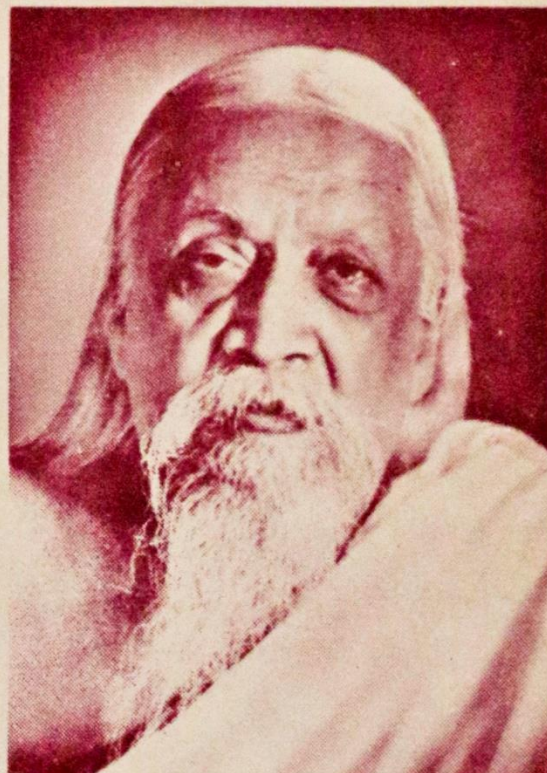


PRAYERS



*Compiled from the works
of
Sri Kapali Sastriar*

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सन्ततं दैवसान्निध्यं देहे मे वर्धतां हृदि
तवास्यां देहयात्रायां येन स्यान्निर्भयो जयः ॥

1

Let the constant Presence, the Guide, grow fuller and fuller in my body, in the heart, more and more vivid.

Thus may the soul's victory in Thy movement be fearlessly achieved.¹

¹ Tr. by the author

२

उल्लासयन् कुवलयं धवलस्मितेन
निघ्नन् तमांसि महसा तपनेक्षितेन।
आगामि चित्रबहुलं कुशलं दधानः
श्रीमान् विभाति भगवानरविन्दनाथः ॥

2

His smile, moon-white, joys the earth into blossoming; his flaming eye of Light destroys the darkneses; the weal of the Future picturesque he holds in his palm; resplendant shines forth the Lord, Sri Aurobindo.

2

दुर्दर्शसारमपि दृष्टिपथं नयन्तीं
 वाचां विदूरमपि वाग्भुवमानयन्तीम्।
 शुष्कं जनुश्च रसभूरि समुन्नयन्तीं
 कल्पान्तमल्पमपि वस्तु विधारयन्तीम्॥

काञ्चद् विचित्रविभवामुपलालयन्तः
 शक्तिं निरोक्ष्वरगुणामिव चालयन्तः
 दिव्यारविन्दनयनप्रभवाः सुवर्णा-
 स्तेऽमी जयन्ति जयिनो भगवत्कटाक्षाः॥

Leading to the path of vision the Essence though difficult to perceive, bringing to the domain of Speech even That which is far remote for words; drawing up from the dry being the flow of the sap of life; sustaining things, however trivial, to the end of the ages, is some Force indefinable, of marvellous plentitude dallying with which, moving it with an agnostic quality, as it were, — here, these bright-hued golden glances of the Lord, issuing from the divine lotus-eye, reign supreme ever victorious.

निस्तरङ्गपावनान्तरङ्गमानवान्तरं
 भावनातिगप्रभावशक्तियोगभास्वरम्।
 सुन्दरातिसुन्दरं महोऽरविन्दमन्दिरं
 सूरिवृन्दवन्दनीयमद्भुतं विचिन्त्यताम् ॥

आदिशन् धियं ददौ वधाय बन्धुसन्तते-
 र्यः पुरा पृथासुताय कर्मयोगदीक्षया।
 पूर्णयोगदेशिकः पुरेव धीरसूरिभिः
 सोऽधुना निषेव्यते पुरो नयन् वसुन्धराम् ॥

Let that Light, beautiful and yet more beautiful, whose home is Sri Aurobindo, be meditated upon — the Light that is the waveless sacred deep, the inmost of man, but which is radiant in union with the Power, the Shakti whose splendour outreaches conception, the Light, the Wonder worshipped by the Wise.

He who of old, ordaining the son of Pritha through initiation into the Yoga of Action conferred on him the thought and will to kill the kinsmen, He as the Teacher of the Fuller Yoga leading the Earth ahead is to-day, as before, adored by the steadfast Wise.¹

¹ Tr. by the author

Vide Appendix for gloss

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उत्तुङ्गशृङ्गनिलयोऽप्यवरोहशाली
नीचैर्धरातलशयोऽप्यधिरोहशूरः ।
योगोऽरविन्दभगवत्करुणाकटाक्ष-
जन्मा जयत्यमृतशक्तिविलासभूमा ॥

5

Though abiding in the high pinnacles, it is capable of coming down; though lying on the terrestrial plane below, it is daring and persistent in its climb up — this Yoga¹ born of the gracious side-long glances of Bhagavan Sri Aurobindo reigns victorious as the Vastness charged with the Play of the Force Immortal.²

¹ of descent and ascent

² *Vide* Appendix for gloss

केवलं न भारतं चिरादबोधनिद्रितं
 भूमिगोलमेव यस्य जन्मना विबोधितम् ।
 पूज्यलोकपूजितस्य तस्य पूरुषस्य तां
 ब्रूमहे कथं कथामनन्तविस्तराद्भुताम् ॥१॥

वरेण्यमात्मीयवपुर्विशेषं
 महोमयं बिभ्रदसौ पुराणः ।
 स्वीकृत्य पिण्डं पुरुषोऽत्र भौमं
 सिद्धं विधित्सन्नवनिं विवेश ॥२॥

हिरण्यवर्णां परमस्य धाम्नः
 संज्ञापयित्रीमरविन्दनाथः ।
 प्रभां कटाक्षे प्रणिधाय मतुः
 शक्तेरुपास्ते महसाऽद्य देही ॥३॥

तदत्र शान्तिः परमाऽत्र शक्तिः
 कटाक्षपातेन पराऽत्र सिद्धिः ।
 तं भ्रातरायासहरं नराणा-
 मीहस्व याचस्व भजस्व जोषम् ॥४॥

1. The Earth herself rose to wakefulness, and not Bharat alone from her long slumber of self-oblivion, — this by his birth, who is adored in the world of

adorables. How then, to speak of his story that is rich with countless details of wonder?

2. That Ancient Man wearing his own body of Light assumed a lump of earth for its perfection. He entered the Earth.

3. The Splendour of aureate hue that contacts in Knowledge the Light Sublime, — that Sri Aurobindo the Master set firm in the Mother's glance of Grace, and lives, now bodied in Light, close by the Shakti's side.

4. Hence, here is the Peace, here the Power Supreme, here again the success that hangs on that side-long glance. Beg, brother beg for that Glance that robs men of fatigue, aspire for it and seek it for your lot.¹

¹ Tr. by the author

सम्पत्ति-सप्तकम्

नमः सन्निधये तस्मै महसां निधये नमः ।
नमोऽस्मज्जीवजीवाय देवाय गुरवे नमः ॥१॥

निजपादाब्जनित्येषु निक्षिप्तनिजतेजसे ।
अरविन्दबृहन्नाम बिभ्रते परमौजसे ॥२॥

वीक्षया दधते दीक्षां रक्षां संकल्पमात्रतः ।
शक्तेर्मातुः प्रसादेन शिक्षां वितरतेऽद्भुताम् ॥३॥

हिरण्यज्योतिषो लक्ष्म साक्ष्याय धरणीतले ।
निधाय पार्थिवे देहे महोदेहेन जीवते ॥४॥

अभितोऽस्मान् समावृत्य भुवमावृत्य पश्यते ।
आ दिव्यसम्पदो ज्योतिरध्वनिर्माणवेधसे ॥५॥

तादृशाय पुराणाय पुरुषाय नमोऽस्तु ते ।
शाधि नः शाधि नो यावद् भवत्कार्यसमापनम् ॥६॥

राजस्व दैवसाम्राज्यप्रतिष्ठायै धरातले ।
नमोऽस्तु भवते राजन् सम्पन्नाय नमो नमः ॥७॥

FULFILMENT

1. Salutation to the Presence! To that treasure of lights salutation. Salutation to the Deva, the Life of our life, salutation to the Guru.

2. In those steadfast at Thy lotus feet Thou hast deposited Thy glory, Thou, sublime Strength that bears the vast Name Aurobindo.

3. Thy glance initiates, Thy thought protects, Thy Shakti the Mother's grace instructs, a marvel.

4. On the earth-plane to witness, Thy emblem the aureate splendour Thou didst keep on Thy body of earth, in the body of Light Thou liveth.

5. Tending us all around, enveloping the earth Thou lookest; Thou art the dispenser, the builder of the fulgent Road reaching to the divine fulfilment.

6. Such art Thou. We bow to Thee the Ancient Man. Guide us, until Thy work is accomplished, guide us.

7. For the firm establishment of the Divine's empire reign supreme on earth; we bow to Thee, O King, we bow and bow to Thee in FULFILMENT.¹

¹ Tr. by the author

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सदारविन्दसद्गुरोः पदारविन्दभूमिकाः।

भजेऽहमानतश्रियो जयप्रदाः सुरक्षिकाः ॥

8

Constantly I wait upon the Planes of the lotus feet of Sri Aurobindo, the Master, which bring down the plentitude, give victory and afford happy protection.

नरकुलशक्तिं नवयुगयुक्ताम्
 अबलामतिकृतबन्धनमुक्ताम् ।
 आदधते गुरुमहसे लसते
 नम नम नारीवरवेषभृते ॥

सेयं जननी जयति मिराम्बा
 जगदुज्जीवनरुचिनिकुरुम्बा ।
 सोऽयं भगवानरविन्दगुरुर्जयति
 सह श्रीमात्रा जयति ॥

Bow, bow to the resplendent Light of the Guru, the Light that wears the excellent guise of a woman, the Light that liberates the imprisoned Power of humanity from the bonds of weakness and ignorance and welds it to suit the New Age.

Glory to that Mother Mira, Configuration of world-rejuvenating radiances, glory to that Lord, the Guru, Sri Aurobindo who reigns supreme with the Mother benign.¹ *

¹ *Vide* Appendix for gloss

*Tr. by the author

मातृमहिमा

सर्वसर्गभूपतेरनन्तभागकल्पना-
 कल्पविच्चरेऽचरेऽपि जागरूकचिन्तना ।
 आदिशक्तिरीक्षितेन बिभ्रती जगत्त्रयं
 जीवभावलासिनीह सेऽयमम्बिका मिरा ॥

मानुषीं तनुं गता प्रभा दिवोकसां प्रसूः
 आर्तिजालकालनाय पालनाय भूजुषाम् ।
 शीतशीतलोकितैः सहायहासभासितैः
 तापशान्तिसाधिका विराजते मिराम्बिका ॥

भव्यजन्मवर्धनाय बाल्यधर्मधायिनी
 युक्तलोकसेवनाय युक्तरूपधारिणी ।
 साधनाय नव्यदेहशिल्पशिक्षणार्थिना-
 मुल्लसन्नवागमा विराजते मिराम्बिका ॥

HYMN TO THE MOTHER

She — who from the King of All Creation takes and forms countless portions and knows the process, whose Thought is wakeful in the mobile and the immobile, who is the Primal Force, Shakti holding the three worlds in her gaze, She here as a separate Soul shines, Mother Mira.

The Splendour that gave birth to the Sons of Heaven accepted the human body to give succour to the sons of earth and end the lot of miseries. By the

glances, cool and ever cool with smiles of glow for mate, She drives out distress and chases gloom. Resplendent in glory the Mother Mira!

For the increase and growth of happy (new) births, She upholds youth's nature and law for ever. For the worship of those who are yoked (to the Divine) suitable form She wears. For the practice and success of those who seek to learn the new physique's sculpture She keeps aloft the new Knowledge at play. Resplendent in glory the Mother Mira!¹

¹ Tr. by the author

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बुद्धिरुच्चविशालभूर्बलमुद्भटं विजयोन्नतं
विश्वसुन्दरसम्मदा हृदयङ्गमा रसवाहिनी।
सर्वतन्त्राविचक्षणी सकलार्थसिद्धिकलात्मिका
देवतात्मचतुष्टयी भुवनाधिराज्यविलासिनी॥

11

Wisdom issued out of the lofty Vast; mighty Strength holding aloft in Victory; Delight of cosmic Beauty captivating the heart, allow with the sap of life; Skill in all arts finding successful accomplishment in all things — in these Her Four Divine Forms, the Mother is the Empress of the world.

धीरुच्चा बलमुद्भटं सरसता सर्वान्तरस्यन्दिनी
 योगक्षेमनिधिश्च सिद्धिरिह यत्पादाम्बुजे शेरते ।
 तामम्बामरन्दिलोचनसुधाम् आधारधात्रीं सतां
 धृतान्तस्तिमिरां मिरामतिमिराम् उर्वीं दधानां नुमः ॥१॥

आवासः परमं नभस्तव वपुः सावित्रमूर्जस्वलम्
 ब्रह्माण्डं सकलं प्रभावकलया जातः प्रतीकोऽम्ब ते ।
 नाकस्तत्र शिरोऽन्तरिक्षभुवनं मध्यं च मध्यं मही-
 लोकः पादतलं तथाऽपि विभवात् प्रत्येकमूर्तीयसे ॥२॥

शक्तिः कर्तुमकर्तुमन्यविधया कर्तुं स्वतन्त्राऽपि ते
 वृत्तिर्भौमजडान्तरन्धतमसप्रध्वंसनोल्लासिनी ।
 तत्त्वं ते गहनं मिराम्ब मनुजक्षेमाय वामायसे
 माहात्म्यं तव मातुमत्र यततां को वा मनीषी जनः ॥३॥

1. To Her in whose lotus feet repose the lofty intellect, the mighty strength, the sap of delight that drips from the heart of all and the accomplishment that holds in store the Yoga-welfare, to the Mother, the ambrosia of the eyes of Sri Aurobindo, to the upholder of the support of all existences, to Mira, the luminous, dispeller of the inner darkness, to the one who upholds the wide earth — to Her we bow.

2. The supreme Sky is Thy abode, the resplendent Sun Thy body. Mother, the whole cosmos has come into being through a part of Thy greatness as Thy limb.

Yonder Heaven is the head, the Mid-world is the middle portion, the Earth is the foot. Even so Thou appearest as with form to each one of the beings.

3. Thy force has freedom to do, undo or otherwise do. Thy action delights in destroying the blind darkness in the heart of inert physical matter. Difficult to grasp is Thy Truth. Thou appearest as a lovely woman for the welfare of man. Which man, however endowed with intellect, can hope to measure Thy Glory!

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मिरा मिरेति मातरम् समाह्वयन् मदन्तरम्।
सुधातिशायि सद्रुचिं दधात्वखण्डजीविकाम्॥

13

Calling forth the Mother, “Mira, Mira”, may my heart hold the infinite life-giving element whose taste far excels that of the immortal nectar.

तदनादि बृहन्महः परस्ता
 न्महसां वा तमसां त्रिलोकभाजाम्।
 भुवनत्रयराज्यकारिणां यद्
 बलविज्ञाननिधिं विदो विदन्ति ॥१॥

सकलं परिपच्यते तमःस्थं
 जडतायामपि चेतना निलीना।
 बधिरोऽपि हृदि श्रुतिं निधत्ते
 जननान्धोऽपि यतोऽन्तरेऽक्षिशाली ॥२॥

विधिनापि विधानवैभवेन
 प्रणिधायाम्नि मानमुज्झता यत्।
 जगदभ्युदयोत्तराः कृतीनां
 सरणीः प्राप्तुमुपास्यते नियन्त्र ॥३॥

तुरगांशुसहस्रभासुरस्य
 प्रविभागं कुरुतां द्विधेह को वा।
 अविभक्तमपि स्थितं द्विरूपं
 जगते तत्परमं परः परेति ॥४॥

वसुधां यदि सा जडत्वगते
 विनिमग्नां न विशण्कते स्म गन्तुम्।
 ननु सोऽपि परस्तदन्यरूपः
 स्वयमम्बामनुगच्छति स्वयम्भूः ॥५॥

रमते पृथगालयोऽपि लोके
सकलात्मा सकलेषु यो महस्वान्।
परयाऽपि महश्शरीरभासा
तनुगात्र्याऽस्यत एव नात्र चित्रम् ॥६॥

रुचये परमस्य देवि पुंसो
महते दैत्यनिषूदिनां महाय।
धृतये धरणेश्च भूमिधात्र्या
परया रूपमिहाश्रितं भवत्या ॥७॥

परमां निवहं रुचां विदुस्त्वां
महनीयास्तनुबन्धमेत्य भान्तम्।
अपि तु प्रभुरम्ब कस्तवाक्षो-
रनुगन्तुं पदवीर्नरः सुरो वा ॥८॥

तदिह भवतीं याचे नो चेत् पराङ्मुखता भवेत्
प्रथममिह तं प्रत्नं तावत् प्रचोदय पूरुषम्।
ज्वलतु भगवान् दृष्ट्या पूर्णो निशाटकुलान्तको
जयतु भवती भूमिक्षेमङ्करोह सरस्वती ॥९॥

मधुविजयिनं काले प्रबोधयति स्म या
महिषहतकं सा त्वं लक्ष्मीर्निषूदितव त्यसि।
धवलजलजा शुम्भं सभ्रातरं च तथाऽकरोः
किमिह भुवने दैत्यांक्रान्तेऽधुना तु विलम्बसे ॥१०॥

जयतु स भगवान् नः पूर्णभागोऽरविन्दो
जयतु धवलशोभा लोकधात्री मिराम्बा।

जयतु लसतु भूमावेतयोः पूर्णयोगो
जयतु तदनुगामी भाग्यवान् भ्रातृवर्गः ॥११॥

श्रीप्रभोररविन्दस्य श्रीमातुश्च कपालिना ।
सन्निधावर्ष्यते पद्मपटली भक्तिगुम्फिता ॥
पञ्चशवर्षस्य ममेयं जन्मवासरे ।
तत्प्रसादवहा वाणी तत्प्रसादाय कल्पताम् ॥

14

HYMN TO SRI AUROBINDO AND THE MOTHER

1. Without a beginning is That, the Vast Light,¹ beyond all lights and darkneses of the three worlds — which the knowing ones know as the store of Strength and Knowledge for those in the governance of the three worlds.

2. Because of which, all that lies in Inconscience is matured; even in the Inert is consciousness concealed; even the deaf has hearing in the heart; even the born blind has an eye within.

3. Which (Light) is worshipped even by Brahma, the Ordainer glorious in his workings, to get at the paths of works which uplift the universe to more and more prosperity, by submitting to It abandoning all pride of self.

4. Who indeed can here divide into two the One resplendent with His thousand steeds of rays? Though indivisible, That Supreme has stood out for the universe in Two Forms as *Para* and *Parā*.

¹ For Notes, see Appendix

5. If She did not hesitate to go to the Earth plunged in the deep of Inconscience, certainly He too, the Supreme, Self-born, Her other Form, follows the Mother of His own accord.

6. The Supramental Person, though He has a distinct abode, sports here in the world, the All-Self in All. Thou art with the One who though supreme has taken a slender feminine body with the lustre of embodied Light. Therefore there is no wonder.

7. O Shining One, for the delectation of the Supreme Person, for the great rejoicing of the destroyers of the demons and for the upholding of the Earth, by Thee a form has been taken, here, Supreme, Sustainer of Earth.

8. The adorables know Thee as the Supreme, a mass of lights, shining in the encasement of a body. But Mother, who, mortal or immortal, is able to follow the courses of Thy eyes?

9. So, I beg of Thee, otherwise there will be turning away. First in this instance just urge that Ancient Person to action. Let the Lord with full gaze blaze forth Ender of the Demon race. And Thou, the Glowing One hail victorious in the weal of the Earth.

10. She who as Kali, awakened the conqueror of Madhu at the right time, is Thou who again as Lakshmi destroyed the wretch Mahisha. In the same way, as the White Lotus Mother, Thou didst away with Shumbha along with his brother. Then, why, why on this earth besieged by demons, dost Thou, O Mother, tarry?

11. Victory to Him, our Lord Sri Aurobindo, of entire parts! Victory to the Sustainer of the worlds, the Mother Mira of white radiance! To their Integral Yoga all victory — may it manifest fully on earth! Victory too to its following, the fortunate spiritual brotherhood!

In the Presence of the Lord Sri Aurobindo and the Mother, is offered by Kapali, this bunch of verses strung with devotion. On this day of birth of my fifty-fifth year, may this speech flowing by their Grace be pleasing to Them.

१५

निजे हृदम्बुजे सदा निधाय नाम पावनम्।
भजामि मातुरुज्ज्वलं तथारविन्दसद्गुरोः॥

15

I adore, always treasuring in my heart-lotus the resplendent sacred Name of the Mother as well as that of Sri Aurobindo, the Master.

नित्यप्रार्थना

प्राणानामयि सत्य केवल भवन् प्राणोऽसि नो ज्योतिषां
ज्योतिस्त्वं ननु लोकतारक परप्रेमन् प्रसीद प्रभो।
संवित्तौ तव सन्निधेः स्थितिमतो विच्छेदलेशं विना
पूर्णं पूर्णमहं विभातविभवैरुन्निद्रितः स्यामहम्॥

ईच्छा या तव सा ममास्तु भगवन् मा माऽस्तु भेदोऽनयोः
सन्तु त्वन्नियमानुसारविधये सर्वाणि कर्माणि मे।
चैतन्यान्मम मानसभ्रमवशं याताद्विमोक्षं तथा
मायातोऽपगमं विधेहि मम भोः चेतःप्रपञ्चीयतः॥

मच्चैतन्यमनन्यभावमयतां कैवल्यचैतन्यतो
यस्मात् त्वं तदसि ध्रुवं तत इदं तादात्म्यमीप्सामि ते।
सङ्कल्पस्थिरतां प्रदेहि परमां लक्ष्योपलब्धिक्रमां
मान्द्यग्लानिहराणि देहि दृढतां तत्त्वं च मे धीरताम्॥

नित्यो यस्तव सन्निधिर्विचयते संवेद्यतेऽसौ यया
यच्चावान्तरवर्तनं भवति ते तत् सार्थकं वा यतः।
दुष्टेच्छा च तमोवृत्तिश्च निखिला निर्जीयते वा यया
तां मे देहि निसर्गजित्तरतरामव्याजशान्तिं पराम्॥

अन्ते त्वामिदमेव देव विनतो नाथामि नाथं परं
सर्वं यन्मयि वर्तते मम च भीस्तद्यातु तेऽनन्यताम्।
साक्षात्कारविशेषसम्पदि तव प्राप्तप्रबोधो ज्वलन्
प्रेमा स्यामिह नान्यथा खलु भवान्येषोऽभिलाषो मम॥

O Thou, sole Reality, Light of our light and Life of our life, Love supreme, Saviour of the world, grant that more and more I may be perfectly awakened to the awareness of Thy constant presence.

Let all my acts conform to Thy law; let there be no difference between my will and Thine. Extricate me from the illusory consciousness of my mind, from its world of fantasies; let me identify my consciousness with the Absolute Consciousness for that art Thou.

Give me constancy in the will to attain the end, give me firmness and the energy and the courage which shakes off all torpor and lassitude.

Give me the peace of perfect disinterestedness, the peace that makes Thy Presence felt and Thy intervention effective, the peace that is victorious over all bad will and every obscurity.

Grant, I implore Thee, that all in my being may be identified with Thee. May I be nothing else any more than a flame of love utterly awakened to a supreme realisation of Thee.

(The Mother: *Prayers and Meditations*)

विजयस्व दधन्नाथ विगातानां पराजयम्।
कार्यस्य ते विगाताथ मा भूदस्मासु किञ्चन।
मा भूद् विलम्बनं किञ्चित् प्रादुर्भावस्य वा तव ॥

अपि सर्वेषु कालेषु तथा सर्वेषु वस्तुषु।
भूयात् कृतार्थो भगवान् सङ्कल्पो जित्वरस्तव ॥
आदेहसूक्ष्मकुहरं आसमुत्तुंगभागतः।

अस्मदंशेषु सर्वेषु सर्दास्वस्मत्प्रवृत्तिषु।
ईच्छा ते पूरिता स्यादित्यास्महे सन्निधौ तव ॥

वर्तेमहि समासक्ताः कृत्स्नशो नित्यशस्त्वयि।
अनन्यवशगाः स्याम त्वत्प्रभावैकवर्तिनः
परमादरत्यन्तं कृतविज्ञतया त्वयि।
वर्तितुं विस्मृतिर्मा भूदस्माकं भो कदाचन ॥

अद्भुतननुगृह्णासि यानर्थान् नः क्षणे क्षणे।
कदापि मा वृथा कार्ष्णं तान् वयं भगवन् विभो ॥

कार्ये ते सर्वमस्मासु सहकारि त्वयास्तु भोः।
अस्तु सर्वं च सन्नद्धं साक्षात्कारकृते च ते ॥
वरेण्य सिद्धिकृन्नाथ विजयस्व जयोऽस्तु ते।

अनन्यवृत्तिमक्षोभ्यामुच्चलां व्यवसायिनीम्।
प्रतिपाय तां श्रद्धामस्मभ्यं विजये तव ॥

उपयोगाय युक्तानां दैवसेवाभिलाषिणाम्।
निरर्गलं निर्गतानां हार्दानां प्रार्थनात्मनाम्॥
सत्यार्थमन्त्रवपुषां गिरां मातुर्महौजसां।
वाण्यां जयतु गैर्वाण्यामवतारोऽयमर्थवान्॥

17

A PRAYER FOR THOSE WHO WISH
TO SERVE THE DIVINE

Glory to Thee, O Lord, who triumphest over every obstacle.

Grant that nothing in us shall be an obstacle in Thy work.

Grant that nothing may retard Thy manifestation.

Grant that Thy will may be done in all things and at every moment.

We stand here before Thee that Thy will may be fulfilled in us, in every element, in every activity of our being, from our supreme heights to the smallest cells of the body.

Grant that we may be faithful to Thee utterly and for ever.

We would be completely under Thy influence to the exclusion of every other.

Grant that we may never forget to own towards Thee a deep, an intense gratitude.

Grant that we may never squander any of the marvellous things that are Thy gifts to us at every instant.

Grant that everything in us may collaborate in Thy work and all be ready for Thy realisation.

Glory to Thee, O Lord, Supreme Master of all realisation.

Give us a faith active and ardent, absolute and unshakable in Thy Victory.

(The Mother: *Prayers and Meditations*)

१८

तथा कर्मापि कुर्याम यथा दैवमुपास्महे।
कर्मेव परमा पूजा दैहिकी दैवतं प्रति॥

18

Let us work as we pray. For indeed work is the body's best prayer to the Divine.

The Mother

APPENDIX

GLOSS

4

“Let that Light, the Wonder, be meditated upon.” Clearly, the object of meditation which is here the Light, is not the physical light. It is a subtler Light that is visible to the inner vision. Such a Light is always the form or the body in which a spiritual truth presents itself. The spiritual light always corresponds to and is governed by the Truth of which it is the body and vehicle. Here it is described as being housed in Sri Aurobindo. Therefore, it emanates from him. He is its holder. It is beautiful and grows yet more beautiful. Not all light, even higher light, is pleasing to the eye. There is a light that dazzles, there is a light that pierces. Not such is the light in question. Beauty which is an inalienable feature of the Bliss aspect of the Supreme Truth in manifestation characterises this Light. Beauty is a mark of perfection and increasing beauty of growing perfection. Such a Light is beyond one’s comprehension; with such imperfections as the human being is heir to, one cannot even conceive of it much less meditate upon it, it may be urged. Not so, says the verse. It is not without our reach. It is within ourselves. That supernal, beatific light described above is there in the inmost depths of every person once we make an attempt to break through the frothy and restless surface existence which is what we normally call ourselves, we become aware of something within us, some layer or level which is free from the invasions of these movements. This freedom from movement and poise in a Quiet becomes more and more apparent as the plunge goes deeper and deeper, till by discipline and help of the Guru one goes to the deepest layers of the soul, where there is no movement. There, there is an immobile, silent base which is at the same time aglow with the Flame of illumination like the *Vedi* of the Rishi. There it is where this Light can be most surely seen, cherished and nourished and even invoked to come forward to lead the rest of the being on the destined journey. For, though the Light — emanating from Sri Aurobindo — has its native habitat in the most silent and profound regions of the heart, it

does not mean that inactivity and immobility are its whole nature. On the other hand it can be and is meant to be dynamic, intensely active under certain conditions. It is radiantly active when joined to the Power, the Shakti counterpart without which manifestation for the Light of the Purusha is not possible. This Shakti is as much divine as the Light, in fact both are the twin aspects of the same Creative Principle. Its splendour outreaches the human conception. United with the Shakti — the Divine Mother, the Mother of the universe — the Light becomes active; Knowledge and Power combine to execute the Will of the Supreme. This Light then, is the Wonder, *adbhuta*. It is not to be found in the unfathomable depths of the Immobile, the Silence. And yet it flashes out, in conjunction with the Shakti, breaks forth brilliantly and achieves. Such a Wonder compels the admiration, the worship, the adoration of the Wise. Adoration and worship of the uninformed and common mind is of no sustaining value as an index of the worth of the object of adoration. But when the worship and adoration issue forth spontaneously from the wise, from the discerning and discriminating minds, that *sūribṛnda*, speaks of the compelling power of the adored which in this context is the Light that is Sri Aurobindo, the sacred Light we are called to meditate upon.

And what is the purpose which this Light and Power are out to achieve? What is the means by which it is worked out? Is this Light capable of succeeding in this world of evil and grief? It is not altogether a new Light, says the poet. It has been in action before and it is again active at present.

It was a critical turn in the evolutionary development of Man when the inadequacy and insufficiency of the Mind to serve as the guiding light was sharply brought home to him in the person of Arjuna. All the Ideals built up by man failed to show him the right course of action. And what is worse, they came into open conflict with each other and demonstrated their inherent limitation. Arjuna, brave spirit though he was, floundered on these shoals of tottering ideals, lost his vision and lost his will. He did not know how to proceed when the very ground below him was slipping by. It was at this moment that the

Divine Leader of Evolution, Lord Krishna, came to the succour and gave the lead and the strength to follow it. He opened the line of advance beyond the Mind. He enjoined upon Arjuna to abandon these Dharmas — fine but fading flowers of the labouring mind of man — and take refuge in the Will of the Spirit which is reflected in the inmost depths of the heart. He endowed him with a will and thought to smash all the opposition — wherever it be — to the accomplishment of the Divine Purpose, whatever its consequence be personally to himself. And it is this very Light that manifested itself as Krishna and opened the way for humanity to advance beyond the barriers of the Mind, that is once again manifest today in the person of Sri Aurobindo in order to lead the Earth to the next destined stage in its progress. The highest reaches of being that have been scaled hitherto by man have been on the rarefied and topmost summits of the Mind. But there is a still higher original creative principle of which the highest mind is a derivation. That is Vijnana holding the key to this manifestation in its hands. Once this principle is realised for the earth and fixed in its consciousness as an active agent, the truth of its workings will gradually impart itself to the entire creation, to each in the measure of his readiness and potentiality and help humanity to rise out of the present round of ignorance and suffering which is inescapable as long as the highest guiding principle of man is mind-constructed. To effect this change is the aim of work for which the Light that is Sri Aurobindo's is active. The outer and inner discipline necessary to work out the process is the Purna Yoga — the Yoga of Perfection — called thus because it comprehends the entire being of man in its totality unlike other disciplines which concentrate only on one particular part of him. And he is sought for and adored as of yore by souls of rare courage and wisdom.

M. P. P.

Glory to the Yoga whose fount is the side-glance of Bhagavan Sri Aurobindo! The paths of Yoga are many, the aims and goals are varied and the Shakti, the Yoga-Shakti that executes and effectuates the purpose in the Sadhak is different in each case, depending as it does on the personality of the Guru who initiates and sets it working in the disciple. The subject-matter of the present laudation is the Yoga-force of Sri Aurobindo, the Shakti which proceeds effortlessly from the side-glance of the Master. The gracious side-glance, has a definite connotation in Indian spiritual tradition. Such a glance of the Guru or God always carries with it an infinite compassion, a look that searches for an opening in the devotee through which to pour the Grace. His *karuṇā-kaṭāksa* carries with it the Yoga-Shakti which is inseparable from him. And what is the character of this Yoga-Force? It is *bhūmā*, Vast. Vastness is its very nature. Not the vastness of the Void or of the featureless Impersonal. It is a Vast charged with the manifestation of the Immortal. Its content is not of a phenomenal, evanescent character. It is an eternally rich manifestation that features its vast extension. In its large ambience this Yoga embraces the whole gamut of human existence. In the striking imagery of the Vedic mystics, the whole of manifested existence is compared to a Hill. The ever-unfolding vistas of life are paralleled by the rising tier of plateaus. The summit of human life which is conceived as the attainment of the highest Secret — God, is imaged by the peak of the Hill where the Sun of Truth shines in all his glory. The Yoga-Force of Sri Aurobindo proceeds from the high summits where he lives. But on that account it is not all above; its home is above but its field of activity is not limited to the heights alone. It can descend with a purpose; *avaroha* is always made with a specific view. It is a gradual, controlled descent, not a precipitate incline, undertaking to come out to the lower heights and extend its influence and working in those regions. It is a movement of reclamation in that the Higher Power comes down to embrace, uplift and transform what is indeed its own. This descent is

complemented by a movement of ascent on the part of the lower existence, the earth principle and all that is embodied in it. It aspires to rise up and exerts itself to that end. This force of aspiration, lying coiled up in the human frame, is called variously as the Kundalini, etc. In this Yoga, the action of awakening this latent power, setting it to work and helping it to forge ahead is executed by the same Yoga-force as above. Only the station of functioning is different. Here, the Yoga-Force gets into the very physical basis of life and shows an extraordinary persistence and daring in effecting the climb-up. This double movement of ascent and descent worked out by the same Yoga-Shakti operating from its twin-stations, — above and below — is a special feature of the Yoga that goes by the name of the Guru, Sri Aurobindo.

M. P. P.

The poet calls upon us to bow. For to bow is the one means readily available to man to confess his obvious thousand limitations and inadequacies and recognise the superiority of a Something greater than his puny self, a Greatness to which his ready submission is signified by the physical act of bending or bowing. Bow to whom? To the Light of the Guru. The Guru has a special Light, a special Radiance of his own which combines in itself all the achievements and realisations he has worked out and perfected within himself. The Light is his special body for manifesting the particular potentialities which it is his mission to actualise, his means of reaching out to others his own Strength and help. That is the shining Light spoken of. But it is not to be imagined as something visioned only in dreams of extra-sensory experience. It is in the guise of a woman's body. It is active, incessantly working for the release and uplift of man. Human capacity for progress and harmony, happiness and perfection, is severely limited because its power, *élan*, *śakti*, that effects and builds, lacks strength. It is beset with the twin ills of weakness and ignorance, *abalā* and *amati*. Because of Ignorance which shadows every bit in creation, it does not know what it should do, which way it should turn. It is blurred. And what little it succeeds in knowing after disproportionate labour, it has not the strength wherewith to effectuate. It is weak because of the limitation imposed on it by ignorance. These two evils have forged a chain, a bond as it were, around humanity and held it captive. To release the Power of humanity from this twofold bondage and to renovate and so recast it as to answer to the demands of the New Age — an Age in which Knowledge, not ignorance as now, Strength and Beauty, not weakness and ugliness as has been till now, shall characterise human life — to uplift it and purify it as to make of it altogether a new Shakti is the tremendous labour the Light is engaged in. To such a Light that wears a human form, let us bow.

But which is the form? The hymn leaves us in no doubt. It explicitly fixes the identity, i. e. Mother Mira. It is She, the verse exclaims, Mother Mira in whom are massed radiances of a specific nature. They are the rays that have it within their power to give the needed lift, a new birth to the world; they are massed together and active in her. She is the Light, the Shakti of the Guru who is leading to the New Age, the embodiment of the Supramental Purusha, the Lord, the Master — Sri Aurobindo. Mark the words *śri mātrā jayati*. He glories, he reigns in his station, but not alone, not by himself. Whatever may be the position of the Purusha as described in the philosophical schools, here the Purusha as turned towards manifestation is never exclusively self-absorbed or self-active. He lives, he moves and he governs along with and through his Light-Power. There is no difference of status between them. With her He reigns, with her He triumphs.

The state of bondage in which humanity struggles; the twin ills of imperfection and ignorance that have forged the clamps; exhortation to man to recognise his limitations and seek refuge in a Higher Light which is specially active for the purpose of effecting his release and establishing him in a newer status; the precise location of the higher Light and Power in the person of the Mother who not only radiates the Splendour but shares in the Glory of the Master of the Path, Sri Aurobindo; — these are sketched but in these verses. And this is not all.

There is a *dhvani*, suggestion, in these lines which is too insistent to be missed by the intelligent reader. *Narakula-śakti*; the word *śakti* means not only power but in the context woman as well, since woman, *strī*, is the recognised *śakti* of man in the living tradition of our country. Hitherto the state of the woman has been none too enviable. Half of humanity has been condemned to live in what amounts to virtual slavery in effect. Woman is *abalā*, strengthless, weak, and this idea, *mati*, and sense of being *abalā* has been persisted in so long that the conception of weaker sex, inferiority and incompleteness as associated with woman has become a deep-seated habit and enslaved the woman-class itself

to the idea. To lift her out of this age-long subjection and make of her an equal partner of man to share in the felicity of the New Age that is inevitable is a task that forms part of the Mother's mission.

M. P. P.

NOTES

1. *mahaḥ* is not only Light; it signifies the fourth *vyahṛti*, Mahas, the world above the triple lower world. Hence *viññānanidhi*, store of supramental knowledge. This triple world is governed only by its Strength. This Light is beyond all inferior lights. It is not merely a 'light beyond darkness' (as in *ādityavarṇam tamasaḥ parastāt*). It is a unique Vast Light.

2. It is because of this Supramental Light that evolution goes on. Consciousness is brought out of inert Matter. This Light is there in Matter. The heart becomes the ear, the heart becomes the eye. There develops the inner sense.

3. *vidhi* is Brahma, the Ordainer, *niyantā*. Even he waits upon this Light. *abhyudaya*, prosperity, lit. rises; it hints at a series of evolutions upward.

4. The neuter *tat* becomes divided, for the purposes of manifestation, into the Male and the Female aspects. *Paramam* becomes *para* and *parā*. And yet none can make the division distinct.

sahasra and *dvidhā*: the Light possessing a thousand (multitude) rays cannot be divided into two. This is the Light of the Supramental Sun, *kalyāṇatamam rūpam*.

5. The Mother, Consciousness, *Cit*, first enters Matter; then follows the Master. He cannot but follow for he is not different from her; he is her other Form. Yet he does it of his own accord, *svayam*, i.e., he also wants to enter. He does not enter merely in deference to her wishes.

6. Possessed of *mahaḥ*, *mahasvan*, the Supramental Person has a distinct abode of his own, *pṛthag ālaya*. Yet he comes down and sports in this world. And there is no wonder. For the Supreme Female Power has also taken the form

of a Woman here and she also has in her body the lustre of the Supramental Body. So the Supramental Person is at home here and sports.

7. *ruciḥ* means taste, delectation; it also means light; for the spreading of the light of the Supreme Person, for the manifestation of the Supramental Light. For that the hostile forces are to be removed, the earth prepared and upheld, *dhṛti*. *Dhṛti* also means *dhairya*: to impart the necessary courage to the earth to receive and assimilate the Light. This she can do because she is the *bhūmi-dhātri*, sustainer of the Earth.

8. *Nivah*, heap, collection.

tanubandhu, bound in body, she yet shines out, *bhāntam*.

padavī, path, direction. Also status, position. The Light radiates through the eyes. But who can know its operation, the courses it takes, the state it is in?

9. She has to urge the Purusha to action. The fiery work of destroying the demons is his and he does it with his eyes full of fierce light. It is her work to soothen, to flow evenly, *sarasvatī*, spreading bliss and prosperity on earth, *bhūmi-kṣema-kari*. He is the Fire that destroys, She is the Water that sustains. He destroys the Ignorance. She pours down Knowledge, spreads out an even flow of *kṣema*, conquering all, *jayatu*.

10. Mahakali, Mahalakshmi, Mahasarasvati, of the *Devīmāhātmyam* are identified with the Mother who is the Supreme Shakti. As She has killed the demons before, She is again invoked to destroy the demons of the present times.

11. *sannidhau* is singular. The Presence is one for both Sri Aurobindo and the Mother.

S. N.