growing up stage, to when we have grown up. As a child we need it for growth and as a grown up we need it for replenishing our nutrition daily. Tired and bogged down, need something to rejuvenate... take a glass of milk. But even this has not been spared.

Common adulterant, addition of water, flour, or any other starchy material say industrial starch. Addition of water and extraction of fat is very common and not harmful. But what when the milk you drink is not milk at all? Rather combination of urea, liquid detergent, a little sugar, vegetable oil and water... a Synthetic Milk! Remember the case in Delhi, where the racket was busted a few years back and there was a lot of hue and cry in the media regarding the same. Think of all those children who may have had the synthetic milk, what havoc it must have created for their system physically. And how are we sure that even now, we are not being supplied the same milk? Are the authorities doing any thing like random checking of milk and regular intervals? Turmeric is the basic ingredient of all our Indian cooking. Any Indian dish is not complete without

it. But before you buy your next quota of this “masala” be careful of what you are buying. It may be adulterated with, Lead chromate, (which adds color as well as weight to it, being heavier), Metanil Yellow dye Or any starch based items like flour or rice powder or even industrial starch. Except flour or rice powder, all the other adulterants are health hazardous and cause irreparable damage to our system when eaten at regular intervals for a long period of time. Take for instance Lead chromate, it is one of the most toxic salts of lead. It can cause anemia, paralyses, mental retardation and brain damage in children and abortion in pregnant women. Metanil yellow dye which is another non-permissible toxic colorant, is used mostly to color *Besan* or gram flour, pulses, miscellaneous prepared foods namely sweetmeats like *ladoo*, *burfi*, *jelabi*, *daltho*, *papad*, etc. to get that attractive deep yellow color. Food grade colors are available in the market but being more costly, traders take advantage of the lackadaisical approach of the law enforcing authorities and substitute it with the said cheap and non-permissible dyes and colours.

While still on “*Masalas*” or spices, does one know what are the common adulterants, take for instance, for coriander powder or chili powder- sawdust, rice bran and sand. But wait! One cannot even imagine or fathom- horse-dung and cow-dung! This is not only unethical, from the business point of view, but a sin committed against the society at large. Any trader who is found resorting to such means of adulterations should be taken to task very strongly.

Has anyone ever given a thought why

the puffed rice or any other white colored eatable looks so dazzling white and bright, and attractive on the show windows of a sweetmeat shop? Well they may have been treated by ultra marine blue a chemical dye which is a non-permissible and prohibited. And for that rich deep pink color (*Gulaabi*) Rhodamin-B is used- again a non-permissible colorant. This colorant has also proven to be carcinogenic.

Argemone seeds that grow as weeds in the mustered fields are mixed with mustered seeds and its oil is mixed with mustered oil. Just a trace amount is all right, but when added deliberately it causes serious health hazards and even death. Dropsy is a straight after effect of consumption of this oil. It may also cause swelling, irregular fever, low pulse rate, enlargement of the liver, respiratory distress which may lead to heart failure. Adulteration of oil has become rampant, with a wide variety of oils available in the market, the consumer is not sure what combination of oils he gets when he buys it loose from the market. It is very harmful and hazardous to health when mixed with crude castor oil, industrial palmolein-oil, mineral oils etc. This is certainly a crime against humanity aimed at earning money at the cost of public health.

*Ghee* is adulterated to the extent of 80 to 85 percent with *Vanaspati*. In actuality it is *Vanaspati* flavored with 15 or 20 percent of ghee by special process. Even in the year 1935-36 when, six samples of so called pure ghee was collected it was found that they were adulterated with vegetable products made from groundnut, and other oils and the extent of adulteration was up to 80 percent.

Sand, dirt, earth, gritty matter, soap

stone, common salt are added to flour, refined flour (*maida*), gram flour (*besan*), spices, sugar, tea-dust and coffee. And washing soda is added to table salt. In tea-dust one can even find iron filings. And remember that lovely silver leaves used to decorate sweetmeats, *burfi*, and *pan*, you may be surprised what it is. It may be aluminum leaf or foil, which is again very bad for health, causing a lot of physical complications.

Dried seeds of volatile oil are added to cloves, while mineral acids to vinegar, papaya seeds to black pepper. Aniseed or '*sauf*' that after food tit-bit, is dyed with malachite green dye for that nice green color. In food grains and whole spices extraneous matter like stalks, stems, and foreign seeds are added.

Dr. Gurmukh Das Assistant Technical Advisor of Community Food and Nutrition Extension Unit Shillong, says that castor oil which is often mixed in ground nut oil can cause abortion in cases of pregnant women. When the amount adulterated goes beyond 0.7 microgram per kg of body weight. He also adds that Khesari Dal which is often mixed in Arhar Dal can cause lower limb paralysis known as Lathyrism. *Lathyrus sativus* species (Khesari Dal) has a toxic Amino acid known as Beta oxalyl amino alanine which is responsible for the above condition.

We do have the standards for food articles under Prevention of Food Adulteration Act, 1954. But what are the concerned law enforcing authorities or the said departments doing. Are they doing anything at all? 'Need' a social organization collected random samples from the market

to get them tested. When they contacted the Pasteur Institute Shillong they were told that the results of the tests would take at least 40 days. Forty days! Just for a few simple tests? The maximum time required for each test is five to ten minutes which even a 10th grade science student can execute and perform. So the society made their own arrangements for testing the samples. What they found was very alarming. All the test results were positive. ***Besan ladoos had Metanil yellow dye. Ghee was adulterated with Vanaspati, Chhena (cottage cheese) had starchy material added to it. And the most important, remember the hue and cry for mustered oil? What a big scandal it was on the national level in our country a few years back? Almost all the loose samples collected gave strong traces and presence of argemone oil.***

Only when mass death occurs do our authorities react and swing into action and start haphazardly banning items and articles and cause inconveniences to the public. Remember how difficult it was to get mustered oil when it was banned for a few days. But what about this slow poison we are consuming daily when the amount adulterated is not enough to kill us instantly, but slowly in the long process and over a long period of time. The consumer must be protected against any health hazards as well as fraud and adulterations. Decisive measures have to be taken to somehow stop the adulteration of our food items or else our future generations are certainly going to pay the price for our careless, negligent and easy going approach to the whole issue.

# Western Culture

*(Words of Sri Aurobindo)*

“For my part I see failure written large over all the splendid and ostentatious achievements of Europe. Her costliest experiments, her greatest expenditure of intellectual and moral force have lead to the swiftest exhaustion of creative activity, the completest bankruptcy of moral elevation and discouraging of man’s once infinite hope. When one considers how many and swift her bankruptcies have been, the imagination is appalled by the swiftness of this motor ride to ruin. The bankruptcy of the ideas of the French Revolution, the bankruptcy of utilitarian Liberalism, the bankruptcy of national altruism, the bankruptcy of humanitarianism, the bankruptcy of religious faith, the bankruptcy of political sincerity, the bankruptcy of true commercial honesty, the bankruptcy of the personal sense of honour, how swiftly they have all followed on each other or raced with each other for precedence and kept at least admirable pace. Only her many-sided science with its great critical and analytical power and all the contrivances that come of analysis, is still living and keeps her erect. There remains that last bankruptcy yet to come and when that is once over, what will be left? Already I see a dry rot begun in this its most sapful and energetic part. The firm materialism

which was its life and protection, is beginning also to go bankrupt, and one sees nothing but craze and fantasy ready to take its place.

A thousand newspapers vulgarise knowledge, debase aesthetical appreciation, demostatise success and make impossible all that was once unusual and noble. The man of letters has become a panderer to the intellectual appetites of a mob or stands aloof in the narrowness of a coterie. There is plenty of brilliance everywhere, but one searches in vain for a firm foundation, the power or the solidity of knowledge. The select seek paradox in order to distinguish themselves from the herd; a perpetual reiteration of some startling novelty can alone please the crowd... Of all literary forms the novel only has still some genius and even that is perishing of the modern curse of overproduction.

Learning and scholarship are unendingly active over the dead corpse of creative power as in Alexandria and with the later Romans before the great darkness—Yesterday’s opinion is today exploded and discarded, new fireworks of theory, generalisation and speculation take the place of the old, and to this pyrotechnic rushing in a circle they give the name of progress....”



# The Mother on Health and Illness

You ask me whether your illness comes from yoga. By no means — far from damaging health, yoga helps to build up a health that is robust and unflinching.

29 June 1942

Do not forget that to succeed in our yoga one must have a strong and healthy body.

For this, the body must do exercise, have an active and regular life, work physically, eat well, and sleep well.

It is in good health that the way towards transformation is found.

18 April 1971

It is good to do exercises and to lead a simple and hygienic life, but for the body to be truly perfect, it must open to the divine forces, it must be subject only to the divine influence, it must aspire constantly to realise the Divine.

Good health is the exterior expression of an inner harmony. We must be proud if we are in good health and not despise it.

As yet happiness and good health are not normal conditions in this world.

We must protect them carefully against the intrusion of their opposites

## INNER CAUSES OF ILLNESS

*I have been having various kinds of small accidents and hurts, and I feel troubled because all my efforts to avoid them seem to go in vain. What should I do?*

You need not torture yourself about these small things — they have no importance in themselves and their utility is to show us where inconstancy is still to be found in our nature so that we may put light there.

13 July 1937

You must take this illness as a sign that in spite of all your convictions, perhaps even resolutions, you have to do sadhana and to add to your outer consecration in work the inner consecration of deep understanding and psychological transformation and make use of your seclusion for that purpose.

*My love and help are with you.*

6 April 1952

Physical ailments are always the sign of a resistance in the physical being; but with surrender to the Divine's Will and a complete trust in the working of the Grace, they are bound to disappear soon.

22 May 1957

*Sri Aurobindo says,*

“Disease is needlessly prolonged and ends in death oftener than is inevitable, because the mind of the patient supports and dwells upon the disease of the body”,<sup>1</sup>

<sup>1</sup> *Thoughts and Aphorisms*, Cent. Vol. 17, p. 126.

and I add, “An illness of the body is always the outer expression and translation of a disorder, a disharmony in the inner being; unless this inner disorder is healed, the outer cure cannot be total and permanent.”

1 October 1959

Physical troubles always come as lessons to teach *equality* and to reveal what in us is pure and luminous enough to remain unaffected. It is in equality that one finds the remedy.

An important point: equality does not mean indifference.

11 December 1965

The illness has come like a test and gone

like a purification carrying away all that was standing in the way of the joy of an integral consecration.

*2 February 1967*

This illness has been put upon you by the hostile forces as a strong test.

You have not met it with the proper attitude. That is why it lingers. Your going back to Madras does not ameliorate the attitude — on the contrary. You yield to a movement of fear and distrust in the Divine. I cannot see that it will lead to anything good for you.

Your illness was not a mere accident. You did not give sufficient attention to the inner change, a psychological change with a broadening of your consciousness. You were satisfied with yourself. You were shut up in your small shell and did not try to make any progress. You said sadhana did not interest you and you thought that the little work that you were doing was quite sufficient for you and nothing more was needed. It was this attitude that took you out of my protection. I gave you a warning, but you challenged Nature by saying that nothing could touch you. All these things combined and brought your mental difficulties, weakness and illness.

You must change. You must try to fulfil the conditions of Mahasaraswati, make your work more and more perfect, make progress and try for a psychological transformation. Less than this will not help you. This is the minimum and if you try sincerely, my help will always be there.

These days my work is going on at such a speed that unless you make a serious effort, you will be left far behind and not be able to remain with me. But if you do as I say, everything will be all right.

Your illness gave you an opportunity to open your eyes towards the need for an inner change. You must take advantage of this and progress.

Things that do not want to change in your nature join together and come out in the form of illness. The only thing to be done is to have a strong aspiration and a total change. Then everything will be all right.

## FEAR AND ILLNESS

Be on your guard. There was on X a formation of fear— fear of cold, fear of bad health, etc. — take care that this formation does not jump upon you; you must reject it resolutely.

*1937*

You must not fear. Most of your troubles come from fear. In fact, ninety per cent of illnesses are the result of the sub-conscious fear of the body. In the ordinary consciousness of the body there is a more or less hidden anxiety about the consequences of the slightest physical disturbance. It can be translated by these words of doubt about the future: “And what will happen?” It is this anxiety that must be checked. Indeed this anxiety is a lack of confidence in the Divine’s Grace, the unmistakable sign that the consecration is not complete and perfect.

As a practical means of overcoming this subconscious fear each time that something of it comes to the surface, the more enlightened part of the being must impress on the body the necessity of an entire trust in the Divine’s Grace, the certitude that this Grace is always working for the best in our self as well as in all, and the determination to submit entirely and unreservedly to the Divine’s Will.

The body must know and be convinced that its essence is divine and that if no obstacle is put in the way of the Divine's working, nothing can harm us. This process must be steadily repeated until all recurrence of fear is stopped. And then even if the illness succeeds in making its appearance, its strength and duration will be considerably diminished until it is definitively conquered.

14 October 1945

When physical disorder comes, one must not be afraid; one must not run away from it, must face it with courage, calmness, confidence, with the certitude that illness is a *falsehood* and that if one turns entirely, in full confidence, with a complete quietude to the divine grace, it will settle in these cells as it establishes itself in the depths of the being, and the cells themselves will share in the eternal Truth and Delight.

*For some time I have been really worried about the skin-trouble on my legs. Please, Mother, throw this disease out of my body and the fear out of my mind.*

The real disease is fear. Throw the fear away and the disease will go.

*My help is with you.*

Blessings. 1965

As for cancer, the first thing is that you should drive off all fear.

If you want to get cured there are two conditions. First you must be without fear, absolutely fearless, you understand, and secondly you must have a complete faith in the Divine protection. These two things are essential. §

## **WORRY AND BOTHER ABOUT ILLNESS**

*The doctor has seen my blood. He has given me this little paper to show you how*

*weak the blood is and to communicate it to you. The tiredness seems to increase higher than grow less.*

You must not worry; you will soon be back on your feet, especially as your vitality has remained very strong. Have no fear and keep your full trust in the Divine Grace.

18 February 1938

*X told me, "It was a mistake on your part not to inform the Mother about your body which is so thin and weak." Kindly tell me what to do to improve it.*

Do not bother about it and increase your faith in the Divine's Grace.

Blessings.

4 July 1939

*People say that one gets this attack [of illness] on account of working too hard and exposing oneself to the sun and cold winds during the course of it. This suggestion is worrying me.*

This attack is not due to work or exposure but to the suggestion of an old habit rising from the subconscious. Do not listen to what people say and keep your faith in the Divine's Grace. Everything will become all right in the course of time.

*My blessings.*

8 January 1940

Do not worry and rest your hand. That is the best way to get better quickly.

My advice is not to worry. The more you think of it, the more you concentrate upon it and, above all, the more you fear, the more you give a chance for the thing to grow.

If, on the contrary, you turn your attention and your interest elsewhere you increase the possibilities of cure.

Why give so much importance to these

material workings of the body? It is better to feel absolutely free of them and let them go their own way without bothering about it, until we have the force and knowledge necessary to intervene in their obscurity and to compel them to change and become the true expression of the Supreme Light and Consciousness.

Health: not to be preoccupied with it, but to leave it to the Divine. Think less of yourself and your health. Surely you will become stronger. But if you are convinced that you have an illness, go to the hospital, surely there they will find one.

If parents could leave their children alone, they would not fall ill so often, perhaps not even once out of ten times. Yes, you have not said anything to the child, but how worried you were about its health. It appeared as if a catastrophe had happened or the child had suddenly developed cancer. It is your worry that spoils the whole atmosphere and increases the trouble.

If you are ill, your illness is looked after with so much anxiety and fear, you are given so much care that you forget to take help from the One who can help you and you fall into a vicious circle and take a morbid interest in your illness.

When I was twenty, a doctor told me that in cases of troubles of the stomach or intestines, the best thing is to continue eating as usual and not to bother about the trouble. He said, "If you have acidity, it will come from whatever food you take and the more you bother about it, the more it will increase. If you go on changing your food, in the end you will find that you cannot even drink a drop of water without getting into trouble. But if you remain normal and don't worry, you will become all right."

And I have found this advice to be quite true.

## WRONG THINKING AND ILLNESS

In fact I can assure you that the pain in the stomach as well as many other discomforts are due 90% to wrong thinking and strong imaginations — I mean that the material basis for them is practically negligible.

*With love and blessings.*  
1943

Do not torment yourself and do not worry; above all try to banish all fear; fear is a dangerous thing which can give importance to something which had none at all. The mere fear of seeing certain symptoms renew themselves is enough to bring about this repetition.

*24 July 1945*

*I have a notion that much protein and starchy food aggravate eczema.*

In the effect of food on the body 90% belongs to the power of thought. If you follow with confidence the treatment of Dr. X, it will cure you.

*Blessings.*  
6 October 1962

You may have been told that certain bodily complaints will give you a great deal of pain. Things like that are often said. You then make a formation of fear and keep expecting the pain. And the pain comes even when it need not.

But in case it is there after all, I can tell you one thing. If the consciousness is turned upward, the pain vanishes. If it is turned downward, the pain is felt and even increases. When one experiments with the upward and the downward turnings, one

sees that the bodily complaint as such has nothing to do with the pain. The body may suffer very much or not at all, although its condition is exactly the same. It is the turn of the consciousness that makes all the difference.

I say “turned upward” because to turn towards the Divine is the best method, but what can be said in general is that if the consciousness is turned away from the pain to one’s work or anything that interests one, the pain ceases.

And not only the pain but whatever damage there may be in an organ is set right much more easily when the consciousness is taken away from the trouble and one is open to the Divine. There is the Sat aspect of the Divine – the pure supreme Existence....

10 December 1964

His vital force is *very poor* and mental suggestions rather strong.

Do what he asks for a time. He may find out that it is all his imagination, for it is his *imagination* that makes him sick or rather gives him the *impression* of sickness.

## WILL TO CONQUER ILLNESS

Wake up in yourself a will to conquer. Not a mere will in the mind but a will in the very cells of your body. Without that

you can’t do anything; you may take a hundred medicines but they won’t cure you unless you have a will to overcome the physical illness.

I may destroy the adverse force that has possessed you. I may repeat the action a thousand times. But each time that a vacuum is created it will be filled up by one of the many forces that try to rush in. That is why I say, wake up the will to conquer.

20 October 1957

Do not love your ill health and the ill health will leave you.

28 August 1966

Both the things are correct. You must put a strong will for getting rid of your illness and you must remain quiet and unperturbed by the results. The two are not contradictory. One should accompany the other. When you are completely cured, it will be an indication of some inner progress.

Sri Aurobindo’s compassion is always there to help you, but some effort is needed from your side also.

She must take the resolution to get well, otherwise she will never be all right.

The body is cured if it has decided to be cured.

The body should reject illness as energetically as we reject falsehood in the mind.



*The illness has come like a test and gone like a purification carrying away all that was standing in the way of the joy of an integral consecration.*

## Amazing Facts

- Polar bears can eat as many as 86 penguins in a single sitting.
- You can get blood from a stone, but only if it contains at least 17 percent Bauxite.
- The volume of water that the Giant Sequoia tree consumes in a 24-hour period contains enough suspended minerals to pave 17.3 feet of a 4-lane concrete freeway.
- Never hold your nose and cover your mouth when sneezing, as it can blow out your eyeballs.
- The world's smartest pig, owned by a mathematics teacher in Madison, WI, memorized the multiplication tables up to 12.
- Due to the natural "momentum" of the ocean, saltwater fish cannot swim backwards.
- In ancient Greece, children of wealthy families were dipped in olive oil at birth to keep them hairless throughout their lives.
- A kangaroo can't jump unless its tail is touching the ground.
- A mole can dig over 250 feet of tunnel in a single night.
- A person at rest generates as much heat as a 100 watt lightbulb.
- A rat can last longer without water than a camel.
- A rhinoceros' horn is made of compacted hair.
- A shark can detect one part of blood in 100 million parts of water.
- A shark can grow a new set of teeth in a week.
- A group of ravens is called a murder.
- A snail can have about 25,000 teeth.
- About 300 million cells die in your body every minute.
- A species of earthworm in Australia grows up to 10 feet in length.
- Canada is an Indian word meaning Big Village.
- If the Earth was smooth, the ocean would cover the entire surface to a depth of 12000 feet.
- A shark is the only fish that can blink with both eyes.
- An ostrich's eye is bigger than its brain.
- It's impossible to sneeze with your eyes open.
- In ancient Egypt, killing a cat was a crime punishable by death.
- In the great fire of London in 1666 half of London was burnt down but only 6 people were injured.
- In the United States there is one birth every 8 seconds and one death every 14 seconds.
- It takes 8.5 minutes for light to get from the sun to the earth.
- It takes a yard of sugarcane to make one sugar cube.
- Leonardo Da Vinci could write with one hand and draw with the other at the same time.
- Leonardo Da Vinci invented scissors, played the viola, and spent twelve years painting the Mona Lisa's lips.
- Los Angeles's full name is El Pueblo de Nuestra Senora la Reina de los Angeles de Porciuncula and can be abbreviated to 3.63% of its size, LA.

# The First Man in Space



Yuri Gagarin, the first man to travel into space, was born in 1934. He was the son of a village carpenter who lived near the city of Smolenok in Russia, and Yuri to go higher, one will have to use a rocket, which will work excellently even when moving in outer space. The First rockets sent up into space carried no crew but



attended the local school. When he was old enough, he joined the Soviet Air force and was trained as a pilot. He qualified as jet-aircraft pilot, and was then promoted to the rank of Major.

After the end of the Second World War, the Russians became much interested in the possibility of travelling into space. They launched several rockets which went round the earth above the top of the air. The earth is surrounded by air, but thin air does not stretch upward for more than a few hundreds of miles. Above a height of only about ten miles the air is so thin that no ordinary aircraft will fly in it. If one wants

only scientific instruments; the next carried animals; and when these animals were brought back safely to earth, the Russian scientists were ready to send up a man. They chose Major Yuri Gagarin to be the first pilot. It was wise of them to do so.

Gagarin was ready enough to volunteer for the first space flight right round the world. He had to go through a long and difficult period of training to carry out many scientific experiments during his flight and to learn about the rocket in which he was to fly. He would be taking great risks, for it was impossible to tell just what the effect of travelling in space would be. If

anything went wrong with the rocket, Gagarin would be certain to lose his life. However, Gagarin was ready for any risk and quickly learned all that he needed to know. On April 12, 1961, his space ship the 'Vostok' was ready and the great adventure began.

Flying a space-ship is not the same as flying an ordinary aircraft. Instead of sitting at the controls, the pilot lies flat upon a couch. The take-off is mainly automatic, though the pilot must always be ready in case anything goes wrong. Fortunately, all went well and the 'Vostok' was launched by its powerful motors. Soon it was more than 100 miles up, travelling at a speed of five miles a second or 18,000 miles per hour - faster than any man had travelled before. Gagarin did not feel any sensation of speed. He could look through the port-hole of his cabin and see the earth below; looking like a vast globe instead of a flat plain. He could make out coastlines, rivers, forests and clouds. He passed over Siberia, then on to South America and then over Africa.

As it was his duty to carry out scientific experiments, Gagarin was busy all the time making scientific measurements. Also, as the 'Vostok' was equipped with a radio, he was able to give the scientists on the ground a running commentary on everything he saw. Before long the space-ship passed into the earth's shadow: when it came out of the shadow again, the horizon glowed with the brilliant orange colour. In space the sky looked black even when in the sunlight, as Gagarin had expected it to look. It is only from the

earth that the sky looks blue, it is not really blue.

When Gagarin had been in space for rather over an hour he had nearly completed a journey right round the earth, and it was time for him to land. This was perhaps the most dangerous part of the whole trip. If he came into the air too quickly, his ship would rub against the air-particles, and the friction would make the ship so hot that it would burn up. The speed of the 'Vostok' had to be checked gradually. Again all went well; the outer shell of the ship did become hot, but not too hot. The 'Vostok' steadily dropped closer and closer to the ground. When it was not far from the ground, Gagarin's cabin was separated from the rest of the rocket. At once a huge parachute opened, and the cabin, with Gagarin in it, floated gently down to a safe landing. Gagarin opened the door of his cabin and came out. His great journey was over. He had been up for 108 minutes, during which time he had flown right round the world.

Gagarin had seen sights that nobody before him had ever seen. Now his ambition was to reach the moon. Unfortunately, it did not happen because he lost his life tragically eight years later when the jet-aircraft he was piloting crashed to the ground. If Gagarin had lived longer, he would have been the first man to reach the moon. But he had shown the way. His flight was the real beginning of the great adventure which led up to 21<sup>st</sup> July, 1969 when the two American space-men Neil Armstrong and Edwin Aldrin reached the moon.



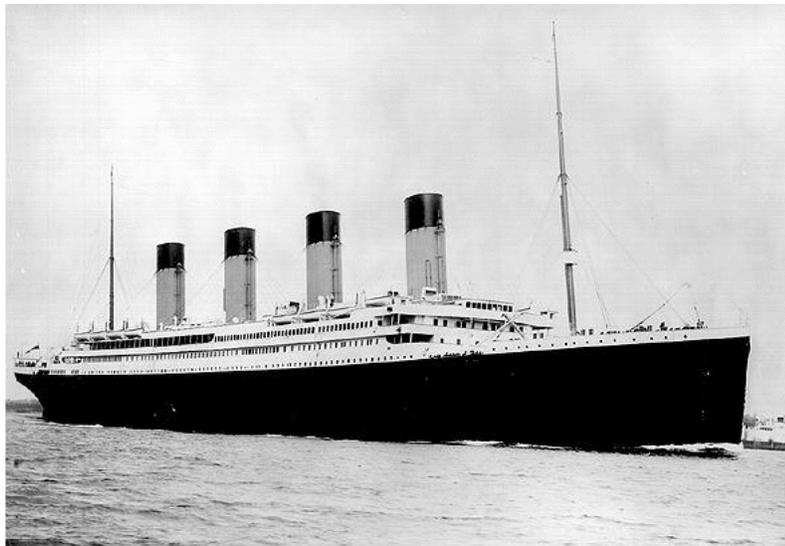
# SINKING OF THE *TITANIC*

M. GEELAN



The *Titanic* was a gigantic ship. Everyone believed it could never be sunk. On her maiden voyage to America she started sinking in the Atlantic. There were over three thousand people on board. How did they face death and disaster?

IN the whole story of distress at sea there is no more catastrophic chapter than the sinking of the *Titanic* with the loss of over 1,500 lives. The leviathan's doom in the Atlantic icefield off Cape Race, on that cold, beautiful, starlit night of 15 April 1912. Her great steel plates ripped like tinfoil by the fangs of an iceberg, shocked and bewildered the world.



The "ship that could not sink" had gone, closed in upon by the fathoms she had been designed to ride with easy arrogance, dominant and indestructible, the biggest and safest vessel ever built by man — queen of the seas. And she was bumbled and destroyed, not by the split and fury of a tempest, but by a sea as placid as an inland lake man's genius, man's wealth, man's enterprise hailed by an enemy of no more substance than frozen water, steel bending in defeat to ice.

The *Titanic* was on her maiden voyage to America. She was the *envy* and admiration of the maritime nations of the world. In speed, in comfort, in beauty, in

equipment, she was a masterpiece. Everything about her was big and fascinating. Ten decks rose tier on tier. Passengers could walk for four and a half miles without exploring all of her wonders. Among her amenities were a Parisian cafe, a Jacobean dining room seating 500, a swimming pool, squash racket courts, a gymnasium, a library,

sun parlours and tea-terraces and a huge ballroom with hidden lighting.

For 1912 the *Titanic* was a miracle of luxury and a magnet for millionaires, several of whom, both American and British, were among the passengers. It was estimated at the time that the total wealth represented by the first-class passengers was in the region of £ 50,000,000. Some paid as much as £ 870 for the trip. Altogether, the *Titanic* had on board some 2,200 souls, including a crew of nearly 900, and over 100 children. Only about 700 were ever to sight land again.

The fateful night of 15 April was bitterly cold. Not the slightest puff of breeze,

however, ruffled a flat sea. The *Titanic* was doing between twenty-one and twenty-two knots without vibration. There was every indication, on her performance, that she was easily capable of setting up an Atlantic record, though no attempt was being made to do so. This was the time, not for record-breaking, but for testing and observation. Already, from captain to deck-boy, the crew of the *Titanic* were satisfied that their ship was supreme. So, too, was Mr Joseph Bruce Ismay, chairman and managing director of the White Star Line, who was among the passengers.

The passengers themselves, after four days at sea, were in high spirits. They had indulged in all the many joys afforded by the wonder ship, and now they were anticipating the thrill of New York's welcome. There was music and dancing, card playing, mild flirtations and all the social whirlgig of the luxury liner.

On the bridge there was the customary vigilance. It was well known to the captain and officers that the *Titanic* was approaching the regions where ice might be expected, regions, nevertheless, which had been navigated in safety by passenger liners time and time again. Formal messages had been received by radio that there was ice about, but nothing to the effect that there were any dangerous bergs in the *Titanic's* direct course.

Second Officer Lightoller had taken the precaution of giving a special warning to the two look-out men in the ship's crow's nest. He did so, not because of any special fears, but because in such a calm sea the presence of ice would not be betrayed by a disturbance of the water. At ten o'clock, satisfied that all was well, Lightoller handed over the bridge to First Officer Murdock, and went below.

The ship sped through the night, her lights twinkling against those of the stars. So cold

was it that few ventured on deck. The passengers gradually dwindled away to their cabins. Only a few remained in the public rooms over cards, gossip or a drink. And on the bridge there was little sound but the almost indiscernible hum of the engines, the half-hourly clang of the ship's bells in the wheelhouse, followed by the cry from the look-out men in the crow's nest, "All's well!"

At about eleven-forty came the shock that reverberated round the world. The officers on the bridge were staggered to hear three gongs sounded from the crow's nest, the signal that something lay dead ahead. Then came the dramatic cry, "Ice right ahead, sir."

A berg. The hearts of the watch froze. First officer Murdock had seen the greenish-white mountain of destruction looming out of space almost as soon as the look-outs. Without hesitation he gave the order, "Hard a' starboard — full speed astern", in the vain hope that he could swing the ship's bow clear, and then her stern. But it was not to be. The *Titanic* received a death blow.

Ice tumbled upon her decks. Below the water line the jagged bulk of the berg stove in six of the water-tight compartments. No ship of even twice the strength could have resisted that onslaught. The *Titanic's* keel was so ripped and her side so buckled that her fate was sealed from this moment. Sooner or later this night the "unsinkable" leviathan was going to sink.

First Officer Murdock now stopped the engines and operated another lever designed to close the water-light doors. Captain Smith came from the chart-room on the bridge. His eyes were anxious, his face already drawn, but his voice and hands were steady. "Close the emergency doors", he said quietly. "They are already closed, sir," said Murdock. "Then send to the carpenter and tell him to sound

the ship,” was the captain’s next order. But instinct and the commutator (which shows in which direction the ship is listing) told him the worst.

Next came the order, “All hands on deck”, and both watches came tumbling up from below, many of the men only scantily dressed, rubbing the sleep from their eyes. Ship-wreck is the last thing in the world expected by the crew of a modern liner; to the men of the *Titanic* it still seemed impossible even after they had learnt that the vessel had torn herself on the berg. Orders were orders, however, and they rushed to the boat deck.

There was a deafening roar as the engineers began bellowing the boilers down, so strident a din that few could hear themselves speak. Below decks the pumps were operating in a futile battle against hopeless odds. In the wireless room, Phillips, the chief wire-less operator, was feverishly tapping out the S.O.S. From the bridge, distress rockets were being sent up. Minute by minute they streaked into the sky. The lights of a vessel could be seen a few miles away Captain Smith and his officers were certain that assistance from this quarter would come quickly and decisively, that every soul aboard the vessel would be transferred to safety. Their hope and their faith were to be shaken. Neither rockets nor radio brought the distant ship, the *Calidornian*, to their aid. Its lights dwindled and died away.

The first effect of the impact on the passengers was peculiar. In the card-room they actually continued, for a time, with their games. Many of those enjoying their ‘goodnight’ drinks speculated jocularly as to what the fuss was about. Those who were already asleep were awakened by a slight jar or by the sudden and unusual

cessation of the engines. They left their cabins, not in fear, but out of curiosity. On deck they met in groups and showered on each other a torrent of questions shouting above the din.

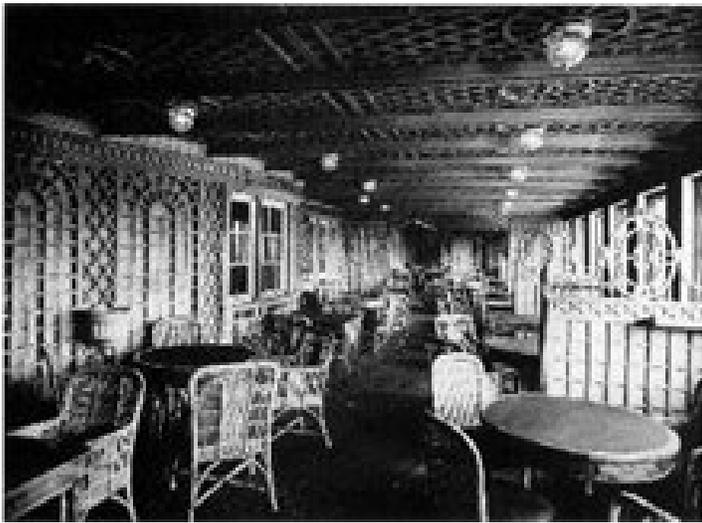
Suddenly the roar of escaping steam ceased. Born of the silence came an awful apprehension. They knew now that there was danger. They saw men working at the boat fall. Sailors shouted to them to fetch their lifebelts. They saw the rockets streaming heavenwards. The word ‘ice’ cut deep into their fears.

Even so, their confidence in this mighty vessel was still not entirely shaken. She was unsinkable. They had been told so. To add to their feelings of false security the story spread that the passengers were to be taken off in the boats purely as a precautionary measure and would in due course return. Little did they know during those moments how minute by minute the water was creeping up and the ship settling down. The band began to play – lively, lilting, rag-time airs. Quietly and efficiently the crew went about their duties.

“Women and children first”, had been a joker’s cry for years. On the boat deck of the *Titanic* that night it was a grim and earnest command. Without melodrama, almost without threat, the law of the sea was enforced. Few of the men aboard attempted to evade it. One attempt had a touch more of comedy than of cowardice. A handful of foreigners were found concealed under the thwarts of a boat – which they promptly vacated at the point of an empty revolver. In most cases a few stern words, a glanced rebuke, sufficed to stem the inclination of weak men to think firstly of themselves. It is true, nevertheless, to say that a number of such men did occupy

positions in the boats to their discredit and shame. All that can be said in their favour is that for several curious reasons some of the boats were being lowered only partially filled.

In the wireless-cabin, Phillips, continued to quest over the ether for aid, tapping out the S.O.S. time and time again, giving the ship's position. A number of vessels, including the *Olympic*, responded, and the nearest of all, the *Carpathian*, a Cunard liner,



intimated that she was on her way to the rescue.

Both Phillips and his junior, Harold Bride, remained at the post of duty long after they had been released. Captain Smith himself looked into their cabin, with the firm words. "Men you have done your duty. You can do no more. Abandon your cabin now. It is every man for himself. Look out for yourselves. I release you. That's the way it is at this kind of time - every man for himself". But the S.O.S. continued to go out.

In that little wireless-cabin on the *Titanic*, incidentally, was enacted a little drama more akin to the shipwreck of fiction. Bride,

the junior officer, who had Fixed a life-belt around Phillips as he sat at the keyboard, returned from a visit to the deck to find a "stoker or somebody" attempting to relieve the wireless chief of his only hope of safety. Let young Bride describe the sequel in his own words: "Suddenly I felt a passion not to let that man die a decent sailor's death. I wished he might have stretched a rope or walked a plank. I did my duty ... I hope I finished him. I don't know. We left him on

the floor of the wireless-room, and he wasn't moving". But not until the boat deck was awash did these two heroes quit their post. Phillips perished – killed, it is believed, by exposure – but Bride survived. Later, when rescued by the *Carpathian*, crippled and on crutches, he took his share of duty in the radio cabin of the ship that had saved him.

One by one the *Titanic's* boats were loaded, lowered and rowed away. There was apprehension of the suction that would occur when the great vessel took the final plunge. One thing was now obvious: that hundreds would left behind when all the boats had gone. Even if each had been packed to its utmost capacity there would not have been room for many more than a thousand. Many accepted their fate with nonchalance. Others prepared to jump into the icy water, trusting to Providence and their lifebelts. There were stoics and fatalists together on that slanting deck. One amazing feature of the last act was refusal of many of the women to leave their menfolk. Even when attempts were made

forcibly to induce them to enter the boats they struggled for release, pleading to be left alone.

A strange and touching incident was the determination of Mr. and Mrs. Isidore Straus, the millionaire and his wife, not to be separated in death. Time and again Mrs. Straus was requested to take her place in a boat; time and again she refused. "We are old people, Isidore. and we will die together". Ultimately, they were seen to drown together as they had wished. In strange contrast was the fate of another millionaire pair – Colonel and Mrs J. J. Astor. Their honeymoon in Egypt had only recently ended. Now his bride was ill, and the colonel quietly asked if he could accompany her in a boat to protect her. As quietly came the answer, "No". The boat was lowered, the colonel standing to the salute, and that was the end of their love story, Mrs Astor was saved, but her husband perished, going down with the ship, it is believed, by the side of W.T. Stead, the world famous editor of the *Saturday Review*. Yet another strong personality on that deck of doom was Major Butt, an A.D.C to the American President. As he helped women to safety he was seen to raise his hat, even when the water was lapping around his ankles.

As the last of the boats were getting away, as the *Titanic's* bows were sinking deeper, her stern rising higher, the band switched from light music to hymn tunes. To many that was the irrefutable signal that the end was near. As the boats drew steadily away there stole to them across the water, under the stars, the tune the whole world knows and reverences;

**Nearer, my God, to Thee,  
Nearer to Thee!**

**E'en though it be a cross  
That raiseth me:  
Still all my song shall be,  
Nearer my God, to Thee,  
Nearer to Thee.**

These bandsmen were heroes. "Nothing", said a survivor, "could have been more superb than the courage of these men, knowing that they were facing death, but playing to assure and comfort us. Their courage was equal to that of the captain, officers and crew. It was magnificent. Those on the deck of the foundering *Titanic* were now coming very near to death. The stars above. The sea below. Eternity beyond. Here and there a few huddled groups joined chorus in singing the lovely words of the hymn that will now for ever be associated with the greatest sea disaster of all. Those in the boats, as they heard the rise and fall of each cadence, wondered that those in such peril should exhibit such faith and such fortitude.

Now the music fades, the singing dies away. All the boats are gone. For hundreds all hope is gone, too. The *Titanic* tips farther forward, and a surge of water rushes as high as the bridge. Many are swept into the sea. A few escape to temporary safety farther aft. According to a reliable witness, Captain Smith was thrown violently from the bridge into the sea. He picked up a baby in the water and swam with it to a boat. When he handed the infant aboard, he was urged to climb into the craft himself. He refused, saying that he would swim to a piece of wreckage nearby. He was not seen again. The last words he had been heard to speak on the *Titanic* were a terse cry through his megaphone to those on the deck below him – "Be British!" He was, to the

core.

Bravely British, too, were those engineers who perished to a man a hundred feet or more below the boat deck. They kept the dynamics going to the last. Their plight, when the water gushed through into the bowels of the ship, or the boilers burst, sending out clouds of scalding steam, is terrible to contemplate. Soon the *Titanic* was at an angle of forty-five degrees. Those who were clinging and huddled aft began to realise the inevitability of their end unless they acted quickly. Without hesitation a number of them dived into a sea the temperature of which was well below freezing point, hoping to be picked up by a lifeboat or a raft, or at least to find the opportunity of clinging on to wreckage. For a strong or lucky swimmer such a dive meant a reasonable chance of being saved; for the weakling, death. It was a fair gamble. Why more did not take it is one of the riddles of human nature in adversity. It is probably a fact that right until the final dive some believed that the aft water-tight compartments of the *Titanic* would keep the ship afloat. As the vessel tilted higher still the giant forward tunnel crashed among the swimmers in the water. Almost at the same time, with an awe-inspiring roar, boilers and machinery left their foundations and smashed madly through the bulwarks. Grand staircase, Parisian cafe, Jacobean dining-room, luxury cabins, became the playground of the sea.

In her last minutes the *Titanic* stood almost perpendicular out of the water, an uncanny colossus of the night, silhouetted against the star-spangled sky, her rows of lights burning steadily, brilliantly. Even desperate swimmers and boats, racing to escape the suction, paused at the awesome spectacle, so frightening, so fascinating, so noble, so bitter. Suddenly all

her lights went out. The black shadow that was the *Titanic* stood just a little while as though reluctant to go, then slipped slowly away beneath the claiming waters. The “unsinkable ship” was gone.

A tense, split second of silence, after that rose a noise more disturbing than the scream of wild Atlantic sea vultures. It was the wail of tortured souls, cries that to this day are seared indelibly on the minds of survivors.

The sea was thick with heads and bodies. Those who, right until the end, had stuck to the after-deck and stern of the sinking ship were now floundering, drowning, calling frantically for help that would never reach them. Those in the lifeboats and on the rafts did not turn back. In the first place they had feared the suction. Now, if they returned to the rescue, the peril would be overcrowding and panic. As it was, they were being pestered and burdened and their safety was being threatened by swimmers who had jumped off the deck earlier on.

Colonel Gracie, of the United States Army, was just one of these, but his experiences are typical of many. “Dying men and women all around me were crying and moaning piteously”, he said on his return to the States. “One of the *Titanic*’s funnels separated and fell apart near me, scattering the bodies in the water. I saw bodies everywhere, and all that came within reach I clung to”. Eventually, after a desperate struggle, he succeeded in boarding a raft. “Soon the raft became so full that it seemed as if she would sink if any more came on board-her. The crew, for their self-preservation, therefore, had to refuse to permit any more to clamber on. This was the most pathetic and horrible sight of all. The piteous cries of those around rose in my ears and I shall remember them until my dying day. ‘Hold on to what you have, old boy,’ we

shouted. Many of those whom we refused answered, as they went to their deaths, 'Good luck! God bless you!' We passed the night with the water washing over and burying the raft deep in water. Never was there a moment when our prayers did not rise up. Men who seemed long ago to have forgotten how to address their Maker recalled the prayers of their childhood and murmured them over and over again".

The *Titanic* had sunk about 2.10 A.M., about two and a half hours after her impact with the iceberg. For an hour or longer afterwards the night was split by the shrieks of those for whom there was no help. Not until dawn (on 16 April 1912) did the

*Carpathian* commanded by Captain A.H. Rostron, arrive to bring succour, service and safety. Within a few hours every living soul surviving from the *Titanic* was aboard his ship and destined for New York.

**As reported in the *Newsweek* of 16 September 1985, scientists using sonar and underwater cameras have now found and photographed the wreck of the *Titanic*, seventy three years after the great luxury liner went down. The wreck – including baggage and other debris – lies on the ocean floor more than two miles down. This scientific triumph has also sparked treasure-hunters' dreams.**

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### थकान

किसी ने माताजी को लिखा, “काम करते समय मैं पूरी तरह स्वस्थ रहता हूँ। चाहे जितना भी काम क्यों न हो पर बाद में थकान आती है। इसका क्या कारण है, इसके लिये मुझे क्या करना चाहिये ?”

माताजी ने उत्तर दिया, “जब तुम काम करते हो तो शक्ति के प्रति ग्रहणशील रहते हो, लेकिन जब तुम पर काम का भार नहीं रहता तुम इतने ग्रहणशील नहीं रहते। तुम्हें सदा-सर्वदा, सभी परिस्थितियों में ग्रहणशील रहना सीखना होगा, विशेषकर उस समय जब तुम आराम करते हो। वह तामसिक आराम न हो, ग्रहणशील आराम हो।”

# HIROSHIMA

F.RAPHAEL

**Hiroshima stands out as the most tragic event in the history of the world. What happened there on 6 August 1945?**

“THE VERY cruel bomb” compelled the Empire of Japan to surrender to the Americans.

The bomb was the product of many minds. For decades, physicists had dreamed of unleashing the power which lay imprisoned in the tiniest particle of matter that the current scientific theories postulated: the atom which, schoolboy definition, was “the smallest portion of an element which still retained all the qualities of that element”. If once the power latent in an atom could be released, they promised — sanguinely (optimistically) or guardedly, according to their several temperaments — the world’s work could be, soon would be, transformed to child’s play.

In their laboratories, men of genius, of talent, of craftsmanship conducted obscure experiments: ‘bombarding’ atoms with electricity, experimenting with radium, building elaborate apparatus, producing flames that leapt from point to point, flashes representing an astronomical number of volts.

The war in Europe was scientific enough: pilotless planes, rockets which struck unheralded by sound or sight — but the war in Europe had drawn to its end. A nation of eighty million had been smitten from an eminence greater than that of Napoleon’s France into catastrophic defeat. Yet still, wearily, drearily, savagely, the war in the East went on.

While the marines and the sailors, the soldiers and the airmen were working their

way from bases in Australia, to assail Okinawa and raid the island of Honshu, the scientists were working in Los Alamos in desert New Mexico, in Oak Ridge, Tennessee, working furiously, in spite of all the patience science imposes, against time, striving to harness the ultimate secret, to liberate the ultimate power in Nature... not for peace, but for warlike purposes.

With an element called uranium — a special variety of uranium designated  $U_{235}$  - they finally achieved what was termed a ‘chain reaction’ a substance which proliferated explosion as a cancer proliferates its diseased cells, a proliferation accelerated to something like the speed of light.

By the slow process of trial and error, correcting, amending, improving, they finally produced a working bomb. It was tested in the ‘bad lands’ where it would do no harm. The news of the achievement was given to Washington — and to London.

The statesmen and the politicians were confronted with a tragic and agonising dilemma: to use it, or not. To withhold it meant the deaths of uncountable men, the protraction of untellable suffering, the condemnation to still further torture of prisoners who had already been beaten and starved and subjected to bestial cruelties.

At such an hour the hardest-headed statesmen and soldiers with the stoniest hearts must have cursed the gift — perhaps the illusion of free will. Imagine the debate between high principles and low practice: the apostles of “the greatest good for the greatest number” joining hands with the savagely vindictive protagonists whose argument was no more than “They started it, didn’t they? They asked for it — well, let

them have it. To hell with it.”

“To hell with it” – a facile, trivial phrase, said as one orders an extra drink or smokes a forbidden cigarette, but “it”, in this case, was a city of a quarter of a million people. Some of these people were men who had tortured prisoners, or approved of the torture. Yet there were men and women gentle enough to admire the petals of chrysanthemums or cherry blossom, industrious enough to slave in the paddy-fields. They expected to live, as does every human being, in the ritual circle of birth and marriage and death.

For long the argument continued in the West; to withhold, or to drop the bomb. At least the decision was taken.

Ultimately that decision lay in the hands of three men: President Truman, Premier Attlee, Marshal Chiang Kai-Shek. Franklin Roosevelt, who had transcended American tradition by serving not only three Presidential terms but a fourth, was dead. Winston Churchill, embodiment of embattled Britain, had been – unbelievably – cast aside by the electorate in the very hour of his triumph.

In place of the great liberal and the great European, there sat at the council table men of undeniably smaller stature, one, a small town politician thrust unexpectedly on to the stage during a crisis which required statesmen of world rank, the other, a man of integrity who had come to his party leadership as a compromise candidate.

The third figure was an enigma: the Chinese who had turned from Communist

to Nationalist, whose conflict with Japan had endured for many years longer than that of the Allies, Stalin was no party to the consultations: Russia was still at peace with Japan.

Seven Boeing Super-Fortresses were detailed for the operation. Three were sent ahead, to report on weather conditions and to consider alternative targets (including Nagasaki, which, a few days later, was able to be ‘atomised’). Two aircraft were detailed to carry instruments and observers. One, stationed at Iwo Jima, was ready to take over the bomb if anything happened to the B29 into which it was actually loaded.

From Tinian, in the Mariana islands, Colonel Paul W. Tibbets, U.S.A. Air Force, took off at a quarter

to three on the morning of 6 August 1945. For over five hours he sailed serenely through the lightening sky. It was bright sunshine when he arrived more than five miles above his target, flying at some 31,000 feet.

Hiroshima was just settling to another day. The summer sun gave promise of fair weather, and the air-raid warning meant no more, probably, than just another inconvenient routine interruption of the day’s war-work. Raiding aircraft, no matter what their target, always assembled at Lake Biwa and, almost inevitably, crossed the city’s sky. Then – ironically – sounded the All-clear; only the three advance machines had been plotted and by the time Colonel Tibbets was overhead they had passed the city.

Unseen in the empyrean, Tibbets ignored



the anti-aircraft shells that burst in futility about him. The bomb was fused, set to explode not on contact but after dropping the height of Everest: 29,000 feet. It was to burst just 2,000 feet above the town, 'thereby achieving the maximum destruction, disseminating its force as widely as possible.'

For just about 42 seconds after the bomb-doors were opened, nothing happened — absolutely nothing. The instrument fell in its irresistible acceleration — 32 feet per second is the formula — gathering speed and impetus. In the final second of its descent, it traveled, screaming unheard, something like a quarter-of-a-mile.

High above it, racing to escape it, eyes guarded with dark classes. Instruments attuned sat the air-crews. On the kindly earth, the little people — men, women and children — went about their daily tasks: some of them. It is true, tasks of destruction and duties of death.

Then, the sun went out eclipsed not by shadow but by light: a light too blindingly incandescent, that the familiar ball of fire which travels through the sky seemed for an instant extinguished.

There was no sound. No 'crump', no thud, no explosion. Only as the survivors regained consciousness, the brilliant morning was obscured as if a sudden mist had been cast by an enchanter's hand: a mist formed of infinitesimal particles of brick and stone, of earth and vegetation and human tissue.

The scientists had achieved the chain reaction. The new age had been born, not with a bang but a whimper: the whimper of a child whose mother had been blown from its side a hundred feet in physical space, and the irremediable distance between life and death, away. No one in Hiroshima

heard a thing.

For hours afterwards there hung about the span of sky over the town, ominous and evil in its brownish-purple colour, the mushroom shaped cloud that is, today, the commonplace concurrent of an atom-bomb in the minds of men.

Four and seven-tenths square miles of Hiroshima were devastated. Light percent of the city's building were damaged or destroyed. In a settlement of, a that time, a quarter of a million inhabit-ants (for evacuation had reduced the population by nearly 135,000) three-fifths were casualties, major or minor. One single bomb had killed as many, wounded as many, as a mass raid of 279 huge aircrafts, laden to capacity with bombs, striking at a city ten times as populous. There come moments when even those who hold that one weapon differs from another only in degree must recognize, that when the degree or difference reaches such a scale, the difference becomes one of kind. 'The single items are poignant enough: the cry of a woman; " There are people here about to be drowned — help us — the water is rising", groups on a spot of land jutting into the river so weak that they could not climb into the boat come to help them, girls shivering, though they burned; skin sloughing off suppurating, scalded flesh.

Ten thousand casualties went to a single hospital — and the only light the surviving doctors had to work by were candles held by ten nurses and, of course, the conflagrations outside. The victims had not eaten all day but, when food was brought to them, the stench of not only the wards but the whole area surrounding the hospital was so nauseating that they could not swallow.

Apart from the magnitude of the onslaught, its quality was unutterable. It is

neither relevant nor wholesome to sup on horrors: a catalogue of atrocity defeats its own end. So let a single attested incident convey this unique quality of unearthly evil: the words are Hersey's; He (Father Kleinsorge, a German missionary ) heard a voice ask from the underbrush, "Have you anything to drink?" He saw a uniform. Thinking there was just one soldier, he approached with the water.

When he had penetrated the bushes, he saw there were about twenty men, and they were all in exactly the same nightmarish stale; their faces were wholly burned, their eye sockets were hollow, the fluid from their melted eyes had run down their cheeks,

The atomisation of Hiroshima — and later of Nagasaki — was, in every sense, monstrous enough, inflicting on 160,000 men, women and children, indiscriminately, death, mutilation, irreparable loss.

But the immediate effect, horrific beyond belief as it was, is not all. The aftermath of atomisation is not fully charted, even by scientists. Many who were not charred or shattered, who were out of the immediate reach of the bomb explosion, and the blast that spread over a circle with a radius of a couple of miles, were stricken down secretly in one way or another.

When an explosion generates a heat which *fuses* tiles with a melting point of 1,300°C as far as 600 yards away, the aftermath can be expected to be extensive.

The effects on those remote from immediate injury vary. Some — victims, it is believed, of radiation — are permanently sterilised; the pregnant women in Hiroshima aborted and did not conceive again. Others are reduced by wasting diseases, where the

corpuscles of the blood diminish. Father Kleinsorge's white blood-count fell within a month from the normal 5,000/7,000 to 3000.

Surface wounds — grazes, abrasions, scratches — close and, for no reason, re-open. Hair suddenly starts falling and a minor burn may take months to heal. Fever, accompanied by an almost dysentery-like diarrhoea, sends temperatures rocketing up as high as 106°F. Then, nearly a month later, comes bleeding, usually from the gums; a drop in the white blood-count, a drop in the red blood-count.

Nature, striving to re-establish her equilibrium, bred leucocytes by the billion, until the white blood-count rose as far above normal as it had dropped below, and this frantic endeavour also brought death and new disease in its train.

The aftermath of the disease was due to radiation: the physicians described the symptoms as akin to those due to over-exposure to X-rays.

Over Hiroshima, an atom-bomb based on uranium. Only a few days later, over Nagasaki, an atom-bomb based on plutonium: one of even greater power. Now, the key has been found to release forces yet more destructive: the force of hydrogen.

Side by side with the memory of these two unique air-raids, the scientists are busy trying to harness atomic-energy, as was at first so happily dreamed, for the benefit of mankind.

But a measure of guilt remains for the action of 6 August 1945, when upon one of the civilian centres of an enemy, was let fall the first atomic weapon.

१११

# *The Path of Later On*

## *The Mother*



*The path of later-on and the road of tomorrow lead only to the castle of nothing-at-all.*

By the wayside, many-coloured flowers delight the eye, red berries gleam on small trees with knotty branches, and in the distance a brilliant sun shines gold upon the ripe corn.

A young traveler is walking briskly along, happily breathing in the pure morning air; he seems joyful, without a care for the future. The way he is following comes to a cross-road, where innumerable paths branch off in all directions.

Everywhere the young man can see criss-crossing foot-prints. The sun shines ever bright in the sky; the birds are singing in the trees; the day promises to be very beautiful. Without thinking, the traveller takes the path that is nearest to him, which seems, after all, quite practicable; it occurs to him for a moment that he could have chosen another way; but there will always be time to retrace his steps if the path he has taken leads nowhere. A voice seems to tell him, "Turn back, turn back, you are not on the right road." But everything around him is charming and delightful. What should he do? He does not know. He goes on without taking any decision; he enjoys the pleasures of the moment. "In a little while," he replies to the voice, "in a little while I shall think; I have plenty of time." The wild grasses around him whisper in his ear, "Later." Later, yes, later. Ah, how pleasant it is to breathe the scented breeze,

while the sun warms the air with its fiery rays. Later, later. And the traveller walks on; the path widens. Voices are heard from afar, "Where are you going? Poor fool, don't you see that you are heading for your ruin? You are young; come, come to us, to the beautiful, the good, the true; do not be misled by indolence and weakness; do not fall asleep in the present; come to the future." "Later, later," the traveller answers these unwelcome voices. The flowers smile at him and echo, "Later." The path becomes wider and wider. The sun has reached its zenith; it is a glorious day. The path becomes a road.

The road is white and dusty, bordered with slender birch-trees; the soft purling of a little stream is heard; but in vain he looks in every direction, he can see no end to this interminable road.

The young man, feeling a secret unease, cries, "Where am I? Where am I going?... What does it matter? Why think, why act? Let us drift along on this endless road; let us walk on, I shall think tomorrow."

The small trees have disappeared; oak-trees line the road; a gully runs on either side. The traveller feels no weariness; he is borne along as if in a delirium.

The gully becomes deeper; the oaks give way to fir-trees; the sun begins to go down. In a daze, the traveller looks all around him; he sees human figures rolling into the ravine, clutching at the fir-trees, the sheer rocks, the roots jutting from the ground. Some of them are making great

efforts to climb out; but as they come near to the edge, they turn their heads and let themselves fall back.

Hollow voices cry out to the traveller, "Flee this place; go back to the cross-roads; there is still time." The young man hesitates, then replies, "Tomorrow." He covers his face with his hands so as not to see the bodies rolling into the ravine, and runs along the road, drawn on by an irresistible urge to go forward. He no longer wonders whether he will find a way out. With furrowed brow and clothes in disorder, he runs on in desperation. At last, thinking himself far away from the accursed place, he opens his eyes: there are no more fir-trees; all around are barren stones and grey dust. The sun has disappeared beyond the horizon; night is coming on. The road has lost itself in an endless desert. The desperate traveller, worn out by his long run, wants to stop; but he must walk on. All around him is ruin; he hears stifled cries; his feet stumble on skeletons. In the distance, the thick mist takes on terrifying shapes; black forms loom up; something huge and misshapen suggests itself. The traveller flies rather than walks towards the goal he senses and which seems to flee from him; wild cries direct his steps; he brushes against phantoms.

At last he sees before him a huge edifice, dark, desolate, gloomy, a castle to make one say with a shudder: "A haunted castle." But the young man pays no attention to the bleakness of the place; these great black walls make no impression on him; as he stands on the dusty ground, he hardly trembles at the sight of these formidable towers; he thinks only that the goal is reached, he forgets his weariness and discouragement. As he approaches the

castle, he brushes against a wall, and the wall crumbles; instantly everything collapses around him; towers, battlements, walls have vanished, sinking into dust which is added to the dust already covering the ground.

Owls, crows and bats fly out in all directions, screeching and circling around the head of the poor traveller who, dazed, downcast, overwhelmed, stands rooted to the spot, unable to move; suddenly, horror of horrors, he sees rising up before him terrible phantoms who bear the names of Desolation, Despair, Disgust with life, and amidst the ruins he even glimpses Suicide, pallid and dismal above a bottomless gulf. All these malignant spirits surround him, clutch him, propel him towards the yawning chasm. The poor youth tries to resist this irresistible force, he wants to draw back, to flee, to tear himself away from all these invisible arms entwining and clasping him. But it is too late; he moves on towards the fatal abyss. He feels drawn, hypnotized by it. He calls out; no voice answers to his cries. He grasps at the phantoms, everything gives way beneath him. With haggard eyes he scans the void, he calls out, he implores; the macabre laughter of Evil rings out at last.

The traveller is at the edge of the gulf. All his efforts have been in vain. After a supreme struggle he falls... from his bed.

A young student had a long essay to prepare for the following morning. A little tired by his day's work, he had said to himself as he arrived home, "I shall work later." Soon afterwards he thought that if he went to bed early, he could get up early the next morning and quickly finish his task. "Let's go to bed," he said to himself,

“I shall work better tomorrow; I shall sleep on it.” He did not know how truly he spoke. His sleep was troubled by the terrible nightmare we have described, and his fall awoke him with a start. Thinking over what he had dreamt, he exclaimed,

“But it’s quite clear: the path is called the path of ‘later on’, the road is the road of ‘tomorrow’ and the great building the castle of ‘nothing at all’.” Elated at his cleverness, he set to work, vowing to himself that he would never put off until tomorrow what he could do today.

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### शिकायत

किसी को आश्रम के जीवन से सख्त शिकायत थी। माताजी उसे सलाह देती है:

“अगर तुम जो कुछ हो, उससे तुम्हें संतोष नहीं है तो भगवान् की सहायता से लाभ उठाओ और अपने-अपको बदलो। अगर तुम्हारे अंदर बदलने का साहस न हो तो अपनी नियति के आगे झुक जाओ और चुप रहो।

“लेकिन अपनी परिस्थितियों के विरुद्ध शिकायत किए जाना और उन्हें बदलने के लिये कुछ न करना केवल समय और शक्ति का अपव्यय है।

“सभी कठिनाइयों से मुक्ति तभी मिल सकती है जब तुम अपनी कामनाओं और सुविधाओं पर अहंकार के साथ केंद्रित रहना बंद कर दो।” - श्रीमाँ

# A Leader

It was in January 1907, shortly after the sanguinary crushing of the revolutionary movement in Russia.

A few friends and I had assembled in a small group for philosophical studies, when we were informed of the presence of a mysterious visitor asking to be admitted.

We went out to meet him, and in the anteroom we saw a man whose clean but very worn clothes, arms held close to his sides, pale face steadfastly turned towards the ground and half-concealed by a black felt hat, made him look like a hunted animal.

At our approach he removed his hat and looked up to cast us a brief, frank glance.

In the half-light of the hall one could scarcely distinguish the features of his waxen face; only its sorrowful expression was clearly visible.

The silence had become embarrassing, and to break it, I asked, "Can I help you, Sir?"

"I have just come from Kiev to see you."

His voice was tired, deep, a little hollow, with a slight Slavonic accent.

From Kiev to see us! This was something indeed. We were surprised. He thought our silence indicated doubt, and after some hesitation he added in a lower tone, "Yes, in Kiev there is a group of students who are deeply interested in great philosophical ideas. Your books have fallen into our hands, and we were happy to find at last a synthetical teaching which does not limit itself to theory, but encourages

action. So my comrades, my friends, told me, 'Go and seek their advice on what is preoccupying us.' And I have come."

It was clearly expressed, in correct if not elegant language, and we immediately knew that if, perhaps out of caution, he was withholding something from us, what he was telling us at least was the truth.

Once we had brought him in and made him sit down in the drawing-room, we saw him in full light. Oh, the poor face pallid with long vigil or seclusion far from air and sun, ravaged by suffering, lined by anxiety, and yet all shining with a fine intellectual light which haloed his brow and lit his eyes, sad, wan eyes reddened by overwork or perhaps by tears....

Perturbed, we remained silent. But after a while, to find out what he expected of us, we asked him what his occupations were in his own country. He seemed to concentrate, to take some resolve, then slowly said:

"I work for the revolution."

The reply sounded like a knell amid the luxury of this bourgeois apartment.

However, without betraying our emotion, with great admiration for the courage of his sincerity, we replied:

"Would you tell us how we could be of service to you?"

The fact that our attitude towards him had not changed gave him confidence and he began his story:

"You have heard about recent events in Russia, so I will not say anything about

that. But perhaps you do not know that at the centre of the revolutionary activity there is a small group of men who call themselves students, to which I belong. Occasionally we meet to take decisions together, but more often we are scattered, firstly so as not to attract attention to ourselves, and secondly to be able to direct the action personally at close quarters. I am their connecting link; when they want to consult together, they meet at my home.

“For a long time we fought openly, violently, hoping to conquer by terror. All means seemed Justified to us in our intense and ardent desire to see the cause of Justice, Liberty and Love triumph. You might have seen me, I who feel in my soul a wealth of tenderness and pity that seeks to relieve the miseries of mankind, I who became a doctor with the sole aim of fighting its ills and alleviating its sufferings, being forced by painful circumstances to take the bloodiest decisions. It’s surprising, isn’t it? Nobody could have believed that I was suffering because of that; nevertheless, it is a fact. But the others pushed me, overwhelmed me with good reasons and sometimes succeeded in convincing me.

“However, even in the heat of action, I was aware that there was something better to do, that our methods were not the best ones, that we were wasting our finest energies in vain, and that in spite of the almost fanatical enthusiasm which urged us on, we might well be defeated.

“The collapse came, mowing us down like corn in a field; and misfortune compelled us to regain possession of ourselves, to think carefully. The best of us are lost. The most intelligent, those who were most able to guide and direct us paid for their courageous self-sacrifice with exile

or death. Consternation reigned in our ranks; at last I was able to make the others listen to what I thought, to what I felt.

“We are not strong enough to fight by force, for we are not united enough, not organised enough. We must develop our intelligence to understand better the deeper laws of Nature, and to learn better how to act in an orderly way, to co-ordinate our efforts. We must teach the people around **us**, we must train them to think for themselves and to reflect so that they can become aware of the precise aim we want to attain and thus become an effective help to us, instead of being the hindrance they most often are at the moment.

“I have told them that for a nation to win its freedom, it must first of all deserve it, make itself worthy of it, prepare itself to be able to enjoy it. This is not the case in Russia, and we shall have much to do to educate the masses and pull them out of their torpor; but the sooner we set to the task, the sooner we shall be ready for renewed action.

“I have been able to make my friends understand these things; they trusted me and we began to study. That is how we came to read your books. And now I have come to ask your help in adapting your ideas to our present situation and with them to draw up a plan of action, and also to write a small pamphlet which will become our new weapon and which we shall use to spread these beautiful thoughts of solidarity, harmony, freedom and justice among the people.”

He remained thoughtful a moment, then continued in a lower tone:

“And yet I sometimes wonder if my philosophical dream is only a Utopia,

whether I am wrong to lead my brothers along this path, whether it is only cowardice, in brief, if we would not do better to oppose violence to violence, destruction to destruction, bloodshed to bloodshed, to the very end.”

“Violence is never a good way to bring victory to a cause such as yours. How can you hope to win justice with injustice, harmony with hatred?”

“I know. This opinion is shared by nearly all of us. As for me, I have a very particular aversion to bloody actions; they horrify me. Each time we immolated a new victim, I felt a pang of regret, as if by that very act we were moving away from our goal.

“But what are we to do when we are driven by events and when we are faced with adversaries who will not shrink even from mass slaughter in the hope of overcoming us? But that they can never do. Though we may perish to the last man, we shall not falter in the sacred task that has fallen to us, we shall not betray the holy cause which we have sworn in our heart of hearts to serve to the last breath.”

These few words had been spoken with sombre determination, while the face of this obscure hero was marked with such noble mysticism that I would not have been astonished to see the martyr’s crown of thorns encircling his brow.

“But as you were telling us in the beginning,” I replied, “since you have yourselves been forced to recognise that this open struggle, this struggle of desperate men, although certainly not without an intrepid greatness, is at the same time vain and foolish in its recklessness, you should renounce it for a

time, fade into the shadows, prepare yourselves in silence, gather your strength, form yourselves into groups, become more and more united, so as to conquer on the auspicious day, helped by the organising intelligence, the all-powerful lever which, unlike violence, can never be defeated.

“Put no more weapons in the hands of your adversaries, be irreproachable before them, set them an example of courageous patience, of uprightness and justice; then your triumph will be near at hand, for right will be on your side, integral right, in the means as in the goal.”

He had been listening to me carefully, occasionally nodding in agreement. After a silence full of thoughts, in which we could feel brooding around him all the painful hopes, all the burning aspirations of his companions in strife:

“I am happy, Madame,” he said, turning towards me, “to see a woman concerned with such matters. Women can do so much to hasten the coming of better days! There, in Russia, their services have been invaluable to us. Without them we would never have had so much courage, energy and endurance. They move about among us, going from town to town, from group to group, uniting us to one another, comforting the disheartened, cheering the downcast, nursing the sick and everywhere bringing with them, in them, a hope, a confidence, an enthusiasm that never tire.

“So it was that a woman came to assist me in my work, when my eyes were overstrained by my long vigils spent writing by candle-light. For during the day I had to have some kind of occupation so as not to attract attention. It was only at night that I could prepare our plans, compose

our propaganda leaflets and make numerous copies of them, draw up lists and do other work of the same kind. Little by little my eyes were burnt up. Now I can hardly see. So a young woman, out of devotion for the cause, became my secretary and writes to my dictation, as long as I wish, without ever showing the slightest trace of fatigue or boredom.” And his expression softened and grew tender at the thought of this humble devotion, this proof of self-abnegation.

“She came with me to Paris and we work together every evening. It is thanks to her that I shall be able to write the pamphlet we have spoken of. You know, it is courageous to link one’s destiny with a man whose life is as precarious as mine. To retain my freedom, everywhere, I must hide as if I were an outlaw.”

“At least you are safe in Paris?”

“Yes and no. They are scared of us, I don’t know why. They take us for dangerous anarchists, and we are watched, we are spied on almost as much as in our own country. Yet how can anyone imagine that men whose aim is to make justice triumph, even at the cost of their own blood, could fail to be grateful towards a country such as France, which has always protected the weak and upheld equity? And why should they disturb the peace of a city which is their refuge in the darkest days?”

“So you intend to remain here for some

time?”

“Yes, as long as I can, as long as I am not useful to my brothers there, and can be of service to them here by bringing together all the elements we need to take up the struggle again; but this time the struggle will be as peaceful and intellectual as lies within our power.”

“So you will come and see us again, won’t you? Bring us your projects and the plans for your pamphlet. We shall talk about all that again in more detail.”

“Yes, I shall come back, as soon as I have started my work, as soon as possible. I shall be so happy to see you again and to continue our conversation.”

His kind, sad eyes looked at us full of confidence and hope, while he clasped our hands firmly in his.

And as we accompanied him to the door he turned and once more warmly shook our hands, saying in his grave voice:

“It is good to meet people one can trust, people who have the same ideal of justice as we have and do not look upon us as criminals or lunatics because we want to realise it. Good-bye....”

He never returned.

He excused himself in a hastily written note. Too closely watched, under suspicion, tracked down after he had changed his lodgings many times, this gentle, just man had to return to his own country, a terrible country where perhaps a tragic end awaited him....

- *The Mother*



## औषध दर्शन

**प्रचलित नाम-** ग्वारपाठा

**प्रयोजन अंग** - पंचाग, शुष्करस एवं पत्रों का गूदा।

**स्वरूप** - लघु गुल्म, पत्ते मूल पत्री तथा मांसल, पुष्प दंड पर लाल रंग के होते हैं।

**स्वाद** - तिक्त।

**रासायनिक संगठन** - इसके पत्रों में - कार्बोदित,

टैनिन्स प्रोटीन्स, क्रोमोन्स

(एवेसिन एवं एलोसॉन)

मैलिक अम्ल, सिट्रिक अम्ल,

टारटेरिक अम्ल। इसके पत्रों

के गुदे में एसिटीलेटेड

ग्लुकोमनान्स, लोह,

कैल्शियम, पोटेशियम तथा

मैग्नेशियम घटक पाये जाते

हैं।

**गुण** - अतिरेचक, वातघ्न,

पाचन, बल्य, शोथहर,

वेदनाहर।

**उपयोग** - पत्रों के गूदे का

उपयाग अर्श में, गुदा विदर,

कास, प्रतिश्याय, आमवात, विबंध में, ज्वर, शूल,

आर्तवदोष में होता है। यह औषधि दीपन, कृमिघ्न,

यकृत रोग निवारक, गर्भाशय उत्तेजक तथा दाबहासी

गुणवाली है। घृतकुमारी का रस सैन्धव एवं हरिद्रा के

साथ प्रयोग से विबंध, गुल्म, पाण्डु, पाचन विकार

तथा यकृत प्लीहा रोगों में लाभदायक है। इसके रस

का प्रयोग अनार्तव (स्त्रियों के विकार) में लाभकारी।

इसके रस का बाह्यलेप स्तनशोथ, चर्मविकार,

नेत्राभिष्यंद, अर्श एवं व्रण में लाभकारी। सूत्र कृमियों

में लाभकारी। ज्वर में (विषम ज्वर-मलेरिया) - घृत

कुमारी का रस एक चम्मच में चार दाने काली मिर्च

का चूर्ण मिलाकर सेवन कराना चाहिए। जीर्ण ज्वर में

- घृतकुमारी के एक चम्मच रस में दो ग्राम हरड़ का

चूर्ण मिलाकर प्रातः एवं सायं सेवन कराना चाहिये।

कामला में - घृत कुमारी के दो तोला रस में इतना ही

मूली का रस मिलाकर या एक चुटकी लींड़ी पीपर

का चूर्ण मिलाकर सेवन करना चाहिये। रक्तगुल्म में -

महिलाओं को होने वाले रक्तगुल्म का उदर में हुई

गांठ में घृतकुमारी का गर्म रस पुराने गुड़ में मिलाकर

प्रतिदिन दो बार खिलाना चाहिये।

**उदर रोगों में** - जलोदर,

यकृतोदर, प्लीहोदर रोगों में

दो से चार चम्मच घृतकुमारी

का रस दुगुने गोमूत्र में

मिलाकर पिलाने से उपर्युक्त

रोगों में लाभ होता है।

**टॉन्सिल में-** इसके रस में

हल्दी का चूर्ण मिलाकर एक

- एक चम्मच प्रतिदिन तीन

बार सेवन कराने से टॉन्सिल

में लाभ होता है। इससे खाँसी

में भी लाभ होता है। **जुकाम**

**(प्रतिश्याय) में** - इसके रस

में हल्दी, अजवायन का चूर्ण

या अदरक का रस मिलाकर रस चटाने से लाभ होता

है। **गण्ड में** - घृतकुमारी के गर्भ से हल्दी का चूर्ण

मिलाकर पुल्टिश बाँधनी चाहिये। इससे सूजन में भी

लाभ होता है। नेत्र रोग में इसके गर्भ में हल्दी का चूर्ण

मिलाकर नेत्रों पर पट्टी बाँधने से आँखों की लाली

नष्ट होती है। **विस्फोटक में-** घृतकुमारी के गर्भ का

लेन करना चाहिए एवं सेवन कराना चाहिए। **दुष्टव्रण**

**में** - व्रण में कीड़े पड़े हों या दुर्गन्ध आती हो तो

घृतकुमारी के मुल गोमूत्र में घिसकर व्रण पर लगाना

चाहिए। चर्म रोगों में (खाज-खुजली-दाद) इसके रस

का लेप करना चाहिए तथा गाय के मूत्र में मिलाकर

पिलाना चाहिए। रक्तपित्त में-इसके रस में अडुसा,

गिलोय या आँवला का रस मिलाकर सेवन कराना

चाहिए, प्रतिदिन दो या तीन बार।



## Editorial

Dear Readers,  
Jai Sri Maa!

Its a great pleasure for us, the students of Sri Aurobindo Divine Life Education Centre, to place before you this magazine. This is our humble offering at the feet of Sri Aurobindo and the Mother. In this magazine we have tried to include articles from various sources on different subjects and we hope a reader will be able to find something of his interest. Actually this whole venture started with only one aim in view, that is learning a computer programme for book Publishing. But in this whole process apart from learning just the programme, we have learnt so much more and above all, have truly enjoyed in this whole attempt. The thing has been so interesting and educating for our team that we wish to bring out this magazine every month and try to make it even richer and richer.

So, without paying attention on our mistakes and on our shortcomings we hope you would appreciate our attempt and will find something of your interest.

*Vande Matarm!*