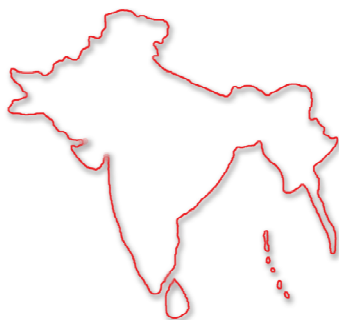


The Resurgent India

A Monthly National Review

September 2017



“Let us all work for the Greatness of India.”
– The Mother

Year 8

Issue 6

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SUCCESSFUL FUTURE

(Full of Promise and Joyful Surprises)

Botanical name: Gaillardia Pulchella

Common name: Indian blanket, Blanket flower, Fire-wheels

Year 8

Issue 6

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A Declaration

We do not fight against any creed, any religion.

We do not fight against any form of government.

We do not fight against any social class.

We do not fight against any nation or civilisation.

We are fighting division, unconsciousness, ignorance, inertia and falsehood.

We are endeavouring to establish upon earth union, knowledge, consciousness, Truth, and we fight whatever opposes the advent of this new creation of Light, Peace, Truth and Love.

— The Mother

(Collected works of the Mother 13, p. 124-25)

POLITICS OVER THE ROHINGYA ISSUE

The Indian government has finally given in to Bangladesh over the Rohingya issue. External Affairs Minister, Sushma Swaraj, recently assured Sheikh Hasina that India stands fully with Bangladesh on the Rohingya issue and believes that Myanmar should stop the persecution of Rohingyas. This comes just days after India modified the stand taken by PM Modi supporting Myanmar. These repeated reassurances, while placing India on a so-called moral high ground, show a disregard for its own interests.

Amidst the growing crisis over the issue of Rohingya migrants, pitting the Indian government against some vocal sections of the international community, the government has taken the right stand by declaring the Rohingya Muslims as illegal immigrants and seeking to deport them.

Unjustifiably, the Indian government has received disgruntled criticisms from several international voices, most prominently those belonging to Bangladesh and from the United Nations. Many of our own countrymen – mainly Muslims and social activists – have also been protesting in West Bengal and Kerala, condemning Myanmar and clamouring for the Indian government to support the Rohingya.

These are ridiculous demands, not the least because what is masquerading as morality is clearly a farce. ***An unfortunate and defining characteristic of our global society, which is itself turning brutal, self-centered and grosser by the day, is to take recourse to pretentious, false morality.*** The Indian government, in its handling of this entire issue, is being made to look as if it gives more importance to its national security concerns rather than lending moral support to a suffering, innocent community. ***This is exactly the kind of attitude that allows ‘crimes against humanity’ – various genocides in Africa in the 1990s – to continue unabated. The world – ostensibly led by a preacher United Nations – issues fulsome ‘condemnations’ and makes all the right noises, while, in action, a handful of powerful ‘liberal’ nations hobnob with the culprit***

countries. One may ask where did all these moral sentiments of the UN disappear when there was a genocide against the Kashmiri Pandits by the terrorists during the 1990s? Or, why isn't the UN condemning the atrocities unleashed by Pakistan in Baluchistan, by a coterie of Muslim nations against the Kurds and by the now-preening Bangladesh against its own minorities in the Chittagong Hills?

The Indian government is correct in trying to resist this hypocrisy. It is well-known that no amount of pressure by the Indian government will compel Myanmar to stop its atrocities – especially, since India has not always had smooth relations with Myanmar and Modi is now keen to cultivate those relations. Moreover, the basic fact is that Myanmar – whose citizenship laws are based on race instead of birth – considers Rohingya to be Bengali immigrants who entered from Bangladesh during the British rule and who fought on the side of the British Army to defeat the Burmese-Japanese forces. No amount of moral preaching that runs counter to the Burmese logic can possibly induce them to feel even an ounce of guilt.

To the contrary, too much needling on part of India will create tensions with Myanmar and revive the threat of extremism in northeastern states – recall factions like NSCN, with which Modi has painstakingly forged some consensus over the last two years.

Even then, when Modi returned from Myanmar, in deference to pressure from Bangladesh, India modified its stand on Rohingya issue by asking Myanmar to exercise 'restraint'. The statement tried to balance the importance of lives of both Rohingya and Burmese security forces. But even this was not enough! Bangladeshi media and opposition politicians have been carrying out a highly poisonous campaign against India's stand – also partly due to the fact that the Rohingya issue is all set to become an election issue in Bangladesh next year and has been deliberately catapulted into a communal Muslim versus Buddhist issue. This is rich coming from a country like Bangladesh, which has, till recently, committed severe torture and human rights violations against Rohingyas and Buddhists in Cox's

Bazaar and Chittagong Hills respectively. So much for morality.

This is no 'moral' pressure. Let us be clear – the virulent Muslim political parties in Bangladesh are baying for India's blood, as usual. And as usual, the persecuted Buddhist minority in Bangladesh's Chittagong Hills – a highly persecuted and discriminated minority – will face the brunt, along with Hindu minority there, and are already getting nervous.

If this really were about moral pressure, then surely, the Bangladeshis should have criticized China? ***China has lent clear support to the Myanmar government, saying that the latter is trying to ensure 'development and stability' in the Rakhine region, where the Rohingya conflict is taking place. But while India has been attacked even after modifying its stand in line with Bangladesh's expectations and has even sent aid to Rohingyas in Bangladesh, Bangladesh is fawning over China, because it wants to play politics in the region by pitting India and China against each other by making itself a military and economic exploitation ground for the same. It has been playing this game for quite some time now.***

Furthermore, this unfair targeting of India and attempts to spoil its image in South Asia is being eagerly buttressed by the UN, which took the Rohingya opportunity to attack India on a series of internal law and order issues, all relating to minority Muslims. ***The UN never said anything about China's stand on Rohingya issue or the fact that a prominent Nobel prize human rights activist died in police custody in China recently or about how China deals with dissent from Taiwan or Hong Kong or the East Turkistan Islamic movement – serious issues of proportions that are not even remotely present in India. It recognizes that China is entitled to its own business, as any country should be. Then why not India?***

And India is actually facing a very real and credible threat from the rising Rohingya numbers within its own territory. The fact the Rohingyas are altering the demography of Jammu has been noted

by the government several months ago. There is also the fact that Rohingyas are now becoming a radicalized Muslim grouping – they belong to the Sunni sect – and have formed their own Arakan Rakhine Salvation Army (ARSA) to fight the military in Myanmar. The incipient ARSA is already getting support from Turkey and other Muslim countries and from ISIS, LeT, JeM etc. In fact, some leaders of ARSA have links with Pakistan-based LeT and are close to Hafiz Saeed, accused of being a major mastermind of the Kashmir insurgency. More than a year ago there were even reports that Kashmiri militants have started trying to rope in the Rohingya in Jammu for their Islamic cause in Kashmir and to wage war against India.

Under such conditions, can India truly afford to encourage the Rohingyas? On the contrary, the first duty of the Indian state, in face of such national security threats, is to deport the members of the community (India has never committed any violence against the Rohingyas, as Bangladesh police has!). ***It is not only a national security obligation, but a moral duty which any government owes to its own citizens first.***

The political drama that has played out over the Rohingya issue is the result of efforts of the Muslim-minority lobby of the UN and of political considerations by Muslim countries and terrorist groups trying to expand their footprint in Myanmar. Under no conditions must India yield to such a ‘moral’ farce. So from now on, every time we read media reports villainizing India and sympathising with protests in Kerala and Bengal, let us remember the real politics behind it.

Let us also remember the real roots underlying such vicious politics, namely, the increasing worsening cruelty and selfishness in the international system. The farcical reality of the system is the numerous liberal institutions it has built over the decades, but which have become a cover for countries to strike military alliances and position themselves for a war-like situation. Such a system has no right to preach morality to India.

NORTH KOREAN CRISIS: TOO LATE TO TURN BACK?

The crisis on the Korean peninsula, with North Korea performing nearly everyday missile launches, has stumped the world. With both Donald Trump and Kim Jong-un being termed as unpredictable autocrats, the inevitability of war on the Korean peninsula is becoming obvious by the day.

THE MYTH OF ‘DE-NUCLEARIZATION’

The immediate cause of the current conflict pitting US, South Korea and Japan, against North Korea supported by China and Russia, was the persistent pressure by Trump to get North Korea to ‘de-nuclearize’ or give up its nuclear weapons development programme. Persistent pressure by Trump propelled North Korea to start a series of missile launches of its long-range nuclear-armed Inter-Continental Ballistic Missile (ICBM), with the first launch taking place in July this year.

The North Korean regime wants to develop a miniaturized nuclear bomb that can be loaded on to an ICBM to complete the weapon. In September, in its sixth nuclear test, the regime claimed to have tested a hydrogen bomb, with reports of the test producing a 6.3-magnitude earthquake. However, despite the series of sanctions imposed by the UN Security Council – much of it watered down at the insistence of Russia and China – North Korea will not give up its nuclear programme.

The reason is simple – the pursuit of nuclear weapons, for the hermit country, is less a quest for power and more of a survival instinct. The savage and cut-throat politics of international relations since the Cold War has ensured that, technically, North Korea continues to be in a state of permanent war with US and South Korea. When the US and former USSR clashed over the Korean peninsula resulting in its division into the Communist dictatorship of North Korea and US-backed South Korea, what followed was a temporary truce or an armistice which has continued since 1953. But the crisis was never

resolved. Successive North Korean dictators continued to strengthen the country's nuclear programme. The temporary and weak international negotiation to check North Korea was completely reversed when former US President George Bush declared complete hostility against the country, terming it a 'rogue state'.

The rest is history. From then onwards, everything that North Korea has done – an immense acceleration in its nuclear programme and channeling all funds into militarization – has been out of the survival instinct in a deteriorating world. From 2003 onwards, international politics began to reveal its ugly colours, shedding the façade of liberalism and spawning global terrorist groups.

While the common man harps on and on about the evil of terrorism, it should be remembered that terror groups are proxies for selfish nations to wage unconventional warfare against each other. Countries like the US, Russia, Arab countries, Pakistan etc. sponsor one or other terror group (like, Shia Hamas and Hezbollah versus the Sunni ISIS or, in Kashmir, the 'home-grown' militants versus the Al-Qaeda and LeT) to launch attacks which they cannot do themselves since they have to keep up the façade of a so-called 'liberal, rules-based international order'.

The international order is anything but this. And North Korea was quick to realize that it can trust this deplorable system only at its own peril, having seen the fate of dictators like Saddam Hussain and Gaddafi, who chose to surrender to the US. Currently, it is witnessing the unravelling of the Obama-era nuclear deal with Iran, strengthening its conviction that US cannot be trusted – today it will sign a so-called peace 'deal' and tomorrow it will tear it to pieces, more so with Trump at the helm. Peace is a mirage, especially for North Korea, which is still technically in a state of war since the 1953 armistice. Under such conditions, how can the US even remotely expect North Korea to "de-nuclearize"?

WHOSE FAULT IS IT?

The North Korean crisis has fueled impressions that it is all

about two mad men – Trump and Kim Jong-un – clashing with each other mindlessly and stories about the sad condition of people in North Korea, which is rightly called a ‘hermit’ state. These impressions may be partly right – life in an atheistic dictatorship where the despot is worshipped as a God and people are psychologically conditioned to be slavish and subservient has to be different, although North Koreans themselves are happy with that – but what we need to grasp is North Korea is not an aberration on a so-called natural and liberal global order, but very much a product of that order.

The international conditions have deteriorated to such an extent that ***instead of pitying the North Koreans we need to question whether we ourselves are also not living in a mere delusion of freedom, which has become a sophisticated mask for large-scale cruelty and fulfillment of selfish interests. And a country which lives under the delusion that peace is possible is calling for its own death – Japan, in this case.*** Japan is, perhaps, the country that is the most threatened in case escalation on the Korean peninsula leads to a war of some kind. While US and South Korea will mount the offensive, US will be far from receiving a direct attack and more than capable of destroying North Korea, while South Koreans are still regarded by North Koreans as oppressed brethren gone down the wrong path. China – more than military threats – is concerned about the inflow of North Korean migrants into its territory in case the US makes its threats real and also it does not want a united Korea allied to the US.

But the country most at danger is Japan, which alone is seriously viewing the Korean crisis as a precursor to ‘World War III’. North Korea hates Japan, having been ruled by the imperialist Japanese from 1910 till 1945. Japan – being the mortal enemy – has been at the receiving end of two of the missile launches by North Korea. Unfortunately, Japan’s search for peace is vain. While Shinzo Abe himself has been trying his best to revise the country’s post-war pacifist Constitution and recently, even gave the Japanese military

‘limited’ powers to conduct operations with foreign allies, the people have been dead set against any revival of militarism. With an almost non-existent opposition and the North Korean threat, the Japanese people are endorsing military options with reluctance. Once Abe manages to revise the Constitution, Japanese military role will no longer be limited to defense and areas like disaster preparedness. Japan will have jumped into the fray with all other countries.

The case shows clearly how in the present international system all countries have to be positioned for war, whether they want to or not. For many, like Japan, it is a basic survival tactic in a deprived system.

Thus, it is not a question of what will happen in the event of a war on the Korean peninsula. North Korea is a miniature despot country that does not pose an existential threat to the US in military terms. The bigger implication is that it will let the nuclearization cat out of the bag and the mad rush of an arms race will be out in the open. It is already happening at less publicized levels, as all countries create small alliances, conduct joint military ‘games’ or sessions and ramp up their defense architecture, but the precipitation of Korean crisis will likely bring things a couple of steps closer to collective destruction. Even the little façade of false morality and liberalism that the UN and countries are trying to portray at present will be completely gone and nukes will be out in the open.

And as signs show, we are far past the stage where the Korean crisis can be averted. Trump’s latest threats and actions – including against Iran – have effectively ensured that North Korea will only further hasten its nuclear programme instead of negotiating. As Japan has assessed accurately, the ‘time for talks is over’ now.

And now, in the times that we are living in, we have to be more worried about a yet bigger threat– the wholesale environmental havoc that a nuclear disaster would entail. Recall the famous disasters like the Bhopal gas tragedy or the bombing of Hiroshima and Nagasaki, which have permanently handicapped the future

generations. A nuclear disaster on the Korean peninsula would not even be limited in its geography like these disasters. Some of the immediate consequences would be the permanently impairing effect of nuclear radiation which can effect living cells by causing changes in the genes, erupting volcanoes, landslides and massive earthquakes. Already, China has reported that mountains in the North Korea-China border area, housing the sacred Mount Paektu – an active volcano that last erupted in 1903 – could be in danger of another massive eruption following North Korea's blast which has been estimated to be at least 100 Kilotons.

There are also genuine fears that the worst kind of environmental disaster could ensue if North Korea tests a Hydrogen bomb in the Pacific Ocean. While the current tests have been carried out in underground chambers or ballistic missiles in the sky, igniting the Hydrogen bomb in the Pacific would be the first detonation of a nuclear weapon in the atmosphere in nearly 40 years. The blast would immediately kill most of the marine life within strike zone, while the radioactive dust and ash flying into the air will carry extremely dangerous particles over hundreds of miles.

This grim scenario is now about to become a reality. Whether we in India appreciate it or not, this is the reality of everyday life in nations like Japan, where every civilian is ready for war and in a defensive mode. With the way things are preceding each day, war may be inevitable. It may happen now or later, but surely, with the way countries are positioned the world over and with an increasing arms race, we cannot expect peace. Even the current situation is not peace; it is a covert war.

PLACING THE PROPOSED BULLET TRAIN IN THE RIGHT CONTEXT

The Mumbai-Ahmedabad High Speed Bullet Train that was launched during the recent visit of the Japanese Prime Minister has evoked much positive attention across the country, and rightly so. The launch of the bullet train represents an assertion of India's power in the world. It is by building strong infrastructure, possessing an edge in Science and technology and superior economic and military capabilities – and, of course, nuclear power – that countries are nowadays judged on the global stage. All of these are superficial metrics at best but have their temporary place in the current scheme of things.

Ironically, the bullet train that is being lauded in India now – in 2017 – was launched by Japan itself in 1964, to consolidate its post-Second World War ascension to economic power. Bullet trains are also already functional across Europe and China. This shows that, despite all the hullabaloo here, this bullet train is too little, too late. Our country has been steeped in political and economic feudalism perpetuated by the disastrous thinking of the Congress party, where all major goods were cornered by the first family and those close to it, while the rest trickled down to the people. Innovations and material progress – temporary at best – were simply an incidental by-product, rather than the outcome of any purposeful efforts. The previous regime simply did not care about making India a globally assertive power. ***So, had it not been for the tamas and feudalism of the past, the bullet train would have come long ago.***

That is why the launch of the bullet train and all the glittery development it symbolizes is a much-needed change for the country. ***This is one of those projects that should not be judged by any cost-benefit analysis.*** Of course, even if we do take up the cost-benefit calculus, the project is coming to us almost free at present value. Yet, there persists a view that instead of introducing the bullet train, we should have revamped the existing flailing railways of the country,

especially in the wake of so many accidents and other major handicaps.

However, what the pessimists often fail to realize is that both things should go hand-in-hand. Modernization and revamping of the Indian Railways contributes to the process of assertion of India's power on the world stage, as the introduction of the bullet train does. Both are two separate things – motivated by a similar logic – and one cannot be substituted for the other. Similarly, practical concerns about high tariff rates and ensuring enough passenger traffic daily on the Mumbai-Ahmedabad route to keep the project viable and competitive vis-à-vis modes with similar rates like regional airlines, are minor details and suggestions that a capable business model should work out for itself. They are not hindrances which should motivate us to disregard the project altogether. Yet, this is what is happening in certain quarters, ostensibly in the name of India's low-income population that cannot afford such luxuries.

What is not being seen is that the bullet train is not a debatable luxury but a necessity for a country like India, in this day and age. It will have tremendous impact on the psyche of the country, becoming a symbol for the country's material progress. We did not discard Indian Railways or Air India just because they make losses, did we? These two are a symbol of India's material progress abroad. It is the same with the bullet train. Economic calculations are not relevant here, especially in a country that has launched and sustained some of the world's most ineffective social welfare and economic programmes. So, let us be clear – the bullet train is not a utility project whose merits can be judged by its economic sustainability.

In an era where economics is failing and economic viability has become a joke, with unexpected and regularly misplaced thinking taking the world's economies for a toss all the time, the economic argument becomes rather thin. ***It has been proven time and again that the economic development and services we keep talking about are an illusion – in the face of falling real incomes and welfare, with GDP becoming hostage to even negative contributions, like***

rising health problems and crime rates. This is a fundamental fact about the economy which we cannot delve into here, but which conclusively puts the economic arguments about the bullet train to rest. The reality of economic development shows that economic calculations are a poor yardstick to judge projects that will have a psychological impact upon the country – like it had for the post-War Japan.

It is not the economics that is misplaced about the bullet train, but something else – namely, our national priorities. All the noise and glamour that the bullet train project is surrounded in, shows that we have false hopes for the future. The bullet train – for all its positive impact on the nation's psyche – comes a little too late. We are virtually standing on the verge of extinction, so exacerbated has the world's collective condition become. At a global level, there is not just massive environmental and planetary disaster staring us in the face, but also an imminent threat of World War III, with all countries ratcheting up their nuclear arsenal and lethal micro-managing technologies and starting a vicious arms race. ***Internally, at the level of the country, we are falling into ever greater moral degradation and the roots of corruption remain as strong as ever.***

So steeped are we in this moral degradation of the national character, that the spiritual light and world leadership that India needs to provide to the world is nowhere to be seen. For that to happen, India needs to break away from moral corruption and massive materialistic illusions. But we do not even realize that we are in such a condition, forget about rectifying it. And this is really where this government is failing to pull up its socks. ***The government had made many promises when it came to power, and one of them – the most important – was a reference to India's position as the guru of the world, which PM Modi himself invoked by referring to Sri Aurobindo.***

Where is that spirit gone now? ***Yes, the catchword of 'development' helped this government to win elections – time and again – with a resounding majority. But the purpose of this strength***

was so that real changes could be brought about in the country. For the first two and half years, this seemed to be happening, but now we have again become prey to this false bogey of ‘development’ – which was just supposed to be an election mantra and nothing else. The government needs to realize that if it thinks that it can actually start pursuing ‘development’ and take India’s moral and spiritual resurgence for granted to be put on the backburner, it will become irrelevant to the purpose it was given power for.

These issues – about India’s destiny and role and about the world’s impending material disaster which will finish everything – are so urgent that they should become the subject of serious burning national debate. The fact that this is not happening even faintly and all the hullabaloo we have created about basic things like bullet trains and chasing development, show that India has still not really woken up from her slumber.

HISTORY OF INDIA – THE VEDIC AGE (31)

XIII. THE PSYCHOLOGICAL AND THE HISTORICAL BASES FOR THE INTERPRETATION OF THE VEDA

D. SRI AUROBINDO'S VIEW OF HIS WORK ON THE VEDA AND SOME SELECTIONS FROM HIS FURTHER WORK AIMED AT MAKING HIS PRIMA FACIE CASE ENTIRELY FIRM

(iv) The Key Conceptions of the Vedic Rishis and Why They Considered the Phenomenon of Physical Nature as Just Symbols for the Functioning of the Inner Life

At the apex of the Vedic system is Surya, the sun, from whom the rays, the brilliant herds, the divine cows of the Veda proceed. "He is the Master of Truth, Surya the Illuminator, Savitri the Creator, Pushan the Increaser. His rays in their own nature are supramental activities of revelation, inspiration, intuition, luminous discernment, and they constitute the action of that transcendent principle which the Vedanta calls Vijnana, the perfect knowledge, the Veda Ritam, the Truth. But these rays descend also into the human mentality and form at its summit the world of luminous intelligence, Swar, of which Indra is the lord.

For this Vijnana is a divine and not a human faculty. **Man's mind is not constituted of the self-luminous truth, like the divine mind; it is a sense-mentality, Manas, which can receive and understand^a Truth, but is not one with it.** The light of knowledge has to present itself in this human understanding tempered so as to suit its forms to the capacities and limitations of the physical consciousness. And it has to lead up progressively to its own true nature, to manifest successive evolutionary stages for our mental development. Therefore **the rays of Surya, as they labour to form**

^a The Vedic word for the understanding is *dhi*, that which receives and holds in place.

our mental existence, create three successive worlds of mentality one superimposed on the other, – the sensational, aesthetic and emotional mind, the pure intellect and the divine intelligence. The fullness and perfection of these triple worlds of mind exists only in the pure mental plane of being,^a where they shine above the three heavens, *tisro divaḥ*, as their three luminosities, *trīṇi rocanāni*. But their light descends upon the physical consciousness and effects the corresponding formations in its realms, the Vedic *pārthivāni rajāṁsi*, earthly realms of light. They also are triple, *tisraḥ pṛthivīḥ*, the three earths. And of all these worlds Surya Savitri is the creator.

We have in this figure of various psychological levels, each considered as a world in itself, a key to the conceptions of the Vedic Rishis. **The human individual is an organised unit of existence which reflects the constitution of the universe. It repeats in itself the same arrangement of states and play of forces. Man, subjectively, contains in himself all the worlds in which, objectively, he is contained.** Preferring ordinarily a concrete to an abstract language, the Rishis speak of the physical consciousness as the physical world, earth, Bhu, Prithivi. They describe the pure mental consciousness as heaven, Dyaus, of which Swar, the luminous mind, is the summit. To the intermediate dynamic, vital or nervous consciousness they give the name either of Antariksha, the intermediate vision, or of Bhuvar, – multiple dynamic worlds formative of the Earth.

For in the idea of the Rishis a world is primarily a formation of consciousness and only secondarily a physical formation of things. A world is a *loka*, a way in which conscious being images itself. And it is the causal Truth, represented in the person of Surya Savitri, that is the creator of all its forms. For it is the causal Idea in the infinite being, – the idea, not abstract, but real and dynamic, – that originates the law, the energies, the formations of things and the working out of their potentialities in determined forms by determined processes. **Because the causal Idea is a real force of existence, it is**

^aOur natural plane of being is obviously the physical consciousness, but the others also are open to us since part of our being lives in each of them.

called Satyam, the True in being; because it is the determining truth of all activity and formation, it is called Ritam, the True in movement; because it is broad and infinite in its self-view, in its scope and in its operation, it is called Brihat, the Large or Vast.

Savitri by the Truth is the Creator, but not in the sense of a fabrication or mechanical forming of things. The root of the word means an impulsion, a loosing forth or sending out, – the sense also of the ordinary word for creation, *ṣṛṣṭi*, – and so a production. The action of the causal Idea does not fabricate, but brings out by Tapas, by the pressure of consciousness on its own being, that which is concealed in it, latent in potentiality and in truth already existent in the Beyond.

Now the forces and processes of the physical world repeat, as in a symbol, the truths of the supraphysical action which produced it. And since it is by the same forces and the same processes, one in the physical worlds and the supraphysical, that our inner life and its development are governed, the Rishis adopted the phenomena of physical Nature as just symbols for those functionings of the inner life which it was their difficult task to indicate in the concrete language of a sacred poetry that must at the same time serve for the external worship of the Gods as powers of the visible universe. The solar energy is the physical form of Surya, Lord of Light and Truth; it is through the Truth that we arrive at Immortality, final aim of the Vedic discipline. It is therefore under the images of the Sun and its rays, of Dawn and day and night and the life of man between the two poles of light and darkness that the Aryan seers represent the progressive illumination of the human soul....

Surya enlightens the mind and the thoughts with the illuminations of the Truth. He is *vipra*, the illumined. It is he who delivers the individual human mind from the circumscribed consciousness of self and environment and enlarges the limited movement which is imposed on it by its preoccupation with its own individuality. Therefore he is *br̥hat*, the Large. But his illumination is not a vague light, nor does his largeness come by a confused and dissolved view of self and object; it holds in itself a clear discernment

of things in their totality, their parts and their relations. Therefore **he is *vipaścit*, the clear in perception**. Men as soon as they begin to receive something of this solar illumination, strive to yoke their whole mentality and its thought-contents to the conscious existence of the divine Surya within them. That is to say, they apply, as it were, all their obscure mental state and all their erring thoughts to this Light manifested in them so that it may turn the obscurity of the mind into clearness and convert the errors of thought into those truths which they distortedly represent. This yoking (*yuñjate*) becomes their Yoga. 'They yoke the mind, and they yoke their thoughts, the enlightened, of (i.e. to, or so that they may be part of or belong to) the Enlightened, the Large, the Clear-perceptioned.'

Then the Lord of Truth orders all the human energies offered up to him in the terms of the Truth; for he becomes in man a sole and sovereign Power governing all knowledge and action. Not interfered with by conflicting agencies, he governs perfectly; for he knows all manifestations, comprehends their causes, contains their law and process, compels their right result. There are seven of these sacrificial energies (Hotras) in the human being, one corresponding to each of the seven constituents of his psychological existence, – body, life, mind, super-mind, bliss, will and essential being. Their irregular action or wrong relation, caused and maintained by the obscuration of knowledge in Mind, is the source of all stumbling and unhappiness, of all evil act and evil state. Surya, Lord of Knowledge, puts each of them to its right place in the Sacrifice. 'Knower of phenomena sole he arranges the sacrificial energies.'

Man thus arrives at a vast and all-embracing affirmation in himself of this divine Creator."¹

"Surya is the seer, the revealer. His Truth takes into its illumination all forms of things, all the phenomenal objects and experiences which constitute our world, all the figures of the universal Consciousness within and without us. It reveals the truth in them, their sense, their purpose, their justification and right use. Ordering rightly the energies of the sacrifice it creates or produces

good as the law of our whole existence. For all things have their justifiable cause of being, their good use and their right enjoyment. When this truth in them is found and utilised, all things produce good for the soul, increase its welfare, enlarge its felicity. And this divine revolution is effected both in the lower physical existence and in the more complete inner life which uses the physical for its manifestation. 'The Seer takes to himself all forms, he brings out (creates or manifests) good for the twofold (two-footed), for the fourfold (four-footed).'^a ”²

“Surya, as the creator, as the supreme good, manifests in our human consciousness its concealed heavenly summit on the levels of the pure mind, and we are able to look up above from the earth of our physical existence and are delivered from the obscurities of the night of Ignorance. He follows, sunlike, the march of the Dawn, illuminating all the regions of our being on which falls its light; **for there is always needed the precursory mental illumination before the Truth itself, the supramental principle, can take possession of this lower existence.** 'The creator, the supremely desirable, manifests all heaven and shines pervadingly following (after or according to) the movement forward of the Dawn.'^b

All the other gods follow in this march of Surya and they attain to his vastness by the force of his illumination. That is to say, **all the other divine faculties or potentialities in man expand with the expansion of the Truth and Light in him; in the strength of the ideal super-mind they attain to the same infinite amplitude of right becoming, right action and right knowledge.** The Truth in its largeness moulds all into the terms of the infinite and universal Life, replaces with it the limited individual existence, maps out in the terms of their real being the realms of the physical consciousness which, as Savitri, it has created. This also is in us a creation, although

^a *The symbolism of the words dvipade and catuṣpade may be differently interpreted. The discussion of it here would occupy too large a space.*

^b V.81.2

in reality it only manifests what already exists but was concealed by the darkness of our ignorance, – just as the realms of the physical earth are concealed from our eyes by the darkness, but reveal themselves as the sun in his march follows the Dawn and measures them out one by one to the vision. ‘Following whose march the other gods too reach the vastness of the divinity by his strength, he who maps out entirely – that brilliant one – the earthly realms of light, the god Savitri, by his greatness.’^{a”3}

“But it is not only the full capacity of our physical or earthly consciousness that this divine Truth illuminates and forms for a perfect action. It pervades the three luminous realms of the pure mind (*trīṇi rocanā*); **it puts us in contact with all the divine possibilities of the sensations and emotions, of the intellect, of the intuitive reason and liberating the superior faculties from their limitation and constant reference to the material world fulfils our entire mental being. Its activities receive their completest manifestation; they are gathered up into the life of the complete Truth by the rays of the sun**, that is to say, by the full splendour of the divine Super-Mind manifested in us. ‘And thou goest, O Savitri, to the three luminousnesses, and thou art perfectly expressed by the rays of the Sun (or, art gathered together by means of the rays).’^b

Then it is that the higher kingdom of the Immortality, Sachchidananda revealed, shines out perfectly in this world. The higher and lower are reconciled in the light of the supra-mental revelation. The Ignorance, the Night, is illumined upon both sides of our complete being, not only as in our present state upon one. This higher kingdom stands confessed in the principle of Beatitude which is for us the principle of Love and Light, represented by the god Mitra. The Lord of Truth, when he reveals himself in the full godhead, becomes the Lord of Bliss. The law of his being, the principle regulating his activities is seen to be Love; for in the right arrangement of knowledge and action everything here comes to be

^a V.81.3

^b V.81.4

translated into terms of good, felicity, bliss. 'And thou encompassst Night upon both sides, and thou becomest, O God, Mitra by the laws of thy action.'^a

The Truth of the divine existence becomes eventually the sole Lord of all creation in ourselves; and by his constant visitations or by his continual progressions the Creator becomes the Increaser, Savitri becomes Pushan. He aggrandises us by a constantly progressive creation until he has illumined the whole world of our becoming. We grow into the complete, the universal, the infinite. So has Shyavashwa, of the sons of Atri, succeeded in affirming Savitri in his own being as the illuminative Truth, the creative, the progressive, the increaser of man – he who brings him out of egoistic limitation into universality, out of the finite into the infinite. 'And thou hast power alone for creation; and thou becomest the Increaser, O God, by the goings; and thou illuminest entirely all this world (literally, becoming). Shyavashwa has attained to the affirmation of thee, O Savitri.'^{b''4}

"Surya means the illumined or the luminous, as also the illumined thinker is called *sūri*; but the root means, besides, to create or, more literally, to loose, release, speed forth, – for in the Indian idea creation is a loosing forth of what is held back, a manifestation of what is hidden in the infinite Existence. Luminous vision and luminous creation are the two functions of Surya. He is Surya the creator and he is Surya the revealing vision, the all-seer.

...the name Surya is seldom used when there is question of this creation; it is reserved for his passive aspects as the body of the infinite Light and the revelation. In his active power he is addressed by other names; then he is Savitri, from the same root as Surya, the Creator..."⁵

"But if Surya is the creator, he who is, as the Veda says, the self of all that moves and all that is stable, and if this Surya is also the divine, 'the wide-burning Truth that is lodged in the law which upholds heaven', then all the worlds should manifest that law of the Truth and all of them should be so many heavens. Whence then comes

^a V.81.4

^b V.81.5

this falsehood, sin, death, suffering of our mortal existence? We are told that there are eight sons of the cosmic Aditi who are born from her body; by seven she moves to the gods, but the eighth son is Martanda, of the mortal creation, whom she casts away from her; with the seven she moves to the supreme life, the original age of the gods, but Martanda is brought back out of the Inconscient into which he had been cast to preside over mortal birth and death.

This Martanda or eighth Surya is the black or dark, the lost, the hidden sun. The Titans have taken and concealed him in their cavern of darkness and thence he must be released into splendour and freedom by the gods and seers through the power of the sacrifice. In less figurative language **the mortal life is governed by an oppressed, a hidden, a disguised Truth; just as Agni the divine seer-will works at first upon earth concealed or obscured by the smoke of human passion and self-will, so Surya the divine Knowledge lies concealed and unattainable in the night and darkness, is enveloped and contained in the ignorance and error of the ordinary human existence.** The Seers by the power of truth in their thoughts discover this Sun lying in the darkness, they liberate this knowledge, this power of undivided and all-embracing vision, this eye of the gods concealed in our subconscious being; they release his radiances, they create the divine Dawn. Indra the divine Mind-power, Agni the Seer-Will, Brihaspati the Master of the inspired word, Soma the immortal Delight born in man aid them to shatter the strong places of the mountain, the artificial obstructions of the Titans are broken and this Sun soars up radiant into our heavens. Arisen he mounts to the supramental Truth.”⁶

References:

1. **Complete Works of Sri Aurobindo**, Vol.15, pp.287-90, Sri Aurobindo Ashram, Pondicherry
2. *Ibid*, p.290
3. *Ibid*, p.291
4. *Ibid*, pp.291-92
5. *Ibid*, p.477
6. *Ibid*, pp.478-79

THE GREATNESS OF INDIA AND ITS CULTURE (31)

5. THE GREATNESS OF INDIAN LITERATURE

VII. THE PHILOSOPHIC WRITINGS AND THE TANTRAS AND PURANAS

"THE DOMINANT note in the Indian mind, the temperament that has been at the foundation of all its culture and originated and supported the greater part of its creative action in philosophy, religion, art and life has been, I have insisted, spiritual, intuitive and psychic: but this fundamental tendency has not excluded but rather powerfully supported a strong and rich intellectual, practical and vital activity. In the secular classical literature this activity comes very much to the front, is the prominent characteristic and puts the original spirit a little in the background. That does not mean that the spirit is changed or lost or that there is nothing psychic or intuitive in the secular poetry of the time. On the contrary all the type of the mind reflected there is of the familiar Indian character constant through every change, religio-philosophic, religio-ethical, religio-social, with all the past spiritual experience behind it and supporting it though not prominently in the front; the imagination is of the same kind that we have found in the art of the time; the frames of significant image, symbol and myth are those which have come down from the past subjected to the modifications and new developments that get their full body in the Puranas, and they have a strong psychic suggestion. The difference is that they take in the hands of these poets more of the form of a tradition well understood and worked upon by the intellect than of an original spiritual creation, and it is the intelligence that is prominent, accepting and observing established ideas and things in this frame and type and making its critical or reproductive observation and assent vivid with the strong lines and rich colours of artistic presentation and embellishing image. The original force, the intuitive vision work most strongly now in the outward, in the sensuous, the objective, the vital aspects of existence, and it is these that in this age are being more fully taken up, brought out and made

in the religious field a support for an extension of spiritual experience.

The sense of this evolution of the culture appears more clearly outside the range of pure literature in the philosophic writings of the time and in the religious poetry of the Puranas and Tantras. It was these two strains which mixing together and soon becoming a single whole proved to be the most living and enduring movement of the classical age, had the most abiding result in the mind of the people, were the creating force and made the most conspicuous part of the later popular literatures.”¹

A. The Philosophic Writings

“It is a remarkable proof of the native disposition, capacity and profound spiritual intelligence and feeling of the national mind that the philosophic thinking of this period should have left behind it this immense influence; for it was of the highest and severest intellectual character. The tendency that had begun in earlier times and created Buddhism, Jainism and the great schools of philosophy, the labour of the metaphysical intellect to formulate to the reason the truths discovered by the intuitive spiritual experience, to subject them to the close test of a logical and severely dialectical ratiocination and to elicit from them all that the thought could discover, reaches its greatest power of elaborate and careful reasoning, minute criticism and analysis and forceful logical construction and systematisation in the abundant philosophical writing of the period between the sixth and thirteenth centuries marked especially by the work of the great southern thinkers, Shankara, Ramanuja and Madhwa. It did not cease even then, but survived its greatest days and continued even up to our own times throwing up sometimes great creative thinking and often new and subtle philosophical ideas in the midst of an incessant stream of commentary and criticism on established lines. Here there was no decline but a continued vigour of the metaphysical turn in the mind of the race. The work it did was to complete the diffusion of the philosophic intelligence with the result that even an average

Indian mentality, once awakened, responds with a surprising quickness to the most subtle and profound ideas. It is notable that no Hindu religion old or new has been able to come into existence without developing as its support a clear philosophic content and suggestion.

The philosophical writings in prose make no pretension to rank as literature; it is in these that the critical side is prominent, and they have no well-built creative shape, but there are other productions in which a more structural presentation of the complete thought is attempted and here the literary form adopted is ordinarily the philosophical poem. The preference for this form is a direct continuation of the tradition of the Upanishads and the Gita. These works cannot be given a very high place as poetry: they are too overweighted with thought and the preoccupation of an intellectual as distinguished from an intuitive adequacy in the phrase to have the breath of life and impetus of inspiration that are the indispensable attributes of the creative poetic mind. It is the critical and affirmative intelligence that is most active and not the vision seeing and interpretative. The epic greatness of the soul that sees and chants the self-vision and God-vision and supreme world-vision, the blaze of light that makes the power of the Upanishads, is absent, and absent too the direct thought springing straight from the soul's life and experience, the perfect, strong and suggestive phrase and the living beauty of the rhythmic pace that make the poetic greatness of the Gita. At the same time some of these poems are, if certainly not great poetry, yet admirable literature combining a supreme philosophical genius with a remarkable literary talent, not indeed creations, but noble and skilful constructions, embodying the highest possible thought, using well all the weighty, compact and sparing phrase of the classical Sanskrit speech, achieving the harmony and noble elegance of its rhythms. These merits are seen at their best in poems like the *Vivekacūḍāmaṇi* attributed to Shankara, and there we hear even, in spite of its too abstract turn, an intellectual echo of the voice of the Upanishads and the manner of the Gita. These poems, if inferior to the grandeur and beauty of earlier Indian work, are at

least equal in poetic style and superior in height of thought to the same kind anywhere else and deservedly survive to fulfil the aim intended by their writers. And one must not omit to mention a few snatches of philosophic song here and there that are a quintessence at once of philosophic thought and poetic beauty, or the abundant literature of hymns, many of them consummate in their power and fervour and their charm of rhythm and expression which prepare us for the similar but larger work in the later regional literature.

The philosophical creations of India differ in this respect from the bulk of the metaphysical thinking of Europe that even when they most adopt the intellectual form and method, yet their real substance is not intellectual, but is rather the result of a subtle and very profound intelligence working on the stuff of sight and spiritual experience. This is the result of the constant unity India has preserved between philosophy, religion and Yoga. The philosophy is the intuitive or intellectual presentation of the truth that was sought for first through the religious mind and its experiences and it is never satisfied by discovering truth to the idea and justifying it to the logical intelligence, although that is admirably done, but has its eye always turned to realisation in the soul's life, the object of Yoga. The thinking of this age, even in giving so much prominence to the intellectual side, does not depart from this constant need of the Indian temperament. It works out from spiritual experience through the exact and laborious inspection and introspection of the intellect and works backward and in again from the intellectual perceptions to new gains of spiritual experience. There is indeed a tendency of fragmentation and exclusiveness; the great integral truth of the Upanishads has already been broken into divergent schools of thought and these are now farther subdividing into still less comprehensive systems; but still in each of these lessened provinces there is a gain of minute or intensive searching and on the whole, if a loss of breadth on the heights, in recompense some extension of assimilable spiritual knowledge. And this rhythm of exchange between the spirit and the intelligence, the spirit illumining, the intelligence searching and arriving and helping the lower life to absorb the intuitions of the

spirit, did its part in giving Indian spirituality a wonderful intensity, security and persistence not exemplified in any other people. **It is indeed largely the work of these philosophers who were at the same time Yogins that saved the soul of India alive through the gathering night of her decadence.**"²

B. The Tantras and Puranas

The work of saving the soul of India that the Yogi Philosophers did could not have been done "...without the aid of a great body of more easily seizable ideas, forms, images, appealing to the imagination, emotions, ethical and aesthetic sense of the people, that had to be partly an expression of the higher spiritual truth and partly a bridge of transition between the normal religious and the spiritual mentality. The need was met by the Tantras and Puranas. The Puranas are the religious poetry peculiar to this period: for although the form probably existed in ancient times, it is only now that it was entirely developed and became the characteristic and the principal literary expression of the religious spirit, and it is to this period that we must attribute, not indeed all the substance, but the main bulk and the existing shape of the Puranic writings. The Puranas have been much discredited and depreciated in recent times, since the coming in of modern ideas coloured by Western rationalism and the turning of the intelligence under new impulses back towards the earlier fundamental ideas of the ancient culture. Much however of this depreciation is due to an entire misunderstanding of the purpose, method and sense of the mediaeval religious writings. It is only in an understanding of the turn of the Indian religious imagination and of the place of these writings in the evolution of the culture that we can seize their sense.

In fact the better comprehension that is now returning to us of our own self and past shows that the Puranic religions are only a new form and extension of the truth of the ancient spirituality and philosophy and socio-religious culture. In their avowed intention they are popular summaries of the cosmogony, symbolic myth and image, tradition, cult, social rule of the Indian people continued, as the name

Purana signifies, from ancient times. There is no essential change, but only a change of forms. The psychic symbols or true images of truth belonging to the Vedic age disappear or are relegated to a subordinate plan with a changed and diminished sense: others take their place more visibly large in aim, cosmic, comprehensive, not starting with conceptions drawn from the physical universe, but supplied entirely from the psychic universe within us. The Vedic gods and goddesses conceal from the profane by their physical aspect their psychic and spiritual significance. **The Puranic trinity and the forms of its female energies have on the contrary no meaning to the physical mind or imagination, but are philosophic and psychic conceptions and embodiments of the unity and multiplicity of the all-manifesting Godhead. The Puranic cults have been characterised as a degradation of the Vedic religion, but they might conceivably be described, not in the essence, for that remains always the same, but in the outward movement, as an extension and advance.** Image worship and temple cult and profuse ceremony, to whatever superstition or externalism their misuse may lead, are not necessarily a degradation. The Vedic religion had no need of images, for the physical signs of its godheads were the forms of physical Nature and the outward universe was their visible house. The Puranic religion worshipped the psychical forms of the Godhead within us and had to express it outwardly in symbolic figures and house it in temples that were an architectural sign of cosmic significances. And the very inwardness it intended necessitated a profusion of outward symbol to embody the complexity of these inward things to the physical imagination and vision. The religious aesthesis has changed, but the meaning of the religion has been altered only in temperament and fashion, not in essence. The real difference is this that the early religion was made by men of the highest mystic and spiritual experience living among a mass still impressed mostly by the life of the physical universe: the Upanishads casting off the physical veil created a free transcendent and cosmic vision and experience and this was expressed by a later age to the mass in images containing a large philosophical and intellectual

meaning of which the Trinity and the Shaktis of Vishnu and Shiva are the central figures: the Puranas carried forward this appeal to the intellect and imagination and made it living to the psychic experience, the emotions, the aesthetic feeling and the senses. **A constant attempt to make the spiritual truths discovered by the Yogin and the Rishi integrally expressive, appealing, effective to the whole nature of man and to provide outward means by which the ordinary mind, the mind of a whole people might be drawn to a first approach to them is the sense of the religio-philosophic evolution of Indian culture.**

It is to be observed that the Puranas and Tantras contain in themselves the highest spiritual and philosophical truths, not broken up and expressed in opposition to each other as in the debates of the thinkers, but synthesised by a fusion, relation or grouping in the way most congenial to the catholicity of the Indian mind and spirit. This is done sometimes expressly, but most often in a form which might carry something of it to the popular imagination and feeling by legend, tale, symbol, apologue, miracle and parable. An immense and complex body of psychospiritual experience is embodied in the Tantras, supported by visual images and systematised in forms of Yogic practice. This element is also found in the Puranas, but more loosely and cast out in a less strenuous sequence. This method is after all simply a prolongation, in another form and with a temperamental change, of the method of the Vedas. The Puranas construct a system of physical images and observances each with its psychical significance. Thus the sacredness of the confluence of the three rivers, Ganga, Yamuna and Saraswati, is a figure of an inner confluence and points to a crucial experience in a psychophysical process of Yoga and it has too other significances, as is common in the economy of this kind of symbolism. **The so-called fantastic geography of the Puranas, as we are expressly told in the Puranas themselves, is a rich poetic figure, a symbolic geography of the inner psychical universe. The cosmogony expressed sometimes in terms proper to the physical universe has, as in the Veda, a spiritual and psychological meaning and basis. It is easy to see how in the increasing ignorance of later times the**

more technical parts of the Puranic symbology inevitably lent themselves to much superstition and to crude physical ideas about spiritual and psychic things. But that danger attends all attempts to bring them to the comprehension of the mass of men and this disadvantage should not blind us to the enormous effect produced in training the mass mind to respond to a psycho-religious and psycho-spiritual appeal that prepares a capacity for higher things. That effect endures even though the Puranic system may have to be superseded by a finer appeal and the awakening to more directly subtle significances, and if such a supersession becomes possible, it will itself be due very largely to the work done by the Puranas.

The Puranas are essentially a true religious poetry, an art of aesthetic presentation of religious truth. All the bulk of the eighteen Puranas does not indeed take a high rank in this kind: there is much waste substance and not a little of dull and dreary matter, but on the whole the poetic method employed is justified by the richness and power of the creation. The earliest work is the best – with one exception at the end in a new style which stands by itself and is unique. The Vishnu Purana for instance in spite of one or two desert spaces is a remarkable literary creation of a very considerable quality maintaining much of the direct force and height of the old epic style. There is in it a varied movement, much vigorous and some sublime epic writing, an occasional lyrical element of a lucid sweetness and beauty, a number of narratives of the finest verve and skilful simplicity of poetic workmanship. **The Bhagavat coming at the end and departing to a great extent from the more popular style and manner, for it is strongly affected by the learned and more ornately literary form of speech, is a still more remarkable production full of subtlety, rich and deep thought and beauty. It is here that we get the culmination of the movement which had the most important effects on the future, the evolution of the emotional and ecstatic religions of Bhakti.** The tendency that underlay this development was contained in the earlier forms of the religious mind of India and was slowly gaining ground, but it had hitherto been overshadowed and kept from its perfect formation by the dominant tendency towards the

austerities of knowledge and action and the seeking of the spiritual ecstasy only on the highest planes of being. The turn of the classical age outward to the exterior life and the satisfaction of the senses brought in a new inward turn of which the later ecstatic forms of the Vaishnava religion were the most complete manifestation. Confined to the secular and outward this fathoming of vital and sensuous experience might have led only to a relaxation of nerve and vigour, an ethical degeneracy or licence; but the Indian mind is always compelled by its master impulse to reduce all its experience of life to the corresponding spiritual term and factor and the result was a transfiguring of even these most external things into a basis for new spiritual experience. The emotional, the sensuous, even the sensual motions of the being, before they could draw the soul farther outward, were taken and transmuted into a psychical form and, so changed, they became the elements of a mystic capture of the Divine through the heart and the senses and a religion of the joy of God's love, delight and beauty. In the Tantra the new elements are taken up and assigned their place in a complete psycho-spiritual and psycho-physical science of Yoga. Its popular form in the Vaishnava religion centres round the mystic apologue of the pastoral life of the child Krishna. In the Vishnu Purana the tale of Krishna is a heroic saga of the divine Avatar: in later Puranas we see the aesthetic and erotic symbol developing and in the Bhagavat it is given its full power and prepared to manifest its entire spiritual and philosophic as well as its psychic sense and to remould into its own lines by a shifting of the centre of synthesis from knowledge to spiritual love and delight the earlier significance of Vedanta. The perfect outcome of this evolution is to be found in the philosophy and religion of divine love promulgated by Chaitanya."³

References:

1. **Complete Works of Sri Aurobindo**, Vol.20, pp.368-69, Sri Aurobindo Ashram, Pondicherry
2. *Ibid*, pp.369-72
3. *Ibid*, pp.372-76

The Sense of the Four Yugas

“... Institutions that are right in one age are not right in another. Replacing social system by social system, religion by religion, civilisation by civilisation God is perpetually leading man onwards to loftier & more embracing manifestations of our human perfectibility. When in His cosmic circling movement He establishes some stable worldwide harmony, that is man’s Satya Yuga. When harmony falters, is maintained with difficulty, not in the nature of men, but by an accepted force or political instrument, that is his Treta. When the faltering becomes stumbling and the harmony has to be maintained at every step by a careful & laborious regulation, that is his Dwapara. When there is disintegration, & all descends in collapse and ruin, nothing can stay farther the cataclysm that is his Kali. This is the natural law of progress of all human ideas & institutions. It applies always in the mass, continually though less perfectly in the detail. One may almost say that each human religion, society, civilisation has its four Ages. ...”

– Sri Aurobindo

(Complete works of Sri Aurobindo, 12, pp.54-55)