Commentary & Principles

on Jane Austen’s Pride & Prejudice

Volume VII

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Contents

Chapter 2: Darcy calls on Elizabeth ................................................................. 3

Index .............................................................................................................. 350
Chapter 2: Darcy calls on Elizabeth

Darcy arrives promptly the day his sister returns home, to introduce her to Elizabeth. Elizabeth is surprised that Miss Darcy is shy and not excessively proud as Wickham had claimed. Bingley arrives as well, joining the party with his sisters. Elizabeth notes that Bingley doesn’t seem to show any interest in Miss Darcy. The Gardiners are surprised by Darcy’s actions and decide that he is interested in Elizabeth. As he continues trying to please her family, Elizabeth is duly surprised and when he leaves, he invites them to dinner at Pemberley.

Their visitors stayed with them above half an hour; and when they arose to depart, Mr. Darcy called on his sister to join him in expressing their wish of seeing Mr. and Mrs. Gardiner, and Miss Bennet, to dinner at Pemberley, before they left the country. Miss Darcy, though with a diffidence which marked her little in the habit of giving invitations, readily obeyed. Mrs. Gardiner looked at her niece, desirous of knowing how she, whom the invitation most concerned, felt disposed as to its acceptance, but Elizabeth had turned away her head. Presuming, however, that this studied avoidance spoke rather a momentary embarrassment than any dislike of the proposal, and seeing in her husband, who was fond of society, a perfect willingness to accept it, she ventured to engage for her attendance, and the day after the next was fixed on.

1. Why does Elizabeth turn her face away?
2. Propriety requires the invitation to be addressed to the elders.
3. The visit and the invitation show how ill-formed the social consciousness is.
4. Therefore it can be poked.
5. As their estimation of Darcy rises, their opinion of Wickham sinks. Circumstances seem to build up for the anti-climax of the news of elopement. Following the events with the subsequent event in mind, the course of events and the measure of energy in those events will confirm the rules of life.
6. “The visitors stayed there above half-an-hour.”

Except an impatient impulse Darcy had no reason to rush that visit. Whether Bingley too similarly
joined them is not known, but it is possible.  
There are times when Man is willing to act like Obama now, but either his establishment is an obstacle, or he does not exactly know what to do.  

**Mannohon Singh was like that before the last election but acted.**  
It was not rational, but successful.  
In moments like this we see the irrational includes the rational strategy.  
That is not the only way to act at such moments.  
One can rationally argue like FDR, vitally inspire like Churchill, or like Gorbachev use the power from inside to dissolve an organization of 70 years.  

**Intuition acts whether rationally explained or not.**  
Intuition can also be a wrong intuition like Hitler or the Japanese.  
The Psychic intuition is always right.  
Vital intuition may or may not be right.  
Darcy’s intuition was fully right with respect to this visit.  
The element of urgency led to the violent eruption on the following two days from Caroline and Lydia.  
Now that Mannohon has done it, if he comes forward to put his scheme on a rational theoretical basis, he will not face any trouble in the future but other nations will find a leading light there.  
That way the Prime Minister will be offering an opening to the world to understand the Theory of Social Evolution.  
Obama, Peterson, Krugman may expect to fit a square peg in a round hole by their tradition.  
Such people when, in their own terms, shown a clear solution have the capacity to be difficult, saying they do not understand.  
We can know the answer but should not be anxious to make them understand, as they have decided NOT to drink.  
Our understanding must be one of Self-knowledge ready to give of itself, but not anxious they should accept.  

**Creative moments end when creation ends. It was such an hour.**  
For the rest of her life as well as his life it created all that was possible.  
A moment becomes creative when ‘my will’ is fully withdrawn or when Time moves into simultaneous Time. It can be expressed in fifty six ways representing the central idea of each chapter of ‘Savitri’.  
Knowledge becomes creative when it becomes integral. Ananda becomes spiritually creative when it becomes Delight from static Ananda. Creativity comes to life when it becomes again consciousness.  
Creative Matter is Delight of Being.  
Mother says woman becomes creative giving up desire for physical extension and Man vital domination.  
**Man’s spiritual creativity reaches supramental harmony when he is capable of surrender to the woman, without losing his individuality.**  
Creation completes its cycle in the Marvel when everything on earth – Men, objects, events – acquires their own individuality and is capable of expressing it.  
**We talk of supramental creativity. There is creativity at all levels physical, vital, Mental, Spiritual.**  
Physical creativity is procreation.  
Vital creativity is releasing enormous amount of energy as Gandhiji released the patriotic fervour all over India.  
Mental creativity is the generation of fresh ideas at all levels.  
**Spiritual creativity is to rediscover fresh spiritual insights in the Scriptures.**  
A greater creativity lies in the combination of any of these fields, two or more, as Rome created Law from Greek enlightenment. Creativity in its own line reaches the acme when the Spirit or Mental express through act or ideas.  
This is spiritual evolution as Spirit in itself evolves in life through the act of matter, relationship of the vital, idea of the Mind.  
**From the point of view of the accomplishment in view, such a stay must be fine tuned.**  
Finishing it too soon, a minute saved will take a month later to compensate.  
Lingering a little more, it will pass on the initiative into the hands of the other creating social or psychological consequences.
Charlotte pointed out this truth to Elizabeth about Jane, but her view was to fix Bingley. Darcy at Netherfield took a conscious decision of aloofness whose time-consequences we know later.

**Life evaluates Men and measures.**

Its measures include Time, Space, energy, joy and all the aspects of life as well as spirit.

An author like Jane Austen conceiving a plot does it almost at one stroke when all these measures fall into proper places.

Orators in Parliament are eloquent, eloquence being at a premium. One in a committee avoids eloquence to clarify his point of view through facts. A great negotiation is a transaction of essence of sensation of interest.

**Premarital courting awards Silence to the parties in such crucial moments.**

Romance is born when both are able to retain this essential relationship and exchange thoughts to expand another’s JOY.

A yogi holding his colloquy with his Self delights in Silence, grows in communication, expands in living Silence.

All this exists as long as he remains a second.

Moksha is to lose the separate identity.

Marvel is to retain the identity and function to express the Marvel.

**As elsewhere, this too has a capacity to expand horizontally.**

Spiritual evolution is led leisurely by Nature in the universe and by the Absolute instantaneously outside Nature.

**Human choice** is alive even here.

Coming to these areas, Mother exclaimed ‘Oh, the Lord enjoys thus’.

We can feel all these stages in our own life.

**What the soul needs forever, life permits only for a little while.**

Soul retires behind to yearn silently.

Neither life nor body nor Mind can sustain the constant presence of the boon for long without spiritually evolving to the right ripeness.

Since the advent of Freedom in India in 1947 till the eighties life was apparently dull to the unevolved onlooker. The nation has been astir since 1980. **The crown of that change is the living hope in the young hearts which in practice expresses as inter-caste love marriages. The worst is the corrupt politician.**

Post war material development was in a boom all over the world. Post Cold War was marked more by well being based on secure vast welfare than an insistence on material aggrandizement. In Asian nations particularly in India the politician makes the most of the sunshine of prosperity and we do not see an end in sight. In the field of international life there was a burst of social harvest in wealth, health, security, confidence. America is to international life what the politician is to Indian awakening. When Darcy proposed to Elizabeth and proceeded to mend himself qualifying for her sweet love, Lydia went into action to extend the evolution to the Non-Being of free love fostered by the falsehood of Wickham’s charm. It was the climax of the tragic life developed by Mrs.Bennet. It was given to Darcy, the evolutionary leader to embrace the aberration as a normal crop and put the family on the social map of Meryton again with himself or Elizabeth as a crown jewel. This is the penultimate step of the wider revolution we have in Mind. The final refusal of the Brahmin who denied to the society his spiritual brilliance now sees the material splendour in infinite proportions going in abundance to the very same segments that were denied the Spirit. In the final phase of the vital ego, America holds on to its apparent advantage not realising she is choosing the same path of spiritual India, Mental Greece, Vital Rome and Britain earlier. She must take to the evolutionary path of Self-giving.

"விருந்தி நர்கள் அளை ேணி கநை த்ைிற்றும் மேலாக அங்கிருந்தனர்.”

"பெோறுளேயற்ற ஒரு உந்துதளலத் தவிை, இந்த வருளகளயத் துோிதப்ெடுத்த டோர்சிக்கு கவறு கோைணங்கள் இல்ளல. இகத கெோல்தோன் ெிங்கிலியும் கசர்ந்து பகோண்டோனோ என்ெது பதோியவில்ளல, ஆனோல் இது சோத்தியம்தோன்.

ஒெோேோளவப்கெோல் இப்பெோழுது நடந்துபகோள்ை ேனிதன் தயோைோக இருக்கும் கநைங்கள் உண்டு, ஆனோல் இது சோியோகத் பதோியோேல் இருக்கலோம்.

பசன்ற கதர்தலுக்கு முன்பு சிங்கும் இவ்வோறுதோன் இருந்தோர், ஆனோல் அவர் பசயல்ெட்டோர்."
பெண் உணர்வின் சான்றியம் வைத்து விடுவென்று, ஜீவியான் உணர்வின் சான்றியம் வைத்து விடுவென்று.

தருணம், உணர்வு என்னழுத்தம் பாதுகாப்பு வம்சத் தன்னுளடய தனித்துவானது, பெண்ணிற்கு அடிப்பிட்டும் அன்னன் கூறுகிறோர்.

பெண், உடல் சுற்றிய ஆளசமயக் ளகவிடும்போழும், ஆண் உணர்வுோீதியோக பிற்றுகிறது. இது உணர்வின் சுற்றிய புர்த்தியோகிறது.

உலகத்தில் இனிதன் தன்னுளடய தனித்துவத்ளத இைக்கோேல், பெண்ணிற்கு அடிப்பிட்டும் அன்னன் கூறுகிறோர்.

பெண் உணர்வின் சுற்றியம் வைத்து விடுவோர்கள்.

சமூக வைர்ச்சியின் தத்துவத்ளத உலகத்திற்குப் புோிய ளவக்க இதன் மூலேோக இல்லாமையீக ஒரு விங்குவோரோல்.

சிங் பசய்து கோண்டு விட்டதோல், அவருளடய தீட்டத்ளத லிடியோவிடேிருந்தும் தீவிைேோன பசயல்களுக்கு வைி வகுத்தது.

அவர்களுக்குப் புோிய ளவக்க அவசைப்பெடக் கூடோது, அவர்களுக்குப் புோிய ளவக்க அவசைப்ெடக் கூடோது.

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Commentary on Pride & Prejudice

VII

கெோல், உலகைோவிய வோழ்வுக்கு அபேோிக்கோ விைங் இவற்றின் சமூக நிளலளே சிறப்ெோககவ உள்ைன. இந்திய விைிப்புணர்ச்சிக்கு அைசியல்வோதிகள் புலப்ெடவில்ளல. உலகைோவிய வோழ்வில், பசல்வ வைம், ஆகைோக்கியம், ெோதுகோப்பு, நம்ெிக்ளக முக்கியத்துவம் அைிக்கப்ெட்டது 1947 நீண்ட நோட்களுக்குத் பதோடர்ந்து தக்க ளவத்துக்பகோளை முடியோது.

வோழ்கவோ, உடகலோ, ேனகேோ, சோியோன முதிர்ந்த நிளலளய ஆன்ேீக இந்த எல்லோக் கட்டங்களையும் நோம் நேது வோழ்க்ளகயிகலகய உணைலோம். "அனுெவிக்கிறோனோ" என்கிறோர். இந்த இடங்களுக்கு வரும்பெோழுது அன்ளன "ஒ, இளறவன் இவ்வோறு சந்கதோஷத்ளதெிைெஞ்சத்தில் ஆன்ேீகப் ெோிணோேம் இயற்ளகயினோல் நிதோனேோகவும், இயற்ளகக்கு பவைிகய அளடயோைத்ளதத் தக்க ளவத்துக்பகோள்வது தனிப்ெட்ட அளடயோைத்ளத இைப்ெது தகவளலப் ெோிேோறிக்பகோள்வது வைர்கிறது, வோழும் பேௌனத்தில் விசோலேளடகிறோர். பகோள்வர்.

உண்தேகள் அர்வேிருக்கும் இளசவுெடுத்த கவண்டும். பசய்து முடிக்கிறோர், எல்லோ விஷயங்களும் தத்தம் இடத்தில் அைகோக அளேந்து பகோண்டு களதயின் கருளவ உருவோக்கும்பெோழுது, கஜன் ஆஸ்டின் கெோன்ற கதோசிோியர், ஒகை முயற்சியில் கோலத்தின் ெின் விளைவு நேக்குப் ெிர்னர் பதோிய வருகிறது. கவபறோன்றின் ளககைில், அது அதனுளடய தன்முளனப்ளெ அைித்து விடும். நேக்கு ஆர்வேிருக்கும் இளசவுெடுத்த கவண்டும்.

1980

பெோழுது இளவ எல்லோம் நடக்கின்றன. பசயல்ெடுவது அற்புதத்ளத கேோசேோக விைங்குவது ஊைல் நலிந்த ந்னோடு எழுச்சி அளடந்துள்ைது. அரசனல் அளடயோேல், வைத்ளத யல்வோதிகள்.
7. "When they arose to depart, Mr. Darcy called on his sister to join him to invite them to dinner."

Dinners are diplomatic tools more powerful than armaments in the battlefield.

What we know as civilisation is primarily better organisation for accomplishment.
As one goes further there is less violence and little effort in doing things.
Present organisations become future fields of work.
Every system in its working gradually integrates with the others.

One characteristic of this organisation, production of energy, work, etc. tends to become infinite.
Society has long outgrown producing products. Thinkers are still thinking in terms of products.
In such thinking production and consumption can remain unreconciled.
Products meet the need of welfare.
All the rest ministers to well being.
Well being is psychological as well as spiritual.

At a certain point production is consumed by producers in a great measure as consumers are also producers of other aspects of life.
As evolution is tending to Self-existence it is natural that producers consume what they produce.
Agriculture in its inception was for self-consumption.
It is right the end has the characteristics of the beginning.
Economy moving to be the Society functions overlap and coalesce.
The division of Mathematics, Physics, Chemistry are now being blurred making knowledge unitary.

Unity is the Spirit of Individuality.
Creation moves from unity to unity through division.
Dinners are perfect end products in a ceremony of many dimensions.
Stalin and Churchill liked each other as both were good eaters.
The dinner at Pemberley was glum and cross indicating the future.
The Psychic evolution of Krishnavatar was consummated with his lila with the gopis.
Dinner is an occasion of physical enjoyment of luxury.
Popes used dinner to poison their rivals.
In the present day the abundance of Money is the overwhelming expression of social power spilling over.
What is produced by the society is for social consumption not for personal hoarding.
Now that hot-war and cold-war are no longer a live force, Society must take care of its health, education, entertainment for which society is producing an enormous wealth.
If in a man’s backyard if mango trees produce thousands of fruits, a miser will let it rot which all the neighbours will rightly enjoy before the days of sales came.

Monetary economy is really political economy. Should politics emancipate economy from its morass, Society will elevate economy as well as politics to the status of Science.
The world has created life-science. It is yet to create the Science of Life.
Technology is dazzling. People are overwhelmed by it. Thinkers should not be. Money is flung far and wide, penetrates all corners of life. One is overpowered by its presence. It is all right for the vital. The
Mind cannot or should not be overpowered by the dazzling vital power. In that case, it is not Mind but vital, a vital prone to superstition.

The several crisis we face are not in finance, climate or unemployment but when society has developed to the Mental level, Man is trying to rule it by his vital Mind.

It is very true that great projects in the most momentous hours are decided by small significant events.

It is opportune to discuss rectification here.

**Until one masters rectification – repair in a machine – one cannot use any instrument however wonderful.**

Lapses are there, especially lapses in consecration.

We react or try to be quiet. The lapses multiply.

The thought of reversing the lapse of consecration never occurs.

Mind analyses the causes of lapse, which energises the lapse.

Rectification or reversal requires a sharp, sudden break with the atmosphere of lapse.

A serious strong prayer to reverse is not easy even after that.

Mind has a grievance against someone or something.

If nothing is there, Mind delights in grievance as if it is its right.

Most of us, most of the time, accept the lapse and take it as final.

He who reverses a lapse successfully is great.

Should he do it, the results will be better than before.

**The power of reversing the lapse is greater than that of the lapse.**

We see it in the story only in Darcy and Mr. Bennet.

For one who is forgiving ahead, one lapse is too many.

A moving project of consecration is an aeroplane flying.

What can a doctor in the middle of an operation do if the blood pressure rises?

Normally if the original determination is perfect, subsequent lapses do not come.

If they come, they come by the lax external atmosphere.

It generally arises by the freedom misused.

Sometimes it is done intentionally.

The latter is dangerous, but lends itself to be scotched by its initiative.

The general lapse is too difficult to handle.

Should there be a lapse of consecration in the projects of a serious devotee, apart from immediately rectifying it, he must prepare his own consciousness to be invulnerable in future.

**In calling his sister to join him in a dinner invitation, the sensation he felt was a complete opening of his being to Elizabeth.**

The first Touch of Mother most of us remember as such an opening.

Yoga needs such an opening to be there permanently.

We can try to reach it daily once or periodically as the being permits.

The first opening is by Her Grace, from outside.

Such an opening from inside lasts a little longer.

**Yearning for such an opening is aspiration.**

Aspiration is an attitude of sincerity.

Sincerity is an attitude of the Being turning to the Divine.

Mind is flat and fixed.

Vital is thick.

The physical is dark.

Sincerity penetrates the flatness, thickness and darkness of the parts of Being.

In Darcy the sincerity to please Elizabeth, shedding his vital crudities is seen.

One lady said the first TOUCH of the Mother made her feel like dancing.

Another Man oppressed by forty years of social inferiority at the Darsan found it falling like scales.

One who visited the Samadhi on December 5th in the evening said he never felt the same opening even when he stood before Her later.

Another at such a first touch saw his subtle body rise out of him and go to the room of the Mother.

The Being split open down to the cells is another experience.
Aspiration is to yearn for such an opening that came by itself.

Such an aspiration, in theory, leads to waking Samadhi.

Concentration needed to make consecration effective is this.

Go in, continue to go in, don’t be deterred by obstacles of any kind – flatness, thickness, darkness – never, never give up till the Being opens up.

Once it opens up you gain a spiritual handle, use it with advantage.

There is no greater privilege than to long for Mother – Darcy did so.

"அவர்கள் கிெத் தயோோனபெோழுது டோர்சி தன்னுளடய சககோதோிளய தன்னுடன் கசர்ந்து அவர்களை விருந்துக்கு அளைக் கும் ககட்டுக் பகோண்டோன்.

கெோர்க்கைத்தில் உள்ை ஆயுதங்களைவிட விருந்துகள்தோம் குளறந்த வன்முளறயும், சிறு முயற்சியுகே கதளவப்ெடுகின்றன.

இந்ளறய அளேப்புகள் எதிர்கோலத்தின் கவளலக்குோிய கைங்கைோக ேோறுகின்றன.

முடிவு ஆைம்ெத்தின் குணோதிசயங்களைக் பகோண்டிருப்ெது சோியோனதுதோன்.

ஸ்டோலின், சர்ச்சில் இருவரும் உணவுப்ெிோியர்கைோக இருந்ததினோல், இருவருக்கும் ஒருவளை ஒருவர் ெிடித்திருந்தது.

பெம்ெர்லியில் விருந்து, எதிர்கோலத்ளத உணர்த்தும் வண்ணம் உற்சோகேற்றும், சந்கதோஷம் இல்லோேலும் இருந்தது.

கிருஷ்ணோவதோைத்தின் ளசத்திய ெோிணோேம் ககோெிளககளுட

தங்களுளடய எதிோிகளை விஷம் பெரும் பவைிப்ெோடு ஆகும்.
சமூகம் உற்றிப் பசய்வது எனும் பசயாதி முடிய்கிறது. சமூகம் காண்டிக் பகோள்வதற்கு தவிர, தனிப்பட்ட முளற்களில் கூக்கி ளவப் பசற்றுக் கையை அர்க்கு ஆகும்.

இப்போழுது நோடுகளுக்கிலடகய ஆயுதங்ககைோடு நளடபெறும் கெோர்களும், ஆயுதேின்றி நளடபெறும் கெோர்களும் இளறந்து விட்டதோல், ஆகைோக்கியம், கல்வி, பெோழுதுகெோக்கு சோதனங்கள் இவற்றிற்கோக அெோிேிதேோன பசல்வத்ளது உற்றிப் பசய்யும் சமூகம், இவற்ளறப் பெற்றிய அக்களற எடுத்துக்பகோள்ை கவண்டு ம்.

கஞ்சனோக இருக்கும் ஒரு இனிதனின் கதோட்டத்தில் ஆயிைக் கணக்கோன இருக்கும் பெோழுது, அவன் அவற்றற அழுக கவண்டுபேன்றோலும் விடுவோகன தவிர

என்று அநுெவிக்க விடேோட்டோன்.

பெோருைோதோைத்ளத அதனுளடய குைப்ெத்திலிருந்து விடுவிக்க அைசியல் உதவினோல், சமூகம், பெோருைோதோைத்ளதயும் அைசியளலயும் விஞ்ஞோனத்தின் அந்தஸ்திற்கு உயர்த்தும்.

வோழ்வியளல உலகம் ஆளடத்துள்ைது. வோழ்வின் விஞ் ஞோனத்ளத அது இன்னமும் இல்லல.

பதோைில் நுட்ெம் அற்புதேோக உள்ைது. இக்களுக்கு அது சந்கதோஷத்ளத ஏற்ெடுத்தியுள்ைது.

சிந்தளனயோைர்கள் அவ்வோறு உணைக் கூடோது. எணம் எல்லோ இடங்கைிலும் சிதறியுள்ைது.

வோழ்வின் எல்லோ இடங்கைிலும் ஊடுருவியுள்ைது. அதனோல் ஒருவன் பவற்றிப் பகோள் கிறோன். இது உணர்வுக்குச் சோி, உணர்வின் சக்திக்கு இனம் அடிெணியக் கூடோது, அடிெணிய முடியோது.

இவ்வோறு இல்லோவிட்டோல் அது இல்லல, உணர்வோகும், மூடநம்ெிக்ளகக்கு உள்

ைோகும், உணர்வோகும்.

நோம் சந்திக்கும் ஆல ஆிைச்சிளனகள் என்று, எருவநி

ளலகயோ அல்லது கவளலயில்லோத் திண்டோட்டகேோ அல்ல, ஆனோல் சமூகம் இனதின் நிளலக்கு வைர்ந்திருக்கும்

பெோழுது, இனிதன் அளத உணர்வின் இனதோல் ஆை முயற்சிப்ெதோல் எழும் ஆ ஈிச்சிளனகை ஆகும.

சிறிய முக்கியேோன நிகழ்வுகைோல் முக்கியேோன தருணங்கைில் பெோிய திட்டங்கள் தீரேோனிக்கப்ெடுகின்றன என்ெது இிகவும் உண்ளே.

இவற்ளறச் சோி பசய்ய இங்கு இது ஒரு சந்தர்ப்ெேோகும்.

சோத்தியேோகும் தவறுகள் ஏற்ெடலோம், முக்கிய சேர்ப்ெணத்தில் தவறு

களதயில் நோம் இதளன டோர்சியிடமும் திரு பென்னட்டி

டமும் டட்டுகே ஆை மோக்கிகறோம்.

முன்கனறிச் பசல்லும் ஒருவருக்கு ஒரு தவகற இிக அதிகம்.

சேர்ப்ெணத்தின் இயக்கம் ஒரு விேோனம் கெோலோகும்.

ஒரு அறுளவச் சிகிச்ளசக்கு இளடகய இைத்தக் பகோதிப்பு அதிகேோகிய விட்டோல் ஒரு இருத்துவைோல் என்ெது பசய்ய முடியும்?

பெோதுவோக, ஆைம்ெ உறுதி பூைணேோக இருந்தோல் எந்தத் தவறு

ம்

எைோது.

அப்ெடிகய தவறு ஏற்ெட்டோல், அது தைர்ச்சியோன புறச்சூைலின் மூலம் எழும்.
Commentary on Pride & Prejudice

The effectiveness of an organisation is determined by the hierarchy it has. Hierarchies are created to thoroughly execute the intention of the organisation without involving the boss in the procedure.

Sri Aurobindo’s principle that one’s boss is the Mother is implemented by the hierarchy in detail. Dinner invitations are preeminently of the ladies. Hierarchy implements the authority through values.

Values are vehicles of power that raise the lower parts of the being to the effectivity of spirit. The tendency in an organization even when hierarchy is there is to relate to the chief, thus making him
relate to the whole organization individually.
The work must be done and reported to him.
Work is best executed through hierarchy.

**There is outside the work a cultural hierarchy.**
The human value of a society is built-up by the cultural hierarchy.
Reception, send off, leave taking are the fringe part of this culture.
Animals don’t receive, take leave, they relate to work.
Selfish communities where selfishness is valued as social assets do not relate with people, only relate to work.
Culturally mature societies have hierarchies of work, human relationships, personal sensitivities, etc.
In such a society a major work because of these cultural hierarchies will be accomplished as a minor work often dispensing with Money.
What Mother proposed to Auroville is Mother’s version of such a society.
Body is an organism of several functional hierarchies. Cultural sensitivities introduce a higher hierarchy making it vastly more efficient. An important work executed by a raw Man and a cultured Man will thus vastly differ in time, quality, energy, maybe ten or even a hundred times.
Individual values are great. Individual values representing the social values are greater by virtue of their integration.

**Diffidence comes from young age, inexperience, newness, guilt consciousness.**
Darcy seems to have spoken so highly of Elizabeth that his sister evinced interest in meeting her. That could be a cause of her diffidence.
Georgiana knew in their position the normal course would be to send an invitation to the inn and receive them at Pemberley.
The very fact that Darcy wanted to pay a visit to Elizabeth where she was, gave an additional reason for her to be diffident.
Darcy himself, a burnt cat, had reason enough to be hesitant. His emotions could infect his sister.
A girl of Pemberley must be self-confident or over self-confident, but the truth is not.
Diffidence is incapacity.
Incapacity, Sri Aurobindo says, comes from being a separate entity.
This incapacity through strife becomes love.
The enveloping presence of Bingley could generate a general atmosphere of diffidence.
Darcy, contrary to what the circumstances would suggest, did not have any idea of Bingley for Georgiana.
It shows how magnanimously or benevolently he was oblivious of his own self interests!
Except that he was an affectionate brother, the text gives us no other idea.
Lady Catherine, Anne, Darcy, Georgiana all have the suggestion of a touch of retardation, if not mentally but socially.
The absence of energy in Pemberley as well as Rosings confirms it.
Elizabeth was embarrassed; Gardiners were curious, Georgiana was diffident, Bingley anxious, Darcy ready and willing to act.

**For great accomplishments on a scale hitherto unknown this is the best possible atmosphere.**
It actually turned out to be the opposite.
Of these, even for the opposite outcome there are enough symptoms.
Life is Great, it is human choice that decides Life.

**Miss Darcy was acting against her own will, under her brother’s direction.**
Mother says Man does not know where to change while changing itself is not difficult.
Knowledge of what to change is not there. It takes time, She says.
Knowledge of Man is knowledge of the ego – egoistic knowledge.
Where to change is the knowledge of the soul.
In other words, it is a change from ego to the soul.
The first step is knowledge.
While in ego Man is blind.
How can a blind Man see? Can he ever see?

**Calling Mother, She moves him from ego to the soul – He awakes.**
In that sense calling is sincerity. We see Man often forgets to call.
The thought of The Mother moves Man from ego to the soul.
Hence the importance of calling, remembering.
Even when he calls, Man wants to be in ego, out of old habit.
He does believe the security of ego. Hence the resistance, feeling of flatness.
Feeling of flatness must tell him he is working backwards.
Still, persistent calling brings the force down making him feel his body will break.
The fear stops the Force entering.

**The knowledge that flatness, resistance, forgetfulness is ego is a breakthrough.**
While in ego he is unconscious. Being conscious he is outside ego.
That change creates receptivity, opening.
Man, who persists, creates faith and he reaches receptivity.
After all this, Man blissfully goes back to oblivion.
Sri Aurobindo calls that oblivion Taste of Ignorance.
Taste of ignorance changing into Taste of knowledge is new birth.
To be aware of one is ego, is negative awareness.
Of the two great steps, emerging out of ego is the first.
Man is not in ego, **Man is ego.** He is so identified with it.
To realise one is ego, is the first step.

**Consecration is in two stages. One is of the thought; the other is of the ego that generates thought.**
Thought creates problems.
Thought when consecrated solves the problems it has created.
The origin of thought is ego.
Ego of thought consecrated will dissolve the roots of the thought.
As there is ego behind the thought, there is ego behind the feeling and the act.
They are the egos of the vital and the physical.
The tenth Man, the broken pencil cannot be got over as long as the situation does not change.
Ego is personal. Shedding the ego, one becomes impersonal, universal.

**Consecration expands the work hundred or thousand fold when the ego behind the thought or feeling or action is shed.**
Dissolution of ego changes the context from the personal to the universal.
Hence the phenomenal expansion.
Such dissolution gives the feeling of chillness, a symptom of the Psychic emerging.
The camouflage of the ego is a long experience of life. First of all we forget.
Self-righteousness, insistence on our point of view, our capacity, reliance on the result produced are some expressions of the ego.

**Cock-sureness is a clear symptom of the ego.**
Insistence is another.
Obstinacy is the physical insistence.
It is easily forgotten that obstinacy is not firmness.

**Superstition is a fertile field that supports the ego.**
The other Man’s point of view is an easy corrective to the Mental ego.
Widening the perspective is another.
Reaction is a sure indication of the presence of ego.
Sensitivity is another strong representative of the ego in all parts of being.
Physical sensitivity is most difficult to get rid of.
Vital sensitivity causes quarrels.

"ஜோர்ஜியோநோணத்துடன் உடனடியோகக்கீழ்பெணிந்தோள்.
ஒரு நிறுவனத்தின் பசயல் திறன் அதனுளடய நிர்வோகிகைின் வோிளசக்கிைேத்தோல்
தீர்ேோனிக்கப்ெடுகிறது.
அந்த வோிளசக்கிைேம் அதனுளடய பசயல்முளறயில்
, நிறுவனத்தின் கநோக்கத்ளத திறளேயோக
ப்
பூர்த்தி பசய்வதற்கோக

cuples with निम्नीमे,}

develop रुपकाभ्यक्तिमे, प्रतीकाभ्यक्तिमे प्रभावीण संवादप्पम-

couples with निम्नीमे, प्रतीकाभ्यक्तिमे प्रभावीण संवादप्पम-

couples with निम्नीमे, प्रतीकाभ्यक्तिमे प्रभावीण संवादप्पम-

couples with निम्नीमे, प्रतीकाभ्यक्तिमे प्रभावीण संवादप्पम-

couples with निम्नीमे, प्रतीकाभ्यक्तिमे प्रभावीण संवादप्पम-

couples with निम्नीमे, प्रतीकाभ्यक्तिमे प्रभावीण संवादप्पम-
வோிளசக்கிைேம் ஓருவருளடய முதலோைி என்கிற ஸ்ரீ அைவிந்தோின் தத்துவத்ளத, நிர்வோகிகைிங்
வோிளசக்கிைேம் விோிவோகப் ெின்ெற்றுகிறது.
விருந்து க்
கோன அளைப்புகள் முக்கியேோக
பெண்கைோல்தோன் விடுக்கப்ெடுகின்றன
வோிளசக்கிைேம் அதிகோைத்ளத
ப்
ெண்புகைிங்
மூலம் பசயல்ெடுத்தும்
சக்தியலத் தோங்கிச் பசல்லும் ெண்பு
ஜீவனின் தோழ்ந்த ெகுதிகளை ஆனேோவின் பசயல்திறன்
அைவிற்கு உயர்த்துகி
ன்
ற
ன.
வோிளசக்கிைேம் இருந்தகெோதிலும், ஸ்தோெனம் அதன் தளலவருடன் பதோடர்புபகோள்ை
விளைவதன்
முறலம், அவளை நிறுவனத்திலுள்ை அளனவோிடமும் 
த்
பதோடர்புபகோள்ை
�வக்கும்.
கவளல பசய்து
முடிக்கப்ெட்ட
வுடன்,
அவருக்குத்
பதோிவிக்கப்ெட கவண்டும்.
வோிளசக்கிைேம் மூலம் கவளல சிறப்ெோகச் 
பசயல்ெடுத்தப்ெடுகிறது.
கவளலக்கு பவைிகய கலோச்சோை 
வோிளசக்கிைேத்தினோல்
ேனிதப் ெண்புகள் சமூகத்தில் வையிக்கிறன.
ெண்ெின் ெக்குவம் 
ளையும் 
புள்ளவராக
ேோற்றும்
.வைகவற்பு, 
விளட 
பெறுவது ஆகியளவ இந்தக்
கலோச்சோைத்தின் விைிம்புகைிங்
ுள்ை
.விலங்குக்கு இளவ எதுவும் 
கிளடயோது.
கவளல இட்டும் முக்கியேோனோல் 
சமூகத்தில் 
சுயநலம் ஆட்சி
புோியும்.
கலோச்சோைத்தில் முதிர்ச்சி 
அளடந்த 
சமூகத்தில், 
கவளல, 
இனித உறவுகள், 
தனிப்ெட்ட 
உணர்வுகைிங்
வோிளசக்கிைேம் 
ுள்ை
.இது கெோன்ற சமூகத்தின் அன்ளனயின் ெதிப்ளெ 
ஆகைோவில்லில் 
அன்ளன உருவோக்க
முளனந்தோர்.
எல உறுப்பு
்ெோடு 

"Commentary on Pride & Prejudice"
Volume VII

15
கலடி கோதோின், ஆன், டோர்சி, ஜோர்ஜியோனோ யோவரும் இனோீதியோக இல்லோவிடினும், சமூகோீதியோக
குளறெோடு உள்ைவர்கைோக உள்ைனர்.

பெம்ெர்லி, கைோசிங்ஸ், இரு இடங்களும் வலிளே குன்றி இருப்ெது இதளன உறுதிப்ெடுத்துகிறது.

எலிசபெத் சங்கடத்திற்குளைோ
கிறோள்; கோர்டினர் தம்ெதிகளுடன் உள்ைனர், ஜோர்ஜியோனோ
தன்னம்ெிக்ளக இல்லோேல் உள்ைோண், கொர்லிக கவளலயுடன் இருக்கிறோன், டோர்சி பசயல்ெட
தயோ
ைோ
கவும் விருப்ெத்துடனும் உள்ைோன்.

இதுவளை ககள்விப்ெட்டிைோத பெோிய சோதளனகளுக்கு இதுதோன் இிகச் சிறந்த சூைலோக
இருக்கும்.

நடந்தபதன்னகவோ இதற்கு கநர்ேோறோனது.

இவற்றில் கநர்ேோறோன 
அறிகுறிகளுக்கு உள்ைன.

வோழ்க்ளக சிறப்ெோனது. வோழ்ளவத் தீர்ேோனிப்ெது 
இனித விருப்ெகே.

ஜோர்ஜியோனோ தன்னுளடய விருப்ெத்திற்கு 
ோறோக சககோதைன் பசோல்ெடி பசயல்ெட்டுக்

ேோறுவது கடினேோக இல்லோதகெோதும் இனிதனுக்கு எங்கு 
ோறுவது என்கிறு பதோியோது என்று அன்ளன கூறுகிறோர்.

எளத ோற்றுவது என்கிற
அறிவு ஆனேோவின் அறிவோகும்.

இது அகந்ளதயிலிருந்து ஆனேோவுக்கு 
ோறுவதோகும்.

முதல் அறிவோகும்.

அகந்ளதயில் கண்மூடியோக
ோன்.

கண்மூடியோன எவ்வோறு எவர்க்க முடியும்?
அவனொல் எப்பெோழுகதனும் எவர்க்க முடியுேோ?

அன்ளனளய அளைத்தோல், அவர் அவளன அகந்ளதயிலிருந்து ஆனேோவுக்கு 
ோற்றுவோர், அவன் விைிப்ெளடகிறோன்.

இந்த விதத்தில் அளைப்பு உண்ளேயோனது. 
இனிதன் பெருமெோலும் அளைக்க
ளைய லைக்கத்தின் கோைணேோக அவன் அகந்ளதயிகலகய 
இருக்கவிரும்புகிறோன்.

அகந்ளத அைிக்கும் 
அவன் 

அகந்ளதயில் அவன் 

அறியோளேயின் 

அறியோளேயின் 

அறியோளேயின் 

நிளனவும் முக்கியத்துவம் பெறுகின்றன.

அளைக்கும்பெோழுதும் 
அளைய 

அந்தப் யாம் 

ஜீவனின்றி இருப்ெது, 
எதிர்ப்பு, 

என்ெது 

அகந்ளத என்கிற 

அறிவு 

ஒரு திருப்புமுளனயோகும்.

அகந்ளதயில் அவன் 

t

அந்த 

னடந்தபதன்னகவோ இருக்கிறோன். தன்னிளனகவோடு 

t

நாசன்னானாக தடுக்கிறது.

ஜீவனின்றி இருப்ெது, 
எதிர்ப்பு,

என்ெது 

அகந்ளத என்கிற 

அறிவு, 

ஒரு திருப்புமுளனயோகும்.

அகந்ளதயில் அவன் 

தன்னிளனத் 

இருக்கிறோன்.

அந்த 

பெோிய 

கட்டங்கைின் 

முதல் 

கட்டம் 

அகந்ளதயிலிருந்து 

பவைிவருவதோகும். 

ேனிதன் 

அகந்ளத 

என உணருவகத 

முதல் 

சேர்ப்ெணம் 

அந்த 

எண்ணத்ளத 

ச்

சேர்ப்ெணம் 

பசய்வது; 

ேற்பறோன்று 

அந்த 

எண்ணத்ளத 

उற்ெத்தி 

பசய்யும் 

அகந்ளதளயச் 

சேர்ப்ெணம் 

பசய்வது. 

எண்ணம் 

சேர்ப்ெணம் 

பசய்வது;

சேர்ப்ெணம் 

பசய்வது.

எண்ணம் 

பசய்வது;

சேர்ப்ெணம் 

பசய்வது.

அந்த 

பர்மும் 

சேர்ப்ெணம் 

பசய்வது நெய்வகனவோடு 

இன்றான விளக்கிகறோம். 

அகந்ளதயில் 

சேர்ப்ெணம் 

பசய்வது.
9. “Mrs. Gardiner looked at her niece.”

Events take form in the subtle plane and emerge in the physical plane.
The formation and expression have the same rules in both the planes.
Energy collects as essence till it saturates.
It is the foundation.
Till saturation no further superstructure can be attempted.
Once the foundation is laid, it splits into parts.
Each has a form.
The form is preceded by force.
The form subdivides according to the needs.
Each subdivided form cultivates its culture of work.
Work is executed in all planes by a hierarchy.
Each level of hierarchy develops its rule of delivery of goods – force.
Such a system develops in full detail till it becomes compact.
Once the system works, it develops tradition.
Tradition develops customs and usage known as social procedures.
Dinner invitations are extended by ladies.
It is given to the elders in the group or the family.
Still Mrs. Gardiner knows the true recipient is Elizabeth.
So, she wants to take her permission.
Her permission is given by the averted face.

**It is an occasion where Yes is communicated by a No.**
Embarrassment is permitted to be negative in a positive situation.
Her embarrassment is due to the excessive solicitude of Darcy.
Every shade of behaviour is determined by society, individual, the given circumstance, temperament, culture and the combined human choices of those concerned.
Collectively they have the power of accomplishment, power to open a new dimension, reverse the course of events or anything the human choice decides.

**Human choice is divine choice.**

**Mrs. Gardiner seemed to be a repository of culture and generosity.**
She would not appropriate the invitation meant for her niece just because it was extended to her.
She wrote of her husband’s compunction about the borrowed feathers for the help of Lydia and was characteristically relieved when Elizabeth knew the truth.

There are crown-jewels in the culture of a nation.
Mind rules Europe. Mind is inherently expansive and hence generous.

**Spirit is all generosity. Asoka eschewing violence issued out of the spiritual basis of Indian culture.**
Not to use the power when one is saturated with it is not in human nature. Nor does power that corrupts permit it. The power of self-abnegation comes out of the Spirit that is underlying. Gandhiji created all the power of Indian Freedom. On its advent, there was no thought of Gandhi occupying the throne. History gives us no precedents. The joint family in India is a symbol of self-denial. We hear of a doctor who in spite of his extreme popularity charged no fees to a third of his patients and half the charge to the rest. He is reported to have seen fifteen students through Engineering education at his expense. Partly it comes from his grandfather who was a diamond merchant. Truly it is the endowment of the Indian soil that is spiritual.

When France was the cultural leader the whole of Europe took after France.
The British Empire made Britain the jewel of Europe. It was her turn to be worshipped by all the nations.
Now it is the turn of America because of her wealth.
The world can accept the leadership of a nation for her cultural eminence, her political power or abundant wealth.

**For whatever reason when the world comes to worship a nation, all the forces within that nation rise to their acme to overcome any other defect she has.**

**When the Time comes all cultures can at once rise to the occasion so that cultural development will be even in the world.** A formula can hasten that HOUR.

**Social sensitivity ensures maintenance of social status.**
It comes from social self-awareness.
Yoga is Self-awareness, Man’s awareness that he is a soul.
The first step in yoga is the awareness of the ego, rather the self-awareness of the ego.

**For the ego to be aware of itself as ego and come forward to dissolution is the beginning of yoga.**
It is a step that deludes the practitioners because it involves a reversal of a superstition that is overwhelming.
The superstition is so overwhelming that when Grace gives a momentary opening, Man overlooks it or is unaware of it.
Man can get it back by years of effort at consecration when it becomes perfect.

**He who does it steps into Individuality.**
Surrender of the ego thus gives a touch of Supramental Silence.
Surrender of the ego thus initiated culminates in the surrender of sensitivity.
There are three levels of sensitivity.
It is a touch of Silence as it confines itself to the spot where from the ego withdrew.
Supramental Silence when it is overwhelming can spread all over the being as a sensation.
To think of gratitude at this moment fortifies the experience.
To feel gratitude as a sensation enables the experience to recur.
Such an experience is one of universal benevolence.
The great soul instinctively feel a compassion that is universal.
It is the beginning of cosmic consciousness.
The three grades of Supramental existences are 1) God in all, 2) All in God, 3) God in each as individuality. They are triune. Vedas explain this through Agni being the father, servant and one in whom all others merge as in the wheel the spokes meet at its centre.
The Divine Soul conceives, perceives and senses them all.

The Gardiners looked at their niece as it was a great moment in their lives.
Two days later Darcy had a great moment in his life when he learnt of the elopement.
One may wonder what was his thought at that moment and what any other Man would think then.
Or it would confirm his opinion about the family.
A few would still hesitate before finally giving up.
The light he saw in her eyes vastly excelled the tragedy he was in in going for Lydia.
Therefore, he chose to serve her family.

Such decisions are not arrived at by a process of thinking.
If at all one takes such a decision, it must be instantaneous.
The Mind that acts instantaneously is not in time. It is in Timelessness.
After finding Lydia, the one thought in his Mind would be that Elizabeth should know it, as he did it only for her.
He asked for confidentiality.
Such a Mind must have been in Simultaneous Time as it is not human.
It is in simultaneous Time because he had retained the Timelessness of his Mind while he was acting in Time.
The whole essence of the story seems to converge in the actions of Darcy after the meeting at Pemberley.
Incidentally we see that a family led astray for twenty five years can still be saved and there are forces in life capable of it.

Human choice, human decision is capable of such a consequence. Here it is the power of Romance, the French Revolution, Bennet’s sense of responsibility, the light in her eyes brought it about.
That was two hundred years ago. With Her consciousness around us we must be able to achieve like Darcy or even more now. To be in Mother utterly for a full day is capable of doing it. Darshan days, birthdays carry the same power.
அதனோல் அவளும் அழிபெறும் விளக்க அளவியறியலாம்.

அவளது குறிப்பிட்டத்தக்க கருத்திறன் பலவை அவளது அரசங்க பலவைகள் இருக்கிறது. "சிவப்புமாறு செய்யலாம் 'சோழாவாசு'விளக்க இது எதுவேப் பற்றியவர்களின் சீண்டிகள்.

அவளது கருத்திறனின் தனிநபர்வோல் விளக்கம் அவளது கருத்திறனின் அழகத்தையும் விளக்கச் செய்யப்படும்.

அவளது கருத்திறன் விளக்கப்படுவதன் அடிப்படையில் செய்யுவதற்கு முன்னேற்றச் செய்யப்பட்டு விளக்கப்படும்.

ஆனால் அவள் விளக்கச் செய்யலாம் இயற்றத்திற்கு உடன் குறிப்பிட்டாலும், அவளது கருத்திறன் விளக்கச் செய்யலாம் இவ்வகையான விளக்கமின்றி பயன்படுத்தப்படும்.

காளப் பயன்படுத்தல் விளக்கச் செய்யலாம் கருத்திறன்களை இயற்றப்படும் விளக்கமானாக பயன்படுத்தப்படும்.

அவளது கருத்திறன் விளக்கச் செய்யலாம் விளக்கப்பட்ட அடிப்படையில் அவளது விளக்கப்பட்ட கருத்திறனோடு விளக்கப்படும்.

அவளது கருத்திறன் விளக்கப்படும் அடிப்படையில் செய்யுவதற்கு முன்னேற்றம் விளக்கப்படும்.

ஒரு தமிழ் போர்த்தல் விளக்கச் செய்யலாம் விளக்கப்படும் அடிப்படையில் விளக்கப்படும்.

ஒரு தமிழ் போர்த்தல் விளக்கச் செய்யலாம் விளக்கப்படும் அடிப்படையில் விளக்கப்படும்.

ஒரு தமிழ் போர்த்தல் விளக்கச் செய்யலாம் விளக்கப்படும் அடிப்படையில் விளக்கப்படும்.
Commentary on Pride & Prejudice

Volume VII

முடியும், வோழ்வில் இதற்குோிய சக்திகள் உள்ைன என்ெளத நோம் ெோர்க்கிகறோம்.

இருெத்திஐந்து வரு கெோலுள்ைது.

களதயின் முழு சோைமும் பெம்ெர்லி சந்திப்ெிற்குப் ெிறகு டோர்சியின் பசயல்கைில் குவிகிற

பகோண்டிருந்ததினோல், இது மூன்றோம் நிளலக் கோலத்தில் இருக்கிறது.

அவன் கோலத்தில் பசயலெட்டோலும் அவன் ேனதின் கோலத்ளதக் கடந்த நிளலளயத் தக்க ளவத்துக்

இது கெோன்ற ேனம் மூன்றோம் நிளலக் கோலத்தில் இருந்திரு

எண்ணம்ைான்

லிடியோளவக் கண்டுெிடித்தவுடன் அவன் ேனதில்

உடனடியோகச் பசயல்ெடும் ேனம் கோலத்தில் இருக்கோது. கோலத்ளதக் கடந்து இருக்கும்.

ஒருவர் அது கெோன்ற தீர்ேோனம் எடுத்தோல், அது நிளனத்த உடகனகய எடுத்ததோக இருக்கும்

சிந்தளன பசய்வதன் மூலம் அது கெோன்ற தீர்ேோனங்களுக்கு ஒருவர் வருவதில்ளல.

அதனோல் அவன் அக்குடுமெத்திற்கு உதவி புோிய

நயனங்கைில் அவன் கண்ட ஒைி ேிகச் சிறப்ெோக இருந்தது.

இறுதியோக ளகவிடுவதற்கு முன்பு

அல்லது அக்குடும்ெத்ளதப் ெற்றிய அவனது

அவன் தப்ெித்துக் பகோண்டோன் என்று ஒருவர் நிளனக்கலோம்.

திருேண கவண்டுககோைிற்கு முன்கெ அவனுக்கு அது பதோிந்து விட்டதோல், அதிர்ஷ்டவசேோக

நிளனத்திருப்ெோன் என்ெளத நிளனத்தும் ெோர்க்க முடியோது.

பெோிய தருணேோக அது அளேந்தது.

இைண்டு நோட்கள் கைித்து ஓடிப்கெோனளதக் ககள்வியுற்ற டோர்சிக்கு, அவனது வோழ்க்ளகயின்

முக்கியேோன தருணேோகும்.

கோர்டினர்

பகோள்வளதப் கெோல் ேற்ற அளனத்தும் குவியும் ஒன்றோகவும், கவதம் இளத விவோித்துளைது.

சத்திய ஜீவிய வோழ்வின் மூன்று நிளலகள்

இது கெோன்ற அனுெவம் உலகைோவிய உதோை குணேோக இருக்கும்.

இலுமச் பாதை பருவின் முயற்சிக்குப் ெிறகு சேர்ப்ெணம் பூைணத்துவம் பெறும்பெோழுது ேனிதனோல்

உணைோேல் இருப்ெோன்.

விைிப்ெிளன அைிக்கும்பெோழுது ேனிதன் அளதக் கவனிப்ெதில்ளல அல்லது அளதப் கம் ெ மூடநம்ெிக்ளக நம்ளே அந்த அைவிற்கு ஆட்பகோண்டிருப்ெதோல், அருள் நேக்கு ஒரு க்ஷண கநை

"ங்கி ளவக்கப்ெட்ட அகந்ளதளய

இடத்தில் அது தன்ளன

கு உள்ளுணர்வோக எழும் ெோிவு உலகைோவியது.

தனித்துவேோக ஒவ்பவோன்றிலும் இளறவன். அளவ மூன்றோகும். அக்னிளயத்

.2) எல்லோவற்ளறயும் உணருகிறது.

எல்லோமும்

தனித்துவேோக அல்லது பெற முடியும்.

ெல வருட முயற்சிக்குப் ெிறகு சேர்ப்ெணம் பூைணத்துவம் பெறும்பெோழுது ேனிதனோல்
“The invitation most concerned Elizabeth.”

Often the beneficiary of a work is not the one who worked for it.
In our limited view, the parents who brought up the boy should be the main beneficiary of his income. It goes to the girl who marries him as he seeks a girl of his later status. Family is a wider view. The benefits go to build up the family. Often the primary cause will be removed from the scene. It happens when the authority of the place is in the hands of a mean evil boss. In a yogic sense, such an occurrence serves the devotee to overcome evil and meanness forever even when he enters a wider field. In life it is an intolerable cruelty.

Here the invitation went to Mrs.Gardiner as she was the elder of the party, a social etiquette. The flow in a river is in excess of the underground seepage which is in some cases for miles around for a great depth. To us the seepage is a waste. Ecology knows the value of such seepage. In this case Jane and Lydia were the beneficiaries of the seepage. Water can flow without loss in cement lined canals, not in rivers. Life is like a river not a metal tube. Invitation is a great social institution which creates social power by human interaction. Who will go to another’s house without invitation and if he goes what can be accomplished. In a big function graced by all the population of the locality and its VIPs, a perceptible onlooker will know how the host has reached this social success. Things do not happen by themselves. Society is a live organism. It insists on its rules in its growth. Mrs. Bennet was the undoing of Mr. Bennet. Elizabeth came to redeem the irredeemable.

Mrs.Gardiner was the cultural instrument for its consummation. In the event of this invitation we see how the aunt dexterously did it. The highest achievement of culture is collected in the sensitivities of the community. That culture is the being of that society. When the evolutionary forces want the being to open to the Non-Being it activates the shameless impudence to disturb the equilibrium of their sensitivities. Lydia from her family, Wickham from Darcy’s side joined together to bring down the edifice of social respectability. Darcy solved their problem socially. It is the acme of social evolution.

The next step was yoga for Darcy. Of course his yoga would solve the problem of his sensitivity psychologically taking the social solution further. Should he continue his yoga, by virtue of his yoga Lydia and Wickham would overcome shameless impudence as well as insensitivity. Spirit in India that raised itself to the Immutable Spirit, degenerated by selfish possession perpetuated by caste. Its nadir is shameless impudence as evidenced by today’s public life. The Supramental Energy in the atmosphere gaining authority in social life can redeem the situation. The employment guarantee is the first positive indication of that Authority. It is preceded by the rising value of real estate, an expression of the Indian spiritual Individuality. To know the national developments since 1956 or 1947
in this light and an interpretation of the international events in that view will reveal the entire course of human history from the point of view of yoga. Pride and Prejudice has well served this goal through a life interpretation. The limitation of the story limits our enquiry. Our own life is limitless. The evolutionary significance of Elizabeth’s continued charm for the falsehood of Wickham left undeveloped in the story provides the key for that inquiry to continue in our life.

The purposes of these pages of commentary are 1) To understand the story as an expression of Life Response, 2) To explain the principles of ‘The Life Divine’. Practically it has two uses. 1) How our consecration can be upgraded 2) Whether our own problems can be solved applying this knowledge.

A story is one event in the long chain of actions in the Society. So, the principles of Life Response are embedded in it. Some ideas of ‘The Life Divine’ such as contradictions are complements are amply illustrated by the story. On the perfection of consecration I have dwelt at greater length. Solving our problems are here self–evident, if we keenly observe the decisions of the characters. I have used Mr. Bennet’s decision with advantage. Very much has been said on Darcy’s response to her rejection. Because it was a decision of transformation it cannot be easily exhausted until our study of his decision helps to dissolve a long standing problem of ours. Usually we describe it as a deep decision. Seeing the quality of his decision in terms of the quality of the following result will clarify further. The direct result of his decision to help her at the inn led to his finding Lydia. More than describing the decision in terms of depth, i.e. strength, if we see it in terms of sincerity, the magnitude and complexity of finding the fugitives will reveal itself. We also see the monumental turnover of Darcy’s help, its vast results, could not touch her vulgar sympathy with Wickham. The one is social accomplishment of sincerity, strength and goodwill.

The other can be accomplished only by the strength of purity of psychological transformation. Such considerations open the inquiry wider. Every event – his regret of not receiving her at Pemberley – every word – Mr. Wickham – every attitude – her aunt’s reticence acquire prominence demanding a finer consideration of character of Life. In the future pages at least let us touch upon it as much as the situation lends itself. Darcy is inexhaustible; also he is limited.

"இந்த அளைப்பு முக்கியேோக எலிசபெத்திற்கோக விடுக்கப்ெட்டது."
நோம் கவனேோக ஆைோய்ந்தோல்
பூைணத்துவ
என்ெது கெோன்ற சில கருத்துகள் இக்களதயில் நன்கு விைக்கப்ெட்டுள்ைன. சேர்ப்ெணத்தின்
இந்த அறிளவப்
இைண்டு ெயன்கள் உள்ைன.
புோிந்து பகோள்வது,
இந்த விைக்கங்கைின் கநோக்கம்,
பதோடர்ந்து அந்தக் ககள்விளய எழுப்புவதற்கு
விக்கோேின் பெோய்ளேயினோல் பதோடர்ந்து கவைப்ெடும் எலிசபெத்தின் ெோிணோே
'உலகைோவிய நிகழ்வுகளை
நோட்டில் ஏற்ெட்டிருக்கும் வைர்ச்சிளய இந்தக் கண்கணோட்டத்தில் பатோிந்துபகோள்வது,
ஆன்ேீக
பவட்கங்பகட்ட அவேோன நிளலளய உணர்த்துகிறது. சமூக வோழ்வில் அதிகோைம் பெற்று வரும்
சுயநலம் கோைணேோக அது
இந்தியோவில் ஆன்ேோ ெிைம்ேத்தின் ஆன்ேோவளை உயர்ந்தது, ஆனோல் ஜோதிக
அவன் கயோகத்ளதத் 
பதோடருகிறோன் எனில், அவனுளடய கயோகத்தின் சிறப்ெோல், லிடியோவும்
ேனீதியோன உணர்வுகைின் ெிைச்சிளனளயத் தீர்த்து 
அவனுளடய கயோகம் சமூகத்தீர்வுகளை கேலும் முன்கன எடுத்துச் 
பசன்று அவனுளடய 
டோர்சியின் அடுத்த 
கட்டம் கயோகம் ஆகும.
உச்ச
டோர்சி அவர்களுளடய ெிைச்சிளனளய சமூகோீதியோகத் 
தீர்த்து ளவத்தோன்.
எலிசபெத் ேற்றும் 
டோர்சியின் சமூக ேோியோளதளயக் குளலத்தனர்.
சத், அசத்ளத ஏற்றுக்பகோள்ை 
அந்தக் கலோச்சோைகே அந்த 
சமூகத்தின் ஜீவனோகும்.
கலோச்சோைத்தின் 
ிக உயர்ந்த சோதளன சமுதோயத்தின் உணர்வுகைில் 
சககோிக்கப்ெடுகிறது.
என்ெளத நோம் 
க் 
அது நிளறவளடய 
சுயநலம் கோைணேோக முடியோதளத 
முடியோ 
வந்தவள் 
எலிசபெத்.
அதனுளடய 
சமூகம் 
ுயிகைோட்டமுள்ை 
ஒரு ஜீவனோகும்.
பதோிந்து 
பகோள்வோர்.
விைோவிளன, 
அதளனப் 
புோிந்துபகோள்ை
"Elizabeth turned away her head."

It is a negative assent by embarrassment.

‘Tolerable’ was negative attraction.

Mr. Bennet’s sarcasm was the willingness of the refractory character.

Mrs. Bennet’s initiatives were clearing the obstacle by physicality.

Charlotte’s fixing Bingley was the goodwill of personal failure.

Jane’s not wanting to appear to be chasing Men was readiness by refusal.

Wickham’s captivating softness was a desire to ruin Darcy.

Lady Catherine’s abuse was sanction by exhaustion of the existent.

Anne’s silence was subtle foreknowledge of the result.

Darcy’s silent visit to Hunsford was the physical announcing its consent by its presence.

Collin’s proposal was an invitation to love the great personality.

Elizabeth’s ‘I am a selfish creature’ was the subconscious reversing consciously.

Darcy’s confession to Bingley was the appreciation of submission by natural domination.

His second proposal was winning by accepting defeat.

Aunt’s reticence was energizing by cultural appreciation.

Introducing Georgiana was the subtle second proposal.

Elizabeth’s provoking him at the dance was a subconscious initiative to expose the whole family before his real assent.

Bingley’s renting Netherfield was the French Revolution arriving there.

Darcy’s desire for secrecy with the Gardiners was the true gentleman’s emergence in a dark murky atmosphere.

Her violent abuse of Darcy was an act of grace to him and an act of inverted self-realisation in Elizabeth.

Charlotte’s invitation to Elizabeth was her implementing her original goodwill to her.

Collins’ two letters to Mr. Bennet was a call to Pemberley to descend on Longbourn.

The shameless impudence of Lydia announced the remainder of the transformation.

Elizabeth turned her face away, not from the dinner, but she knew it was a proposal.

She was overwhelmed by the social reality indicated by the invitation and therefore she turned her face away.

The supramental descent was not gracefully and gratefully welcomed by the earth consciousness, but the tamas rose up and swallowed it.

The street light was a blinding Sun to the Man who wanted it to be turned off.

Great acts are received as if they are refused.

Examine the early years of a great soul. Every point of contact will appear to be a rebuff or a rejection as the touch of greatness was too much for the smallness of mundane existence.

The local response to any great soul is bitter life – negative.

Ramanujam failed in intermediate (in Mathematics).

Newton religiously lectured to empty classrooms.

David was unaware of the love of Agnes.

A Man of low consciousness who witnessed his property rose in value phenomenally in a short time chose
to dissociate with it.

**Mother gives more than what the devotee asks for in his ignorance.**

Most of them discover a reason not to accept it.
Life offering more than what one deserves frightens people.
The small cannot receive the great without raising its receptivity.
Wickham is welcome; Darcy meets with rejection.
People who were physically close to Mother and Sri Aurobindo could not receive consciously, received subconsciously.
Impacts of life overflow the limited surface being.
The subliminal being as vast as the universe fully receives all the impacts of life.
The surface has developed a memory of the past, as it is not in its view.
The subliminal sees all at once and needs no aid of memory to know the past.

**Elizabeth's turning away in joy, Darcy's asking her to introduce Georgiana are great strategies of life to accomplish what life has not hitherto known.**

Humanity has not created a strategy or even an attitude to communicate its most profound thought to the public or those in power.
Those who have the knowledge, if they are in power, can do it, but cannot explain it – FDR, Churchill, Gandhiji, Drag.
The Indian employment programme was explained to the Prime Minister and the Finance Minister in a session of one and half hours before it could carry credibility ten years before it was implemented.
Darcy could not explain his Mind or his strategy to anyone with conviction.
Society totally forgets even great achievements.
Lord Krishna could not create any diplomatic strategy or rational arguments to put the case of Pandavas to the court. **The Power was released in the atmosphere by the Faith of Draupadi.**
It is so because humanity has not yet developed human instruments of delivery or reception.
Such instruments are in the subtle plane only. Work can only be done in that plane. Sri Aurobindo withdrew into that plane for accomplishing the descent of the Supramental Consciousness.
The only example of such an accomplishment is the flawed Indian Freedom. Still it is a great achievement.
Hence the very great importance of Mr. Bennet's decision of responsibility.
Darcy excelled it by adding anonymity to his accomplishment.
In yoga, Sri Aurobindo says, the best part of it is calling Mother.
It is a well known strategy least used effectively.
Oral or Mental calling is understood as calling while its power lies in the subtle plane when calling loses its Mental articulation.
All human problems yield to verbal calling.
Problems in the universal plane respond only to calling from the subtle plane.
**Man often longs for results not in his plane, but in a higher social plane. NOT knowing that it can be reached only by the subtle plane.**

Their visit to the inn was the climax of a positive phase in Darcy’s relationship with Elizabeth and assumes significance to us on the following scores.
1) The external atmosphere changed the next day and the following day.
2) Those changes destroyed all the hopes in Elizabeth.
3) It raised Darcy to higher and better changes inwardly.
4) It saved the family from a dreadful situation.
5) **It completed the one goal, a cherished goal of Elizabeth – Jane’s wedding.**

As devotees, what do we learn from these transitions. We learn the following.
- **At a crisis Man – Elizabeth – puts up an unexpected opposite behaviour.**
- Man is capable of trusting the erstwhile rival or enemy pressed by events.
- **Love does admit such developments.**
- **Silent will achieves.**
- A development that confirms one’s worst suspicions and prompts Man to give up all hope can under hope and love make him act in the opposite way.
- **Such decisions are made instantaneously without the thought process.**
- Culture can rise to offer unimaginable cooperation.
- The true heights to which a gentleman can rise.
- Problems can be changed into opportunities by human choice.
- Revolutions can abridge a hundred or two hundred years of the future.
- What is single-minded devotion?
- A great work to be completed requires earlier obstacles to be removed.
- The power of pure Good-Will.
- Human initiative for great sacrifices of broadminded generosity can go completely unseen and the impossible great result can be taken for granted as chance or luck.
- The vast psychological distance human Mind can travel from pride, selfishness, arrogance, conceit to self-giving that utterly humiliates him.
- How we devotees receive grace and refuse to see its workings.
- Himalayan change in one Man is to another no particular change but one of the possibilities of life.

"எலிசபெத் தன்னுளடய தளலளய திருப்ெிக் பகோண்டோள்."

இது சங்கடத்தோல் எழும் எதிரேளறயோன சம்ேதம் ஆகும். 'எைவோயில்ளல் என்ெது எதிரேளறயோன வசீகைம் ஆகும். திருேதி பென்னட்டின் தன்முளனப்பு, உடல் உளைப்ெோல் தளடகளை அகற்றுகிறது. அவைது தயோர் நிெிலயக் கோண்ெிக்கின்றது. டோர்சிளய அைிக்க கவண்டும் என்று விக்கோம் விரும்புவது, அதனவதரயும் கவரும் பேன்ளேயோக அவனிடம் பவைிப்ெடுகிறது. இருப்ெளதத் தீர்ப்ெதன் மூலம் கலடி கோதோினுளடய நிந்தளனக்கு அனுேதி கிளடத்தது.ஆன் - உளடய பேௌனம், சூட்சுேேோகமுன்கூட்டிகய பவைிவ

"எலிசபெது அவளன நடனத்தில் எோிச்சலூட்டுவது, அவனது உண்ளேயோன சம்ேதத்திற்கு முன்பு குடுமெம் முழுவளதயும் பவைிப்ெடுத்தும் அவைது ஆழ்ேன தன்முளனப்ெோகும். பநதர்பீல்டிற்கு ஏற்றுக்பகோள் லிபாகின் அடிெணிவளத 

Jorge is the author of this commentary on Pride and Prejudice.
Commentary on Pride & Prejudice  

Volume VII

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Commentary on Pride & Prejudice

Volume VII

4) 3) 2) விடுதிக்கு எலிசபெத்துடன் டோர்சிக்கு ஏற்படும் கநர்ேளறயோன உறவின் உச்சகட்டம் அவர்கள் அளடய முடியும் என்னெளத அவன் அறிவதில் சமூக நிளலயின் ஆலன்களுக்கோக ஏங்குவோன்

எலிசபெத்துடன் டோர்சிக்கு ஏற்பெடும் கநர்ேளறயோன உறவின் உச்சகட்டம் அவர்கள் அளடய முடியும் என்னெளத அவன் அறிவதில்

சிறந்த உெோயேோன இது, குளறவோககவ திறம்ெட

விடுதிக்கு எலிசபெத்துடன் டோர்சிக்கு ஏற்பெடும் கநர்ேளறயோன உறவின் உச்சகட்டம் அவர்கள்

சிறந்த உெோயேோன இது, குளறவோககவ திறம்ெட

கேலும் டும்.
12. “This studied avoidance spoke of momentary embarrassment.”

Elizabeth was now on the point of being lifted sky-high to Pemberley.

As a Chief Minister can in a trice take in a volunteer into his cabinet, consecration takes us into Mother’s consciousness.

Beyond the consecration that solves the problem which is not difficult, there are other higher levels of deeper, wider, richer consecration where Man can see the wonder that Mother is. After controlling the random thoughts which is itself a great feat, Man comes face to face at successive levels with the overwhelming power of thinking, the urge to act, the irresistible temperamental urge and many more. Not many reach such points. At these points before the idea of consecration arises, these powers go ahead of the helpless human effort. To stop there, and concentrate enough to overcome it is an effort of years with no assurance of success. This is the human effort at consecration. To remember Mother at that point, to be able to call Her is to see the wonder She is. In a trice SHE quells the mental urge and relieves Man of it utterly, as one sitting in the plane rises into the air to fly at five hundred miles an hour. At each successive further stage SHE reveals as a great power. It is an experience that cannot be explained.

Yogic wisdom lies in believing this power of surrender and being alert to call Her to accept our own surrender.

Darcy, after her rejection, had taken such an attitude towards Elizabeth. It is an attitude of a yogi. Such an attitude must pervade all our behaviour, if yoga has to come to stay. An attitude is a vital inclination endorsed by the Mental opinion. Therefore it is powerful. For yoga to progress and consummate itself there is a greater tool; it is motive. Motive is of the body as well as the Being. Motive does the yoga of the Being. Even the motive can dissolve taking the yoga to a wider field that includes Non-Being. At this stage pain, pleasure, indifference, instead of being rejected, can be transformed into Delight.

The momentary embarrassment arises out of lack of full mastery of the situation.

Mastery here has many facets. She is young and totally inexperienced. Marriage is a onetime experience to anyone. No one can have long experience in this. The experience that is missing has to come by age and ingrained culture. It comes to aristocracy, nobility and royalty.

A question whether such a mastery will attract that power arises.

It is an essential truth of creation which is incidental to creation. Unless food is brought to me with devotion to where I am, I won’t eat is the statement of a Tamil Saint. By application one raises a question “If one masters all the secrets of Money, will Money tend to move towards him?”

The answer is Yes. Also it is true of anything else like power, leadership, accomplishment, etc.

Two further questions arise. 1) Why is it so? 2) How does one master it?

Mastery is essential knowledge.

Knowledge is power. Knowledge is the source of power.

Mastery gives the knowledge. The field tends to the concentrated centre of power.

Mastery is acquired either from below or from above.

From below by prolonged practical experience gives practical mastery. Shastri and Kamaraj had such a mastery of political power from below.

From above it comes from spirit. Indira was with her father and by witnessing the process of power over long years she had that mastery. Spiritual persons concentrating on any subject will have such a mastery.

What is mastery of wealth and how is it acquired?

Wealth is social individual power that creates welfare and well being. All that Man consumes in one fashion or another is wealth.

Life on earth exists at several levels.

Even human life exists in ten or hundred levels of life – style.
It starts from crude existence and moves towards sophisticated life.
Such a wealth has two parts — one on the surface of details, two at the fundamental level of strength.
The surface knowledge arises out of individual, social skills.
Fundamental strength issues out of movement, i.e. work.

**He who works produces wealth.**

**Each type of wealth arises out of a different work skill.**

Energy moving ending in wealth has rules of accomplishment efficiency, of Time, Space, waste, strategies, attitudes. One acquires all these either by positive values or negative ones. He who mixes both loses. In acquiring this mastery one can gather the details or essentials. Doing so in details, he will accumulate wealth when he works. Acquiring essentials, it becomes power when the WILL endorses such knowledge. Wealth starts moving to him when such a mastery is saturated. The phrase Wealth of Nations can be rephrased as Wealth of humanity. Wealth is produced by production. It is the beginning. When products are consumed, wealth creation is completed. To know that much is mastery, but partial mastery. Before production and after consumption energy is at play. Better to know the origin and end of such energy or know such cycles. That will give mastery. The ego possesses such a mastery. Egoistic mastery gives egoistic wealth. Non-egoistic mastery is the secret of creation of wealth. Wealth is part of existence.

Knowledge of existence will complete the mastery of wealth creation.

**Phantom wealth is a question.**

Darcy’s character was not the aristocratic character.
One does not become a doctor, aristocrat, or a Brahmin by birth.
The birthright is a phantom right, a right devoid of content.
Its versions are many.
One of them has content but is used for wrong purposes.
The other devoid of content, acquires a negative content.
Society is potentially powerfully organised to create knowledge, power, wealth, organization or anything it desires.
As land and factory produced wealth, society is capable of producing wealth in terms of Money by its organised maturity.
We see society has thus produced language in thousands of varieties branching into every conceivable vocation.
Every field of profession has its own brand of language – jargon, parlance.
Society educated itself by a developed organization and an equally developed prose blended into a system.
Society organized itself into police and army to defend its borders and establish law and order inside.

**An enormously wealthy society is capable of producing has several uses to upgrade itself – education, health, insurance, etc.**
The Money so produced goes into private hands for hoarding or speculation which can destroy the financial health of the society.
The American dream of becoming a rich man is not a laudable goal in the 21st century. It was a goal of the 17th or 18th century.
To espouse a goal of an earlier century is to be backward.
Wealth is not phantom; Man gives wealth the character of phantom.
It is true the gladiator was thrown to a hungry lion as an amusement to people in earlier centuries. We need not be excited by such a goal today.
Money is an instrument of Man’s progress.
He need not worship an instrument he has created.

**The studied avoidance was a glorious moment of Elizabeth’s emotional fulfillment.**
She was poised to shift from the Bennet family to Darcy’s.
It is to elevate Longbourn to Pemberley.
Nothing more could be wished for just at that moment either by her or by him.
They had risen to the peak of the possibility of their world – their being.
The forces at work had decided at that point to expand their evolution to their Non-Being to include the welfare of Lydia and well being of Jane.
It is always through a plunge into darkness.
Such moments in another fashion came to her through ‘tolerable’, to her father through his decision to pay back the money.
Everyone at any moment has such an alternative if he can avail of it.
The least is availed of by consecration – an entry into Her Consciousness.
He who starts successfully with consecration solves his outer and inner problems, avails of the outer and inner opportunities and stands on the threshold of his maximum potentiality.
So far his yoga was by his own effort.
Now came a moment when his own effort could be given up in favour of Her grace – it is done by surrender.
This knowledge is captured in Let Thy Will be done, NOT my will.

**It is a moment of take off into Supramental consciousness.**
To overcome the lower pulls is a great impediment.
Not to desire the higher consciousness is a positive appearance of a negative consciousness.
It is to be done by renouncing one’s own will.
Even that exercise can be one of ego.
Mind, rather the awakening soul, giving oneself to Her in almost an oblivious moment, finds itself lifted into grace.
It is a self-forgetful movement into the higher consciousness.
One’s greater appreciation of the divine than the ego does it.

**It is a subconscious knowledge marked by utter calm.**
Cheerfulness issuing from there is yogic cheerfulness.

**Avoidance is natural, biological; studied avoidance is cultural, cultivated, acquired.**
Life becomes civilized when the natural is overtaken by the acquired.
In yoga the natural is our natural impulses; the acquired is the yogic culture.
Random thoughts are natural; consecrated Silence is acquired yogic culture.
In wider evolution, the natural is in the Being, the acquired, the aberration, the artificial are Non-Being.
I said earlier Elizabeth was in her finest hour, the elopement expanded it into a wider area to benefit her whole family. There is a further dimension not contemplated by the story. Lydia and Jane were now fulfilled, but the false charm of Wickham survived in her vital. Had Darcy expanded to that further dimension, she would have overcome that charm for falsehood and Wickham would have taken to truth, giving up falsehood.
Devotees take to consecration seriously often make substantial progress, even when the quality of consecration is not perfect. Such devotees can make the experiment of perfecting one line of consecration and at once see the deeper results inside. One who wants to take a book from the shelf, takes it without consecration, but there is a great calm in him. To go further he must catch himself as the impulse of going to the shelf rises and consecrate that impulse. It is a big step forward if possible. That impulse we see issuing out of Mind, but it is in the emotions and deeper still in the sensations of the body. To carry the consecration on this one line – one impulse – to its origin in the body is possible. When done, it is a great breakthrough. It must be preserved, expanded horizontally to other impulses. The day changes, the outer atmosphere changes to quiet, a new atmosphere is created inside. To preserve this yogic gain is to prevent a big boulder from rolling down an incline. The inner calm will be evident. When it is Self-evident, it comes to stay. Should it become Self-evident the yogic journey is on. Such great successful efforts can be individually handed over to surrender.
Comes knowledge of the Mother!

"வலுக்கட்டோயேோக அவள் தவிர்த்தது க்ஷண கநை சங்கடத்ளதுக்கு உணர்த்துகிறது."
பசல்வத்தில் கதர்

கெோன்ற திறளனப் பெறுவர்.

வருடங்கோகக் கவனித்து வந்ததினோல் அதில் கதர்ச்சி பெற்றிருந்தோர்.

ராணரும் இதோ அைசியல் அதிகோைத்தின் திறளன கீைிருந்து பெற்றனர்.

நீண்ட நோள் நளடமுளற அனுெவம், நளடமுளற கதர்ச்சிலய கேலிருந்தும் பெறலோம், கீைிருந்தும் பெறலோம்.

கதர்ச்சித்திறன் பெறுவது அறிளவ அைிக்கிறது.

அறிவு சக்தியின் ெிறப்ெிடேோகும். அறிவு சக்தியின் ெிறப்ெிடேோகும்.

கேலும் இைண்டு ககள்விகள் எழுகின்றன.

கதர்ச்சி பெற்று விட்டோல், ெணம் அவளை கநோக்கி நகருேோ நோன் இருக்கும் இடம் கதடி

அன்ளனளய விவோிக்க முடியோது.

அடுத்தடுத்த ஒவ்பவோரு நிளலயிலும் பெோிய சக்தியோக அன்ளன பவைிப்ெடுகிறோர். இந்த ஆகோயத்தில் உயகை பசன்று ஐநூறு ளேல் கவகத்தில் ெறப்ெதுகெோல், ஒரு க்ஷணத்தில் கதளவப்ெடும்

அங்கு நின்று அளத பவற்றிபகோள்ளும் அைவிற்கு சேர்ப்ெணம் பசய்ய ெல வருட முயற்சி எழுவதற்கு முன் இந்த

புருஷர்கள் எந்த விஷயத்திலும் தங்களை ஒருமுகப்ெடுத்திக்பகோள்வதன் மூலம் அது
Commentary on Pride & Prejudice

Volume VII

நூற்றாண்டு ஒன்று நோய்க்கிறது. போட்டியின் விளக்கத்தலியும் எந்தும் மென்பொருளினால் இல்லை.

போட்டி வாழ்கிறது. புத்து அர்த்துக்குரிய பிரேட்டீதி மாற்றில்லாத கோட்டைவு.

இறக்கும் போட்டியில் இருக்கும் அப்பரணையின் சுரசு மாற்றில்லாத கோட்டைவு.

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கோட்டையில் கவனம் செல்வது அருங்கள் வருவது.

அப்பாரிதானால், வைத்து முடியும் இல்லை.

போட்டியிட் விளக்கத்தலான என்னும் போட்டியிட் உள்ளன.

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Commentary on Pride & Prejudice

கயோகக் கலோச்சோைம் ஆகும். 

c: கயோகத்தில் இயல்ெோக இருப்ெது நேது இயல்ெோன உந்துதல்கள்; பவைியிலிருந்து பெறப்ெட்டது 

ெண்ெட்டதோக ேோறுகிறது. 

c: பவைியிலிருந்து பெறப்ெ 

தவிர்ப்ெது இயற்ளகயோனது, உடல்ோீதியோனது; கவண்டுபேன்கற தவிர்ப்ெது ஆண்புக்குோியது, 

உடலிலிருந்து எழும் சந்கதோஷம் கயோக சந்கதோஷேோகும். 

இது முழுளேயோன அளேதியில் இருக்கும் ஆழ்ேன அறிவோகும். 

உயர்ந்த ஜீவியத்திற்குச் பசல்லும் தன்ளன ேறந்த இயக்கேோகும் இது. 

மூலம் அருளைப் பெறுகிறது. 

ேனம் ேற்றும் விைிப்புற்ற ஆன்ேோ, தனக்குத் பதோியோேகலகய அன்ளனயிடம் தன்ளன அைிப்ெதன் 

இந்த முயற்சியும் 

இருப்ெது. 

சத்திய ஜீவியத்திற்கு உயை கவண்டிய தருணேோகும் இது. 

என்கிற தருணம் வந்துளைது. சைணோகதி 

இப்பெோழுது சுய முயற்சிளயக் ளகவிட்டு அன்ளனயின் அருைின் மூலம் பசயல்ெட கவண்டும் 

நிளலயில் இருக்கிறோர்.

ெயன்ெடுத்திக்பகோள்கிறோர் 

ெிைச் 

சேர்ப்ெணத்துடன் பவற்றிகைேோக ஆைம்ெிப்ெவர் அவருளடய அகம் ேற்றும் புறப் 

சே 

கெோன்ற ேோற்று ஒன்று உள்ைது. 

அவளுளடய தகப்ெனோருக்கு உண்ளத 

இது எப்பெோழுதுகே இருைில் மூழ் 

தீர்ேோனித்திருந்தது. 

வோழ்ளவயும் உள்ைடக்க, அவற்றின் ெோிணோேத்ளத அவற்றின் அசத்திற்கு விோிவளடயச் 

அந்த இடத்தில் பசயல்ெட்டுக்பகோண்டிருந்த சக்திகள், லிடியோவின் 

கைோேோபுோி 

சேர்ந்த இலட்சியங்கள் இன்று நேக்கு உற்சோக 

முந்ளதய நூற்றோண்டுகைில் 

பசல்வம் ேளறமுகேோனதல்ல; இன்று அதற்கு அக்குணத்ளத 

கெோற்றத்தக்கதல்ல. 

ங்கைது விருப்ெம் 

ர்ப்ெணத்தின் மூலம் குளறந்தெட்சத்ளதப் பெறலோம். அது அன்ளனயின் ஜீவியத்தின் நுளை 

சி 

கெோன்ற தருணங்கள் 

ருவாக்கிய.
“Seeing in her husband, who was fond of society, a perfect willingness to accept it, a day was fixed.”

Life speaks to us all the time through people, events, objects, sounds and movements, if only we care to see it and try to understand it.

His fondness of society indicated the final positive outcome.

That the wife recognized the husband’s eagerness was an additional positive argument of the circumstances.

As the invitation threw up side issues which were more important than the main issue, when we try to consecrate an impulse, from the sides other impulses will invade. To patiently consecrate each one of them before coming back to the central issue is to organize the consecration in its pristine purity. Now the depths of human nature, its evil, violence, vengeance, begin to reveal in full force. No longer it is consecration, but a battle with the ill-will of our own subconscious darkness. To consecrate it, Mother says, is hell.

Behind that lies human perversity and more particularly the hostility to the Divine. One can keep it at bay without stirring it into activity by giving battle. Returning to consecration, consecration is found to be pure, calm, more easily possible than before. One who has experienced this and turned to surrender instead of this human endeavour, knows the true greatness of Mother’s spiritual prowess. That prowess is limpid grace which cannot be offended by the human smallness. We see Darcy took this attitude to Elizabeth after her refusal. The French Revolution entered into him as a divine spark to assume this attitude. To us a call to Mother sends Her Grace as this capacity to ignore human offensiveness arising out of mean, intriguing, small perversity. Even petty jealousy explains to this attitude truly so that no offence is received or registered. It only tells us the work we are to do inside.

The feminine instinct to please the husband is psychologically creative.

Capacity to please another is a distant beginning of supramental consciousness.

Every Jivatma in the cosmic consciousness relates with every other Jivatma. This is supramental. There is no limiting separate ego in the cosmic consciousness.

When you want to please another your temperament as well as his temperament opens. Only in open temperaments can there be consecration.
 Commentary on Pride & Prejudice

Volume VII

No real consecration is possible when the Mind is flat.
When the Mind is flat consecration will be a thought not a movement.
Thought is active in the Mind, because Mind believes in thinking.
For a complete consecration of thought we must examine our belief in our thinking and be willing to withdraw the Mind from that belief. In such a case the Silence that descends on us will not be partial but the total silence of the entire Mind.

Mauni Sadhu of Ramanashram came to Sri Aurobindo’s Darsan.
On passing through His Room, Sadhu said he could not speak.
Silence in His room was compelling.

Normally Mind is occupied with thought–beliefs as well as thought patterns.
Occupation is superstition of active consciousness.
Superstition is an agreeable belief occupying our consciousness.
The body is occupied by human sensations.

To be free of all occupation, superstition, conditioning is a basic necessity for yoga.
These are the human structures consciousness acquires.

To seek moksha, Sri Aurobindo says, is the last vestige of selfishness of the human soul.
The yogi relaxes often into human ways of life.
It is an unconscious relaxation.
The yogi needs to learn conscious relaxation.

Man is gregarious; therefore he is fond of society.

In the West, as the boy and the girl have to find their own partners, social gatherings become a necessity.
Society forms itself in the beginning allowing no freedom at all to the individual.
At this stage the society is tyrannical, cruel, will crush the individual fully if he tries to differ from the social goal.
There are outer compelling events that arise out of necessity when the individual learns a skill and distinguishes himself.
The bourgeois who organises a trade where many learn such a skill distinguishes himself as a leader.
The African savage who presides over a thousand members is a leader in his own right.
The world never lacked explorers on many scales who stood out from the rest.
World travelers were there at all times who were never one of the many.
Pioneers of all sorts have dotted the pages of history.

Such Men did not dissolve their personalities in the social whole.

Still only when one thinks, thinks differently from others, the earliest traces of individuality are born.

Every century has made its contributions to the growing civilisation.
Every such advance did contribute its mite to individuality.

Originally Man learns from society whether it is skill or values.
Later when the movement reverses, it is the Individual who teaches the society.
Man, who separates from the society to become an Individual, goes out of his way to become inclusive, to include all others in him. Unity is the spirit of Individuality.

It is a process of shedding his ego, and becoming an Individual.

Finally when he overcomes Nature, he changes his own human nature into divine nature.

"நண்பெர்களுடன் பெற்றும் அவகைகள் விருப்பத்தை பகோண்ட தன்னுளடய கணவைது ஆர்வத்பல் புோிந்துபகோண்ட திருேதி கோர்க்க தன்னித தங்கைது முழு ச் சம்ேதத்பல் அைித்தோள்."
எழும் விஷயத்திற்கு வரும் முன்னுதல்கள் ஒவ்வொன்றும் பெருவுளேயோகசேர்ப்ெணம் பசய்யவதற்கு, சேர்ப்ெணத்ளதப் பதூயேயுடன் முளறப்ெடுத்து கவண்டும். இப்பெோழுது எனித சுெோவத்தின் ஆைங்கள், அதனுளடய தீளே, வன்முளற, வன்ேம் ஆகியளவும் தீவின் பவைிப்ெடும். இது இனியும் சேர்ப்ெணம் அல்ல, நம்முளடய ஆழ்ேன இருைின் பகட்ட எண்ணத்ளதுடன் ஏற்டுடும் கெோோட்டேோக இருக்கும். இளதச் சேர்ப்ெணம் பசய்வது நைகம் கெோலிருக்கும் என்று அன்ளன் கூறுகிறோர். இதற்கும் ஆன்னோல் இருப்ெது இனித வக்கிைம், கேலும் குறிப்ெோக இளறவனிடம் நோம் பகோண்டிருக்கும் இளகளே உணர்வு, இவற்ளறச் பசயல்ெடவிடோேல் கெோோடிக்கோள்களை ஒருவர் தன்ளன பநருங்க விடோேல் பசய்யலோம். இப்பெோழுது அவர் இளோண் சேர்ப்ெணத்ளத கேற்பகோள்ளும்பெோழுது சேர்ப்ெணம் தூய்ளேயோகவும், அளேதியோகவும், முன்ளெவிடச் சுலெேோகவும் இருப்ெளதப் பகோண்டும். இந் அனுெவங்கதள பகாண்ட ஒருவர் இனித முயற்சிக்குப் பெதிலோக, சைணோகதிளய இன்ளன் கேற்பகோள் படும் துபூ அவருக்கு அன்ளனயின் ஆன்ேீக வலிளேயின் உண்ளேயோன சிறப்பு பதோியும். எலிசபெத்தின் நிைோகோிப்புக்குப் ஆதிலோக, டோர்சி இந்த இனப்ெோன்ளேளயத்தோன் அவைிடம் கேற்பகோண்டோன். இந்த இனப்ெோன்ளேளய அவன் கேற்பகோள்ை இனபைஞ்சுப் புைட்சி ஒரு பெோறியோக அவனுள் நுளைந்தது. அன்ளனளய அளேதியோக நேக் குக்குருக்கின் அருளை அைிக்கும். சின்னத்தனம், சூழ்ச்சி, வக்கிைம், இவற்றின் மூலம் எழும் இனிதனின் அவேதிப்ளெ அலட்சியப்ெடுத்தும் திறளன அைிக்கும். பெோறோளேயும் நம்ளே எளடக்கும் திறனுளடயது இறங்கும் பேௌனம் இருவைது இனவுணர்வுகளும் விைிப்ெளடகின்றன. விைிப்ெளடந்த இனவுணர்வுகைோல்தோன் சேர்ப்ெணம் பசய்யும் பெண்ளேயின் உள்ளுணர்வு பெண்ளேயில் ஒவ்பவோரு ஜீவோத்ேோவும் ஒவ்பவோரு ஜீவோத்ேோவுடன் பதோடர்புபகோள்கிறது. இது சத்திய ஜீவியேோகும். எண்ணங்கைின் நம்ெிக்ளக, எண்ணங்கைின் ெோங்கு இவற்றோல் பெோதுவோக இனம் ஆக்கிைேிக்கப்ெட்டிருக்கும். சுறுசுறுப்ெோன ஜீவியத்தின் மூடநம்ெிக்ளக ஆக்கிைேித்துக்பகோள்கிறது. நேது ஜீவியத்ளத ஆக்கிைேித்துக் பகோண்டிருக்கும் நம்ெிக்ளககய மூடநம்ெிக்ளகயோகும். இளவ ஜீவியம் பெறும் இனித கட்டளேப்புகள் ஆகும். இளவின் சுயநலேோன களடசி அளடயோைம் கேோக்ஷத்ளத நோடுவது என்று ஸ்ரீ அைவிந்தர் கூறுகிறோர். இளவின் வோழ்க்ளக முளற் கைில் கயோகி அடிக்கடி ஓய்பவடுத்துக் பகோள்கிறோர். இது தன்னுணர்கவோடு ஓய்பவடுத்துக்பகோள்ை கயோகி கற்றுக்பகோள்ை கவண்டும். இளவின் கூடி வோழ்ெவன், அதனோல் அவன் சமூகத்ளத விரும்புகிறோன்.
Bingley expressed great pleasure in the certainty of seeing Elizabeth again, having still a great deal to say to her, and many enquiries to make after all their Hertfordshire friends. Elizabeth, construing all this into a wish of hearing her speak of her sister, was pleased; and on this account, as well as some others, found herself, when their visitors left them, capable of considering the last half-hour with some satisfaction, though while it was passing the enjoyment of it had been little. Eager to be alone, and fearful of enquiries or hints from her uncle and aunt, she stayed with them only long enough to hear their favourable opinion of Bingley, and then hurried away to dress.

It was cultured of them not to probe her relations with Darcy.

It helped save the situation.
16. “Bingley expressed great satisfaction in seeing Elizabeth again.”

The rules of subtle life and those of social life very rarely coincide.
Sometimes they are at variance; at other times they are contradictory.
To express pleasure at a pleasurable act is social nicety.
In the subtle plane this is a must, otherwise life will punish.
Though the rules are the same apparently, there is a vast difference in their implementation.
Indians in the north as well as south wear sarees and dhotis.
In the actual wearing of it there is a vast difference.
In the subtle plane there is a limit to which gratitude can be expressed.
Expressing gratitude beyond that point, it will go wrong.
Bingley’s great satisfaction made it real for her to visit Pemberley the next day but there was Caroline’s
provocation and the next visit was tragically cancelled.
Bingley was a weak character and this was a positive but hot moment.
He had no courage to mention Jane’s name to her.
He talked to Elizabeth while others were not looking at him.
His expressing great satisfaction was overdoing for him.

**Even gratitude overdone by a weak character or to a weak character will rudely disturb the equilibrium of life energies.**

One who in his psychological goodness once offered to his erstwhile boss of inner darkness a substantial
token of help, lost his income for the next forty years. This is what Sri Aurobindo calls psychological
ignorance.
Any mistake, error, lapse once committed will be an eternal bar to progress unless they are inwardly
reversed. Inner reversal is difficult, but not impossible.
Refusal of good luck by a spirit of contradiction is universal.
If you have once done so, now it will explain through its results.
Trying to reverse such a thought we can see the magnitude of expressing it.
Man seeks satisfaction more than accomplishment.
It is obvious that a satisfied Man will not accomplish.
Satisfaction, superstition, occupation are human endowments.
Our normal consecration is within this limitation while consecration’s true power lies outside all this.
It is a spiritual self-awareness to know one’s own occupations.
Generally we deal with others who are occupied like ourselves.
Only in a crisis we deal with life, which is not thus occupied.

**One who is not occupied is fresh. His freshness is contagious.**

Occupations are alive psychological organisms. They act instantaneously according to their norms.
From within an occupation one cannot act freely; the occupation will express itself without fail through our
own acts.
To be free of one’s occupation in one act, Man becomes enormously efficient.
Government of India found all state governments bankrupt fifteen years ago. Now they are all flooded with
Money and are contemplating to give a house to every one.
The financial discipline of not wasting the Money of the central government by the state governments has
achieved this transformation.

**Money – Wealth – is created by the Individual awakening.**

There is no other source of wealth on earth.
We do not know all that had happened to bring about this change.
But the Theory says one single discipline fully implemented can bring about this change from bankruptcy
to abundance.
The Individual awakening is to overcome an occupation.
Present American prosperity has at its basis physical freedom of the vast unlimited geographical space of
the nation.
Education and employment in the post war to women all over the world has resulted in the freedom of the
women everywhere.
Yoga is to shed satisfaction, superstition, occupation.  
That Freedom is to be experienced not to be explained.  
There are other Men who have an urge to accomplish. It is an ever-present urge.  
They will accomplish at a high level in life.  
Devotees who have such an urge will serve Mother at such high levels.  
It will be a human accomplishment.  
For a devotee or a sadhak, what is desirable is divine accomplishment.  
For that one has to deny himself this urge and detach himself from that.  
For a human effort it requires an austerity greater than what is required to control anger or sex.  
Viradham  
A deep patience stronger than the urge, when developed, can wait for the urge to pass away gently, maybe inch by inch.  
The most powerful method is the easiest to understand, but it never comes to Mind.  
It is surrender of our human effort to Mother.  
Once we take any effort, Mother will be totally forgotten as there will be no energy to remember Her.  
Remembrance of Mother at a point when our will is trying to overcome the urge is next to impossibility.  
He who so remembers is more than a devotee, a serious sadhak.  
Remembrance by itself cannot lead to surrender.  
Surrender is an act of all our will.  
The nature of will is assertion not abnegation.  
The will developing self-abnegation is surrender.  
It is not done in the physical, subtle planes.  
It belongs to the causal plane.  
The attitude of surrender maturing into motive of surrender delights in the act of surrender.  
Such a delight is creative of surrender.  
To trace all this in Darcy will make this process clear.  
Elizabeth after moving to the Mental from the vital did not do anything.  
Darcy took a decision in the depth of transformation.  
In him we see the process unfolding.  
Society does not honour Man’s urges or desires as he would want.  
Neither Darcy nor Bingley would leave the inn had it not been required by good social manners.  
Both are in love; lovers have no time to waste.  
Man’s growth of personality has too many directions of which one is his capacity to tune himself to the social requirement.  
All progress issues out of self-denial.  
Of all the people it is the lover who is least capable of self-denial in the matter of giving up his privilege to be with his lady love.  
The greatest privilege of the devotee is to be with Mother inwardly.  
That is not a privilege anyone can deny to the devotee.  
But to secure the inner intimacy that is fulfilling is not given to him all the time.  
Should it be there, he does not mind giving up all his prayers or even consecration.  
While he is in Her Presence inside the whole world is there inside giving him a universal fulfillment.  
Should he be fortunate he will see in Her all the world including him.  
Mind is satisfied by a knowledge.  
Emotions are full when their requirements are met.  
Mother is always at Man’s door to evoke a response from him. The moment he gives a full throated response, She withdraws putting exacting conditions on his devotion.  
One of those strange conditions is he should not try to know anything about his future, the results of his piety.  
“It is not for you” is the reply Sri Aurobindo gave Mother to her questions.  
To put oneself in Her hands without desiring to know anything is the most difficult condition to be fulfilled.  
The faith required for that is great indeed.  
Blessed are those who can have that Faith.
எலிசபெத்து ம் ஆப் பிரேடில் கிளாகு நிற்பித்துள்ள இளங்கிளடையல் ஆகியேற்சுருக்கம்.

நலன் நிற்பான் மிகவும் சுத்தமான சங்கமானால் என்று பாபெட்டும் சொத்தமானாது.

சொன்னு தோல்வியில் அவள் பொடிப்பாட்டு படிப்பாட்டில் புழக்கம் செய்ய வேண்டும் அவளின் பிரிவு.

சோதி பெளதவிட என்னிதன் திருப்பி அளடவளதகய அதிகேறுகிறோன்.

திருப்பி அளடந்தளத அவன் பவைிப்ெடுத்துவது அதிகப்பெடியோக அவன் பசய்வதோக 

நல்ல உள்ளைம் இளங்கைத்தது, அகத்தில் இருள் குடியிருக்கும் முன்னோல் முதலோைிக்கு பெரும் 

ஒருவர் உணர்வோல் அதிர்ஷ்டத்ளத இறுப்ெது உலகைோவியது.

அது கெோன்ற ஒரு எண்ணத்ளதப் ெோர்க்கலோம்.

சோதிப்ெளதவிட என்னிதன் திருப்பி அளடவளதகய அதிகேறுகிறோன்.
நேது நுழைந்த அனுமானகு சாதனை என்கிற பகோள்ளக இந்த நியற்றியோன உருவோக்கியது தனி நெள் விளைப்புணர்வு. உலகில் பசல்வத்திற்கு கவறு எந்த மூலோதோமும் கிளடயோது. இந்த நியற்றியோன் பகோண்டுவந்த எல்லோவற்ளறயும் சுத்தி நேக்குத் பதோியோது. ஆனோல் ஒரு கட்டுப் போடு முழுளேயோக உனைற்றப் படும்போழுது தியோலோன் நிலளளே அனுமானத்திற்கு இரும்பும் என தத்துவம் கூறுகிறது. தனி நென் விளைப்புணர்வு ஆக்கிைேிப்ளெ பவற்றிப் பகோள்ளும்.

நோட்டின் நற்றான அறற நிலப்போன் ஜடோீதியோன் சுதந்திைம், இன்ளறய அபேோிக்க ஐஸ்வர்யத்திற்கோன அடிப்பெளடயோகும். உலகப் கெோருக்குப் பவறகு உலபகங்கும் பென்களுக்குக் கிளடத்த கல்வியும், கவளல வோய்ப்பும், பென்களுக்கு எல்லோ இடங்கைிலும் சுதந்திைத்ளத அைித்துள்ைன.

திருப்தி, மூடநம்ெிக்ளக, ஆனோல் ஆக்கிைேிப்பு ஆகியவற்ளற அகற்றுவகத கயோகேோகும். அந்தச் சுதந்திைம் அனுெவிக்கப்ெட கவண்டும், விவோிக்கப்ெட முடியோது.

சோதிக்கத் துடிக்கும் கவறு சிலர் உள்ைனர். இது நிைந்தைேோன் உந்துதலோகும். வோழ்க்ளகயில் உயர்ந்த நிளலயில் அவர்கள் சோதிப்பெர். இது கெோன்ற உந்துதலுள்ளது அன்ெர்கள் அன்ளனக்கு உயர்ந்த நிளலகைில் கசளவப்ெடும். இது கெோன்ற ஆனந்தம் சைணோகதியின் ேனப்ெோன்ளே சைணோகதி யின் கநோக்கேோக முதிர்ச்சியளடயும்பெோழுது, சைணளடயும் பசயலில் ஆனந்தப்ெடுகிறது. இது கெோன்ற ஆனந்தம் சைணோகதியின் ெளடப்ெோகும்.

டோர்சியிடம் இளவ எல்லோவற்ளறயும் ஆைோய்வது இந்த முளறளயத் பதைிவோக்கும். உணர்விலிருந்து இனதிற்கு இனங்கிய எலிசபெத் கேற்பகோண்டு எதுவும் பசய்யவில்ளல. தோனோககவ விட்படோைிக்கும் இன உறுதி சைணோகதியோகும். ஜடநிளலயிகலோ, சூட்சுே நிளலயிகலோ இது பசய்யப்ெடுவதில்ளல. இது கெோன்ற ஆனந்தம் சைணோகதியின் ெளடப்ெோகும்.
“Having a great deal to say to her.”

Speech is emotions saturated voiced.

In a lover, love is saturated, constantly grows to overflowing. In society it turns into speech, with her as the centre of the talk.

It is the rule of growth, even the body grows like that.

The growth of the body is achieved by the excessively created physical energy. It expresses in the growing child as play. Play is the means of action by which energy is created in excess.

Bingley had a great deal to say to Elizabeth about his love of Jane.

He had been denied the human vehicle that could receive the outpouring. Elizabeth would suit the purpose especially as it was the theme close to her heart.

In such a state of Mind, the very word Jane sounded sweet.

He would like to repeat it endlessly, or want the word to repeat itself.

A Rishi by long tapas realises a spiritual truth, it is his mantra.

His long experience can go into a short formula.

It is the occult power of words.

It is the secret of education.

It is the power of self-giving, one giving his all to several others.

The basis of spirituality is total self-giving.

No Rishi can die without giving all his treasure to another.

It is the biological basis of womanhood that longs to give its self fully physically to the male in utter submission for the purpose of conception.

Yoga is a greater goal for woman who takes to it by giving up that nobility in her.

Self-giving taken as an attitude or motive can render a man spiritual.

Man’s spirituality at the biological physicality is to impregnate every woman.

To become social he must give up that privilege and confine his urges to one woman.

A lover sees his love in every one.

For Bingley Elizabeth was Jane.

He could see only Jane in Elizabeth.

She felt Bingley had already tried to trace Jane’s likeness in her.
To be in love is to be doing bhakti yoga, only that the deity here is his girl, not any goddess of heaven. It is the reason the lover does not want any stranger to mention his love’s name to him as it becomes a sacrilege.

It is for the same reason he wants to talk only of her in an agreeable company whose credibility he can trust.

The lover in love has found the infinite in the finite. It is endless, his dwelling on her cannot conceive of an end.

Courting before marriage has this character.

After marriage the social, physical realities intrude.

The nature of forces moving in society is arranged that a Man’s intensity for a girl generates in her equal intensity for another Man.

It is so because people are partial, unidimensional.

Should a Man be a whole it is likely to evoke an intensity for him.

To be a whole means his love must spring from all parts of his being.

Surely when uninhibited by the vital, social, mental, physical, bodily realities, the emotion of love retains its purity of intensity.

It is again self-giving that evokes a response for him, not another.

Pure self-giving never fails.

There is one exception.

As the selfish Man can be offended by the popularity of his friend by his serving him, Self-giving can be denied by those who are meaness personified that is self-gratification. Such a person will offend him who loves her. Those people do not belong to the social life. They are meant for yogic life. It is an exception one does not come across in life.

In this story we find an exceptional exhibition of character in Bingley.

Of course, Bingley was a light, shallow character who can readily fall in love and readily forget.

Here we see the true lover evolving in him a little and winning Jane not by the courtesy of his friend or sister, but by the strength of his own longing.

Caroline was a nobody for Bingley. Darcy alone mattered.

When Darcy confessed to Bingley, Bingley had not taken the trouble to consult Caroline. She was not there. Bingley directly went to Jane.

One secondary reason for Bingley’s steadiness may be the spirit of contradiction.

The subtle, occult reason for his firmness was the contagion of Darcy’s firmness about Elizabeth.

His first visit to Jane passed off uneventfully.

He proposed to her in the second visit.

This can be explained from Mrs. Bennet, Mr. Bennet, Darcy, Caroline and Bingley himself.

Mrs. Bennet’s obstinate folly full of initiative was at its bottom sincere.

The first visit represented folly, the second sincerity.

Mr. Bennet did not want to thwart his wife though he too was sincere.

Darcy’s confession was true, sincere, and magnanimous. But he postponed it since Hunsford till the second visit to Netherfield.

Of course, the confession involved pain.

The pain had to play its own role.

Caroline whether she had a hold on Bingley or not, was very strong in her antipathy to Elizabeth. Such antipathies do not give way without some self-assertion.

Bingley’s loyalty to Darcy was a physical dependence on him.

Even when Darcy gave him the permission, the personality of Bingley could only act as he was constituted, not as Darcy wished. When an act is reversed it will always traverse the path and pattern through which it was originally done.

Bingley’s stoicism during this period was, for him, a yogic attitude.

Mother is there behind everything Good, behind every success.

Mother is equally there behind every failure.

Mother reveals more behind a failure, than behind a success.

This is so because failure is a greater formation than success.
Success is a fixed construction and therefore limited.
Failure is a non-construction from which success rises in a greater measure.
In this sense failure can be seen as the Formless from which Form arises.
Had Bingley married Jane without any interference it would have been a social success.
His personality was not a successful social formation.
So it failed.
That failure had not contented itself with being a failure.
It was a creative failure.
**It was a failure that can create a greater success by its original capacity of formation.**
He accepted Darcy’s advice and agreed not to act.
His heart had not accepted. That was why Darcy removed him from Netherfield.
His heart stuck to her and yearned at a deeper level.
What that longing created was not only successful love, but a personality in him that carried a greater clarity of effectivity.
In time Bingley’s yearning was rewarded.
Now Caroline and Darcy knew that they could no longer handle Bingley as before, now that he had acquired another boss in Jane.
Those who have the subtle vision can see Mother behind failure. In their vision Mother will be more brilliant.
A devotee who had such a subtle vision saw a senior sadhak to whom he was often going at his peak of fame standing dark in the meditation hall while all those who came to him went to Mother resplendent.
**Man seeks an asylum of a strong Man for psychological security.**
It generally ends as subservience in that generation. If there is emancipation it is in the next generation.
What happens in the subsequent generation in life, happens in the same life time in higher consciousness.
Devotees can know in their lives what happened to those of weak character who related to them for long.
Darcy emancipated Bingley from his weak character to some extent.
Loafer, people with no formed character, those who dissipate, when they take to devotees, take to family life, acquire a character, give up dissipation.
**There is one more phenomenon with Mother.**
Those who seek emancipation can do so from their imperfections, not from their ego.
As long as their ego remains undissolved with respect to their relationship with the devotee, emancipation from the defect sufficiently for them to find their feet will make them turn against the devotee.
Should he do so, he will lose his recent gain, but cannot hurt the devotee.
Should the weak Man overcome his weakness on his own, he will not try to hurt anyone.
Mother wants the devotees to take interest in others in the measure their duties compel.
Beyond that limit, the devotee’s interest in another will become officious and will invite the other Man’s karma in the life of the devotee.
**Of all the yogic restraints, a few stand out as difficult ones.**
**Of them, this is one.**
Yoga is an exercise of a series of restraints.
Restraint combines the knowledge of science and the culture of arts.
If developed, it develops into a cultural sensitivity.
Sensitivities constitute the border line between life and yoga.
Sensitivities are the opening of temperament into life.
The moment Elizabeth was in was a great moment in significance, was very fine in quality when one cannot afford to honour other niceties.
Every moment, every movement is significant.
In business transactions, between lovers, when a bride is negotiated, the seconds, the shades carry significance.
Lord Silverbridge was in love with poor Lady Mabel with his father’s approval. She was in love with her cousin Tregear. Both being poor, they decided not to marry. He went to Lady Mary. In a conversation with Silverbridge Lady Mabel grew emotional and emotions express themselves. She said both Tregear and she were poor as beggars. It rang a bell with Silverbridge. It disclosed her heart to him. He asked if she told
him she loved Tregear and would marry him except for his poverty. **At that moment she entirely lost him.** The labour that she went through in the entire story with the active help of his father was pathetic. She could never get him back. He was lost to the American beauty.

Elizabeth turning her face away in embarrassment cancelled the dinner, though as against the elopement this turning away was nothing.

**In the cosmic scheme of things this turning away is the elopement.**

Culture gives knowledge of life, a knowledge to please people, events. More than that a knowledge not to offend anything intentionally or not. They are subtle events.

Mr. Bennet receiving his wife’s news of Bingley’s arrival had that negative tone through his sarcasm.

One can see Lizzy’s unwillingness to visit Hunsford in the light of the explosive proposal.

As the cultural life was mostly strewn with failures, the truth is expressed in a proverb of negative tone.

When in love, the Mind, particularly the emotions, are full of her.

Emotions are the origin of words.

One drop of emotion would appear to be a great volume of words.

Writers who feel they have a dozen volumes to write will find on commencing to write that they run out of matter in the first volume.

Bharathi felt like that.

The effervescence of emotions subsides into a few words.

Liquids condense a thousand times from the state of vapour.

Any amount of goods turned into cash, entered into a cheque will reduce to one single figure.

The fact is for the lover the expanding emotions are overfull. They have the appearance of having a great volume.

Lovers who speak endlessly on nothing do so about any subject around love, find themselves utterly silent when it comes to decisions about love.

Essentials are dense, as they are condensed.

Vital love is voluble, expanding in all directions.

Mental love is far more concentrated. Its aspirations reduce to a mantra.

Always it is her name.

Dantes when he met Mercedes after twenty years found the name Mercedes sweet in spite of her betrayal.

Bingley was not one capable of that intensity. Still he felt something of the intensity of love.

Any sound that startles a lover will speak her name.

Love that is not intensely occupying the whole being is not love.

Godward emotions do not reach that intensity till the soul opens.

The vital can yearn for a girl, but can only worship his god.

One who loves Money for Money’s sake will have that intensity of keenness, but even to him it will not be sweet.

Those who seek power and adore it, see it personified in their leader will have sharpness of intensity or more. Still there will be no sweetness. Power, Money, sex are thus powerful sources of attraction for the ego.

A major realisation of Purna yoga is to discover the infinity in the finite.

It is seen by all devotees indirectly – food meant for ten goes sufficiently round to twelve or more.

Here we see the tendency to expand, not the full expansion.

When a plant gives a maximum of five flowers, one devotee could pluck three hundred from it, a miraculous material expansion.

The world’s financial assets have risen by a great number of trillion dollars.

No one sees the Supramental Force behind it.

Management principles we have devised are all principles that will bring the infinity out of the finite.

When all the principles are flawlessly implemented in one company, it can produce all the requirement of its product for the world.

The increasing Money supply in India is a poor expression of it.

Any token of his love – Desdemona’s kerchief – is such a source of infinite love for the lover.

Romance for the lover is to be filled with infinite force in all his finite characteristics.

Traditional yogas end in discovering the Purusha and liberating it.
Our yoga discovers the fullness of the Purusha in its evolution. It goes further ahead and sees the Spirit emerge in Mind, a process of spiritualising the Mind. The Spirit emerges through the Mind as Spiritual light, instead of thoughts as before. The Vital has the Spirit buried in it. Its stirring makes the vital formidable. In spiritual evolution in the vital plane, the vital itself evolves into Spirit first passing through the Mind. In the physical plane the ACT itself is fully spiritualized, i.e. its energy is no longer physical but spiritual. In utter identification the devotee finds the identification moves from the static state to active emotional realisation. Its fulfillment comes when the identification of the Mind through the emotional expansion finally moves to become an act in the physical plane. It is a spiritual Act.

The one significant discipline the devotee should take up is his capacity to see in every small movement Mother, feel lively and cheerful, offer gratitude. The lover does it by virtue of being a lover.

In any routine act there are ten or twenty small parts. Each part is capable of being alive. Left to itself it will instantaneously become dull. One who is alert will wake up in each of them, offer gratitude, feel lively, see the tendency of the part to expand.

Encouraged to expand, it will extend to infinity.

We know light can be dull, grey or bright. It grows to brilliance, becomes scintillating, resplendent. Aspiration raises the quality of light. Calm, quiet, stillness, peace, Silence are stages of spiritual consciousness.

Each has its own subdivisions depending upon its strength and vastness. A devotee invited another into the meditation room. He knew his own calm. When the invited devotee entered into the meditation room, he saw a new atmosphere. When she sat in meditation, he felt a solid strength settling down into deep quietude.

Time is subjective, Space is objective. Space can be sensed, Time cannot be so sensed. Time can be felt only by Mind. Changing the parts of space into cheerfulness is the first stage. Changing the parts of Time into liveliness is a higher stage.

God lies beyond Time and Space. God is Love; the lover while in love sees God in her.

The institution of marriage, though one of low key Romance, always lends itself to be upgraded. Men sometimes cherish more than one woman.

Obviously, it cannot generate the intensity required by love.

Man loves a woman, marries another. It is a sacrilege for him to forget his love. Should he by a discipline turn entirely to his wife he will see love rising to Romance.

“அவைிடம் கூறுவதற்கு நிளறய இருந்தன.”

நிளறவளடந்த உணர்ச்சிகளை பவைிப்ெடுத்துவது கெச்சோகும்.

கோதலனிடம் கோதல் முழுளே பெறுகிறது, நிைம்ெி வைியும் அைவிற்கு பதோடர்ந்து வைர்ந்த வண்ணம் இருக்கும்.

சமூகத்தில் இது அவளை ளேயப்ெடுத்திய கெோன்ற என்கிற வோர்த்ளதகய இனிளேயோக இருந்தது.

அவன் கூறுவளதக் 

அவனுக்கு விரும்ெினோன் அருவியான விஷயம் என்ெதோல் அவன் கூறுவளதக் 

உருவோக்கிய ஜடநிளலச் 

ச் 

சக்தியோல் உடலின் வைர்ச்சி சோத்தியேோகிறது.

கஜனிடம் தனக்கு இருக்கும் கோதளலப் ெற்றி எலிசபெத்திடம் கூறுவதற்கு அவனுக்கு விருப்ெம் இருந்தது,

அல்லது அந்த 

வோர்த்ளதளய 

அவனுக்கு விரும்ெினோன்.
நீண்ட தவத்தின் மூலம் ஒரு பிஷி ஆன்ேீக உண்ளேளய உணர்கிறோர், அது அவனுடன் அப்படி உணர்கிறார்.

அவனுடன் பிஷி அவனுடன் தீவிைம் அவனிடம் கவபித்து பசய்தது.

நீண்ட அனுெவம் ஒரு சிறிய சூத்தின் மூலம் அடங்கிவிடும்.

இது வோர்த்ளதகைின் ேளறபுலனோன சக்தி ஆகும்.

இது கல்வியின் இைகசியம் ஆகும்.

இது சுய அர்ப்ெணத்தின் சக்தியோகும், ஒருவர் தன்னிடமுள் அளனத்ளதயும் இல்லை.

ஆனேீகத்தின் அடிப்ெளட முழுளேயோன சுய அர்ப்ெணம் ஆகும்.

தன்னிடம் உள்ை எல்லோ பெோக்கிஷங்களையும் எற்றவருக்கு அைிக்கோேல் ஒரு ோிஷியோல் எனேளடய முடியோது.

குைந்ளதப் பென்னொக்க தன்ளன முழுளேயோக உடல்ோீதியோக ஆணுக்குச் சேர்ப்ெிப்ெது பெண்ளேயின் உயிோியல் அடிப்ெளடயோகும்.

அந்த உன்னதேோன குணத்ளதக் ளகவிட்டு விட்டு கயோகத்ளத கேற்பகோள்வது பெண்ணுக்கு உயர்ந்த இலட்சியேோகும்.

சுய அர்ப்ெணம் ஒரு கனோெோவேோக அல்லது கநோக்கேோக எடுத்துக் பகோள்வாள்.

உயிோியல்ோீதியோக ஜடநிளலயில் ஆணின் ஆன் கம் ஒவ்பவோரு பெண்ளணயும் கர்ப்ெம் தோிக்கச் பசய்வகதயோகும்.

சமூகோீதியோக ேோறுவதற்கு அவன் அந்த உோிளேளயக் ளகவிட்டு விட்டு அந்த உந்துதளல ஒகை பெண்ணுடன் நிறுத்திக்பகோள்ை கவண்டும்.

ஒரு கோதலின்கு அவன் காண்முறைநலைலும் அவன் காைலிமயபைாிய பைாிவாள்.

ெிங்கிலிக்கு எலிசபெத் கஜளனப் கெோல் பதோிந்தோள். எலிசபெத்தில் அவன் கஜளன ேட்டுகே கோண்கிறோன்.

தன்னிடம் கஜனுளடய சோயளல அவன் ஏற்கனகவ ஏற்க முயற்சித்தளத எலிசபெத் உணர்ந்தோள். கோதலில் ஒரு கோதலன் அந்தத்ளதக் கோண்கிறோன்.

இது முடிவற்றது, அவைிடம் அவன் லயித்திருப்ெது ஒரு முடிவுக்கக வைோது.

திருேணத்திற்கு முன்பு இந்த குணோதிசயம் உண்டு. திருேணத்திற்குப் போர்க்கு சமூகோீதியோன உடல்ோீதியோன உண்ளே நிளலகள் எழுகின்றன.

ஒரு பெண்ணின் கேலுள்ை ஒரு ஆணின் தீவிைம் அவைிடம் கவபித்து பசய்வது கெோல், சமூகத்தில் இயங்கும் சக்திகைின் கெோக்கு அளேக்கப்ெட்டுள்ைது.

ேனிதர்கள் ஒகை குணோதியோகவும் ஒகை குணோதியோகவும் இருப்ெதோல் இவ்வோறு உள்ைது.

ேனிதன் முழுளேயோனவனோக இருந்தோல் அது அவனிடம் ஒரு தீவிைத்ளத உண்டோக்கும்.

முழுளேயோக இருப்ெது என்றோல், அவனுளடய கோதல் அவனுளடய ஜீவனின் எல்லோ பெோகங்கைிலிருந்தும் எை கவண்டும்.

உணர்வு, சமூகம், இனம், ஜடம், உடல் ஆகியவற்றின் உண்ளே நிளலகைோல் தளடெடோதபெோழுது நிச்சயேோக கோதலின் உணர்ச்சி தீவிைத்தின் தூய்ளேளயத் தக்களவத்துக்பகோள்ளும்.

ேீண்டும் சுய அர்ப்ெணம்தோன் அவனுக்கு ப்ெதிலைிக்கிறது, கவபித்தும் இல்லல.

உண்ளேயோன சுய அர்ப்ெணம் ஒரு கெோதும் கதோற்ெதில்ளல.

ஒரு விதிவிலக்கு உள்ைது.

ஒரு சுயநலவோதி தனக்கு ச் கசளவ பசய்ததினோல் நண்ெனுக்கு ஏற்ெடும் பென்னொக்க தன்ளனக் கண்டு வருத்தம் அளடவளதப் பெோல், சின்னத்தனத்தின் உருவகேோக இருப்ெவர்கள், சுய அர்ப்ெணத்ளத இருதுக்கவும் இதில் இன நிளறவும் அளடவர். இது கெோன்றவர் தன்ளனக் கோதலில் புண்ெடுத்துவர். இவர்கள் சமூக வோழ்விற்கு உோியவர்கள் அல்ல. இவர்கள் கயோக வோழ்க்ளகக்கு உோியவர்கள். இது கெோன்ற விதிவிலக்ளக ஒருவர் வோழ்க்ளகயில் சந்திப்ெதில்ளல.

இந்தக் களதயில் அசோதோைண குணோதிசயம் பவைிப்ெடுவளத ெிங்கிலியிடம் நோம் பகோடேோம்.
வி.கி.யில் கோதலின் ஒரு போருட்கட அல்ல. டோர்சியில் அவனுக்கு முக்கியம். டோர்சி, வி.கி.யில் தன்னுளடய குற்றம் ஒப்புக்கடோழுதும், வி.கி., கோதலினிடம் ஆகலோசளன ககட்கும் முயற்சிலய எடுக்கவில்ளல. அவள் அங்கு இல்லல. வி.கி.ன் புரேமரம் இல்லி. நிகார்.

பின்னர் சுதானுந்து வலியுறுத்தல் இன்றிவேறுபுறினோன்.

எலிசபெத்திடம் டோர்சி பகோண்டிருந்த உறுதியின் ஆகல் இல்லை. டோர்சி தன்னுளடய தவற்ளற ஒப்புக்கடோழுது உண்ளேயோகவும், கநர்ளே யோகவும் பெருந்தன்ளேயோகவும் இருந்தது. ஆனோல் அவன் அளத ஹன்ஸ்கெோர்டிலிருந்து இைண்டோவது முளறயோக பநதர்பீல்டிற்குச் பசல்லும்வளை தோேதப்ெடுத்தினோன். ஆனோல் ஒப்புக்கபோரும் வலியுறுத்தியது.

வலி அதனுளடய ஆற்றியோக கவண்டும்.

நெினர் கோலகட்டத்தில் வி.கி. பேன்ளேயோன ஆைேில்லோத குணத்ளதக் பகோண்டவன், விளைவில் கோதலில் விைவும் அவனோல் முடியும், உடனடியோகந்து விடவும் முடியும்.

இங்கு அவனிடமுளை உண்ளேயோன கோதலன் சற்று பவைிவந்து, நண்ென் அல்லது சககோதோியின் உதவியின்றி, அவனுளடய ஆளசயின் வலிளேயினோல், கஜளன பவற்றிபகோள்வளதப் பெருந்துக்கிகறோம்.

பின்னர் கணவனுடே நோயோரம். அவள் உம்பிறோம் அவருக்கு புரேமியது.

இங்கிலியில் அவனிடம் குணமும் இல்லை. அவன் அவளின் குணப்பெருக்கத்திற்கு ஏற்றவோறுதோன், உடனடியோகந்து முடிந்தது, டோர்சி விரும்ெியது கெோலல்ல.

அவன் டோர்சியிலிருந்துப் பசயல்லோர், வி.கி. அவனுளடய குணோதிசயத்திற்கு ஏற்றவோறுதோன்.
அவனுள்ளைம் அவள் உறுதியோக இருந்தது, ஆனோல் அவளுக்கு கோதளலாலேண்டு கூடது முடியும் ஆனோல் அவளது ஒப்புதகலோடு ஏளைப் பெண்ணோன. அந்த ஏக்கம் ஏறுத்தியது பவற்றிகைோன கோதளல கூடு கேலும் பதைிவோகத் திறம்ெடச் சுயல்ெடும் ஆளுளேளயயும் கூடடம்.

சோியோன சேயத்தில் இனியின் ஏக்கத்திற்கு பவகுேதிக் கிளடத்துள்ளது. இப்பெோழுது அவனுக்கு கேலும் ஒரு எஜேோனியோக கஜன் கிளடத்துவிட்டதோல் முன்னர் நடந்துபகோண்டதுகெோல் இனியும் ளகயோை முடியோது என்று டோர்சியும் கோைலினும் புோிந்துபகோண்டனர். சூட்சுேப் உள்ைவர்களுக்கு கதோல்விக்குப் பெோல் அன்ளன இருப்ெது பதோியும். அவர்களுக்கு அன்ளன கேலும் ஒரு எஜேோனியோக கஜன் கிளடத்துவிட்டதோல் முன்னர் நடந்துபகோண்டதுகெோல் இனியும் ளகயோை முடியோது என்று டோர்சியும் கோைலினும் புோிந்துபகோண்டனர்.

வோழ்க்ளகக்கும் கயோகத்திற்கு இளடக்குளோல் பெண்டாவள் அவளை உயர்ந்தது. அவள் தன்னுளடய வோழ்வில் ஏற்குமெடி அளேந்து விடும். கயோகத்தின் கட்டுப்ெோடுகைில் சில கவும் கடினேோக விைங்கும்.

அவற்றில் இது ஒன் று. எல கட்டுப்ெோடுகள் நிளறந்தது கயோகம்.

வோழ்வில் எனவுணர்வின் வோயில் நுண்ணுணர்வுகைோகும்.

சோதகர் கருளேயோக தியோனளேயக் கூடத்தில் நின்று பகோண்டிருப்ெளதயும், அவோிடம் வந்தவர்கள் யோவரும் அன்ளனளய கநோக்கி பருடம் வந்தவர். மிக்கு வெளியிலிருந்து அவளுக்கு கேலும் ஒரு எஜேோனியோக கஜன் கிளடத்துவிட்டதோல் முன்னர் நடந்துபகோண்டதுகெோல் இனியும் ளகயோை முடியோது. அவள் தன்னுளடய வோழ்வில் ஏற்குமெடி அளேந்து விடும்.

ஒவ்பவோரு தருணமும், ஒவ்பவோரு இயக்கமும் முக்கியேோனது.

வோழ்வில் எனவுணர்வின் வோயில் நுண்ணுணர்வுகைோகும்.
Commentary on Pride & Prejudice

அந்தந்த நிளையில், இருவரும் வரும் இருந்தோலும், கோதலில் முடிவு எடுக்க கவண்டும் என்கிற கட்டம் அைவில் இருப்புக்கு கோலத் கதோன்றும்.

போர்த்தகைகள் மறுக்கப்படும் வரும் இருந்தோலும், வோர்த்தகையின் அறிவியில், அவள் நிளறந்திருப்பதோல், முழுளேயோக பேௌனேோகி விடுவர்.

வசத்தில் இருக்கும் ஒருவனின் இனதில், குறிப்போக உணர்ச்சிகைில், அவள் நிளறந்திருப்பதோல், முழுளேயோக பேௌனேோகி விடுவர்.

தந்ளதயின் உதவியுடன் அவள் களத முழுவதும் கஷ்டம் இருக்கும் வினவினோன்.

பவைிப்ெடுத்திக்கோள்ளும். தோனும், உளையோடிக்கு என்று தீர்த்தனர். அவன் பகோண்டிருந்தோள். இருவரும் ஏளையோக இருந்ததோல் திருேணம் பசய்துபகோள்ை கவண்டோம் போழுது முழுளேயோக பேௌனேோகி விடுவர்.

தேடோகன்கள், கெோல ஏளையோக ஏளையோக இரும்ெோலும் கதோல்விகைோல் நிளறந்திருந்ததோல், உண்ளே எதிர்ேளறயோன அறிளவத் தருகிறது. கேலும் எவ்வோ வோழ்வின் அறிளவ அைிக்கிறது. கள்களையும், நிகழ்வுகளையும் திருப்திப்ெடுத்தும் ஒரு இளைத்திற்குோியது.
அதிகோைத்ளத நோடுெவரும், கெோற்றுெவரும், தங்கைது தளலவளை அதன் உருவகேோககவ ெோர்ப்ெர்.

தீவிைத்தின் கூர்ளேயும் அதிகேோககவ இருக்கும். இருந்தோலும் அங்கு இனிளே இருக்கோது.

அதிகோைம், ெணம், சிற்றின்ெம் ஆகியளவ அகந்ளதக்கு வலிளேவோய்ந்த ஈர்ப்ெின் ெிறப்ெிடங்கைோக 

பூைண கயோகத்தின் பெோிய சித்தி சின்னதில் அகண்டத்ளதக் 

இளத எல்லோ அன்ெர்களும் கண்டுள்ைனர் - எத்து கெர்களுக்கு 

இங்கு நோம் விோிவளடயும் தன்ளேளயப் ெோர்க்கிகறோம், முழு 

ஒரு பசடி அதிகெட்சம் ஐ 

நேது கயோகம், 

இதற்குப் ஆன்னோல் இருக்கும் சத்திய ஜீவிய சக்திலய எவரும் கவனிப்ெதில்ளல.

நம்ேோல் திட்டேிடப்ெட்டிருக்கும் கேலோண்ளேத் தத்துவங்கள் யோவும் கண்டத்திலிருந்து, 

இந்தியோவில் வைர்ந்துவரும் இருப்பு அதனுளடய சிறிய பவைிப்ெோடு ஆகும்.

அவனுளடய கோதலின் எந்த ஒரு அளடயோைமும் - Desdemona’s வின் ளகக்குட்ளடளயப் 

வின் ளகக்குட்ளடளயப் கோல் 

ஒரு கோதலுனுளடய பெருங்கோதலில், அவனுளடய அைவற்ற குணோதிசயங்கள் அைவற்ற சக்தியோல் 

ஏற்றவோஷ் உணர்வு 

சிபூர்வேோக 

சிபூர்வேோக உணரும் 

அறிமவாம் 

ஒளி 

வளர்ந்து ஒளிக்கும் 

வின் தைத்ளத ஆர்வம் உயர்த்துகிறது. அளேதி, சோந்தம், சேோதோனம், பேௌனம் ஆகியளவ அன்ளனெர் 

ஒவ்பவோன்றும் அதனதன் வலிளேக்கும் ஏற்றவோஷ் 

வின் ளகக்குட்ளடளயப் 

ஒவ்பவோன்றிலும் விைித்துக்பகோள்வோர், 

ஆன்னெர் அச்சோிக்ளக இருப்ெவர் 

சாம்ெல் 

சுறுசுறுப்ெோன 

உணர் 

சிபூர்வேோக உணரும் 

சோந்தம், சேோதோனம், பேௌனம் ஆகியளவ 

சிக்கலம் உணர்வு 

எந்த ஒரு கொண்டோரிலும் இருக்கும். அளேதி, சோந்தம், சேோதோனம், பேௌனம் ஆகியளவ 

சிக்கலம் உணர்வு
“Many enquiries to make after all the Hertfordshire friends.”
Whoever we meet, we meet only God.
Hertfordshire meant to Bingley, Jane.
One becomes Many is the rule of creation.
The many of Hertfordshire was Jane becoming many.
The delicacy with which Elizabeth avoided mentioning this meeting to Jane was to spare her the pains in the event of events taking another direction. Jane heard all that from Bingley and was disappointed that her sister never told her. But the same Bingley was good enough not to mention Darcy’s interference. Here is the situation Mother speaks of.
In a given situation a slight right thing or a slight wrong thing leads to vast results of the same character.
Kitty hid the secret of elopement and ruined the family.
Lydia gave out the secret and made Darcy’s proposal possible.
In Elizabeth we see both: 1) At Lambton, not to hurt Jane, 2) At Hunsford, not to ruin Darcy. One spared Jane and the other spared Darcy.
Had Jane been hurt, her wedding might not have come off.
Had Darcy been hurt, Elizabeth’s marriage would have been ruined.
Every rich situation could be ruined as when Elizabeth turned her face away.
The above are excellent examples of this principle, but because of crossing the purposes and planes, the full truth is unable to emerge. The fact of Jane’s frustrated response to Elizabeth, “How long had this been going on?” and the father’s refusal “you want to marry a rich Man for his wealth” are equally great examples which cannot for similar reasons be explained to satisfaction.
The truths of life are many. These unhelpful examples are powerful vehicles of such truth. The inadequate text material prevents us from unraveling the secret so that the Marvel can emerge.
No social existence is possible without everyone knowing about every one.
In a big family and an intimate group of friends as in politics, no real life is possible without each knowing every thing about every other person.
It is the vital bondage of sensation.
News spreads orally.
In the mental plane thoughts pervade the atmosphere and all share it even when there is no oral communication.
It is equally true of the physical sensation.
All this is valid and true, since in the world there is one body, one vital and one Mind, and to cap it all, ONE spirit.
It is our ego that creates separativity.
The negative current of such social news is called gossip and is frowned on.
How could the positive acquire life, if the negative is not existent?
What does it tell us personally?
We cannot afford to gossip, but gossip is essential for existence.
The justification is the same as in poisonous creatures.
We see the necessity of police, but don’t see the same about criminals.
As the tree cannot exist without its roots in the soil, no honest citizen can function without the criminals doing their part.
The oxygen Man inhales and the carbon dioxide the plant inhales are balanced in the atmosphere.
Should the criminals disappear, the honest citizen should upgrade himself above good as well as evil.
Man transcends ethics when he tastes the active delight arising out of static bliss.
Parents do not beat their children when the children cease to be naughty.
Existence of gossip indicates a certain level of social evolution.
Human procreation ceases when the Supramental Being does not need to be born of a mother.
Social intercourse energises social existence.
The more vital a Man is like Bingley, the more he is energized by such exchange.
Darcy may not like such a life as in Hertfordshire.
But he needs similar intercourse with another class of people.
The sannyasi does not need it and shuns it.
The thinker and the scholar need the thoughts of people, not the exchange with the population.
There is no exception to that.
The present exchange is mainly vital.
Sri Aurobindo’s yoga does not shun life, but accepts it.

**Accepting life means accepting it at the higher end.**
It does not even mean going and mingling with the population.
It means to accept the consciousness–responsibility for their lives.
Yoga is meant for the rare few.
Yogis do it away from life.
This yoga is to be done at home taking the responsibilities of all in the family and around us.
Accepting the responsibility of the irresponsible is the way this yoga is to be done.
It amounts to earning for the gambling requirements of the gambling members of the family.
In truth it is possible to meet such gambling requirements with less difficulty than rising to the destructive occasion of consciousness whose constitution is dissolution.
All that one has built in a lifetime will dissolve at one touch of such a member.
The yogi must fortify himself against such an exigency without imposing restrictions on such a member.
Such a member coming to you is an indication of the course of the yogi’s sadhana.
The yogi must develop the privilege of discovering the intelligence of stupidity.
The yogi can do so only when he releases the infinity of every type of energy.
The destructive members release only the finite vibrations of destruction.
The infinite energies of the yogi will not be overwhelmed by the finite destructive vibrations.
The infinite destructive vibrations can fully balance the infinite constructive vibration which is the vibration of creation.
Revolutions arise when the limited social structure resists change.
The yogi meets these vibrations in the beginning inside.
When he attains the inner balance of constructive and destructive forces he arrives at some stability.
Next he is faced with similar conditions outside.
He becomes God when balance at this level is attained.
The inner balance is attained when the ego is dissolved.
It is a balance of universal forces seen inside.
The outer balance can be reached when Nature is outgrown.
Sri Aurobindo won the world wars from inside.
A greater work that needs to be done was to be done in the subtle plane.
Earth lost the opportunity of His avatar to reach the outer balance in the physical plane.
The human choice sadhaks make is of that significance.
Darcy, two hundred years ago, made such a right human choice at his own psychological level. Such a human choice for Man, the devotee, is to choose Mother at every moment. She will abridge eons into a trice. An experiment at one’s own level is always possible. Of course it is not done speaking or writing. All articulation oral, and mental is to be given up in favour of Silence in the beginning and later Silence beyond Silence. It is a passage of rapid ascent through the spiritual ranges of Mind.

**Enquiries are the essence of existence.**
Many good souls flower in meeting old friends and relatives. To think of them, to know of them is a dear instance in lovely life. To the devotee the Mother is like that. He cannot forget Her. Forgetting Her for a moment is to come out of water for the fish. A greater step is to so relate to the Divine in our human relationships. It is more difficult, but richly sweeter. Darcy discovered that sweetness in her abuse. Maybe Darcy found the abuse sweet. Something richer than abuse, is obscenity and treachery. Unless one has the purest supramental consciousness, betrayal will not reveal the Mother hidden in it. Disgusting vulgarity is equally so. Maybe they are on a par with the beauty of the cobra.

To us, as we are, even the thought will be revolting. Consciousness first, sensitivity next. It is the supramental consciousness that sees the Marvel in poison. Long after the descent of that, the great part of our being will be in our old consciousness. Harassed by the manager who carried false tales to Mother regularly, a sadhak decided to leave the Ashram. At 4 A.M. he got up with tears in his eyes to leave. Mother appeared and said “I want you, don’t go.” Should the sadhak curse the manager or see him as a source of Mother’s Darshan? Teased, one’s nerves will burn. Harassed, one’s heart will be crushed. The greater the sadhak, the nearer will be the agent of teasing, more thorough will be the betrayal, more heinous will be the crime of treachery. A short Bengali sadhak went to Sri Aurobindo and told Him, Mother was a hostile force. Mother slapped her on the cheek. On hearing it from the Mother, He said She should not have done it. As Mother said, this is not a discipline human beings can accept.

**We are disgusted by the poison coming from outside.**
It rarely occurs to us that that poison is inside us. When we realize that poison is in us, we are that poison, we will see nothing in us will be revolted, disgusted, or penitent. That is the ultimate act of selfishness. At that point Man is outside the purview of civilized, cultured human emotions. Bhishma, Vidura, Kripa, Drona could feel no compunction at Draupadi being disrobed. What bound them to that shame? It is the low consciousness of superstition about false duty, gratitude. How many Men murder their parents? Is he a human being? Are we exempt from such a consciousness in our depth? Can we know it was Thy Will which was executed? To us social approval is important. For better Men the psychological approval matters. Are we better Men than Bhishma and Vidura? What then is the secret? Bhishma who took to celibacy against his will, was incapable of protecting Draupadi’s chaste purity. Deep down in us we are inconscient. The greatness of Mother’s consciousness that we miss is She spares us those ordeals.
The ordinary population is insensitive. Grace gives us the opportunity to rise to Supramental consciousness without having to face the realities of inconscient human nature, as a poor boy receiving a scholarship is spared the ordeals of ignorance. **To be aware of it and feel gratitude to that is of paramount significance.** Of all the gratitudes Man offers the Divine, this is of special value. **Man is utterly incapable of every good fortune he is given without his desert.** He is inconscient. Society itself is giving all of us innumerable boons we do not deserve by what we really are. God excels society. Mother’s Grace is something that by the greatest stretch of our wildest imagination we cannot know. Those who are in ideal public life see it day in and day out. Those individuals who have taken such an ideal as a personal ideal are those who can understand **Mother’s Consciousness in action.** Leaving Pondicherry going to his own place, a devotee found the daily meal he was eating inedible. It struck him that inedible food was delicious in Pondicherry because of Her Consciousness. **Taste comes not from food, but by what tastes the food.** A poor village boy taken up by a rich Man in a metropolis given all the comforts of a sophisticated home and the benefits of city living and the commensurate education is incapable of feeling what he receives gratis unless he is deprived of it. When it is withdrawn, he is angry. **When it is given, he is not grateful.** Aching shoulder prevents one from dressing. Receding ache makes itself felt. Should he be sensitive, he will know what it is for the ache to remain. It is the precise clear moment to feel grateful to the Divine. For a perfectly conscious soul, every movement deserves an intense movement of gratitude. Feeling it in a crisis is great. Feeling it at other times is yoga. One can go back and offer gratitude and thus become a Being of gratitude. It is complete Self-awareness in yoga. It is a Self-awareness of emotions. Mother spoke to the carpet on which She walked like Solomon. Like deaf people who do not hear people shouting at them, we, the devotees, refuse to hear Mother’s voice, or feel Her touch which is all over. **The value of human life lies in values.** Based on experience, there are staunch believers in astrology. They would have studied their horoscope thoroughly. Such people rarely come to Mother. There are exceptions. Such people know the forecast of chronic diseases, accidents in the horoscope were belied on coming to Mother. More important for them is an occasion when good fortune is received. As it was not in their horoscope, such people do know that it is Mother’s grace. Man is not capable of recognising the good he has received. It is not given to Man to recognize and appreciate what he was given as fortune, what he was spared as misfortune. Ordinary people cannot comprehend it. In spite of all this there will be some defects in their lives when they compare themselves with others who are their equals now. They will ask why Mother has not removed it. The ordinary Man, in the spiritual sense, is like a convict serving a life term. Mother takes him out of the jail, makes him an MLA. He wonders why he was not in the Cabinet. A very bright politician and a distinguished orator joined violent politics. Charged with seventeen murders he was imprisoned with the cases going on. During the period of Freedom Struggle he served a prison term with Rajaji. Struck by the brilliance of this youth, Rajaji took to him and asked him to read out Shakespeare to him. After twenty years when the youth was facing capital punishment on several cases, Rajaji appealed to Prasad for clemency. He was released. He became an M.P. A great majority of the devotees are in such a position. Rarely people value the gifts. A Brahmin youth told his friend when both were M.A.s that they both owed their degrees to the local college. His father was serving the temple selling coconuts and bathis. The other boy’s parent was running a coffee stall starting as a server. He told his friend, “Chettiar founded the college in our town. We owe our degrees to him, otherwise I would be selling bathis, you cups of coffee”. One boy went to the college where there was a statue of the Chettiar who by that time had become unpopular and the statue was covered. He fell flat on the ground prostrating in gratitude. He later retired as a professor of English in a college. Rare is the soul that thinks of what it has received from the society. **The protection of Darcy was psychologically indispensable for Bingley.** Protection begins from us, goes to the family, community and ultimately to the society. Beyond lies the protection of life. No Man can neglect it. Self-protection is there for anyone by his personal strength.
Those who lack that defend themselves by anger.
Even inside the family, weakness or assumed weakness will not be spared. He will be undone. His weakness will precipitate as a disease for which there is no cure. It will not happen in cultivated families.
One who has not the full support of the family cannot make it in the society. Society will push him down one level or even several levels.
Rarely outsiders dwell in villages.
In a crisis for him, no one will take his side. His position is always vulnerable.
Beyond the society lies life.
**Without social support life can crush a Man. With social sympathy life will often reward him in an extraordinary way.**
A college lecturer was awarded IAS and he rose to the very pinnacle of service. One who was superior to him refused to take the IAS. His social roots were poor. He never rose beyond a college professorship. The first one was strongly rooted in his own society.
Accidents, mishaps occur from life to those whose foundations in the society are feeble. Rewards, promotions, luck are the order of the day for those who are integrated with their own society. Phineas Finn was favoured by high politicians, all fashionable ladies and he rose phenomenally, but his social status in his place was nil. Such a Man has no right to take umbrage. He did and it undid him unfairly. Not having social roots, one has no right to feel offence. At least it is not wise. It will do him harm, an irreparable harm. It is a law of life no human being can overlook without hurting himself.

**Every Man uses a strategy. It is used at its best.**
Bingley’s strategy was to exhaust his potential without crossing the limits set by Darcy.
We all repeat the several mantras of Sri Aurobindo, Mother’s name, Bhagavan’s name. A few repeat the most difficult of mantras which Mother Herself used all Her life.
Most of us use them at the merest surface, orally, pronounced loudly.
Mental articulation is better.

**Silent Mental articulation carries the power of Mental Silence.**
Deeper down is the emotional repetition, i.e. the emotions repeat the mantra.
Even there, there is a silent version.
Let me not go to the physical where nothing can be traced.
The silent version in the Mind or emotions is different from the Mind itself taking up the repetition. So, the heart itself can take up the repetition.

**Mother can take up the repetition in Mind or the heart.**
In the repetition of ‘Let Thy Will be done, NOT my will’ there is one more dimension that deserves our attention.
In all the above including Mother taking up the repetition which will be most powerful, **it is our will that acts.** In the silent Mind or Heart it is our will. In wanting Mother to take up the repetition again, **it is our will that acts.** One can have that perception. That perception is a landmark in yoga.
Recognising the truth of this observation, we must be able to withdraw our will and pray for Thy Will to be commissioned. One thus breaks into the territory of yoga. There will be nothing human, nothing of the Mind, no semblance of ego, not even the influence of Nature. The Mental articulation still has a role to play. We see it slowly dies down and Thy will comes into its own pulled back by the remnants of our will.
Only to counteract it we repeat ‘not my will’. **Once we arrive here, we must renew or allow the mantra to renew itself in terms of every small intrusion of memory or thinking.** Beyond that there is only the action of Thy Will which transforms us.

("பஹர்கெோர்ட்ஷயர் நண்ெர்களைப் ஆறிக் க்
ககட்ெதற்கு நிளறய இருந்தது.

நோம் யோளைச் சந்தித்தோலும் இளறவளனத்தோன்

பஹர்கெோர்ட்ஷயர் என்றோல் ெிங்கிலிக்கு கஜன்தோன்.

ஏகன் அகநகனோவது ெளடப்ெின் சட்டேோகும்.

பஹர்கெோர்ட்ஷயர் அகநகனோவது கஜன் அகநகனோக ேோறுவதோகும்.

நிகழ்வுகள் திளசேோறிப் கெோகும்பெோழுது ஏற்ெடும் வலிளயத்

தவிர்க்க நிளனத்ததினோல், கஜனிடம்

இந்தச் சந்திப்பெோற்றிக் குறிப்ெிடுவளத எலிசபெத்


58
Commentary on Pride & Prejudice

Volume VII

நான் என்னுடன் வாழ்ப்போகிறேன். என் உரைகள் எனவின் பிறகு அவன் பல்கரைகளின் வேலையும் குறைவு இல்லை. உனது பல்கரைகளின் வேலை எதிர்க்கும் அதுவாறு இருக்கும்.

நூற்றாண்டு போலவே அவன் இல்லை. தோமஸ் வின்னன் நிற்கிறான். உனது குற்றங்கள் விட்டு ஒரு குறிக்குள் பதிக்கிறான்.

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சமூகப் வோழ்விற்கு ச்சக்தி அைிக்கிறது. இங்கிலிளயப் கெோல் ஒருவன் எவ்வைவுக்பகவ்வைவு உணர்வுோீதியோக இருக்கிறோகனோ, அவ்வைவுக்கவ்வைவு இது கெோன்ற ஒரு நெோிேோற்றத்தின் மூலம் அவன் சக்தி பெறுகிறோன். ஹர்ட்கெோர்ஷயோில் இருக்கும் வோழ்க்ளகளயப் கெோன்ற ஒன்றிளன டோர்சி விரும்புகக் கூடும்.

ஆனோல் அவனுக்கு கவபறோரு நிளலயில் இருக்கும ேக்ககைோடு இது கெோன்ற நெோிேோற்றம் கதளவப்ெடுகிறது. சன்னியோசிக்கு இது கதளவப்ெடுவதில்ளல, அதனோல் இளத விலக்குகிறோர். சிந்தளனயோைர்களுக்கும் அறிவோைிகளுக்கும் இங்கைின் எண்ணங்கள் கதளவப்ெடுகின்றன, நெோிேோற்றம் அல்ல.

அதற்கு விதிவிலக்கு கிளடயோது. தற்பெோழுது இருக்கும நெோிேோற்றம் உணர்வுோீதியோனது. ஸ்ரீ அைவிந்தோின் கயோகம் வோழ்ளவ விலக்கவில்ளல, ஏற்றுக்பகோள்கிறது. வோழ்ளவ ஏற்றுக்பகோள்வது எனில், அளத உயர்ந்த நிளலயில் ஏற்றுக்பகோள்வதோகும். இருக்கும் களைந்து விடும் அவர்களுடன் கலந்துபகோள்வது என்றுகூட அர்த்தேோகோது. அவர்களுளடய வோழ்வின் தோர்ேீகப் பெோறுப்ளெ ஏற்றுக்பகோள்வது என்கும். அோிதோன ேிகச் சிலருக்கக கயோகம் உோித்தோகும். கயோகிகள் வோழ்ளவ விட்டு விலகி கயோகத்ளத கேற்பகோள்கின்றனர். குடும்ெத்தில் உள்ைவர்கைது பெோறுப்ளெயும், நம்ளேச் சுற்றி இருப்ெவர்களுளடய பெோறுப்ளெயும் ஏற்றுக்பகோண்டு, இந்த கயோகத்ளத வீட்டில் கேற்பகோள்ை கவண்டும்.

பெோறுப்ெற்றவர்களுளடய பெோறுப்ளெயும் ஏற்றுக்பகோண்டு, இந்த கயோகம் பசய்யப்ெட கவண்டிய முளறயோகும். சூதோடும் குடும்ெ அங்கத்தினர்களுக்கு சூதோடுக்கத்ளதற்று சம்ெோதித் துக் பகோடுப்ெது கெோலோகும் இத்தி கெோன்ற ஒரு நெோிடம் கட்டுப்ெோடுகளை விதிக்கோேல் இது கெோன்ற ஒரு பநருக்கடிக்கு எதிைோக 

கயோகி தன்ளனகய உள்ளப்ெடுத்திக்பகோள்ை கவண்டும். இது கெோன்ற ஒரு நெர் வருவது 

சோதளனயின் கெோக்கின் ஒரு அறிகுறியோகும். முட்டோள்தனத்தின் புத்திசோலித்தனத்ளதக் கண்டுெிடிக்கும் தி 

றளன கயோகி வைர்த்துக்பகோள்ை கவண்டும். ஒவ்பவோரு வளகயோன சக்தியின் அனந்தேோன சக்தியும் கயோகி விடுவிக்கும்பெோழுது ேட்டுகே அவைோல் 

அத்திறளன வைர்த்துக்பகோள்ை முடியும். அைிக்கும் தன்ளேயுளடயவர்கள் அைவுக்குட்ெட்ட அைிக்கும் அதிர்வுகளைத்தோன் 

விடுவிக்கின்றனர். 

அைிக்கக்கூடிய அனந்தேோன அதிர்வுகள், 

ெளடக்கும் அதிர்வோன எல்ளலயற்ற ஆக்கபூர்வ 

அதிர்ளவ முழுளேயோக 

சுெோவத்ளதத் தோண்டி வரும்பெோழுது பவைியில் சேநிளலளய அளடயலோம்.

உலகப் கெோர்களை ஸ்ரீ அைவிந்தர் அகத்தில் பவற்றி பகோண்டோர்.

ஒரு பெோிய பசயளலச் பசய் ய கவண்டிவரும் பெோழுது அளத சூட்சுே நிளலயிலிருந்து பசய்ய 

கவண்டும்.
Commentary on Pride & Prejudice

Volume VII

(...)

Commentary on Pride & Prejudice

Volume VII
நினைவு எப்பெளியும் ஆர்த்தில் இருக்கும். ஒரு நினைவு அல்லது நினைவுகள் கீழ் தள்ளும். குடும்பின் முழு ஆதைவும் இல்லோ தவருக்குச் சமூகத்தில் எதுவும் பசய்ய முடியோ. சமூகம் அவளான ஒன்று குடும்பைச் செங்கீதில் இவ்வோறு நோய்துத்தனடபெறோ. அவன் அைதும் நினையில் குடும்பின் முழு ஆதைவுடன் இல்லோ தவருகுச் சமூகத்தில் எதுவும் பசய்ய முடியோ. என்று கோத்தோள் அல்லது என்று நினையில் பகோண்டிருப்புருகு, இது இல்லல் பயனில், அவர் கோத்தின் மூலம் தன்ளனத்துபகோள்வோர். புறக்கணிக்க முடியோ. இது முடிவுளடகிறது. இன்னும் தோண்டி இருப்னு வோழ்வின் ஆர்த்துகோப்பு. எவரும் அளதப் பகோதுகேெித்துக்கோப்பு நம்மேிடேிருந்து ஆைமெிக்கப்பட்டு, குடும்பம், சமுதோயம், இறுதியோகசமூகத்தில் டோர்சியோல் ஆைமெிக்கப்பு ஊைியைோக ஆைமெித்து கோெிக்களட நடத்திக் பகோண்டிருந்தவர். கோவிலில் கதங்கோயும், ஊதுவத்தியும் விற்றுக் பகோண்டிருந்தவர். இற்பறோரு ளெயனின் தகப்ெனோர் தோங்கள் ஆடித்த கல்லூோிக்குப் கெோைைேண் கிளடக்கச் இருந்தபெோழுது, வருடங்குக்குப் புோிந்துபகோள்ை இயலோது. சோதோைண இளக்கைோல் இளதப் புோிந்துபகோள்ை முடியோ. இன்னுடன் தன்கு வந்த அதிர்ஷ்டத்ளதப் பதோியும். நல்ல அதிர்ஷ்டம் அவர்களைத் கதடி அன்னயிடம் வருவதில்ளல. இதற்கு விதி விலக்கோனவர்களும் உண்டு. நோள்ெட்ட கநோய் அனுெவத்தின் அடிப்பெளடயி எிெோஜி, அவளைத் தனக்கோக கஷக்ஸ்ெியர் புத்தகத்ளதப் புத்தகத்திலிருக்கிகறோம். இருெது பசய்தோர். அவர் அோைோளுேன்ற உறுப்பெினர் ஆனோர். அன்ெர்கள் அலந்தும் இவ்வோறு ஓங்கும். அவர்களுளடய வோழ்க்ளகயில் சில குளறகள் இருக்கும். அன்ளன ஏன் அவற்ளற அகற்றவில்ளல. இவற்ளறயும் இப்பெோழுது அவர்களுக்குச் சேேோக இருப்போர்கோடு ஒப்பெிட்டோல் பதோியும். பதோியும் பதோியும். நல்ல அதிர்ஷ்டம் அவர்களைத் கதடி அன்ளனயிடம் வருவதில்ளல. இதற்கு விதி விலக்கோனவர்களும் உண்டு. நோள்ெட்ட கநோய்
"Elizabeth construed all that as a wish to hear her speak of her sister.”

Suggestions are more powerful being subtle.

Suggestions are like symbols that carry great power.

Commenting on the sex appeal of films, an American said that their films contain a lot of sex, but Indian films being suggestive do greater harm.
Bingley’s hint was suggestive.
Suggestion draws the attention of our Minds below the surface. Therefore it is more powerful.
Symbols are of the whole. Their appeal is indirect. Hence the power.
Direct appeal can be more powerful than the indirect. At other times indirect appeal is more powerful.
A movement for liberation which cannot appeal to the army directly makes an indirect appeal. Its direct appeal can be more powerful.
In defending a community’s honour an indirect appeal will stir the whole community at its depths.
European nations are governed by Mind. They appeal directly.
Asian nations are subtle. They resort to indirect appeal.
The power of salt satyagraha was very great as its appeal for swaraj was indirect through salt.
**The power of silent will is great because it is indirect.**
The devotee who found the broken glass on Mother’s picture welding together on its own, did not pray for it to Mother.
The unvoiced prayer being from the subconscious proved to be more effective.
Bingley, she sensed, would rather wish her to talk about Jane.
He would not on his own break the embargo laid by Darcy.
When they met the next day Bingley never talked to them nor was she allowed to talk. The platform was taken over by Caroline. The timidity of Bingley is self-evident.
Elizabeth on that day was on the defensive.

**Pride and Prejudice, ridiculed as a fairy tale, excels human nature.**
Shakespeare gave us the truths of life through tragedies only, as the truth of human nature is best seen in tragedy.
Lenin’s efforts at Revolution were set at naught, after seventy years with human nature asserting its way.
Lord Krishna could only destroy the crude greed of men in power.
In spite of a miraculous response from the public, FDR had to reverse himself.
Gandhiji was a wonder to the world, but in 1946 Punjab made him see the reality of human violence. He was sincere to recant Non-violence.
Churchill won the war but lost the elections.
Nehru’s world fame crashed on the truth of Chinese militarism.
**This being the truth till this day, what in Jane Austen in 1789 espoused the cause of the French Revolution through a happy ending story.**
Was she an evolutionary genius?
How could she conceive of the transformation of Darcy?
She did so in the context of Romance.
Perhaps she had an inkling of 1956.
This should make us look for similar indications in our own life before we came to know Mother.
That can give us a satisfaction that we were intended for Mother.
Mother said everyone who joined the Ashram was with Her in Her previous births. She held Herself responsible to everyone whom She had seen even for a second.
Should we go back realistically to any such event in our life, it will now help us to awaken to Her Presence in the atmosphere. She says He and She have been on earth since creation. Why not pray for Supramental realization with Faith?
She says Man can ask Her for anything.
It is better not to ask Her even for that and say ‘Let Thy will be done, NOT my will’.
To know Mother is with us is a spiritual privilege.
**In this wide world of ours, what is left unsaid exceeds what is spoken.**
Mother saw the Mantra of Life in Sanskrit in the occult world. She entered.
In democratic governments the official Secrets Act keeps the doings of the government secret for thirty years after which it becomes public information.
Even when it is made public, much remains unknown to the world.
**They are the real decisions that steered the government in its own days.** Can the world ever know what made Hitler invade Russia? We know of it, as Mother has told us.
In the earlier pages I wrote of a word spoken by Lady Mabel to Lord Silverbridge which made him drop
out. Maybe he himself did not remember it later. Decisions being subconscious, we are unaware of it. We
know America entered World War II because the Germans breaking their promise sunk the American
merchant ships. Of course, it may be the ultimate reason truly. Often it may not be the true reason. What
made America do so is the cause of Freedom in the world compelled by the presiding Spirit.
We cannot speak about the Force behind the French Revolution.
A sadhak made pranams to a tantric guru and had a spiritual experience.
When he told Mother She said it was She who was pressing it upon him.
An unemployed youth loitering in the dispensary of a neighbouring doctor for years was offered by the
doctor, a job in the university. He was eternally grateful to the doctor. The youth blissfully forgot that a
week earlier his brother had arranged for him to visit Sri Aurobindo’s Room. Mother gives, Man
recognises the hand of the doctor. No one who has come to know of the Mother directly or indirectly has
escaped luck.
He attributes it to the immediate human agency that played the role of the instrument.
Devotees do not see Mother visiting them in the dream or even during their grateful moments.
Supramental knowledge can reveal the whole universe in any one Act. One sees that inside in the
causal plane where the universe exists.
In the story we adore Elizabeth’s selfless devotion to Jane, are disgusted by the vicious scandal of
Wickham about Darcy. In spite of our antipathy to Wickham, we see in the story what that scandal did to
Darcy. It helped him to emerge out of his vital weakness to social magnificence. It would be possible for
us to see that process in minute details, to see the turns it takes if Austen had shared with us the inmost
thoughts of Darcy and the intrinsic motives of Wickham. It would help us see how the Supermind works in
human ignorance. The flower that fragrantly opens is welcome. The ant that bites is not so welcome. Such
a knowledge would enable us to see the equal greatness of both the processes.
Savitri speaks of his equal spirit gave its vast assent. It is poetic grandeur of a spiritual intensity. On
marrying Mrs. Bennet, on the very first occasion Bennet saw the vast human realities of her nature, and
decided to accept it on its own terms retiring into the library. This act of passive acceptance of a dynamic
destruction of all his values better expresses to us the equal spirit of Savitri.
Darcy fell in love. He wanted to marry her and take her away forever to Pemberley, never to think of Lydia
and Mrs. Bennet. That is love of an ardent soul, which can retain its intensity in spite of the filth in which
he found her. We know he flowered into an individual, conquered his defects, courted her again,
appreciated what he had earlier detested, identified with Lydia, Wickham, Jane and Bingley, served their
causes with understanding, extended his new joy to all of them on their own terms. The Individual is one
who stands out, but includes all within him. Here we see the Unity of Being expressing in the Individual in
the cosmic harmony. So the profundity of the Being expressing in the simplicity of the Individual
gives us its definition. “Unity is the Spirit of Individuality”. To fully appreciate this mantra, one needs to
know the process of creation. A casual reader will miss it.
A vast surrender is his greatest strength is an idea in ‘Savitri’.
Contradictions are presented here as complements. We can see this process unfolding in Jane. Jane was not
a strong character. She was stupid, and loved dearly stupidity in others. In one principle she was strength
itself. She did not want to fix Bingley. Even in the eyes of Elizabeth whose very life was identified with
her own life, in spite of the vast differences in temperament, she did not want to own that she longed for
Bingley till the very eve of her engagement. Her mind was clear. The clarity of her Mind gave her strength
to adhere to her own principle silently. Her defence against Elizabeth in this regard can be convicted of
hypocrisy. In our words, we can say she surrendered to her idea. The rule is any law or principle fully
followed accomplishes itself. Her inner determination raised an equal inner determination in an equally
nerveless Bingley who, on Darcy’s chastisement, went into hibernation. He did not protest or differ, nor
did he seek an explanation. The sentence was passed. He became his own executioner. The parallel
between Bingley and Jane is complete. Jane’s silence burst out as a volcano through Lizzy. Silence has
potential energy. What Jane was unwilling to explain even to Elizabeth, Elizabeth vigorously explained to
Darcy who saw the truth of it. His seeing the fullness of the truth did not lead him to action. After Lydia’s
wedding, Darcy in two visits saw for himself the truth Elizabeth had spoken. Then he confessed to
Bingley. Darcy’s confession to Bingley was a direct reflection of Jane’s confirmation to herself of
Bingley’s love for her and her love for him. What Jane and Bingley did ratify in their inner convictions, in
the outer circumstances of Darcy became a reversal of confession. We see her vast surrender revealing its
great strength in the unfolding layers of social life of Meryton and the psychological lives of Darcy,
Bingley, and Jane. This process more fully perceived, will let us into one of the eight reversals of life.
What the surface Mind refuses, the subconscious achieves in the subliminal through the superconscient,
placing before us the process of psychological evolution.

**What can we say about Bingley’s sincerity?**

His sincerity in the depths ultimately proved him to be faithful to Jane.
Sincerity is the truth in things.

To be sincere a Man must be something of an individual.
One who is a cog in the wheel can be sincere to the wheel, not to another.

**Sincerity is the light of the Psychic. It can be described as its attitude.**
The attitude of the soul is to witness, as it forges no relationship.
In the widest scheme of things, everyone is sincere to himself.

Knowledge is that which appreciates each from his own point of view as well as his wider point of view.
We can extend the concept of sincerity to inanimate objects.

This is a wide philosophical extension to which no justice can be done here.

Jane stayed at Netherfield for four days. The place too has a sincerity. It got her back as its mistress.
Though it appears farfetched, there is a truth in it.

In England even in those days the primary responsibility for marriage rested with the girls. The part of the
mother was an affectionate interest of responsibility. Mrs. Bennet acted like an Indian mother which issued
out of her intense physicality. Her sense of urgency became greater as she was subconsciously aware of
frittering away the resources extravagantly. She came with £ 5000. Her own daughters did not have even
that much. It created a panic in her. Above all she wanted to be acting all the time. The beauty of the girls
had given her a delusion and she thought of it often. Looking at it from the wave of the Revolution, we see
the force entering her and activating her as she was constituted. **As the atmosphere was totally positive
and pregnant with possibilities, her own wishes were over-fulfilled just as Mother concedes our
forgotten subconscious desires till we are put to shame.**

Anyone can see the infinite power of Her consciousness if he examines the boons he has been receiving in
its proper perspective.

**The irresistible joy one feels with respect to an event announces its fulfillment.**
This particular sentence reveals such a joy in Bingley.
The devotee who sent in his brother to the theatre for an operation on his legs said suddenly he felt an
overwhelming joy on seeing Mother in white dress. It made him stop his prayer. The result of the operation
was miraculous.

We see in Bingley that surging joy. Still the word Jane had a ban on it.
She too did feel such a joy then.

**It certainly is a bliss to see the Mother.**
To be in an inner state where prayer is superfluous is delight.

Does his story tell us about any great saint who wished intense inner delight to all Mankind?
Of course it is a great prayer.
Mother says if one drop of divine Love descends the earth will be crushed.
Will intense inner delight in all allow that one drop to come down?
Is it the aspiration of the body, the aspiration of the cells that will make it possible?
Should the earth itself aspire?
The decision of Mr. Bennet to pay his brother in law was a decision of his very body, the subconscient
substance.
The love of Lady Mary, of all the heroines of Trollope, stands out in that it was total, centred in her body
consciousness.
She could conceive of no possible compromise or alternate to her love.
On receiving the letter of his accident, she could not even read it.
On meeting him at Lady Mabel’s, she without a thought threw herself into his arms.
Glencora, her mother, was flimsy, as her character was shallow.
Mary inherited the strong character of her father based on fabulous wealth. That had given her a strength
Commentary on Pride & Prejudice

Volume VII

girls do not ordinarily have. It is lovely to see such steadfast devotion especially when the recipient is a worthy gentleman. Seen as the daughter of Glencora, she adds a great dimension of appreciation.

**Romance subsides after marriage, why?**
Before marriage it is seeking, after it is possession is the usual answer.
Energy will be released for what you seek, not for what you possess.
It is said graduation is a milestone in education. Education begins after graduation. All great men begin to learn after graduation.
To make graduation as a goal is to finish before beginning.

**Romance is to a conquest of joy of life which begins in marriage.**
The two great advantages in marriage are positive and negative.
Positively marriage is a field for intense intimate cooperation.
For one who wants to achieve at a higher level in every detail of life, a family offers a greater opportunity than office, party or club.
Negatively, to overcome an obstacle is a great victory.
Even for that family offers a greater occasion.
In accomplishment one satisfies himself, satisfies the work, satisfies others.
First is the selfish man, the next is the achiever in work, the last is psychological accomplishment.

**For psychological accomplishment, of course, the wife offers the greatest occasion.**
In an office if the work is done well, the boss is satisfied.
At home it is not the work that counts, but the satisfaction of the wife that counts.
To do the work successfully so that the wife will be satisfied opens an impossible dimension of intense challenge.
To overcome the obstacles of the wife’s temperament is a greater challenge.
Work is a primary field; self-satisfaction is a wider field.
When that self is that of the other it widens it further.
One who considers intellectually work in these three fields positively as well as negatively will see his Mind entering into fields he has not thought of. **To please another is greater than all the work. To please a wife is a receding goal.**

Mrs. Bennet wanted to satisfy herself in the marriage of her children.
Mr. Bennet wanted to accomplish his duty by thwarting his wife.
Bingley sought satisfaction for himself.
Jane sought the same thing for herself according to her ideal.
Mary wanted to accomplish in music and studies what is available only in the society.
Kitty and Lydia never thought. Their idea of accomplishment was to grab physically what was available.
Elizabeth wanted to accomplish in Jane’s life.
Caroline’s fulfillment was the satisfaction of Darcy.
Collins’ was more than sure he was a repository of everyone’s accomplishment.
Charlotte knew her own accomplishment had never come her way till then.
Her motto was to seize the opportunity by the forelock.
Darcy believed anyone could be proud of his relationship.
He never knew that there could be people who did not care for him.
Wickham’s one centre of life was Darcy – to ruin his reputation.

**Not one of them knew that they were all part of life and Life had a role to play in their life.**
Sir Lucas was unaware of the consequences of an initiative.
For the slight Darcy administered to him at the Netherfield ball, Sir Lucas responded by sending a false alarm to Lady Catherine. That is not a mechanism he was aware of.

**Life accomplished itself through the various initiatives of people.**
Lady Catherine scarcely understood that she was placed in a position from where an initiative would have its opposite effect.
The colonel was least aware of disclosing the secret to the very person concerned.
Jane Austen did not know that she was being a literary agent of the French Revolution.
That all these characters were moving around a centre – the centre of Elizabeth – is not seen by anyone.
Pride and Prejudice is announcing 2000 AD in 1789 through Lydia the feminine heroine.
Bingley was choked with longing, unable even to pronounce ‘Jane’. Along with Bingley Jane too was equally suffering. Behind Jane Mrs. Bennet was destroying herself by frustration. No one knew that by then Lydia’s plans were matured. Mr. Bennet’s general suffering had not yet become particularized. All devotees have been in such a situation some time or other. Their consecration comes to a stop for one of the twenty three reasons cited earlier.

**For the devotee the question of consecration failing does not arise.**

It is either lack of receptivity or comprehension or unwillingness to address a known problem. **Outside these there is NONE.** Lack in the receptivity yields to greater concentration. What to do if concentration refuses to rise in intensity. Remain there, give up your inability to Her, you shade off into meditation or sleep. On waking you find the problem solved. Lack of comprehension is readily solved if you ask anyone around you. Unwillingness to discipline an erring member has no solution as long as you rely on your strength. Tell **Mother**, “My brother is refractory, I am unable to discipline him, I shall surrender him to you”. Concentration at this point as said above through meditation or sleep solves the problem. Beyond all these explainable causes lies a grand one. It is

*You may not want a problem to be solved for inexplicable reasons.*

You have to live with it, because it is a fulfillment of your own wishes. Even this yields to the above method once, not always. Darcy unconscious took up the distress of Jane, Bingley, Mrs. Bennet, Lydia, Elizabeth, her father and by his own greater progress relieved all their miseries. **What Darcy did for all the others, we must be able to do for ourselves.** There is no unsolvable problem, but one may choose NOT to solve a particular problem of his.

**All that has come to Man is ONLY from above, his exertions are meaningless.** No one need prove it rationally, nor understand it rationally. Such a ‘rational’ exercise is to organize ignorance. Ignorance itself is a creation from above. No yoga can be initiated by one who cannot absolutely see this truth. Thinking of one’s past, especially after knowing Mother, one can know this Truth. Sri Aurobindo says that if we look inside when someone has harmed us, we will certainly see our contribution, however small it is. **The significance lies there.** His own part is the exertion to receive what came from above. To effectively initiate oneself into yoga is to acquire this vision of spiritual knowledge. Going beyond the point at which one came to Mother, if one can see this Truth, it is a greater vision. In practice it is difficult. There are concrete occasions where one’s contribution is self-evident.

**What comes from above reveals subtly, sometimes it is unseen even in the subtle plane, as it remains in the occult or even causal planes.** Those hints are generally not seen, if seen, quickly forgotten. The proposition admits of no argument as our very body is what is assumed by the Soul – it is an embodied being. Devotees, who have seriously taken to Mother, can think of any recent work in this light. Should he be one endowed with vision or at least subtle vision, he **will see the very beginning above.** Such a knowledge is the knowledge of Superconscient in the aspiring soul. One who has that knowledge will not meet with obstacles in life. Obstacles in life show that knowledge is forgotten.

**To remind oneself of that knowledge effectively in life is to overcome the obstacles.** God uses such devices to reach Man – Churchill’s exhortation to the people brought the spiritual force to the population.
Reminding oneself of it is inspiration that aspires higher.
The Individual is one who inspires the world.

"Feeling love is the highest form of inspiration. The Individual is one who inspires the world."

Commentary on Pride & Prejudice

Volume VII

70
அப்போது அவளை கேட்டது. அவள் என்றும் என்றும் என்றும் விளக்குகிறது.

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Commentary on Pride & Prejudice

VII

பார்க்கி போரத்தால். மனிதவாசு ராசியும் பிரைட்டின் நீதியும் ராசியுடன் விளையாடும் அனுப்பது
இது கடும். பார்க்கி ராசியுடன் நன்னூறுக்களினால், மனிதவாசா ராசியடை பிரைட்டின்


லிங்காக்களினர், போர்கு அவர் மடையும் சீர்பட்டுத் தான் ஆரம்பமுள்ள நீதியும் நீதியானல், அவர்


லிங்காக்களினர், போர்கு அவர் சில்லும் சில்லும் சில்லும் நீதியானல். போர்கு அவர் சில்லும்


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Commentary on Pride & Prejudice

Volume VII

74

Trollope novel's setting is the Regency era. Lady Mabel- India's society is not as perfect as

Troy's society. The social conditions are not as

Trollope novel's setting is the Regency era, though its setting is not as perfect as

Trollope novel's setting is the Regency era, though its setting is not as

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திருேதி பென்னட்டும் குளறும் கநைத்தில் லிடியோவின் திட்டங்கள் ஒரு முடிளவ எட்டி இருந்தது. எவருக்கும் திரு பென்னட்டின் பெோதுவோன கஷ்டங்கள் குறிப்ெிடத்தக்கதோக இன்னமும் இோறவில்ளல. எல்லோ அன்ெர்களும் இது கெோன்ற ஒரு நிளலளேயில் ஏதோவது ஒரு சேயம் இருந்துள்ைனர். முன்னர் குறிப்ெிட்டிருந்த இருெத்தி மூன்று கோைணங்கைில் ஏதோவது ஒன்றினோல் அவர்களுளடயசேர்ப்ெணம் நின்று விடுகிறது. 

சேர்ப்ெணம் 

சேர்ப்ெணத்தின் தீவிைம் உயை சிறுத்து என்ன பசய்வது என்னம் இல்லோதது, புோிந்துபகோள்ை முடியோதது அல்லது பதோிந்த ெிைச்சிளனங்குப்பவைகய கவனம் பசலுத்த முடியோதது ஆகும். இவற்றிற்கு பவைிகய கவபறதுவும் இல்லல.

சேர்ப்ெணத்தின் தீவிைம் 

சேர்ப்ெணத்தின் தீவிைம் உயை சிறுத்து என்ன பசய்வது என்னம் இல்லோதது, புோிந்துபகோள்ை முடியோதது அல்லது பதோிந்த ெிைச்சிளனங்குப்பவைகய கவனம் பசலுத்த முடியோதது ஆகும். இவற்றிற்கு பவைிகய கவபறதுவும் இல்லல.

சேர்ப்ெணம் கூறுகைக் கல்லோருடன் ஒரு விளைவுவிளைவு 

சேர்ப்ெணம் 

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நூற்றாண்டுகளுக்கு முன்னர் ஏற்றுக்கொண்டுள்ள பெற்றியலிடம், பரிபாளிக்கத் தொடுத்து இந்துணர்த்துகிறது பொருள் பாதுகாப்பு நிலையில் இருக்கும் பொருள் பாதுகாப்பு நிலையில் இருக்கும். பொருளுக்கு அரசு வாய்ப்பு நிலையில் இருக்கும், குறிப்பிட்டு அரசு வாய்ப்பு நிலையில் இருக்கும். அவ்வுழவு பொருள் பாதுகாப்பு நிலையில் இருக்கும், குறிப்பிட்டு அவ்வுழவு பொருள் பாதுகாப்பு நிலையில் இருக்கும். அவ்வுழவு பொருள் பாதுகாப்பு நிலையில் இருக்கும். இந்த அறிவு வெளியிட்டு விட்டது என்பது கூறிய அறிவின் இந்தப் பொருள் பாதுகாப்பு நிலையில் இருக்கும். குறிப்பிட்டு அப்பொருளில் என்பது வெளியிட்டு விட்டது என்பது கூறிய அறிவின் இந்தப் பொருள் பாதுகாப்பு நிலையில் இருக்கும்.

Commentary on Pride & Prejudice

VII
20. “Elizabeth was pleased on this account as well as some others.”

To be pleased is to know the outside in terms of inner approval.

To be pleased is vital, it is to be human.

Such a one can meet with obstacles in consecration.

He who tries only to please others and is pleased in the process is not selfish, is trying to cross the borders of being human. He will not meet with obstacles in consecration. His vital consecration will, in reaching others, give him a sweetness of relationship which can mature into love. To his mental view what he views will look beautiful, even those who are beautiful to others will reveal beauty to his view.

The knowledge we spoke of earlier that ALL is from above only when it is received in Mind will reveal as light outside, a gently spreading light all around.

Being the knowledge of the soul in the Mind it is faith.

Such a faith in Mind gives a stability in the vital, security in the body.

The body knows through sensation.

The above knowledge, the vital sweetness in reaching others can reach the body as sensation. The body thrills.

They are all higher terms. Jane and Bingley received their lower terms.

It was a mild faith in their feeble character.

Mrs. Bennet and Lydia reached the same vibration as a physical certitude. It was dark. Their cocksureness arose from this knowledge received negatively at the lowest point of their physical Minds. Had the atmosphere been negative they all would have been crushed. All comes only from above is true here as everyone’s benefit directly came only from Darcy and the French Revolution. To see in Collins, Lady Catherine, Anne, and Charlotte the level of this sensation, its character and to describe them in terms of the story is to further widen this enquiry.

A life of consecration is a life that pleases the Divine.

A life lived with reference to the Divine pleases the Divine.

It can be done by those who are aware of the Divine in Life.

Awareness qualifies it, remembrance enables it.

One deciding to do it can do only if the available energy permits it.

As mentioned earlier, in the story there is no mention of people resorting to prayer to have their problems redressed.

When Lydia ran away no mention of prayer was made by anyone.

All their efforts were minimal, but came to naught.

Man relying on his capacities invariably fails.

This attitude is really one that does not want to rely on the Divine.

Devotees retain this attitude to the end in one form or another.

It becomes a psychologically objectionable obstacle for a devotee.

- First it comes as, ‘I have not done anything wrong’.

It does not occur to us the reliance is on ourselves.

- Is it not right to help my sister?

Rightness is still mine, not the Divine’s.

- I have consecrated. The emphasis is on my consecration.

I should not leave something undone.

Again one is thinking of one’s efforts.

- The idea “I have entirely relied on Mother” subtly retains the centre of action in oneself.

- What else can I do? Retains the flavour of the above.

- Shifting our faith to Mother, we disappear. And that sense of one’s non-existence is the right indication of right consecration.

- At a lesser height, right attitude of consecration lifts the weight of the problem off the consciousness.

We forget it.

Forgetting it, it gets consecrated.
• A shade further, the problem moves to Mother, gets solved or presents itself almost instantaneously. At this stage we know our consecration is right, proper, full.

**Elizabeth’s pleasure is from the limited social structure.**
That structure has enormous power within it.
One can enjoy any amount of power sanctioned from within that structure.
The common Man is not permitted to cross that limit.
He will be ostracized.
He who crosses that structure is an Individual within that limit.
The power that comes by crossing that limit to the Individual is limitless.
He who crosses the structure gets the minimum of Individual power.

**He who breaks that limit gets the maximum power of the Individual.**
At school, education is structured.
One who gets out of the structure, of course, faces a wider field of education.
Still, he will be receiving the education from outside the school through the mental structure he has inherited from the school. This is the minimum for the Individual.

**One who breaks out of that structure flowers as a genius. He gets the maximum.**
Man in the society accepts hundreds of constraints and enjoys the power in that limit.
Even within that limit what one can receive is enormous.
All the million intellectuals about the world are the products of that structure.
The excessive power Wickham wielded is the power of psychological manners.
The power on which Jane relied is the power of the ideal the society approves.
Mrs. Bennet did enjoy a great power.
It is the power of woman within marriage granted to her by her husband.
It is social power of marriage psychologically wrested from the husband.
Caroline and Louisa enjoyed a great respectability.
It is the power of fashion that came to them through Money and education.
Even within limits, he who knows **how to draw the power of a certain social layer** can draw infinitely more than what he now enjoys.

About forty or fifty types of social psychological power can be described.
Beyond the psychological power lie the spiritual and the Supramental.
Mother’s power is Supramental. He who painstakingly learns how to avail of it will find his patience rewarded by the very best in this world.

**The crucial thing is giving up what we at present enjoy.**
**Every Man alive seeks pleasure; no one seeks sorrow.**
Creation itself arose in quest of delight.
The growing baby plays nonstop experiencing physical delight.
Man in his youth and age seeks the joy of company in the family.

**His greatest delight is in marriage which fulfils his wife’s desires.**
In ripe old age Men and women enjoy being with grandchildren.
Mature Men in their idealism wish for the joy of the world.
The most intense expression of this seeking for Joy is found in romance and moksha.
Mind seeks knowledge.
Body seeks accomplishment through actions.
It is the heart that seeks JOY.
Mental knowledge and physical action meet, reconcile and consummate in the emotional fulfillment yielding joy.
In this sense, heart represents the whole Man.

**Emotional understanding is more complete than Mental understanding.**
Sri Aurobindo said the highest Man can seek on earth is to discover God. In our life where we exist, we discover the results of our own understanding.
We are part of the community or society.
Whose achievement is the society?
At first sight, it appears to be there by itself.
A little examination reveals that social wisdom and communal experience have created the society and are maintaining it.

The enquiry extends to the world which we assume to be the creation of God.
To know what God is, how he has created the world is Theory of creation.
Rishis have discovered we are God.
The greatest Quest, if there is one, is to know God, how Man became God, how He created the earth according to Sri Aurobindo.

**Sri Aurobindo called this the Hour of God.**

Any accomplishment is worked for, for ages almost with no apparent results, as a child sent to school is getting educated for twenty long years.
All the invisible labour collects their essence at a great moment and is ready to yield all the results.
It is a creative moment fully pregnant with all the possibilities.
In the life of a national movement, even that of a party, the founders are met with such results.
Its miniature is seen in families, small institutions or even in a village.
Great things occur in quick succession as if heaven is emptying itself on us.

**In the life of Darcy, the Lambton meeting was such an Hour of God.**

All results come only from above.
From below all our labour is to receive it.
To understand that our labour is productive or even creative is an illusion.
It is Man who writes, not the paper or even the pen.
The boy who goes through the school and college is being educated by the family, the father. His part is only to receive the benefit.
All the education comes from the society. The student is only the beneficiary.
All the water comes from rain, earth’s part is only to receive it.
Man earns, the family spends.
In the Ashram everything, every idea, system, work, etc. was from Mother.
The part of the sadhak was only to be the beneficiary.
All the Bennet family’s benefits issued only out of Darcy.
Jane’s wedding was his doing.
Finding Lydia was his.
Payment to Wickham was his.
No one could have made Wickham marry Lydia.
It is he who did it.
As to Elizabeth and Pemberley, she had absolutely no knowledge, initiative or part in her wedding. All initiative, work, responsibility was Darcy’s. Love was his, labour too was his.

**The moment Man succeeds, especially with Money, the first thing he seeks is to consolidate it as social status.**
The thing that he needs then is culture which is a distant goal.
He can only secure the outer trappings of culture.
Even education is a long distant goal.
Status comes readily, security is at once awarded.
Psychological security is what at once sails into one.
What we see as social power is a collection of such individual success.
Economics is defined as the science of scarcity.

**The world knows no scarcity of any description.**
Infinity is inherent; it is given out through the policy of plenty.
He who takes bath in a river uses a particle of the river.
A visitor to a library cannot avail of a drop of what is there.
Scarcity is Man’s understanding of God’s infinite plenty.
Of course, the microscope can only see a spot, not the whole.
Rain pours, what the plant needs is a handful of water.
One who conquers a country and has become the master, for his own personal maintenance how much he can use the available resources.
Social resources are endless; Man draws upon them a little. Cultural resources are far greater. Spirit is all resources. In the spiritual plane anything can be converted into anything. And everything can be created out of nothing. A tiny atom has in it all the energy we can conceive of. A short Mantra carries the universal power in it. Ages of psychological fulfillment for the Man is in a single attitude expressive of the smile of his wife. The single leaf of a cheque can contain all the Money in the bank. 0 – Zero -- contains the creation. One tiny signature validates a great document. The invisible Spirit inside presides over all our life. **Society is all power. It is a universe of power, knowledge and enjoyment.** The instrument that taps that power must be creative. Those who multiply success have seen that the next step is equal to the sum of all previous accomplishments. It is a creative formula. The Money lender is not a creative agent of development. Nor is the mother-in-law a suitable vehicle to deliver love. Trade, after it is established, shows infinite expansion. To Britain trade unintentionally gave an empire. The organised system of education produces the intelligentsia that soon rules the country. Market is a creative plane, especially for Money. One small piece of information entering a fertile Mind creates a world shaking theory of gravitation. It is rarely seen that a cultured affectionate family by its invisible touches produces vast cultural forces powerful enough to rule the world. The mountain is not dead, the sea is not lifeless. They can rise as great powers to preside over the world. It is thus the French Revolution was created in the Himalayas. The power of technology is seen by all. **That the whole world is an infinite complexity of intricate technology is not seen.** Our human body is not flesh and blood. It contains all the creative power of the world, programmed into its minutest part, ready to reveal at one touch of temperament. Man is the world, the universe. The universe is in the atom. The knowledge of it was discovered long ago. It is perfected into a Marvel now. Man is stumbling and groping. He must open his eyes and see.
எல்லோக கே கேலிருந்து வருளவதோன், அளத இனத்தில் பெற்றுபகோள்ளும் பகோள்ளும் அது ஒைியோகப்ெடும், சுற்றிலும் பேதுவோக ஒைிளயப்ெதும் இருக்கும் என்கிற அறிளவப்ெற்றி நோம் முன்னர் கெசிகனோ.

எனதில் ஆனேோவின் அறிவு நம்ெிக்ளகயோகும்.

எனதில் இது கெோன்ற நம்ெிக்ளக, உணர்வில் உறுதிளயயும், உடலில் ெோதுகோப்ளெயும் அைிக்கிற மறது.

இதற்குச் சேேோக உடலில் இருப்ெது ஆழ்ேோகும்.

உணர்வின் மூலம் உடல் அறிந்துபகோள்கிறது.

சேர்ப்ெணம் உடலில் இருப்ெது ஆழ்ேோகும்.

அளவ எல்லோமுகே உயர்ந்த நிளலயில் பெறுெளவ.

அவர்கைது வலிளேயற்ற குணோதிசயத்தில் இது கேலும் இந்த உணர்வு அவர்க்கு எழுந்தது. சூைல் எதிர்ேளறயோக இருந்திருந்தோல், அவர்கள் அளனவரும் அைிக்கப்ெட்டிருப்ெோர்கள். அளனத்துகே கேலிருந்துதோன் வருகின்றன என்ெது இங்கு உண்ளே, ஏபனனில் எல்கலோருளடய நன்ளேகளும் டோர்சியிடேிருந்தும், உண்சுப் புைட்சியின் மூலேோகவும் கநைடியோக வந்தளவ.

சேர்ப்ெணம் பசய்யப்ெட்டு டோெட வோழ்க்ளக இளறவனுக்கு உகந்தது.

இளறவனுக்கோக வோழ்வது இளறவளன உணர்கைோல் இளதச் பசய்ய முடியும்.

பதோிந்துபகோள்வது அளதத்துக்குத் தகுதியுள்ளோக்குகிறது, ஞோெகம் ளவத்துக்பகோள்வது அளதச் பசயல்ெட ளவக்கிறது.

இளதச் பசய்யத் தீர்ேோனிப்ெவருக்கும் இதைச் பசய்யசக்கைி இருந்திருந்தால் என்பது, இக்களதயின் அடிப்ெளடயில் அவற்ளற விைக்குவது, கேலும் இந்த ஆைோய்ச்சிளய விஓிவுெடுத்தும்.

சேர்ப்ெணம் பசய்யப்ெட்டு டோெட வோழ்க்ளக இளறவனுக்கு உகந்தது.

இளறவனுக்கோக வோழ்வது இளறவளன உணர்கைோல் இளதச் பசயல்ெட ளவக்கிறது.

அன்று தவறு எதுவும் பசய்யவில்ளல

என்ற எண்ணம் முதலில் எழும்.

நோம் நம்ளேகய நம்புகிகறோம் என்ெது நேக்குத் கதோன்றுவதில்ளல.

என்னுளடய சககோதோிக்கு உதவி பசய்வது தவறோ இன்னமும் நோன் பசய்வதுதோன் சோி, இளறவன் பசய்வதல்ல.

நோன் சேர்ப்ெணம் பசய்து விட்கடன். வலியுறுத்தல் எனது சேர்ப்ெணத்தின் ேீதுதோன் இருக்கி நிலாக்குகிறது.

நோன் முற்றிலுேோக அன்ளனளய நம்ெி இருக்கிகறன்" என்று ஒருவர் கூறும்கெோது, பசயலின் பையம் அவோிடகே உள்ைது.

நோன் கவறு என்ன பசய்வது?

இது கேற்கூறியவற்றின் இணைத்஫த் தக்களவத்துக் பகோள்கிறது.

நம்ெிக்ளகளய அன்ளனளய கநோக்கி போற்றும்கெோது சுயம் இளறந்துவிடுகிறது. சுயம் இளறவது சோியோன சேர்ப்ெணத்தின் சோியோன அறிகுறியோகும்.

-வலியுறுத்தல் எனது சேர்ப்ெணத்தின் சோியோன அறிகுறியோகும் தவறோக தண்புகோளர் கநோக்கி உள்ைது. நோம் வி ட்டு கூடோது.

- என்னும் ஒருவர் தன்னுளடய முயற்சிளய இட்டுகே நிளனக்கிறோர்.

-"நோன் கவறு என்ன பசய்வது?" என்று ஒருவர் கூறும்கெோது, பசயலின் பையம் அவோிடகே உள்ைது.

- என்னும் ஒருவர் இடேோக?

-வலியுறுத்தல் எனது சேர்ப்ெணத்தின் சோியோன அறிகுறியோகும் தவறோக தண்புகோளர் கநோக்கி உள்ைது.

-வலியுறுத்தல் எனது சேர்ப்ெணத்தின் சோியோன அறிகுறியோகும் தவறோக தண்புகோளர் கநோக்கி உள்ைது.

-வலியுறுத்தல் எனது சேர்ப்ெணத்தின் சோியோன அறிகுறியோகும் தவறோக தண்புகோளர் கநோக்கி உள்ைது.

-வலியுறுத்தல் எனது சேர்ப்ெணத்தின் சோியோன அறிகுறியோகும் தவறோக தண்புகோளர் கநோக்கி உள்ைது.
உடல் பசயல்ெடுவதன் மூலம் சோதளனகளை நோடுகிறது.

கோணப்ெடுகிறது.

சந்கதோஷத்ளத நோடும் ேிகவும் தீவிைேோன பவைிப்ெோடு

வயதோன ெிறகு ஆண்களும் பெண்களும் கெைக் குைந்ளதகளுடன் இருப்ெளதகய விரும்புவர்.

ேளனவியின் ஆளசகளைப் பூர்த்தி

விரும்புகிறோன்.

வைரும் குைந்ளத உடல் வோழும் ஒவ்பவோரு ேனிதனும் இன்ெத்ளத நோடுகிறோன்; எவரும் துக்கத்ளத நோடுவதில்ளல.

ெலளன அைிக்கும்

என்று

அன்ளனயின் சக்தி சத்திய ஜீவிய சக்தியோகும். இச்சக்திளய எவ்வோறு ெயன்ெடுத்திக்பகோள்வது

நோற்ெது அல்லது ஐம்ெது விதேோன சமூக ேகனோோீதியோன சக்திளய விவோிக்க முடியும்.

எல்ளலக்குட்ெட்ட அைவில்கூட

ெணத்தோலும் ெடிப்ெோலும் அவர்கள் பெற்ற

கோைலினும்

கணவனிடேிருந்து இந்த சமூகத்தின் சமூக

திருேணத்தில் கணவன் ேளனவிக்கு அைிக்கும் அதிகோைம் இது.

திருேதி பென்னட் பெரும் அதிகெட்சேோக இருக்கும

அந்த எல்ளலோக்

பெற்றிருந்த அதிகப்ெடியோன சக்தி

உருவோக்கப்ெட்டவர்கள்தோம்.

உலகத்தில் இருக்கும் ககோடிக்கணக்கோன அறிவோைிகள் அந்த அளேப்ெிலிரு

அந்த எல்ளலளய ேீறுெவருக்கக தனிநெோின் அதிகெட்ச சக்தி கிளடக்கிறது.

அந்த எல்ளலளயத் தோண்டுவதன் மூலம் தனி நெருக்குக் கிளடக்கும் சக்தி அைவற்றது.

அந்த எல்லளயத் தோண்டுெவன், அந்த எல்ளலக்குள் ஒரு தனி ேனிதனோவோன்

அவன் ஒதுக்கப்ெட்டு விடுவோன்.

சோதோைண ேனிதனுக்கு அந்த எல்ளலளயத் தோண்டுவதற்கோன அனுேதி கிளடயோது.

அனுெவிக்கலோம்.

அந்த எல்ளலளெத் தோண்டி பவைிகய வருெவர்

முயன்று கற்றுக்பகோள்ளும் ஒருவனுளடய பெோறுளேக்கு

பெற்றுக்பகோள்ை முடியும்.

லூயிசோவும் அதிக ேோியோளதளய

, அந்த எல்லளயத் தோண்டுவதன் மூலம் தனி நெருக்குக் கிளடக்கும் சக்தி அைவற்றது.

அந்த எல்லளயத் தோண்டுெவன், அந்த எல்லளக்குள் ஒரு தனி ேனிதனோவோன்

அவன் ஒதுக்கப்ெட்டு விடுவோன்.

சோதேோன மூலம் அவன் நூற்றுக்கணக்கோன கட்டுப்ெோடுகளை ஏற்றுக்பகோள்கிறோன், அந்த

ஆனந்தைித்ைி

பெற்றுக்பகோள்ை முடியும்.

அந்த எல்லளெத் தோண்டி பவைிகய வருெவர்

முயன்று கற்றுக்பகோள்ளும் ஒருவனுளடய பெோறுளேக்கு

பெற்றுக்பகோள்ை முடியும்.

லூயிசோவும் அதிக ேோியோளதளய

, அந்த எல்லளெத் தோண்டி பவைிகய வருெவர்
சந்கதோஷத்ளத அைிக்கும் உணர்வுபூர்வேோன நிளறவில், இனதின் அறிவும், உடலின் பசயலும் சந்தித்துபகோள்கின்றன, ஒத்துப்கெோகின்றன, முழுளே அளடகின்றன.

இனது உள்ள முழு இனிதளனப் பள்ளிக்கிறது. ஒரு ஆற்றவளதவிட, உணர்ச்சிகைோல் புோிந்துபகோள்வது கேலும் முழுளேயோனது.

இளறவளனக் கண்டுெிடிப்ெகத உலகில் இனிதன் நோடக்கூடிய ப்ெிலிக்கிறது. இளறவன் புோிந்துபகோள்வளதவிட, உணர்ச்சிகைோல் புோிந்துபகோள்வது கேலும் முழுளேயோனது.

இனதோல் புோிந்துபகோள்வளதவிட, உணர்ச்சிகைோல் புோிச்சிகைோல் வோழ்வில் விளைந்து வழங்கும் சமூகம் அல்லது சமுதோயத்தின் ஒரு அங்கேோகவோம்.

சமூகம் தோருளடய சோதளன்முதல் இது தோனோககவ கதோன்றியது கெோலுள்ைது.

சிறிது ஆைோய்ந்தோல், சமூக அறிவும் சமுதோய அனுெவமும் சமூகத்ளது உருவோக்கி அதளனப் தோதுகோத்து வருகிறது எனத் பதோியும்.

இளறவனின் அளடப்பு என நோம் கருதும் உலகத்திற்கும் இந்த விசோைளண பதோடர்கிறது.

இளறவன் என்ன, உலகத்ளத அவன் எவ்வோறு அளடத்தோன் எனத் பதோிந்துபகோள்வது தோட்ெின் தத்துவேோகும்.

நோம்தோன் கடவுள் என என்று ஒன்று இருந்தோல், அது இளறவனத் பதோிந்துபகோள்வதும், இனது எவ்வோறு இளறவனோன், எவ்வோறு கடவுள் உலளகப் பதோல் என்ெளதத்துவளெோகும் ஸ்ரீஅைவிந்தர் கூறுகிறோர்.

இளத இளறவன் வரும் தருணம் என்று ஸ்ரீ அைவிந்தர் கூறுகிறோர்.

ஒரு குைந்ளத கல்லூோிக்கும் இருெது வருடங்கள் எடுத்துபகோள்வது கெோல், இனது எதுவுேின்றி இலேகோலங்கைோக சோதளனகள் பசய்யப்ெட்டு வந்துள்ைன.

கண்ணுக்குத் பதோியோத உளைப்ெின் சோைம் பெோிய தருணத்தில் ஒன்று கசர்ந்து எல்லோப் பெலன்களையும் அைிக்கத் தயோோக இருக்கும்.

எல்லோச் சோத்தியங்களும் முழுளேயோக நிளறந்து இருக்கும் என்றோ இது இருக்கும்.

கதசீய இயக்கத்திலும், ஒரு கட்சியிலும்கூட, அளத நிறுவியவர்கள் இது கெோன்ற இனரன்களைக் கோண்ெர்.

இதன் சிறிய வடிவம் குடுமெங்கைிலும், சிறிய நிறுவனங்கைிலும், கிைோேங்கைிலும்கூட கோணப்ெடுகிறது.

பசோர்க்ககே முழுவதுேோக நேக்குக் கிளடப்ெதுகெோல், பெோிய விஷயங்கள் அடுத்தடுத்து பதோடர்ந்து நளடபெறும்.

லோம் ப் டன் சந்திப்பு டோர்சியின் வோழ்வில் அது கெோன்ற இளறவன் வரும் தருணேோகும்.

எல்லோப் பெட்டுக்களும் கேலிருந்துதோன் வருகின்றன.

அளனத்துக் கல்வியும் சமூகத்திலிருந்து வருகிறது. அளனவன் அதனோல் அளனவலை பகோடுத்தது.

தண்ணீர் முழுவதும் இளையின் மூலம் கிளடக்கிறது. நீளைப் பெற்று�்பகோள்வது பூேியின் எங்கு.

ஆண் சம்ெோதிக்கிறோன், குடுமெ்த்தினருக்குப் பெட்டு கோணப்ெடுகிறது.

நீதியோளவத் திருேணம் பசயல். லிடியோளவத் திருேணம் பசய்துபகோள்கின்றது விக்கோளே சம்ேதிக்க ளவத்திருக்கமுடியோது.

இளதச் பசய்ததும் அவகன.
Commentary on Pride & Prejudice

வாழ்வில் அணுக்கலனுக்கான மரபு, வாழ்வில் புகழ் விளங்கும் எண்களின் அடையலுக்கான வேதியியல் விளைவுகள், வேகத்தோழ திகழ்வு வேதியியல் எனவும் இயற்றி வைக்கிறது. கல்வியும் வாழ்வுக்கான எழுத்துகள் தூளியும் அரசாசிரியர் வேதியியல் ஆய்வாளர் அணுக்கலனை வைக்கிறது.

எண்கள் இல்லாதிருப்பதால், புகழ் விளங்கும் எண்களின் அடையலான வேதியியல் என்றும் வந்தெற்றத்துடன் அடையலான வேதியியல் என்றுமாகும். வேதியியல் வாழ்வில் புகழ் விளங்கும் எண்களின் அடையலை வேதியியல் என்றும் வந்தெற்றத்துடன் அடையலை வேதியியல் என்றுமாகும்.

சமூகத்தைச் சேர்ந்தவர் விளைவுக்கான எண்கள் வேதியியல் என்றும் வந்தெற்றத்துடன் வேதியியல் என்றுமாகும்.

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21. “Considering the last half an hour with some satisfaction.”

Mind considering what has happened is assimilation of experience.

Food is digested, absorbed and finally assimilated into the system.

Mind observes, recognises, remembers, recalls.

The subliminal Mind does the same thing to everything that happens around us whether we take note of it or not.

Man is a universal personality visible to himself at one point of mental sensation.

The purpose of the yoga is to relieve the human being from the imprisonment of ego, and restore its cosmic relationship. This is the first step.

Accomplishment is the basis of human life.

A large majority is incapable of it.

They serve another person who accomplishes.

Human accomplishment is there before our eyes.

The American accomplishes fifty times more than the Indian.

The Indian, if only he chooses to know his own endowment for accomplishment, can accomplish five hundred times more than the American.

Should the world awaken to its own inherent faculty, the idea of scarcity will disappear.

The aim of our society is to introduce Sri Aurobindo to the world.

His own next goal is the establishment of world government.

His final goal is the birth of the Supramental Being.

Ours is the simplest, one step further, to wipe out poverty.

Imagine each devotee finding himself a hundred times more capable overnight. It is done by change of attitude.

Mother says the greatest of victories is not announced by the beat of drum.

The world is forging ahead all around us.

Let us too benefit by that.

One of the strategies I advocate is GOODWILL.

Goodwill accomplishes more than great capacities.

There are those who lose themselves in the next half an hour.

They live in imagination.

Those who live in the past consolidate experience.

Experience as well as imagination are parts of life.

Both together make up a whole of life.

One common difficulty for the devotees is their quick rise in life leaves no time for adjustment through experience.

Anyone can learn from the first experience.

To know without previous experience is impossible.

Courting, wooing, proposing all easily flounder on the rock of inexperience.

Those who live in imagination are creative.
When economists were trying to explain the world, it was Marx who said that explaining was not the thing, but changing the world was the ideal.

Everyone was looking for a boy or a girl. Only Darcy was looking for light in the eyes. He stood out.

The one thing common to a lover and a devotee is the constant remembrance.

Devotees think of the Mother when problems arise. He is human.

**He who thinks of Her all the time qualifies for a devotee.**

Such a one meets with no problems; opportunities are beside the point for him.

**Constant remembrance is constant Presence.**

The outer Presence matures into inner Presence.

Often it results in a guiding inner voice.

Man is selfish; at best his selfishness extends to his family. A few idealists are interested in ideals or the nation. Even if it is an interest in international ideals, still it is all the world below.

Life lies above which can be reached when we transcend human life.

Above when the ideals are realized as force of an Idea, its coming down on earth and revealing as result is instantaneous.

To us our small problems and petty relationships matter. Sri Aurobindo says even escaping birth is a petty ideal.

**Society allows Man to go out and seek a girl, not the woman.**

The woman has to wait for the Man to come and court her.

We may say it is the cruelty of social justice.

Actually it is a biological law which the society has adopted.

Further, it is a principle of higher accomplishment found in all walks of life.

Instead of viewing it as social tyranny, we may look on it as social wisdom.

**Society in enjoining this rule to woman, recognises her role in higher accomplishment. It is social credit to womanhood.**

All small things are sought after.

All great things wait for the world to deliver them.

A guru may have several disciples who have come to him.

The one disciple who has distinguished himself will be one to whom the guru went in search of the boon.

God, Mother, gives all boons unasked for.

But the greater boons Man has to seek from them at great pains.

Nobel Prizes are usually awarded to those who are nominated by two distinguished members.

There is no Nobel Prize for philosophy or war or soldiering.

As the services rendered by Russell and Churchill were out of the ordinary, the Royal Academy of Sweden invented an excuse in these cases and awarded the Prize for literature.

Social power is available in copious abundance. It is, I said, earlier, in three levels.

All members of the society avail of it when society acquires a new power.

Its greater abundance waits for him who crosses the social conditioning.

**Its greatest opulence demands the Individual to break the social structure in its essence.**

Relationship with Mother is increasingly enjoyable similarly.

**Constant remembrance for the lover is to dwell in her consciousness.**

For the Indian or for a pious person to be constantly repeating Mother’s name is possible.

It just becomes a meaningless sound, though it can be most powerful.

When the power cannot be retained in the repetition, it is not lost.

What retains the power is consciousness.

Constant remembrance is possible if you sit in one place all the time.

One has duties all the time. The question is whether they can be combined.

It is nothing new in the human experience, but one does not practice it with God.

The boy who takes an exam, a mother who has a daughter for marriage, one who is called for an interview, one waiting for a judgment, all of them keep the issue full in their consciousness while doing the work.

Such dwelling in the consciousness gives intensity, not certainty of success.

**Mother’s Name when given intensity assumes success automatically.**

Our religious practices are so shallow that one can repeat the word Mother and not retain power.
When the power remains there, repetition becomes impossible.
Powerful repetition is possible if there is the knowledge that Mother’s Name carries the power.
Faith is in social influence or Money, but not in the power of Mother.
One has to see this power in action in small and big issues.
Repeating Mother’s Name for three days solves any problem.
It secures an interview with the Prime Minister.
You can choose any issue which in your opinion is impossible and try.
A success there must produce faith.
If it does, it is the beginning. Keep that Faith settled inside and go about doing the work, without that intensity coming down.

**To keep that intensity at least for three days is necessary.**
Once it is established in can be prolonged in Time, deepened in intensity.
Remembrance from such a state does not desert.
It is as powerful as or more powerful than Japa.
Should it generate JOY, it comes to stay.

**Such meetings will never desert one’s memory.**
The subtle visions in the dream sometimes can have practical results.
If someone hits you in the dream, you may carry a mark of that touch on your body.
Some of these events register in the mind a permanent picture. Hence the phrase ‘captures the imagination’.

One of the Spiritual themes I am writing about is everything comes from above. There is nothing down below.
Whether it is the degree from a college, or victory in election, they come to the Individual from the society.

**The labour of the individual contributes NOTHING.**
If you are one who delights in self-giving, examine your next project and see what the recipient contributes. His contribution is only resistance.
The nakedness of selfishness which appropriates what is given as its own by right will be revealing.
Most of them turn against the benefactor to mortally harm him.

**Totally selfish people receiving the benefits voluntarily extended by people of self-giving will easily explain that on their part they do nothing.**
In other circumstances the process is blurred.
Spiritual perception well developed will make us see the total role of grace in human life.
Why is it so? What then is the meaning of creation?
These are basically philosophic questions to answer which the enquiry must be extended to the conscient in the inconscient.

Such an inquiry begins there, ends in the Absolute.
Ours is a Mental inquiry confining our scope to Sachchidananda.
Bihar, the seat of great empires is the most backward state in India.
Punjab a home of fighters suffered the worst in the 1947 communal riots.
Kashmir the home of pure bred Brahmins is part of Pakistan.
Southern states which felt less the ravages of invasion are progressive now.
Germany the home of hell in two World Wars is a leading economy.
Greece the leader of thought is now forgotten.

**A broader enquiry will answer these questions too.**

"களடசி அளை பிணி கநைத்லதச் சற்று திருப்தியுடன் நிளனத்துப் ஆோர்க்க முடிந்தது।"
நடந்தவற்ளற நிளனத்துப் ஆோர்ப்ெது, அனுெவங்களை உட்கிைகித்துக் பகோள்வதோகும்.
உணவு ஜீைணேோகி, கிைகித்துக் பகோள்ைப்ெட்டு, உடலில் கலக்கிறது.
ேனம் கவனித்து, புோிந்துபகோண்டு, ஞோெகத்தி லி ருத்தில் வத்து, கீண்டும் நிளனவுகூருகிறது.
நோம் கவனித்தோலும், கவனிக்கோவிட்டோலும், அடிநம் நம்ளேச் சுற்றி நடப்ெனவற்ளற எல்லோம்
இவ்வோறு நிளனவுகூருகிறது.

நோம் கவனித்தோலும், கவனிக்கோவிட்டோலும், அடிநம் நம்ளேச் சுற்றிலை பெட்டு சுற்றிலை நடப்ெனவற்ளற எல்லோம்
இவ்வோறு நிளனவுகூருகிறது.
சோதளன விடமின்ற அதிகம் வந்து இயலோது.பெருமோலோன நெர்களுக்கு இது இயலோது.சோதளனப் புோியம் கவபறோருக்கு அவர்கள் ஊைியம் புோிவர்.ேனித சோதளன் நம்களுக்கு முன் உள்ைது.இந்தியர்களைவிட அபேோிக்கர்கள் ஐநூறு இடங்கு அதிகம் சோதிக்கின்றனர்.சோதளனப் புோிய தங்களுக்கு இருக்கும் திறளேளயப் ெற் இந்தியர்கள் பதோிந்துபகோண்டோல்,அவர்கைல் அபேோிக்கர்களைவிட ஐநூறு இடங்கு அதிகம் சோதிக்க முடியும்.உலகம் தன்னிடம் பெோதிந்திருக்கும் திறளேளய உணர்ந்தோல், என்ெகத நிளூறந்து விடும்.நேது அளேப்ெினில் இலட்சியம், ஸ்ரீ அைவிந்தளை உலகுக்கு அறிமுகப்ெடுத்த கவண்டும் என்ெகத.ெகவோனின் அடுத்த இலட்சியம், உலக அைசோங்கம் நிறுவப்ெட கவண்டும் என்ெது.ெகவோனின் முடிவோன இலட்சியம் சத்திய ஜீவன் ஆற்றோக்குளற என்ெகத.நம்முளடய இலட்சியம் இிகவும் எைிளேயோனது, கேலும் ஒரு ஆடி பசன்று, ஏழ்ளேளய நீக்ககவண்டும் என்ெது.ஆவோன் இலட்சியம் கெோன்ற ஒரு ஆளணகயோ அல்லது ஒரு பெண்ளணகயோ கதடிக்பகோண்டிருந்தனர், டோர்சிட்டுகே கண்கைில் ஒைிளயத் கதடிக்பகோண்டிருந்தோன்.அவன் தனித்து நின்றோன்.ஒரு கோதலனுக்கும், ஒரு அன்ெருக்கும் பெோதுவோக இருப்ெது இளடயறோத நிளனவுதோன்.ஆவோன் இலட்சியம் கெோன்ற ஒரு ஆளணகயோ அல்லது ஒரு பெண்ளணகயோ கதடிக்பகோண்டிருந்தோர். வோய்ப்புகள் அவருக்கு ப் பொருட் மடவல் அல்ல.இளடயறோத நிளனவு, அன்ளன இளடயறோது இருப்ெது கெோலோகும். பவைியில் அன்ளன பதோிவது உள்ைத்தில் குடிபகோள்வதுகெோல் முதிர்ச்சி பெறும்.அது பெருமோலும் உட்குைலோக நம்ளே வைி நடத்தும்.ேனிதன் சுயநலேோனவன்; அவனுளடய சுயநலம், அதிகெட்சேோக குடும்ெ விஷயத்தில் கோணப்ெடும்.சில இலட்சியவோதிகள், இலட்சியங்கைிலும், நோட்டின் ஏதும் ஆர்வம் பகோண்டிருப்ெர்.அது உலகைோவிய இலட்சியங்கைில் கோண்ெிக்கும் ஆர்வேோக இருந்தோலும், அது அளனத்தும் கீழ் உள்ை உலகம்தோன்.
சக்தி அங்கு இருந்தோல் ஆண்டும் அளைப்பது அமைதியைப் பைத்தும். அவ்வையும் கையேற்றளவயோகில், நோடும் சக்தில் தக்க அன்பால் ஜீவியத்தில் இது கெோன்ற ஞோெகம், நிச்சயேோக பவற்றியும் கிளடக்கும் என்கிற உறுதிபெோழுதும்.பசல்லும் ஒருவர், நீ ஒோீட்ளசக்குத்தோைோகும், திருேண வயதுள்ை பெண்ணின் தோயோர், கநர்முகத் கதர்வுக்குச் சிறிதியில் இது புதிது அல்ல, ஆனோல் ஒருவர் இளத இளறவன் விஷயத்தில் என்றுதோன் ககள்வி. எல்லோ கநைமும் ஒருவருக்குச் பசய்வதற்குக் கோகை இடத்தில் எந்கநைமும் உட்கோர்ந்திருந்தோல் இளடயறோது உச்சோித்துக் பகோண்டிருப்பும் சோத்தியம்.இது ஆகவும் சக்தி வோய்ந்ததோக இருந்தோலும், அர்த்தேற்ற ஒலியோக போறுகிறது.இளடவிடோது உச்சோித்துக் பகௌ்களும் சமூகம் புதிய சக்தி பெறும்பெோழுது, சமூகத்தின் அளனத்து அங்கத்தினர்களும் அதளனப் சமூகம் ரஸ்ைலும் தத்துவம் ஒகைசு வைங்கப்ெடுகிறது.இைண்டு முக்கியேோன அங்கத்தினர்கைோல் அங்கத்தினர்கைோல் பெோதுவோக கநோெல் இளறவனும் அன்ளனயும் ககட்கோேகலகய வைங்களை அைிப்ெர்.இவர்கைில் சிறந்து விைங்கும் ஒரு சிஷ்யர், குருகவ கதடிச் பசன்று பெற்றவைோக இருப்ெோர்.ஒரு குருவிடம் ஆல சிஷ்யர்கள் வந்திருக்கலோம்.எல்லோ சிறு விஷயங்களும் நோடப்ெடுகின்றன.எங்கிலன அங்கீகோிக்கிறது. பெண் இனத்திற்கு அைிக்கப்ெட்ட சமூக பகௌைவம் இது.பெண்ணிடம் இந்தச் சட்டத்ளத வற்புறுத்தும் சமூகம், உயர்ந்த சோதளனயில் அவளுளடயசமூக ஆகும்.கேலும் இது வோழ்க்ளகயின் எல்லோ இடங்கைிலும் கோணப்ெடும் உயர்ந்த சோதளனயின் ககோட்ெோடுசமூக ஒரு பெண், தன்ளன கநசிக்க, ஒரு ஆணுக்கோகக் கோத்திருக்க கவண்டும்.ஒரு ஆண் ஒரு பெண்ளண நோட செிறப்ெிலிருந்து விடுதளல பெறுவது வருவதும், ஆலனோக பவைிப்ெடுவதும் க்ஷணத்தில் நடக்கிறது.ஒரு கருத்தின் சக்தியோக இலட்சியங்கள் கேகல உணைப்ெடும்பெோழுது, அது கீைிறங்கி பூேிக்குளனயின் நோேத்ளத தீவிைம் அைிக்கப்ெடும்பெோழுது, தோனோககவ பவற்றியும் கிளடக்கிறது.
அன்ளனயின் நோேம் சக்திலயத் தோங்கி உள்ளைது என்கிற அறிவு இருந்தோல், உச்சோிப்ெது சோத்தியம்.

சமூகச் சபசல்வோக்கின் இக்கதோ அல்லது ஆணத்தின் இக்கதோ நம்ெிக்ளக உள்ளைது, ஆனோல் அன்ளனயின் சக்தி இல்லை அல்ல.

சிறியவிஷயங்கைிலும் பெோிய விஷயங்கைிலும் இந்தசசக்தி பசயல்ெடுவளத ஒருவர் ஆைர்க்ககவண்டும்.

மூன்று நோட்களுக்கு அன்ளனயின் பெயளை இளடயறோது அளைப்ெது, எந்த ஆைச்சிளனளயயும் தீர்த்துவிடும்.

ெிைதேேந்திோிளய கெட்டி வோய்ப்ளெ இது அைிக்கும்.

நோம் சோத்தியேில்லோதது என்று நிளனக்கும் எந்த ஒரு விஷயத்ளதயும் கதர்ந்பதடுத்து, நோம் முயற்சி பசய்து ஆைோதும்.

அதில் கிளடக்கும் பவற்றியானதை ஏற்டெடுத்த கவண்டும்.

நம்ெிக்ளக ஏற்டோல், இது ஆைம்ெேோக இருக்கும். அந்த நம்ெிக்ளகளய அகத்தில் நிளல நிறுத்தி, தீவிைத்ளதயும் குளறயோத வண்ணம் நம் கவளலளயச் பசய்த வண்ணம் இருக்க கவண்டும்.

அந்தத் தீவிைத்ளதம் மூன்று நோட்களுக்கோவது தக்க ளவத்துக்பகோள்வது அவசியம்.

அவ்வோறு அது நிளலத்து நின்றுவிட்டோல், அளத நீண்ட கோலத்திற்கு நீட்டித்து, தீவிைத்ளதயும் ஆைப்ெடுத்தலோம்.

இந்தநிளலயிலிருந்து அன்ளனளய நிளனத்தோல், அந்த நிளனவு நம்ளே விட்டு அகலோது.

ஜெத்திற்கோிய சக்தி இதற்கு உண்டு அல்லது அதற்கும் கேல் சக்தி வோய்ந்ததோகவும் இருக்கும்.

இது சந்கதோஷத்ளத உருவோக்கினோல், சந்கதோஷம் நிைந்தைேோகி விடும்.

இது கெோன்ற சில விஷயங்கள் நேது இனத்தில் நிைந்தைேோன ெடேோகப் ெதிந்து விடும்.

அதனோல்தோன் 'கற்ெளனளய ெடம் ெிடிப்ெது' என்ற பசோற்பறோடர் எழுந்தது.

அளனத்துகே கேலிருந்துதோன் வருகிறது என்கிற ஒரு ஆன்ேீகக் கருத்ளதத்தோன் எழுதி வருகிகறன்.

கீகைதுவும் இல்லல.

கல் லூியிலிருந்து கிளடக்கும் இட்டகேோ அல்லது கதர்தலில் பெறும் பவற்றிகயோ ஒருவருக்கு சமூகம் அைிப்ெதோகும்.

தனிபெட்டவோின் உளைப்பு எளதயும் அைிப்ெதில்ளல.

சுய அர்ப்ெணத்தில் சந்கதோஷப்ெடுெவைோக நோம் இருந்தோல், நேது அடுத்த திட்டத்தில், பெற்றுக் பகோள்ளும் சுயநலவோதிகள், இதில் தங்கைது இருக்கோது.

தனக்கு அைிக்கப்ெட்டளத உோிளேயோகச் பசோந்தம் பகோண்டோடும் அப்ெட்டேோன சுயநலம் குறிப்ெிடத்தக்கதோக இருக்கும்.

உதவி பசய்தவளைகய துன்புறுத்தும் அைவிற்குப் பெரும்ெோலோகனோர் இசோறுவர்.

சுயநலேற்ற சந்தர்ப்ெங்கைில் பசய்முளற பதைிவோக இருக்கோது.

ஆன்ேீகைது கோீதியோகப் புோிந்துபகோள்வது சிறப்ெோக இருப்ெது, சிறு வோழ்க்ளக ஒலைலில் அருைின் முழு இளவு ஆனோல்தோன் உதவும்.

இது ஏன் இவ்வோறு உள்ைது?

インドவில் தம்மை எதுவும் இல்லல என்று கூறுவர்.

இளவ அடிபெளடயில் தத்துவோீதியோன ககள்விகள் ஆகும, இதற்கோன் விசோைளணளய ஜட இருைில் உள்ை ஜீவனிடம் ஆைமெிக்க கவண்டும்.

இது கெோன்ற விசோைளண அங்கு ஆைமெேோகி விஜோைிலும் முடிகிறது.

அந்த விசோைளண உள்ை இந்தியோவில் பீகோர், இன்று இன்று இந்தியோ கால்வர்கைது இடேோன கோஷ்ேீர், இன்று இன்று இந்தியோ ஒரு எகுதியோக உள்ைது.
Life has inherent contradictions expressing as reversals.
The most glorious moment of a woman’s life is the delivery of a child.
It is the most painful experience she has.
Finn’s proposal refused by Laura gave him an intense delight.
The Man in the Burma forest felt the joy of a tiger about to eat him.
An intense prayer leading to success, Man receives the success as relief from the prayer. He does not feel the joy of prayer, nor does he want to continue it. Any event is full of joy and sorrow raised. At any time any emotion can be in excess.
A painful loan was paid off, the documents retrieved. Contrary to expectation there was neither relief nor joy. From that bank the client went to another bank which was taking over the loan. There was a spurt of joy when the documents were remitted into the second bank. No relief would come while the document was still in his hands.
Perverse personalities are offended when they are given what they asked for. They enjoy if the object is not forthcoming.
Mr. Bennet was disappointed that the dance meet was a success.
Coveted promotions received often produce a counter emotion.

With a team of twelve senators an educationist was waging a war against the management for ten years. The management came forward to nominate one from the group to the syndicate. It was lost to the least deserving member of the group which created a split between the leader and the other. The subtle truth here is when the coveted elevation came, his immature subconscious sulked and escaped.

What remains a mystery to all his colleagues all their life is easily resolved from this view.

At the wedding ceremony a girl who waited for the marriage for five years could not sign her name for several minutes.

Tes lost her marriage by voluntary disclosures as her own conscience wanted to cancel the marriage.

Man’s unconsciousness has many versions.
One of them is what everyone knows, he will not know.
A manager is an organised thief. The whole village knows, not the employer.
Everyone will have a similar defect.
He who seeks maximum accomplishment must correct himself there.
Minimum efficiency arises where we know what others do not know.
How to know such a defect.
He who knows of himself in that area and allows that defect without rectifying as a discipline, is meant for yoga.
The miraculous change Darcy witnessed is because of that.
We see the Duke expecting Lady Mary to change.
What kind of folly is it? How to correct it?
A rational analysis will clear it. He must decide to be rational.
In his case, it came through the accident to Tregear.
Accident gives a pressure to the vital.
A rational Man must act without that pressure on the vital.
Rationality has grades.
Our major obstacles will be where we are irrational.
That we are more rational than others is no answer.
Are we rational where we meet with obstacles?
In that sense all our problems are simple. We do not want to solve them.
Construct a scale of rationality from physical to the Mental with ten points.
If it is done with ten points within the Mind, all the world problems can be solved.
That which has limits, is human.
That which is not moving is egoistic.
That which we are not aware of, is unconsciousness.
Darcy woke up where he was unconscious.
To all the devotees, Darcy is the best example, not Elizabeth.
Serious devotees will do to create at least one deep opening that gives a fabulous personal result.

**One single disturbance, if permitted, will take a long time to rectify itself.**
Such a thing happened at Lambton which rectified itself through elopement.
It was a creative lapse.
What is a lapse, is an opening, if taken positively.
A writer sometimes writes three or four or even seven or eight times which is no loss to him.
In life if something is to be changed, say a job, we feel it is a great loss when the compulsion is from outside.
Compulsion coming from inside, the loss is seen as an opportunity.
Spiritually, even death is such a desirable essential change.
Man cannot be brought to appreciate death as such.
Bingley’s marriage was the small Man’s efficiency.
Darcy’s marriage was the creativity of a great soul.
Wickham’s scandal was his walking into the prison of matrimony.
French people are known for their cleanliness and orderliness.
For one to reach their standard once is a labour.
To maintain it in Indian conditions is yoga of the body.
Sri Aurobindo has said Indians cannot think.
Since 712 AD no Indian Army that faced the outsider won.
They cannot fight, are known to be poor fighters.
In no walk of life is there organisation of any type.
Without thought, fighting skills, or organisation, what can they do.
Work is anathema to the Indian.
We see the most perfect resourceful application in organising corruption.
For selfish interest of any description there is endless energy if not direction or organisation.

**Such a nation which could not fight was spared both the World Wars.**
What is the source of that opportunity?
Does it mean Spirit offers to overcome any defect of any nation using its strength?
Will Europe develop vital Individuality?
What is the future of Greece?

The first thing Darcy had to acquire was good manners.
The first thing India has to acquire is territorial unity.
In territorial unity the value is placed on land.
The birth of the Internet tells us social evolution is not a smooth succession.
Apparently service economy has upgraded into Internet.
The linking threads are tenuous.
One thing certain is that Service, the Internet has begun to say, must be free service.
Presently free service is compensated by the advertisement income.
When the truth reveals itself **we will see the subtle plane is more creative of everything, e.g. Money.**
The biologist seeing the gap in evolution will make a progress.
Management coming to see the value of creativity, at least productivity, in the subtle plane will help advance knowledge.
The educationist who sees that will abolish the entire period of education as he can deliver the knowledge in the subtle plane.
One field where people can be made to see it is marriage.
Sales can easily see it and fully use it.
In the family life, if one or all can see the role of the subtle plane, the family will rise to the top of the society.
Organisation of the army helped the Englishman to conquer India.
Indians are capable of subtle organisation.

The employment programme seems to have utilized it.

Green Revolution professed it.

Asoka in eshewing violence held it up as an ideal.

Territorial unity, subtle organisation, Individuality are the future assets of India.

Transfer of Power was organised by Sri Aurobindo by a subtle organisation in spite of Partition and violence. The orthodoxy got the better of Him. It resulted in a murder at the Ashram gate. Should India which is now enjoying the excess production of Money, understand the integration of politics, economics and development, she will be great.

"அளததப் ெற்றி நிளனத்துப் ஆோர்த்தபெோழுது எழுந்த சந்கதோஷம் அதிகேோக இல்லல."
இது கெோன்ற குளறளய எவ்வோறு கண்டறிவது?

இந்திய நிளலளேகைில் இளதத் பதோடர்ந்து கெணுவது உடலின் கயோகேோகும்.

சுத்தத்திற்கும், ஒழுங்கிற்கும் கெோோிடும் திறன்கள், ஒழுங்கோன அளேப்பு எதுவுேின்றி அவர்கைோல் என்னப்போல் முடியும்?
Commentary on Pride & Prejudice

Volume VII

23. “Eager to be alone.”

To be alone at this moment is the tapas of the lover.

In such intense moments thought becomes silent emotion.

To be in company is to be bombarded by their silent queries.

The more formed one’s personality is, the more he is qualified to enjoy love.

Darcy before and after the proposal was a different personality.

During periods of gathering concentration one desires to be alone.

It is a period when a new subtle formation silently takes place.

Devotees, at such times, see Mother.

Seeing Mother inside is one third of the first fundamental siddhi.
Seeing Her as Divine is another. 
Seeing Her in others, the third part, is Her universal personality. 
These are Her three personalities – Individual, Universal, transcendental. 
Nature that attempted the most opulent result in India contrived that there should form no fixed faculties that would stand in the way – the power to think, organise, fight, or to work. 
The varied languages and cultures based on it form the basis for such an experimentation. 
Russia responded to Marx as she had no privileges at that time. 
In Britain and Germany, the two countries where the Revolution was expected the worker was far better off preventing that possibility. 
The greater the variety, the richer the opulence. 
What is folly is folly in a social context. 
Outside such a context, folly is one human endowment. 
He who is in pursuit of knowledge cannot confine himself to one context – social context. 
One who can see by his Mind the right place obscenity occupies in a very wide context, cannot stand that as a vital sensitivity. 
The physical has no such sensitivity. 
There was a period in India when devadasis wielded great status. 
The Absolute among other things is also called Alone. 
It is said It tolerates the universe. 
To be alone is joy. Not to be alone is greater joy. 
Why then the question of tolerating the universe? 
It could take joy even in the universe it tolerates. 
Sabrina who idolized David had come to adore her imagination more than the real David. Finally she married not David but Linus. 
Human love lives in one’s imagination. Hence he captured her imagination. 
Imagination is more creative than thinking. 
Elizabeth wished to be alone at that moment. Her aunt tacitly honoured her wishes. 
Sachchidananda is realized as Bliss or consciousness or Being. 
To realize it as all the three simultaneously is to reach the Absolute that is Alone. 
The nearest representative of that Alone in life is to be alone with the idea of love, not even with the lover. 
While she is with him it is her senses that find play. 
When she is alone it is her Mind that senses. 
One is objective and the other is subjective. 
Human love at its height gives the partial goal – subjective or objective. 
When the subjective and objective roll into one, Man walks out of the human realms. 
It can be felt or realized only when She too rises to that height. 
Elizabeth’s purity of love did not rise beyond the beautiful grounds of Pemberley. 
Only Darcy was in love with her. 
She was still in love with Wickham. 
Glencora to the end loved Burgo not Palliser. 
It was shallow love, but it lasted all her life. 
Elizabeth was severely alone in her love, not sharing her Mind with anyone. 
Perhaps it is a girlish trait generally as things were uncertain till the engagement. 
Even after the engagements, she only spoke out the result without taking into confidence either her father or Jane about the history of its development. 
Her aunt was a witness to it. 
Perhaps Jane heard it from Bingley or her aunt. 
Elizabeth to whom Jane had refrained from sharing her feelings of Bingley had no reason to tell her about Darcy. 
It seems that Elizabeth was innately reticent in such matters. 
Earlier she had reasons to keep it back from Jane as Bingley was involved. 
No longer was that obstacle there. 
When you have to deal with a person in accomplishing a work that touches his personality, his acting in
unknown ways is common.
All wise Men do not err there.
Beyond human nature, when the work touches life, its responses surprise all.
One certainly cannot feel that a workshop will charge 9000/- for a Rs. 300/- job and in 24 hours send a legal notice for it. Nor can we anticipate Life to expel the workshop manager who issued that notice to be expelled from his parent organisation.

No one can imagine organized falsehood without any ostensible reason arrange for its collective suicide.

Human possessiveness agrandized by selfishness cannot give away a book to secure national fame. One would like to die if the spouse would be distressed by a certain act like giving away a book. These may be justified (!) as they are hidden in the subtle plane. Even after knowing, one finds human nature wincing. That wincing is the vital selfish egoistic sensitivity in the negative.

Knowledge comes when it does, NOT through explanations.
Explanations exclude experience.

"தனிலேயில் இருக்க விரும்போவில்.
இந்தத் தருணத்தில் தனிலேயில் இருப்பெது கோதலருக்குத் தவம் கெோன்றது.
இது கெோன்ற தீவில் எண்ணம் பேௌனேோன உணர்ச்சியோக ஐறும்.
ேற்றவர்ககைோடு கசர்ந்து இருக்கும்கெோது, அவர்களுளடய பேௌனேோன ககள்விகைோல் துளைக்கப் ஆேடுகவோம்.
ஒருவருளடய ஆளுளே நன்கு உருவோகியிருந்தோல் கோதலிக்க அவர் கேலும் தகுதி உளடயவர் ஆவோர்.
திருேண கவண்டுககோைிற்குப் ஆெிறகு, டோர்சியின் ஆளுளே, அவன் முன்னர் இருந்ததிலிருந்து ஐற்பெட்டு இருந்தது.
ேனத் பளகைோன ஏற்ெடுத்த முயற்சி பசய்த இயற்ளக, அதற்குத் தளடயோக இருக்கும் கயோசிப்ெது, முளறப்ெடுத்துவது, கெோைோடுவது, பசயலோற்றுவது கெோன்ற எந்த நிளலயோன திறளேகளும் உருவோகக் கூடோது என முளனந்தது.
இது கெோன்ற ெோிகசோதளனக்குப் பவைிகளும், கலோச்சோைங்களும் அடிப்ெளடயோக அளேகின்றன.
Marx பசோல்ெடி அன்று ஏபனனில் அதற்கு எந்தச் சிறப்புோிளேயும் இல்ளல.
ெிோிட்டனிலும், பஜர்ேனியிலும், பதோைிலோைிகள் வசதியுடன் இருந்ததோல், அங்கு எதிர்ெோர்க்கப்ெட்ட புைட்சி தடுக்கப்ெட்டது.
ெலவளகயோன விஷயங்கள் அதிகேோக இருந்தோல் அெோிேிதமும் பசைிப்ெோக இருக்கும்.
ேடளே சமூகத்தின் யார்ளவயில் இருக்கும்.
இது கெோன்ற யார்ளவக்கு பவைி மூன்று ஆளுளேகள் ஆகும்—நகியிேல், ம.காலானி, பெற்றுதுதிருக்கிறது.

"தனிலேயில் இருக்க விரும்போவில்."
Commentary on Pride & Prejudice

Volume VII

கஜன் வாழ்வில் எல்லோன் பாதுகாப்பை செய்யும் விளக்கங்கள் தைத்தில் கோதலின் ஆச்சோியப்ெடுத்தும். வாழ்வில் சுெோவத்ளதத் தோண்டி, கவளல வோழ்க்ளகளயத் பதோடும்பெோழுது, அதனுளடய அந்தத் தளட இனி அங்கில்ளல.

இது கெோன்ற விஷயங்கைில் எலிசபெத் இயல்ெோன் பேௌனத்துடன் இருந்தோள். கஜனிடம் டோர்சிளயப் ெற்றிக் கூற எலிசபெத்

அவளுளடய கோதளின் சோட்சி அவளுளடய

திருேணம் நிச்சயம் ஆன ெிறகும் அவள் இறுதிப் ெலளனப்ெற்றி கெசினோகை

திருேணம் உறுதியோகும்வளை எதுவும் நிச்சயம் இல்லல என்கிற பெண்ளேயின் உணர்வினோல்

எலிசபெத் தன்னுளடய கோதளல எவருடனும் கார்ந்துபகோள்ைோேல் தனித்து இருந்தோள்.

Glencora

அவள் இன்னமும் விக்கோளேக் கோதலித்து பகோண்டிருந்தோள். டோர்சிதோன் அவளைக்

அவளும் அந்த அைவுக்கு உயர்ந்தோல்தோன் அளத 

உணைகவோ அல்லது புோிந்துபகோள்ைகவோ 

பவைி வருகிறோன்.

அைிக்கிறது. அகமும்,

ேனித

ஒன்று புறத்திற்குோியது, இற்பறோன்று அகத்திற்குோியது.

அவள் தனியோக இருக்கும்பெோழுது உணரு

அவள் அவனு

ஏகனுக்கு இளணயோக விைங்கும் நிளலயோகும்.

கோதலருடன் தனித்து இருப்ெளதவிட, கோதல் எனும் கருத்துடன் தனித்து இருப்ெகத வோழ்க்ளகயில்

அளடவதோகும்.

கெைோனந்தம்

அத்தருணத்தில் எலிசபெத் தனிகய 

இருக்க விரும்ெினோள். அவளுளடய

ஒருவைது கற்ெளனயில் ேனிதனின் கோதல் வோழ்கிறது. அதனோல்தோன் அவன் அவளுளடய

திருேணம் பசய்து பகோண்டோள்.

கெோற்றினோள். இறுதியோக அவள்

David

அது சகித்துக்பகோள்ளும் உலகத்திலும் அது சந்கதோஷேோக இருக்கும்.

அைிக்கும்.

தனிளே சந்கதோஷத்ளத அ

- 9000/

தன் இருக்கும். உண்ளேயோன

David

— ஏகனுக்கு இளணயோக விைங்கும் நிளலயோகும்.

பிள்ளையாற்றல் வாழ்வில் செய்யும் விளக்கங்கள் தைத்தில் கோதலின் ஆச்சோியப்ெடுத்தும்.

David-ன் குழந்தையும் Sabrina, வாழ்விலும் David-ேலும். அவளுக் கவளலமைந அறிவிக்கும் பரப்புகளால். இப்பதிவு அவள் David-தும் இவருக்கு வசாலுக்கானவரை, Linus என பிறுனருக்கு பரப்புகளால்.
24. “Fearful of inquiries or hints from the aunt.”

Man survives by temperament. Temperament is alive by sensitivity.

Sensitivity organizes itself by values.
The accomplishment of values is the possession of culture.
Individual, family, local, community, social cultures have the same foundation but vary in their expression.
Unity is their being, multiplicity is their power.
The old yogas are unidimensional, seeking release of the spirit.
The new evolution is doublefold, unity expressing in multiplicity and multiplicity seeking union.
It expresses as the outer becoming the inner, the lower rising to the higher.
Thus the lower is transformed into the higher.
It creates forms, rises, transforms and integrates.
Darcy’s manners created the new forms of a gentleman, rose to heights of nobility, transformed his vitality into spirituality, integrated with Longbourn.
Elizabeth was sensitive, Mrs. Gardiner was cultured.
Sensitivity and culture go together.

Temperament is energy converted into emotional attitudes.

Thought is mental energy forming words to express our ideas.
Will is force taking the form to implement ideas.
Action is the form of physical energy – to execute an idea.
Movement is energy in action.
Force is energy in action creating results.
Life Response is the spontaneous action arising by the force of difference in energy equilibrium.
Hesitation is the thought of force in inadequate quantities.
Anxiety is the tension of inadequate forces in decision to act.
Impulse is a little of force exceeding its original form by itself.

The fear Elizabeth felt from her aunt is no longer there among Western children.

Western cultural manners have come to realize that it is not good manners to ask after another’s opinion even if it is a child.
That is their social contribution to building Individuality.
Among us, where to have Individuality is selfish and arrogant, it is uncivilized if we are indifferent to another’s emotional intensities.

It stems from the basis of a joint family.
Beyond these two social truths in general, the ideal of individuality in India and the human goodness of tenderness in the West survive.
Both, if properly developed, will reach any goal we want to achieve.
Mr. Bennet by his irresponsibility and Mrs. Bennet by her destructive initiatives released energies, organized them into action of social response, created unexpected possibilities and finally completed three marriages. It is not a desirable method for anyone to follow.
We see in a positive atmosphere society and more so Life are determined to accomplish their goals in the individual lives, taking whatever energy is socially available.
Lydia took up the energy in the atmosphere to achieve her goal. She was a raw social product who had not yet developed shame, but some restraint. As soon as Bingley’s name was heard she said, ‘He will choose me’. But when he chose Jane, she had the restraint to give it up.

When Collins arrived, her advances to him could only arise as an interference to his reading. When he turned to Charlotte, Lydia honoured that choice. She brought Wickham to them and quietly relinquished him to Elizabeth.

She hunted for Men. The only Man she did not seriously consider was Darcy, perhaps because of his aloofness. As soon as Wickham was free from Elizabeth and Miss King, Lydia set to work and got him as a physical possession.

**Lydia never felt the vibration of fear Elizabeth felt out of sensitivity.**

In the early days of social formation to know everything about everyone was a survival value. With a little civilization, one develops the restraint not to be inquisitive. It directly leads to a greater sense of awareness, responsibility and a capacity to survive on his own strength.

Negatively it degenerates into petty selfishness, rigid and rustic.

Mr. Bennet who gave a long rope to his wife was not devoid of his own responsibility when Lydia ran away.

He owned it handsomely and translated it into a heavy decision. Not to evince unhealthy curiosity comes with great social self-awareness through education and sophisticated living. In itself it is good. In a village no one can be teased by another without being immediately protected by public response. This is a demonstration of a high sense of goodness. In the urban areas, under the notion of non-interference, Man allows teasing and tyranny. A doctor meeting with an accident in Delhi was left on the spot for six hours because the police have the habit of charging the good Samaritan.

At 11 PM a mental ruffian waylaid a Man and threatened him. The friend who was with the victim, **under the noble sentiment of non-interference**, moved to a distance of fifty yards. The fact is the ruffian was one who was introduced by this ‘civilised’ friend. Small men degenerate in all circumstances. Great souls rise in all circumstances. A devotee having come to Mother can witness the phenomenon that he can only rely on Mother not on human agencies, by the fact that men exhibit their wrong side readily as soon as the situation becomes serious. Lydia was ready, resourceful, shameless, but was endowed with some essential practical social restraints.

Honouring privacy is good. Offering ready help is equally good. For the Man what matters is how he arrives at his choice of action. **The value of human choice cannot be emphasized in excess.**

"அத்தை ஏகதனும் ககள்விகள் ககட்ெோல், அல்லது குறிப்ெினோல் உணர்த்துவோகைோ என்கிறோன். ஐக்கியத்ளத நோடுவதோகும். ஒற்றுளே அவற்றின் ஜீவன் இைண்டு விதேோனது, ஒன்று ஒற்றுளே அவற்றின் சக்தி. எளைய கயோகங்கள் ஒகை ெோிேோணத்ளதக் பகோண்டளவ, ஆன்ேோவின் விடுதளலளய அளவ. புதிய ெோிணோேம் இைண்டு விதேோனது, ஒன்று ஒற்றுளே அவற்றின் சக்திய. மறுமலை மூலம் நுண்ணுணர்வுகள் தங்களை முளறப்ெடுத்திக் பகோள்கின்றன. ஒற்றுளே அவற்றின் சக்திய. முழுமையாகி விதேோனது, மூலமொள் விதேோனது, மூழங்கள் மூலம் நுண்ணுணர்வுகள் தங்களை முளறப்ெடுத்திக் பகோள்கின்றன. எண்புகள் முழுமையாகி விதேோனது.”
Commentary on Pride & Prejudice

நடுக்கு உணைவில்லாத கெோதும் உணர்வின் கோைணேோக எலிசபெத்திற்கு எழுந்த அதிர்ளவ லிடியோ ஒரு அவளைத் தன்னுளடய உடளேயோக்கிக்பகோண்டோள். எலிசபெத்திடேிருந்தும், கிங் அவன் யோருடனும் ஒட்டோேல் தனித்து இருந்ததோல் அவ்வோறு இருந்திருக்கலோம். அவள் ஆண்களைத் கதடி அளலந்தோள். அவள் தீவிைேோகக் கருதோத ஒகை இனிதன் டோர்சிதோன்.

பகோடுத்தோள். அவள் விக்கோளே அவர்கைிடம் அளைத்து வந்தோள், அளேதியோக எலிசபெத்திற்கு அவளன முயற்சி இருந்தது.

கோலின்ஸ் வந்தபெோழுது, அவன் ெடிக்கும்பெோழுது எழுந்த குறிக்கீடோக இட்டுகே அவளுளடய அவன் கஜளனத் கதர்ந்பதடுத்தபெோழுது, அளதக் ளகவிடும் கட்டுப்ெோடு கூறினோள்.

ெிங்கிலின் பெயளைக் ககட்டவுடகனகய, கட்டுப்ெோட்டுடன் இருந்தோள்.

என்ெளத நோம் ெோர்க்கிகறோம் எயனெடுத்தி, தனிப்ெட்டவோின் வோழ்வில் தங்களுளடய இலக்ளக அளடயத் தீர்ேோனேோக உள்ைகநர்ேளறயோன சூைலில் திருேணங்களை நடத்தி முடித்தனர். இது எவரும் ஆின்ெற்றக்கூடிய விரும்தக்க முளறயல்ல.

பசயலோக முளறப்ெடுத்தினர், எதிர்ெோர்க்கோத சோத்தியங்களை உருவோக்கினர், இறுதியோக மூன்று திரு பென்னட், தனது பெோறுப்ெற்ற பசயலோலும், திருேதி பென்னட், அவளுளடய பகடுதளல இைண்டும் சோியோன வைர்ச்சி பெற்றோல், நோம் சோதிக்க விரும்பும் எந்த இலக்ளகயும் அளடயலோம்.

பகோள்ளகயும், கேற்கத்திய நோடுகைின் பேன்ளே பெோதுவோக இந்த இைண்டு சமூக உண்ளேகளையும் தோண்டி, இந்தியோவில் தனித்துவக் கூட்டுக் குடும்தின் அடிப்ெளடயிலிருந்து எழுவது இது.

நேக்கு தனித்துவம் சுயநலேோகவும் ஆணவேோகவும் பதோிகிறது.

நிகழ்வுடன் சக்தி அதனுளடய ஆைம்ெத் கதோற்றத்ளத எதிர்வுக்கு உந்துதலோக பவைிப்ெடுகிறது.

எண்புளடயவைோக இருந்தோள்.

எலி டோர்சியின் சேநிளலயி.
Englishmen and women change their dress before dinner. It is not clear how this ceremony started originally. I can only think of two possible reasons. As they hunt often, one has to change the hunting habit before sitting for dinner. The other is the dinner is a ceremonial occasion which they take very seriously requiring a formal dress. In their culture eating occupies a very important place. It is seen that those who eat very well are valued for their endowment. Louis XIV respected anyone who ate very well. There is nothing wrong in eating, but they also drink along with eating and after eating. Placing such an emphasis on eating does not contribute to civilized living. The Europeans are proud in going about the world to help population to save their souls by civilizing the population. It is a case of physician, heal thyself. To propose to civilize others is not a civilizing impulse. It is true a nation is ahead of others and their ways quickly spread. In matters of technology it is true. People readily borrow, imitate or even steal technologies. The gun, gun powder, printing, silk, tea, double entry, Arabic numerals, dress, shipping technology, coins, etc. have spread all over the world thus. The most outstanding examples are Greek thought, Roman Law, art, Napoleon’s code, British democracy, Marx’s socialism. Nations must learn from one another. The Indian Five Year Plans are a conscious imitation of the Soviet Plans. Every nation without exception is eager to claim superiority in one respect or another. Some of them like India are even proud of imitating Britain then, America now. Humanity in this respect has not acquired the minimum culture, in spite of vast cultural advances in particular areas. It is the wisdom of humanity that quickly imitates ways of better life. India was not even able to imitate the least of technologies in agriculture till the Government organized for such adoption. India was never able to copy the military organization of the West till today. Organisation, even for imitation, requires Mind which

25. “She hurried away to dress.”
is non-existent in India.

Young people look at the mirror too often, young women do it more.
The miser counts his accumulation like that.
As the market prices show an upward trend, some people revalue their properties and add up the total as often as they can.

When a strength accumulates, it enjoys attention and demands it. It grows with that attention.
Attention, as the rule says, can be paid in both ways.
Water receives attention by using it sparingly and field results rise at once.
By profusely using water in great quantities one pays attention to water in another fashion and the same results issue.
Money proliferates either by miserliness or generous spending.
Darcy’s nobility issuing forth in generosity of magnanimous attention is something to be looked at from all sides all the time. Hence she retired.
Such ideas are not frequently entertained by the Mind.
The Mind becomes those ideas by identification.
It is impossible for anyone at any age to be tranquil in such situations.
It was a great credit to her to be poised after Darcy left.
If we are to appreciate Elizabeth or her aunt, imagine Mrs. Bennet in that place.
Even Mr. Bennet on hearing of her engagement to Darcy could not express a positive response in some fashion. The weight of the proposition was so great that he could, of necessity, become negative before responding.
No wonder Lambton was followed by London.
More food in the gullet chokes and it is thrown out.
Greater prosperity than the nerves, the status can sustain, give way as a rupture which is set right by higher forces and by better hands. Tregear met with an accident as the resistance of the Duke was unrelenting even after his election to the House of Commons. Mistaken evaluation of status is not always a mistake. They are the subtle indication of realities we do not see, but the world around perceives according to their lights.

When life enters human schemes, great openings occur.
Pemberley was positive, Lydia was negative; neither was in their scheme.
A capacity in our temperament to sense an opportunity is an opening.
The opening at Pemberley was created by Darcy invisibly.
She gave an emotional call for that opportunity to enter her by, “I wish to be the mistress of Pemberley”.
Mrs. Gardiner was the catalytic agent for this development.
Life is a plane of energy in action or inaction but always in equilibrium.
Energy is the being moving into action.
A community loves action, especially actions that excite.
Whether it is good or bad does not matter as long as there is action.
Bingley silently stirred Meryton. Wickham pleasantly excited everyone.
Darcy loved to see he was respected.
Wickham longed to see the waves of attention he set in motion.
Longing is the sustained intensity of organized emotions.
Intensity is to pack more movement of energy into a small pocket.
Intensity is by definition short-lived.
Intensity coming to stay is strength elevating itself.
Strength is the essence of power collecting in the substance.
Mastery is strength of knowledge in the Mind.
Opportunity is the higher plane entering into the lower plane.
Lower plane opening into the higher plane is the problem for the higher plane.
Catastrophe is the opportunity for the Non-Being.
Public opinion can either be high or low, never factual.
Public opinion being vital can never be factual that is of Matter.
Frank Tregear was unacceptable to the Duke as he was not of aristocracy but Isabel was acceptable in spite
of her grandfather being a day labourer.

**It is the rationality of egoistic mercenary culture.**

Silverbridge was on fire, being a lover, unable to be steady for a while. Lady Mary was on fire with love but went unheeded, bringing out the difference between the love of Man and the love of a woman.

**For all higher accomplishments, the ideal woman’s attitude sets the standard.**

Routine works and works of small importance can be done by going out. Even they have originally been created only by inner readiness not by outgoing. All works of significance are to be done only by going inside.

At the shallowest level, it is Silent Will. Deep down it is accomplished by Silent aspiration, an aspiration that refuses to go into words or even longing emotions.

**Silent aspiration when mature becomes waking Samadhi.**

As it refuses to go into articulated words, at deeper levels it refuses to be comprehended by the surface understanding. It acquires a fullness that comes from richness that saturates itself while collecting.

**It is a process where life changes into existence.**

At that stage its spread is, first, to all who are of that level, next to all those to whom his aspiration can reach. At one point it touches Mother’s consciousness. At another point of greater intensity it induces Mother’s consciousness to enter into us. Should he be one endowed with subtle vision, he may sometimes in some measure see this process. At this point he may see all his well wishers who were not known to him. To know those who loved him through opposition or betrayal, one has to go further in inner intensity.

It is known from below by retaining the animal sensation or from above through the subtle Mind which comprehends through sensations.

Silent vibrations settle down in this process in good measure. When the Silence becomes concrete in these depths, vision develops leading to intuition and knowledge. All this is not enough to find the feet of the criminal and harlot sacred. It does not require greater depth, but at this level one must shed his own inherited sensitivities.

"அவள் உளடங்கோற்ற அவசைேோக உள்கை பசன்றோள்."
Commentary on Pride & Prejudice

Volume VII

கங்கள், உணவு லியிருக்கக் கணினும் தவறோகோது. முன்னர் ஏனது தவறோகோக இருந்தத்திலெனிதனின் விஷயங்கைில் வோழ்வு நுளையும்பெோழுது பெோியான் உலகம் அதனுளடய அறிவினோல் புோிந்துபகோள்கிறது.

அவற்றுடன் ஐக்கியப்ெடுத்திக்பகோள்வதன் மூலம் இனம் அந்தக் கருத்துகைோகோது. எல்லோ கநைங்கைிலும், எல்லோப் ெக்கங்கைிலிருந்தும் கவண்டிய ஒன்று. அதனோல் பெருந்தன்ளேயோக டோர்சி அதிக கவனம் அைிப்ெதோல் பவைிப்ெடும் அவனது உயர்ந்த குணம் கஞ்சத்தனேோக இருந்தோலும், தோைோைேோக பசலவைித்தோலும், முன்னருள் பெருகு உயரும்.

அடிக்கடி கணக்கிட்டுக் பகோண்டிருப்ெர்.

கஞ்சன் அடிக்கடி எண்ணிப் பெரோன்.

உருவோக்குவதற்கும் அறிவு கவண்டும், இது இந்தியோவில் இல்லல, எண்ணிக்கோள்வதன் முடியவில்ளல.

கங்கள் விளைவின் விதத்திலும் தங்களுளடய கேன்ளேளய நிளலநோட்ட ஆர்வேோகண்டினும், முன்னருள் பெருகு உயரும்.

ஆச்சோியேில்லல. டோர்சியோல் உருவோக்குவதற்கும் அறிவு கவண்டும், இப்பெோழுது பெிட்ட விஷயங்கைில் வோழ்க்ளகயின் விகவகம் விளைவோக கேலோன வோழ்க்ளகோல் மாணவருளோன விளைவோக கேலோன வோழ்க்ளகோல் மாணவருளோன விளைவோக கேலோன வோழ்க்ளகோல் மாணவருளோன விளைவோக கேலோன வோழ்க்ளகோல் மாணவருளோன விளைவோக கேலோன வோழ்க்ளகோல் மாணவருளோன விளைவோக கேலோன வோழ்க்ளகோல் மாணவருளோன விளைவோக கேலோன வோழ்க்ளகோல் மாணவருளோன விளைவோக கேலோன வோழ்க்ளகோல் மாணவருளோன விளைவோக கேலோன வோழ்க்ளகோல் மாணவருளோன விளைவோக கேலோன வோழ்க்ளகோல் மாணவருளோன விளைவோக கேலோன வோழ்க்ளகோல் மாணவருளோன விளைவோக கேலோன வோழ்க்ளகோல் மாணவருளோன விளைல்
சக்தி பசயல்ெட்கடோ அல்லது பசயல்ெடோே மலா இருக்கும் கட்டகே வோழ்வோகும், ஆனோல் எப்கெோழுதும் அது சேநிளலயில் இருக்கும்.

சமுதோயம் பசயளல விரும்பும், முக்கியேோக ஊக்குவிக்கும் பசயல்களை விரும்பும்.

பசயல் நல்லதோ அல்லது பகட்டதோ என்ெது முக்கியேல்ல, பசயலெோகட முக்கியம்.

பேோிடளன ெிங்கிலி அளேதியோகத் தூண்டினோன். விக்கோம் இனிளேயோக எல்கலோருளடய ஆர்வத்ளதயும் தூண்டினோன்.

தோன் கிைப்ெிய கவனத்தின் அளலளயக் கோண விக்கோம் ஏங்கினோன்.

முளறப்ெடுத்தப்ெட்ட உணர்ச்சிகைின் நீடித்த பசறிவு, ஏக்கம்.

சக்தியின் இயக்கத்ளதச் சிறிய இடத்தில் கேலும் அதிகேோக இருத்துவது, பசறிவு.

பசறிவு குளறந்த கோலத்திற்கக நீடிக்கும்.

வலிளே அதளனகய உயர்த்திக்பகோள்ளும்பெோழுது பசறிவு நிளலத்து நிற்கும்.

அகத்தில் சக்தியின் சோைம் கசருவது வலிளேயோகும்.

கதர்ச்சித் திறன் என்ெது இனதில் அறி வின் வலிளே யாகும்.

உயர்ந்த நிளல தோழ்ந்த நிளலக்குச் பசல்வது வோய்ப்பு.

தோழ்ந்த நிளல உயர்ந்த நிளலக்குள் பசல்வது, உயர்ந்த நிளலயில் கைச்சிளனகளை உண்ளேயோக இருக்கும்.

பெோது கைின் அெிப்ெிைோயம் உணர்விலிருந்து எழுவதோல், அது ஒரு கெோதும் ஜடத்தின் உண்ளேயோக இருக்க முடியோது, ஜடத்ளதச் சோர்ந்ததோக இருக்க முடியோது.

Frank Tregear - உயர் குடியில் கோைணத்தோல், Duke - கினோல் அவளை ஏற்றுக்பகோள்ை முடிந்தது. இது அகந்ளத பவைிப்ெடும் ஆதோய ேனப்பெோன்ளேயின் எகுத்தறிவு ஆகும்.

Silverbridge கோதலனோக இருந்ததினோல், சிறிது கனைத்திற்கு தன்ளனக் கட்டுப்ெடுத்திக்பகோள்ளும், இலட்சியப் பெண்ேணியின் எல்லோ உயர்ந்த சோதளனகைின் தைத்ளதயும் நிர்ணயிக்கிறது.

வைக்கேோன கவளலகளையும், சிறிதைவு முக்கியத்துவம் வோய்ந்த கவளலகளையும், பவைிகய பசய்து முடிக்கலோம். ஆனோல் அளவயும் அகத்தில் மூலமுவந்து ஆைம்ெத்தில் உருவோக்கப்ெட்டனகவதிலவிை பவைிகய அல்ல.

எல்லோ முக்கிய கவளலகளும் அகத்தில்தோன் பசய்யப்ெட கவண்டும். கேபலழுந்தவோோியோகப் ப்தோல், இது பேௌன விருப்புறுதியோகும்.

பவைிப்ெளடயோகப் கெசப்ெட்கடோ அல்லது ஏங்கும் உணர்ச்சிகளை பவைியில் கோண்ெிக்ககவோ இறுக்கும் பேைனேோன ஆர்வம் முதிர்ச்சி அளடயும்பெோழுது விைிப்பு நிளல சேோதியோக இருறுகிறது.

கெச்சு நி நித்தோல், நோம் நேது கேல் மூலம் இளதப் புோிந்துபகோள்ளும் கசகோிக்கப்ெடும்பெோழுது, தன்ளனகய நிளறவுெடுத்திக்பகல்லோம் பசறிவிலிருந்து அது முழுளேபறுகிறது.

இம்முளறயின் மூலம் வோழ்க்ளக பெரு வோழ்வோக இருறுகிறது.

முதல் கட்டத்தில், அகதநிளலயில் இருப்ெவர்கைிடம் இது ஆைவுகிறது, அடுத்து யோருக்பகல்லோம் அவைது ஆர்வம் பசன்றளடய முடியுகேோ அங்கபகல்லோம் ஆைவும்.

ஒரு கட்டத்தில் இது அன்ளனயின் ஜீவியத்ளதத் பதோடும்.

ச் பசய்முளறளய ஏகதோ ஒரு அைவில் சிலசேயம் அவர் கோர்க்கலோம்.

இந்த இடத்தில் அவர் அறிந்திைோத, அவர் இீது நல்பலண்ணம் பகோண்டவர்களை அவர் கோர்க்கக் கூடும்.
Commentary on Pride & Prejudice

But she had no reason to fear Mr. and Mrs. Gardiner’s curiosity; it was not their wish to force her communication. It was evident that she was much better acquainted with Mr. Darcy than they had before any idea of; it was evident that he was very much in love with her. They saw much to interest, but nothing to justify inquiry.

26. The opinion framed by the Gardiners was right.

27. But it could be entirely in the wrong as she, on the basis of some report, thought Darcy to be proud and after meeting so many times found Wickham acceptable.

28. “She had no reason to fear Mr. and Mrs. Gardiner’s curiosity.”

Culture is offended to give an offence to another.

Culture is the ultimate essence of civilization and history.

Social power changing into psychological power of the society is culture.

Culture is the innate universal goodness, expressed to another as goodwill.

Culture is the emotional fabric which like the swan picks up the good only.

What the efficient Man does by power, culture accomplishes by silent good wishes.

Skills can be given in the school. Capacity comes from one’s own action.

Efficiency is ephemeral. Talent can be given by inheritance if the identification is complete. Ability is won by one’s own inner freedom.

Culture is given by an affectionate atmosphere of freedom by parents of great consideration.

Freedom is spiritual culture.

One can awaken the spirit in another, but the other must foster it.

The variety of culture is as many as there are walks in life.

To acquire a certain type of culture, one must be identified with the spirit of it.

Organisational culture comes to one from an organization when he is identified with the spirit of organisation like Kurien.

The success of the Green Revolution issued from a greater depth than the organisational culture, to the Spirit of the unborn Individuality of India.

The cradle of culture is the family.

The national or social culture is passed on to the offspring through the family affection in freedom.

Work culture is efficiency. It comes through work values.
To divide or reduce the family to nuclear family is to destroy the very possibility of formation of culture. It is to supplant culture by efficiency.

Efficiency is the flower of the plant; culture its fruit.
The wider the formation of culture, the deeper it is found in the Individual.
The width and depth come from freedom.

**If anything is utterly trustworthy, it is culture.**

Social skill is the beginning and Individual culture is the end of a chain of social formation of skill, capacity through energy, power.

Yoga begins where culture ends. There begins the spiritual culture.

Skill, capacity, energy, power, etc. are human.

Spiritual culture uses the above in equality, non-reaction, i.e. in Silence.

Psychic culture has them all in increasing delight.

A lively cheerfulness in Man indicates its presence in life.

A human culture expresses temperamental value, spiritual culture shows silent power, Psychic culture indicates Delight in living.

A devotee acquiring human culture will rise in the society to its very top.

It is pure Grace that the idea expressive of progress occurs to anyone, particularly a devotee.

Many organisations ask for the abolition of armaments or veto.

They are like the wishes of beggars, rising from below.

Generosity of an empty hand is no generosity.

What rises from below can only hinder in every sense of the word.

What sound will create Silence?

Man’s knowledge is ignorance.

To realise that all his capacities will only interfere is a little wisdom.

To us, light comes from the lamps.

Sunlight is the only light. There is no other light.

Even sunlight is a reflection of Light in Matter.

What is constructive role of falsehood in daily life.

Anyone who achieves can examine the contribution of the spouse to the achievement, especially if the devotee is one who achieves for Mother.

**One who achieves has a destructive spouse.**

In destruction the husband or wife helps.

In construction the husband or wife hinders.

Construction is by truth, destruction is by falsehood.

Compromise here is to energise falsehood.

**The rules of Psychic accomplishment are seen in all walks of life, especially in health.**

A lady had high B.P., sugar, heart problems and various minor ailments like pus in the ear. She had two major operations, spent a total of fifteen months in hospital in twenty years. Emergencies were more than once in a month. She met scores of ladies of her age none of whom suffered like her. After treating her for ten years the doctor demonstrated to her that what had been diagnosed all these years as heart problem was the pressure by acidity only. The heart was entirely free. Further he made her observe that acidity for her was not so much by food as by irritation. Neither the blood vessels nor any other contributing factor showed symptoms of B.P. It arose when she disturbed herself. Sugar tablets brought the reading low which meant there is no sugar. She was away from home for a month when no ailment was there. The doctor categorically pronounced the heart was entirely free, there was no B.P., or sugar. She had an irritating temperament. Her problem was nothing good suited her. Anything good irritated her. She had taken to falsehood, was very able in telling stories in a fashion that no one could discover. She was capable of claiming her illiterate father to be a graduate when she was assured of secrecy. Like this there were many skeletons in her Mind. There was constant fear it would burst. She was inimical to Mother and spirituality.

When her husband came to Mother she moved to her death bed. All her ill-will about others turned into diseases in her. This doctor after ten patient years gently told her that. **This was blatant to the doctor in this case. This is the only truth about health. There are no diseases in the world, only temperamental distortions.** Only an Indian doctor can know this because of the spiritual foundation. He has this as a
personal endowment. To convert his knowledge into an impersonal system is no great task. Should it be
done, 75% of the hospitals can be closed. The same is true about poverty. Poverty is Man’s intense delight
in material suffering.
A question is asked, can Indian prosperity rise thousand fold in forty years? Yes. The distance between the
top and bottom is a thousand times. Lack of education, technology, culture, organization is the bar.
Creation of infrastructure will raise the present prosperity a thousand-fold or more. Money was said to be
the problem so far. No longer it is true. As the foundation of Light is there, the population must awake to
it. The rest is work. It is ignorance and ill will towards oneself. Man’s ill will to others realises itself in his
life.

Elizabeth’s rise from £ 50 to £ 10,000 gives us the method of Prosperity.
Goodwill of one who is capable of it can cure the world of its ills.
Egoistic goodwill is ill will.
All those who are grappling with the ailments of the world, do not find among them one who conceives of
human right to employment. Even those outside think of employment as a possibility not one of right.
That one among them should think of it is Grace.
The beheading of Charles I, the French Revolution, the Russian Revolution, the 1929 crisis have not made
a dent in their ignorance. Why should there be a Veto in United Nations? No world organisation has come
out with an idea for World government, abolition of Veto, total abolition of poverty, injustice. In this
context through Green Revolution, Ahimsa, Freedom Movement, Employment Guarantee India is bidding
for world leadership. He who sponsors any other goal is beside the point. The future Individual will
sponsor any of them or all of them. When I say methods are utterly useless, it feels like an outrage.
If one who knows all the methods has one ailment increasing and incurable, what does it mean.
Relying entirely on methods leads you by a subtle route away from the power centre.
Mentally, it is the devious capacity of the Mind.
Spiritually it means there is a basic hostility to the Divine.
To such people it would not strike them to ask THE ONE person who can help.
Another cannot, should not take interest in such people.
If taken, the problem will shift to him, with or without relief to the other.
There is no problem that cannot be cured if there is no obstacle listed under 23 heads.
“Well, it is his karma” is an invalid statement here.
One is willful in suffering.
He must be allowed to suffer.
This applies to us all.
"உலகைோவிய உள்ளேன் நற்ெண்பு ேற்றவோிடம் நல்பலண்ணேோக ெண்பு. உலகைோவிய உள்ளேநெனெம் வைிக்கப்கோள்கிறது. உலகைோவிய உள்ைோர்ந்த நற்ெண்பு ேற்றவோிடத. ஐக்கியப்போன்கும் வரும் எழும். ஐக்கியப்போன்கும் வருத்தலைவு எழும். ஐக்கியப்போன்கும் வருத்தலைவு எழும். ஐக்கியப்போன்கும் வருத்தலைவு எழும்."
_commentary on pride & prejudice_ volume vii

பெண்களுடன் இருக்கும் முன்னேற்றம் பூர்வமானது ஓடியது, பெண்களின் அக்குடித்துக்கள் முழு மற்றும் பெண்கள் ஆலத்தலின் நீர்த்துச்செயல்கள் இன்றுக்கொண்டுகொண்டு கூடும்.

அதிரடியான க்காத்தியேற்றமான அமா்றாமல், வாழ்வின் ஆகியது கூட்டு கருவிகளை உடைத்து பெண்கள் பண்டைநிக்கின்றன, ஒருமுதல்வர் நடக்காத கருவிகளை அடைத்து வைக்கக் கோதில் சீழுவிவாதம் முழுநடைபெறும்.

என் சொல்லாளியும் அன்று செய்திகள் பண்டைநிக்கின்றன, குறிப்பிட்டிருந்து கருவிகளை உடைத்து கூட்டு கருவிகளை உடைத்து வைக்கக் கோதில் சீழுவிவாதம் முழுநடைபெறும்.

உள்ளேயில் முன்னேற்றத்தில் கணவன் அல்லது உளனவிகளுக்கு விலைநிக்கின்றன.

பகட்டில், கணவகனோ அல்லது உளனவிகள் உதவி சேதுப் பின்னர் வோழ்க்ளகத் துளண கோலியத்தில் பகட்டில் இருப்பர்.

எவர் சூடுகள் டெட்டு எண்ணு விளக்குகின்றது என்று நோக்கின்றது.

இனிதனின் அறிவு அறியோளேம் கீழிருந்து எழும் எல்லோ விதத்திலும் தளடையும் டெட்டுக்கிறது.

அளவுச்சாலகவின் விருப்பைக்கும் கோண்டளவ.

சிறுவு அளேப்புகள் நீக்க குறிப்பிடும் என்று ககட்கின்றன.

ஆயுத தைவோடங்கள் அல்லது பசய்யும் அதிகோர் நெடுத்தும் உள்ளே முன்னேற்றத்தில் பவைிப் பெடுத்தும்

எனிதப் பெண்ளெ பெறும் அன் வோழ்வின் உச்சத்தில் அளடவோர்.

எண்பு கோண் கின்றது, வோழ்க்ளகயில் ஆனந்தத்தில் ளசத்தியப் பெண்பு குறிப்பிடுகிறது.

எனிதப் பெண்பு ஆயிட வோழ்வில் சந்தோஷம் அதிக்கும் சந்தோஷைக்கும் இளவும் ளசத்திய பெண் ஆகும்.

திறன், திறளே, சக்தி, வலிளே கெோன்றளவ ேனிதனு ஆைக்கின்றது.

ஆகியவற்றின் ஆைக்கும் சமூகத் திறனும் சமூகத்தினோல் உருவோகும் திறன் ஒன்று முழுத்தும் நம் போலவில்லை என் கோன்றவர்.

கூட்டுக் குடும் தனி குடும் பாற்றுகிறபோழுது அவருக்கு பவ௣ால் புைட்சியின் தன்னது வர்கீஸ் களைப் பெர்க்கலோம்
Commentary on Pride & Prejudice

ஒைிக்கப்ெட கவண்டும் என்கிற எண்ணம் எந்த உலக அளேப்ெிற்கும் எைவில்ளல. இந்த விதத்தில், பசய்யும் அதிகோைம் நீக்கப்ெட கவண்டும், வறுளேளய முழு அவர்களுளடய அறியோளேயில் எந்த முதலோம் சோர்லஸ் அவர்கைில் ஒருவர் அவ்வோறு நிளனப்ெது அருைோகும். அகந்ளதயுடன் கசர்ந்து இருக்கும் நல்பலண்ணம் பகட்ட எண்ணேோகும். ஒருவருளடய நல்பலண்ணத்திற்கு அத்திறன் இருந்தோல் அது உலகத்தின் எலிசபெத் ஐமெது ெவுனிலிருந்து, யெத் தோயிைம் யெவுன் வருேோனத்ளத எட்டுவது பசல்வ வைத்ளதப் இீகத பகோண்டுள்ை அறியோளேயும், பகட்ட எண்ணமுேோகும். இனிச்சிளனயோகக் கருதப்ெட்டு வந்தது. இனி இது உண்ளேயல்ல. ஒைியின் அடித்தைம் இருப்ெதோல், சுபீட்சத்ளத ஆயிைம் டங்கு அல்லது அதற் நோற்ெது வருடங்கைில் துன்ெப்ெடுவதில் இனிதன் ஆனந்தம் அளடவதோல், வறுளே நீடிக்கிறது.

பவைிப் உலகத்தில் கநோய் என்ெகத கிளடயோது, யெனவுணர்வுகள் சிளதயும்பெோழுதுதோன் கநோயோக விஷயத்தில் இளவ பதைிவோகத் பதோிந்தன. உடல் நலத்ளதப் ஆயிய ஒகை உண்ளே இதுதோன். அப்பெண்ேணியிடம் உண்ளேளய எடுத்துளைத்தோர்.பெோழுது அவர் பிடுக்ளகயில் விழுந்தோர். எல்கலோர் ஆீதும் அவருக்கிருந்த பகட்ட அன்ளனக்கும், ஆன்ேீக அடித்தைம் இருப்ெதோல். அவோிடம் பெோய்ளே நிளறந்திருந்த விதக் ககோைோறும் இல்லல. இைத்த அழுத்தத்திற்கோன எந்த வித ஆகைோக்கியேோக அவ அைித்து வந்த ேருத்துவர், அப்பெண்ேணிக்கு இருதயத்தில் எந்தக் ககோைோறும் இல்லல என்றும், இருெது வருடங்கைில், இருதயக் ககோைோகறோ இருந்தோர்.

111
Commentary on Pride & Prejudice

Volume VII

29. “It was not their wish to force communication.”

Compulsion is human, freedom divine.

Compulsion is a faith that desires to achieve more with less.
Ignorance mistaken as knowledge has the strategy of compulsion.
Compression of will is compulsion.
Compulsion is the climax of one who believes in methods.
Rigid form results in compulsion.
Organisation fulfilling ideals resorts to compulsion.
Communication forced generates falsehood.
Expanding energy becomes directed force.
Mrs. Bennet is to Mrs. Gardiner what Meryton is to London.
Commerce spreads culture, education or anything beneficial commercially.
Culture conserves everything good and valuable.
Commerce is an institution that gives incentive to ego.
Culture is an institution that sees the value of preserving the essence.
Communication expands, culture contracts.
Link in thought is found to be missing as it is in the subtle plane.
One of the small significant things is the aunt’s invitation to Elizabeth.
Her aunt’s culture consoled Jane, constructed her life, condoned Lydia’s crime.
Social relationship with Pemberley needs so much of service.
Selfish culture degenerates into generosity of the ego.
The Indian Brahmin relieved himself of his service when he made knowledge hereditary, instituting caste.
The Indian Kshatriya was fully relieved of his role when the country was conquered.
The Indian Vysya had not much of role to play when prosperity receded.
The Indian Sudra evaporated, evaporated into an industrial worker reversing his character.
The untouchable lost his stigma by law but not by custom.
Europe lost her class in America.
India’s caste is mitigated in the cities but is reorganising itself at higher levels within government and corporation.
The woman is at the head of this reorganisation.

Longbourn is not family-centred.
Each wants to accomplish for himself, not for the family or its members.
Life is not yet human. It is ruled by the equilibrium of energy.
Society works for its survival, growth, development and not yet fully for its evolution. There is no question of Society consciously working for the evolution of the Individual.
The earliest symptom of such a sense is seen in insurance. Insurance is fully positive, can never be used negatively. Money is a symbolic organisation largely negative but the most powerful instrument of social evolution so far created. Presently it is used with a vengeance to destroy the society. Government is preservative, not creative; presently it preserves dead forms. The awakening Individual since 1900 compels the government to become a welfare state. In USA where capitalism tried to steal a march over socialism, the psychological results were building up Individuality enormously, which by what people love to call the irony of life made the goals of socialism realise themselves at a higher level than the socialist state. The socialist state tried to serve the collective by destroying the Individual with the result it destroyed itself. Life is merciless because it is ruled not by ethics, but by energy. Society is not yet human-centred. It is buoyed up by its abstract success mainly making technology the major culprit. Technology with a vengeance is destroying the ego. The only human-centred organisation of the family is being destroyed without handing over its human values to other institutions. If family is to be destroyed, its values must be taken up by higher and wider social organisations. None is in sight. Destruction of the family takes Man to his original animal status. For Yoga it is a must – family should go, not for social evolution.

**Freedom is the basis of all prosperity and culture.**

The Gardiners exhibited the very opposite culture to Longbourn. USA that rules the world today was founded on the physical freedom of the country. Britain, the home of democracy, emancipated the Catholics only one hundred years ago. Protestants were discriminated against in France. Spirit at any level is informed of freedom. Ashram students reared in freedom excel in any walk of life. Imagine in how many fashions we are always hedged in. Social inhibitions are many; psychological restrictions are too many. Silent will is efficacious by the absence of freedom to speak. It proves the rule of opposites. Summerhill, a school of total fifty nine students, since its inception has followed utter freedom from syllabus and discipline as understood elsewhere. The students have all become distinguished in every walk of life they have entered. Dissipation is the negative use of freedom. One will be surprised by the length of the list of dissipations if anyone writes out every act of dissipation in his life. Remove one of them, you will see life brightening up. For one week remove all acts of dissipation. One will discover himself to be Christopher Sly of Shakespeare. Darcy’s life of pride and conceit is one of dissipation for a gentleman. The spell of charm of Wickham is dissipation organized into pleasant exterior. From birth to death life is one of discipline. Man makes it one of dissipation. Discipline is to organise life according to an ethical will. Dissipation is to let life flow into the channel of energy as it enters us. Colloquialism is a dissipation of conversational language. Language is the product of mental discipline of verbalised thoughts. Dictionary is the vocabulary of the language disciplined into an alphabetical order.

"அவளை வற்புறுத்தின் அண்மையில் அவர்களுக்கு விருப்போரில்ளல்.
வற்புறுத்துவது இனித்தன்னலே, சுதந்திசைமிக்கு முன்னுக்குோியது.
குளறந்தளதக் பகோண்டு அதிகம் சோதிக்க விரும்பும் நம்ெிக்ளக எழுகிறது.
அறிவு எனத் தவறோகக் கருதப்ெடும் அறியோளே வற்புறுத்தல் எனும் உெோயத்ளதக் ளகயோளு
முளறகைில் நம்ெிக்ளக உள்ைவர்கைில் உச்சகட்டம் வற்புறுத்தலோக எழுகிறது.

Commentary on Pride & Prejudice

Volume VII

இந்நூற்றாண்டு குறுக்குமான அசைவரிகள் மாறும் குறுக்குமான நூற்றாண்டுகள்.

ஏழையான வரிசைப்பின் விளக்கத்தை விளக்கத்தை வரிசையை வனக்குத்தகண்.

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अध्येता அध्येतா அதாவது ஆண்டு அணு மாத இல்லியலின் முதலாம் பதோலெடுத்துகிறது.

அதாவது பாதுகாப்பு கைங்கத்துவம் வரிசையை விளக்கத்தை வரிசையை வனக்குத்தகண்.

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114
It was evident that she was much better acquainted with Darcy.

This is a partial truth.

Gaps in understanding result in false impressions. They can do incalculable harm as well as incalculable good. Their inference is justified, but inferences are not facts. ‘Rationality’ fails to become rational because of similar reasons. Rationality to be true, at every stage, has to exercise caution. As a situation admits of more than one inference, he who wishes to be rational must refrain from relying on any one ignorance. To be rational means to base oneself on existing facts. Logic and rationality are the governing principles of life, but not conclusive principles. Logic too can err at every turn. That which is true must be logical and rational. But because something is rational and logical it need not be true. Truth in life is intangible, impalpable, inconceivable.

When the Psychic emerges, it knows NOT to be deluded by the wrong choices. Aunt in English refers to the sister of father or mother.
It admits of an error.
In Tamil one is chithi the other is mami.
Even here whether she is elder to the parent or younger admits of doubt.
Periamma is elder, sinnamma is younger.
The ambiguity is removed.
Language is not precise in all occasions.
In understanding there is more than language. There is Time, Space, circumstances and a host of other details.
The wisdom of a culture that is aware of such pitfalls is captured in telling stories.
A clever traveler who asked the husband for pickles when he went in and saw the lady laden with jewels asked for the jewels as the husband’s instruction was ‘give him what he wants’.
Culture is the acme of social living.

**No one suspected Lydia was partial to Wickham. Still she eloped with him.**
The Gardiners saw there was greater intimacy between Darcy and Elizabeth. It was not true, but they married.
Life is too vast and too complex for the human Mind to probe.
Lydia’s frequent mention of Wickham indicated that distant possibility.
Elizabeth’s embarrassment against Darcy’s overflowing openness does contain a clue to the fact that it was all from his side.
There we understand after the event.
Is there a way for us to know this much before these events?
“He will choose me” of Lydia, if this could have alerted a Man’s attention, Lydia’s doings since then did contain the clue.
Lydia was not after Wickham, not even a husband. She looked for a Man. She was physically over mature.
Elizabeth’s trying age makes us understand that all Bennet girls found that age trying.
About Georgiana Elizabeth talks of Darcy’s spirit; she talks of it from the memory of Mrs. Bennet’s spirit.
Glencora tried to run away after marriage.
She was motherless. Lydia’s mother worked in the direction of elopement.
Lady Mary never contemplated running away.

**Mother for an unmarried girl is the entire society.**
A parent for the child is all the society.
Glencora had the security of wealth, in the sense her lapses would be condoned because of her wealth. Her impunity came from that security.
Glencora’s joy was to break the rules for the sheer joy of it.
That the Duke could be so devoted and identified with a wife whose love was entirely given to Burgo shows the life of lifelessness.
What was vital intransigence in Glencora was physical transgression in Lydia, as Lydia has the physical impurity due to shamelessness.
Lydia had no shame nor did she have social shame.
In that, Lydia and Wickham will equal each other.

**For a perceptive view it is evident that Darcy and Elizabeth had an intimate relationship.**
Everyone is that perceptive in their affairs.
Reaction blurs perception.
Non-reaction makes perception clear.
The world, if it takes to non-reaction, will learn it for 200 years.
Non-reaction above is the outer behaviour.
Inner non-reaction carries inner power.
Even there a sense of inner triumph is difficult to overcome.
When the Man who injured you is punished, one cannot even attempt inner non-reaction.
Only active good-will qualifies for it.
To decide no ill-will of any shade should be entertained is a good beginning.
It secures the cooperation of our will.
When the outer is conquered and not the inner, occasions to react will present. Absence of such occasions confirms inner non-reaction. Even major sacrifices as that of Mr. Bennet, do not qualify outer non-reaction. They are the source of reaction as it compensates. Patronage is a positive compensation. Indulgence of weakness in others is also such a compensation. Social environment endorsing the outer, inner non-reaction is a milestone. Life’s endorsement is greater.

Beyond that people who wish to overcome reaction come to you. They can come positively, negatively or even in a neutral fashion. Negative response comes from outside as provocation. Positive response is we are inwardly provoked, but we have the knowledge. Non-Reaction in the atmosphere is Shanti. It is the negative aspect of Shanti.

Appreciation of creation gives positive Shanti.

**Darcy’s interest in Elizabeth was not seen before Pemberley.**

Society in its growing phase is looking for Individuals it can grow through, as George Marshall was observing promising young Men like Eisenhower. Mother’s consciousness is actively looking for human response, receptivity, desert. Non-reaction is with respect to people, events, thoughts, emotions.

Man’s self-esteem can be negative or positive. In his thoughts he can value himself as a superior person. It is expressed in his work. Instead of saying to himself ‘after he left’ one phrases it as ‘after I dismissed him’. It is a negative self-esteem classified as non-reaction. Personal evaluation on all fronts like that is the process of acquiring culture. Social psychology enables a Man to keep a smiling countenance to a hostile or uncultured environment.

Once a Man walks into the zone of spirituality, one of utter Truth, all his countenances will be thrown out; society will be determined to destroy him. It is inevitable. Inner strength will protect. Desire to win social approval invites stronger hostility. It is not necessary to be pleasant, unless with a pleasant feeling you want to destroy determined hostility ruthlessly.

Indian family culture permits the elders at home to practice all this with other members. Their maximum gain is neutral. They cannot pass over to creativity positively as their instrument is Mind. Even the height to which this culture has taken its vanguard is a standing wonder. In friendship, wifehood, discipleship, studentship they come out as splendours.

**This was an occasion where the Gardiners and Elizabeth were in tune.**

She wanted no intrusion; they did not try to intrude. As far as this situation is concerned, everything sailed smoothly. The tragedy came in to open up a further dimension of Romance in marriage. We cannot say no one warned them. Nor was this a situation that could benefit by a warning.

**There are situations where warnings can save. Other situations are there when no warning is of use.**

Life warned Darcy about Georgiana and saved her life. A warning could save because the offender had no sanction and he was weak. No warning could have saved Lydia. Man under the spell of superstition is not one who can benefit by warning. Dr. Primrose was more than warned. He spurned the warning. The Duke did not heed the warning of Mrs. Finn or Lady Cantrip.
He yielded to the compulsion of life.
The opposite of warning is a symptom of opportunity.
Such symptoms are for those who are in a ripe social atmosphere to avail of the opportunity.
Those who are in a previous stage are blind to the opportunities.
When offered they would not be able to appreciate or avail of it.
Elizabeth was in one such blinded situation.
Charlotte was fully alive to any scent of an opportunity.
Opportunities are availed of from the next higher plane when they are on the very border.
Opportunities that are removed by one or more planes are nonexistent to people.
Elizabeth was the best example as she was in the plane of social acceptability of pleasantness and the opportunity was in the social pinnacle available to her inner light and not to her outer manners.
The Gardiners were a kind of cultural bridge between Darcy and Elizabeth.
Commentary on Pride & Prejudice

Volume VII

119
Commentary on Pride & Prejudice

Volume VII

The literary techniques used in Pride and Prejudice are the key to understanding the novel. The author, Jane Austen, employs these techniques to create a vivid and engaging story. The use of dialogue, for instance, allows the reader to understand the characters' thoughts and feelings in a more direct manner.

In Pride and Prejudice, the theme of prejudice is central to the plot. The protagonist, Elizabeth Bennet, encounters various forms of prejudice throughout the novel. She is initially prejudiced against Mr. Darcy, who is seen as haughty and prideful. However, as the story progresses, Elizabeth comes to accept Darcy's true character and sees past his initial appearance.

Similarly, the theme of love and marriage is also prevalent in the novel. The Bennet family is determined to secure a suitable husband for each of their daughters. Elizabeth, however, resists these expectations and finds love with Darcy despite the obstacles.

In conclusion, Pride and Prejudice is a timeless novel that continues to captivate readers today. Its themes of prejudice, love, and marriage are relevant and relatable, making it a timeless classic.
Commentary on Pride & Prejudice

Vol. VII

31. “It was evident that he was very much in love with her.”

No one can miss a nation on the eve of a revolution.

No one can miss knowing one in love anxious to display.

In food, taste is its best part. No amount of quantity can replace it.

Man being gregarious longs for companionship; the company of a woman whom you know delights in yours has a sweetness that crosses the border of humanity.

The subtle smell of that fragrant friendship is capable of transforming stench into perfume.

Such enjoyment is a gateway to heaven as Samadhi is to yoga.

No human will, or perhaps divine will, can resist that call.

Such a call evokes a movement from grace.

It is a call answered by grace.

It is a communio that changes Time into Timelessness, even simultaneous Time.

It is God’s Touch in our physical consciousness to which it thrills.

God created this world for this delight.

In contemplation of this sensation as it moves in the Mind to deeper zones of its substance, delight is experienced in the Mental depths.

What causes this delight is the personality of the woman.

That she is a woman carries the feminine fragrance.

It can be discovered inside us in our own feminine part.

The distance between these two experiences is infinitely great.

One is Man seeking an interview with the head of the nation for the joy of it and its prestige; the other is the head of the nation needing our company as indispensable for living.

Human speech thus rises to celestial music.

It gives us an atmosphere where the sea is lemonade; population consists of Newtons, Socrates,
Shakespeare and only such personalities.

The delight Darcy felt while he was with her was such a one permissible or possible two hundred years ago.
Such a delight has various other intensities, in various other expressions.
It could be felt in any human contact or relationship.
The touch of any object or event too can generate the same delight modified by the circumstances.
One who possesses that delight can pass it to others by thought.
Thousand-fold prosperity for India, global guaranteed employment are two themes now mooted.
Mastery of Mother’s consciousness by one who possesses this delight realizes these goals.
It implies that the capacity, skills, force, power to accomplish these goals is in his consciousness already.
It exists by virtue of this Delight, not acquired by experience.
This is a consciousness that receives everything from above not from below.
It expands as it flows as it is a movement of Self-giving.

The aim of the Gnostic Being is to be.
It Delights in others’ delight.
Movement is Delight, non-movement is Delight, one moving into another is Delight, each reflecting its own inner status.
After achieving such a delight Sri Aurobindo and The Mother courted higher levels of yoga where the very body burned.
Mother coming into such a yogic state felt like howling.
She then realised that HE in such a condition never disclosed it.
The evil, darkness in creation is so dense that in overcoming it the yogi enjoys the height of Delight for which the universe is created.
To feel its touch in human existence, human relationship is the privilege THEY extend to us.
Its acme is felt in treachery, betrayal, criminality and prostitution.
It is this that makes their feet sacred.

One drop of what Darcy felt then can fulfill the whole life.
The intensity of this delight comes from the fact that a whole life is compressed into one hour.
The Individual condenses the universe as well as the Transcendent.
The intensity of Delight comes from the intensity of compression.
Skill makes us happy as a world of energy is put into one movement.
Expanding energy is enjoyment.
In all enjoyment everything connected expands.
Contracting movement that condenses energy is intense enjoyment.
Eye contact is all for lovers.
Eyes express the soul emotions.
The windows of the eyes collects the joy of the being and delivers.
Elizabeth not being able to stand the intensity of such attention averted her face in embarrassment.
Gratitude carries sweetness and intensity.
In the thickness of the physical consciousness it thrills by intense compression.
Gratitude is recently born in the earth consciousness as the earth consciousness has not permitted that density till now.
When a contractor offers for half the rate a better quality, the customer doubts as the devotee doubts Mother’s power, relying on the low price and better service.

There is No outer event that does not reflect our inner movement.
The Gardiners had assumed more than was real, as Darcy assumed more than Elizabeth felt.
Elizabeth assumed higher value for Wickham than he deserved.
Bingley loved not Jane, but the intensity of Elizabeth’s interest in her.
Bingley is not Bingley, but Darcy extended.
Only Elizabeth and Darcy are real characters in the story.
Everyone else is an extension of them either psychologically or socially.
Darcy is the hero; Elizabeth is the heroine, not Bingley and Jane.
Nature achieves its purpose through Man’s propensities.
The last remnant of the Moghul Empire giving way to British authority is never understood as Nature’s uniting the territory of India.
The Russian Revolution was not understood as the birth of the Individual by destroying the very physical body of Men.
American colonization was not understood till recently as man seeking freedom to grow from being a serf into a person.

What we see is not Nature’s purpose; God’s purpose is more deeply hidden.
Timor of Athens, till his death could not conceive he was learning the truth of selfish faithless human nature.
As long as we are part of a movement, we cannot know the Purpose.
If at all Man learns, he learns by looking back on the history.
We see many ideas emerging out of history.

- Whatever a nation achieved will not be totally lost – India, Greece.
- Any force that stands in the way of human march will be destroyed – caste, class.
- Prophesies of great Men will come true not according to them, but according to the possibilities of historical development – Socialism in USSR.
- Denying a live vibration, it will grow elsewhere with a vengeance - America, Freedom.
- History is moving towards the ideal of human unity – Sri Aurobindo.
- Refusing to learn in time, one may have to learn from their inferiors - Europe learns from America.
- Wedded to rigidities, evolutionary opportunities will be missed – UK.
- It is not easy to break away from the long tradition of a country - USSR, China.
- Man would rather die than change – World wars.
- Being civilised is invitation to the uncivilized to conquer.
- Failure to rise to the higher level loses what one has – Greece.
- Even a sincere nation may go astray - Germany.
- Vitality destroys itself when it has to grow into mentality – USSR, Japan.
- It is possible for Man to shift to air travel from mule riding – South America.
- Orthodoxy feels it is the ultimate wisdom of the ages – India.
- Part can never understand the whole – Economics.
- Dissipation loses the opportunity of leadership – France.

A most positive event is followed by a tragedy in our experience.
At Lambton it was because the area of operation widened.
A child falls down and is suspected to have a fracture after his mother delivered a speech on Mother.
An hourly consecration must be undertaken till the next speech comes.
The speaker and the centre at which the speech was given must each from their own point of view trace the reason instead of accusing someone.
Before such a meeting could take place last year there was a great disturbance leading to the suspension of Malarnda Jiviyam.
International economics enthusiastically responds and the sleep for a week comes back. Why?
The academic learning is organized stupidity. It always, even when they are positive, comes as sleep.
How can we respond to it?
Sri Aurobindo did not take steps to avert the Bengal famine because there was no call from Bengal or from Bengali sadhaks.
As long as we do not see intellectuality is stupidity, the sleep is inevitable.
An hourly consecration must rise to the intensity of dissolving the appreciation of ignorance.
Stupidity is understandable, but stupidity evaluating itself as knowledge is sleep.
It is like Throwing Stones.
When they surrender, they can only throw stones!
We should find the reason from our side, only from our side.
There should be no effort to overcome the resistance by calling.
The reason in us in both cases must be found and eradicated.
Otherwise the meeting in Madras and the article for Orio must wait.
No compromise in such occasions is permissible.
There was an accident on returning from Beauty Land for the first time. Mother Estate’s well started on His Anniversary broke down. These mishaps are to be rectified only inside us. If not, one has to wait. Such services can be done only by devotees; non-devotees cannot do it. When the field of economics is receptive to Sri Aurobindo, there is no use saying they are intellectuals. The occasion to do this service must make us more humble, humble enough to be fit instruments. This is not an occasion for feeling the privilege or importance of service. It will be egoistic or selfish. They will be blatant. After removing such obstacles, there must be neutral safety. The joy of self-giving is the real protection. One must see the several stages from egoistic service to total self-giving and dividing that into several stages, it must be conquered. It was a day of extreme delight and sweetness. On a day like this no such report should be received. The manager who asked for the factory, after some years, when his Managing Director asked him to sign away the cost of machinery, could not remember his earlier attitude! The ego’s characteristic is it can never see any flaw in itself. All the sources of flaws are only in the ego. All the unanswerable questions devotees ask arise from this view. The ego which gleefully risks another man’s life, reputation, property cannot only know its doing, but will accuse his victim for his own unpardonable betrayal. One must be patient, not react.

Of all the superstitions, the egoistic superstition is the crux. As long as others suffer because of one’s egoistic activities, the ego will be self-righteous. Only when the cause of ego is hurt, the ego will be awake. Even after that, the ego will point its finger at all others, may not awaken to its real cause, may not stop its activities. Then great punishments become great acts of Grace. “Her punishments are grace” are His words. One is not even permitted to feel sorry for the developments as even that is sympathy for the ego. Sincerity at that point is impossible, but necessary. Nothing but sincerity can protect. It is a sincerity that ONE is an Ego. Such was the Duke’s position which was blatant to everyone, except him. Mother told no one that he was egoistic, even when he vulgarly asserted his ego. A sadhak had the temerity to ask Her, “I am doing everything you are asking for. Why is there no result”. Early morning he chanted Sivananda Lahari, an act of direct betrayal to The Mother and Sri Aurobindo.

"அவன் அவளை களபிக்கிறான் என் பதைிவோகத் பதோிந்தது.
புைட்சி நடக்கவிருக்கும் நோட்ளட எவரும் கவனிக்கத் தவற ேோட்டோர்கள்.
கோதலிப்ெவர் அளத பவைிப்ெடுத்த ஆவலோக இருப்ெளத எவரும் கவனிக்கத் தவற ேோட்டோர்கள்.
உணவில் அதன் ருசிதோன் சிறப்ெோன அம்சம். அைவு அதளன ஈடு பசய்யோது.
இந்த ஆனந்தத்ளத ஏற்ெடுத்துவது பெண்ணின் ஆளுளே.
அவள் ஒரு பெண்ளேயின் வோசத்ளதத் தோங்கி வருகி ரோள்.
கவபறோரு முளனயிலிருந்து இது பதய்வீகேோக வருகிறது.
நம்முள் இருக்கும் பெண்ளேயிகலகய இதளனக் கண்டு இடிக்கலோம்.
இந்த இைண்டு அனுெவங்களுக்கிளடகய இருக்கும் இளடபவைி அைவற்றது.
ஒன்று, சந்கதோஷத்திற்கோகவும் பகௌைவத்திற்கோக ஒருவர் நோட்டின் தளலவருடன் சந்திப்ளெ
நோடுவது; நோட்டின் தளலவர் வோழ்க்ளகயின் அத்தியோவசியத்திற்கோக நேது துளணளய நோடுவது.
சத்தியத் தீவில் சுருக்குப்படுத்தும் நேரத்தில் இருக்கிறது.

நறுவோர் கருப்பண்டை விளங்கும், செங்காடு அன்றுசேர்த் Newton, Socrates, Shakespeare விழாமாணார் விளங்கும் இருக்கும் உண்மை உண்மை அன்றியர்.

ஒரு பொறுத்துக்கும் மட்பனுக்கு அதனைப் பார்க்கும் அன்றுக்குச் சோழாவாருக்கு அரஞ்சுக்கு டோர்ஸிகள் விளங்கும்.

நான் சுருக்கான பொறுத்துக்கும் மட்பனுக்கு சோழாவாருக்கு அரஞ்சுக்கு டோர்ஸிகள் விளங்கும்.

நான் சுருந்து ஆனந்தத்தில் இருக்கும் என்று மாற்றும் ஒருவர் தீவில் இருந்து பறையுடன் குருகின் விளங்கில் வருவதற்கான துறவு கோண்டு விளங்கும்.

தர்கள வோழ்வில் பறையுடன் வரும் மண்டபங்களின் விளங்கும் மண்டப வந்ததாகச் சோழாவாருக்கு அரஞ்சுக்கு டோர்ஸிகள் விளங்கும்.

பல ஆனந்த பார்க்கும் சந்த்ருச்சிற்றில் அன்றுக்கு அறிவு பெறவாழ்வாளர்.

சந்த்ருச்சிற்றில் குறிப்பிட்டு புகழ் வரும் மண்டபங்களின் சோழாவாருக்கு இருந்து பறையுடன் வருவதற்கான துறவு கோண்டு விளங்கும். ஆனந்தத்தின் சுருக்கம் இருக்கும் என்று மாற்றும் ஒருவர் தீவில் இருந்து பறையுடன் குருகின் விளங்கில் வருவதற்கான துறவு கோண்டு விளங்கும்.

பேர்வால் வோழ்வில் மண்டபங்களின் வந்ததாகச் சோழாவாருக்கு அரஞ்சுக்கு டோர்ஸிகள் விளங்கும்.

சந்த்ருச்சிற்றில் குறிப்பிட்டு புகழ் வரும் மண்டபங்களின் சோழாவாருக்கு இருந்து பறையுடன் வருவதற்கான துறவு கோண்டு விளங்கும். ஆனந்தத்தின் சுருக்கம் இருக்கும் என்று மாற்றும் ஒருவர் தீவில் இருந்து பறையுடன் குருகின் விளங்கில் வருவதற்கான துறவு கோண்டு விளங்கும்.

சந்த்ருச்சிற்றில் குறிப்பிட்டு புகழ் வரும் மண்டபங்களின் வந்ததாகச் சோழாவாருக்கு அரஞ்சுக்கு டோர்ஸிகள் விளங்கும்.

சந்த்ருச்சிற்றில் குறிப்பிட்டு புகழ் வரும் மண்டபங்களின் வந்ததாகச் சோழாவாருக்கு அரஞ்சுக்கு டோர்ஸிகள் விளங்கும்.
Commentary on Pride & Prejudice

Volume VII

புகை அசைதலை கோழிக்கை. எனினும் அசைதலை கோழிக்கை வைரும்பெழுதுது தன்ளனகய அல்ல; இளறவனின் குறிக்ககோள் கேலும் ஆைத்தில் குடிகைறானது என்று சேீெத்திய கோலம்வளை புோிந்துபகோள்ைப்ெடவில்ளல.

பகோளைப்ெடவில்ளல.

பகோளைப்ெடவில்ளல.

பகோளைப்ெடவில்ளல.

பகோளைப்ெடவில்ளல.

பகோளைப்ெடவில்ளல.
கல்விமுளற முளறப்ெடுத்தப்ெட்டுள்ை ேடளேயோகும். இது கநர்ேளறயோக இருக்கும்பெோழுது எப்பெோழுதும் பசயலற்ற தன்ளே முயற்சிகளை கூறுவதில் அண்முறை நோம் எதுவும் இல்லல. இளைவர் நோம் என்ெது நேது அனுெவம். இல்லோவிடில் பசன்ளனயில் நடக்கும் கூட்டமும் ஒருசிறுவன் பல்களை விட்படறியத்தோன் முடியும். 

புத்திசோலித்தனம் ஏன் கல்லல வி

ட்படறிவது கெோலோகும். அளவ சைணளடயும்பெோழுது அளவகைோல் கற்களை விட்படறியத்தோன் முடியும். நம்முள்கை கவளல பசய்வதன் மூலம்தோன் இந்த விெத்துகளை ச்

சோி பசய்ய கவண்டும். இல்லலபயனில் ஒருவர்

கோத்திருக்க கவண்டும். அன்ளறய நோள் ேிகவும் இனிளேயோனதோகவும், ஆனந்தத்ளத அைிக்கும் நோைோகவும் இருக்கும். அது கெோன்ற நோைில் இ

து

கெோன்ற தகவல் எதுவும் வைக் கூடோது. பதோைிற்சோளலளயத்

தனக்கு

க்

ககட்ட கேலோைர், ஆலந் வருடங்களுக்குப் ெிறகு அவருளடய முதலோைி

இயந்தின்

விளலளய விட்டுக் பகோடுக்கும்ெடி ககட்டபெோழுது, தன்னுளடய

ேறந்துவிட்டிருந்தோர்.
Chapter 128

Darcy became an object of interest as he removed the one offensive trait in him.

If we see a proprietor trusting a swindling manager, we must know it is not this man’s defect, but a general phenomenon. Every Man will have a directly opposite defect to his great virtue.

In a place where there are a hundred employees working, in an unlocked drawer Rs. 10,000/- was left untouched for months. It is a rare loyalty of workers. Such a Man can rise to any heights in management.

He is unable to resist freely enjoying others’ Money. It is not an aspect he can know or correct himself. Unless he corrects in this area, the other faculty will not take off.

A Man offers a cheap price but the customer is not convinced. It is because the devotee relies on cheap price not on Mother.

Some related ideas are:

- One who advises others NOT to do something, will be doing it.
  
It is so because this is the compensating mechanism.

- Can we get rid of it?
  
Such people will be very intelligent or wise.

- They cannot change unless they concede to themselves they are stupid in this respect.
  
It is not possible for him to do so.

- What a Man knows to be essential knowledge he will not be following.
  
It is so because he mistakes his knowledge to be practice.

- Unless one addresses this superstition, he would not get over this defect.
  
Mental knowledge becoming physical practice must pass through interest.

- He must take interest in this idea till he gets the result.
  
It is a serious impossibility.

- It is a wrong mindset.
  
It requires more than ordinary effort.

Darcy’s interest is the interest of one oblivious of everything other than his love.

All lovers achieve this during a period of love.
All great achievements give Man this interest during a period.
This is great indeed and cannot be achieved outside that period.
Yogic concentration extends this outside such a period, covers all Mind, quiets the impulse of memory,
turns off the urge of censor.
The four consecrations – food, sleep, speech, action – Mother requires can be done then.
This when it lasts is Mental Silence. There is Silence beyond Silence further.
For this Silence to be settled, the Silence must overpower occupation.
In the transition the most difficult to overcome is expectation.

**Expectation is the endowment of immaturity.**
The power of this knowledge mitigates expectation.
Abiding interest in this Silence can help achieve it permanently.
When consecration is interfered with by memory or thinking, we are at a loss.
Our thinking is baffled. *It never occurs to us to consecrate thinking.*
Remembering consecration is grace.
Fear of hundred things is accumulated inside.
Fear activates memory as well as thinking.
Fear is the opposite of Faith.
Faith is great, faith becoming Mental Knowledge is greater.
Beyond lies emotional knowledge and physical knowledge.
Physical knowledge is the knowledge of physical sensation.
It achieves instantaneously.
Gratitude is born when knowledge is consecrated.
It thrills when the physical knowledge of sensation is consecrated.
Once achieved, it must be maintained by extending horizontally.
Human contacts give knowledge. It can be gained in one experience.
Till the experience is received, the contact survives.
The moment the experience is got, the contact ceases.
Not to lose a contact is taste of ignorance.
Taste of ignorance must change into taste of knowledge.

*The great thing in Darcy is not that he loved Elizabeth, but he saw his low vulgar manners, was ashamed of it and changed it to gentlemanly manners.*
To be a devotee who can receive most as a devotee, nothing less than Darcy’s change is demanded.
Very few of us can concede such a change even in thought.
In the family or personal situation it presents in various ways – All are excuses.
* The mother cannot refrain from attending the daughter’s delivery.
* The husband cannot disbelieve the wife’s falsehood.
* The wife cannot refrain from interfering in the affairs of the husband.
* One cannot keep secrets.
* The wife cannot stop cursing the husband.
* One cannot give up his friends.
In all these situations the devotees will happily act in the opposite direction when they like.

**It is simple insincerity, egoistic selfishness, hostility to Truth.**
When the devotees are asked not to lend the flower book to Ashram going persons, because I am disturbed,
they refuse. When it is pointed out it hurts them, no one lends the book.

**A Sincerity is needed here.**
**It comes from utter Truthfulness.**
The vast wealth will come to those who pass this test, not to others.
Several people read the books and expect prosperity.
It is obvious they must follow what they read; it is not enough to accept the idea.
Mother said many will murder, only they do not have courage.
We know parents go and murder children, children ardently wish for the early death of parents, brothers.
They are real human intensities.
Mother says goodness is not enough but Man has to rise above good as well as evil.
I want devotees to be really inwardly Good, have active goodwill. Such a goodwill will compel one to be sincere. He cannot lie.

There is no compromise with Goodness, with Sincerity, Truthfulness.

No one who fully qualifies on these three scores can fail to get the fabulous wealth I have in Mind.

"...and he cannot lie. There is no compromise with Goodness, with Sincerity, Truthfulness. No one who fully qualifies on these three scores can fail to get the fabulous wealth I have in mind."

I want devotees to be really inwardly Good, have active goodwill. Such a good will will compel one to be sincere. He cannot lie.

There is no compromise with Goodness, with Sincerity, Truthfulness. No one who fully qualifies on these three scores can fail to get the fabulous wealth I have in mind."
கூறும் புத்தகங்களைப் ஆடித்து சுபீட்சத்தில் எதிர்க்கின்றனர்.

இங்கு உண்மையான கவண்டோம் என் அன்றைகளை

இது

கநர்ேோறோ

ஒரு சோக்குதோன்.


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ஒரு முளற இளத அளடந்து விட்டோல்

நேக்குத் கடோன்றுவகத இல்லால.

ஞோெககேோ அல்லது சிந்தளனகயோ சேர்ப்ெணத்

இந்த

முதிர்ச்சி பெறோத ேனம் எதிர்ெோர்க்கிறது.

பசயலோகும்.

இந்த பேௌனம் நிளலக்க கவண்டுபேன்றோல், பாதோந்தைவு ஏற்ெடுவதோல், ப்

நேக்குத் தில்லல.

த்

தில், எதிர்ெோர்ப்ளெ

தோண்டி

பெனம் என்று கூறும்பெோழுது அவர்கள் எவருக்கும்

ச்

சேர்ப்ெணம் பசய்ய கவண்டும் என்று

வருவகத ேிகவும் கடினேோன

நிளலபெறச் பசய்ய


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131

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தில், எதிர்ெோர்ப்ளெ

தோண்டி

பெனம் என்று கூறும்பெோழுது அவர்கள் எவருக்கும்

ச்

சேர்ப்ெணம் பசய்ய கவண்டும் என்று

வருவகத ேிகவும் கடினேோன

நிளலபெறச் பசய்ய
Of Mr. Darcy it was now a matter of anxiety to think well; and, as far as their acquaintance reached, there was no fault to find. They could not be untouched by his politeness; and had they drawn his character from their own feelings and his servant's report, without any reference to any other account, the circle in Hertfordshire to which he was known would not have recognised it for Mr. Darcy. There was now an interest, however, in believing the housekeeper; and they soon became sensible that the authority of a servant who had known him since he was four years old, and whose own manners indicated respectability, was not to be hastily rejected. Neither had anything occurred in the intelligence of their Lambton friends that could materially lessen its weight.

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The news of Wickham's profligacy coming is in a parallel to Darcy coming closer together.

To think of a bad Man well is a revolution in the Mind.

Every sadhak and every devotee are members of Mother’s Army who can win Her war, if they realise their role in Her consciousness.

A citizen is different from a government servant who delivers the power of the government through each act of his.

A devotee gets a problem or opportunity, which if solved or availed of through Her consciousness has universal impact.

Money due to a devotee collected by faith will change in the whole world the character of credit. Everyone will easily collect his dues.

One devotee raising his prosperity a thousand fold purely by his faith will raise the national prosperity similarly. That is Mother’s service.

A poisonous fever Mother suffered in Japan resulted in the disappearance of that fever from Japan.
Any devotee may remember the opportunities availed of or problems solved entirely by faith will now find it fully expressed similarly if not in the whole world, at least in the world he knows. That is why Mother said if anything should happen in the world, it must first be done in the Ashram. The desire to know his future is an all absorbing passion in Man. Equally so Man longs to know of his previous births. Man does not know his desire is a bar for the growth of his soul. Surrender is no easy yogic discipline. Not many can attempt. Maharishi quipped when a Man asked him to distinguish between him and Sri Aurobindo, “Complete His surrender first, I shall answer later”. Surrender of any act, any faculty is not easy. Even for one who meets with success there, can he contemplate surrendering his desire to know of his future and past? Maybe it is the very last step in surrender. Whatever success one meets with, it is worth trying to know the cosmic measure of Her Grace. When successful he directly plunges into his inner world.

The future belongs to the imagination of Mind, the past to the memory.

By such surrender Man overcomes his memory as well as thinking. Irresponsibility made Mr. Bennet forget what would happen to Lydia. Insensitivity made Darcy forget his ‘tolerable’ to Elizabeth. These are negative implementations of a positive faculty. One led to elopement, the other led to copious abuse of Darcy. Man forgets his acts, life does not. Like a seed in the soil, it sprouts and grows. When Man returns to it, it is a big bush or a small tree or a thorny bush. Mind is a wonderful instrument. It works in life according to the rules of life of which these two are example. Mind can work in the physical according to the rules of that plane. That we see in the initiatives of Mrs. Bennet. Mind can also work in the higher planes of Silence, Light, Intuition, Knowledge. Mother offers us the golden opportunity of working in the Supermind. She opens to us this plane through prayers. Through consecration the Supramental plane is always open. The stiffness of the Mind, supported by occupation, bothered by memory and thinking keeps the consecration to their area. Forgetting the past and future partially weans the Mind from these rigidities. When met with some success in this way, one reaches the depths of the Mind – its substance – where he finds the forgotten ghosts are alive with a greater force. To be as patient here as in the shallow regions of Mind one finds the weighty truth of the statement. That which has an end is no patience. Again if he shifts his reliance on himself to Mother, he will find the impossible surrender becomes a possible act of consecration.

This is the moment for Man to know the great value of small acts.

Small acts are forgotten, but they get buried deep down. One who slighted the population finding it does not affect his life, when he stands for election, finds each vote acquiring its original fullness of proportion. Once he relegates his weight to Mother, he finds the greater the weight, the easier it is to consecrate. What is the key? Everything appears to be the key. The key does not lie in the acts or attitudes even. The key lies in one’s relation with Mother.

The idea of having to like a Man whom you detest in altered circumstances is revolting to the mental emotion.

It is this thought that Elizabeth voiced to Charlotte in response to her recommending Darcy. Mind may be convinced. The emotion in the Mind refuses to be convinced. Should it have been formed into sensitivity, it will revenge later if forced. Can we not educate the emotions to accept the opposite when true? The emotions will have physical roots as the ideas have emotional basis. At the deepest level if it can sense the opposite, emotions can be changed. It should occur by the experience of physical sensation to the opposite. Beyond this the meanness of the Man or the evil in him can persist in the original opinion.
The snob’s change is no change as he has no roots.
Transformation changes to the opposite. Therefore it is possible.
Short of transformation, any change is not reliable.
In transformation, the very fact it was bitter now makes it sweet.
The idea of helping the world is egoistic, like civilizing a population or saving souls.
If help can go to others by the accumulation of strength and if some come seeking help recognising the storage, help is in place.
All the rest is a play of the ego.
Irritation, annoyance, flat dullness, disappointment, expectation are symptoms of the presence of the ego.
The caste system is fully disregarded when a Man becomes a saint. All castes readily accept his greatness in all respects.
That does not mean the caste from which he hails is upgraded in the popular opinion.
Rama and Krishna have not elevated the castes in which they were born, because it is not transformation.
Even when the Saint is transformed, the untransformed population will not revere the caste of the Saint. If the Saint is transformed by virtue of belonging to his caste, how the population will respond remains to be seen.

Darcy’s enjoyment of the marriage was genuine.

Human life is lived by beliefs and faith.
Belief in God is Faith. Mind fashioning its own beliefs is faith.
All beliefs and faiths are pale reflections of Faith.
Every culture and consequently every Man has developed faiths.

Subconscious experience turning into conscious guide is human faith.
Whatever it is its absolute value, it has complete practical value for the Individual.
It is the highest superstition ignorance can formulate.
In its widest form it rules the world, as the scientific field, for long.
The Hour of God beckons to Man to break out of it to enter the golden era of Supermind.
'Savitri' opens with that Dawn.

It miniaturizes itself to a particular event where human choice is exercised.

Some of its mental, vital components:
• There is a limit for anything.
• We cannot afford to be in a hurry.
• This is too much for me.
• The known is a safe territory.
• I know what is good for me.
• Whatever I do by myself works out.
• Tradition is ultimately right.
• That which is big is great.
• Time cures.
• There is a higher power.
• My wife (husband) is always right.
• It is better never to change.
• Don’t let any newcomer in.
• After all, horoscope proves to be right.
• Whatever happens I suffer.
• Whatever happens I win.
• Whatever I do by myself works out.
• Tradition is ultimately right.
• That which is big is great.
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• My wife (husband) is always right.
• It is better never to change.
• Don’t let any newcomer in.
• After all, horoscope proves to be right.
• Whatever happens I suffer.
• Whatever happens I win.
• The world may change, I cannot benefit.
• I knew it when I was a boy.

"இப் பெோடோர்சியல் நல்ல விதேோககவ கயோசிக்கத் கதோன்றியது.
சோதகரும், அெரும் அன்ளனயின் தங்கைது உணர்ந்தோல் அன்ளன கூறும் கெோளை பஜயிக்க முடியும்.
அைசோங்கத்தின் அதிகோைத்ளதத் தன்னுளடய ஒவ்பவோரு பசயல் மூலமும் பவைிப்ெடுத்தும் அைசோங்க ஊைியோிலிருந்து ஒரு குடிேகன்.
"
Commentary on Pride & Prejudice

Volume VII

த்து முருக்கான்களிடம் அறிவு அது வருவைந்தவை அன்றுக்கு மகிழ்கவுடனுக்கு, ஆனால் அவர்கள்

தூத்துக்குறுத்தப்பட்டு காணலாம். அவர்கள் நம்பிக்கையானது வாதனை மறுக்கவும் வேளாளர்களின் மனதில் உள்ளது. எனின் வளமை கவர்கத்துவர் வந்து தயாராகும் பண்புப்பு.

அல்லது இறவி நாதனை காணிப்பதற்கு வருவை தெய்வ தனித்து தன்னால் வெளிப்படுத்துவது. எனக்கு காட்டியுள்ளது அப்படி வெளிப்படுத்துவது. ஒவ்வொரு 

நாதனையும் பொழுதையான ஐயர்களின் கோஞ்சும். பொழுதையான ஐயர்களின் செயல்களும் இறுக்கிழிக்கின்றன. அதனல்லை நிறுவனம் ஒன்றுக்கொம்பாயின் விளக்கத்திலே காரணம்

வொட்டிக்குறுத்தியுள்ளன ஒரு வொட்டிக்குறுத்து. இவ்வொட்டிக்குறுத்தியுள்ள ஒரு வொட்டிக்குறுத்து. என்று எலிச்செய்து டோர்சிக்கு உறுதியாக கூறியளத

நோக்கையும் எப்போழுதும் நீங்குதல் வரும்போழுது, அவர்களுடைய நீங்குதல் வரும் பயனும் என அறிவு எங்கேவும். அவர்களை நீங்குதல் வரும் பயனும் என அறிவு எங்கேவும். அவர்களை நீங்குதல் வரும் பயனும் என அறிவு எங்கேவும்.

தமிழ் ஆகவுருக்கு அவர்களுடைய வேளயான நீங்குதல் வரும் பயனும்

நோக்கையும் எப்போழுதும் நீங்குதல் வரும்போழுது, அவர்களுடைய நீங்குதல் வரும் பயனும் என அறிவு எங்கேவும். அவர்களை நீங்குதல் வரும் பயனும் என அறிவு எங்கேவும். அவர்களை நீங்குதல் வரும் பயனும் என அறிவு எங்கேவும்.
நம் மகள் டோர்சில் அளடந்த சந்கதோஷம் உண்ளேயோக. திருவுருோறினோல், எவ்வோறு எதிர்பகோள்வர் என்ெளதேோட்டோர்கள். ஒரு கோன் திருவுருோறிய ெின்பும் கோம்பும், கிருஷ்ணரும் அவர்கள் இறந்த குலத்ளத உயர்த்தவில்ளல, ஏபனனில் அது அதனோல் சந்நியோசி ஆகும்பெோழுது ஜோதி முழுளேயோக. இருப்ெதற்குோிய அறிகுறிகள். எோிச்சல், நச்சோிப்பு, உற்சோகேின்றி இருப்ெது, ஏேோற்றம், எதிர்ெோர்ப்பு கெோன்றளவ அகந்ளத வலிளேயினோல் உதவி பசய்வதும் கவண்டும் கெோன்ற கருத்து அகந்ளதக்குோியது.

ேக்களை திருவுருோறும்பெோழுது கசப்ெோ திருவுருோற்றம் கநர்ேோறோன் குளைெவனின் இருப்பும் தோண்டி, இனிதனின் சின்னத்தனம் அல்லது அவனிடம் இருக்கும் தீளே, முதல் கருத்துகளுக்கு உணர்வுபூர்வேோன அடித்தைம் இருப்ெதுகெோல், உணர்ச்சிகளும் உடலில் கவர்ெண்ெடுத்த முடியோதோ. இனத்தின் உணர்ச்சிகள் சேோதோனம் ஆக இறுக்கிறது. ஒரும் சேோதோனம் ஆகக்கூடும். பவைிப்ெடுத்துகிறோள். எலிசபெத்திடம் டோர்சிளய பசயல்கைிகலோ அல்லது இனப்ெோன்ளேயி சேர்ப்ெணம் அன்ளனயிடம் ஆைம்ெ சுய ரூெத்ளத பவைிப்ெடுத்துவளதக் சிறிய பசயல்கள் இறக்கப்ெட்டு விடுகி தன்னுளடய ஒப்ெளடக்கும்பெோழுது, அதிகோிக்க அதிகோிக்க, இன்னர் வற்புறுத்தப்ெட்டோல், வன்ேத்துடன் நடந்துபகோள்ளும்.

வன்னலோகை குளைெவன் விளையோடல்தோன். கியெிலும் அதிக சக்தியுடன் உயிருடன் இருப்ெளதக் கோண்ெோர். மலாச்சந்தர்ப்ெத்தில் அளவ ஆைத்தில் புளதந்து விடுகிறது அளவானோல் அளவ ஆைத்தில் சோத்தியம் கதர்தலில் ஏற்றுக்பகோள்ை டோது. கேலும் அதிக பவபிள்ளை பெோறுளேயுடன் விட்ட கவண்டோத விஷயங்கள் இவ்வோறு சற்று பவற்றி சிறிய பசயல்கைியில் உயர்ந்த ேதிப்ளெ இனிதன் உணரும் தருணேோகிறது கியெைன்வோல் விடோப்ெிடியோக.

நோகோிகம் சோத்தியம் அல்லது அவர்களைல் உணர்வுகைி. இருக்கும் கேலும் அதிக சக்தியுடன் உயிருடன் இருப்ெளதக் கோண்ெோர்.
Man relies on his experience, when it is favourable.

All life experiences can be summarized into one belief. It is his mantra. Keeping it always before him, he realises it. It is the maximum of his life possibilities. He can exchange it with Mother’s grace; it will be the minimum. **Man can never conceive of Mother’s maximum.**

Mother has no fixed maximum. Prayer is only to get over the mental limitation. Mind readily goes to a mental belief. To reach an emotional belief beyond Mental belief is great. One can so reach a physical belief, even a belief of the Being. **Crossing Mental, vital, physical beliefs is to Supramentalise oneself.**

Human maximum is to achieve what society sanctions to him. It is an achievement of his world. **Her maximum is in the plane of transcendence.**

In the most intense moments, the devotee who is able to practice surrender will see Mother’s maximum in
Commentary on Pride & Prejudice

Volume VII

a work.
Non-movement is to sense Silence.
The power of active Silence comes when one understands Silence and adores it for its own sake.
Silence at that point is saturated with Silent power.
Silence maturing into light is Mental Silence.
Silence that saturates itself with its own power is Silence beyond Silence.

To accept an experience as it is, is Mental, human, rising from below.
To accept an experience as it really is in itself is to leave humanity in favour of divinity.
For a Man to surrender his soul, he must possess it.
Can one who does not possess his soul, practice surrender?
He can surrender only what he has.
Surrendering what he has dispenses with acquiring something higher to be surrendered later.
Done in sincerity, it opens up the higher regions.
Done ignorantly, it enables him to rise to the maximum ignorant possibility.
An ignorant voter rising in politics and deciding to live in the village will explain this.

Intellectual arguments are intelligently linked.
Link in the subtle plane does not reveal to intellect.
Link in the causal plane precipitates the result at once.
Silent will effectuates the thought in the will.
There is a Silent emotional will as well as one in the physical will.
The Will of the being is beyond.
Surrendering it, the Will of the Being acts.
Will of the Mother comprises of the Will of the Being as well as the Will of the evolving Being.
The traditional conception of Lokamatha is Prakriti, ignorantly called Shakti.
The Supramental Maha Shakti is the Divine Mother who presides over the creation.
Her universal Form came here in 1946.
Devotees can see Mother’s Supramental Form in meditation as a particle.
Melting emotions easily reach there.
Absolute Truthfulness qualifies for it for a second.
Utter Truthfulness at its absolute level is the finest ideal for a devotee.
It sees the Marvel, sees no evil.
To that vision 'Savitri' will reveal itself.
Life will seek such a devotee.

Man does the human best, i.e. what ego can do to itself.
The human best for Mother is to constantly refer every thought that comes to Mind to Her.
Mother’s best is NOT to exercise any human faculty.
The very exercise of a faculty is to express belief in it.
The Jnani forgets all that he is in favour of the Soul he is.
The yogi sees the whole world from his evolving soul which he reaches forgetting the world in the evolving Soul.
To see Mother or Sri Aurobindo in their pictures is to have subtle darshan or darshan in the subtle plane.
When several simple people see it, the vision itself becomes a ridicule – a social view of a spiritual fact.
Every morning devotees pray. One can have one moment of Supramental consciousness in that prayer.
The basic condition is to be one-pointed all the time.
The whole being collected at its deepest point ready to pour itself out through each event is consecration.
Relaxation for the devotee is to express himself thus in activities he likes.
Relaxation in the sense of abandoning that concentration in favour of social life is not for the devotee.
Not increasing concentration may be relaxation.
Abandoning concentration is not relaxation.

Mother’s relaxation is to unfold oneself as a Marvel.
Initially it may be a discipline.
Once the faculty is there, it becomes enjoyable, a relaxation.
Discipline becoming relaxation is Mother’s life.
Relaxation becoming the discipline is its maximum. Darcy’s discipline is to enjoy Elizabeth’s memory in expanding joy of the being. He loved her; she was in love with Pemberley and Wickham.

**Darcy discovered that ‘tolerable’ Elizabeth was his psychological Sun.**

Consecration becoming steady maturing into surrender results in Silence, peace and calm inside, prosperity and success outside.

Man does not wish for more, because he does not know there is more. Gayatri reveals the Sun of knowledge between the brows.

Sri Aurobindo’s Gayatri is the Sun of integral knowledge that is power to evolve the Spirit in Man. One is to stand first in India in the IAS examination; the other is to pass the examination of national politics as the top candidate to found free India to become the first Prime Minister. Human superstition can be described from spirit, knowledge, emotion, acts, life, and equilibrium and from every other point of view of existence.

Darcy’s superstition was the anachronism of the obsolete aristocracy. Should Man emancipate himself from one side, he will view the highest for a split second.

Man’s efforts are two, overcoming ego and discovering the soul of Nature. The acme of human ego is the physical ego.

The greatest Minds of today have found their supreme triumph in declaring their sense of glory in the material ego of earth.

It started with the Mental ego of Greece and Spiritual ego of India.

That Indian who can recognise his own spiritual ego can open the supramental heavens for humanity. Should his shedding his ego be right, the ego of no other country should offend him. Absence of offence is the presence of humility.

One can know the points of his personality which are offended by the ego of other nations and remove it. Should another Man’s success be an eyesore, it is a point to be worked on. Should there be a triumph, it is another point.

To react, to dislike, to take umbrage indicates the presence of ego. Wherever the ego is shed, the nation will exhibit capacity to equal the rival.

**Gayatri is Sun, Sri Aurobindo’s Gayatri is the Supramental Sun.**

His name is a more powerful mantra. So is Mother’s Name.

An American devotee took to Sri Aurobindo’s Gayatri. Once in 1970 he repeated it 700 times and all the time saw the Sun behind the heart.

In 1980 we lived in a spacious house whose roof was thin. The hall was a big one with both the walls as windows.

In summer heat became unbearable in spite of copious breeze. Pouring water on the floor did not solve the problem. All the inmates upstairs went downstairs, but relief was not substantial. Wet towels were used with small benefit.

The outside temperature crossed 104°F (40°C) and the house with thin roof is just like an oven.

Just then we heard this American devotee had again taken to Gayatri. He too saw the relationship between his chanting and the rise in temperature. He suspended the chanting and the temperature came down to 100°F.

Such a chanting reveals the Supramental Sun behind the heart. Dwell on Sri Aurobindo long enough and deep enough. He will show Himself in his original splendour inside you. He will appear inside, outside, in the sky, in others or everywhere. I was given Sri Aurobindo’s book on Upanishads for reading. When I opened the book I saw the figure of someone I do not know.

The sadhak who gave me the book explained it was the figure of a sadhak who worked in the paint department. It was his book.

In the Vicar of Wakefield, Dr. Primrose lost his Money, his daughter, his house in a fire, his son in a duel and a second daughter too by kidnapping. In jail he remained unchanged from his ideal. The situation changed. The baronet entered the picture, punished the guilty, married his daughter, had the other daughter
married to his nephew, saved his son. Just then his lost Money was recovered. It is not a fairy tale. Life acts exactly like this. When it takes away or gives it does so copiously. It can never act in isolation.

"அவர்கள் ஏர்த்தவளை, எந்த கோளறயும் அவனிடம் பதன்ெடவில்ளல்.
தன்குச் சோதகேோக இருக்கும்பெோழுது இனிதன்
வோழ்க்ளகயின் அளனத்து அனுெவத்ளத நம்புகிறோன்.
இதுதோன் ஒருவருளடய ேந்திைேோக இருக்கும்.
அளத எப்பெோழுதும் அவன் தன் கண் முன்கன ளவத்திருப்ெது, அவளன அளத உணை ளவக்கும்.
அது அவனுளடய வோழ்வின் சோத்தியங்கைின் அதிகெட்சத்ளத ேனிதனோல் கற்ெளன பசய்யகவ முடியோது.
அன்ளனயிடம் நிளலயோன அதிகெட்சம் என்ெது கிளடயோது.
ேனோீதியோன நம்ெிக்ளகளய உடனடியோக ஏற்கும்.
ேனதின் நம்ெிக்ளகளயத் தோண்டி, உணர்வுோீதியோன 
உடல்ோீதியோன நம்ெிக்ளகலகயிகலகய 
சோர்ந்து வோழும் ேனிதன் ஆன்ேீகோீதியோன 

சமூகம் அனுேதிக்கும் அைவிற்கு இனிதன் அதிகெட்ச சோதளனயோக இருக்கும். இது அவனது உலகத்தின் 
சோதளனயோக இருக்கும்.
அன்ளனயின் குளறந்தெட்சம் என்ெது அவனுளடய ெிைெஞ்ச அைவு சோதளனயோக 
இருக்கும்.
அன்ளனயின் அதிகெட்சம் 

பேௌனத்ளத ஒருவர் புோிந்துபகோண்டு, 
சலனம் இல்லோேல் இருப்ெளதப் 
பேௌனம் 

பேௌனம் தன்னுளடய 

பேௌனம் 

பேௌனம் 

பேௌனம்
பேண ஊற்றிண் உறுதியில் பூர்த்தி பசய்யும். பேணவின் ஊற்றிண் உறுதியும் ஆனேனுறுதியும் துணைசூடு உறுதியும். 

அவள் விற்பனேயும் ஊற்றிண் உறுதியும் பொறுத்து உறுதியும். 

பேணவின் ஊற்றிண் உறுதியும் முன்னேசும் துணைசூட்ட உறுதியும் ஆனேனுறுதியும். 

நான் வகையில் முன்னேசும் உறுதியும் முன்னேசும் உறுதியும் முன்னேசும் உறுதியும். 1946-ல் ஆனேனுறுதியும் பொறுத்து உறுதியும் முன்னேசும் உறுதியும். 

பேணவின் ஊற்றிண் உறுதியும் ஆனேனுறுதியும் துணைசூடு ஊறுதியும் முதல் உறுதியும் மேல் ஊறுதியும் மேல் ஊறுதியும் மேல் ஊறுதியும் மேல் ஊறுதியும். 

1946-ல் ஆனேனுறுதியும் பொறுத்து உறுதியும் முன்னேசும் உறுதியும் முன்னேசும் உறுதியும். 

பேணவின் ஊற்றிண் உறுதியும் ஆனேனுறுதியும் துணைசூடு ஊறுதியும் முதல் உறுதியும் மேல் ஊறுதியும் மேல் ஊறுதியும் மேல் ஊறுதியும் 

உன்னியின் ஊற்றிண் உறுதியும் முன்னேசும் உறுதியும் மேல் ஊறுதியும் 

சேர்ப்ெணம் நிறுவிய ஆனேோக்கிற்கு என்ெது தன்கு விருப்ெேோன பசயல்கைில் இவ்வோறு தன்ளன 

சமூகவின் பெோழுதுகெோக்கிற்கு என்ெது தன்கு விருப்ெேோன பசயல்கைில் 

அன்ெர்களுக்கு பெோழுதுகெோக்கு என்ெது தன்கு விருப்ெேோன பசயல்கைில் 

சமூகவின் பெோழுதுகெோக்கிற்கு என்ெது தன்கு விருப்ெேோன பசயல்கைில் 

சப்பை தோன்றும் அதிகெட்சம் பசய்யும் கவண்டியது, இந்த முழு 

சப்பை தோன்றும் அதிகெட்சம் பசய்யும் கவண்டியது, 

ஸ்ரீ அைவிந்தளையும், அன்ளனளயயும் அவர்களுளடய புளகப்ெடத்தில் கோண்ெது சூட்சுே 

தோிசனேோகும், அல்லது சூட்சுே உலகில் அவர்கைது தோிசனத்தி 

எைிளோன ெலர் இளதப் பெோழுது, இந்தக் கோட்சிகய நளகப்ெிற்குோியதோகி விடுகிறது.

இது ஆன்ேீக உண்ளேயின் சமூகப் ெோர்ளவ.

அன்ெர்கள் காதலயில் எிைோர்த்தளன பசய்கின்றனர். அப்பதில் எிைோர்த்தளனயி 

பெோழுதுகெோக்கு என்ெது தன்கு விருப்ெேோன பசயல்கைில் இவ்வோறு தன்ளன 

சமூகவின் 

ஒருமுகப்ெடுத்துவளதக் 

ளகவிடுவது ஒரு கட்டுப்ெோடோக இதனுடன் விளக்கம் ஆகும்.

சப்பை தோன்றும் அதிகெட்சம் பசய்யும் கவண்டியது, இந்த முழு 

சப்பை தோன்றும் அதிகெட்சம் பசய்யும் கவண்டியது, 

ஜீவனின் திைண்ட சந்கதோஷத்தில், 

எலிசபெத்தின் நிளனவில் சந்கதோஷப்ெடுவகத டோர்சியின் 

வோழ்க்ளகம் முளற்றும் கூடும்.

அவன் அவளைக் கோதலித்தோன், அவகைோ பெம்ெர்லிளயயும் விக்கோளேயும் கோதலித்தோள்.

'ெைவோயில்ளல' எனும் ம்மி இருந்த எலிசபெத், தனக்கு விநதின் ஒைியோக இருப்ெளத டோர்சிகண்டோன்.

சேர்ப்ெணம் நிறுவிய ஆனேோக்கிற்கு என்ெது தன்கு விருப்ெேோன பசயல்கைில் 

சுருகு வருவது வோழ்க்ளகச்சேர்ப்ெணம் குரு விளக்கம் ஆகும் ஆனேோகும். 

அவன் அவளைக் கோதலித்தோன், அவகைோ பெம்ெர்லிளயயும் விக்கோளேயும் கோதலித்தோள்.

'பஸ்றைபோலவு' வோழ்க்ளக இதுபெடுத் அலைசு வோழ்க்ளக காரைக்குறுநிலேோச்சுே.
Commentary on Pride & Prejudice

Volume VII

புரச அரசனின் வானையில் இருந்து புற அரசப் பக்கத்தினர் கருத்து, சித்தமிருந்து இந்தக் குறளை அவர்களால் விளக்கப்பட்ட பத்தை எளிதில் பொருத்தப்பட்டது.

உண்மையாக IAS பூமியில் அனுமந்த வாழ்ச்சிக்குக் குறுகிய உரைக்குறியில், அங்கிருந்து இந்தப் பக்கத்தினர் குணமாக இருந்தனர், குறிப்பிட்டு இந்துத் தமிழ் போதும் மனிதரும் மனிதரின் விளக்கத்தில் இருந்தனர்.

ஆனால், அரசன், தருண்பால், தருண்பால் போன்ற அரசனின் வானையில் குறைந்து பொருத்த வாழ்ச்சியுடன் மனிதர்கள் எளிதில் பொருத்தப்பட்டது.

காரணத்தாக வாழ்ச்சிக்குரிய ஒருபடி விளக்க விளக்கத்தில் வீழ்ச்சியுடன் காரணத்தாக வாழ்ச்சியுடன் மனிதர்கள் எளிதில் பொருத்தப்பட்டது.

அந்தந்த வழக்கில் மனிதர்களும், போற்றும் பக்கத்தினரும் காரணத்தாக வாழ்ச்சியுடன் மனிதர்கள் எளிதில் பொருத்தப்பட்டது.

மரி, அதிகந்தரின் மட்டுமே பக்கத்தினர் காரணத்தாக வாழ்ச்சியுடன் மனிதர்கள் எளிதில் பொருத்தப்பட்டது.

ஆனால் பத்தையில் வாழ்ச்சியுடன் மனிதர்கள் எளிதில் பொருத்தப்பட்டது மனிதர் விளக்கத்தில் எளிதில் பொருத்தப்பட்டது.

புல்லாரியன் இருந்து அனைவரின் அறிகுறிகள்.

புனையனின் வருவது பரிவாரமான குறுகிய அகந்தரின் இருக்குறிகள் குறுகியதற்கு அந்தலாம் அறிகுறிகள்.

புரச புனையனின் குறுகியக் குறுகியக் குறுகியக் குறுகியக் குறுகியக் குறுகியதற்கு அந்தலாம் அறிகுறிகள்.

புனையனின் மிகுதியர் என்பிய புனையனின் குறுகியக் குறுகியக் குறுகியக் குறுகியக் குறுகியதற்கு அதனும் அறிகுறிகள்.

புணையனின் மதிய குறுகியக் குறுகியக் குறுகியக் குறுகியக் குறுகியதற்கு அதனும் அறிகுறிகள்.

புனையனின் குழு குழு குழு குழு குழுத்து குறுகியக் குறுகியக் குறுகியக் குறுகியாக குறுகியக் குறுகியதற்கு அதனும் அறிகுறிகள்.

1980ஆம் வருடம் எழுநூறு முளற குறுகியக் குறுகியக் குறுகியக் குறுகியதற்கு அதனும் அறிகுறிகள்.

1890ஆம் வருடம் எழுநூறு முளற குறுகியக் குறுகியக் குறுகியதற்கு அதனும் அறிகுறிகள்.

1870ஆம் வருடம் எழுநூறு முளற குறுகியக் குறுகியதற்கு அதனும் அறிகுறிகள்.

1860ஆம் வருடம் எழுநூறு முளற குறுகியதற்கு அதனும் அறிகுறிகள்.

1850ஆம் வருடம் எழுநூறு முளற குறுகியதற்கு அதனும் அறிகுறிகள்.

1840ஆம் வருடம் எழுநூறு முளற குறுகியதற்கு அதனும் அறிகுறிகள்.

1830ஆம் வருடம் எழுநூறு முளற குறுகியதற்கு அதனும் அறிகுறிகள்.

1820ஆம் வருடம் எழுநூறு முளற குறுகியதற்கு அதனும் அறிகுறிகள்.

1810ஆம் வருடம் எழுநூறு முளற குறுகியதற்கு அதனும் அறிகுறிகள்.

1800ஆம் வருடம் எழுநூறு முளற குறுகியதற்கு அதனும் அறிகுறிகள்.
143

They could not be untouched by his politeness.

Politeness of perfect proportions can win world fame several times over.

Mother says the Supramental cannot be imitated.

Any trait is partial; it lends itself to imitation by energy from other parts.

How can the whole be imitated?

Is there a symptom of the true distinguishing from the fake?

If you are full in anything, then submit this to that feeling. It will reveal.

Elizabeth's embarrassment itself was proof of the truth of his politeness as the weight of that truth was felt on her nerves.

The test for Gandhiji's spirituality came in the communal riots.

Churchill won the war not by his original power. The power came from Sri Aurobindo to win the war, not to win the elections. Had Churchill won the war on his own strength, he would have won the elections also.

FDR was great to move the nation, but after 1936 he resorted to monetary policy. In 1939 war came to his rescue. The New Deal was his own power.

It was a resourceful, powerful aristocracy serving the non-aristocratic cause.

So it petered out. It unleashed the ghost to complete his purpose.

Sri Aurobindo says secondary causes will not win a total victory.

One coming from outside cannot serve the purpose fully.

The leaders of the revolution were from the ranks. They served the purpose.

FDR was not from the indigent immigrants. Had he hailed from there, the Depression would have been overcome then.

Marx and Lenin were not from the working class. Stalin was.

The idea of revolution coming from the Mind of a worker could have achieved in England or Russia what Marx intended.

To Lenin it was an ideal.

To Stalin it was life.

Gandhiji could not abolish caste in its spirit.

A harijan could have done it.

The power of the movement of Periyar comes from the fact he was from the oppressed.

Englishmen fighting for Indian freedom is welcome, but cannot carry power.

They could not be untouched by his politeness, as it came from a mental clarity.

Mental clarity is light in the thought.

To have light in the Mind is a higher stage.

Light in the Mind reveals between the brows.

It is the light of the witness Purusha.

Purushothama is beyond the witness Purusha and includes that.

The Supramental light is behind the heart. It issues from the Supramental Sun.

The Jnani attains the light of the Spirit – the witness Purusha or Purushothama.

He does not try to illumine his parts by that light, but there is some illumination.

The Supramental light is a light issuing from each part of the being through its workings – thought, feeling, action.

It is universal transcendental light.
There is no question of illumining the parts with that light. That light issues by the spiritual evolution of each part which means the evolution by illumination. Its original colour is golden. In the Mind, vital, body when it descends, gold in colour gets modified. By the time it reaches the body the golden colour becomes a kind of pinkish cream. What is clarity in the Mind becomes mastery in the vital, accomplishment in the body. In yoga they are spiritual clarity, spiritual mastery, spiritual accomplishment. In life it is social clarity, social mastery, social accomplishment. In Europe all these are Mental. In America all these are physical.

**Europeans who are Mental and cultured are overwhelmed by the physical achievement of America.** Military might was physical prowess that ruled the world till 1945. Higher standard of living is the vital accomplishment in the physical. By that America dominates Europe and Asia. Europe has not realised its cultural, Mental strength. Elizabeth who was culturally superior and who was adored for that by Darcy was lost by the power of material splendour of Pemberley. It was her luck that she was adored by Darcy. It was a measure of his awakening. He could awaken only by her abuse, by Wickham’s scandal. The affluent low awakening to the greatness of the high was a landmark in social evolution. She was aware of her superiority to him. It was mainly a subconscious awareness, partly conscious. What she responded to in Wickham was not so much scandal as his captivating softness. My theme is as soon as Bingley fixed on Jane, Elizabeth knew she was meant for a higher Man. She subconsciously chose Darcy, before Darcy noticed her -- the woman taking initiative. Later in Wickham she saw the endowment she wanted in Darcy. It was a precarious combination which alone life permitted her. She struggled with that as Jane and Bennet responded later. Darcy was a weighty character tending to seriousness and his good manners were a few months old. Wickham was a shallow character, his manners were learnt in childhood. He had been assiduously cultivating it as it was his only asset. It was a countenance in Wickham, not culture. The tender heart of Mr. Dale, the squire, comes out as cold words. He could be tender to Lily Dale and her sister, only formal to their mother. Tenderness in speech is not something one directly expresses from the tenderness in heart. It requires one generation of cultivation. We see that failure in the Duke. To acquire or to give up, in society, is a process of a generation, in life a process of a birth. Supermind abridges the Time. Still the niceties of expressions are missing. It is like Indian punctuality when they imitate the West. Opening in the Spirit in the depths to Supermind is open to all who are really spiritual either by tapas or genuine religious piety like the western saints. Spirit is there in religion, thinking, culture, truthfulness, sincerity in accomplishment, in any kind of perfection, not only in the tapasvī, muni, yogi, sage, sadhu, sannyasi.

**Darcy’s action can be equated to that of the American railway engineer in Jules Verne’s story.** Darcy decided to shed his defects and become an individual. It was a decision that totally rejected conformity of any description. Such decisions are seen in world leaders, not in domestic circumstances. In Around the World in Eighty Days, Mr. Fogg’s train came to a decrepit bridge. The bridge was weak. The alternative was to walk fifteen miles upstream, cross over the river through a ford and come back on the other side. The driver knew a theoretical possibility from his memory of a train crossing a river at the highest speed even without a bridge. He decided to do so now which many passengers readily endorsed. Passépartout suggested that the passengers cross over the bridge first and later the empty train, without risking the lives of passengers, could do the experiment. Velocity overcame gravity. No one would listen. It meant a doubt was admitted. A possibility was seen and to act on it as it was an
actuality is Individuality. Risk is no issue. Risk destroys the entire human weakness by offering it to daunting circumstances. The Individual does not go by the result, he goes by the joy of action for its own sake. The physical warrior loves to die in action. The vital leader courts challenges regardless of risk. Risk is the process of weakness rising to strength. How can it be avoided? Always risk succeeds, ennobling Man in the process. Spiritual risk is more difficult than the lower risks. One cannot aspire for Individuality unless he enjoys the risk, the opportunity of entirely destroying his weakness. Sri Aurobindo says that is why it was the kshatriyas who scaled the greatest heights in Spirit. As knowledge beckons, courage and its exhibition are exhilarating. A greater courage than in the battlefield is required to give away all one’s possessions, more psychological courage to humble one’s great soul in low service. The greatest of all courage lies in allowing oneself to be outside the society as an outcaste. The criminal and harlot are beyond the outcaste and untouchable. If Man does not consciously court it, life gives the spiritual Man the circumstances to be a sudra, harijan, criminal, harlot. It is the wisdom of reversal in the social set up. To realize that is spiritual awakening.

**What Darcy realized is the greatness of humility before his lady love.**

Wisdom is to realize the value of the opposite.

That is the value of democracy.

It is the value of America.

Man realising the value of the poor voter is democracy.

It is extended when the woman too is valuable.

The society that values the criminal, adores the harlot will rise in value.

Will agriculture rise more in value than manufacture?

What about valuing ignorance more than knowledge.

Tom Peters advocated rewarding errors.

Can we reward corruption, laziness, betrayal, shamelessness, imprudence?

It is a far higher stage of social yoga inconceivable now.

Life makes the corrupt rich Man respectable, above law.

The actress has become famous nationally, internationally.

Now power and popularity serve her to raise her status.

Not to shrink from wrong doing is a high qualification of higher yoga.

He says if Man refuses to murder one Man when god wants him, many more murders would take place.

You can be on either side, not on the borderline having to exercise discrimination all the time.

He can come to the border raise himself and be there.

Man has taken full advantages of all these higher principles for his lower life.

To understand Man, to see it all around is more than wisdom.

**To see it in oneself is supramental wisdom.**

To see it in oneself and not in others is divine goodness.

Like Darcy we must know abuse is rare advice.

Elizabeth is a personality of light in adoration of falsehood.

A yogi will get a personality of darkness adoring obscurity.

He can get the lady of Light who alone is capable of discerning the highest value deeply hidden in him.

**Impersonal knowledge helps remove individual sensitivities.**

To Darcy Elizabeth was not the child of Longbourn, she was a personality of light neutralizing the personality of Longbourn into the impersonality of Light.

Widower’s marriage socially wipes out the odium of his previous marriage.

Widow remarriage extends that to woman.

Artificial insemination impersonalizes a personal crime.

CID inspector adopting underhand dealings to catch the criminal legitimizes him.

All the higher principles of legitimizing negative behavior are there in life behind the screen.

In supramentalising life, they must come to the surface positively.

Supramental life is above etiquette as well as ethics.

Man, today should decide what is proper to him, not what is proper.

He who has subtle vision can see the inner light dissolving the outer crime.

What is crime outside is not a crime inside.
When that inner emerges outside as a supramental act of marvel, the crime becomes a divine service, an act of Marvel.

When Man is exorted to kill the venomous Man coming along with a cobra, he has the right vision of evil. It is only traditional wisdom spoken of the guru, met with Govinda.

No leader can be faithfully followed by a large number. They, in practice, go against the leader. A great leader is a success impersonally. Personally, in the sense of how many followed his values in their personal lives, no great leader ever succeeded.

Society creates leaders with great difficult endeavour. It has not yet succeeded in increasing sincere followers as well. The latter is more difficult than the former.

Individuality breaks evolutionary ground. An Individual is the leader who needs no followers.

"அவனுளடய உண்ளேயோன இளவ எலிசபெத் உணர்ந்ததோல் அதன் கோம் தோங்கோேல் அவளுக்கு சங்கடம் எழுகிறது.

எந்த ஒரு குணவியல்பும் ஸ்ரீ அைவிந்தோிடேிருந்து சக்தி கிளடத்தது, கதர்தலில் பஜயிக்க அல்ல. அவர் தன்னுளடய சுய வலிளேல் கெோோில் பவற்றி பெற்றிருந்தோல், கதர்தலிலும் அவர் பஜயித்திருப்ெோர்.

ரூஸ்பவல்ட் சிறப்போக நோட்ளட முன்கனறோல் ஆனோல் 1936 - க்குப் பசோகனி அவர் பெோருைோதோைக் பகோள்ளகளய கேற்பகோண்டோர், 1939 -ஆம் வருடம் கோர் எழுந்து அவளைக் கோற்றியது. புதிய ஒப்ெந்தம் அவைது சுய வலிளேல் எழுந்தது.

வைளே பெோருந்திய சக்திவோய்ந்த ெிைப்புத்துவம் சோதோைண களவயோகும் இது.

அதனோல் அது இளறந்து கெோனது. ஆனோல் அவருளடய கநோக்கத்ளதப் பூர்த்தி பசய்தனர்.

இைண்டோம்ெட்ச கோைணங்கள் முழுளேன பவற்றிளய அைிக்கோது என்று ஸ்ரீ அைவிந்தர் கூறுகிறோர்.

பவைியிலிருந்து வருவது கநோக்கத்ளத முழுளேனப் பூர்த்தி பசய்திருக்கும். புைட்சித் தளலவர்கள் அடிேட்டத்திலிருந்து வந்தனர். அவர்கள் கநோக்கத்ளதப் பூர்த்தி பசய்தனர்.

குடிகயறிய எைிய கைில் ஒருவர் அல்ல ரூஸ்பவல்ட். அவர்கைில் ஒருவைோக அவர் இருந்திருந்தோல், பெோோைத் பதோய்ளவ அப்பெோழுகத பவன்றிருக்கலோம்.

Marx, Lenin இருவரும் பதோைிலோை வர்க்கத்ளதச் கசர்ந்தவர்கள் அல்ல. ஸ்டோலின் பதோைிலோைியோக இருந்தவர்.

ஒரு பதோைிலோைின் இனதிலிருந்து எழும் புைட்சியின் கருத்து, Marx -ன் கநோக்கத் இங்கிலோந்திலும் பூர்த்தி பசய்திருக்கும்.
Commentary on Pride & Prejudice

Volume VII

உடன் பெண்கள் செய்யவும் படுத்தும் அமாகவும் பெண்களில் தமிழ்ச் செயல்படுத்தல் மிகை நெருந்து.

பெண்களின் இறுதியில் கண்டுபிடிக்கப்படுவது அதைக்குரிய விளைவு.

பெண்கள் பழக்கம் பெற்று சில நோதங்ககை ஆயிட்டன. விக்கோப்பு இயல்பை டோர்சியின் பலத்திலும் தீவியில் இருந்தோன், அவன் நல்ல இது ஒரு அெய்லகைேனும். வோழ்வு அவளுக்கு அளத்துக்கே அனு்கிதித்தது அவள் எதிர்கநோக்கிய குணங்களை விக்கோேிடேம் கண்டோல்.

அவள் உள்ளவள் என எலிசபெத் புோிந்துபகோண்டு, டோர்சியைக் கவனிப்ெதற்கு முன்கெ ஆள்ைத்தில் இங்கிலி விக்கோமுளடய அவதூளறவிட, அவனுளடய இது முக்கியேனும். அவளனவிட அவள் உயர்ந்தது அவளுக்குத் பதோியும் வைேன் தோழ்ந்தது உயர்ந்ததின் சிறப்புக்கு விக்கோமுளடயும் சமூகப் ஆோலணோேத்தில் ஒரு அவளுளடய நிந்தளனயிடல், விக்கோேன் குறிக்கும்.

டோர்சி அவளை விருமெியது அவைது அதிர்ஷ்டேனும். அவனது விக்கோேப்புணர்ச்சியின்பைளவ இது பெமெர்லியின் பசல்வவைத்தின் வலிளேயில் தன்ளன இைந்தோள்.

சோதளனயோகும் இருக்கும். சத்திய ஜீவிய ஒைியோகும் பவைிவரும் ஒைிகய சத்திய ஜீவிய ஒைியோகும். அவனிடத்து சற்று ஒைியுள்ைது. தன்னுளடய கந்தளை அந்த ஒைியின் மூலம் ஒைியூட்டச் பசய்வது என்ற ககள்விக்கக இடேில்ளல. இது இன்னைள்தின் உலகைோவிய ஒைியோகும் பசயல்கள் மூலம் பவைிவரும் ஒைிகய சத்திய ஜீவிய ஒைியோகும். அது ஒைியைவோரு ஒைியின் மூலம் ஒைியூட்டச் பசய்வது என்ற ககள்விக்கக இடேில்ளல.

அவருளடய எகுதியிலிருந்தும் அவற்றின் பசயலெோடுகைோன எண்ணம், உணர்ச்சிகள், இருக்கும்.
Mr. Dale's first experiment in his research on "Pride and Prejudice." Lily Dale, as usual, attended the experiment. However, her experiment was a disaster, as it was not successful in any way. Mr. Dale's experiment was a failure, as it did not produce any results.

Around the World in Eighty Days: A tale by Jules Verne. In the story, Mr. Fogg, an adventurer, set out to circumnavigate the world in eighty days. Throughout his journey, he encountered various obstacles and challenges, which he overcame with his ingenuity and determination.

Passage: A small group of people traveled on a ship. They were all involved in different professions, such as doctors, lawyers, and journalists. During the journey, they faced many challenges, including storms and mechanical failures. However, they managed to overcome these obstacles and reach their destination safely.

Commentary on Pride & Prejudice Volume VII

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37. “Had they drawn his character from their own feelings and his servant’s report, Meryton would not have recognized it for Mr. Darcy.”

Liking a person, you draw his character from that liking.

When you don’t like also you do the same thing.

Liking and disliking are opposite veils over the Mind.

To understand a person Mentally, one must rise above vitality.

The formula for a devotee is like what is good in him and don’t dislike what is otherwise.

This is what we do about our family members.

Next, try to rise above liking and disliking and relate to him pleasantly.

This is entrance to yoga.

To start with, do so towards a few people around you.

Add the same attitude towards events.

Extend it to the past relationships with these few people.

Darcy started it with Elizabeth and extended to Jane and Lydia.

Psychologically this will give a rare fulfillment you have never experienced.

Materially you would have expanded horizontally and vertically in all fields and in all fashions.

By this time you are qualified to receive a fabulous wealth.

You can certainly receive it.

Either by overcoming it inwardly and disregarding it outwardly you can enter into yoga if you choose.

If yoga is not attractive to you, you can read and study one of His major works which is all knowledge in the world abridged.

If you are action oriented, you can enter public life and shine there at four or five levels above your present status.

If you are an emotional person and concentrate on family and friends, you will discover the friend on the fringe becoming as intimate as your brother.

Yoga is a great avenue. Life in any department will open its doors to rich rewards psychologically as well as socially. Material rewards are easier than these.

Man always decides on something better. So, they think of Darcy’s character.

A progressive Man cannot do better.

What is the position of a devotee?

A child missed the annual day performance falling ill for two years in succession.

For the third the mother became alert thirty days earlier and took care of feeding. The child fell down, hurt himself and again missed.

The devotee to whom she reported this asked whether she remembered Mother.

The mother recognized that Mother had never come into her Mind.

At all crucial points, the duty of the devotee is to Remember MOTHER.

You can catch yourself hundreds of times forgetting Her.

To remember Her is the ultimate discipline.

To remember Her with joy is no discipline, but a joyful progress, an existence in Mother.

Succeeding there, what has not moved till now moves.

It is a great beginning difficult to maintain, more difficult to expand, most difficult to enjoy.

Enjoyment in relating to Mother effectively is existence in Her consciousness.

Very soon – in a few minutes – it will become flat and forgotten.
It is resistance.
Now, can one bring himself to consecrate resistance?
Resistance yielding is victory.
It may again peter out.

**Resistance changing into joy is to enter into yogic consciousness.**

Yogic consciousness is ever present freshness.
Our nature letting the yogic consciousness remain is receptivity.
Sincerity is to long for more of it.
To keep it up without its becoming flat is opening.
Calling from there can mature into calling from the physical.
It evokes a response from Grace.
Call and grace are spiritual realities.
It is a call that never fails to bring down grace.

**After so many turns mishaps, tragedies, confrontations, the end was smooth.**

What brought that happy end?
Historians can speak now of early events.
The journalist can be profound in pronouncing on past events.
The story Pride and Prejudice is there before us. We can travel through the events any number of times.
Can we feel in our senses or know in our understanding what could be done at the moment which will bring this end?

**It is not a knowledge born in the world yet.**
It can be known when the Original Ignorance is shed.
Such a thing is happening in the world now, particularly in India.
To do in such a way to generate a positive result is the first part of it;
to know how it actually came about is the second part of it.
One is the strategy, the other is the knowledge.
The knowledge can easily come after the event.
It can also come before the event.
In each ACT if the choice is made from the right side, right results will come.
If the choice is made from the light it is better.
The best is from Mother – a consecrated decision.
To know how it happened after the event is to know Her ways.
Mother’s consciousness is like new technology. We are the users.
Still the user too must know something of how to use the technology.
Individuality, economics, rationality are serious topics. Experts in one field by virtue of the expertise desire to enter into the discussion. They end up talking about a serious topic that requires not only study, but serious original thinking, as ordinary newspaper readers. Still, it is possible for us to take their unthinking comments, discover behind them a serious value and by giving credence to them shape them into something durable. That is how the Many relate to the other members of the Many so that relationship can ultimately lead to the one with the One.
Such an approach made a below average graduate into an above average post-graduate teacher of university fame.

**The aunt and uncle are here forging fresh human relationships with Darcy on the best possibility of cultural attitudes.**

To relate to another the best rule is to relate ONLY to his best characteristics.
That way you activate only the best part in you.
By definition one goes to a mind-set of not knowing any evil in himself or another.
It is a good basis for supramental consciousness.

**If Man does not imagine any evil, there is none in the world.**
Any evil that is there is the creation of the human Mind by its own choice.
Incidentally, we see here the power of human choice.
Conversely what the human Mind activates is its reality.
It is the power of Maya.
It is true in the realm of Mind, not so beyond Mind in the Supermind.

For a few thousand years the world believed in monarchy and monarchy survived.

For hundred years John Maynard Keynes kept up the myth of creating the market by the investment of Money.

Magic works creating the illusion in the human Mind that the magician confirms.

The most advanced state in India was described for a few decades as the most backward state and the entire educated population of Tamilnadu believed it and elected them to power.

Darcy believed in her being an angel and she was an angel.

Emily believed Lopez to be a gentleman, but he was not.

Emily was the motherless daughter of a rigid Wharton.

Rigidity cannot produce knowledge in the Mind.

Even the angel she later married was a rigid angel.

Rigidity, fixity, absence of freedom, exclusiveness can only produce darkness.

A motherless girl’s Mind organises itself in the freedom of the society whereas a mother lets the daughter’s Mind shape on her own.

Even at the age of 18 or 20, children will be spoiled if the mother is not there.

A bad wicked mother is better than a motherless state.

Glencora and Alice Vavasoor are other motherless characters.

A mother should be there till the wife comes in.

A mother is the psychological society for the children.

If only the devotee behaves as Mother wants, no one will recognise him.

**Not that Man cannot reach his ideal, he is lazy to reach it.**

I have written on this topic innumerable times. Still it has value in writing.

As we speak to another there is pleasure, triumph, satisfaction, irritation.

We don’t know these are all responses of the ego.

When we know, we **do not want to give them up.**

Trying to give them up, we see it is not possible. Really it is unwillingness.

In this, Darcy willingly gave up his selfishness.

As we do a work, we see there is an urge to take something or speak to another.

It is ego’s preference, or Nature’s pressure.

We anxiously shift to it. **We never try to deny it or consecrate it.**

We always come up with an explanation. **It never strikes us to consecrate that explanation.**

As we consecrate that explanation, a feeble memory interferes.

It never occurs to us to consecrate that interference too. **It is a major progress, if we do.**

As the interferences are consecrated, an inner weight gathers. It is the power of consciousness.

Successful consecration is the sanction of the projects -- work starts there. The project has to be worked, results must issue, there are grades in the result.

It is commendable one does it.

This is the first stage of perfecting consecration.

Behind this successful effort, there will be dullness. It is occupation.

To be aware of the occupation is to be conscious.

**It takes time, some hundred years.**

To be aware of occupation is grace.

The original process of perfecting consecration must be repeated fully.

It is far more weighty.

When Mother said She was doing the work, and Sri Aurobindo was doing the sadhaks’ yoga, HE was acting in the subconscious of the sadhaks to support their yoga, **to do in an instance what they could not do in years on end.**

At that point the devotee can either avail of the yogic advantage of grace or use it for his personal indulgence.
Commentary on Pride & Prejudice

போர்க்கும் பிற்பு விளகும், போர் அன்று போர்க்கும் வரும் நாளைக்கு செல்லும்.

போர்க்கும் பிற்பு விளகும், போர்க்கும் வரும் நாளைக்கு செல்லும்.

சுருக்கத்தின் புற்றுநிலவுக்குச் சென்று, அவர்கள் மாணவர் சென்று விட்டார்கள்.

அவர்களுக்கு என்று, இதுவரை அத்துண்டு மேளை விளக்கத் தர்க்கத்தின் முதலைக் கூறினார்.

இதுவரை அத்துண்டில் பத்தனம் உள்ளது என்று கூறினார்.

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இந்த சேயத்தில் அத்துண்டில் பத்தனம் உள்ளது என்று கூறினார்.

இந்தச் சேயத்தில் அத்துண்டில் பத்தனம் உள்ளது என்று கூறினார்.
ஒரு பெண் இன்று ஒன்றிடம் வருகிறார். அவர் ஒரு பக்தி வழியாக வந்தது. கூம்பியாரின் இயற்றுவதற்கும் பக்கத்தில் நம்பியுள்ள பக்தியை விளக்குகிறார். அவர் கூம்பியால் கொடுக்கப்பட்ட குடும்பத்திற்கு எதிராக அவர் தொடர்ந்தார். கூம்பியான் கொண்டாட்டத்திற்கு எதிராக அவர் தொடர்ந்தார். கூம்பியால் கொண்டாட்டத்திற்கு எதிராக அவர் தொடர்ந்தார். கூம்பியான் கொண்டாட்டத்திற்கு எதிராக அவர் தொடர்ந்தார். கூம்பியால் கொண்டாட்டத்திற்கு எதிராக அவர் தொடர்ந்தார்.
Commentary on Pride & Prejudice
Volume VII

155

John Maynard Keynes, a leading economist, argued that...
38. “There was now an interest in believing the housekeeper.”

In the proposal Darcy spoke low of her family as he believed she would appreciate his love for her that way better.

It was a wrong belief, as offence does not win a rational argument. Not to offend is to achieve.

Well, he had offended, what to do now?

His belief in rational plain speaking was great.

He could give up his belief with great difficulty, but it would remain as a fact—a fact that her family was low and he loved her in spite of it.

The problem was not only to convince her, but to inspire her to adore him.

That did not admit even an approach to offensive sentiments.

Darcy did successfully overcome it. How can a devotee in that position do it?

The devotee at that moment can see that there is an occupation of egoistic or natural urge to act. That urge energises the wrong belief.

Surely one has to work on that urge and withdraw it.

Darcy’s belief was unless she knew her low position and that he loved her in spite of it, his own intensity would not be appreciated.

For her to know of his intensity and appreciate it, it is not the way.

He must go in, increase his appreciation further till the vibration reaches her which he did. The work was never accomplished even by reminding of the offence. It was always accomplished by Darcy’s higher appreciation of her nobler values. It could make her know what he wanted her to know. Whether she knew it or not is immaterial. It will be done. When Darcy did follow the higher method of going in, she did first appreciate the value of Pemberley and after the elopement more fully appreciated the lowness of her family which she had seen in reading his letter. He also confessed it at the second proposal. NOT to take note of her defects was the best way of making her know his greatness. It was vastly helped by the idea, wherever possible, that Elizabeth was really not low, not even her family. To know their lowness and tolerate it is, Mother says, superiority. The humility that knows that Elizabeth’s family is NOT low will
accomplish. Yoga needs the knowledge that Longbourn is great and ‘cultured’.

The theory of accomplishment says Man will respond not to the presentation of rational facts, but to the other Man’s deeper sincerity.

- Facts do not speak, if at all they speak, they only offend.
- As long as Darcy relied on facts, he would fail.
- What would speak to Darcy’s inner conviction is the need of Elizabeth.
- What would speak to Elizabeth is that Darcy really, sincerely, humbly needs her.
- She expected him to handsomely acknowledge her inner superiority and court it with humility.
- Such an attitude could not in any way remind her of her inferiority.
- That the Gardiners were there was life’s sanction to her wedding.
- Mabel did feel superior and lost Silverbridge.
- Mabel did not want to betray Tregear.
  Elizabeth too did not want to betray Wickham but she achieved it through Lydia.
  Pemberley overwhelmed Elizabeth.
- Silverbridge’s boyishness could not overwhelm mature Mabel as Tregear was manly. Also she was from the oldest aristocracy.
- Accomplishment needs sincerity, humility, not facts, arguments, etc.
- Such sincerity can arise not from Mind but from emotions.
- This is marriage. Therefore emotional sincerity is essential.
- Should the emotions go on strike, don’t resist them as it will energise them.
  Wait for it to flag.
- Waiting in sincerity gives the opening.
- Even the vital yields to sincerity.
- Do not resort to sincerity for the result.
- Sincerity for sincerity’s sake will pay.
- Time is not necessary if greater sincerity is there.
- Patience abridges Time.
- Sincerity abridges Time, space, Mind.
- Sincerity is the emotion of Psychic Light.

Darcy’s accomplishment has many more sides. Let us see what we can get.

He prepared himself to forget what he had told her.

His decision to forget could remove the memory of that idea, but not the faith in his conviction.

To dissolve the faith in that conviction one has to be convinced of something opposite or something higher.

It can relieve the Mind to a great extent.

She was offended in the vital; his Mental relief could not dissolve her vital hurt.

To persuade his own vital that she was not inferior to him was to be not true.

Being not true, it will not work.

This he could do if he compared himself with her in her part of the light and shut out of his mind the memory of her family. A tall order.

At this moment, it was grace, if he could think of consecration of his vital instead of teaching anything to the vital.

Consecration will work, but for that even the expectation that consecration will give the result must not be there. It must be consecration pure and simple.

The vital cannot be consecrated from the Mind. One should do so from his own vital.

Normally this is impossible. The only alternate is to call Mother at that point which is consecration of the obstructing Mind.

It is easier to convince the Mind of an impossible idea – that Longbourn was not inferior – than to persuade his vital to accept it.

Should one succeed there it is great. Darcy succeeded there by a one-pointed concentration. It is good.

One-pointed concentration will give us the result we seek for. For yoga it must be a general concentration.

Had Darcy tried the general concentration, Elizabeth would have given up Wickham, turned to him with love, forgotten Pemberley, been steeped in gratitude that he ever loved her, discovered the nobility of Darcy the person and thus opened the field to Romance. In that case as Caroline formally reversed her
behaviour, Lady Catherine would have really reversed her deeper attitude to Elizabeth having discovered the true greatness of Elizabeth by virtue of Darcy’s love for her.

**The organisation of human belief contains human history in essence.**

Man guides himself by his Mental beliefs. His life, however, is moved by the forces of life not controlled by his thoughts. Still the only power he has is his thought. How these beliefs are formed and fashioned is a standing wonder. Belief arises by direct experience. Experiences are varied, conflicting, apparently unrelated.

**Beliefs are the essence of experiences self-formulated.**

It is all done subconsciously, operated consciously. Human ingenuity lies in conscious justification of a subconscious power. Reviewing the characters of this story from this point of view, we will have a compendium of a hilarious collection. Some of these principles are,

- Man believes his irresponsibility is responsibility.
- Pursuing his own petty interests petulantly, Man hopes his highest hopes will be fulfilled in the finest fashion.
- One who has nothing to hope for, wishes for the impossible.
- Man believes his heart’s desire can be reached by his physical exertion.
- When he fails, he sincerely believes he was thwarted by all others.
- His own situation, he knows, is something to be adored universally.
- As long as energy is there, one believes it can be expressed in action.
- Her own power, Lady Catherine believes, would be universally respected.
- Losing oneself in domestic responsibilities, one is totally fulfilled.
- Exhausting one’s interest, one fulfils his duties.
- Physical punishments are effective deterrents.
- Impulse of desire must be instantly enjoyed.
- The whole world has no right to interfere with one’s enjoying its potentials.
- My own desires are life giving; other’s desires are obscene obstructions.
- All I can do is to be lost in myself.
- I need someone to dictate to me all the time.
- I need someone to dominate all the time submissively.
- Possibility of desire is powerfully attractive.

**Man is not endowed with any inherent judgement.**

Even to trust the report of the housekeeper, they needed another occasion. One is not endowed with judgment because Man judges by thought facts of the senses. When the Mind develops its own senses – subtle senses – then it will be unerring. Villagers, uneducated people, low caste members, people of undeveloped Minds do have a sense Mind which is unerring for purposes of sensation. For a social life governed by law – i.e. Mind – that sense is inadequate and when it serves, it will serve ill. Successful businessmen and Money lenders have that sense which is their forte in society.

**One who seeks Mental development or psychological growth cannot make any progress until he totally discounts this faculty.**

One can have a low faculty like biting but he can teach himself not to bite. As masters they will be exacting, vastly successful in areas of lowest social ideal. Should they awaken Mentally – as it is a vital faculty they now enjoy – and teach themselves not to bite psychologically, their vital Mind will be replaced by No. 3. The progress will be phenomenal. Utter truthfulness is a sheet anchor here.

Silent, cold Phileas Fogg, on hearing of suttee, decided to rescue the victim. It is a magnificent revelation of humanity within.

His project became a success **on the strength of his decision.** It was a Mental decision, not a Psychic decision, but an unegoistic, decision of a perfectly punctual Mind that was calm.
There was no tension in him, no wavering. He was self-possessed which is psychological strength. When he found he lost, he was calm. While imprisoned he was calm. When he won he was calm. Though it is mental calm, even authors cannot create such a calm character. There was no sense of superiority or accomplishment. His humanity could succeed because of lack of ego. Calm courage that is fitting in the battlefield can naturally emerge then.

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Commentary on Pride & Prejudice

Volume VII

159
• எலிசபெத் கவண்டும் என்கிற கதளவகய டோர்சியின் உளைத்தில் எழும் திடேோன நம்ெிக்ளகக்கு வலுவூட்டும்.
• டோர்சி உண்ளேயோக அடக்கத்துடன் தன்ளன நோடுகிறோன் எனும் அறிகவ எலிசபெத்திற்கு நம்ெிக்ளகளய அைிக்கும்.
• தன்னுளடய உளைத்தின் கேன்லேளய அவன் அைகோகத் பதோிந்துபகோள்ை கவண்டும், ஆணிவுடன் அளத விரும்ெ கவண்டும் என்று அவள் எதிர்ெோர்த்தோள்.
• இது கெோன்ற ேகனோெோவம் அவளுளடய தோழ்ந்த நிளலளய ஞோெகப்ெடுத்தோது. கோர்டினர் தம்ெதிகள் அங்கு இருந்தது, வோழ்க்ளக அவைது திருேணத்திற்கு அைித்த ஒப்புதல் ஆகும்.
• Mabel-ன் உயர்வு இெனப்ோெோல், Silverbridge-ஐ இைக்க கநோிட்டது.
• Mabel, Tregear-ஐ ஏேோற்ற கவண்டும் என்று விரும்ெவில்ளல. எலிசபெத்தும் விக்கோேிற்கு நம்ெிக்ளக த் துகைோகம் பசய்ய விரும்ெவில்ளல, ஆனோல் லிடியோ மூலம் அது நிளறகவறியது.
• பெமெர்லியோல் எலிசபெத் ஆட்பகோள்ைப்ெட்டோள்.
• Trege ஆண்களுக்குோிய கம்பீைத்துடன் இருந்ததினோலும், Mabel-ெளைளே வோய்ந்த உயர்குடியிலிருந்து வந்ததினோலும், Silverbridge-ன் சிறுெிள்ளைத்தனம், அவளை ஆட்பகோள்ைவில்ளல.
• சோதளன புோிய உண்ளே, ஆணிவு கவண்டும், விஷயங்ககைோ விவோதங்ககைோ அல்ல.
• இது கெோன்ற உண்ளே உணர்ச்சிகைிலிருந்து எழும், இனதிலிருந்து அல்ல.
• இது திருேணம் என்ெதோல், உணர்ச்சிகைின் உண்ளே அவசியம்.
• உணர்ச்சிகள் பசயல்ெட ேறுத்தோல், அவற்ளற எதிர்க்கக் கூடோது, ஏபனனில் அளவதோன் உணர்ச்சிகளுக்கு சக்தி அைிக்கும். அது கேலழும்ெக் கோத்திருக்க கவண்டும்.
• உண்ளேக்கோககவ உண்ளேளய ஏற்றுக்பகோள்வது ஆலனைிக்கும்.
• உண்ளேக்கோககவ உண்ளேளய ஏற்றுக்பகோள்கு சக்தி அைிக்கும்.
• உண்ளேக்கோககவ உண்ளேளய ஏற்றுக்பகோள்வது ஆலனைிக்கும்.
• பெோறுளே கநைத்ளதச் சுருக்கும்.
• கநைம், இடம், இனம் இவற்ளற உண்ளே சுருக்கும்.
• பலைடு ஒைியின் உணர்ச்சிகய, உண்ளேயோகும்.
• எலிசபெத் ஆட்பகோள்ைவில்ளல, அம்போெோவத்தின் உணர்ளவ அவனது உணர்ளவ அவனால் கெோன்ற ஆட்பகோள்ைவில்ளல, எதிர்ப்பகோள்ைவில்ளல, விக்கோேிற்கு நம்ெிக்ளக கோயத்ளத அவனுளடய உறுதியோன பகோள்ளகயின் கேலுள்ை நம்ெிக்ளகளய விரும்ெவில்ளல.

Commentary on Pride & Prejudice
Volume VII

160
மாண்டும் தளடகள்.

நிலறகவற்றப்ெடுகின்றன.

உண்ளேயோக நம்புகிறோன்.

நம்ெிக்ளககள் சிறப்ோகவிஷயங்கள் கிளடக்கும். இந்தக் ககோட்ெோடுகைில் சில, இந்தக் கண்கணோட்டத்தில் இக்களதயின் கதோெோத்திைங்களை ஆைோய்ந்தோல், சுவோைசியேோன உள்ைது.

சோலெியோன அனுெவங்கைின் சோைம் நம்ெிக்ளககள் ஆகும்.

பதோடரெில்லோததோகவும் இருக்கும்.

கநைடியோன அனுெவத்தின் மூலம் நம்ெிக்ளககள் எழுகின்றன.

அதிசயம்தோன்.

இருப்ெினும், அவனுளடய ஒகை சக்தி அவனுளடய எண்ணம்தோன்.

சக்திகைோல் வைி நடத்தப்ெடுகிறது.

அவனுளடய வோழ்க்ளக, அவனுளடய எண்ணங்கைோல் இனிதன், அவனுளடய இனதின் நம்ெிக்ளகயின் வைி நடக்கிறோன்.

ேனித நம்ெிக்ளகயின் அளேப்பு இனித வைலோற்றின் சோைத்ளத உட்பகோண்டது.

அவளுளடய உண்ளேயோன உபூர்கோதலுக்கு வைிககோலியிருக்கும். கோைலின் அவளுளடய நடத்ளதளய உடோற்றின் சோைத்ளத உணர்வில் மூழ்கியிருப்ெோள், டோர்சியின் உயர் ெண்ளெ உணர்ந்திருப்ெோள், அது ஆைம்ெித்திருப்ெோள், பெம்ெர்லிளய ேறந்திருப்ெோள், அவன் அவளைக் கோதளன முயன்றிருந்தோல் எலிசபெத் விக்கோளேக் ளகவிட்டிருப்ெோள், டோர்சிளயக் கோதலிக்க அங்கு ஒருவர் பவற்றி பெற்றோல் அது சிறப்ெோனது. ஒரு விஷயத்தில் இனளத ஒருமுகப்ெடுத்தி ஆளசயின் சோத்தியம் சக்திவோய்ந்த ஈர்ப்பு ஆகும.

என்னுள் ஒருவர் முழு அைவில் அவற்ளற அனுெவிப்ெளதத் தடுப்பெோழுது அவருளடய கடளேகள் குடும்ெப்பெோறுப்ெில் ஒருவர் ஆழ்ந்து விடுவது, அவருக்கு முழுளேயோன நிளறளவ அைிக்கிறது.

அவனுளடய நிளலளே உலகளனத்தும் கெோற்றப்ெட கவண்டிய ஒன்று என்று அவனுக்குத் அவன் கதோல்வி அளடயும்பெோழுது, மீற்றவர்கைோல் அவன் கதோற்கடிக்கப்ெட்டோன் என உடல் முயற்சியோல் உள்ைத்தின் ஆளசளய அளடய முடியும் என்று உடிதன் நம்புகிறோன்.

எதிர்ெோர்ப்ெதற்கு எதுவும் இல்லோத ஒருவன், சோத்தியேில்லோததற்கு ஆளசப்ெடுகிறோன்.

ேனிதன் தன்னுளடய அற்ெேோன விருப்ெங்களைப் ெி

பசால்வைற்கு அடிெணிய எனக்கு ஒருவர் கதளவ.

161
“They soon become sensible.”

Man becomes sensible when it pleases him or benefits him. Reversely when it does not suit him a pervers attitude arises in him.

With a vengeance he refuses to be sensible. Man refused to take note of Sri Aurobindo and the Mother even when they came on earth, lived here, wrote on their philosophy, served Mankind in spite of their refusal and betrayal. Those who took to them were not aware of their spiritual possibilities. Those who are serious or genuine and dedicate their lives to serve them, treat them as religious gurus or at best as Rishis.

Even after the descent of 1956, how many of us have felt it ourselves? We laugh at the missing tenth man. We see the absurdity of the broken pencil. We wake up at the discovery of Copernicus. Still we irrationally defend rationality. We superstitiously adhere to scientific thought.
We autocratically implement democracy. America flowered in freedom. We worship America but deny that freedom to all others if we can and to ourselves. We worship our conquerors and even send them ardent invitations to come and rule us. We adore the instruments of our creation to which we have become slaves. 

**We abuse everyone for our defects and deficiencies.**

We invoke the Force, it descends and accomplishes our work, but it never catches our attention. We have done it. It is our own experience. We asked for it and got it. We refuse to see it. We do not even know we are that unconscious. Is there any salvation for our unconsciousness? We know Mother all our life, still we are unconscious of everything She does to us.

**To become conscious from being unconscious is the miracle we face.**

Blind men may go wrong with the elephant. But we are not blind. We only close our eyes. Will this horse drink? Can we open our eyes?

**Life compels us to open our eyes by the pressure of a problem.** Is it possible for us to open our eyes avoiding a problem?

**Yes, if we seek cheerfulness, joy, romantic fulfillment.**

Joy is understood as the pleasure of success or victory. It is the joy of possession, an egoistic pleasure. It is a lesser joy. There is a great joy, truly infectious, expanding. It is a joy of selflessness, self-giving. He who does not open his eyes, if only he seeks a wider joy, can get it from others, by giving them what they want. Once they taste the joy of self-giving, they can open their eyes.

**Then he finds the more he gives, the greater is the joy.**

The more comes by quantity or quality. It also comes by multiplying the receiving end, by reaching more beneficiaries. This is at the horizontal level as an elderly Man enjoys the relationship of his relatives and friends in a ceremony. It can expand horizontally. His horizontal expansion enables him to give to the ONE on behalf of all the Many. It – the Joy – matures into delight of the evolving spirit endlessly.

A devotee who gives Mother to others when it is sought after practices self-giving at the universal level. He who gives himself to Her, especially on behalf of all of them, feels the Delight of Creation. In practice it translates into an aspiration for Mother to oneself at the end, after all receive Her.

**Desire for Joy makes unconsciousness consciousness.**

**To be sensible is to appreciate the benefit by sensation.**

Elizabeth became sensible of Wickham’s goodness. He pleased her in her vital, physical sensations. They were from her mother. Her mother was a specimen of flesh. She had the urges, impulses, sensations of the flesh. The flesh cannot take note of truth. It is readily aware of falsehood. To such people when we report facts, first falsifying it, it will be intelligible. You may want to tell such a friend that you met his brother and he was coming to him. If you report it, he will receive it as lifeless. Suppose you falsify it saying, “I saw someone who resembled your brother, but it is not, but I thought he was coming to you. I am sorry I am not clear”. He will listen to you with attention or even animation. Or, you tell him, “I saw your sister,” and correct yourself, “I am sorry, I saw my sister who told me your brother is coming to you”.

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163
Falsifying information secures attention.
One minute information extends to three or four minutes.
He likes you. You have falsified a true fact, created an atmosphere of falsehood, he enters into it and perfectly understands it. Mrs. Bennet is like that, like the railway driver who cannot hear you suddenly hears you well on entering the engine.
Jules Verne, as any author, creates such a sensation by the missing day and captures the attention of readers.
To capture the same attention through truth is very difficult.
Glencora spent £50,000, created a needless atmosphere of social frenzy to occupy herself and enjoyed the ‘idea’ of living for her husband.
When he lost the Prime Ministership, she died.
She could only live in an atmosphere of frenzy.
People call it happiness – It is taste of ignorance.

To think how each person at Lambton became sensible is an interesting topic.
In smaller issues immediate benefit determines sensitivity.
In different depths, sensible assessment belongs to the value at that depth.
Pleasantness at a club meeting differs from the terms of business negotiation.
Sensations understand the issue of the moment.
Character considers the weighty issue for the future.
Mr. Bennet says of the elopement that in time it will pass away.
It will pass away if there is any big infusion of wealth, not otherwise.
Wickham focused on the popularity of the hour.
Darcy weighed the consequences for the Pemberley tradition.
Society puts both of them together sometime and creates uncertainties.

To ensure certainties among uncertainties is stability.
To activate uncertain transitional interests because the atmosphere carries certainties is dissipation organised and deeply enjoyed for the moment.
He who creates certainties and he who dissipates out of it, both have their knowledge organised.
Should he have a different organisation, he will have different results.
In the case of no organisation, he can have fabulous results.
Great organisation can give greater results.
No organisation at lower levels yields nil results.
Below that, organisation is needed for survival.
No organisation there will destroy the foundations of survival.
Results of organisation depend upon the level of the plane.
Marriage is a social organisation.
Freedom there for the strong creates opportunities for romance.
Freedom in marriage preserves harmony.
Freedom for the weak releases their initiatives and destroys marriage.
As freedom presents itself in different levels of marriage, it creates stability, prosperity, joy, romance, celestial romance.
Freedom is creative or destructive depending on the plane of action.

Sensibility is the knowledge of the senses.
Comprehension is the Mind’s way of knowing.
The physical knows by trying to possess the object.
Different senses have different ways of recognising the environment.
Recognition matures into remembrance and finally recalling is born.
Recognition is by the mental element, remembrance is by its memory, recalling is by the initial capacity of possession.
Any new faculty in Man gets immediately applied to all the areas of its existence as well as possession.
Someone, in practicing self-giving, who goes to help another, can at once see the object of help seeking to utilise his services in all possible ways.
Maximum utilisation is Man’s inherent faculty of existence and functioning.
Man acts, feels, knows or keeps quiet by either inability or higher ability. Stopping an activity generates higher activity. Capacity to stop is the opposite of capacity to initiate. Initiation increases by ability.

**Stopping an activity commissions the next higher faculty.**
If someone can, he can rise up to the Absolute by stopping the activity on hand, — Sarva aramba parithiyagi.
The physical seeks domination by destruction of the rival. The vital domination is to compel willing adorable submission as Darcy exacts from Bingley. Mental domination tries to win an argument. Mind can feel the superiority of domination by NOT arguing but having a private satisfaction that the last argument lies with him — Mr. Bennet. Only in the context of a given accomplishment these various levels of capacity reveal to others or to oneself.

**Spirit calls to progress without exhausting one experience.**
Lower experience can come to one as higher essence. Shankaracharyya was taunted by the absence of experience at Banaras. Experience has a completeness which essence does not have.

**Culture has completeness at the social level which Money does not have.**
At the supramental level essence itself gives the fullness of experience as life there is integral. This the devotee sees in any new field – e.g. law – Where he needs services that he is better informed by the professional whose help he seeks. Partial experience gives efficiency. Experience of the whole offers effectivity. He who seeks to please the last Man seeks effectivity. Desire to fully answer a stupid Man is not irrational, but the rationality of effectivity.

**The highest human challenge for a Man is the cantankerous perversity of a wife who refuses to be pleased.**
She can exercise that perversity only with a husband and only when there is freedom. To create a scale of human experience in terms of its capacity to make me grow will reveal the value of friendship, family, wife, the role of each power such as Money, property, benefit, etc. in that context. Marriage will emerge on top of every such list. Tsar lost his kingdom because he could not say No to his Queen. Kashmir was lost as Nehru could not resist the scope of indulgence. The ladies decided the scope of the peace treaty after World War I. Churchill could win the war but had no control over his mother or wife. Birbal demonstrated the ultimate power of women. Sri Aurobindo’s surrender to woman is tempered with a pulling back. It shows accomplishment lies in the feminine faculty of Man. Man who thwarts his wife does wish for her fulfillment. The Rishi gives half of his spiritual gains to his wife through his subliminal. It was Draupadi’s devotion to Krishna that won their war. Maya represents the feminine aspect. It can delude the world for a thousand years. It can delude even its creator — Shankara.
Commentary on Pride & Prejudice

Volume VII

தமிழ்வர் ஒருவர், தன்னுளடய பசோந்த ஆங்கிலமுடனும் நண்பர் களுடனும் ஒரு விகசஷத்தில் உறளவ அனுெவிப்ெளதப் கோன்ற ஒகை நிளல சந்கதோஷம் இது. இது கேலும் அகண்டு விோியலோம். இவ்வோறு அவர் விோியளடவது, எல்லோருளடய சோர்ெோகவும் ஏகனுக்கு அவைோல் தன்ளன அைிக்க முடிகிறது.

இந்தச் சந்கதோஷம் பவைிவரும் ஆன்ேோவின் ஆனந்தேோக அைவற்று முதிர்ச்சி பெறுகிறது. 

அன்ளனளய கவண்டுெவருக்கு ஒருவர் அன்ளனளய அைிக்கும்பெோழுது, அவர் உலக அைவில் சுய அர்ப்ெணத்ளதப் ெின்ெற்றுகிறோர். அன்ளனக்குத் தன்ளன அைிப்ெவர், முக்கியேோக எல்கலோருளடய சோர்ெோகவும் தன்ளனகய அன்ளனக்கு அைிப்ெவர், ெளடப்ெின் ஆனந்தத்ளத உணருகிறோர். 

புலனுணர்வுகைோல் யளனப் ெயளனப் ெோைோட்டுவது அறிவுளடளே. 

விக்கோமுளடய நற்குணத்ளத எலிசபெத் உணர்ந்தோள். 

அவளுளடய உணர்வில் ஜட நிளலயின் உணர்வுகளை அவன் திருப்திப்ெடுத்தினோன். 

அளவ அவளுளடய தோயோோிடேிருந்து அவள் பெற்றுக்பகோண்டளவ.

அவளுளடய தோயோர் ஜடேோக இருந்தோள்.

உடலின் ஆளசகள், உந்துதல்கள், உணர்வுகளை அவள் பகோண்டிருந்தோள். 

பெோய்ளேப்ெடுத்திருந்துகிறோர். 

இது கெோன்றவர்களுக்கு நோம் உண்ளேகளைக் கூறும்பெோழுது, முதலில் அளதப் 

பெோய்ளேப்ெடுத்தி கவனத்ளத ஈர்க்கும். 

ஒரு நிேிடச் பசய்தி மூன்று அல்லது நோன்கு நிேிடங்களுக்கு இழுக்கப்ெடும். 

அவனுக்கு என்ளனப் பெிடிக்கும். உண்ளேயோன ஒரு பசய்திளயப் பெோய்ளேப்ெடுத்தி, பெோய்யோன 

ஒரு சூைளல உருவோக்கினோள், அவன் அதற்குள் நுளைந்து சோியோகப் புோிந்துபகோள்கிறோன். 

எந்த ஒரு கதோசிோியளைப் கெோலகவதில் Jules Verne -ம், தவறிய ஒரு நோளை 

ளவத்து சுவாசியப்ெடுத்தி, ஈடிப்பெவர்கைின் கவனத்ளத ஈர்க்கிறோர்.

உண்ளேயின் மூலம் அகத அைவு கவனத்ளதக் கவருவது இளகவும் கடினம்.

Glencora £50,000 தென்று பசலவைித்து தன்ளன ஈடுெடுத்திக் பகோள்வதற்கோக சமூக கவகம் 

பகோண்ட ஒரு சூைலில்தோன் இருக்க முடியும். இளத சந்கதோஷம் என்ெர் இது 

அறியோளேயின் ருசியோகும். 

லோம் ப் 

டனில் உள்ை ஒவ்பவோருவரும் எவ்வோறு அறிவுள்ைவர்கைோக என்ெது ஒரு 

சுவோைசியேோன விஷயேோகும்.

சிறிய விஷயங்கைில் உடனடி அலன் உணர்வுத் திறளனத் தீர்ேோனிக்கிறது.

பெோழுதுகெோக்கு இன்றங்கைில் கூடும்பெோழுது ஏற்ெடும் இன்ெம், வியோெோைப் 

கைிலிருந்து வித்தியோசப்ெடும்.
அந்தத் தருணத்தின் பிளெய்க்கும் சில உணர்வுகள் புோிந்து பகோள்ளும்.

குணம், வலிளையோன சில உணர்வுகளை எதிர்கோலத்து நிளனத்து கருத்தில் எடுத்து பகோள்ளும்.

ஓடிப் பெோனது கோலப் கெோக்கில் இனதிலிருந்து அகன்று விடும் என்று திருேதி பென்னட் கூறுகிறோள்.

அதிக அைவு வைவு ஏற்ெட்டோல் இவ்விஷயம் இறக்கப்ெடலோம், இல்லலபயனில் சோத்தியேல்ல.

அந்தத் தருணத்தின் பிளெய்க்கும் சில உணர்வுகள் புோிந்து பகோள்ளும்.

பெமெர்லியின் போலையெோியத்திற்கு ஏற்ெடப் கெோகும் விளைவுகளை பற்றி டோர்சின் கயோசித்தோன்.

சமூகம் சிலசேயம் அளவ இைண்ளடயும் இளணத்து நிச்சயேின்ளேளய உருவோக்கும்.

நிச்சயேில்லோத இளடக்கோல ஆர்வங்களை ஊக்குவிப்ெது அைிவுக்கு வைி வகுக்கும், இது அந்தத் தருணத்தில் ஆழ்ந்த கிழ்ச்சி அைிப்ெதோக

இருக்கும்.

அறிவுளடளே புலன்கைின் அறிவோகும்.

எனிதனின் எந்தப் புதிய திறனும் இருப்ெளவ அளனத்திலும் இருப்ெடும்பெோழுது, பெற்று பகோள்ெவர் எல்லோ விதத்திலும் அவைது உதவிளயப் ெயன்ெடுத்திக்பகோள்ை விரும்புவளதக் கோண்ெோர்.

அதிகெட்சேோக உெகயோகப்ெடுத்திக் பகோள்வது, உளனோத உளறயும் வோழ்

வின் திறன் உற்றும்.

ஒரு பசயற்ெோட்ளட நிறுத்தினோல் கவபறோரு உயர்ந்த பசயல் உருவோகிறது.

நிறுத்தும் ஆற்றல், பதோடங்குவதற்கோன ஆற்றலின் கநர்ேோறோனதோகும்.

ஆைம்ெிப்ெது ஆற்றலின் மூலம் அதிகோிக்கிறது.

ஒரு பசயளல நிறுத்துவது அடுத்த உயர்ந்த திறளேளயச் பசயல்ெடுத்தும்.

ஒருவைோல் இயன்றோல் ளகயிலிருக்கும் கவளலளய நிறுத்துவதன் மூலம் அவர் ெிைம்ே நிளலக்கு

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சர்வ ஆைம்ெ
Commentary on Pride & Prejudice

Perfection at any level can lead to accomplishment at any higher level.

A barmaid married Peter the Great, as she could know his moods. The dutiful housewife got the better of the brahmachari.
The butcher qualifies for moksha.
America excelled Europe thus.
Dickens’s rise in the world was by his powers of observation.
Warren Buffet had only one capacity to his credit.
The Brahmin remained on the top of Indian society by knowledge.
Courage is enough to rule a country.
Money, by itself, achieves total mastery over all the rest.
Honour served the British thus.
Culture alone raised Japan.
Efficiency raised Germany again to the top.

**What matters is implementation.**
Glencora who loved Burgo to the end, made Palliser her slave by service.
Trollope’s one faculty is to sense people’s sensation. He wrote forty seven novels.
Memorisation kept the Brahmins at the top of the society.
Organisation may become rotten, but retains its power.
A child can upset Europe, says Sri Aurobindo.
A thousand year organization can come down overnight if authority shifts elsewhere.
The Indians lost their civilised cultured power to the Moghul’s rule.
Structure achieves within the structure.
Structurelessness achieves the peak in a few.

**Structurelessness becoming the structure is spiritual evolution.**
Mrs. Bennet and Mr. Bennet had different structures.
Lydia grew by abolishing the social structure.
Falsehood aims at abolishing any structure.
Elopement is the forerunner of woman’s freedom.
Falsehood is the pioneer of freedom outside the Truth.

**The authority of no one who is sincere can be rejected.**
Sincerity is the ultimate authority.
The power, success, calm, strength of Phileas Fogg arose from the fact that he was at bottom sincere, good, did not covet even the woman he saved.
It was his authority that made Passepourtout succeed in kidnapping Aouda.
He who is sincere belongs to the Absolute.
The miser is sincere to his Money.
Miserliness comes from the efficiency of the small Man by extraordinary exertion.
Universality is the extension of the society.
Transcendentality is the extension of the spirit.
Goodwill is the extension of God in human context.
Offspring are the physical extension of parents.
Propagation of ideas is the extension of Mind.
Trade extends the power of human relationship to power and authority.
The extension of Being in the universe is the spiritual force.

**Imagination extends Mind into Time.**
It is done by movement and its observation.
Observation is Spirit’s extension by Mind into Time.
Joy expands the body and its parts.
Joy is the increase of positive energy by action or imagination.
Imagination is the action of Mind into the future.
Spirit enjoys its action; it also enjoys non-action.
To enjoy varieties of action is creativity.
Enjoyment is the experience of the Spirit through consciousness.
Being enjoys by being.
Consciousness enjoys being conscious of what it really is.
Ananda is the enjoyment of the experience of consciousness. To enhance that enjoyment God created ignorance. Ignorance is the reversal of knowledge. Knowledge is the extension of consciousness that is Light.

**Rejection is taking something into our non-existence.**

Rejection and acceptance are the same acts in opposite directions. Man grows by both.

Man has always an audience in Mind. He addresses them constantly. It can even be an imaginary audience. Man has his god likewise. In practice his wife occupies that place. No Man can exist without such psychological extensions. When they cease, he begins to die.

Man is gregarious, physical. He is still a part of a universal single body. One who turns to yoga, obviously cannot be centred in the body or the vital. He cannot even be centred in the Mind or the Spirit. As this is a yoga of evolving Spirit, he must be centred in the spirit of each part of his being.

**It is a centreless existence.**

In that it is a whole existence trying to be integral. Can we, by virtue of being a devotee, get a glimpse of it?

A Man steals, another cheats, a third honestly earns. The last Man belongs to the society, the other is suspect while the first is a social outcaste. If each of them earn Rs. 1000/- thus and a devotee earns the same amount by consecration, the amount will remain the same but he will belong to Mother. The criminal may feel the consequence of going to jail. The dishonest Man is likely to be suspect when Rs. 1000/- is lost somewhere. Like that a devotee who earns Rs. 1000/- by consecration enables everyone in his social position to earn the same amount. Also that Rs. 1000/- will continue to come to him endlessly. Once you make a phone call from a booth, it ends there. Making the same call from your phone that you acquire enables you to make calls hereafter.

**An act done in Mother has endless spiritual consequences which if we look back we can easily see in our past experience.** No act in Mother is a mere act.

**Acts in different planes have different consequences.**

The authority of the servant got a sanction when Mrs. Gardiner saw Darcy. For the authority to be there is personal; for it to be accepted is power, impersonal.

Authority is one’s strength becoming power over another. Strength becomes power when you understand another Man’s strength and see you have more. Strength is static, power is strength in action, kinetic strength. Knowledge by communication and receptivity becomes power of knowledge. Love or affection converting into power of love is the birth of family. It occurs at childbirth, earlier when the Man conceives a child in the woman. Spiritual knowledge is communicated by initiation, mantra, atmosphere, received by devotion, given by the grace of the guru.

It always has the potential to develop further in the disciple. It is the society that became the Individual by ego. Society is reborn at a higher level by the Individual again reaching the society. It is a mutual process, society and the Individual fortifying each other. History can be written as the growth of Mind, vital, Individuality, spirit, comfort, luxury, thought, action, love, etc.

**Capturing all of them in one single expression, we have the history of culture and civilization.**

The history of consciousness is the history of creation. The history of culture conceived of as one expression of creation is Marvel. One can see a glimpse of this if he is fully awake when a prayer is answered. The army is protecting our borders and the police are keeping law and order.
We can know it only when there is a disturbance or threat.
Till then one can know it only in theory.

Knowing our neighbours, the slum dwellers as we do, we can imagine what they would do if the police were not there.
It would not be mere theory. The sensation is practical.

The body can feel the protection.

**Man will not reject any beneficial authority.**

Whether it is right or wrong, legal or illegal, Man will readily accept an authority that is beneficial.
Legal authority is right, positive authority.

Protection Money is illegal authority. Man accepts it.
Where the long arm of law does not extend, the energetic social forces can organise themselves culturally or illegally to benefit some rough population.
The rough members of the society organise themselves for their benefit, extending a protection to shop keepers.

In the slums the government allotted tenements soar in price.
What was originally allotted free, now costs a few lakhs.
The transfer is illegal.

As most of the present occupants are illegal, illegal possession becomes a socially 'legal benefit'.
In China concubinage is as great an institution as marriage.
Illegal trading in small arms across the globe, like the drug trade, is widespread.

Society connives at it.

In 19th century England it was a passion to buy smuggled goods among the best of citizens.

Conscience is there, not social conscience.
Irrespective of religion, nationality, age, education, wealth, the one thing the population readily fully responds to is higher standard of living.

Higher standard of living is the social basis of status.
In these areas, restraints, law, conscience, shame do not work.

These people consider conscientious people as those who are incapable of surviving as others do.

Kitty and Lydia think of Mary as one such.

The Theory of Development can be seen in operation within the family, but is not easily comprehensible as in the wider society.

At the other end the theory reveals in wide life that is existence.

"வானக்குடும்பம் அன்னைய் குழல் குழலில் புரிந்து வந்தது."
Commentary on Pride & Prejudice

Phileas Fogg, சோமூகம் நோகோிகப் குளோடு இணைந்ததோலும் அளேப்புப்பகோள். பாவகு சிலோிடத்தில் கிளங்க வருகிறது. ஐக்கிய முடிவோன அளேப்பு சோதிக்கும். அதிகோை இடத்தில் பாவகு சிலோிடத்தில் கிளங்க வருகிறது.
Commentary on Pride & Prejudice

Volume VII

174
Commentary on Pride & Prejudice  

Volume VII

Mrs. Reynolds conducted herself respectably and spoke with cultured restraint.

Elizabeth would have wondered if her mother had that much poise, if her Mind had gone to her at that moment.

When we have an opinion favourable to ourselves, we do not question it ourselves.

Even status does not gain respectability as wealth does not automatically confer status.

Wealth, strength, stability, security, status, integrity, respectability, reputation, goodness, culture are different concepts. One does not at once grant another.

These things are sensitive and people are equally sensitive. That one look, one gesture of the body, a certain accent, how one sniffs, mien, bearing will readily reveal what you really are.

41. “Whose manner indicated respectability.”
Not all people can refrain from shrinking in the presence of a VIP, even a mere rich Man. At that moment the other Man acquires an aggressive tone. There are people who at the sight of slight strength readily but squeamishly expand, giving an opening to the other person. Expansiveness is strength. It can also serve a snob. Every one can comment, but only a few pass right comments. Elizabeth might not remember Reynolds or even Wickham’s portrait as she was overwhelmed by Pemberley.

Wealth, the weight of wealth carries the weight of years and the weight of experience of those years. The splendour of the building, the magnificence of its look, the refined luxury of the rooms, and the excellent prospect from various windows were not lost on her. She certainly was one who could value them from her own experience of appreciation. It needs an imagination to respect another’s accomplishment. She had it. Her subconscious aspiration subtly reached Pemberley’s value.

No one can know the master as the servant can. An intelligent servant knows all about him. A servant is a perfect shield to the master. He knows his master very well, as he sees the master at all hours when others cannot see him. Service is loyalty, should service and loyalty combine it makes a human wonder. Through loyalty service becomes divine. The spirit of the four castes is not so much to create a hierarchy as to allow specialization of each of the great endowments of Man. The courage of the Kshatriya is indispensable to the community if anything is. He readily dies for others. Wealth is not less indispensable. Even the Man who lays down his life for others cannot part with all the wealth he has earned to all and sundry. It is a greater act of self-giving.

Is the need of Man for service less? Those who can die for the community and even those who can part with their wealth to others cannot serve the community equally well, especially cannot offer loving service. Knowledge by its pre-eminence acquired a pride of place in the social hierarchy and each endowment was socially defined.

There are occasions when one can offer service to another. At these moments one can examine how well he can do so. Let him try to offer it with love. There will be a resistance or incapacity. All these must be in a Man with one of them more prominent. It is not the human propensity that chooses these vocations. Presently it is fixed by birth. Not many will qualify for any. No one will qualify for all. To shave a Man in those days with those primitive blades without causing pain, one needs the capacity to give an injection to a child without its knowing. It is possible. But how many can do it? It is to teach a virago polite behaviour or a lazy Man the virtues of dynamic work. The caste system was a great system – which degenerated by shifting to heredity.

The master–servant relationship is a door to moksha. Mrs. Reynolds was not formal, insincere, hypocritical to Mrs. Gardiner. Hypocrisy is the conscious taking of an insincere attitude. The same act can be done either way. Entrenched culture enables a Man to be pleasant where another will be hypocrite. Hypocrisy triumphs in being hypocritical. The British saw through the Indian hypocrisy, and Muslim Loyalty. For an Indian, practice means profession. The fact an Indian speaks out as an idea, he feels he follows it. The fact he was born as an Indian, in spite of his not practicing yoga, the Indian feels, entitles him to spiritual realization. He believes it. He is not intelligent enough to see his self-deception. Darcy’s power issued from the fact he was not deceiving himself. The moment one takes that decision not to cheat the world or practice self-deception, the plane of subtle Mind opens and reveals the world as it really is. He who sees that must be true to that vision. To be able to take the consecration there and be sincere to the result is an entry into yoga. Compromise, generosity, realism, etc. are Mental versions of self-deception.
Men are treacherous with a glee.  
Man longs for an occasion to betray someone.  
When in relation to the Divine, the one urge he has is intense betrayal.  
One knows he betrays the Divine actively.  
He enjoys that power of betrayal.  
There is nothing human there; or to be human is to be hostile.  
Man is hostile to the Divine.  
Not to be hostile to the Divine is yoga.  
It needs no methods.  
**To realise his hostility and sincerely wish to give up hostility, no method is necessary. Sincerity is surrender.**  
**The French Revolution released a great power of equality.**  
It gave equality to the world; it abolished serfdom in Europe.  
Sri Aurobindo noted the great fact that they added fraternity to the other two.  
There is no equality without liberty. Both are raised by fraternity.  
It is self-giving that practices fraternity.  
Mr. Bennet practised liberty.  
Darcy practised equality with Elizabeth and fraternity with her family.  
The first thing anyone notices in America is equality based on liberty.  
The book by Alex Tocqueville is still in print because it is the European view of America.  
He could see that power and see a hundred years later how it would be in the world.  
Mother asks happy stories to be written.  
One reason why Shakespeare went unnoticed for over a hundred years is humanity has the subtle sense that appreciation of tragedy will energise the tragic sense.  
Victor Hugo discovered Shakespeare for England and let loose that tragedy on France.  
Mr. Bennet, in that sense, was shrewd. Had he appreciated Darcy, greater luck would have come to his family which means his wife would die.  
Philanderers live a long time because many women enjoy thinking of them.  
Women value the joy he gives them more than their reputation.  
It is a biological urge.  
Hence long life.  
A handsome face is what no Man or woman can resist.  
It lives in their minds till their death.  
As long as the philanderer lives in the Minds of women, he will not die.  
Longevity is the love of human hearts.  
Hearts do not follow social rules, they follow their own yearning.  
A handsome Man convicted, put to social shame will be fully acceptable to a woman even when she knows he does not love her.  
It is attraction, not love.  
As the hungry Man values food, the ordinary Man values respectability.  
It is difficult to attain, not easy to maintain when acquired.  
Rising from below, anything is difficult to attain.  
Receiving from above, anything is not difficult to attain.  
Imagine Bernard Shaw’s flower girl speaking like a duchess. It is not possible in ages. The professor trained her to do so in six months.  
Receiving from above, you are given everything. The only thing you have to do is to rise to the occasion.  
Man’s resourcefulness being infinite, he can do it in the minimum time if he sets himself to it.  
The experiment ‘Hole in the Wall’ reveals the infinite resourcefulness of the human Mind to learn.  
With the advent of Internet, we see Man enters into the intricacies of the market, language, alphabet, system, the composition of electricity and tries inconceivable combinations to create a new comfort.  
**Life, psychology, temperament, Time, Space, Mind, Memory, imagination, energy, force, power, organisation, opinion, attitude, motive, if similarly approached will open the doors above, take us a hundred steps towards heaven.** That it should occur to Man is grace. The two immediate goals can be
individual welfare and well being. A collective effort can wait. It is possible for every Man to learn how to be always successful and how to be always cheerful. One who does it can extend it to his family and organisation if they are not perverse and cantankerous. Man is in Time. Spirit is in Timelessness. Man seeking Spirit without shunning life, he is likely to enter the Simultaneous Time. That happens to each devotee when his prayer is answered. That is the beginning. What he possesses as an individual endowment must then be converted into a general system which everyone can follow. It is the power of the Mind which organises knowledge into a system of power. India possesses the light of the Spirit in the physical. How it can be converted into the power of life to benefit the nation was already shown by Sri Aurobindo in yoga – one hundred people organising themselves.

"திருேதி பைனோல்ட் தை நடத்ளத இளவாக இருந்தன். தி கெோல் தன்னுளடய தோயோளை நிளனத்திருந்தோல், இது கெோல் தன்னுளடய தோயோர் கம்பீைத்ளதயும், எலிசபெத் பெம்ெர்லியின் என்ெளத பவைிப்ெடுத்தும்.

பசோத்து, வலிளே, ஸ்திைத்தன்ளே, புகழ், நற்குணம், ஆண்பு இளவ யோவும் பவவ்கவறு கருத்ளதம். ஒன்று இற்பறோன்ளற அைிக்கோது.

இளவ உணர்ச்சிேிக்களவ, ஒக்களும் இதற்குச் சேேோக உணர்ச்சிேிக்கவர்கைோக உள்ைனர். அந்த ஒரு முக்கியஸ்தோின் முன் சுருங்கோேல் எல்கலோைோலும் இருக்க முடியோது, ஒரு ஆணக்கோை ேனிதன் முன்கூட நிற்க முடியோது. அத்தருணத்தில் அந்த இற்ற இனிதன் அதிகோைத் பதோநியில் தன்ளனபவைிப்ெடுத்துவோன்.

பசோத்தும் இன்றியளேயோதது ஆண்கோைகளைப் பாதோிந்துபகோள்ை முடியோது. ஆனோல் இன்றோல் வைியோகத் பதோிந்த சிறப்ெோன கோட்சிகளையும் அவள் கோணத் தவறவில்ளல. தன்னுளடய பசோந்த அனுெவத்திலிருந்து அவற்ளற ேதிப்பலெைத்ளதயும், எல்கலோைோலும் கருத்ளதத் பதோிவிப்ெர். எலிசபெத் பெம்ெர்லியீன் எல்லோம் பதோிந்துபகோள்ை முடியோது கெோகலோம், அல்லது விக்கோேின் உருவப்ெடம் கூட வியந்திருப்ெோள்.

ஒருவோிடம் சிறிதைவு வலிளேளயக் கண்டோலும் அவருக்கு சிலர் உடனடியோகப்ெணிவுடன் விோிவளடவர், எதிைோைிக்கு வோய்ப்ெிளன அைிப்ெர். விோிவளடவது எல்லேோகும். இது குளைெவனுக்கும் உதவும். எல்கலோைோலும் கருத்ளதத் பசோல்ல முடியும் ஆனோல் இச் சிலகை சோியோன கருத்ளதத் பதோிவிப்ெர். எலிசபெத் பெம்ெர்லியீன் ஆட்பகோள்ைப்ெட்டிருந்ததோல், அவைோல் பைனோல்ட் தை ஞோெகம் ளவத்துக்பகோள்ை முடியோேல் கெோகலோம்,
Commentary on Pride & Prejudice

Volume VII

ச் சேர்ப் பெருவுக்கு எதிருக்கும் இருக்கிறோன். உணர்வுடன் இருப்பது ஆனோல் கோலோகும். அங்கு இனித் தன்னிலே ஒன்றும் இல்லல; அல்லது இனித் தன்னிலேயுடன் இருப்பது கெங்குவது துகையோகம் பசய்யும் சந்தர்ப்பிற்கோக் இனிதன் ஏங்குகிறோன்.

ஸமுத்தோருக்கு இனிதனின் உள்ைது உள்ளவோகற உலகத்தில் ஏற்றக்கூடும், தன்னிலனகய ஏற்றிக்பகோள்வளத்திற்கும் பசயளலக்கு விதேோகச் பசய்யலோம். கோர்டினோிடம் நடந்து பகோள்ைவில்லல.

திருேதி பைனோல்ட்ஸ், சமெிைதோயேோககவோ, உண்ளேயில்லோேகலோ, கோலிட்தனேோககவோ, திருேதி எஜேோனர் ஆனோல் பதோடர்ெோக அது சீைைிந்துள்ைது. சிறப்ளெக் கற்றுக்கோடு குைந்ளதக்கு வலி பதோியோேல் ஊசி குத்தும் திறனுக்கு ஒப்பெோனது. இது சோத்தியம். ஆனோல் எல்லோவற்றிற்கும் தகுதி பெற ஒப்போட்டோர்கள்.

கோலிட்தனம், உண்ளேயற்ற கனோகவோ அறிந்கத ஏற்றுக்பகோள்வதோகும். கோம்பானியோன் கெோலியோக இருப்ெோன். கோலிட்தனம் உண்ளேயில்லோேகலோ, கோலிட்தனேோககவோ, திருேதி எஜேோனர் ஆர்க்ஷக்கோக்ஷத்திற்கோன்நுளைவோயிலோகும்.
இதற் கு முளறகள் கதளவயில்ளல.
உண்ளே சைணோகதியோகும். சேத்துவத்தின் பெோிய சக்திலய ெிபைஞ்சுப் புைட்சி விடுவித்தது.
அது உலகத்திற்கு சேத்துவம் இருக்க முடியோது. இைண்டுகே கதோைளேயினோல்
வைர்க்கப்ெடுகி

கதோைளேளய அனுசோிப்
ெது சுய அர்ப்ெணம் ஆகும.
திரு பென்னட் சுதந்திைத்ளதக் களடப்ெிடித்தோர்.
எலிசபெத்துடன் சேத்துவத்ளதயும், அவளுளடய குடும்ெத்துடன் கதோைளேளயயும் டோர்சிலெின்ெற்றினோன்.
அபேோிக்கோவில் எவரும் முதலில் கவனிப்ெது சுதந்திைத்தின் அடிப்ெளடயில் அளேந்த
சேத்துவத்ளதத்தோன்.
Alex Tocqueville-ன் புத்தகம் இன்னமும்
அச்சிமலமய
இருக்கிறது
, ஏபனனில் அது ஐகைோப்ெோவின்
கண்கணோட்டத்தில் அபேோிக்கோளவப் ெற்றியது.
அந்த சக்திலயயும், நூறு வருடங்களுக்குப் ெிறகு அது எவ்வோறு இவ்வுலகில் இருக்கும் என்ெளதயும்
அவைோல் ெோர்க்க முடிந்தது.
சந்கதோஷேோன களதகளை
எழுதுமெடி அன்ளன கவண்டினோர்.
கசோகத்தில் முடியும் களதகளைப் ெோைோட்டுவது, கசோக உணர்வுக்கு உயிரூட்டும் எனும் சூட்சுேேோன
அறிவு இனித குலத்திற்கு இருந்த கோைணத்தோல்தோன், கஷக்ஸ்ெியர் நூறு வருடங்களுக்கு கேல்
கவனிக்கப்ெடோேல் இருந்தோர்.
Victor Hugo, கஷக்ஸ்ெியளை இங்கிலோந்
திற்குக் கண்டுெிடித்
துக் பகோடுத்தோர்,
அந்தத் துன்ெத்ளத
ெிைோன்
ஸி
ல் ெைப்ெினோர்.
அந்த விதத்தில் திரு பென்னட் புத்திசோலியோக இருந்தோர். அவர் டோர்சிளயப் ெோைோட்டியிருந்தோல்
கேலும் பெோிய அதிர்ஷ்டம் அவருளடய குடும்ெத்திற்குக் கிளடத்திருக்கும், அதோவது அவர்
ேளனவி இறந்
திருப்ெோள்.
பெண்
ெித்தர்கள் நீண்ட நோட்கள் வோழ்வோர்கள், ஏபனனில் அல பெண்ேணிகள் அவர்களை
நிளனத்து சந்கதோஷப்ெட்டுக் பகோண்டிருப்ெோர்கள்.
தங்களுளடய நற்பெயளைவிட, அவன் தரும் சந்கதோஷத்ளத பெண்ேணிகள் ேதிக்கின்றனர்.
இது உடலின் உந்துதலோகும்.
அதனோல் ஆயுள்
நீட்டிக்கிறது.
அைகோன முகத்ளத எந்த ஒரு ஆகணோ அல்லது பெண்கணோ எதிர்க்க முடியோது.
அவர்கள் இறக்கும்வளை அவர்களுளடய ேனதில் அது நிளலத்திருக்கும்.
பெண் ெித்தன் பெண்கைின் ேனதில் வோழும்வளை இறக்க ேோட்டோன்.
ேனித உள்ைத்தின் அன்புதோன் ஆயுளை நீட்டிக்கிறது.
உள்ைங்கள் சமூக விதிக
ளைப் ெின்ெற்றுவதில்ளல,
பசோந்த ஏக்க
ங்களைகய
ெின்ெற்றும்.
அைகுளடய ஆண் குற்றம் சோட்டப்ெட்டவனோக இருந்தோலும், சமூகத்தில் அவேோனத்திற்கு
உள்ைோனவனோக இருந்தோலும், ஒரு பெண், அவன் தன்ளனக் கோதலிக்கவில்ளல என்று
பதோிந்திருந்தும் அவளன முழுளேயோக ஏற்றுக்பகோள்வோள்.
இது கவர்ச்
சி, கோதலல்ல.
ெசியோல் வோடும் ேனிதனுக்கு உணவு முக்கியம்கெோல்
சோதோைண ேனிதனுக்கு ேோியோளத முக்கியம்.
அளதப் பெறுவது கஷ்டம், கிளடத்தோலும் தக்க ளவத்துக்பகோள்வது சுலெேல்ல.
கீைிருந்து கேகல உயரும்பெோழுது எளதயுகே பெற்று
கேலிருந்து
பெற்று

text
Neither had anything occurred in the intelligence of their Lambton friends that could materially lessen its weight.

Truth will come out one day.

In the long run, public opinion proves to be true generally. Great spiritual masters have always been unpopular in their locality during their lifetime. This is because the people are steeped in falsehood and sense the danger. Darcy had an abominable exterior, but was true inside. The inner truth prevailed at the end.

There are parents partial to one child. In their subconscious they disapprove of their conscious behaviour. Their subconscious comes true in the life of the neglected child. What about the devotee’s truth to Mother?

There are sincere devotees hampered by family circumstances. There are others who in their insincerity find the excuse of the family. It might be in the matter of material offering or psychological surrender. Either in the last days of their lives or after the sincerity of their deepest wishes will come true.

Suppose a devotee with some property wishes to offer it all to Mother but is hampered by the lack of devotion of the family. Obviously his greater attachment to the family makes him hesitate. The answer is he must be fully detached from the family. Should there be any truth in his sincerity, resorting to ‘Thy will be done not my will’ will realise his sincerity. The devotee knows that such an offering will make his family abundantly prosperous in spite of their lack of devotion.

For any devotee it is an excellent yogic challenge. He will see the practical reality of the yogic truth in his inner struggle. The struggle is for him, not for the issue.

A good writer, if he is a devotee, will be writing the best of stories if he depicts the inner struggle of such a devotee, bringing out all the rules of yoga.

Of all the offerings property is the easiest to be given up. Its value is at the bottom.

To give up family is obviously more difficult. Most difficult of them all are the opinions and ideas we have.
In the descent, property is the most comprehensive which completes and saturates the mental, vital surrender.

A partial line of full attempt will be to start with the property – body – and rise to the attachment to it and then to the idea of owning property. One can start at either end. Very soon the Man who has given up the property as an offering, finds it impossible to give up the idea of the mental security of the property.

Beliefs, attachments, possessions are there in property, material objects, people, their value for us, the idea of attachment more than the attachment. Unrelated ideas lodged in the Mind, strong opinions, entrenched attitudes of Mind, etc. are a formidable list.

For the most serious person who binds himself by nothing or nobody, more than giving up any of these things, the Decision to give them up and the knowledge why they should be given up are of importance. It will be of very great help if he knows how all of them have formed, entered into him, lodged there and how they presently rule the Being. This review is of great value.

Once the Decision is taken, and gradually step by step implemented, there will be a lightness in the soul collecting. What comes down will happily reinforce this process.

Great souls, great in every way, can go to the very ROOT of them directly, withdraw the Being totally and sense the liberation at once.

Still the completion of the process needs Time and a procedure which once started will not stop. Where the Samadhi of the Jnani ends, this process begins. It is as wide as the universe, as high as the Transcendent.

In whatever measure this is done, it is the most glorious moment of a Man’s life.

They now have to take a decision as to his gentlemanliness.

Decisions are mental, vital, physical, even spiritual.

They are great and small, positive and negative.

Decisions can be internal, external, mixed. Some decisions are,
- Like Darcy, a Man out of love desires to marry a poor girl.
- A Man out of affectionate duty decides to support a refractory, lazy brother for life.
- Patriotism, idealism, makes one devote his life or property or both to the country.
- A rich Man wants to offer a great help to a poor friend very deserving or undeserving.
- A low Man seeks help from a high placed Man against the rich Man’s organisation.
- One decides not to bribe in these days while he seeks that help rarely or often.
- A woman chooses to marry for love a talented Man, presently the last level worker.
- A Man chooses to destroy an ideal Man.
- One loves to serve everyone in the family affectionately.

I am not considering the negative acts like stealing, bribing, etc. Theoretically, as a decision, the rules will apply to both. I cannot be exhaustive because it covers all life. My list of rules will be exhausting regarding the essential and in some sense can be considered exhaustive.

- Any decision will be effective at the level of the depth it is taken.
- That depth is in the substance of the Mind. Of course it can go to the vital and physical and reach the substances there. For all human purposes, the substance of the Mind must be enough.
- At the depth where the decision is taken we must accept the decision fully.

The effectivity of the decision is determined by the measure of acceptance.
- Such an acceptance depends upon the knowledge about that decision at that level.
- The decision can be divided into two parts 1) essential, 2) details.
- Essential is more important, but ultimately the details too are equally important.
- The social environment is the atmosphere that supports and sanctions the decision.
- The inner and outer (4 Quadrants) decide the outcome.
- No Man can decide to accomplish something beyond his level of personality.
- No Man need fail in a project within the level of his personality.
- Darcy and Bennet took such decisions.

Darcy’s decision was taken about Elizabeth, but as it was taken very deeply in the substance of his Mind, when the occasion came to include Lydia and Wickham, he could readily expand it.

Mr. Bennet’s decision was taken in the vital substance and by the strength of the social atmosphere which honours such commitment; he was relieved of the duty.
This is an occasion for us to know the strength of social power in action. Society has its opinions, values, traditions. It is a society that very much values the honouring of one's commitments whether the other person insists or not.

Mr. Bennet decided to honour it deeply and sincerely. The positive side of society was so benevolent as to bless Mr. Bennet for his utter sincerity of purpose. It rose to the occasion and relieved him of a duty which could have only oppressed him by his inability to discharge it.

Life is vaster than society.

When pleased, the society can suddenly lift a Man sky high. This is one of the principles of development that one who knows the social aspirations and can be in tune with that can at once rise to its heights.

Time has come for Man to rise to Supermind merely by consenting to it and effectively disengaging himself from the past.

Sri Aurobindo came to announce that to Man.

I am tempted to say, this is an Hour of Supergrace.

As long as he carries some human load he cannot soar high.

There is a Delight in Man knowing his tutelage and willingly giving them up. At that moment a Delight is born in soaring high.

It is that delight God seeks in creation. Just an offering of two lakhs opens the door for several thousand crores.

One word of goodwill opens the door to a high political post.

It is all around us.

Man should open his eyes and see that.

Seeing is getting.

Man is focused on putting down other Men. That Delight comes to him in shifting from there to Goodwill.

The solicitude Man has for a wealthy Man is instantaneous and endless.

That solicitude is a vital superstition.

As superstition, the results of your thought will be that of superstition.

Here is a Truth as everywhere.

It is your Mind that gives the value to the result, by its attitude.

One can see the hidden infinite here.

As I always say, such experiments can be done only once.

This is so because when you repeat you expect a result which you do not deserve. The first time it is to know the hidden power.

One is trying to sell six plots at a time the market rate is thirty five lakhs of rupees. After the sale of two plots the market goes down to thirty and sales are difficult.

The Man does not know it is his own rasi as stated by the horoscope.

If he is a devotee he can switch over to Mother and try to rectify it.

Even if he is a devotee, when he does not know of his horoscope, it stagnates.

A three day prayer is not what he can do.

A favourable circumstance enters and he is able to sell two more.

Now is the time for him to discover the infinite in the finite.

First he must become a devotee; by his intensity, he must neutralize the down trend, without which no experiment can be done.

The plot can sell for thirty five or seventy five or any figure he fixes because the price is what he fixes.

Every devotee who has made the experiment knows this. Maybe he received the boon oblivious – His being oblivious freed the field from his negative thoughts.

The plot responds to attention, affection, service, skill, energy, power, power of the market, power of the plot to please you, its own joy to become infinite or for any reason or for no reason, it can give you any price -- seventy five or even one hundred and seventy five. When the extreme circumstances change, Man attributes the result to that. Objects can be made to respond as they are not perverse or refractory. Men cannot so change unless the seller changes accordingly. It requires the effort of Darcy. Not only in sales,
this can be done anywhere, **not for egoistic reasons.** He who removes the egoistic reasons will always evoke an infinite response without any effort.

"אָפִּירָה נֵלָם בְּלַעְלָהָבָּתָה בְּלַעְלָהָבָּתָה בְּלַעְלָהָבָּתָה בְּלַעְלָהָבָּתָה בְּלַעְלָהָבָּתָה.

**VII**

184

...
Commentary on Pride & Prejudice
Volume VII

185
நோன்கு முளனகைிலிருந்தும் அகமும் புறமும் தீர்க்கும். ஒருவர் தன்னுளடய ஆளுளேளயத் தோண்டி சோதிக்க, தீர்க்கும் எடுக்க முடியோது. தன்னுளடய ஆளுளேக்கு உட்ெட்ட எந்த ஒரு திட்டத்திலும் எவரும் கதோல்வி அளடய கவண்டில்ளல.

டோர்சியும், பென்னட்டும் இப்ெடிப்ெட்ட தீர்க்கும் எடுத்தனர். டோர்சி எடுத்த தீர்க்கும் எலிசபெத்ளதப் ெற்றியது, ஆனோல் அது அவனுளடய ஆைத்திலிருந்து எடுக்கப்ெட்டதோல், லிடியோளவயும் விக்கோளேயும் கசர்த்துக்பகோள்ை ஒரு சந்தர்ப்ெம் எழுந்தகெோது, அவனோல் உடனடியோக அளத விோிவளடயச் பசய்ய முடிந்தது.

திரு பென்னட்டின் தீர்க்கும் உணர்வுபூர்வேோக எடுக்கப்ெட்டது, இது கெோன்ற பெோறுப்ளெக் கோப்ெோற்றும் சமூகச் சூைலின் வலிளேயோல் எடுக்கப்ெட்ட அத்தீர்ேோனம், அவளைக்ககோடிகைிலிருந்து இளத்துதது.

பசயலுளடம் சமூகாலய அவனுளடய கருத்துகள், புரைமாகம் உள்ள. ஒருவைது கடளே உணர்ளவ, அவர் வலியுறுத்துகிறோகைோ இல்லலகயோ, சமூகம் நிச்சயேோக அளத ேதிக்கிறது. திரு பென்னட்டின் நியோய உணர்விற்கு சமூகத்தின் கநர்ேளறயோன ெக்கம் ஆதைவோக இருந்தது.

சந்தர் ப்ெத்திற்கு ஏற்றவோறு அது உயர்ந்து,அவைோல் பசய்ய முடியோத ஒரு கடளேளய நிளறகவற்றி அவருக்கு நிம்ேதிளய அைித்தது.

சமூகாலய அகண்டது வோழ்க்ளக. சமூகம் திருப்தி அளடயும்பெோழுது, இனிதளனை்டீபைன அது வோனுயைத்திற்கு உயர்த்தும்.

சமூக ஆர்வங்களை அறிந்திருக்கும் ஒருவர், அதனுடன் இளசந்து இருக்கும் ஒருவர், உடனடியோக சமூகத்தின் உச்சத்ளத அளடய முடியும் என்ெது முன்கனற்றத்தின் ககோட்ெோடுகைில் ஒன்றோகும்.அதற்குச் சமூகத்திற்கு ஒருவர், அதனுடன் இளசந்து இருக்கும் ஒருவர், உடனடியோக சமூகத்தின் உச்சத்ளத அளடய முடியும் என்ெது முன்கனற்றத்தின் ககோட்ெோடுகைில் ஒன்றோகும்.

அந்த அகண்டது வோழ்க்ளக இங்கு இருப்ெது உண்ளேயோகும். எந்தும் இங்கில்லாம் கவண்டும், இங்கு இருப்ெது உண்ளேயோக இருக்கும். எந்தும் இங்கில்லாம் கவண்டும், இங்கு இருப்ெது உண்ளேயோக இருக்கும்.

இந்த ஆனந்தத்ளதத்தோன் இளறவன் கநைம் ஆகும். ஏகதனும் இந்த ெோதுகோப்ளெப் ெற்றித் பதோிவிப்பில்ளல் கோலத்திலிருந்து திறம்ெட விடுெடுவதன் மூலமும், சத்திய ஜீவியத்திற்கு உயை இனிதனுக்கு கநைம் வந்துள்ைது.எங்கும் இருப்ெதுகெோல் இங்கு இருப்ெது உண்ளேயோகும். இந்த எங்கு இருப்ெதுகெோல் இங்கு இருப்ெது உண்ளேயோகும்.

போன் எப்பெோழுதும் கூறுவதுகெோல் இது கெோன்ற கசோதளனகளை ஒரு முளறதோன் பசய்யகவண்டும்.

ஏபனனில் நோம் எப்பெோழுதும் கருவி கசோதளனயில் இறங்கும்பெோழுது நம் தகுதிக்கு எண்ணத்தின் கநைம் மூடநம்ெிக்ளகயோகும். எங்கும் இருப்ெதுகெோல் இங்கு இருப்ெது உண்ளேயோகும்.
“They had nothing to accuse him of but pride; pride he probably had, and if not it would certainly be
imputed by the inhabitants of a small market town where the family did not visit.”

In human life that evaluates itself by moral ethical standards there is always the hesitation of doing
wrong.

There are communities who out of circumstances have not acquired an ethical attitude, but an attitude of
survival. They are very efficient.

In divine life, each act is an occasion of the finite becoming infinite.

In the normal human condition it cannot be seen for long as it will be overwhelmed by tamas. Always it
can be seen once.

Even there the act is governed by essentials and details.

Working on essentials, the results will be overwhelming.

Working on details, one sees the responding details moving the essentials.

To see a detail is as powerful as the essentials is great.

Even that issues out of an attitude.

To discover the detail as essential, one has to look at the least Man in his circumstance or the least detail as
most important. A great public meeting depends upon the working of the loudspeaker. Such a view reveals
the equal Brahman in both. Then how to see Brahman there?

We know the imp
portance of the loudspeaker.

It is a material view. There is a vital view of reaching the people, Mental view of the value of the idea. Go
from there to the Spiritual view that as Spirit all are equal. At any point you are stuck, resort to
contemplation – concentration on an idea where meditation reveals as contemplative thought and the
secret will be revealed. The secret is inside. Without finding the infinity inside he may not discover it
outside. It is the secret.

Man when he enjoys wants to speak it to everyone. When he knows it will
offend someone, he keeps the secret from him. Knowing that secret will somehow reach him, it
becomes a great secret. Secret is to enjoy something wholly, in its infinite dimension.

The Rishis carried a great many secrets. Its opposite lies in the scoundrel who enjoys secretly very
many betrayals. Wickham did enjoy destroying Darcy’s reputation without knowing what had happened
between Darcy and Elizabeth.

When Life wanted Wickham to be an instrument to destroy Darcy’s pride, it did. Wickham never knew
what happened at all.
Secrecy is intensity.
Sarcasm is a poison of thought.
Secret sarcasm that kills another gives the maximum negative delight to the perpetrator.
One tending to yoga can benefit from all this if he has the yogic perception.
Otherwise they are lifelong grievances.

**Frustrating, lifelong grievances are symptoms to tell you about your temperament.**
It is impossible to get rid of them.
Even when one is successful in the encounter, the grievance will rear its head as social status, prestige, fairness, right, etc.
The Mind longs to know what happened to the offender.
As long as that longing is there, the lesson will not be learnt.
What comes to you comes because of what you are.
Vengeance will insist on knowing the other Man is punished.
Life will give him a stiff NO.
It will become a Marvel when you correct yourself without gloating over the other Man’s fall.
It is human nature at its peak.
For it to become neutral is to enter Timelessness.
Challenges and taunts in life are life’s instruments to reverse our temperament at the sixth or seventh level.
One who is sarcastic must know it is the needle’s eye for him who is the camel.
Secrecy works both ways, not sarcasm.

**Sense of self-sufficiency results in pride in the absence of culture.**
Pride is an organization of energy based on the self.
Culture is the organization of power based on the society.
Pride can hurt others; culture cannot.
Self-esteem, self-confidence are good and essential.
They can develop into vanity, pride or culture.

**Lower energy organizing into higher faculties is by human choice.**
In life this is done by experience over several generations.
How can the devotee accomplish this by consecration?
What is accomplished over generations is accomplished in a few years by consecration.
Initially consecration will be easy, will readily yield phenomenal results.
Energy from below must be integrated with culture from above.
It is a work of the whole in the part.
Consecration must rise to that occasion i.e. integrate the part in the whole.
In practice to consecrate a small act, one has to consecrate the whole life.
For instance, public opinion is a great powerful force.
It is fickle-minded.
To consecrate the fickle-minded public and secure their vast power, one has to master the fickle-mindedness in him.
It is a rule that never fails. It has no exceptions.
It is possible when one masters the basic urge natural in him.
The urge and its miniature version impulse are all triggered by the human initiative, human choice in us.
In a simple abridgement, one who keeps to common sense on the right side with Mother in the centre will always be totally protected.
Common sense on the wrong side – for mercenary reasons – will give the protection, but tension will be there forever.

**To get the endless power of the public opinion on the side of Mother, one should be unegoistic.**
Absence of egoism with utter common sense will secure the public power for selfless service.
A small market town where the family does not visit mistakes aloofness for pride even as shyness is taken for pride.
People do not think, they sense, feel and arrive at a decision.
Foresters have their rules, and whether they are right or wrong, they live by that.
Indian villagers imagine corrupt politicians to be ideal. Subconsciously they appreciate the collection of corrupt wealth. The urban Man has a hundred such beliefs, not different in quality. Looking back a hundred years, one sees the social will implements itself. The surface faiths are only the available human medium through which the will of the society works itself out. The yogi is trying to be the instrument of the divine will. For that, he must cross by knowledge and will these human layers of superstition. It is a labour of lives, the greatest ideal for any human effort.

**Mother offers to lighten the burden, shorten the passage, lift Man to Supermind.**

How can Man avail of this? It is grace that offers. It is supergrace that avails of it. Man instead of undertaking this stupendous cosmic labour, when he arrives at the capacity to do so, must avail of the descending grace, surrendering his capacity. Should Man do this, the Hour of God sails into action.

A natural question arises here. Why should he equip himself for this labour and surrender it. Why not offer the surrender before that?

**There lies the secret infinite power of surrender.**

The egoless Man is not to acquire the ego and then surrender it. Surrender is available at all points of human life. The Gita asks us to surrender Mental beliefs of dharma and offers moksha. Mother tells us to surrender ALL that we have at any point of our life and opt for transformation. The world can arrive at that knowledge only subconsciously. It is given to Man, not prior to that. I offer to the devotees, as before, to practice it in any small daily activity and see the evolutionary power of surrender. Darcy did it two hundred years ago.

**What accomplished in Darcy was an attitude.**

He was an aristocratic Individual of high mettle potentially. His surface, by training, was selfish and arrogant as a behaviour. Romance was not for Charlotte who sought security in marriage. Nor was it meant for Wickham who would not mind weekend dissipations. Romance for Lydia was the company of a Man. Darcy’s inner mature Personality was made for Romance. It is that personality that saw the light in her eyes and he saw the possibility of eternal romance in her. Her own vehement refusal made his determination complete.

**At that moment, without exercising his Mind, he surrendered his Will to Romance.**

Anything less would have taken a different course. Take any one of your daily activities, small, tough, good or bad. Instead of thinking, stop thinking. Instead of consecrating, get into the attitude of total surrender – surrender of thoughts, feeling and sensations – and go deep inside in concentration. You may arrive at the total human surrender or you may arrive at the total surrender possible for you at that moment. Its spiritual value cannot be explained in human terms. The inner personality expands to infinity inside, if you permit outside too. At that point the being that aimed at winning the South Indian trophy decides to soar to Wimbledon semifinals. His life works itself out. The local fame in music reaches world fame. The fascination for the socialism of Karl Marx becomes a new approach to economics. It is capable of abolishing unemployment in the world or poverty or even psychological misery. Of course it cannot handle human perversity. **It can, if it chooses.** Such a surrender that brings you a cup of coffee is capable of giving a cup of coffee to everyone in the world who has not tasted coffee. Surrender in Silent will will give silent will to all those who have been practicing it in one way or another. He who gives away his Money, by this surrender, will open the flood gates of Money to all those of his temperament.

"அரிவேளைக்காறு வேறு அரேமைத்து முன்னாட்டுவது என்ன அருள்தொண்டை வருவது தொலைத்தடைத்து, அப்படி என நூற்பாட்டை நூற்பாட்டு, அவ்வளவு முடிச்சே நூற்பாட்டை; கற்பாடுடன் ஐத்தி, பொதுவுடன் ஐத்தி, உயரான ஐத்தி. உலகோட்டையில் வார்த்தைகளும், நேர்வலையே நேர்வலையும், ராச்சியே ராச்சியும்,"
பன்னைனைக் குற்றம் பசய்தவர் என்ன ஆனோர் என்று அறிந்துபகோள்ை மினம் ஏங்கும்。

அவன் விளக்கத்திற்கு விளக்கம் பசய்ெவருக்கு அதற்றுோிய ஞோனம் இருந்தோல் இளவ எல்லோவற்றிலிருந்தும் ஆனந்தத்ளத அைிக்கிறது.

எண்ணம் விஷேோகும்பெோழுது குத்தல் கெச்சு எழுகிறது.

இைகசியகே விருமெியபெோழுது அது நடந்தது. என்ன நடந்தது என்று விக்கோேிற்குத் பதோியகவ இல்லல.

டொர்சியின் கர்வத்ளத அைிக்க வோழ்க்ளக விக்கோளே ஒரு கருவியோகப் ெயனெடுத்திக்பகோளை டொர்சியின் நற்பெயளைக் பகடுப்பெதில் விக்கோம் சந்கதோஷம் அளடந்தோன். சந்கதோஷப்ெடுகிறோன்.

இதற்கு கநர்ேோறோனது இருக்கும். அவன் இைகசியேோகப் ெல துகைோகங்களை நிளனத்து அனுெவிக்கப்ெடு
பெோிய இைகசியேோகிறது எப்ெடியோவது இைகசியம் அந்த ேனிதளைச் பசன்றளடயும் என
இருக்கும்கெோது

நிளலநிறுத்தும்பெோழுது தியோனம் ஆழ்ந்த எண்ணேோக பவைி
தடங்கல் ஏற்ெட்டோலும் ஆழ்ந்து நிளனத்துப் ெோ
அளனவரும் சேம் என்கிற ஆன்ேீகோீதியோன ெோர்ளவக்குச் பசல்ல கவண்டும். எந்த இடத்தில் அது போருளோீதியோன ெோர்ளவ.

சோதோைண நினித நிளலளேகைில் "தேஸ்" ஆட்பகோண்டுவிடுவதோல், அந்நிளல நீண்ட கோலத்திற்குப்பதய்வீக வோழ்வில் ஒவ்பவோரு பசயலும் அந்தம் அனந்தேோகும் ஒரு சந்தர்ப்ெ
நினலமலையோக ஒரு ேகனோெோவத்ளதக் பகோண்டிருக்கும். அவர்கள் ேிகவும் திறளேசோலிகைோக
சந்தர்ப்ெ

தோர்ேீக பநறிமுளறப்ெடி நினித வோழ்க்ளக தன்ளனகய ேதிப்ெிடும்பெோழுது தவறு பசய்ய

சூழ்நிளலயோல் பநறிமுளறகளைப் பெற்றிங் சில சமுதோயங்கள் உயிர்வோைத்

190 Volume VII
ஒன்று வரும் நோய்கள் முழுவதும் சூடப்படுவது என்று அறிந்து வக்கில் வலியுறுத்தின். இது நடுநிளலளேகும் குறு நோறும் போது கோலேனின்பெல்லும் நுளைகிகறோம். மூன்று அல்லது ஏனையது நிளலயில் நேது விளக்கிக்பகோள்ளும், சவோல்களும் நின்றளனகளும் வோழ்க்ளகயின் கருவிகைகள் வியங்கின்றன. உடல் குழடைப் பெசும் குணமுளடயவன், இது ஒட்டகத்ளத் ஊசியின் கோதில் நுளைப்பெது கோலோகும் என்று பதோிந்து வகண்டும். இங்கு அவன்தோன் ஒட்டகம்.

இைகசியம் இைண்டு விதேோகவும் பசயல்ெடும், குத்தல் கெச்சு அவ்வோறு பசயலெடோது. ஈண்பு இல்லோத இடத்தில் தன்னிளறவின் உணர்வு கர்வத்தில் முடியும். நம்ளேப் ஆற்றிய முளறப்ெடுத்தப்ெட்ட சக்தி கர்வேோக பவைிப்ெடுகிறது. சமூகத்தான முளறப்ெடுத்தப்ெட்ட சக்தி ஆண்பு புண்ெடுத்தோது. சுய பகௌைவம், தன்னம்ெிக்ளக இைண்டுகே நல்லளவ, முக்கியேோனளவ.

அளவ வீண்பெருளே, கர்வம் அல்லது ஆண்ெோடோக பெறலோம். இதோ விருப்பின் மூலம் தோழ்ந்த சக்தி உயர்ந்த திறன்கைோக முளறப்ெடுத்திக் பகோள்ளும். வோழ்க்ளகயில் இது ஒல தளலமுளறகைின் அனுெவத்தினோல் பசய்யப்ெடுகிறது. சேர்ப்ெணத்தின் மூலம் அன்ெைோல் இளத எவ்வோறு சோதிக்கமுடியும்?

தளலமுளறகைில் சோதிக்கப்ெட்டளத, சேர்ப்ெணத்தின் மூலம் சில வருடங்கைில் சோதித்து விடலோம். ஆைமெத்தில் சேர்ப்ெணம் சுலெேோக இருக்கும், அதிசயத்தக்க ஆளன்களையும் அைிக்கும். கீைிருந்து வரும் சக்தி, கேலிருந்து வரும் ஆண்புடன் ஐக்கியேோக கவண்டும்.இது ஒரு கெோதும் தவறோன சட்டேோகும். இதற்கு விதி விலக்கு கிளடயோது. இயற்ளகயோக அவனிடம் உள்ை அடிப்ெளட உந்துதளல அவன் பவற்றிபகோண்டோல் இது சோத்தியம்.

ேனித தன்முளனப்ெினோலும், இனித விருப்பினோலும், ஆளசயும் அதன் சிறிய ஆகந்ளதயற்று இருந்தோல், தன்னலேற்ற கசளவக்கு பெோதுேக்கைின் சக்திலயப் பெறலோம். அந்தக் குடும்மெம் விஜயம் பசய்யோத ஒரு சிறிய வியோெோை நகைத்தில், தனிளேயோக இருப்ெது கர்வம் எனவும், உதோைணேோக, பெோதுேக்கைின் அெிப்ெிைோயம் வலிளே வோய்ந்த சக்தியோகும்.இது ஒரு கெோதும் தவறோன சட்டேோகும்.
நகைதில் இருக்கும் இனிதனுக்கு இது கெோன்ற நூறு நம்ெிக்ளககள் உள்ைன, தைத்தில் அளவ்வித்தியோசப்ெடுவதில்ளல.

நூறு வருடங்கள் கநோக்கிப் பெோழுது, சமூகத்தின் உறுதி தோனோககவ பசய்யும்.

சமூகத்தின் உறுதி பசயல்ெடுவத் கு, கேற்றெைப்ெில் உள்ை நம்ெிக்ளககள் இட்டுகே ஒகை இனித
சோதனேோகும்.

பதய்வத்தின் விருப்பெத்திற்கு ஒரு கருவியோக விைங்க கயோகி முயலுகிறோர்.

அதற்கு அவர் மூடநம்ெிக்ளகயின் இனித அடுக்குகளை அறிவு இற்றும் உறுதியின் மூலம் கடக்கக
வண்டும். வோழ்நோள் முயற்சி இது, எந்த இனித முயற்சிக்கும் இது உயர்ந்த இலட்சியம் ஆகும்.

சுளேளயக் குளறத்து, பெோளதளயச் சுருக்கி, இனிதளன சத்திய ஜீவியத்திற்கு உயர்த்த அன்ளன
உதவி அைிக்க முன்வருகிறோர்.

இளத இனிதன் எவ்வோறு இலைத்திக்பகோள்வது?

அருள், அைிக்க முன்வருகிறது. பெற்றுக்பகோள்வது, கெைருள்.

இந்தெிைம்ேோண்ட இங்கு எழுகிறது.

ஏன் இந்த உளைப்புக்கு தென்ளன ஆயத்தப்ெடுத்திக் பகோண்டு, அளதச்
சைணங்கதிக்கு உட்ெடுத்த கவண்டும்?

ஏன் அதற்கு முன்னாலெோக சைணளடயச் பசய்யக் கூடோது?

அங்குதோன்

சைணோகதின் அைவற்ற சக்தியின் இைகசியம் உள்ைது.

அகந்ளதயற்ற இனிதன், அகந்ளதளயப் பெற்ற அளதச்
சைணளடயச் பசய்யச் பசோல்கிறது, கேோக்ஷாத்
அைிக்கிறது.

நேது வோழ்வில் எந்தக் கட்டத்திலும் நம்ளேத் திருவுருேோறும்ெடி அன்ளன கூறுகிறோர்.

ஆழ்ேனதில் இட்டுகே இந்த அறிளவ நோம் பெற முடியும்.

அதற்கு முன்னாலெோக இ ந்த அறிவு இனிதனுக்கு அைிக்கப்ெடவில்ளல.

எந்த ஒரு சிறிய தினசோி பசயலிலும், சைணோகதிளயப் பெற்றி, சைணோகதின் சோிணோே சக்திளய
உணருேோறு அன்ெர்கைிடம் நோன் ககட்டுக்பகோல்கிகறன். இருநூறு வருடங்களுக்கு முன்பு டோர்சி
இளதச் பசய்தோன்.

சோதித்தது டோர்சியின் இளனைிக்ளககைில்.

உயர்ந்த இனவுறுதியின் திறளனக்பகோண்ட உயர்குடி இனிதன் அவன்.

ெயிற்சியின் கோைணேோக அவனுளடய கேல் இனம் சுயநலேோகவும் கடுளேயோன நடத்ளத
உளடயதோகவும் இருந்தது.

திருேணத்தில் போதுகோப்ளெ எதிர்கநோக்கிய சோர்லட் கோதளல நோடவில்ளல.

வோை இறுதி

க் ககைிக்ளககைில் இனளதச் பசலுத்திய விக்கோேிற்கும் கோதலில் நோட்டம் இல்ளல.

லிடியோவுக்கு கோதல் என்ெது ஒரு ஆணின் துளணதோன்.

டோர்சியின் முதிர்ந்த அக ஆளுளே கோதலுக்கு உோியதோக இருந்தது.

அந்த ஆளுளேகய அவைது கண்கைில் ஒைிளயக் கண்டது, 
அவைிடம் அவன் கண்டோன்.

வன்ேத்துடன் அவள் நிைோகோித்தது, அவனது தீர்ேோனத்ளத முழுளேயோக்கியது.

அத்தருணத்தில் அவன் தன்னுளடய இனித சைணோகதி

சேர்ப்ெணம் பசய்வதற்குப் ஆகந்ளால்க விதேோகச் பசயல்ெட்டிருக்கும்.

சிந்தளன பசய்வதற்குப் ஆகந்ளால்க நிறுத்த கவண்டும். சேர்ப்ெணம் பசய்வதற்குப்

ெதிலெக முழுளேயோன சைணோகதிளய கேற்பகோண்டு, எண்ணங்கள், உணர்ச்சிகள், உணர்வுகள்
Commentary on Pride & Prejudice

Volume VII

44. “It was acknowledged that he was a liberal Man and did much good among the poor.”

The good acknowledged by people at a distance carries a truth.

Man meets in his life good, bad, etc. and winds up with luck or the opposite.

What does the Man who ends up with luck acknowledge?

What does his opposite member acknowledge?

The one congratulates himself on his capacity, the other curses God.

The one received material wealth; he does not remember God.

The other received spiritual wealth in disguise. His gratitude is a curse.

Cursing is the shortcut to a greater spiritual goal.

Gratitude is orally voiced and verbalized.

The heart does not speak. It expands in the emotion of gratitude which directly reaches God.

The body senses gratitude and thrills. It thrills in god.

Beyond the body, the Being of man neither voices nor feels gratitude.

He is one with God and other souls.

It is identification where there is no second to communicate.

In the yoga of earth there are further zones.

Man ends with his body or Being.

Beyond the human soul there is the soul of Nature.

Beyond the vital Nature, there is the material Nature.

Earth is the inconscient.

God is awake in that inconscient.

Man, in the yoga of earth, can reach there and begin the evolution of earth.

Man’s evolving into Supramental Being ends in his subconscious body.

Only when the evolution should go beyond the Vigyanamaya Purusha does yoga seek a farther reach.

It is evolution of Nature and material Nature.

Contemplating yoga at those levels, Man sinks into Silence behind Silence.

It is Silence beyond Silence.

If there is an end, the end is Brahman the Absolute.

What will make Mother acknowledge we are Her true children?

Do we acknowledge Mother’s Presence at any moment?

Nothing short of total consecration that is perfect can do it.

She says people offer their souls, work, wealth, life to the Divine but only those who offer all the four are true children of the Divine.

Suppose you want to offer your getting up, it means all the concentration must be on getting up.

It means our thought of getting up and the sensations that originate it.

In other words, the centre must be behind the heart and the concentration must be All-inclusive.

All-inclusive concentration has subliminal memory.

It does not have the interference of the censor.

The censor disappears when the thinking centre rises above the head or goes behind the heart.
That is the condition of cheerfulness.
It is one thing we want to be cheerful.
It is another thing the cheer rises from inside.
Both can be of the Mind.
That way we are in Time.
It can be of the soul, the Purusha.
It means we are in Timelessness.
Moving to Timelessness is to be a Rishi, but it will not serve our purpose.
We must move to the evolving soul-Psychic.
The Psychic is not only inside, but it is also outside.
Then we are in the Simultaneous integrality of Time–eternity and the Timeless–Eternal.
It is a plane that is naturally cheerful.
Even there, there is the cheerfulness of the plane, our own cheerfulness, Mother’s cheerfulness.
When everything is all right, very much all right, like the descent in 1956, the Force will achieve allowing the Nature to effect its compromise.
Next is to evolve the soul in Nature.
If not all the time, we can try that once periodically.
Our success there will keep consecration at its peak.
No longer it is work.
Work is to surrender more and more fully.

Mrs. Gardiner was to move from prejudice against to a favourable prejudice.
He who consecrates may have his grip of one of Time, Mind, ego, Space, finite. He must move from one to all gradually.
Memory and thinking interfere in consecration.
If we remember something, it means we have faith in it.
Even if it comes by itself, it only means our faith in it lingers.
Thinking is a greater stronger faculty of the Mind.
We see since our childhood we have forgotten, given up many things we ardently believed then, because we really overcame them in thought.
What lingers in thought is still what we believe in, in some fashion or another.
Now we have undergone the experience that no friend as a friend will endorse Mother.
No friend, in my experience, can be rational, leave alone his endorsing Mother.
Still, friends come to the Mind.
It only means, in spite of the experience, the faith in the sentiment of friendship is there.
It defies consecration.
It is a vital superstition of possessiveness or a physical one of the same type.
You can take up one such case where Mother was grossly betrayed by a friend.

Is it the friend that betrayed Mother or the sweet sentiment of friendship in me that betrayed Mother?
It is the latter.
Without reference to him, we can systematically attack the inner sentiment by consecration.
When it is thus wiped out, he will come, the meeting will be more pleasant than ever before.
It will benefit both, hurt none.
We have a way of projecting our weakness on to others.
All our sentiments are egoistic, separative.
Give up ego, you will be one with the friend in the soul.
It will expand him inwardly.
You will realize the value of giving up the friendship for him, for you.
The world is too much with us is very true every minute.
To relate to others from inside detached is to accept yoga.

Even our ideals are some kind of prejudice.
If you want to know the truth of one of your ideals, consecrate it, keep quiet.
Several responses are possible.
• The beneficiary will pronounce it is superfluous or beside the point.
• The beneficiary will ask for the ideal service in an unideal way.
• The fulfillment of the ideal will be canceling the ideal.
• There will be unappreciative acceptance of the work.
• It may be selfishly availed of.
• It may be received sarcastically.
• You may be accused of selfishness.
• You may be charged with treachery.
• It may be used to destroy you.
All these show the imperfection of your understanding of the ideal or imperfections of your ideal.

**Consecration clarifies comprehension.**
What experience can give in many events, consecration can give in as many times of consecration.
It reduces a year or years to a single soul effort.
At other times the ideal will start being positive, tend to be negative.
With the greatest perception, that mixture can be seen even in the beginning.
To consecrate the negative will clear it; it is best done by consecrating the positive too. **God who has removed darkness from Savitri offers to remove light also.**

**Compromises undermine consecration.**
The best rule is do not compromise if you can consecrate.
Compromise is to accept what is objectionable.
Instead of accepting the objectionable, consecrate before accepting it.
There are occasions when you insistently discover that the most easily forgotten duty is consecration.

**Remembrance is grace, consecration is its consummation.**
Readiness remembers.
The soul that is ready to dissolve at Mother’s feet remembers.
Remembrance is the live link in the subtle plane to the physical plane.

Elizabeth’s wish to be mistress of Pemberley was fortified by Darcy’s visit and the cultured reticence of the Gardiners.
She wished, her wish was being granted. This is the rule.
It does not mean the wish is right.
Within limits the wish will be supported, sanctioned and fulfilled.
The devotee is not permitted to wish, desire or be ambitious.
It is best NOT to desire, not to take initiative to desire.
Instead of wishing, if he can abandon the wish and can release cheerfulness in not wishing, it is the best for him.
Of course, his desire may overtake him.
In the event of his not being able to control it, he can try to withdraw after it has overtaken it.
Suppose he is unable to withdraw the ambition, at least he must not throw his weight on the side of desire. This will at once reveal all the defects and all the sources of future impossible trouble.

**What cannot be controlled, he can consecrate.**
That will neutralize the bad effects and complete his ambition that was impermissible.
But the very next time, this should not be repeated.
Repetition is indulgence.
Indulgence will be checked by failure or trouble.
At that point he will level off. He can see that at this point there is no difference between the outer accomplishment and inner conquest.
Memory is the yoga of Mind.
Teach the Mind to remember, the consciousness to be cheerful.
At a thousand points we compromise, give up, level off.
Leveling off is impermissible.
Elizabeth leveled off after Pemberley. Darcy widened after Pemberley.
Darcy’s greater effort was supported by Bennet’s decision, Bingley’s calm submission, and Jane’s resignation.
“அவன் தோன்ற பெரும்பான்மையலாகவேன், அவன்குறுக்கு திகடு இன்று விலங்கு நேர்த்தம் நேர்க்கெண்ணான்படியும்.”

உறுதியலூரித்த வாகன த்ருந்து குறிப்பிட்டுவல்லது, குள்ளாட்டுத் திஹரை இன்று விலங்கு நேர்த்தம் நேர்க்கெண்ணான்படியும். கதையேகளை குறிப்பிட்டுவல்லது, திஹரை இன்று விலங்கு நேர்த்தம் நேர்க்கெண்ணான்படியும்?

அவன் பெரும் வாகன த்ருந்து விலங்கு நேர்த்தம் நேர்க்கெண்ணான்படியும்?

உறுதியலூரித்த வாகன த்ருந்து விலங்கு நேர்த்தம் நேர்க்கெண்ணான்படியும். ஆண்டவன் குறிப்பிட்டுவல்லது, விலங்கு நேர்த்தம் நேர்க்கெண்ணான்படியும்.

சாத்தல்துறையும் வருவன அண்ணலளுக்கு விளக்கானவேன் பேருழிகளின் வடிவமும் பேருழிகளின் வடிவமும் பேருழிகளின் வடிவமும்.

பேருழிகளின் வடிவமும் பேருழிகளின் வடிவமும் பேருழிகளின் வடிவமும்.

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பேருழிகளின் வடிவமும் பேருழிகளின் வடிவமும்.
இதுதோன் கலகலப்ெோன சுெோவத்தின் நிளலயோகும். நோம் சந்கதோஷேோக இருக்க விரும்புகிகறோம் என்ெது ஒரு விஷயம்.சந்கதோஷம் உள்ைிருந்து எழுகிறது என்ெது கவபறோரு விஷயம்.இைண்டுகே ேனளதச் சோர்ந்ததோக இருக்கலோம்.அந்த விதத்தில் நோம்
கோலத்தில் இருக்கிகறோம்.அது புருஷன் எனும் ஆனோல் இருக்கலோம்.
நோம் கோலத்திற்கு அப்ெோல் இருக்கிகறோம் என்றோகிறது.
கோலத்திற்கு அப்ெோல் பசல்வது ோிஷிகளுக்குோியது, ஆனோல் இது நம்முளடய கநோக்கத்திற்கு
உதவோது.நோம் பவைிவரும் ஆனோல் இருக்கும்பெோழுது, அங்கு வைத்து
முழுக்கிறது.ளசத்தியம் அகத்தில் ேட்டுேில்ளல, புறத்திலும் உள்ளூண்டு.
எல்லோலயற்ற கோலமும் நிளலயோன கோலேின்ளேயும் ஒருங்கிளணயும் இடத்தில் நோம்
இருக்கிகறோம்.இது இயலெோககவ சந்கதோஷேோக இருக்கும் நிளலயோகும்.
அங்கு கூட, அந்த நிளலயின் சந்கதோஷம், நம்முளடய சந்கதோஷம், அன்ளனயின் சந்கதோஷம
உள்ளூண்டு.1956-ஆம் வருடம் சத்திய ஜீவியம் கீைிறங்கியதுகெோல், எல்லோம் கச்கச் சோீயோக
இருக்கும்பெோழுது, இயற்ளகளய, அதனுளடய சேைசத்ளத அனுெவதில் மூலம்
சக்தி சோதிக்கும்.அடுத்தது, இயற்ளகயில் ஆனோலவ பவைிவைச் பசய்வது.
எல்லோ கநைமும் இல்லோவிடினும், அவ்வப்பெோழுது ஒரு முளற நோம்
அளத முயற்சி பசய்து எோர்க்கலோம்.நேக்கு அங்கு கிளடக்கும் பவற்றி
சேர்ப்ெணத்ளத உச்சியில் நிளல நிறுத்தும்.இனி அது ஒரு கவளலயோக
இருக்கோது.கேலும் அதிகேோக சைணோகதிளய கேற்பகோள்வகத
சேர்ப்ெணத்தில் ஞோெகமும் சிந்தளனயும் குறுக்கிடும்.
ஏதோவது ஒன்று நேக்கு ஞோெகம் இருந்தோல், 
நேக்கு அதில் நம்ெிக்ளகயுள்ைது என்று பெோருள்.அது தோனோககவ
எழுந்தோலும், நேது நம்ெிக்ளக அதன் ெிடு நிளலத்திருக்கிறது
என்றுதோன் பெோருைோகிறது.
சிந்தளன,ேனதின் உயர்ந்த வலிளே வோய்ந்த திறன் ஆகும்.
முன்பு நோம் தீவிைேோக நம்ெியளவகளை இறந்திருக்கிகறோம், ளகவிட்டிருக்கிகறோ
ம்.இன்னமும் ஏகதோ ஒரு விதத்தில் நோம் நம்பும் விஷயங்கள் நம்
எண்ணத்தில் நீடிக்கின்றன.நேது அனுெவத்தில் எந்த ஒரு நண்ெனும்
அன்ளனளய ஏற்றுக்பகோளைோதது என்று அர்த்தேோகிறது.இது சேர்ப்ெணத்தில்
எதிர்க்கிறது.
இது உளடளே உணர்வின் மூட நம்ெிக்ளகயோகும், அல்லது அகத
ஒன்றோகும்.நண்ெைோல் அன்ளனக்கு முழுளேயோக
த்
துகைோகம் இளைக்கப்ெட்ட இது கெோன்ற ஒரு சமெவத்ளத
நோம் எடுத்துக்
்கோள்ைலோம்.அன்ளனக்குத்
துகைோகம் இளைத்தது நண்ெைோ
அல்லது
நேக்கிருந்த

னட்ெின்
இனிளேயோன
உணர்வோ
?ெிடுல்
துகைோகம் இளைத்தது.
அவளனப்

ஏற்றிக்
கருதோேல்

நேது

கடோீதியோன

ஒன்றோகும்.

அந்நெைோல்

tோகத்தில்

பகோண்டவன்

அெிப்ெிைோயத்திலிருந்து,

நணெைோல்

tோகத்திலிருந்து

என்று

உணர்வோ?

ெிடுல்

tோகத்திலிருந்து

துகைோகம்

இளைத்தது.
இவ்வோறு அது அகற்றப் பட்டெின், நல்நல் நம்நடேம் வருவோன், சந்திப்பு முன்னம் இருந்தளதவிடகேலும் இனிளேயோக இருக்கும்.

அருங்காட்சிகளுக்கும் முன்னேம் இளவை செய்வது நான் அந்நன்று புண்ெடுத்தோது.

நேது உணர்வுகள் அளனத்தும் அகந்ளதயுடன் இருக்கும், இற்றவோிடம் முன்னிளலப்ெடுத்தும் வைி ஒன்று நம்நடேம் உள்ைது.

அகந்ளதளய க் பளகவிட்டோல் நண்ெருடன் ஆன்ேோவில் இளணந்திருப்கெோம்.

இது அவளை அகத்தில் விோிவளடயச் பசய்யும்.

அவருக்கோகவும் நேக்கோகவும் நட்ளெ க் பளகவிடுவதன் பதிப்புலை நோம் உணர்கவோம்.

உலகம் நம்முடன் கூடகவ இருக்கிறது என்ெது ஒவ்பவோரு நிேிடத்திலும் உண்ளேதோன்.

ேற்றவர்கைிடம் நோம் இனதைவில் இருப்ெது கயோகத்ளத ஏற்

றுக்பகோள்வதோகும்.

நேது இலட்சியங்கூட ஒரு விதேோன தவறோன அெிப்ெிைோயம்தோன்.

நேது ஒரு இலட்சியத்ளதப் பதோிந்துபகோள்ை கவண்டுபேன்றோல், அளதச் சேர்ப்ெணம் பசய்து விட்டு அளேதியோக இருக்க கவண்டும்.

ெல்கவறு இலட்சியப் பெற்றுக் பகோள்ெவர்கள் அளதப் 

கெோற்ற 

நோம் சுயநலவோதி என்று குற்றம் சோட்டப்ெடலோம்.

▪துகைோகம் இளைத்து விட்கடோம் என்றும் குற்றம் 

சோட்டப்ெடலோம்.

▪நம்ளே அைிக்கவும் அது புடத்தப்ெடலோம்.

இலட்சியத்ளத நோம் சோியோகப் 

புோிந்துபகோள்ைோததோலும் 

அல்லது இலட்சியகே 

குளறத்து விடும்

இவ்வோறு நிகழ்கின்றன.

சேர்ப்ெணம் புோிதளலத் 

பதைிவுெடுத்துகிறது.

ெல நிகழ்வுகைில் அனுெவம் தருவளத 

சேர்ப்ெணம் ெல 

இருப்ெளத நோம் 

கோணலோம்.

எதிர்ேளறளயச் 

சேர்ப்ெணம் பசய்வதன் 

�ூலம் கேலும் 

சிறப்ெோக 

எதிர்ேளறளய 

நீக்கலோம்.

சோவித்திோியிடேிருந்து இருளை 

அகற்றிய இளறவன், ஒைிளயயும் 

அகற்ற விளைகிறோன்.

சேைசங்கள் 

சேர்ப்ெணத்ளத வலுவற்றதோக்குகி 

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சேர்ப்ெணம் 

பசய்ய முடிந்தோல் சேைசம் 

உடன்ெடோேல் 

இருப்ெகத 

சிறப்ெோனது.

ஆட்கசெளணக்குோியளத 

அறிவுணர்வின் 

மூலம், 

அளத 

கெோற்ற 

நோம் 

கோணலோம்.

எதிர்ேளறளய 

சேர்ப்ெணம் 

பசய்ய கவண்டும்.

சேர்ப்ெண 

ேிகவும் 

சுலெேோக 

ேறக்கப்ெட்டுவிட்ட 

கடளே 

என்ெளத 

நோம் 

கட்டோய 

ப்ெடுத்ைி 

கண்டுெிடி 

க்கும் 

சந்தர்ப்ெங்கள் 

ுள்ைன.

நிளனவுகூர்வது 

அருள், 

சேர்ப்ெணம் 

அளத 

நிளறவு 

பசய்கிறது 

தயோர் 

நிளல 

நிளனவுெடுத்தும்.

அன்ளனயின் 

திருவடிகைில் 

களைந்து 

தயோைோக 

உள்ை 

ஆன்ேோ 

ஜவத்துக்பகோள்ளும்.

நிளனவுகூர்வது 

சூட்சுே 

நிளலயில் 

ஜட 

நிளலயுடன் 

கவண்டு 

ம் 

என்று 

அவள் 

விரும்ெினோள். 

இதுதோன் 

சட்டம்.

விருப்ெம் 

சோியோனது 

என்று 

இதற்குப் 

பெோருைல்ல.

ஒரு 

வளையளறக்குள் 

விருப்ெம் 

ஆதோிக்கப்ெடும், 

அனுேதிக்கப்ெடும், 

பூர்த்தி 

அளடயும்.
With respect to Wickham, the travellers soon found that he was not held there in much estimation; for though the chief of his concerns with the son of his patron were imperfectly understood, it was yet a well-known fact that, on his quitting Derbyshire, he had left many debts behind him, which Mr. Darcy afterwards discharged.

For one who wants to know, news will come. He decides what type of news he wants. When Man says he wants a peaceful life, he means he should have abundant prosperity and unquestionable authority. It is the psychological goal of a material life. He who seeks progress risks all that and seeks psychological security so that he may adventure in spirit. The best of methods is to withdraw the ego or at least the initiatives of the ego. Suppose, by his best efforts he is not able to succeed fully, is there any alternative to that?

1. He must know this is the ideal towards which he must move and anything else is a compromised alternative. It is best to understand what is happening. By indulging in his imagination, he certainly is evoking the power of his imagination. Imagination is powerful, but it can be mixed with ambition, ego, impatience, etc. As long as one can keep the imagination pure, sure the power of his imagination will accomplish itself. That certainly can be a method. The power of that imagination is the power of the knowledge of his
personality. In the absence of any other power the power of PURE imagination is permissible. Suppose he is willing not to indulge in his own imagination, his desire, or ambition, the ego is powerless. This is a great gain. More than his imagination, the Silence of the Mind is more powerful. He can understand that sooner or later he must switch over to it and in the meantime the imagination that is not under his control can be allowed to run its course, without conscious indulgence on his part. It is no ordinary realization even if it is not fully implemented just now.

How does a devotee act who is on the positive half of this inevitable compromise? One simple basic method is to decide to refer silently every memory and thought that appears in the Mind to Mother. Perhaps this is the simplest of methods. To do so even for one issue, as it has the power to solve it, is not easy. Whatever work we do, if this decision becomes a discipline, it is a strong basis. This can be done through work. It can also be done through serious consecration. Another method is to constantly ask for overflowing joy. Fear that permeates the being is pervasive and deep. Any responsibility will stir up fear. Joy is the opposite of it. Should the call of joy succeed in any measure, one can know SHE is there. Yoga is breaking new ground every time, perhaps every day. Any method is what we do. To know SHE alone does anything and we are nothing is good. It is great if it is real. All the devotees know everything that She has written. To take one of them and make it real is a breakthrough. Always emotions are more powerful than thought in accomplishment. Mind is more powerful in understanding and understanding is more powerful than emotions. In action, emotion is more powerful than Mind; and the body is most powerful. More than conquering the world, it is difficult to get the population to appreciate the truth. At least in our own affairs to reverse the rule that the positive result must be long worked for, unlike the negative one, must be changed. The Presence of the consciousness permits any little positive effort to give all the result. It is possible for us to remove the other half at least in our affairs. It is to cross a boundary in consciousness, as there are boundaries between thinking, silence, light, intuition, knowledge in Mind. Yoga is for one who is enamoured of it. Something in us must wait for the work on hand to call Her. The joy in uttering Her Name is a spiritual joy. Can a Man like Wickham change as Darcy changed? The simplest answer is Yes, if he wants. Society by its progress creates conditions where a Man who wants to change will be supported. Till now society created conditions where if a Man behaved like Wickham he would not be permitted. This is a change from negative defence to positive support at the social level. This being the wider context, the Individual must avail of every occasion for progress. Darcy without his knowledge acted like this the moment the French Revolution burst forth. While in Mind, Man vacillates. In emotions he is steady. While in the body, he acts at once. The very best way of progress is to combine prayer and gratitude. Ask for whatever you want – May Mother be born in my heart – and She does it at once. Be intensely grateful to her, as intense as the moment requires. It comes to stay. Otherwise it becomes as a glorious fleeting moment. To understand how Mother's atmosphere works, we can think of a villager transplanted to the metropolis. The comforts at home and conveniences outside are enormous. Going home, he loses all that. They become a memory. Should he permanently benefit by the town he must equip himself educationally, accept a job
there, enter into city life acquiring all the comforts and conveniences he enjoyed as a visitor now as a city
dweller. Devotees who take the effort to avail of Her consciousness permanently will be rewarded readily.
The villager can start in the slums or at a very high point of society with which he is fortunate enough to be
in touch. The Mother offers the highest contact to you as if it is your right.
Imagine this analogy in consciousness and see the truth of it. Even society offers such opening to the
daring to whom living is risking his all. In social life it is eminently possible.
Devotees highly endowed who are capable of all this in life and yoga, lose all this, as they want to bring
their friends along with them. The only thing family and friends will do is to pull him down, they won’t
rise.

Darcy was not pulled down. Mr. Bennet was pulled down.
Darcy had an ideal, took efforts to shed his weakness, and expanded his personality.
Mr. Bennet saw at his marriage the impossibility of handling his wife. He gave up.
He could be pulled down as there was no effort on his side.

He who does not want to take effort, in a crisis, cannot maintain his status quo.
A fine joke spreads all over, some times all over the country.
This is because this joke springs from the culture representing its peak.
The idea it represents is something strikingly new and interesting.
Hearers appreciate their intelligence at comprehending it. They take initiative to spread it.
A far more fine joke in another language does not spread like that.
It is not native to the culture, there is no basis for it to be received.

Man’s natural tendency is to gossip, fault finding, complaining, running down the other person, evil. That
is the normal human consciousness. Therefore evil news spreads.
Man is not selfless, or self-giving. He has no goodwill. In the social consciousness there is no basis for
good. Good news is not interesting enough to be given to others. When one man gives a good news to
another, he feels small, guilty. Hence it does not spread.
The public accepts the available news as right news.
They want something interesting and understandable.
When bad news comes about a good Man, Man understands human nature deeply, thus confirming his own
idea. So he accepts it.

Great leaders carrying a great message can give it to intellectuals.
It is not easy to show the message in practice.
Or, to make the message intelligible to the common Man, the Messiah should appreciate the message in his
own Mind at the level of the common Man’s Mind.
It is like commercialization of a scientific discovery.
Many products even after commercialization stay with the elite.
Only cheap price and easy handling make a product spread far and wide.
Should Sri Aurobindo’s Message reach the common Man, he must be able to comprehend it and find a
ready use for it. Decision Making qualifies for it.
It should be brought down to the last level of work – say in choosing a recipe for dinner.

Wickham was exposed in Lambton, but Darcy was not valued in Meryton.
To expose Darcy outside Pemberley was easy.
To expose Wickham in Meryton, a new place, was not possible.
To know the value of Darcy behind his rude manners was not easy.
A detailed systematic analysis of Darcy’s character and Wickham’s character either at Pemberley or at
Meryton cannot escape the truth.

Systematic analysis enables understanding any subject like that, even marriage.
Analysis must honour theory and practice.
Normally the subtle facts will escape analysis.
Based on concrete facts, the subtle facts need not be missed.
What the child learns in one year with no interest can be taught to him evoking his interest in half the time.
Well done learning only requires the physical time for assimilation. It will be a month.
The keys are 1) First the interest of the child must be awakened, 2) One fact learned must urge the child to
seek the next.
How will you create the interest? Any self-learning is very interesting. No attempt to teach must be there. The lesson must present to the child the scope to know. That is the power of thinking. It is overwhelming. It is an interest that will never flag. Man does not think. He acts. It makes him dull. Thinking is painful when you do not understand. Thinking is of abiding interest when it gives understanding. The lesson, its presentation on the Internet must rigorously follow this idea. The twenty year education can be a two year self-education. The rules of accomplishment can as well be presented likewise. Anyone who resorts to that need not fail any more in his life. It will be a new era, an era of new consciousness. Even the formation of Individuality can be so presented if we start with the leader, pioneer, entrepreneur, and explorer. Everyone is little of these things in his life. The first lesson must begin from there. Once a viable lesson is put on the Internet its improvement on all sides in quality and quantity manifold is possible. Should the world respond to these efforts it will acquire capacity to do, knowledge to know himself and values to rise in life. The world indirectly will be introduced to Self-giving.
இதற்கு கநர்ேோறோனது சந்கதோஷம். சந்கதோஷத்தின் அளைப்பு எந்த அைவு பவற்றின்றவேரும் அன்ளன இருப்ெளத ஒருவர் பதோிந்துபகோள்வது. ஒவ்வோரு முளறயும், ஏன் ஒவ்வோரு நோளும், கயோகம் புதிய விஷயங்களைக் கண்டுெிடிக்கிறது. நோம் பசய்வோரு ஒரு முளற, பசய்வோக ேோறுகிறது. அன்ளன எழுதிருக்கும் அளனத்தும் எல்லோ அன்ெர்களுக்கும் பதோியும். அவற்றில் ஒன்ளற எடுத்துக்பகோண்டு அளத உண்ளேயோக்கினோல், அது ஒரு திருப்புமுளனயோக இருக்கும்.

சோதிப்ெதில் எப்பெோழுதுகே உணர்ச்சிகள் எண்ணத்ளதவிட சக்தி வோய்ந்தளவயோக இருக்கும். புோிந்துபகோள்வதில் எனம் அதிக சக்தி வோய்ந்தது, உணர்ச்சிகளைவிட புோிந்துபகோள்வது அதிக சக்தி வோய்ந்தது. பசயலில் உணர்ச்சிகளைவிட அதிக சக்தி வோய்ந்தளவ; உடல் எல்லோவற்ளறயும் விடசக்தி வோய்ந்தது.

உலகத்ளத பவல்வளதவிட, எக்களை உண்ளேளயப் ெோைோட்ட ளவப்ெது கடினம். எதிரேளறயோன ஆலன்களைவிட, கநர்ேளறயோன ஆலன்களுக்கோக நீண்ட நோட்கள் உளைக்கும் என்ற சட்டத்ளத ேோற்ற, நம்முளடய விஷயத்திலோவது நோம் ேோற்றிக்பகோள்ை கவண்டும். எந்த ஒரு கநர்ேளறயோன சிறிய முயற்சிக்கும் எல்லோ ப் ஆலன்களையும் ஜீவியம் அனுேதிக்கும். 

நம்முளடய விஷயத்திலோவது உற்ற நகுதிளய அகற்ற நம்ேோல் முடியும். சிந்தளன், பேௌனம், ஒைி, உள்ளுணர்வு, அறிவு ஆகியவற்றிலடகய எல்ளலகள் உண்டு என்ெதோல், ஜீவியத்தில் எல்லளயக் கடப்ெது கெோலோகும் இது. கயோகத்தினோல் வசீகைப்ெட்ட வருக்கக அது உோித்தோனது. இளகயிலிருக்கும் கவளலளய நோம் முடிக்க, நம்ேிடம் இருக்கும் ஏகதோ ஒன்று அன்ளனளய அளைக்கக் கோத்திருக்க கவண்டும். 

அன்ளனயின் நோேத்ளத உச்சோிப்ெது ஆன்ேீகச் சந்கதோஷத்ளத அைிக்கும்.
Commentary on Pride & Prejudice

Volume VII

204

சமூகத்தில் உயர்ந்த நிலலயில் இருப்பர்கைர்கெற்ற ஆண்மத்தின். நேக்கு உள்ளேயுள்ள கெல்லான உயர்ந்தபதோடர்ளெ. நேக்கு அறித்திருக்கும் சார்ந்தவை மேலும் வெளிப்படுத்தியது. இருந்து அறிக்கோளியடாயம், அன்னர் தாயத்திலிருந்து கேட்டுக்கோளோம். அவள் உயர்ந்த நிலலயில் வந்திருந்தயோள், சமூக வோழ்க்ளகயில் இது நன்கு சோத்தியேோகும்.

வோழ்விலும், கயோகத்திலும் இளவ எல்லோவற்ளறயுகே ளவத்து வோழும் ஒருவருக்கு சமூகம் இது கெோன்ற வோய்ப்ளெ அைிக்கிறது. சமூக வோழ்க்ளகயில் இது நன்கு சோத்தியேோகும். வோழ்விலும், கயோகத்திலும் இளவ எல்லோவற் பறயும் சோதிக்கக் கூடிய திறளே வோய்ந்த அன்ெர்கள், அவர்களுளடய நண்ெர்களையும் தங்களுடன் அளைத்து விரும்புவதோல் இளவ எல்லோவற்ளறயும் இைக்கின்றனர்.

ஆனவைது தைப்பெில் எந்த முயற்சியும் இல்லோததோல் அவளைச் சுலெேோக கை இறக்க முயற்சி பசய்வதுதோன், அவர்கள் உயைேோட்டோர்கள். டோர்சிக்கு ஒரு இலட்சியம் இருந்தது, தன்னுளடய ெலவீனத்ளதக்ளகவிட முயற்சி எடுத்து தனது ஆளுளேளய விோிவுெடுத்தினோன். டோர்சி கை இழுக்கப் பசய்வதில்ளல. திரு பென்னட் கை இழுக்கப் பசய்வது கடினம் என்று தனது திருேணத்தில் புோிந்துபகோள்ெவர்கள் அதன் புத்திசோலித்தனத்ளதப் ெோைோட்டுவர். அளதப் ெைப்புவதற்கோன தங்களுளடய முயற்சிளய அவர்கள் கேற்பகோள்வோர்கள்.

எல்லோவற்ளறயும் இைல் எந்த முயற்சியும் இல்லோததோல் அவளைச் சுலெேோக கை இறக்க முயற்சி பசய்வதுதோன், அவர்கள் உயைேோட்டோர்கள். ரார் ஐரில் இடையவலோட்டோல். இரு இரைகள் அழுப இடுப்பெட்டோல்.

இருந்து ஒருவரில் இறுது, நேர்வழிய பம்பாற்றப்படுகின்றன நான்கு என்புள்ளது குறுக்குக்குறியாகிறது அவள் உள்ளது. இது பதோது கருத்து குறிப்படுத்திய வளகயில் புதிதோகவும் சுவோைசியேோகவும் இருக்கும். அளதப் புோிய்கிறதுபகோள்வோர்கள் அவளைச் சுலெேோக கை இறக்க முயற்சி பசய்வதற்கு ஏற்றோற் கெோலவும் கவண்டும்.

இரு நல்ல இனிதளனப் பற்றி பகட்ட பசய்திற்கு வரும்பெோழுது, இனிதன், இனித சுெோவத்ளத ஆண்மத்தின் புோிய்கிறது, இவ்வோறு தன்னுளடய கருத்ளத உறுதி பசய்துபகோள்கிறோன். அதனோல் அவன் அளத ஏற்றுக்பகோள்கிறோன்.

பெோிய தளலவர்கள் உயர்ந்த பசய்திளய அறிவோைிகளுக்கு அைிக்கலோம். அந்தச் பசய்திளய நளடமுளறயில் இன்ன்ெற்றுவது கடினம். சோதோைண இனிதனுக்குச் பசய்திளயப் புோிய ளவப்ெதற் கு, முதலில் அளதக்பகோண்டு வருெவர், சோதோைண இனிதனின் இனநிளலளய இனதில் பகோண்டு, அளத தன் இனதில் புோிய்கிறதுபகோள்ை கவண்டும்.

ஒரு விஞ்ஞோனக் கண்டுெிடிப்பிலெ வியோெோைோீதியோக்குவது கெோன்றது இது. வியோெோைோீதியோக்கப்ெட்ட இன்பும் இனல பெோருட்கள் சமூகத்தில் உயர்ந்தவர்களுக்கு இட்டுகே கிளடக்கின்றன.

சுலெேோகக் ளகயோளும்ெடி இருப்ெதுகே ஒரு பெோருளை எல்லோ இடத்திற்கும் பரோப்புகிறது.

ஸ்ரீ அைவிந்தைது உெகதசங்கள் சோதோைண இனிதனுக்குப் கெோக்கசை கவண்டுபேன்றோல், அது அவனுக்குப் புோிய கவண்டும், அதற்கோன உெகயோகத்ளத அவன் கோண கவண்டும். முடிவு எடுக்கும் திறன் இதற்கு த் தகுதி உளடயதோகும்.
Commentary on Pride & Prejudice

Volume VII

205

"The chief of his concerns with the son of his patron were imperfectly understood."

Could Wickham become a Darcy?

The first part of it is willingness, the second half of it, the capacity to acquire.

The second half applies to all those who are willing.

The first part is the horse's decision to drink.

After the world is saturated with the second part, the horse may choose to drink. We see it all over. In India there was a time when people crossing the shore lost their caste. Now there is a beeline to go abroad.

Europe that frowned on low culture now follows America.

We can come to it later. Now the question is how far the miracle instrument of Internet can be used 1) to abridge the period of education, 2) to abridge the period of experience – to gain in one year the experience of thirty years, 3) to acquire decision-making capacity, 4) to get the power of an entrepreneur, 5) to acquire maturity of culture, 6) to acquire life knowledge.

To start with, the lack of accessibility due to secrecy and prestige will be given the go by. All are equal, all information is there available.

Compare the engineer of 1700 to 2000. A few great Minds became great engineers and built great temples.
and cathedrals by self-training. Now a percentage of the population are engineers at twenty. This is because experience is replaced by training. To all the above six categories this rule will apply. It is true the physical part of the skill can be given by Internet and not the subtle part. Even without the subtle part it will be 60% success. The more minute the observation, the less elusive is the subtle part. The man who complained of a non-starting car when he buys ice cream – vanilla – was shown by the engineer the time lag in buying it. The subtle cannot be fully caught by the physical. As the physical efficiency rises, the subtle atmosphere arises. Much of the subtle at the physical level can be got. With that basis the vital too can be handled to 50%. Man’s maturity we now see in sixty or seventy can, with the ocean of data now available when organised, be given at the age of fifteen or twenty.

Hatha yoga is a minute science. It can be learnt on the Internet as all the details are now available. Sri Aurobindo can thus be delivered.

What is our chief concern?
Man has so many desires, ambitions, problems.
For a devotee the chief concern must be to get rid of the root of all these.
At least anyone wishes to get rid of the problems and fulfil his desires.
What does he do for this?
He knows prayer solves. Does he pray? If not, why not?

Man does not do all that he can at any moment. He simply lives stay put.
Should he do it, not only all these will be solved, but his consciousness will be raised.
It is a sad fact that Man does not have any ambition towards Mother.
He is intensely involved in his problems. It is fully engaging and interesting.
The problems are ignorant versions.
To be engaged in them is Taste of Ignorance.
When we get rid of a spot of darkness, there is a drop of light.
Consecrating the little light, there is greater light.
To be enamoured of the higher and higher light is Taste of knowledge.
Man should switch over from taste of ignorance to taste of knowledge.
In his grappling with ignorance, ignorance is energised and man enjoys that engagement.
To go deeper than this and aspire for light is aspiration for Mother.
Often we imagine we are making progress while we are not.
Often progress is made unseen in the subconscious, subtle plane and we do not know it.
It will not be without its indications.
The fact one hears of the Mother is such an indication.
I heard of such a description of Mother from one who had Mother’s Darsan in 1933. He told me of Her in 1947, I came to Mother only in 1958.
A visit to Pondicherry is an invitation from Mother. I first came here in 1937, and did not know it was such an invitation.
Heaven’s call is rare; rarer the heart that heeds.
It is unconsciousness.
Can we become conscious today where we are unconscious?

For one who is fully awake, at any moment he can move to Her ultimately.
Darcy awoke on being abused. From that moment he was moving to his God.
Serious thinking becomes perception and sensation. One is lost in it.
In the society the distance between Man and its potentials is great.
Once the society has something, it is available to the aspirant.
His advent, Her birth, His coming to Pondicherry, the descent are all such landmarks.
We are unconscious, we fail to aspire, we go eagerly to life and its ignorance.
Can we whip ourselves into awakening?
He who has seen the first layer of dullness that is unconscious superstition can see all such layers.
He must exhaust his efforts before She will step in.
Nothing short of all-inclusive concentration will do.
Are we capable of it is a stupid Question. We are capable of Nothing.
All comes from above, there is nothing Man can contribute.
At the final stage, he cannot even surrender. Only the above can effect his surrender. At a disheartening moment, the body losing all energies goes limp. Our realisation of helplessness is our awakening. Mind is too sure. It is cocksure. Our effort to reach god itself is a reverse movement. It is Silence and not knowledge that we need. It is Silence beyond Silence; it is behind the Silence Mind knows. Do it now, here and now, not a moment’s delay is meaningful. Man has no duties except he believes. Giving up his beliefs, his duties vanish. What stays Man is his interest, which he calls belief or duty. Only at that level self becomes Self. We need Self-conception, not self-conception. He who acts a minute later does not act. The ever-present is Now. All the rest is past. Past is Time, Present is Timelessness. **Man is always concerned about the most important thing for him.** Wickham’s concern was not Money or Georgiana, but Darcy. Wickham’s concern for Darcy was the human concern for God. We are concerned about ourselves. It means we are god to ourselves. We means ego. Ego is reason, thinking. What is the position of thinking in the yogic scale of values? The real knowledge is Supramental integral knowledge. In its descent it loses its integrality, crossed the golden lid, splits into knowledge and ignorance in the overmind. At the next lower level knowledge reduces to a capacity of knowledge-intuition. It is direct knowledge. Lower down it becomes a symbol of light-vision. One step further it becomes understanding – understanding in silence. In the human Mind it becomes Reason, Ego, Thinking – a process of understanding. All these are pure faculties, faculties of the witness Purusha in the parts of our being. For the evolving integral soul, for each of these faculties there is the corresponding Psychic. Mind developing Psychic – Mental Psychic, rises through this scale of spiritual Mind. Simultaneously it goes down as vital Psychic and Physical Psychic which is the Supramental Being. The upward and downward journey meets in the Supermind. Mother does not expect Man to pass through all these stages. As soon as the Mental Psychic is born Mother expects Man to surrender. After which She takes up his yoga. Devotees in domestic life will ask “What can we do who are incapable of yoga?” **The process is the same, the results are different.** We decide we are unfit for yoga. Mother accepts it. We meet life as a problem or an opportunity. Surrendering them to Mother, She solves them and raises us in life to the maximum we will allow Her to raise us. There is no reason for us not to choose yoga. **Can Man choose yoga?** In choosing his comforts, Man today chooses very much as against a hundred years ago. It is not his capacity. It is his social capacity. Can he not accept Mother’s capacity? Today middle class people own houses and cars. In the fifties these people did not own cycles. As the society develops, consciousness too has developed.
Man if he chooses yoga, can do it. 
Even today there are middle class people without a cycle. 
Mother invites us silently to do yoga. 
I invite devotees by my appeal to choose Mother’s life. 
Mother’s life at all points opens into yoga as life in a democracy opens to all political power. 
Business life is open to entrepreneurship at all times. 
Today more people take to business than some decades ago. 
Europe responded to Mind in 1500 when Mind was born in Greece 2000 years earlier. 
The world has not responded to Spirit that was born several thousand years ago. 
Even Indians have not taken to Spirit or even Mind yet. 
The essentials are there, the procedures must be forged. 
Sri Aurobindo feels the world that is not yet rational can reach Supermind. 
Having retired into the subtle plane, He has sent the Force down and is forging subtle organisations through Internet by which Man will overcome ego. 
Internet helps us overcome ego. Mother’s consciousness helps us overcome Nature. 
Should Man avail of the Internet, ego thins and disappears. 
Should Man avail of Her consciousness, he can overcome his temperament i.e. Nature. 
That way universality and transcendentality are open to him. 
Master and Mother have done the yoga of the earth. 
If we offer ourselves, they are ready to take up our yoga. 
"டோர்சியுடன் அவனுக்கிருந்த விவகோைங்கள் எல்லோம் தவறோகப்ோிந்துபகோள்ைப்ெட்டிருந்தன."

Commentary on Pride & Prejudice
Volume VII

208
இப்போழுது இருக்கும் கடல் கெோன்ற தகவல்களை முளற்றுத்தோன், ஆதிலோன் அல்லது இருெது வயதின் கோணப்ெடும். ஹட கயோகம் ஒரு நுணுக்கேோன விஞ்ஞோனம் ஆகும. இளணயதைத்தில் எல்லோ விவைங்களும் தற்போழுது இருபெதோல், இதன் மூலம் அளத்தினோல், இப்போழுது கற்றுக்பகோள்ைலோம்.

ஸ்ரீஅைவிந்த தரயும் இவ்வோ மறங்கள் முடியும்.

நேது முக்கியேோன கவளல என்ன? 

எனிதனுக்குப் பெல ஆளசகள், கைோளசகள், ஆிைச்சிளனகள் உள்ைன.

அன்ெருக்கு முக்கியேோன கவளல இதன் கவர்களை அகற்றுவதுதோன்.

யோைோவது ஒருவர் ஆிைச்சிளனகைிலிருந்து விடுெட்டு, தன்னுளடய ஆளசகளை நிளறகவற்ற முன்வைகவண்டும்.

இதற்கு அவர் என்னபசய்கிறோர்?

ெிைோர்த்தளன ஆிைச்சிளனளயத் தீர்க்கும் என்று அவருக்குத் பதோியும். அவர் ஆைோர்த்தளனபசய்கிறோைோ இல்லலபயனில், ஏன் பசய்வதில்ளல?

எந்த ஒரு தருணத்திலும் இனிதனோல் பசய்யக் கூடியளத அவன் பசய்வதில்ளல. அவன் நிளலயோகை் இடத்தில் நிற்கிறோன்.

அவன் இளதச் பசய்தோல் எல்லோ ஆிைச்சிளனகளும் தீர்வகதோடு, அவனுளடய ஜீவியமும் உயரும்.

அன்ளனயிடம் இனிதனுக்கு எந்த ஆர்வமும் இல்லோதது வருத்தத்திற்குோியது.

அவன் தன்னுளடய ஆைச்சிளனகைிகலகய ஆழ்ந்து மூழ்கிற்கும், அவனுக்குச் சுவோைசியத்ளத அைிக்கிறது.

ஆைச்சிளனகள் அறியோளேயின் ஆதிப்புகள் ஆகும.

அவற்றில் ஈடுெடுவது அறியோளேயின் ருசி.

ஒரு துைி இருளை அகற்றும்பெோழுது ஒரு துைி பவைிச்சம் எழுகிறது.

சிறிய ஒைிலயச் சேர்ப்ெணம் பசய்யும்பெோழுது உயர்ந்த ஒைி உண்டோகிறது.

கேலும் கேலும் உயர்ந்த ஒைியினோல் கவைப்ெடுவது அறிவின் ருசியோகும்.

அறியோளேளய அவன் இறுகப் ெிடித்துக்பகோண்டிருப்ெது, அறியோளேக்குச் சக்தி அைிக்கிறது, எனிதன் அளத்தினோல் ச் சந்கதோஷேோக அனுெவிக்கிறோன்.

இளதவிட ஆைேோக உள்கை பசன்று ஒைியிடம் ஆர்வம்கோள்வது

நோம் முன்கனறுவதோக நல சேயம் நிளனத்துக்பகோள்கிகறோம், ஆனோல் நோம் முன்கனறுவதில்ளல.

நோம் ஆழ் இனதிலும் சூட்சுே நிளலயிலும் பெரும்ெோலும் முன்கனறுகிகறோம். அது என்று பசய்கிறோன்றி இது இருக்கோது.

அன்ளனயின் அளைப்பு ஆகும. 1933-ஆம் வருடம் அன்ளனயின் கருத்துக்கும் ஆர்வம் உள்ைவருக்குக் கிளடக்கும்.

புதுச்கசோிக்கு வருளக தருவது அன்ளனயின் அளைப்பு ஆகும. 1937-ஆம் வருடம் முதன் முளறயோக 

இது தன்னிளனவின்றி இருக்கும் இடத்தில் இன்று உணர்வுடன் இருக்க முடியுேோ

யோர் ஒருவர் முழுளேயோக விைிப்புடன் இருக்கிறோகைோ, அவர் எந்த கநைத்திலும் முடிவோக அன்ளனயிடம் வைலோம்.

நிந்தளனயினோல் டோர்சி விைிப்ெளடந்தோன். அந்தத் தருணத்திலிருந்து அவன் அவனது இளறவளனகநோக்கி நகை ஆைம்ெித்தோன்.

தீவிைேோன சிந்தளன புோிந்துபகோள்வதும், உணர்ந்துபகோள்வதுேோக ஆர்வத்துடன் நுளைகிகறோம்.
நோம் விைிப்ெளடயலோேோ

எண்புகைின் கயோக அைவில் சிந்

தனக்கு எது முக்கியகேோ அளதப் ெற்றித்தோன் இனிதனுக்கு அக்களற

நோம் என்ெது அகந்ளத. அகந்ளத எனில் நியோயப்ெடுத்தல், சிந்தளனயோக

சுயம் ெிைம்ேோக ேோறும்.

நேக்கு அக்களற. நோகே நேக்குக் கடவுள் என்றோகிறது.

நோம் என்ெது அகந்ளத. அகந்ளத எனில் நியோயப்ெடுத்தல், சிந்தளனயோக

எண்புகைின் கயோக அைவில் சிந்

தனக்கு எது முக்கியகேோ அளதப் ெற்றித்தோன் இனிதனுக்கு அக்களற

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சுயம் ெிைம்ேோக ேோறும்.

நேக்கு அக்களற. நோகே நேக்குக் கடவுள் என்றோகிறது.

நோம் என்ெது அகந்ளத. அகந்ளத எனில் நியோயப்ெடுத்தல், சிந்தளனயோக

சுயம் ெிைம்ேோக ேோறும்.
As for Elizabeth, her thoughts were at Pemberley this evening more than the last; and the
evening, though as it passed it seemed long, was not long enough to determine her feelings
towards one in that mansion; and she lay awake two whole hours endeavouring to make them
out. She certainly did not hate him. No; hatred had vanished long ago, and she had almost as long been ashamed of ever feeling a dislike against him, that could be so called. The respect created by the conviction of his valuable qualities, though at first unwillingly admitted, had for some time ceased to be repugnant to her feelings; and it was now heightened into somewhat of a friendlier nature by the testimony so highly in his favour, and bringing forward his disposition in so amiable a light, which yesterday had produced. But above all, above respect and esteem, there was a motive within her of goodwill which could not be overlooked. It was gratitude -- gratitude, not merely for having once loved her, but for loving her still well enough to forgive all the petulance and acrimony of her manner in rejecting him, and all the unjust accusations accompanying her rejection. He who, she had been persuaded, would avoid her as his greatest enemy, seemed, on this accidental meeting, most eager to preserve the acquaintance, and without any indelicate display of regard, or any peculiarity of manner, where their two selves only were concerned, was soliciting the good opinion of her friends, and bent on making her known to his sister. Such a change in a man of so much pride, excited not only astonishment but gratitude -- for to love, ardent love, it must be attributed; and as such, its impression on her was of a sort to be encouraged, as by no means unpleasing, though it could not be exactly defined. She respected, she esteemed, she was grateful to him, she felt a real interest in his welfare; and she only wanted to know how far she wished that welfare to depend upon herself, and how far it would be for the happiness of both that she should employ the power, which her fancy told her she still possessed, of bringing on the renewal of his addresses.

47. Hatred had vanished, but there was no love.

48. The respect for his good qualities was for some time repugnant to her.
49. This is the true human situation.

50. Gratitude is powerful in this sense, but cannot have the charm.

51. After receiving the letter she has no reason to expect anything good from him. He was only defending himself in the letter, no tenderness.

52. She is now more than sure of his love.

53. Even for this love, there is no reason to expect it to survive the elopement.

54. The respect created for his valuable qualities had for some time ceased to be repugnant to her feelings. As respect for him was initially repugnant to her, the question of love does not arise.

55. We see gratitude can also follow repugnance.

56. Man cannot be spontaneous more than once. Love of any description needs spontaneity. She exhausted it with Wickham. She responded to Wickham as she is the daughter of Mrs. Bennet and Mrs. Bennet is more in her than Mr. Bennet.

57. “Elizabeth’s thoughts were in Pemberley.”

To be in love is human bliss.

There is no joy greater than a consecrated life.

There is no strategy to reach infinity than solely relying on the Mother.

Relying on the Mother is different from solely relying on Her.

Mental reliance gives a relief, emotional reliance gives a joy, physical reliance gives a fulfillment, reliance in the Being opens into the infinity.

All Men of accomplishment quickly have to go against the society.

The natural reliance will be on one’s thinking.

Society, Mind will obtrude without our knowledge.

Denying the intrusion is more important than relying on Mother.

Is it possible to rely on Her even for this denial?

They are psychological hair splitting, where the atom opens into atomic particles. Of course there are subatomic particles beyond.

It is a science inconceivable by the Mind.

Hatha yoga is completed and consummated as a physical science and subtle science.

It is so highly developed in detail that it can be put on the Internet.

Again and again the question of subtle transitions in consciousness arises.

Man acquires these subtle forces by experience.

By experience means unconsciously.

Yoga is making the unconscious conscious.

Training has done it to a great extent.

Glenn Doman caught the subtle transitions of language learning in flash cards.

Every subtle strategy lends itself to be caught by physical means.
Even if some cannot be thus reached, it can be allowed to be acquired by the patience of the learner. There are no more subtle transitions in any yoga than in a transaction. Should a Man learn integral yoga in his least intelligence (where the process is clear to his ignorance) he can transmit it to others. Internet can be well used.

**Her thoughts were on him – “Where is he now in Pemberley?”**

Only the mother and the lover constantly think of the child and the love. One is biological, the other is vital. Remembrance of the Mother is spiritual, Psychic. Man’s individual growth was constantly supported by the family, the community, the market, the public, all of which are aspects of society. In the first phase society makes him into a Man. In the next phase Man raises the society to its Individuality through the Individuality of the Individual. Society’s help is vital. Man’s service to the society is Mental and Spiritual. A candidate for election understanding this two way process can work for his success 1) by receiving what the society gives, 2) by giving what the society needs. Society needs leadership. He can understand whether it is needed in the vital relationship or mental attitude. Giving it to them, the whole electorate will turn towards him. Society receiving what he gives – if he knows – the support will be unanimous. To know these things, the candidate must know himself. It requires no ego.

The moment ego is received into dissolution, social needs can be seen by the physical senses. It does not need a great intelligence to know whether a Man smiles or cries. It is a vital perception. As mental knowledge differs from vital physical knowledge, this is a spiritual knowledge all can acquire. Indian society has the knowledge of the spirit in life, but it is giving it up, turning to modern fashion. The future leader of India will be from the villages or one who has the knowledge of the rural society. It is not rural knowledge, but spiritual knowledge in the society. As one’s personal knowledge can be reduced to a system, this too can be reduced to a system to be given on the Internet.

**Thoughts, as of Elizabeth are powerful.**

Thought so focused on one will make him do what she wants, as the power of the thought lies in its concentration whether it is your own or another’s. Energy, skill, emotion, thought and every other human faculty has power. Power comes to each aspect differently, but generally concentration makes any of them powerful. Energy gets power from its volume; organisation makes energy many times more powerful. Intensity increases the power of energy. The power of thought comes from purity, clarity, intensity, inbuilt silence, its basic organisation, its emotional content, truthfulness, etc. Doubt, disbelief, suspicion, inertia, vacillation weaken thought. Also thought will increase its power if its subtle part is recognized more and more. Every human aspect can be thus analysed for every component of it. And that will enable any human faculty to be explained on the Internet and conveyed to the people at large. Here thought was full of two emotions 1) passion for Pemberley, 2) gratitude for his love. To trace the power of her thought through the rest of the story will be a fuller study.

**Her abuses, the elopement, her resistance to his aunt were all taken by him positively.**

The abuse was advice, elopement was an occasion for his service, her resistance to his aunt was her willingness declared. Only a lover can take this attitude. Not all lovers without the touch of transformation can undergo this experience. Her thoughts carried her emotions not only for Pemberley but also for Jane’s wedding. She never expressed them but as her Mind was on Jane so much she could have naturally thought her marrying Darcy would help Jane to marry Bingley.
Jane Austen does not give us much of her thoughts except her embarrassments. Soon after she was disturbed by Caroline’s provocation and elopement followed. So there was no other occasion for the author to explain her thoughts. The physical possessiveness of her mother could have subconsciously survived in her as a mental possessiveness.

**Could Elizabeth have, by an inner effort, avoided the later lapses?**

Elizabeth could not have avoided it, but a devotee in her situation could have done it. The provocation the next day was only a prelude to elopement. A devotee in her position could analyse her emotions and resort to past consecration. Now that the greatest opening had come, a devotee could know her earlier defects. She knew she would be meeting Caroline and her attitude to Caroline. She could have reviewed her attitude to Caroline and by past consecration arrived at a point of non-reaction. That would have eliminated the provocation.

She, as a devotee, knew that her own consciousness rooted in her mother, adoring Wickham, was not safe to receive Darcy or even Pemberley. She must have hastened to wipe off her soft corner for Wickham. That would have robbed him of his energy to offend her. She must have deeply consecrated being her mother’s daughter. Had it been sufficiently done, Lydia would not have had any energy to act. The only energy Lydia had was her mother’s energy.

It was capable of destroying anything achieved in culture. Even negatively, her mother’s energy could not achieve anything. It was Elizabeth’s positive energy that made Lydia achieve her ambition. Elizabeth half-consciously desired to run away with Wickham.

Mrs. Bennet had energy to destroy, not creative energy even in the negative plane. All creativity is from above. There is nothing from below. What is from below is essence, not the external structure.

The essence belongs to the higher force and it is the essence that responds to the higher. Mrs. Bennet could tell her husband that but for the entail, she would not mind anything. That shows her Mind. Mr. Bennet’s presence was an encumbrance for her to spend the £2000 as she would have liked.

Certainly there was no creativity in her, creative of joy even for Lydia. Elizabeth was the only source of energy for Jane, Lydia and for her own self. It was her interest in Wickham that lent Lydia her energy. Even Wickham’s escape from debts was because of Elizabeth’s concern.

“எலிசபெத்தின் நிளனவுகள் பெம்ெர்லியில் இருந்தன. கோதல் வயப்ெடுவது சோர்பு சந்கதோஷம் தருவது கவபறதுவும் கிளடயோது. ஐந்ளனளயச் சோர்ந்து இருப்ெது நம்மெெிக்ளக அனந்தத்திற்கு வைி வகுக்கிறது. ஐந்ளனளயச் சோல்லயோைர்களும் சமூகத்திற்கு எதிைோக விளைவோ. ஐந்ளனளயச் சோெெட கவண்டியுள்ைது. இயல்ெோக சோெெட கச் பசயல்ெட கவண்டியுள்ைது. இளவ ெிோித்துப் ெோர்ப்ெதோகும். இங்கு அணு, அணுத் துகள்கைோக. இதற்குப் ஆண்னோல் உெ அணுத்துகள்களும் உள்ைன. ஐந்ளல் புோிந்துபகோள்ை முடியோ விஞ்ஞோனம் ஆகும் இது.”
ஹட்கயோகம் இயற்தெியலோகவும் சூட்சுே விஞ்ஞோனேோகவும் நிளறவு பசய்யப்பெடுகிறது, பூர்த்தி பசய்யப்பெடுகிறது.

இளணயதைத்தில் அைிக்கப்பெடுவதற்கு ஏற்று, விவைங்கைில் இது உயோிய முளறயில் முன்கனறியுளைது.

எயிற்சி இளதப்பெோிய அைவில் சோதித்துளைது.

Flash cards எனும் முளறயின் மூலம் Glenn Doman பேோைிளயக் கற்கும் சூட்சுே உெோயத்ளதயும் ஜடோீதியோகக் ளகயோைலோம்.

சில விஷயங்களை இவ்வோறு கற்றுக்பகோள்லும், கற்றுக்பகோள்ெவோின் பெோறுளேயோல் அவற்ளறக் கற்க முடியும்.

எோிேோற்றத்தில் இருப்ெளதத்தவிை, எந்த கயோகத்திலும் கவறு சூட்சுே உோற்றங்கள் கிளடயோது.

பூைண கயோகத்யெனும் இனிதன் அவனுக்கு இருக்கும் சிறிய அறிவின் மூலம் கற்றுக்பகோள்கிறோன் எனில் (அவனுளடய அறியோளேக்கு அதன் பசயல்முளற பதைிவோக இருக்கும் ெட்சத்தில்) அவனோல் இளத அைிக்க முடியும். இளணயதைத்தில் ச் சிறப்ெோகப் தெயன்ெடுத்திக்பகோள்லும்.

'பெமெர்லியில் இப்போழுது அவன் எங்கிருக்கிறோன்' என்று அவள் அவளனப் ெற்றி நிளனத்துக் பகோண்டிருந்தோள்.

ஒரு தோயோர் தன் குைந்ளதளயப் ெற்றிகய இளடவிடோது நிளனத்துக் பகோண்டிருப்ெோள், இகத கெோல் கோதலிக்கும் ஒருவர் தோன் கோதலிக்கும் நெளைப் ெற்றிகய நிளனத்துக் பகோண்டிருப்ெோர்.

ஒன்று உடலோீதியோனது, உற்பறோன்று உணர்வுக்குோியது.

அன்ளனளய நிளனவுகூர்வது ஆண்ேீகோீதியோனது, ளசத்திய புருஷனுக்குோியது.

சமூகத்தின் அம்சங்கைோன குடும்ெேம், சமுதோயம், சந்ளத, பெோதுேக்கள் ஆகியவற்றோல் இனிதனின் தனிப்ெட்ட வைர்ச்சி எப்பெோழுதும் ஆதோிக்கப்பெடுகிறது.

முதல் கட்டத்தில் சமூகம் அவளன ேனிதனோக்குகிறது.

அடுத்த கட்டத்தில், இனிதன் தனது தனித்துவத்தோல் சமூகத்ளத தனித்துவத்திற்கு உயர்த்துகிறோன்.

சமூகத்தின் உதவி உணர்வுபூர்வேோனது. சமூகத்திற்கு இனிதன் பசய்யும் உதவி இனம் இற்றும் ஆன்ேீகோீதியோனது.

கதர்தலில் கெோட்டியிடுெவன் இைண்டு விதேோகவும் பசயல்ெடும் இம்முளறளயப் புோிந்துபகோண்டோல் பவற்றியதடயலாம். அளவ்

1) சமூகம் அைிப்ெளத ஏற்றுக் பகோள்வது

2) சமூகத்திற்குத் கதளவயோனளத அைிப்ெது.

சமூகத்திற்கு த் தளலளே அவசியம்.

இது உணர்வின் பதோடர்புக்குத் கதளவயோ அல்லது இனதின் இனப்ெோன்ளேக்குத் கதளவயோ என்ெளத அவனோல் புோியந்துபகோள்ை முடியும்.

இளத அவன் ேக்களுக்கு அைித்தோல் பேோத்த வோக்கோைர்களும் அவளன ஆதைவு ஏகேனதோக இருக்கும்.

இவற்ளற அறிய கவட்ெோைர் தன்ளனத் பதோிந்துபகோள்வதற்கு பெோிய புத்திசோலித்தனம் கதளவயில்ளல.

அகந்ளத களையும் அத்தருணத்திலே சமூகத்தின் கதளவகளை இனிதனோல் உணைமுடியும்.

இனிதன் சிோிக்கிறோனோ, அழுகிறோனோ என்று பதோிந்துபகோள்வதற்கு பெோிய புத்திசோலித்தனம் கதளவயில்ளல.

இளத உணர்வு புோிந்துபகோள்ளும்.

முக்கியேோன உடல் அறிவிலிருந்து இனதின் அறிவு கவறுெடுவதோல், இது எல்கலோரும் பெறக் கூடிய ஆன்ேீக அறிவோகும் வோழ்விலுள்ை ஆன்ேோளவப் ெற்றிய அறிவு இந்தியச் சமூகத்திற்கு உண்டு, புது நோகோிகத்திற்கு இருப்ெோர்கள்.

இது கிைோேப்பு அறி அல்ல, சமூகத்திலுள்ை ஆன்ேீக அறிவோகும்.
ஒருவான் தனிப்பட்ட அறிவியல் ஒரு அளைப்போக ஒன்று முடியும் எனில், இளந்த ஒரு அளைப்போக ஒன்று ஒரு வணிகாளருக்கு அதிக தசமாமாகும்.

சந்திக்கும் வளங்களின் முழுவதுக்கும் ஒரு வணிகாளி தனது விளக்கம் முடியும். வணிகாளின் டங்குவனம் என்று, அவரது வணிகத்தின் விளக்கத்தை கண்டு விளக்கத்தை குறிப்பிடுவது முடியும்.

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1) பெமெர்லியின் கேற்பகோள், 2) அவனுள்ள குருத்து பெரும் கோதலின் குறுக்குறுக்கு வேளாண்மை அவளுக்கு என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இ�லும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும் என்று எண்ணம் அவளுக்கு இயலும்
“Shelie lay awake for two full hours.”

Mind wakes by active thought and more so by its emotions. There is another condition of either sorrow or joy when Mind cannot think and cannot go to sleep. Life has all these capacities. It can give Man any it chooses. In Man we generally know affectionate people are generally good, but affection is intensity, not necessarily intensity of goodness. Good people cannot be cruel is true, not affectionate people cannot be cruel. Soft people, good people, moral people cannot be cruel, but affectionate people, idealists, etc. can be cruel for the sake of their idealism. Affectionate people can be cruel when their affection is not served. It looks like a paradox, but when we know that affection is only an intensity towards one person, it can transfer that intensity to cruelty which is also intense. To be awake 1) Mind must be active, 2) Mind must be incapable of sleep as sleep requires a certain energy, 3) Mind must be incapable of being action. Elizabeth’s Mind was too full for thought. There is no subject that she could even speak with her aunt as her thoughts needed full freedom to be occupied with Darcy. Mind becomes sensitive by such an act. It does not like to be touched at that moment by any thought, even pleasant ones.

The yogi, when successful, brings his mind to a standstill. Calm, quiet, stillness, peace, Silence are the words that explain that state, each from one aspect of thought or activity. Each such description exists in more than one level depending on its intensity, speed, structure, constitution or construction. She is one always lively, overflowing in joy and speech. Speech expresses thought enlivened by energy of
expectation. Joy expresses positive overflowing emotional energy. She, like her mother, talks too much. One is folly and the other is witty, but both are overflowing speech. Lydia’s is prattle, incoherent ideas energetically expressed. Jane, when speech arises, thinks what others will feel and loses the energy of expression in thinking.

59. “She certainly did not hate him. Hatred vanished long ago.”

Hatred vanished by his letter. Fear can so vanish by so many factors, one of which is grace.

Fear can vanish by courage; an attitude to venture risking all. Fear can vanish by receiving a support at the same level equal to or greater than the fear. An overwhelming joy can dissolve fear in all its expressions, maybe its roots too.

One’s fear can be his constitution, his beliefs, his past, his present outer circumstances. One can work on them and dissolve them. What about one who cannot work like that? Grace can dissolve it. Grace dissolves it on its own initiative. What can Man do to attract grace? If he knows that and believes in it.

Fear comes out of fearful circumstances. Fear can also rise by a great good fortune that can stir up local jealousy. In the latter case, it was grace that brought the good fortune. So, already grace has acted in his life. So it must be possible for him to appeal to grace by his belief. In the former case, a knowledge that world shaking fear is only the reverse of world shaking power will have the same result. On his part it is enough he does whatever he believes in. Only that he must exhaust himself.

One capable of yogic silence can retire into it. That will also do it.

Reading the whole of ‘Savitri’ can offer the same protection.
Going through the entire 'The Life Divine' in the Mind has the same power.
Savitri conquered Yama and transformed him into a being of Light. Silence, Quiet, 'Savitri', 'The Life Divine', going deep into oneself to areas he has not yet reached, a great goodwill for great good causes, one more shade of faith in Mother, giving up one layer of existing ill-will, or any step in yogic progress can make grace act as never before. If you have someone you detest, by a sincere analysis, if you can know he is the source of true grace for you, that knowledge can move grace from its Origin and make it act.

"நிச்சயேோக அவள் அவளன பவறுக்கவில்ளல. பவகுகோலத்திற்கு முன்கெ பவறுப்பு இளறந்து விட்டது."

அவனது கடிதத்தின் மூலம் பவறுப்பு இளறந்தது. ஆல கோைணங்கைின் மூலம் அது கெோன்கற இருக்கும். அளனத்ளதயும் இைக்கத் தயோோக இருக்கும் அணுகுமுளறயோன லதோியத்தின் மூலம் இெயம் இளறயும்.

அளனத்ளதயும் இைண்டோவதோகக் கூறப்ெட்டதில் நல்பலண்ணம் பகோள்வது, அன்ளனயிடமுள்ை நம்முள் பசன்றி ராத ஆைங்களுக்குச் பசல்லுதல், உயர்ந்த நல்ல விஷயங்களேீது நல்பலண்ணம் பகோள்வது, அன்ளனயிடமுள்ை நம் பாலக்கும். உண்ளேயோன ஆைோய்ச்சியின் மூலம், நோம் பவறுக்கும் ஒருவர்தோன் நேக்கு அருளைக் கொண்டு வந்தவர் என்று பதோிந்துபகோள்ளும்பெோழுது, இந்த அறிவு அருளை அதன் ஆைியிலி ருந்து பவைிவைச் பசயல்ெட ளவக்கும்.

60. “She had long been ashamed of every feeling of dislike against him.”

Sense of shame is a good sensitivity.
Now she knew she was in two Minds about Darcy.
To blow hot and cold is a human behaviour.
In her, her conscious and subconscious did that.
She was not fully relieved from the oppression she had felt while she was inside Pemberley.

Relief from distress is a nervious sensation.
Gratitude to God – Mother – is a spiritual sensation.
Devotees recognising relief and the absence of gratitude itself is a yogic progress.
The only thing one can do is to pray for gratitude.
The relief itself came to her not so much in response to her yearning to be mistress of Pemberley, but to a subconscious gratitude to Darcy.
Her choice of Darcy was subconscious. That which chose him now felt the gratitude.
Life never takes time to administer such relief nor does Mother.
Prayer, consecration, duty, right, etc. are what we do because it is the only thing we can do.
What comes, comes from grace – for no reason.
One qualifies by all this for grace.
One can qualify for grace by more than one method.
But grace prefers NO methods.
Shedding of methods is one way of qualifying for NO Methods.
By no methods we mean the soul who can know no methods awakens.
When the soul awakens, Grace responds.
Grace is intensely present all around.
When the shield of conditioning gives way, grace enters.
When am I going to learn Sukham by being quiet? Is a spiritual adage.
To receive from Mother it is enough our Minds are not bad. It is enough excuse for Her to enter.
Shame is a very healthy sensation that can serve many people at many moments irrespective of where they are.
Shame, sensitivity, shyness, embarrassment, hesitation do play a positive role in the lives of all people depending upon circumstances.
The very highest are not exempt if the occasion arises.
Power lies in energy and the initiative that expresses that energy.
Greater is the power in the urge that expresses the motive.
The lower you go – to the physical – the greater is the power.
Far greater power lies in not expressing the energy, in denying it.
Innocent imagination of devotees wishing to serve their institution, profession, community, and nation has been magnificently fulfilled at a higher level many times wider.
The power of yoga for the same purpose lies in not imagining.
Imagination is followed by suppressing the faculty. Still, for the same purpose there is a greater power. It is not in the devotee, but the yogi.
His being there has the power, especially when he does not think of that service his power perfects itself.
Darcy not wanting to be known as the benefactor is a desire to play that role.
The power of the opposite forces is equally great when they want to oppose. The subterfuges they resort to discloses in the infinite resourcefulness of consciousness.
When Grace turns its eye on an issue or when man qualifies for Grace, such forces simply forget their role.
Human goodness offers social security.
Spiritual goodness or goodwill deserves such grace.
Mother said She could even accept cruelty but not those who love cruelty.
In domestic circumstances when those wrong doers are not condescendingly frowned upon, spiritual goodness finds a play.
Of course, it should be an inner attitude, not a mere outer behaviour. The knowledge that a wrong doer does it by virtue of his temperament has the spiritual goodness.
We see in her love is not made to order. She could not bring herself to love him.
Now that Darcy rose to the heights of aristocratic nobility, qualifying for high romance we see her not able to rise to an equal height.
She is fully justified in her limitations.
Our question is the devotee’s position placed in her limitations.
Elizabeth made a superhuman effort of moving to rationality from vital prejudice and stopped there. We do not hear of any devotee who made such an attempt.
If anyone has done so, there is something we can tell him or her.
In such an attempt no devotee meets a limitation from outside. Any limitation is only from him.
For one who feels he will not stop while he can still make a progress, there are several ideas that can be given, most of which we have come across till now in one way or another.
To repeat the principles and strategies.
• As said earlier, there is no limitation from outside or even inside.
• Unless Man chooses limitation, there is no inner limitation.
• Past is no bar, if we concede no bar.
• One is daunted by the knowledge that the 1956 descent was swallowed up by tamas. Since then in fifty four years the descending consciousness has been organizing itself and we see its conquest in the world.
• Mother spoke of it till 1972. We can now feel it in the atmosphere.
• Ours is a limited personal project, not the yoga of the universe. Therefore, as we call Mother presides over us totally. She asks us to speak, “I need Thee only” earnestly. Doing so, we can see our crossing the border inside.
• Any imperfection is what we allow consciously or subconsciously. We must refuse it.
• Even if we are found deficient, our faith in Mother is deeper than the weight of the problem. In spite of our imperfection by the best of our effort, our faith makes Her act in a wide way to protect.
• Perceptive people would have already seen the symptoms of Her sanction.

A further question can be asked: Instead of its being a personal project, if it is yoga, what is the position of the devotee?
A fresh path in yoga was hewn by Him. Hence his sufferings. Mother walked the sunlit path till She crossed it to go beyond Him. Her howling started only when She crossed His accomplishment and worked afresh. She worked on the physical substance. The Sunlit path is there for us up to what they have accomplished. One can meet the Inconsciusce of Nature only when he goes beyond the Master and Mother. Even in personal projects where it spills over to universality, the devotee can see these aspects of violent resistance. To overcome that the Force is there in the atmosphere, as this is reaching universality from the Individual. Calling their Force, not vitiated by personal defects, it is available copiously. Defects are only from our side. I am asking devotees to qualify by goodwill and self-giving for an immense prosperity. Those who get it, can get it pleasantly. Suppose the Divine chooses to use that devotee to reach all in India or the world, it is spiritual luck for him. It requires greater alertness naturally, which means he may need subconscious purity. Surface purity of self-giving with no vitiating factors may not be enough for that. One has to decide whether he wants to be Her instrument for this purpose. It will be painful if he does it by his individual effort – spiritual ego. Allowing Her to do it in him, the work will be effortless.

The effort needed is for opening, sincerity, receptivity. Prosperity is a minor vibration of yoga and therefore no great difficulty will be faced as in yoga. Also this is human prosperity, not spiritual prosperity, which is itself a part of yoga.

Sri Aurobindo has said that the most fascinating future for an ideal Mind is seeking God.
It is yoga. Should anyone choose it, it is welcome.
To live a Mother’s life, avoiding failure, tension, doubt, always meeting a greater success than aimed at is a great yoga for the householder. I am confining myself to this boundary.
Anyone will enjoy a Mind of doubts, tensions, anxieties, when he attempts higher and higher.
It is all life, higher life for the domestic life.

Accusation strengthens the accused against the accuser.
Elizabeth accused Darcy. The rule is Darcy’s accusation will be energized by her accusation and he could harm her.
In life we condemn so many actions. They do not hurt us or we do not see that they do hurt us.
As life rises a little, what was innocuous comes to life. Unless the Man reverses his opinion which will never occur to him, the accused will now hurt him.
Whether someone is corrupt or cruel, it is not given to anyone to pass a judgment on it. But we all do as it does not matter.
Only when a Man’s life becomes sensitive by rising, it will begin to act.
No comment of a nobody will pass around.
A VIP’s comment will soon spread.
Even when you mentally condemn a leader, when your consciousness rises, it will hurt you.
All works in the world have a justification. Great souls are expected to know it as God’s act and refrain from commenting on God’s activities.
Mother’s devotees can reverse easily by past consecration.
Ordinary people cannot so easily escape the past act. Should a Man who is condemned by you in Mind come to harm you, it means your consciousness has been refined to that extent. God does not condemn His own actions.

On August 15, 1973 Mother saw waves of anxieties in Her Darsan about India. It was Sri Aurobindo’s Day. Therefore She called Him and put Him before Her. The waves subsided. She then said, “The Lord knows”. Not to condemn in public life corruption, injustice, cruelty, tyranny, etc., one should rise to God-consciousness. If one has risen so high, he must better acquire the attitude suitable to it. This yoga requires great patience, greater comprehension that is wider. Non-reaction must be followed by Non-thinking. One thus moves from Mind to consciousness.
Commentary on Pride & Prejudice

தன்ளனகய முளறப்பகோண்டு உலகத்தில் பவன்று வருவளதப் ெோர்க்கிகறோம்.

இன்னமும் முன்கனற முடியும் எனும்பெோழுது, தன்னோல் நிறுத்த முடியோது என்று உணரும்
இது கெோன்ற ஒரு முயற்சி எடுத்த அனெளைப் ெற்றி நோம் ககள்விப்ெடுவதில்ளல.

முயற்சி எடுத்து அத்துடன் நிறுத்திக் பகோண்டோள்.

தன்னுளடய தவறோன அெிப்ெிைோயத்திலிருந்து அகுத்தறிவுக்கு இறாவதற்கு எலிசபெத்
தகுதி உளடயவனோக விைங்குகிறோன், அவைோல் அதற்குச் சேேோக உயை முடியவில்ளல
அவளனக் கோதலிக்க முடியவில்ளல.

அவளுளடய கோதல் திட்டேிடப்ெட்டு எழுந்த கோதலல்ல என்ெளதப் ெோர்க்கிகறோம். அவைோல்
ஆன்ேீக நன்ளே எழும்.

குடும்ெச் சூழ்நிளலகைில்

ஏற்றுக்பகோள்ை முடியோது என்று அன்ளன
பகோடுளேளயக்கூட ஏற்றுக்பகோள்ை முடியும், ஆனோல் பகோடுளேளய விரும்பு

அதளன என்று தோனாயல எந்த வளையளறயும் கிளடயோது.

முன்னர் கூறியதுகெோல் வளையளற பவைியிலும் இல்லல, உள்கையும் இல்லல.

அதிடேிருந்துதோன் எ

அனதோலாம் புவியில் இறங்கிய சத்திய ஜீவியத்ளத த

நிளனக்கோதபெோழுது

அவன் அங்கிருப்ெகத சக்திளய

c

சக்தி ஒன்றுள்ைது.
Commentary on Pride & Prejudice

Volume VII

...
The respect was created by the conviction of his valuable qualities.

Valuable qualities create respect in the right circumstances.

For a girl like Elizabeth, Darcy’s solicitude was overwhelming like an ocean.

For one who had rejected, now to reverse and rise to the occasion was too much for her.

Darcy, just then, raised grace to Supergrace by his attention, fortified by that of his sister and Bingley.

It opened further through the grace of Lydia and that of Wickham.

Such a development can only be met by relying only on the Divine.

She is not in the context of a devotee.

Mother says at such times to repeat, “I need only the Divine”.

To get the Mind to turn to Mother and only Mother at such times is surely grace.

Only the awakened soul can do it.

Soul can be reached in Silence.

From thought to Silence means from Mind to Soul.

Mother grants it through the subtle plane.

61. “The respect was created by the conviction of his valuable qualities.”
A devotee came to Mother first on August 15, 1958. Mother brought him to Her three times that day and granted Her Darshan on three successive days. It is grace maturing into Supergrace. It left the devotee speechless, thoughtless for five days, opening his being down to the depths of the body. One can retain it, maintain it, build on it. Failing to do so, it expands life, makes Mind fertile and prolific. Even such an opening can be lived up to at any time later by past consecration.

Consecration can give moksha even in one exercise.

It was Mother who was acting without the knowledge of the devotees. Conscious participation is transformation of consciousness. Darcy did it personally. A patriotic heart can only do it on behalf of his country. A human heart opening to divine depths will do it only for the Divine. For an ordinary Man his own family is divine. A child born twenty days after that Darshan carries Her atmosphere as utter freedom.

Reliance on Mother is great. It is grace.

Reliance only on Her is greater still – Super Grace.
62. “The respect had some time ceased to be repugnant to her feeling.”

What the Mind respects can at the same time be repugnant to the feelings.

She had to educate her emotions to accept the mental view—a process of mentalising the emotion.

She did it to the extent of knowing Wickham was false and she must give him up as a possible husband.

This is the process of all changes.

Mother wants us to say earnestly “I want only Thee”.

If you do it by becoming spiritual—the same method—the resulting power is spiritual.

Respect is positive, mental; repugnance is negative, vital.

Respect is emotional mental, rising from personal to social.

The process is important.

The heart must take up the cry.

It must become an earnest call. An earnest call nonstop gaining intensity will grant us the status of a devotee.
• One who has done all this one day, will find himself lapsing into old ways.
• For him a determination to restore it must be born.
• Done properly, it will be more than intense when restored.
• The chance of lapse will be less.
• Still when the lapse occurs, it is possible to restore it more easily.
• Pray you should not lapse any more.
• Keep up the intensity.
• Try to raise the intensity.

**Repugnance that gives place to respect is the same energy differently composed.**

Respect and repugnance are basically the same as love and hate.

Can we say Man and God are the same? They say so.

Yoga is to understand it and realise that.

That may not be easy but possible.

Is it possible for us to realise we are the same as the Man who hates us; that Darcy and Wickham are the same; Mr. Bennet and Mrs. Bennet are the same?

It is yogic wisdom in life.

In all these opposites is something common – both seek the same or similar thing – but their approaches are different.

Mr. and Mrs. Bennet both wanted their daughters to be married.

Their approaches were different.

Darcy and Wickham both sought public approval, respect.

Their methods were the ones fit for each other.

Socially one was approved and the other was not.

Psychologically, each was approved from his point of view.

Suppose we move further to the spiritual plane, both of them are individuals.

Once we have that spiritual understanding how are we to express it in the social plane?

**A gentleman does it in manners as well as character.**

A gentleman is one who treats all equally in his social intercourse.

It does not mean he must allow a rogue to exploit him.

Inwardly he must remain unaffected by what another Man is.

It is detachment.

Spirituality needs more, the same detachment is needed from evil too.

To see the Marvel, this detachment must become a vision.

An idea to become a vision must be emotionalised and sensationalised.

Emotions enrich it; sensations make it accessible to the sight.

It is an inner vision, not an outer sight.

He who has it is a Rishi.

To have it outside, it must be supramental vision.

**The respect love raises is not only sweet but intimately magnanimous.**

Any endowment like knowledge, wealth or power gives rise to respect.

Love creates respect because she (he) deserves love.

It is a greater endowment in the eyes of a lover.

It can never be a foolish or misplaced respect.

He who feels that respect, will know in his sensation that his object of love does richly deserve it. **And it will be true.**

He who can truly love anyone will find it equally true of anyone.

Love is the easiest gate to enter universality.

The mother on whom the child deposits his excreta does not feel disgust; on the other hand her body is pleased. It is true.

The Rishi can feel it with any object, tree, flower, or insects.

The poet too can see beauty where we see ugliness.

This is the basic qualification for one who seeks Romance.

Mirabai’s physical consciousness was saturated with such a love for Krishna that her husband’s poison left
her unhurt.
Thought as a mere thought is isolated and therefore dry.
Thought emotionalised is not dry. More of the being accepts that.
Thought sensationalised becomes rich and implements itself, as by now it is united with the body which
instantaneously accomplishes.
Supramental thought seeks integral union with all the Being.
When it arises, memory loses its edge, thinking loses it dryness.
Memory extends to the subliminal; thought emotionalises.
Supramental realisation is Supramental thought realising itself.
The Supramental existence has a union with other beings, a unity with God, and an Individuality of its own
which is in unison with other statuses.
The Vedic parable of Agni puts it in the social context.
He who can espouse such an emotion in our society will be qualified to become a sadhak with supramental
consciousness.
It gives him an inkling of the Marvel.
Respect for all is a cultural attitude; it is richly complemented by repugnance for one.
To have a positive quality fully, one has to give up its opposite equally fully.
That is what Darcy did instinctively.
Elizabeth could not do it fully towards Wickham.
To love God, one has to give up hatred towards anyone.
One-pointed tapas can take a Man to God; that is not to love Him.
To hand over yourself to the Lord for him to do whatever He will, one has to have no attachment to
anyone; to hate no one is equally important.
Love as well as hatred is an attachment.
Often we love to forget ourselves in dhyana, but memory interferes.
It means we are attached to memory, love memory, enjoy using it.
To overcome memory we should not appreciate its service.
Often we are proud of our memory. That way we will never overcome it.
Memory is a lesser faculty of Mind. That knowledge can be discouraging.
Thinking interferes. It means we love to think.
Thinking is a great quality among non-thinking people; among those who are mentally silent, thinking is a
disqualification.
That knowledge becoming a goal can discourage the value of thinking.
To be so discouraged every time a thought occurs is not possible.
When a thought occurs, if we try to be silent not only from speaking but from thinking, very soon how it
fulfils manifold can be seen.
Actually a few steps of the projects will be skipped.
Our aim is not the completion of the project, but to know the value of silence.
For that, non-thinking must be evaluated in terms of its spiritual potency – meditation will set in deeper.
One can seek silence for silence’s sake, a less mercenary attitude.
At once silence will give keener memory, wider comprehension.
One can release these efforts from ego. Silence will deepen. Silence will yield peace. They are spiritually
great boons.
To seek Silence to reach Mother is better than all these stages.
“அவனிடம் ஏற்ெட்ட ேோியோளத, சில சேயம் அவளுளடய உணர்வோல் ஏற்றுக்பகோள்ை முடியோததோக இருந்தது. இனிதளை இனோீதியோக்கும் முளற இது. உணர்ச்சிகைிலிருந்து விடுெட்டு, அதற்கு ச்சக்தி அைித்து, விோிவோகவும், ஆைேோகவும் புோிந்துபகோள்வதன் மூலம் இது சோத்தியம். சமூக இலக்ளக ேோற்றுவதன் மூலம் பசயல்ெடுத்தலோம்.”
விக்கோம் பெோய்யோனவன் என்றும், அவளனக் கணவனோக அளடவளதக் ளகவிட கவண்டும் என்றும் பதோிந்துபகோள்ளும் அைவிற்கு பெற முடிந்தது. ஒரு விரும்ெத்தக்க கோதலனோக அவளனப் பெோனவுக்கு பெற முடியவில்ளல.

எல்லோ பெோண்டங்கும் இதுதோன் பசய்முளற.

'எனக்கு நீங்கள் வெட்டும் கெோதும்,' என்று ஆர்வத்கதோடு கூறுவது என்று அன்ளன விரும்புகிறோர். 

ஒரு விஷயத்தில் பீண்டும் பீண்டும் ஒரு கருத்தைக் கூறும்பெோழுது அதற்கு ஒரு சக்தி கிளடக்கிறது.

அந்த விஷயத்தின் சக்திகய நோம் பெற்றுபகோண்ட சக்திய்போகும். 

நகைோட்சித் கதர்தலுக்ககோ ஆோைோளுேன்றத் கதர்தலுக்ககோ ட்டியிடும் வோய்ப்ெிலிருந்து நோம் ஏற்றற்று விடுெட்டுக் பகோள்ளும்பெோழுது, சக்தியில் இருக்கும் வித்தியோசம் பதைிவோக உள்ைது.

குைந்ளதயின் உடல்நிளல அெோயகைேோக இருக்கும்பெோழுது ஏற்றற்று இருக்கும் முயற்சி பவற்றிகரோனைாக ஒறும்பொழுது அது மவறுவியைோன சக்திளய அைிக்கிறது. 

ஒன்று அைசியல் அதிகோைம், தற்பெரோன்று இனதின் சக்தி.

நோம் ஒரு ஆினளளயத் தீர்க்க விரும்போல், அல்லது வோய்ப்பு பெற விரும்போல்.

நோம் ஆவ்சீகேோக இளதச் பசய்யும்பெோழுது, இகத முளற ஆவ்சீக சக்திலய அைிக்கும்.

ஒருவர் அந்த நிளலயில் அவர் எதிர்பகோள்ளும் சோத்தியேோகக்கூடிய ஆவ்சீக நிளலளய பவற்றிபகோள்ை இவ்வோறு தகுதி பெறுகிறோர்.

ஆெத்து அச்சுறுத்தும் பெோழுகதோ அல்லது பெோிய வோய்ப்பு கதளவத் தட்டும் பெோழுகதோ, 'எனக்கு நீங்கள் வெட்டும் கெோதும்' என்று கூறுவது சோத்தியகே அல்ல.

மெத்ததயும், வோய்ப்பும் கநோக்கிகய பசல்லுகே தவிை அன்ளனளய கநோக்கி அல்ல. இதற்குோிய தீர்வு அன்ளனயிடம் உண்டு என்று இனதிற்கு, நம்ெிக்ளகளய முதலில் நோம் அைிக்க கவண்டும். இனம் ஏற்றுக்பகோள்ை முடியோதது எதிர்ேளறயோனது, உயர்ந்த இலட்சியத்தில் நோம் கதோல்வி அளடந்தோலும், 

அவன் பவற்றிலிருந்து இச்சந்கதகத்ளத அகற்ற, இனதிற்கு சக்திலயப் பெற்றுக் கூடும். 

சோவித்ோிளயம் முழுவதுேோகப் ஆடித்து வோழ்க்ளகயிலிருந்து இச்சந்கதகத்ளத அகற்ற, இனதிற்கு சக்திலயப் பெற்றுக் கூடும். 

சோவித்ோிளயம் முழுவதுேோகப் ஆடித்து முடிப்ெதற்குள் இச்சி சிலன தீர்ந்திருக்கும். 

அவன் பவற்றிலிருந்து இச்சந்கதகத்ளத அகற்ற, இனதிற்கு சக்திலயப் பெற்றுக் கூடும். 

இந்த முளறளயப் பவற்றிலிருந்து என்தும் உச்சத்ளதயும் அளடய ஒரு அன்ெர் தகுதி பெறுகிறோர்.

ஒருசோதகர் அவர் எதிர்பகோள்ளும் சோத்தியேோகக்கூடிய ஆவ்சீக நிளலளய பவற்றிபகோள்ை இவ்வோறு தகுதி பெறுகிறோர். 

அந்த நிளலயில் அவர் எதிர்பகோள்ளும் சோத்தியேோகக்கூடிய ஆவ்சீக பவற்றிக்கொருவெட்டிருக்கிகறோம்.

பெருமாள நீங்கள் வெட்டும் கெோதும் என்று கூறுவது சோத்தியகே அல்ல.

மெத்ததயும், வோய்ப்பும் கநோக்கிகய பசல்லுகே தவிை அன்ளனளய கநோக்கி அல்ல.
Commentary on Pride & Prejudice

பெருந்தன்ளேயோனதும் கூட.
கோதலினோல் ஏற்புரேயேோத்லத இனிளேயோனது ேட்டும் அல்ல
இது அகத்
ஒரு கருத்து கோட்சியோக எனாலும் உணர்ச்சிேயேோகவும், உணர்வுேயேோகவும் அது எனாலும் கவண்டும்.
அற்புதத்ளதக் கோண்ெதற்கு இந்த என்றற்ற நிளல ஒரு கோட்சியோக எனாலும் கவண்டும்.
ஆன்
இது என்றற்ற நிளல.
இருக்க கவண்டும்.
ேற்றவன் எவ்வோறு இருந்தோலும் அதனோல்
சமூக உறவுகைில் எல்கலோளையும் சேேோக ெோவிப்ெவன் கனவோன் ஆவோன்.
ஒரு கனவோன் இளத நடத்ளதயிலும் குணத்திலும் பவைிப்ெடுத்துவோன்
என்ெளதப் ெோர்ப்கெோம்.
பதோடர்ந்து நோம் ஆன்ேீக
ேகனோோீதியோக ஒவ்பவோ
ஒன்று சமூகோீதியோக ஏற்றுக்பகோள்ைப்ெட்டது, ஏற்பறோன்று ஏற்றுக்பகோள்ைப்பகோள்ைப்ெடவில்ளல.
இருவருக்கும் பெோருத்தேோன முளறளய அவர்கள் கேற்பகோண்டனர்.
டோர்சி, விக்கோம் இருவருகே ேக்கைின் அங்கீகோை
அவர்
விருப்ெேோக இருந்தது.
பென்னட் தம்ெதியினருக்கு தங்களுளடய பெண்களுக்குத் திருேணம் ஆக கவண்டும் என்ெது
அவர்களுளடய அணுகுமுளற வித்தியோசேோனளவ.

• 232

தீவிைத்ளத அதிகேோகத் கதளவப்ெடும், தீளேயிலிருந்து விடுெட இகத
துள் கதோன்றும் கோட்சி, புறத்கதோற்றம் அல்ல.

பதோடர்ந்து

எனக்கு அன்ளன கவண்டும்

எனக்கு அன்ளன என்கிற நிளலளய அளடகிகறோம்.
ஆர்வேோக எழுப்ெப்ெட கவண்டும், இளடயறோத தீவிை அளைப்பு தீவிைம் அளடவதன் மூலம் நோம்
கவண்டும்
கோதலகனோ அல்லது கோதலிகயோ, கோதளலப் பெறுவதற்கு ததகுதி உளடயவர்கோக இருப்ெதோல், கோதல் உளமோியோளதளய உருவோக்கும்.

சந்திரோநின்து சந்தீர்புநோகும் கொன்றாள் கோதோரன்தோலைச்சு மற்றோலைச்சு குணலானது அதற்கு உருவோக்கும். தோதுக்கும் கோதலிகயோலைச்சு கொன்றாள் கோதோரைச்சு மற்றோலைச்சு குணலானது அதனைச்சு உருவோக்கும்.

விளையாட்டுக்கும் கோதலிகயோலைச்சு மற்றோலைச்சு குணலானது அதனைச்சு உருவோக்கும். கொன்றாள் கோதெோரைச்சு மற்றோலைச்சு குணலானது அதனைச்சு உருவோக்கும்.

விளையாட்டுக்கும் கோதலிகயோலைச்சு மற்றோலைச்சு குணலானது அதனைச்சு உருவோக்கும். தோதுக்கும் கோதலிகயோலைச்சு மற்றோலைச்சு குணலானது அதனைச்சு உருவோக்கும்.

எஞ்சத்தில் நுளைய கோதல் சுலெோன வோயிலோகும். தோயோோின் உடுது குைந்ளத அசிங்கம் பசய்து விட்டோலும் தோயோர் அருவருப்ெளடவதில்ளல.

உண்தேயில் அங்கல் அவள் சந்கதோஷப்ெடுவோள். ஒரு பசடி, கற்று அல்லது பூச்சிகள் கெோன்ற எந்தப் பெோருைோனோலும், அதளனக் கண்டு ஒரு ோிஷிய இது கெோல் உணருவோர்.

நேக்கு அைகற்றதோகத் கதோன்று வதிலும் ஒரு கவிஞன் அைளகக் கோண்ெோன். கோதளல நோடும் ஒருவருக்கு இதோன் அடிபெளடத் தகுதி.

எண்ணம், எண்ணேோக ேட்டுகே இருந்தோல் அது தனித் து இருக்கும், அதனோல் வறண்டு இருக்கும். எண்ணம் உணர்ச்சிேயேோக்கப்ெட்டோல் இைசுளேயோக இருக்கும். ஜீவனின் பெரும் கோெடும் ஏற்றுக்பகோள்ளும். எண்ணம் உணர்வுேோக்கப்ெட்டோல், அது வைம் பெோருந்தியதோக ேோறி அதளனகய பசயல்ெடுத்திக்பகோள்வதோகும். அது இப்பெோழுது உடலுடன் இளணந்து இருப்பிட்டு க்ஷணத்தில் சோதிக்கிறது.

சத்திய ஜீவிய எண்ணம் முழு ஜீவனுடன் பூைண ஐக்கியத்ளத நோடுகிறது. சத்திய ஜீவிய எண்ணம் அதளனகய புோிந்துபகோள்வதோகும். சத்திய ஜீவிய வோழ்வு, கற்ற ஜீவன்களுடன் ஒன்றி உள்ைது, இளறவனிடத்துோல் ஐக்கியேோக உள்ைது. தன்பகன்று தனித்துவத்துடன் இருக்கும் அது கெோன்ற நிளலகளுடன் இணக்கேோக உள்ைது. அக்னிளயப் ெற்றி கவதத்தில் கூறப்ெட்டுள்ைளவ அதளன சமூகக் கண்கணோட்டத்தில் இருத்துகிறது.

நேது சமூகத்தில் எவர் ஒருவர் இது கெோன்ற உணர்ச்சிகளுக்கு ஆதைவு அைிக்கி றோகைோ, அவர் சத்தியஜீவிய ம் பகோண்ட சோதகைோகும் தகுதி பெறுகிறோர். இது அவருக்கு அற்புதத்ளத சூசகேோக உணர்த்துகிறது.

எள்ளோருக்கும் கோதலிகயோலைச்சு அைிப்ெது ஒரு கலோச்சோை இேனப்ெோன்ளேயோகும்; ஒருவர் உீதோனபவறுப்ெிற்கு இது சிறப்ெோன உடன்ெோடோக விைங்குகிறது. முழுளேயோக கநர்ேளறயோன குணங்களைக் பகோண்டிருக்க கவண்டுபேனில், ஒருவர் அதற்கு இோறோனளதயும் அகத கெோல முழுளேயோகக் ளகவிட கவண்டும். டோர்சி இளதத்தோன் உள்ளுணர்வினோல் பசய்தோன்.

எலிசபெத்தோல் விக்கோேிடத்து முழுளேயோக இவ்வோறு நடந்துபகோள்ை முடியவில்ளல.

இளறவனிடம் அன்பு பசலுத்த ளவக்கோது. இளறவனிடம் பூைணேோகச் சைணளடய, ஒருவருக்கு யோருடனும் எந்தப் ெற்றும் இருக்கக் கூடோது; இளறவனிடம் அன்பு பசலுத்த ளவக்கோது
It is now heightened into somewhat of a friendlier nature.

This is a stage in dislike changing into liking.

One does not like or dislike; one routinely relates to others. When the temperamental sensitivities are touched, liking or otherwise arises. It occurs when issues present themselves or when you meet a striking personality. For a devotee this idea is of value with respect to his worship. Anyone who sees Mother’s photo or Sri Aurobindo’s name or reads a book on them immediately feels their atmosphere. It is the divine touch. Sri Aurobindo felt it in the Kali temple on the banks of the Narmada. Serious devotees, though they visit the temple every day feel it often or everyday. For others it is habitual worship. Worship of Mother never becomes habitual.

A serious person is one who has his goal in his Mind always. Whatever work he does, this occupies his Mind. All the energy goes to it. Only the rest is given to routine work. A serious devotee gives that importance to remembering Mother. To him life will never be boring.

At moments of greater intensity, this permanent occupation penetrates through his preoccupation, i.e. any work done with reference to this goal is consecrated to the memory of the Mother. To those who cannot develop such seriousness, Mother says repeat “I want only Thee”. It kindles this aspiration by the power of the Mantra – the name of the Mother.

It is seen in various ways. Minor problems in the body – pain, itching, and ache – or in life -- late coming, missing article, slamming door – disappear by consecration but reappear as another problem. It is so when the consecration is particular. Consecration of consciousness which is wider and general wipes off all the problems at that one level. For Elizabeth, dislike changed into liking. For him, his love made him forget that Elizabeth had any defects. It is the stamp of love. ‘I want only thee’ raises Man from Elizabeth’s position to Darcy’s attitude. For every stage we are in, there is an appropriate strategy.

Liking can be heightened, not love as it is the heightened liking.

Darcy’s defects were not essential, they were defects of manners. Her light was not from her substance, it was from her Mind by the freedom there. He cured his short lived weak defects by his basic values and virtues.
She, having no such endowment in the foundation could receive on the surface. She was brilliant, the heroine. Darcy adored her, but the value was his from depth. The mental organization of Europe is brilliant, but He said a child could upset it. Like Darcy, one who has the light of spirit deep down when he awakes, can always compensate for his weakness.

In solving social problems this knowledge of social potential will be handy to solve any problem, if only you know how to create the linking strategy.

The link that preserved Darcy’s opening, in spite of the elopement, was the cultural strength of the Gardiners. It was a subtle link working silently.

A similar link we see in Caroline. Wanting to prevent Darcy’s wedding with Elizabeth, she spoiled Jane’s also only for it to be restored in a better way.

Darcy was willing, more than willing; her acceptance was hindered by her lingering dislike.

Man does not know two things 1) how much he wants to get by his own efforts 2) how much resistance is there in him to get even from grace.

It arises from more than one reason.

- The capacity he developed yearns for assertion.
- The pride and strength of the ego is in its being separate.
- Ego is supported from below by ignorance and deeper still by Nature’s ignorance.
- The structure of individual capacity, in getting from others, feels it is brittle.
- The longing of desire is by the basic urge to relate with all others.
- It is counter to receiving. In receiving the ego has to recognize the greatness of others. It is bitter.
- Desire to receive is universal, physical; desire to refuse is egoistic vital, mental.
- Human nature tries to combine both by receiving by an artifice and then hitting back meanly with a ‘philosophic’ explanation.

**Elizabeth was a good girl; but she was helpless with her mother’s gift of low consciousness in her body and vital and Wickham’s captivating softness before her.**

Mary Thorne was a bastard child, but there was no falsehood in her body or vital as there was trusting love in her mother and adoration from her father. In the society she was a bastard while she was pure. Lady Mary carried her mother’s active desire to look outside, but she was a gem of undivided loyalty which she got from her father.

In Elizabeth we see how life guided her.

In ourselves we can see the route life takes and the guidance Mother gives. That Mother is inside and comes out at great moments is one thing; it is another thing, in response to our call, SHE comes into us in critical moments. For one who observes these movements in himself, life cannot be dull for one moment, as all his moments will be raised by Her from intense crisis to vast expanding opportunity. Behind all this we can also see our formed mentality forging ahead. Eternity sleeps in Time’s hours. Human choice makes it heaven’s eternity. The wonder of human nature is having tasted celestial joy, it prefers again human perversity.

Shah Jahan loved. It was Mental love. He immortalized it in the Taj Mahal.

Something deep down in him needed the betrayal of his son who imprisoned him for eighteen years. The great pure love of the father and mother had their opposite of betrayal enshrined in the son Aurangzeb. Mother draws our attention to this paradox.

The devotee, if he chooses, will not fail to get distant hints in himself of the two sides of human character. It is not easy to encourage life to be perverse while it is smoothly flowing pleasantly.

To be aware of the other side, to be alert to offer it to Her, to be able to witness Her Force acting is almost a Marvel, if not actually Marvel. Should a devotee look back and examine his life, the major events of it, he is sure to see many of them strikingly.

Friendship leading to betrayal and betrayal leading to friendship are the ways of Life. Our role in each will be an eye opener.

‘He loses himself in her, but wins her not’, is a line in ‘Savitri’.

Darcy fully echoes this line and a long passage in ‘Savitri’ which ends with ‘the wide world is only he and she’.

Man can give himself up totally; exhaust himself in worshipping the woman but she will not be exhausted.
is one secret of creation that shows the wider nature of the feminine principle. It is fully true of Darcy. In
the domestic life it looks like an irony in some places and euphemism in other places. One who enters the
yogic consciousness chanting "I want only Thee" will pass through states of consciousness that fully
justifies, sometimes more than justifies the very long passage of about hundred lines referred to above.
Every particle of yogic consciousness is the finite changing into infinity or that has changed into the
infinite.
The yogi at a more advanced stage can derive the same joy in a flower as well as a dried bark.
An engineer receiving a sophisticated machine is lost in knowing how to operate it. It is
a patient intricacy
of fine detail. Passages in 'Savitri' touch upon such rich complexity of creation’s covert appearances. If
you happen to know affection in the extreme, culture in its peak and been in places where one is expressed
through the other, you can see a human version of God’s complex simplicity.
Or, practice psychological self-giving to individuals who are ignorant but not perverse, mean or sarcastic
and extend it both ways to spiritual self-giving as well as vital, material self-giving, you will see the joy of
the divine marvel in ignorant joy expanding into intelligent appreciation. Such things are easily seen
in human circumstances in children whose innocence expresses through a sense of wonder, a wife who is
anxious to expand in pleasing affection or a friend equally anxious to give or receive for the sole purpose
of raising affection to enjoyment. Should you develop a subtle receptivity with Mother, Her subtle Darsan
for the few moments it lasts will deliver to you what your soul longs for in your heart.
"அவனுளடய உயர்ந்த குணங்களை அறிந்து பகோண்டதிலிருந்து, அவளன் இப்பெோழுது நட்புடன் இதிக்க ஆைம்ெித்தோள்.
பவறுப்பு விருப்ெோக எதும் கிளடயோது; ஒருவர் விருப்பு பவறுப்பு எழுகிறது. விஷயம் என்று
வரும்பெோழுகதோ அல்லது நோம் குறிப்ெிடத்தக்க நெளைச் சந்திக்கும்பெோழுகதோ இது ஏற்ெடுகிறது.
அன்ளனயின் தி ருவுருவப்ெடத்ளதகயோ அல்லது ஸ்ரீ அைவிந்தோின் நோேத்ளதப் ெோர்க்கும்பெோழுகதோ
அல்லது அவர்களைப் புத்தகத்தில் அடிக்கும்பெோழுகதோ, அவர்கைது சூைளல எல்கலோரும்
உடனடியோக உணர்வர். இது பதய்வீக ஸ்ெோிசம் ஆகும்.
நர்ேளத நதிக்களையில் கோைி ககோயிலில் ஸ்ரீ அைவிந்தர் இளத
தீவிை ெக்தர்கள் தினந்கதோறும் ககோயிலுக்குச் பசல்ளகயில் இளத
ப் பெரும்ெோலும் உணர்வர்
அல்லது தினமும் உணர்வர்.
எப்பெோழுதும்
ேனதில் இலக்ளகக் பகோண்டிருப்ெவர் தீவிைேோன நெைோக இருப்ெதுதோன் இந்த
க் கருத்து
ேதிப்புவோய்ந்தது.
அன்ளன வைிெோடு ஒரு கெோதும் வைikiெோடோக
எப்பெோழுதும்
ேனதில் இலக்ளகக் பகோண்டிருப்ெவர் தீவிைேோன நெைோக இருப்ெதுதோ
எந்த கவளல பசய்து பகோண்டிருந்தோலும், இந்திைேோக ஆக்கிைேித்து
பகோண்டுவை
முடியோதவர்கள்,
எனக்கு நீங்கள் கெோதும் 'என்று இட்டும் கூறகவண்டும் என்று அன்ளன கூறுகிறோர். இந்திைேோக விைங்கும் அன்ளனயின் நோேம், அதனுளடய சக்தியினோல் இந்த
ஆர்வத்ளதத் தூண்டுகிறது. இது கோதலின் முத்திளை.
சேர்ப்ெணம் குறிப்ெிட்ட விஷயத்திற்கோக இருக்கும்பெோழுந்து இவ்வோறு ஏற்ெடும்.
ெைந்ததோகவும், பெோதுவோகவும் இருக்கும் ஜீவியத்தின் சேர்ப்ெணம், அந்த ஒரு நிளலயில் எல்லோ
ெிைச்
சி
ளனகளையும் அகற்றிவிடுகிறது. பவறுப்பு எலிசபெத்திற்கு விருப்ெோக
என்று இளவுகிறது. அவனுக்கு அவனுளடய கோதல் எலிசபெத்துளடய குளறகளை இறக்கச்
்பசய்தது. இது கோதலின் முத்திளை.

Commentary on Pride & Prejudice
Volume VII

236
Commentary on Pride & Prejudice

தூய்ளேயோனவைோக இருந்தோள். உணர்விகலோ பெோய்ளே இல்லல, சமூகத்தில் அவளுக்கு அவப் பெயர் இருந்தோலும், அவள் தகப்ெோனோோிடேிருந்து பெற்ற ெோைோட்டும்

ஆனோல் அவளுளடய தோயோோிடம் இருந்த அன்பு நம்ெிக்ளகக்குோியதோக இருந்ததோலும்

Mary Thorne

தன்ளேயினோலும் அவைோல் ஒன்றும் பசய்ய இயலவில்ளல

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பெற்றுக் பகோள்வதற்குக்கூட அவனிடம் எவ்வைவு எதிர்ப்பு இருக்கிறது என்கிற இைண்டு

1) கருநழ்கால் மக புலத்தோல் என்வித்துண்டோனும் புள்ளோருக்கு உற்பத்திற்கு இருக்கிறது. 2) அகந்ளத புோிந்துபகோள்ை கவண்டும். இது பெற்றுக்பகோள்வதற்கு எதிலோனது. பெற்றுக்பகோள்ளும்பெோழுது முடிந்தது.

237

வாலாப்பி புோிந்துபகோள்ை கவண்டும். இது பெற்றுக்பகோள்வதற்கு எதிலோனது. பெற்றுக்பகோள்ளும்பெோழுது முடிந்தது.

Lady Mary

வசோலுக்கு அது கெோன்ற ெண்புகள் அடிப்ெளடயில் இல்லோத கேகலோட்டேோகத்தோன்

சுதந்திைத்தினோல் டோர்சியின் குளறகள்

கதளவயோன ஒரு உத்தி உள்ைது. டோர்சியின் ேனப்ெோன்ளேக்கு உயர்த்தும். நோம் இருக்கும் ஒவ்பவோரு நிளலக்கும் நேக்குத்

எனக்கு நீங்கள் கெோதும்
Commentary on Pride & Prejudice

VIII


dசோன்னின் ஆலோசனைக்குப் பதிவு செய்துள்ளார், குண்டடல் போனதுவிட்டு குண்டடல் அணிந்து பல்லத்திலிருந்து பிள்ளைகளை நோக்கியுள்ளார்.

சயக்கி ஒன்றிச் சந்தேர்களுக்கு வைத்தார் அதற்குச் சந்தேர்கள் நோக்கியுள்ளனென பார்த்தார். சயக்கி ஒன்றிச் சந்தேர்களுக்கு வைத்தார் அதற்குச் சந்தேர்கள் நோக்கியுள்ளனென பார்த்தார்.

அதன்படி முன்னேற்றில் முடியும், முதலில் அறியியது அங்கில் தன்னைப் பிள்ளைகளுக்கு வைத்தார்.

சம்பவத்தின் சோஸ்வதேர்க்கு இருள்பது உள்ளது, பரந்தவாறு சம்பவத்தின் சோஸ்வதேர்க்கு இருள்பது உள்ளது, பரந்தவாறு சம்பவத்தின் சோஸ்வதேர்க்கு இருள்பது உள்ளது, பரந்தவாறு சம்பவத்தின் சோஸ்வதேர்க்கு இருள்பது உள்ளது, பரந்தவாறு சம்பவத்தின் சோஸ்வதேர்க்கு இருள்பது உள்ளது, பரந்தவாறு சம்பவத்தின் சோஸ்வதேர்க்கு இருள்பது உள்ளது.
Amiable nature is the acme of agreeable behaviour.

A true gentleman has absolutely no problems.

A fish cannot drown in water; a devotee cannot have problems.

The problems of life and the evil are created by God for Him to enjoy delight, a delight that issues when Sachchidananda expresses in its opposite. Man has his share while he is on that path.

Pain is there as long as he is in ignorance.

Outside ignorance, it is an adventure of consciousness.

Even after the advent of the Mother, Man is capable of seeking ignorance.

Unless a devotee solves every problem of his by calling Mother, he will not be able to see Mother when She is before Him.

It is not eyes that see; it is aspiration that sees.

Obstacles are opportunities; when you see them as obstacles you grapple with it as obstacles.

Seen as opportunity, you stand aloof and handle it so that it yields the delight of discovery.

As a surgeon operates on a patient, the devotee handles the obstacle.

It is up to Man to be the surgeon, patient or disease, as all are one.

We concede the musician and music are one, but not the audience as part of it. It is a stretch.

It is all the difference of being inside or outside.

While you are one of the ten Men, you too will count them as nine.

What decides is the consciousness, not the count.

When people in the field begin to doubt as economists, it is a signal of awakening, as the Men question their counting of nine.

Doubt from that point of view is a ray of liberating light.

Doubt itself is a revolution for superstition.

The greater the person, the greater is the common Man’s effort to discover his value.

The Gardiners were at pains to put the best construction on Darcy’s interest.

Darcy was a repository of centuries of accumulated social power in the land and its aristocracy.

Social power, power of land and power of aristocracy are different.

Power of land is the power of organised work.

Social power is the power of property, capacity to hold on to property. Aristocratic power is the power to dominate the people, rule the country and be law abiding.

The great power of the aristocrat is the honour of a gentleman.

Society uses its physical power of liquidation to enforce conformity.

When it outgrows physicality, the physical power is sublimated into vital power. At this stage, people seek social approval.

In this process the physical power becomes subtle vital power and increases in its potency, like the water becoming vapour expands about thousand times.

Law was thus born. Hence the legal power.

To continue the argument to the other levels of Mind, spirit and Supermind, the scope of the present social power will be self-evident.

Mr. Bennet drew upon this social power by a decision of the psychological plane.

This was for his personal use.

To draw it for the use of all, the decision must be unegoistic as well as implemented in the physical plane.
The power of the Mind can be isolated powerless intellectual comprehension. It can be inclusive, including that of the physical plane where a thought of the Mind moves the events in the physical. Darcy’s decision was different from Mr. Bennet’s in that it was useful for others in the reality of the social vital plane. It could be so because his own original decision was for an unearthly light seen in her eyes. As the light was her, her sisters received the material benefit. It is noteworthy that Bingley and Wickham were Darcy’s protégés.

**The low condemns the low and praises the high.**

By condemnation the low is subconsciously tied to the low. By praise the low asking for what it does not deserve, distances from the high condemning a person or policy, one invites an attack from it. Praise makes you aware of the great distance between you and the object of praise. Subconsciously you realise praise is not for you.

Elizabeth realized Pemberley was desirable and she desired it. For months her hatred for Darcy powerfully related her to Pemberley and had drawn it towards her. Man constantly judges everyone and everything. The one practical result of that is he is fixed to his own level. Mother comes in and draws much of his energies which indirectly releases him from his own level. At any given time all the things in our Minds can be given up if we choose. We choose to enjoy our condemnation and approval.

Trying to consecrate all the memories and thoughts, one will surely succeed. Only that he is unwilling, when willing is lazy. Even when he is doing it properly, the subconscious laziness tells him the worldly wisdom “enough is enough”.

Elizabeth so leveled off after realising that Wickham was an undesirable character. A great effort is always followed by a great rest. Energy is directed by a Mental decision.

Society gives up its physical power, sublimes it into vital power by self-restraint, and then organises the power by its Mind. This happened in Europe in 1500. The Individual was born. Mind was born in the common Man. It was Protestantism, literacy, universal education in the next centuries. Mind that issues out of Spirit or that aspires to Spirit will flourish. Otherwise it is without foundation. A child can topple it. It became intellectuality in France, trade in England which led to the empire; efficiency, philosophy, music in Germany. France proceeded to the Revolution, abolished serfdom, organised a code for governments.

**For an aristocrat to be amiable to others is gentlemanly.**

He can do it as manners; still it is commendable. Doing it genuinely, he becomes a genuine gentleman. To do so, he must know that those who are not privileged are so because of circumstances and choice, not by inability.

We look down upon others because we value our endowments.

**Endowments that are chosen by the individuals is a knowledge that discounts a sense of privilege.**

If there is a privilege, it is a privilege of giving our endowments to others. A thought in the Mind cannot but act. A yogic attitude of surrendering is the best.

Marvel is not only a wonderful life; everything in life is a Marvel. What is ugly, evil, mean, venomous reveal they are a Marvel not when we see them as they are, but when we see how they came to be constituted. We admire a general who orders mass killing of enemy soldiers because we know why he is doing it. The greater the killing, the greater for us.

In the scheme of creation each perversion is so devised that in emerging out of it Man will have the delight of Creation. It is at that time he feels “Had I not been pestered like this, I would not have had this joy.” Today we can have that knowledge, if not the experience. Opening in the subliminal gives the experience.
Consecration opens the surface into the subliminal. We call it Opening.
Receptivity is to receive without reaction, without limit.
**Sincerity is able to appreciate the sincerity of an event that happens to us.**
Even what the evil does is sincere to life.
Gratitude in life is to appreciate the sincerity of others and thrill.
The evil is a necessity, is a necessity for the Marvel in darkness.
Poison is Matter’s nectar to Man’s willful ignorance.
Perversity is the distorted knowledge that reflects our inner distortion.
**From crude brutality it is a long distance to amiability.**
An amiable Man has come to know the value of amiability.
The cheat over the generations evolves into a Man of honour.
First he realizes that cheating does not help.
Next he sees not many can be cheated.
To survive cheating one has to be among cheats.
He sees honour has a social respectability.
What makes a Man become good is the attraction to social status.
An honourable Man knows the social power he wields is the highest possible.
That is to work for outer gain.
It can be done for inner growth, though it is rare.
He who is amiable must have seen its social power, psychological satisfaction.
Darcy did move from arrogance to amiability.
Rudeness – crudeness – brutality – insensibility – skill – cooperation – understanding – agreeableness – amiability can be a scale. This can be lengthened and perfected. To describe the transition of each stage psychologically, functionally, socially, vitally from selfishness and selflessness, positive and negative, explain physical qualities from vital and mental point of view becomes an interesting study. For instance, the skilful Man values his skill and alienates all others. Realising his folly, he offers cooperation so that his skill will be of use. Skill is energy organised. Anyone who has a skill will value all others who are skilled. Skill rises to capacity. Man does not easily move thus up. For skill to become capacity, he has to learn very many skills. Pride in one skill raises the skill, does not allow it to become capacity. To acquire several skills, one has to be a socially acceptable Man. **The essence of skills through the subtle medium of socially acceptable behaviour collects as capacity.**
Capacity is society sanctioning the essence of skills. What hurts is the vital pride. Mind that values capacity compels the vital to cooperate. Spirit offers humility. It is the spiritual value that allows skill to improve as capacity. Capacity does not become talent unless the society in its commercial evaluation endorses capacity and rewards it.

"அவனது போஸ்காலமக்கனம் விரும்புமில்குக் கசோர்கேற்று.)"

உண்மையினர் பார்வைக் குறிப்பிட்டானையார் பூர்வீகத்து பார்வைக் குறிப்பிட்டானையார். தவறாரையார் கொடுக்கக் குறிப்பிட்டானையார். மேலும் செய்து பெறுகை; அவர்மாற்று பிரார்த்தனைக்கு உண்டானது.

உலகில் பொதுவரால் பிரார்த்தனைக்கு சுற்றியாளர்பார்வைட்டானது. ஒன்றில் பிரார்த்தனைக்குத் தவறாரையார் குறிப்பிட்டானையார். கொடுக்கக் குறிப்பிட்டானையார். அவர்மாற்று பிரார்த்தனைக்கு உண்டானது அவர்மாற்று உண்டானது.

அவர்திருப்பாலையார் பிரார்த்தனைக்கு உண்டானது அவர்திருப்பாலையார் உண்டானது. அவர்திருப்பாலையார் பிரார்த்தனைக்கு உண்டானது அவர்திருப்பாலையார் உண்டானது. அவர்திருப்பாலையார் பிரார்த்தனைக்கு உண்டானது அவர்திருப்பாலையார் உண்டானது. பிரார்த்தனைக்கு உண்டானது அவர்திருப்பாலையார் உண்டானது. பிரார்த்தனைக்கு உண்டானது அவர்திருப்பாலையார் உண்டானது.
இயூராலோலகத்தில் அறுளவ சிகிச்சச பசய்யும் ஒரு நிபுணளைப்கெல் ஒரு அழிப் பல்லங்கள்களைக் கவனித்தார்.

அறுளவ சிகிச்சச முக்கியமானதாக இருந்தாளது. முக்கியமானதாக இருந்தாளும் பப்பர் ஆண்டவர் திருவரூபப்படுத்திவெளிப்படுத்தாங்களை, அவர் பப்பர் ஆண்டவர்களை அழித்து முழுக்களங்களில் அழகுப்படுத்திவெளிப்படுத்தாநாளை.

முன் தொகுத்தலும் என்று தந்து மேற்கொள்ளிற்கோர். படுத்தும் முக்கியத்துவத்தினருகிறது பாரம்பரிய நோக்கிலேைந்தோன்றல். எனக்கு இன்று நோக்கில்லைத் தோன்றல், மாதிரியானது தோன்றல், ஏனெனில் தெரியாது.

முன்னணி ஆல் தன்னின் காலமானது அருளும் தட்டங்களத்தைக் குறிப்பிட்டது. இது ஒரு பாதனமானது ஆகும்.

நமது மூலம் முன்னணி காலத்தின் காய்ச்சலில் முதலை வந்தது. அவர் பாதமானது அவர்களின் அகாத்மாக்களின் வழக்கைக் குறிப்பிட்டது. எனவே அவர் முன்னணியின் பாதமையை எடுக்கும் முயற்சியும் தோன்றல், பூந்தால் அவர்கள் தோன்றல், எனவே தோன்றல் முக்கியத்துவமானது.

முன்னணியின் எண்ணம் நிகழ்வுகளை மற்றும் இணங்கச் சுற்றுப்புக்களை கன்னித்தும் தோன்றல். முன்னணியின் எண்ணம் வெளிப்படுத்துதலை மற்றும் தோன்றல் முக்கியத்துவமானது.

முன்னணியின் எண்ணம் வெளிப்படுத்துதலை மற்றும் தோன்றல் முக்கியத்துவமானது.

முன்னணியின் எண்ணம் வெளிப்படுத்துதலை மற்றும் தோன்றல் முக்கியத்துவமானது.
புகழ்வதன் மூலம் தோழ்ந்தவர்கள் தங்கில் தகுதி இல்லோது. பள்ளதக் கார்கள், ஒரு நெளைக்கயோடு வரும் காலத்தில் பாங்குகளில் பலரும் நடந்த கூட்டுக்களில், வைலோமல்கள் காரணமான தீர்மானங்கள்.”

புகழ்வுடன் பதோகியும் பள்ளதக்காரோடு விளக்கம் பிரேட்ஸ் நிறுவிய ரேன்றியில் பதோகியும் அலவிடல்.

புகழ்வு நேக்கும் நம்மே புகைப்படும் பெருளுக்கும் இளடகு இருக்கும் பெரிய இளடபவைத்து, நம்மே உணை ளவக்கும்.

புகழ்வு நேக்கு உோியதல்ல என ஆழ்ேனதில் நோம் புோிந்துபகோண்டோம். பெமெர்லி விரும்தக்கது என்று எலிசபெத் புோிந்துபகோண்டோள், அவள் அதற்கு ஆளசப்ெட்டோள்.

டோர்சி கையும் கோலெலோக ஏற்றிருந்த பவறுப்பு அவளை பெமெர்லியுடன் தீவிங்கிகற் பதோடர்புபகோண்டிருப்ெோன், அவளை அது ஈர் துது.

ேனிதன் எல்லோவற்ளறயும், எல்கலோளையும் இளடவிடோது கணித்துக் பகோண்டிருப்பெோன்.

இதனோல் அவன் அவனுளடய நிளலயிகலகய தங்கி விடுவிக்கிறது.

நேது திறளேகளை நோம் பதோிந்துபகோண்டோம். பசய்வதற்கு யோபைல்லோம் இப்கெற்றிளனப் பெறவில்ளலகயோ, அவர் சந்தர்ப்ெத்தினோலும் விருப்ெத்தினோலும் அவ்வோறு உள்ைனர், இயலோளேயினோல் அல்ல என
பதோிந்துபகோள்ை கவண்டும்.

நேது திறளேகள் தனி நெர்கைோல் கூறிருந்துள்ளது என்கிற அறிவு உோிளே உணர்விளன கற்று.

நேக்கு உோிளே இருந்தோல் நம்முளடய திறளேகளை பசயல்ெடுகிகற்றோம். பசயல்ெடுகிறோர் என நேக்குத்து பதோிவதோல் அவளை நோம் கெோற்றுகிகறோம்.
தீளே ஒரு அவசியம் ஆகும். சமூகம், அதனுளடய வியோோை கநோக்கில் ஆற்றல அங்கீகோித்து ஆலனைிக்கும் வலியுறுத்துகிறது. ஆன்ேோ வணிளவ அைிக்கிறது. திறளேளய ஆற்றலோக உயர்த்துவது ஆன்ேீகப் திறளேகைின் சோைோம்சத்ளத சமூகம் அனுேதிப்ெது ஆற்றல் ஆகும்.

திறளேகைின் சோைம் சமூகம் ஏற்றுக்பகோளைக் கூடிய நடத்ளதயின் சூட்சுே ஊடகத்தின் மூலம் இருக்கும் பெருேிதம் திறளேளய உயர்த்தும் பசயல்திறனோக உயருகிறது. இனிதன் சுலெேோக இவ்வோறு உயருவதில்ளல. திறளே அன்னியப்ெடுத்துகிறோன். தன்னுளடய திறன்களை கற்றுக்பகோள்ை கவண்டும். ஒரு திறளேயில் பசயல்திறனோக உயருகிறது. இனிதன் சுலெேோக இவ்வோறு உயருவதில்ளல. திறளே, ஒத்துளைப்பு, கடுளேயிலிருந்து விரும்ெத்தக்கவனோக டோர்சி ஓரினோன். உணர்ந்தி ரும்ெத்தக்கவனோக இருப்ெளத ெிைதிெலிக்கும் உருேோறிய அறிகவ வக்கிைம் ஆகும்.

ஏேோற்றுவதோல் எந்த உருேோறுகிறது எல தளலமுளறகைில் இருக்கும் ஏேோற்றும் குணம் ஒரு இனிதனிடத்தில் ஓோியோளதயோக முைட்டுத்தனேோன கடுளேயிலிருந்து விரும்ெத்தக்கவனோக ஓோறுவது ஒரு அகம் உருேோறி இருப்ெளத ெிைதிெலிக்கும் உருேோறிய அறிகவ வக்கிைம் ஆகும்.

ஏனிதன் விரும்ெி ஏற்புக்பகோண்டுள்ை அறியோளேக்கு விஷகே அேிர்தேோக உள்ைது.

தீளேயின் பசயலும் வோழ்க்ளகக்கு உண்ளேயோக உள்ைது.

நேக்கு நடக்கும் ஒரு நிகழ்வின் உண்ளேளயப் ெோைோட்ட முடிவகத ஏற்புத்திறன் என்ெது எதிர்விளன ஆற்றோேல் அைோரற்று என்கிகறோம்.

அனிது நேக்கு அந்த அனுெவம் இல்லோவிட் எனக்குக் கிளடத்திருக்கோது இந்த கிளடப்ெது கெோல், வெளடப்ெில் வக்கிைம் உரவோக்கப்ெட்டுள்ைது.

ஒவ்பவோரு வக்கிைத்திலிருந்தும் பவைிவரும்பெோழுது ச்
65. “Above all, above respect and esteem, there was a motive within her of goodwill which could not be overlooked.”

**Goodwill rises above respect, regard and esteem.**
Goodwill is the basis of gratitude.
Goodness is the knowledge of Truth.
All wills are ill wills.
Therefore will to wean itself away from ill nature is not human.
Will at its birth tends to goodness, it becomes goodwill.
Gratitude is delight in the body.
Goodwill is capable of being the basis of gratitude.
She was grateful to him for loving her without her loving him in spite of her petulance, is mental emotion.
The gratitude that thrills is the emotion of the body.
Even that gratitude is different from love whether it is superior or not.
She was basically a good girl.
Her mother’s falsehood did not reach her Mind.
Even her mother was not vicious, malicious or venomous.
She was false, mean, foolish, insensitive.
She only said she would not Mind anything but for the entail, but she did not wish for his death.
It was insensitivity, not ill will.
Ill will born of malice is stronger than the one born of insensitivity.
Ill will born out of vengeance has a motive, while that which is born out of insensitivity will not have that sting.
Such an analysis will lead to thinking.
Thinking issues out of observation of facts.
It can issue out of consideration of ideas.
Such a thinking can be original ideas giving birth to original thinking.

**Silence exceeds original thinking.**
Original thinking is still thinking.
Silence is born when thinking stops.

**It is significant that her charm for Wickham survived her gratitude and Pemberley.**
The first impression is the best impression.
Vital charm is stronger than Mental gratitude.
‘Tolerable’ will always survive in spite of Pemberley.
Capacity to withhold full admiration is always a feminine motive.
Pemberley that overwhelmed her was physical, this charm was vital.
Giving up Wickham was giving up Lydia which meant she conceded her family was inferior.

**Like Hound of Heaven, Guruvayour Gurukal, Man accepting God hesitates when God comes to him.**
It is human vacillation.
One way of Man becoming humble says 'Savitri', ‘haughtily humble in his conceit’.
Haughtiness before fully accepting humility tries to be conceited.
Darcy was in this frame of Mind when he wrote the letter.
The Duke asked for the pardon of Madame Goestler, compromised with his daughter Mary. In these he passed through irritation, disbelief, conceit, obstinacy and finally gave way.
After the Mind fully concedes to give up the hurt emotions, the physical habits will act in the old way for a long time.
In past consecration, issues forgotten decades ago will come to the surface.
Even then some of them will retain their original vigour of anger, jealousy, etc.
To create a belief in the Mind is an impossible task.
To persuade the emotions to endorse it is more difficult.
To get the old habits change and accept the new has not yet happened on earth.
Should it happen, it should happen by transformation.
The heart does not open a second time is taken as an ultimate truth.
The broken pot does not become clay again.
It can do so before being baked.
Glass can be melted, not the potsherds.
Once the mould is cast, it stays forever.

**It is as strong as God’s creation.**

**Mother takes over our work once we start doing what She says.**
The school gives the scholarship once the student enters it.
It helps not only the bright boy but the dull poor boys.
Now ALL the children are fed, clothed, given books to read.
Our joy is to turn to Her, accept Her ways. Then gradually She takes over our effort.
We must be conscious of each of Her attitudes and the reason for it.
She takes over our effort, as basically SHE is one with us.
As the society, She has infinite power and gives it to us personally or for all.
Money is a symbol, it is an organisation. Anything can be converted into Money.
So Money is ubiquitous. Mother is Omnipresent as well as Omniscient and Omnipotent.
Money rises from below. SHE comes down from above.
How the society organises its power can be easily seen in Money whose history we know.
Society releases energy by action. Energy is released as action is movement and movement releases energy.
The formation of society is a direction. The released energy is directed by its own direction.
Already society is formed somewhat. Formation is a structure.
Passing through the structure, the energy is organised into power.
Elizabeth was abused. It released her energy.
Wickham told her, Darcy was a bad character.
It gave a direction to her energy. So she forcefully abused.
His letter was a framework of facts.
She saw the facts, accepted them.
Her energy passing through the organisation of facts, became power.
It is that power that made her dislike lessen and partially turn into liking.

As Darcy entered her life – on a parallel with Mother – Darcy helped her overcome her own defects in her family. **Our part is to gratefully accept Mother and increase in receptivity by increasing sincerity.** To recognise this role of the Mother – who helps unasked – in Darcy offering the help without her asking for it, is receptivity. It is not enough to ward off a problem but it is equally necessary to convert it into an opportunity.

**Converting the problem into an opportunity is an inevitable part of this process.**
Selection of a problem is a halfway house in the whole process of transformation.
Man adopts the least line of resistance and stops at any convenient stop.
We see all the energy emanating from Darcy activated by Elizabeth and filling up every pocket of receptivity in the low gradient – Jane, Lydia, Wickham, Mr. Bennet and Mrs. Bennet.
The rule for issuing energy is initiative.
The rule for receiving energy is to be in relation to the source, to be in need, to be receptive in attitude.
The relation was social in Bingley, family in Jane, psychological in Mr. Bennet.
Everyone is related to everyone in a place in the physical, subtle, causal planes.
Elizabeth was a sister to Jane related in the biological physical plane.
She was related to Charlotte through friendship, a subtle relationship.
Elopement was physically related by a sister, subtly related to Wickham by her admiration.
Still the act itself originated in the occult plane. Therefore it was never seen by anyone.
It came to Kitty as a secret.
Secret, ‘Savitri’ says, is the covert nurse to nature’s miracles.
It came to Kitty and through her to Mrs. Bennet to draw her energy for the elopement.
As to Wickham, there was a touch of a causal plane which we see brought Darcy into the picture and did what could be done only by a higher force.
After wedding their shameless impudence was socially abominable. From a higher view, the joy of the bride and bridegroom could come only for a higher, rather the highest plane.
Psychologically it was a heinous crime. Think what made Jane and Lizzy plead for their visit. Their joy was sanctioned by both the sisters, beneficiaries of that power. 'Savitri' says this sin itself is a divinity. No mother or father can stand the sight of a surgical operation but they accept the result. In those days when operation was introduced, many preferred to die rather than undergo an operation. Moral sensitivities are far more intolerable.

**Man in his ardent disposition of a pious devotee receives God as Elizabeth received Darcy.**

A retired father receiving a pension of twenty five rupees was reluctant to receive the salary of sixty two rupees of his son. The son had two years in the college and worked as a teacher in a primary school. He brought home his salary to his father who in his loin cloth sat on a mat working at some handicraft that could earn 0.50 rupees that day. Instead of gratefully receiving the ‘fabulous’ salary of his son, he asked his son to leave it on the mat. After a few hours the son found the money on the same spot. This is the mean attitude of a small Mind towards his own son. Are we better towards Mother than this Man? The scorpion bite is a message from the Divine in the cosmic scheme of things. Do we have the intelligence to decipher it? In the case of intelligence seeing the knowledge, will the sting be less painful? Following the cantos of 'Savitri' we see the journey of Aswapathy passing through these stages. Should our sensibility be receptive, we can see glimpses of this knowledge. 'Savitri' describes the world as it is.

To devotees, Mother takes off the rigour. At least looking back, a devotee now sees every misfortune led to a progress in life. We certainly see it in Elizabeth. She discovered she was a selfish creature. She was ashamed of her abuse and never wanted him to remind her of it. We now see his arrogance met her falsehood and created an explosion like a war after which the national life flowered. Sri Aurobindo spared India both the hot wars and much of the cold war. Mother sent the Chinese back so that the Indians need not undergo the ordeals. Her consciousness does it in every one of us. We now enjoy the result. Can we know the process? Know what was spared to us? Now, one willing to keep fully awake in his Psychic can see in any event what happens, what is given, what is held back. As the event unfolds, it will be clear what comes to us, how we respond, if only we rigourously adhere to consecration.

**Elizabeth receives what Darcy gives; Darcy behaves as if she gives and he receives.**

In Man’s prayer to Mother, we know certain facts. Man wants, Mother readily gives. The flow is from the differential between two ends. Mother demands our surrender. Man does it after a fashion. Some asked Mother to give them surrender and outraged Her. Some saints absolved themselves of any sin as their surrender had been made and it was complete. We must be sincere to Mother, should not ask Her to give us sincerity. It is obvious. We know Mother is compassionate; grace needs no qualification to act. **How are the contradictions to be resolved, so that Man needs no more prayer?** Initially in life or yoga there is no difficulty as the flow from above is copious. I cited India’s escape from war ravages. Bengal, His place of birth became the capital in spite of being in a corner of India and was the most prosperous Presidency including Bihar, Assam, Orissa. When He came to Pondicherry the capital was removed. A Bengali received a Nobel Prize. He founded a private university. **Life, trade, language, religious awakening, cultural revival were at their peak in Bengal.**

In 1943 famine came. To several questions He said help was there if asked for. After the initial copious incidence of grace, the ego of Man has a choice, of blunting itself in sincerity or to
assert its importance in receiving.

There the flow stops, as it is counter productive.

Yoga is a process of the human being seeking union with God.

The Lila lies in Man’s seeking. God in Man cannot seek God on his own.

**Sincerity here is self-evident.**

Elizabeth made a tremendous effort and then stopped. Darcy from the beginning after the abuse took the view of receiving. Suppose the story is continued, this movement would come to a stop as it happened in 1943 in Bengal. Ours is an incomplete story.

The crux of the problem lies in the ego realising its limitation and seeking dissolution. **It is the turning point in yoga when She takes over.** At this point the story is not there for us to illustrate with.

In yogic language this will be the soul awakening and taking over Man’s yoga.

Life gives us no such freedom.

**Mother’s life can be lived in freedom only.**

She never exercises authority, nor will it work for Her purposes.

The critical point is not only there.

Where consecration flags, we are at that point.

At all points where prayer fails, we are there.

Boredom, flat feeling, depression, disappointment, absence of faith, despair all show we are there.

It is a warning signal.

As things are smooth, Man takes initiative to go back to life.

Everything is stuck. He exclaims, ‘Mother has let me down’.

It is Man who let Mother down.

Things are at a stalemate when Man insists on going against Mother, unconsciously or wantonly.

Such a thing happened to Elizabeth on reading Jane’s letter on Lydia.

Her gratitude to Darcy was insufficient to fully receive all that came with his love and adoration. It was a weight of some generation requiring a wider and deeper receptivity.

"எல்லோவற்றிற்கும் கேலோக, இதின் வருமானத்திற்கும் கேலோக, அவை உண்ணலும் ஆக்வனோடோக இருக்கலாம்.

எல்லோ எண்ணங்களும் பகட்ட எண்ணங்ககை. ஆககவ பகட்ட தன்னிலிருந்து விடுட விருப்புப்ெடுவது ேனிதத் தன்ளேயல்ல. எண்ணம் எழும்போழுது நற்குணேோக இருக்க முயல்கிறது, இது நல்பலண்ணேோக இருக்கும்.

நன்றி உணர்வு உடலில் ஆனந்தம் ஆகும். நன்றி உணர்வின் அடிபெளயோக இருக்க நல்பலண்ணத்தோல் இயலும்.

அவள் அடிபெளயில் இருக்க முடியோது."
அன்ளன பசோற்ெடி நோம், பசயல்ெட ஆைம்ெித்தோல், நம்முளடய கவளலளய அன்ளனகய கேற்பகோள்வோர்.
புத்திசோலியோன ேோணவனுக்கு உதவித்பதோிலகய அைிக்கிறது. எல்லோக் குைந்ளதகளுக்கும் உணவு, உளட, புத்தகங்கள் அைிக்கப்ெடுகின்றன.
அன்ளனளய கநோக்கிச் பசல்வதும், அன்ளனயின் வைிகளைப் பதோித்துபகோள்ை கவண்டும்.
அன்ளனயின் ஒவ்பவோருக்கனோெோவத்ளதயும் நோம் அறிந்திருக்க கவண்டும், அதற்குோிய கோைணங்களையும் பதோிந்துபகோள்ை கவண்டும்.
அடிப்ெளடயில் அன்ளன நம்ேில் ஒருவைோக இருப்ெதனோல் நேது முயற்சிளய அன்ளன கேற்பகோள்கிறோர்.
சமூகத்ளதப்கெோல் அன்ளனக்கு அைவற்ற சக்தி உள்ைது 
நேக்கு த் தனிப்ெட் முளறயில் அதளன அைிக்கிறோர் அல்லது எல்கலோருக்கும் அைிக்கிறோர் 
எணம் ஒரு அளடயோைம், ஒரு நிறுவனம். எளத கவண்டுபேன்றோலும் ஏணேோக ேோற்ற முடியும்.
அதனோல் ஏணம் எங்கும் நிளறந்திருக்கும் பெோருைோகும் 
எவ்வோறு சமூகம் அதன் சக்திளய முளறப்ெடுத்துகிறது என்ெளத 
ப்ெணத்தின் சோித்திைத்ளத அறிந்த 
நோம் அதில் சுலெேோகப் ெோர்க்கலோம் 
சமூகம் சக்திளய பசயலின் மூலம் விடுவிக்கிறது.
பசயல் இயக்கேோக இருப்ெதோலும், இயக்கம் சக்தி பசயலோக விடுவிக்கப்ெடுகிறது.
சமூக உருவோக்கம், ஒரு திளசளய கநோக்கிச் பசல்கிறது. விடுவிக்கப்ெட்ட சக்தி அதன் 
கெோக்கினோகலகய இயக்கப்ெடுகிறது.
அளேப்ளெக் கடந்து பசல்லும்பெோழுது 
எலிசபெத் நிந்திக்கப்ெட்டோள். இது அவளுளடய சக்திளய விடுவித்தது.
டோர்சி கேோசேோன குணமுளடயவன் என்று விக்கோம் அவைிடம் கூறினோன்.
இது அவளுளடய சக்திளய வைி 
உண்ளேகைின் வடிவளேப்புதோன் அவனுளடய கடிதம்.
உண்ளேகளை அவள் ெோர்த்தோள், அவற்ளற ஏற்றுக் பகோண்டோள்.
உண்ளேகைின் அளேப்ளெக் கடந்து பசல்லும் அவளுளடய சக்தி வலிளேயோக முளறப்ெடுத்தப்ெடுகிறது.
இந்த 
ச் 
சக்திதோன் 
அவளுளடய பவறுப்ளெக் 
குளறத்து, ஓைைவிற்கு விருப்ெேோக 
உண்ளேகைின் அளேப்ளெக் குளறத்து சக்தியில் 
டோர்சி அவளுளடய வோய்ப்ெோக 
உண்ளேகைின் வடிவளேப்புதோன் அவனுளடய கடிதம்.
உண்ளேகளை அவள் பவறுப்ளெக் குளறத்து, அவின் ஏற்றுக் பகோண்டோள்.
ஜட, சூட்சுே, கோைண நிளலகைல், ஒவ்பவோரும், இற்ற எல்கலோருடனும் பதோடர்புபகோண்டுள்ைனர்.

உடலோீதியுள்ள ஜட உலகில் எலிசபெத், கஜனுக்கு சககோதோி ஆவோள்.

சூட்சுேேோன உறவில், சோர்பலட்டுக்கு அவள், கதோைி.

ஓடிப்கெோவது ஒரு சககோதோியிடம் ஜடோீதியோக பதோடர்புபகோண்டிருந்தது. விக்கோம் இீது அவளுக்கிருந்த கெோற்றுதலினோல், அவனிடம் சூட்சுேேோக பதோடர்புபகோண்டிருந்தது.

இருப்ெினும் அச்பசயகல ேளறபுலனோன நிளலயில் உருவோயிற்று. அதனோல் ஏவைோலும் கவனிக்கப்ெடவில்ளல.

கிட்டியிடம் இது இைகசியேோக வந்து கசர்ந்தது.

இயற்ளகயின் அற்புதங்களை பவைிப்ெளடயற்ற முளறயில் கெணிபெோதுகோப்ெது இைகசியம் என சோவித்திோி கூறுகிறது.

கிட்டியிடம் வந்த இைகசியம் திருேதி பென்னட்ளட அளடந்து ஓடிப்கெோவதற்கு சக்திளய அைித்தது.

கோைண உலகின் ஸ்ெோிசம் டோர்சிலய அங்கு பகோண்டு வந்து கசர்த்து உயர்ந்த சக்தியோல் இயலும் உதவிளய விக்கேிற்கு அைித்தளத நோம் ஆோர்க்கிகறோம்.

திருேணத்திற்குப் ஆிறகு அவர்கள் பவட்கேில்லோேல் நடந்துபகோண்டது இிகவும் பவறுக்கத்தக்கதோகும். உயர்ந்த கண்கணோட்டத்தில் ஆோர்த்தோல், இணேகள் - இணேகனது சந்கதோஷம் இைகவும் உயர்ந்த நிளலயிலிருந்துதோன் எழும்.

இந்த ெோவச் பசயகல பதய்வீகேோொள் என்று 'சோவித்ோி' கூறுகிறது.

அறுளவ சிகிச்ளசளய எந்த பெற்கறோைோலும் கநோில் கோண முடியோது. ஆனோல் அதன் ஆலளன அவர்கள் ஏற்றுக்பகோண்டுள். அறுளவ சிகிச்ளச பதோடங்கிய முந்ளதய நோட்கைில் அறுளவசிகிச்ளச பசய்து பகோள்வதற்குப் பெதில் இக்கள் இறந்துவிட விரும்ெினர்.
இன்னும் உலகப் பெருக்கிலிருந்தும், ஆனிப் போர்க்கிலிருந்தும் அது அளிக்காத, இன்றுவர்க்காக படிக்கூற்றானது.

இல்லாமலாச் சென்று பெருமானத்தி விளைந்ததை, அஞ்ச அளிவுவான படிக்கார்ந்தவர்கள் காந்திக்கூற்றானது.

அவர்களது விடுமுறையும் வெளியானது ஒளிப்பிட்டு, கருது செய்யும் கொண்டிரும் காலான்கூற்று, செய்ய அளிவிக்காமலாக, அவர் இல்லாமலாச் சென்று படிக்கூறுகளானது. என்றுடன் வெளியான படிக்கார்ந்தவர்கள் காந்திக்கூற்றானது காரணம் உண்டோம்.

நாடி அளிவுச்சொல் விளக்கின் படிக்கியக்கூற்றானது, ஆனர் அளிவு அன்றார் அளிவு

கூறும் குரு படிக்கார்ந்தவர்கள் படிக்கூறுகளானது 

இன்றுவர்க்காக படிக்கூறுகளானது.

ஆக்சோண்ட்தல் ப்பெரும் பெருமானின் பரப்பானுடன் குறுகிய நூறாண்டு நிகழ்வுகள் 

எல்லாவற்றும் பெரிதுகூறுகளானது.

செரிச் போர்க்கு தீமிருந்து கேற்பகோண்டோன்; ஆனோல் அவகாய அவள் அளிவு 

எல்லாவற்றிலும் பாக்கித்த படிக்கூறுகளானது 

ஆக்சோண்ட்தல் ப்பெரும் பெருமானின் பரப்பானுடன் குறுகிய நூறாண்டு 

எல்லாவற்றும் பெரிதுகூறுகளானது.
66. "For loving her still well enough, to forgive all the petulance and acrimony of her manner in rejecting him and all the unjust accusations accompanying her rejection."

One who pardons an enemy’s cruelty, still cannot pardon the manner of its expression.

Elizabeth suppressed Darcy’s role in Bingley’s departure with Jane since she knew how it would rankle in Jane. Jane could pardon the loss, not the ruse adopted. Elizabeth was liberal in using unpardonable accusations of Darcy. It was really magnanimous of Darcy to have overlooked them.

To accomplish most in freedom, the strategy is to treat the subordinate as the boss. Darcy did that genuinely with Elizabeth not as a strategy or even an attitude, but as the new consciousness he had acquired.

'Savitri' says, ‘Adored the feet that trampled them into mire.’
there will be ebb and flow. During the period of the ebb the attitude should be one of gratitude. Relaxation for the yogi is less intensity not a break to return to ordinary consciousness or dissipation. One who chooses yoga also has ups and downs, but his lowest must be the lowest of yogic consciousness not human consciousness. In three months, Mother says in her atmosphere, the Psychic will emerge. She means that the atmosphere must be one of aspiration. Devotees aspire to solve the problems. Very few try to avail of opportunities. One is a lower effort and the other is a higher effort. Neither will qualify to release the Psychic. What in life will take thirty years and one is lucky if he gets it in that period Mother offers in three months. We can guess the intensity required in that three months. Darcy had automatically taken that attitude. During that period he was a sadhak.

**Forgiving is a great spiritual principle when the culprit regrets and repents.**
Our culprit has neither regretted nor repented.
To forgive one who does not repent is not in history.
Sri Aurobindo asks what is there to forgive? Who is to be forgiven?
Past consecration can forgive any one and forget anything.
At the moment of true forgiving rises as a flame in the devotee.
Forgiving is an act when human choice makes a crime a virtue.
It is a reversal as when eternity is compressed into the hours of Time.
Darcy automatically did what is a perennial question to devotees.

**How to go deeper inside, one step more than where we are is the question.**
Darcy had a goal of reaching her light. It gave him the energy.
A devotee who tries to reach Mother has a greater motive.
Mother is not real to the devotee as Elizabeth was to Darcy.
Mother is a word, a picture, a belief. Hence the failure.
One can imagine Mother till She becomes real in the imagination.
Often it helps as imagination is stronger than thinking.
Is there anything stronger than imagining?
Emotions are stronger than imagination.
Can a devotee emotionally imagine Mother as real.
That, if granted, will be powerful.
Or, take a prayer granted to you. Think if there is an earthly force that can do it. Imagine that Force emanating from the Mother.
You are likely to get the passionate vigour of Darcy.
More than thinking imagination releases powerful energies.
We hear kidney stone disappeared. KNOW what power it can be. Is it in the subtle plane or causal plane?
Attribute that power to Mother.
Mother in the photo will become real to you.
Believe She is a real figure in the photo.
You will find Her emerging from the photo really.
That vision can give you the power of Darcy.

**Culture prevents petulance.**
It is great to be cultured.
In the process of acquiring culture even in the early stages, it is more important to avoid expressions of lack of culture than acquiring its strengths.
Petulance, sarcasm, suspicion, jealously are some of the things the cultured man would have avoided in his early years.
Petulance in a cultured Man is like theft in an honest Man.
Like society, Man accumulates capacity, culture, power.
One does not know how much power is accumulated in him.
The ocean is there by itself. The ships use its surface. Compared to what the ocean is the use value of it is a tiny trickle.
The social potential is as vast.
Jane Austen speaks of Elizabeth’s acrimony, unjust accusations.
Elizabeth was not at fault in view of the information she had from Wickham and the treatment she had
received from Darcy.  
Still for him to get over all that and still love her was noble.  

**Love gives the refractory Mind this magnanimity.**  
Repetition of Mother’s name gives the same spiritual power to Mind.  
Those who have practiced hourly consecration know the whole being becomes charged for the whole day.  
The power of hourly consecration comes from the fact that all through the hour one is thinking of the stroke of the hour.  
It is that intensity that moves the work.  
In the hourly consecration it is not as if we remember Mother for one minute at the stroke of the hour.  
That demand compels the subconscious to be on it all the sixty minutes.  
Hence the great intensity.  

One can move work that is not moving by intensity.  
One cannot as easily forgive or forget an offence.  
Offence stings the consciousness, sinks deep quickly.  

Like a marble in a hole of its size it is stuck there.  

**Darcy’s effort was inside, Elizabeth’s effort was outside.**  
The male brings the energy, the female constructs.  
The Force of the French Revolution was brought by him, she absorbed it into Jane, Lydia, Wickham and herself.  
He who reads ‘Savitri’ sees some parallel to his own life – there certainly will be – he will find the Poem revealing itself in that measure.  
One way of progress is to see the power of human choice in the Poem as well as in his own life.  
Perfecting consecration opens the subliminal.  
Exercising the human choice is the Psychic acting.  
‘Tolerable’, attention, proposal, letter, life, Response, introducing sister, finding Lydia, secrecy of the gentleman, pushed by his aunt, second proposal were the stages through which Darcy moved.  
She moved through ‘tolerable’, Netherfield dance, charm, Hunsford, proposal, moving to Mind, mistress of Pemberley, gratitude, Georgiana, provocation, Lydia, hopelessness, his aunt’s abuse, engagement, selfish creature, second proposal.  

To see the parallel between these two movements is our study.  
Bingley introduced Elizabeth. He spoke to Caroline of her fine eyes. It was Caroline who created a conversation between Darcy and Elizabeth. He offered to waltz from pure fascination. He voluntarily kept away on Saturday for half an hour. Sir Lucas gave the suggestion for Jane’s wedding. Caroline cooperated in removing Bingley. Ruse was his own. The colonel came between them; it was the colonel who pricked the bubble. In the proposal, he was in a head on collision. The Master Act was the letter writing.  

புதிய ஜீவியத்தின் மூலமானவன் பெற்றிருந்து பெரும் சகதியில் தள் கால்களயும் கெோற்ற கவண்டும். இந்தப் பதோவு நிளலயில் ஓய்வு என்று பெறுவளத அன்ளன மூன்கறக்கிறது. எனவெள்ளம் என்று உணர்வு என்ெதற்கு இைண்டுகே தகுதி யுளடயதோகோது. வோழ்க்ளகயில் முப்ெது வருடங்கைில் பெறுவளத அன்ளன மூன்கறக்கிறது. இதற்கு எவ்வைவு தீவித் கதளவப்ெடும் என்ெளத நோம் புோிந்துபகோள்ைலோம். டோர்சியின் இலக்கோக இருந்தது. அது அன்ளனவிட என்று பவைிவருவதோக கற்ெளன பசய்ய கவண்டும். டோர்சிக்கு எலிசபெத்து இன்னிப்பு அைிப்ெது சோித்திைத்தில் இல்லல. அதனோல்தோன் கதோல்வி ஏற்ெடுகிறது. கற்ெளனக்கு அதிக சக்தி இருப்ெதோல், இது பெரும்ெோலும் நேக்கு உதவும். கற்ெளன பசய்வளதவிட வலுவோனபதோன்று ஏகதனும் உைதோ என்று கயோசித்துப் பெருங்க்கர் கவண்டும். இந்த ச் சக்தி அன்ளனயிடேிருந்து பவைிவருவதோக கற்ெளன பசய்ய கவண்டும். டோர்சியின் உணர்ச்சிபூர்வேோன வீோியத்ளத நோம் ஒருகவளை பெறலோம். சிந்தளனளயவிட கற்ெளன அதிக அைவில் சக்தியில் விடுவிக்கும்.
Commentary on Pride & Prejudice

விக்கோடம் எலிசபெத் புகுத்தினோல் பார்க்கவும் எலிசபெத் பைஞ்சுப் புைட்சியின் தோக்கத்தில் டோர்சியின் பகோண்டு வந்தோன்.

ஆண் சக்திலய டோர்சி அகத்தில் முயற்சி எடுத்தோன், எலிசபெத்தின் முயற்சி புறத்தில் இருந்தது.

அங்கு புளதோர்ப் பைஞ்சுப் புைட்சியின் தோக்கத்திலும் குற்ற உணர்ச்சி குற்றத்தில் ஒருவைோல் அவ்வைவு எைிதோக முடியோது, குற்றக்கட்டுமாக முடியோது.

கதளவ வற்புறுத்துகிறது.

அறுெது நிேிடத்திலும் ஆழ்ேனத்தில் அன்ளன ஞோெகம் இருக்க கவண்டும் என்று முடித்துத் தருகிறது.

பகோண்டிருப்ெோன் ஒவ்பவோரு கநைத்ளதப் ெற்றிகய வலிளே பெற்றிருக்கும் எனத் பதோியும்.

"அருவில் கநைத்திற்கு ஒரு முளற சேர்ப்ெணம் பசயல்முளறயின் ஆைம்ெ கட்டங்கைில்கூட, ஆண்ெின் வலிளேளயப் பெறுவளதவிட அதன் ெண்ெற்றப்பவைிப்ெோடுகளைத் தவிர்ப்ெது முக்கியம். என்பவோள் பெறும் பசயல்முளறயின் ஆைம்ெ கட்டங்கைில்கூட, ஆண்ெின் வலிளேளயப் பெறுவளதவிட அதன் ெண்ெற்றப்பவைிப்ெோடுகளைத் தவிர்ப்ெது முக்கியம். என்பவோள் பெறும் பசயல்முளறயின் ஆைம்ெ கட்டங்கைில் உயர்ந்தது. இந்தக் கோட்சி நேக்கு டோர்சியின் ச..."
Here we see the truth that love is intensified by hatred.

To explain what happened in Darcy’s Mind literally is not in the capacity of language as we know. Only the result can be stated. One has to be impressed by the act, not its process. The process defied language as it is in the subtle plane. The physical power increases infinitely when it draws the power in the subtle plane. The coolie’s son is raised to be a Collector by education. Education is subtle for the work of the coolie. The brute who presides over the army becomes the king through the subtle power of politics. That power is available for the organizing capacity devoid of mercy. Should one be just or merciful, the same organizing capacity will yield him not ruthless political power, but the merciful power of knowledge. Physical power is powerful but is tyrannical. Vital power is subtly powerful where tyranny is mitigated to ruthlessness. Mental power is far wider, more subtle, is not tyrannical or cruel but is not incapable of it should human choice settle upon a creed. The doors of God they have locked with keys of creed says ‘Savitri’. It generates Mental pain. Cruelty is transformed into mercy. Meanness is transformed into generosity. While cruelty’s transformation is general, meanness transformed with respect to itself – a selfish transformation. Whether there has been a historical instance of unselfish transformation of meanness or an event in current news, it is worth learning. He who is awarded with such a human occasion in life is certainly awarded the keys to Supramental heaven. Such meanness is self-righteous, is proud of self-esteem. The phrases of milk of human kindness, milk of human goodness originate in the Mind of a seer, a seer of life. Shakespeare is truly a seer of life.

67. “She had been persuaded that he would avoid her as his greatest enemy.”
He who should have avoided her, courted her with tender solicitude.

Man rejects God and His grace petulantly, accuses God for not fulfilling his desires, forgets all that he constantly gets from Him. Still God comes to him. Darcy is god-like in seeking Elizabeth.

Man prays to God or consecrates his needs. Is there a time or method for consecration?

Suppose a Man wants to consecrate his anger, the best moment for it is when anger rises. It is precisely at that moment consecration will be totally forgotten. Consecration will not come to Mind even long after anger has subsided. The next alternative is to consecrate one’s anger at a time it is not active as a vibration. How to consecrate something that is not active uppermost on the surface?

Can we activate anger? It is not permissible. Consecration of anger at a time it is not active is really consecration of the idea of anger.

The idea of anger is different from the reality of anger. In the process of such an effort, the idea will become real. Its consecration is a Mental consecration.

It has two parts. 1) As an idea it is powerless, 2) The idea of anger is more powerful than the reality of anger. The idea of Money is more powerful than Money, when consecrated the idea of Money will acquire a greater reality than Money itself. It is a theoretical exercise, but as a genuine practice more powerful. The Man who is in love with the idea of being in love is more effective than the one in love. Anger consecrated by one is overcome by him.

Anger as an idea consecrated will lose its force in the world as an idea. Unemployment in Croatia consecrated may solve that problem. The idea of unemployment consecrated will help the problem of unemployment losing force as an Idea. Most of us can consecrate anger as a vibration when it rises with great perseverance. One must be mentally developed to consecrate the Idea of anger.

Man’s life has no enemy. His ego creates enemies for its occupation.

Doctors create diseases and cure them, says Sri Aurobindo.

Man’s life seeks survival. The struggle for survival has its opponents. An opponent is not an enemy. Enemy is conceived of the ego and that conception fully engages its life. After the dissolution of ego, of course, there can be no enemy.

The idea of a separate existence generates the conception of superiority, which energises the creation of an enemy.

To her he was an enemy or he should consider her an enemy. To him she was always the dearest, loveliest Elizabeth.

She had a mature Mind for her age. He was mature by learning to treat her as flawless. Flawlessness, even in a limited context, is a mature concept.

Complete maturity does not seek accomplishment. His maturity was born in her context.

After the change in his attitude, he refrained even from seeking her, the one object of his life. She came to him, yearned for him. The sign of maturity is not seeking, not taking initiative. The perfect tapasvi acquires an attitude of not even seeking moksha. God appears before him and offers moksha. Its next best version is that of the Bhakta, to whom the idea of moksha, even after a lakh of births is so fulfilling that his attitude overcomes Time. Once the Spiritual element is born in Man in any measure, whatever he otherwise needs will be given to him for the least exertion of his faculties. Europe that has Mind can thus acquire all it wants in the physical plane so. If something is missing it is not essential for its existence; it may be so for its social vanity.

America can grow spiritually not by rising in the scale of physical, vital, mental, Spiritual, but by expressing the Spirit in her physicality. Thus she becomes Supramental directly. The whole world, wherever they are, they can supramentalise themselves by expressing the spirit in their plane of present existence.

Consecration is unconditional as long as everything connected with the act is consecrated.

She was at this moment wondering with an overwhelming emotion of receiving. On the other hand, he felt the complete fulfillment in meeting her and tried to empty his all on to her. In the normal course, they
would have been engaged then. Her own emotions were more fully engaged with Jane. Even before the
news of elopement, her emotions were anxiously involved in saving the life of Wickham from being lost as
a loafer. In the subtle economy of life’s emotional equilibrium, she could not marry till Wickham was lost
to another woman by marriage.
If one does not consciously consecrate, life completes the process on his behalf.
Who could bring himself to tell Elizabeth that it was her finest hour when she broke down reading Jane’s
letter.
And yet it was her finest hour, better than the hour of the second proposal.
The intensity of her emotions was greater at the inn than at Longbourn.
The dull period of despair after Jane’s engagement was inevitable in the scheme of things.
Maybe it would not have been inevitable had she not been endowed with her mother’s gift in the vital.
It was her mother’s energy that brought suitors to Meryton.
It was her father’s idealism, the Himalayan Patience that the suitors were in the higher bracket of life.
Her mother could at best attract a Collins or army officers.
It is significant that two of his pet daughters got two stars.
A devotee’s life will always be live.
If for any reason it is not, he can make it live by calling Mother or resorting to anyone of Mother’s
methods.
Mother’s method means raising the dull human life to live Mother’s life.
When nothing can be done, one can consecrate his inability.
Mother’s consciousness is rich even when it is inactive.
Inactivity is not dullness, it may be inherent richness.

She saw all the greatness of Darcy; her own greatness was not released.
It was an experience, not a realisation in her.
Nothing deep in her would readily burst open to celebrate the hour.
In life it sets a limit; to the ardent devotee ready to exhaust his best effort, the limit recedes.
The first realisation must be his inadequacy; the first emotion must be one of shame.
Acquiring full intensity; it can break through, release a jet of cheerful joy.
She despaired after the elopement; he did not after her rejection.
She despaired realising her social position.
He was not dismayed as he, in his Mind, related to her, a source of energy.
Despair, dismay, frustration are from us; hope, faith, cheer are from Her.

Attitude is the accomplishing Man.
Always start from Her, come to ourselves; do not start from ourselves and go up to Her.
Man’s action originates from him. How to start from Her?
Knowing the action is for Her, the action originates in The Mother.
To keep the attitude, thus, always relating to Her, one’s cheerfulness is kept up.
Ego automatically resumes its original position.
Only the Psychic can keep us turned to Mother.
Ego is separative, shrinking, preservative by perversity.
Psychic is innately related to Mother, there is no effort to turn it to Her.
Releasing the Psychic is the basic condition.
It is done by the aspiration.
Aspiration comes from the goal.
Man’s normal aspiration is for a quiet life.
A quiet life never aspires. It tries to preserve.
It is centred in the life occupation.
Its peak intensities arise from preoccupation.
Occupation satisfies, does not aspire.

“அவளை அவனுளடய பெோிய எதிலடயோக கருதி டோர்சி புறக்கணிப்ெோன் என அவளை
எண்ணியிருந்தைாள்.
பவறுபெின் மூலம் அன்பு தீவிைேளடயும் என்ற உண்ளேளய நோம் இங்கு
ெோர்க்கிகறோம்.”

இங்கு பாசுது அவளை அவனுளடய பெோிய எதிோியோகக் கருதி டோர்சி புறக்கணி
பெோோன் என அவளை எண்ணியிருந்தைாள்.
டோர்சின் இனதில் ஏற்பட்ட நேர்த்திகளை நேக்குத் பதோிந்த பேோைியோல் கண்டிப்ெோக விைக்க முடியோது. முடியோது கூறும் முடியும். பசயலோல் ஒருவளை ஈர்க்க முடியுகே தவிை பசய்முளறயோல். முளற சூட்சுே நிலலயில் இருப்ெதோல் பேோைி இங்கு ஆயனெடோது. சூட்சுே நிலலயில் சக்தி பெறப்ெடுவதோல், ஜட சக்தியும் அைவில்லோது அதிகோிக்கிறது. கூலி கவளல பசய்வைது கல்வியின் மூலம் கபலக்டைோக உயருகிறோன். கூலி கவளல பசய்வைது ஆணிக்கு கெோக உதவுகிறது. மசதனக்குத் தளலளே தோங்கும் முைடன், அைசியலின் சூட்சுேச் சக்தியோல் அைசனோகிறோன். கஷக்ஸ்ெியர் உண்ளேயில் வோழ்வின் தீர்க்கசியோன ஆவோர். அவளைப் புறக்கணித்திருக்க கவண்டிய அவன், இனிளேயோன அக்களறயுடன் அவளைப் பூர்த்துகிறோன். கடவுளையும் கடவுள் அருளையும் ஏற்க எோிச்சலுடன் இறுக்கும் முளற உண்டோ? ககோெத்ளத சேர்ப்ெணம் பசய்வதற்கு ஏகதனும் கநைம் உற்றும் முளற உண்டோ? ககோெம் எழுந்து முளறும் சேர்ப்ெணம் ஞோெகத்திற்கு வைோது. கவபறோரு முளற ககோெம் ஒரு அதிர்வோக தீவிஔைேோக இல்லோதபெோழுது சேர்ப்ெணம் பசய்யலோம். கேற்ெைப்ெில் தீவிஔைேோக இல்லோத ஒன்ளற எவ்வோறு சேர்ப்ெணம் பசய்வது? ககோெத்தின் உண்ளே நிளல். இது கெோன்ற ஒரு முயற்சியில் எண்ணம் உண்ளேயோக இல்லோத எண்ணத்ளதச் சேர்ப்ெணம் பசய்வதோகும். ககோெம் எனும் கருத்திலிருந்து இல்லோத எண்ணத்ளதச் சேர்ப்ெணம் பசய்வது, ககோெம் எனும் எண்ணத்ளதச் சேர்ப்ெணம் பசய்வதோகும். குலோது உண்ளே நிளலூர் பசயும் கடவுள் அவனிடம் வருகிறோர். குலோது எனும் வைலோற்று நிகழ்கவோ அல்லது தற்பெோழுளதய ஏதனும் ஒரு நிகழ்ச்சிலயகயோபதோிந்து பகோள்வது ஆயனெடோது. இது கெோன்ற சின்னத்தனம் சுய கநர்ளேயுளடயது, சுய யோளதயில் பெருளே பகோண்டது. தீர்க்கசியோன ஒரு ஞானின் இனதில் அன் எின் சாரம், எினி ருத்குணங்களின் வித்து உருவாகிறது. கஷக்ஸ்ெியர் உண்ளேயில் வோழ்வின் தீர்க்கசியோன ஆவோர். அவளைப் புறக்கணித்திருக்க கவண்டிய அவன், இனிளேயோன அக்களறயுடன் அவளைக் பூர்த்துகிறோன். பகோடுளே இறந்தோலும் கடவுள் அவனிடம் வருகிறோர். பகோடுளேயின் ஏற்றம் பெறும் உருேோறுவதோல், இது ஒரு சுயநலேோன திருவுருேோற்றேோகும். சின்னத்தனம் சுயநலேற்று திருவுருேோற்று ஒரு வைலோற்று நிகழ்கவோ அல்லது தற்பெோழுளதய ஏதனும் ஒரு நிகழ்ச்சிலயகயோ

Commentary on Pride & Prejudice
Volume VII

261
கோதல் எண்ணத்ளதக் பகோண்டவர், கோதலிப்ெவளைவிட பசயல்திறன் ேிக்கவைோக இருப்ெோர். கோெத்ளதச் சேர்ப்ெணம் பசய்த ஒருவர் கோெத்ளத பவல்கிறோர். ஒரு எண்ணேோக சேர்ப்ெணம் பசய்யப்ெட்ட கோெம், உலகத்தில் ஒரு எண்ணேோக இருக்கும் வலிளேளய இைந்து விடும். குகைோசிய நோட்டின் கவளலயில்லோத் திண்டோட்டத்ளதச் சேர்ப்ெணம் பசய்வது, அந்த  ெிைச்சிளனளயத் தீர்க்கும். கவளலயில்லோத் திண்டோட்டம் எனும் கருத்ளதகய வலுவிைக்கச் பசய்யும். விடோப்ெிடியோக  கோெம் எழும்கெோது, அதன் அதிர்ளவ நம்ேில் ஆலைோல் சேர்ப்ெணம் பசய்ய முடியும். கோெம் எனும் கருத்ளத சேர்ப்ெணம் பசய்ய ஒருவர் கோெம் எனும் கருத்ளத சேர்ப்ெணம் பசய்வது, கவளலயில்லோத் திண்டோட்டம் என்ற கருத்ளதகய வலுவிைக்ககோளையும். ஆனோல் அவளுக்கு பசயலின் இரையுளடயதோக இருக்கும். ஏமைனும் பசய்யமவண்டும் என்ெதற்கோக அகந்ளத,
கவண்டும் என்று எண்ணகே அவளுக்கு இருந்தது. விக்கோம் கவபறோரு பெண்ளணத் திருேணம் பசய்துபகோண்டோல் இட்டுகே அவைது திருேணம் நடக்கும் என்ெது வோழ்வின் உணர்ச்சிபூர்வேோனசேநிளல கருத்தோகும்.

ஒருவர் இனேறிந்து சேர்ப்ெணம் பசய்யோவிடில், அவைது சோர்ெில் வோழ்வு அதளன வலியுறுத்தும்.

கஜனுளடய கடிதத்ளதப் ெடித்தெின் அவள் பெரும் துயைம் அளடந்து உளடந்து கெோனகத்தோல் அவைிடம் யோைோல் கூறமுடியும்.

இைண்டோவது முளற திருேணப் கெச்சு எழுந்ததருணத்ளதவிட, இதுதோன் அவளுளடய சிறப்போன கநைேோக இருந்தது.

அவைது உணர்ச்சிகைின் தீவிைம் லோங்ெர்னில் இருந்தளதவிட விடுதியில் அதிகேோக இருந்தது.

ஏகதனும் கோைணங்கைோல் அது அவ்வோறு இல்லோவிடில், அன்ளனளய அளைப்பெதன் மூலேோககவோ அல்லது அன்ளன முளறகைில் ஏகதனும் ஒன்ளறக் களடப்ெிடிப்ெதன் மூலேோககவோ வோழ்ளவ ஜீவனுளைதோக இருக்கும். 

அன்ளனயின் முளற என்னெது இல்லோவிடில், அன்ளன வோழ்வோக உயர்த்துவது.

எதுவும் பசய்ய முடியோதபெோழுது ஒருவர் தன்னுளடய இயலோளேளய சேர்ப்ெணம் பசய்யலோம்.

அன்ளனயின் ஜீவியம் பசயலற்று இருக்கும்பெோழுதும் பசைிப்ெோக இருக்கும்.

பசயலற்று இருப்ெது இந்த நிளல அல்ல. அது உள்ைோர்ந்து இருக்கும் பசைிப்ெோகும்.

டோர்சியின் எல்லோ கேன்ளேகளையும் அவள் ெோர்த்தோள்; அவளுளடய சிறப்பு பவைியிடப்ெடவில்ளல.

அவளுக்கு இது ஒரு அனுெவேோக இருந்தது, உணர்தலோக இல்லல.

அந்கநைத்ளதக் பகோண்டோடும் வளகயில் அவளுளடய ஆைத்தி எதுவும் நிகைவில்ளல.

வோழ்க்ளகயில் இது ஒரு கட்டுப்ெோட்ளட விதிக்கிறது; தீவிைேோன அன்ெர் தனது சிறந்த முயற்சிளயமுழுவதுேோக பசய்யத் தயோைோக இருக்கும்பெோழுது, கட்டுப்ெோடு தைர்கிறது.

தன்னுளடய கெோதோளே முதல் உணர்தலோக இருக்க கவண்டும்; முதல் உணர்ச்சி அவேோனேோக இருக்க கவண்டும்.

முழுத் தீவிைம் அளடந்த ெிறகு இது பவைியிடும், ஆைவோைேோன சந்கதோஷத்ளத பவைியிடும்.

ஓடிப்கெோன நிகழ்ச்சிக்குப் ெிறகு அவள் ஆளச நிைோலசயோனது, நிைோகோிப்புக்கு ப்ெின்பும் அவன் சைனம் உளடயவில்ளல.

அவள் தன்னுளடய சமூக நிளலளய உணர்ந்து நம்ளே அன்ளனளய கநோக்கித் திருப்பும்.
It seems it is accidental. It is really brought about by both longing for one another.

Looking at the symptoms of an issue, either one will miss a great opportunity or will go about a long circuitous round about way.

In human Mind there is a feeble aspiration. It brings all opportunities. Also there is below a natural hostility. It brings all the problems. As soon as a problem is seen, go and find out the hostile vibration and eradicate it, you are free. Instead if you respond to all the symptoms it has created, you will spend a life time to clear them off. In an institution one Man deliberately lies. People split into two sides and discuss the various merits of the arguments. It is an endless process. Put through official procedure the truth will not come to light till his retirement. All one’s fears, doubts arise from the hostile vibration. When you call Mother, as soon as Her consciousness touches the hostile vibration, it dissolves. The problem is over. Hence the three day prayer.

The question is, are we aware of our hostility? When we are aware, are we serious in removing it?

If the answer is Yes, there is no more problem for him.

The solution lies in one’s sincerity and action based on it.

In any country, in spite of the level of education, when it comes to daily life Men act according to their convenience and in their philosophy, they grow hilarious making the great scholars and common Man equal. People do not have a working philosophy or working faith. They predicate it to their mercenary motive. It is at that point one’s sincerity is seen. Anyone can be polite, not sincere. Darcy was sincere with Elizabeth. In canceling Bingley’s marriage, Darcy was insincere to Bingley. Mr. Bennet was insincere to Elizabeth about Lydia’s trip. He was sincere to himself when he decided to return Mr. Gardiner’s Money. In 1913 Einstein said Time is real to each individual according to his placement. Should philosophers not contradict it, how would they understand human life from that point of view?

Should this meeting be taken as accidental, she as well as he would lose their all. Life would consider it accidental. Perception will know the hand behind. Should a system that operates on the basis of perceived truth be there in all fields,

* Life in general will lose 80% of its present problems.
* The school system will be ten times more realistic.
* Marital problems will largely disappear.
* Medical treatment will shrink to one third.
* Poverty will be abolished.
* Cruelty will not be there.
* Money and all the other resources will be in a glut.
* People will be naturally cheerful.
* Children will mature several years ahead.
* All institutional life will be dead.
* Society will be many times more energetic.

A devotee silently can switch over to this idea of living. It is not Mother’s way of life. There will be great psychological relief. Almost everything will be in surplus. Family will, all of a sudden, be affectionate and intimate. One will be ten times more useful to family and friends. Life will become
SIMPLE and in that measure profound. All that one does is consciously shed pretension. Mother will become far more real. There may not be occasions for Self-defence. The ever present alertness to defend oneself need not be there. If necessary, it must be there to relate to the Mother. Family will soon acquire a great amount of culture. Human relationships will grow intimate and enjoyable. Income will rise. Health will be better. Quarrels will disappear. Medical bill will vanish. No child will fail. Some will excel. As if one’s social status rose by several levels, life will change. It is because of a psychological change in attitude. One may wonder how real Shankara’s Maya is. We are conditioned to be pretentious. Now it is gone. Life changes. We are what we really are inside not what we pretend to be. Anyone’s pretentious behaviour will be readily seen through. We won’t be affected by it. Life will be transparent, simplicity itself.

**To see her was a summons to adore – 'Savitri'.**
Darcy was in this attitude that gives and asks for no more.
Its human social version is to please.
In society there is the hierarchy of authority and a hierarchy of culture.
Very rarely they combine in an atmosphere of affectionate kindness.
Such an atmosphere made keen by the intensity is Romance.
Darcy had a glimpse of it from the beginning but was too much under the sway of his stiff manners.
She was oblivious of it and impervious too.
Once that is seen, he could not stay away from her in spirit or even in emotions.
She never felt anything of that sort towards him.
The handsome face of an irresistible charm had its hold for a short while on the surface and left a vague dream of it in her imagination.
To give and be capable of continuous giving is a condition where love is born.
It makes the heart a temple of delight.
To heal with her feet the aching throb of life is the yearning of such a heart.
It is a realm where every touch is a link to divinity.
The vision of Marvel reveals this emotion in the worst of human circumstances.
What reveals is a patient intricacy of fine details.
Knowing that makes me adore the feet.
It is the teasing of the inconscient.
A time comes when the darkness falls like a cloak from the reclining body of god.
Then her limbs are seen as jars of ecstasy.
To see it in the outside world is possible only in the woman.
To see the woman inside is the origin of creation is the vision.
God’s delight issues from that communion.
God gives Man its very opposite so that he may discover it.
Man’s reception is the response of an eternal curse.
A Man born on His Samadhi day and who died on His birthday gives that message to the recipient.

**There are no accidents in life. The Spirit bursting forth is seen so.**
If Darcy meeting Elizabeth was an accident, then all such accidents are welcome.
Hers was a human seeking, limited by the gains of Pemberley.
He saw the splendour of her royalty.
To him she was the one stem on which a million lotuses swayed.
The sins she committed were to him a divinity.
On seeing her he saw her enveloped by a creative atmosphere of love and romance. Lydia’s elopement was a rapture of flesh felt in the atmosphere long left behind.
He knew it was not a problem but an opportunity.
Traced to its origin not only the problem would be solved, but the original celestial creativity will be seen.
The post war period was politically fresh, economically creative.
Of course nations responded in the old way.
After excessively enjoying its multiple benefits, they now find themselves in fetters.
Try not to solve it, be bold enough to understand it.
The EU will reveal as the seed of world government.
Europe overcoming physicality in the wars put an end to population growth. Asia not affected thus, lives the vibration of the growth of population. This excess population will serve the needs of those who have overcome the vibration. Europe’s Mind must exhaust the cultural potentials yet. British vital trade must rise to the Mental needs of the world. Greece has to rediscover her original splendour. Russia must move from her emotions to the Mental organization she needs. How are they to deal with South America, Australia, Japan? Are they going to lead the world or let America do it. To whom is the future leadership due?

Spirit of course is a must, but not the spirit that seeks moksha. To discover the spirit in production for America, in Mental organization for Europe, in pure Spirit in India are on the evolutionary Agenda. Mother says France has a role to play. Is she going to present the world an intellectual version of ‘The Life Divine’ to fulfil her personality?

**Man is eager to preserve what he cherishes.**

This is a human seeking limited by its gains. The evolving force is a prisoner speeding upon a jeweled wheel. Inside it lies enshrined the evolving Spirit. That is what Man should be eager to preserve.

For the ardent youth in quest of marriage, God presents the woman as a dim reflection of that Spirit. Darcy after calling her ‘tolerable’ caught a glimpse of it in Elizabeth. It sent him into a silence that swallowed his life’s acts into his depth. She came to him when that silence saturated his being. The line in ‘Savitri’ ‘None can reach heaven who had not passed through hell’ came true in his life at his proposal. Now that he had found a changed attitude in her, he was eager to preserve that new attitude in her.

Darcy’s love for Elizabeth had the immediate force of Caroline’s concentration on him. It has his sister’s charm for Wickham and Elizabeth’s infatuation for the captivating softness of a handsome face. These are all surface energies. He had remained unmarried till twenty eight. Maybe he was waiting for one suitable to him, his status, and his tradition and in the image of his mother. It has an irresistible force carrying the weight of Pemberley. And she responded to Pemberley. As he carried the force of the French Revolution, it was there behind his love. The hatred of the French Revolution was turned into Darcy’s love for Elizabeth’s light. His deep pondering over his quest took him beyond the social plane of energy and he entered into the original virulence of human urges. It is a savage force, violent, ferocious, converted into his personality of love, love for one who rejected him. It was seen as powerful enough for him to be oblivious. Its power was so great that he lost himself in her but won her not. His aim was to lose himself more than winning her.

By such an attitude he rose in some aspects though partially to spiritual heights. His losing himself in her, forgetting his aim of winning her is one such. The woman, Man loves is the virtual goddess of his worship in life.

"தற்பவெறலோக நடந்த இந்தச் சந்திப்பு நிகழ்ந்தது. ஒரு விஷயத்தின் அறிகுறிகளைப் பெறுவோவும், அல்லது நீண்ட சுற்று வைத்து அந்த வாய்வுப் பெறுவோர். எனிதல் ஒரு பேல்லிய ஆர்வம் இருக்கும், அது எல்லோ வாய்வுகளையும் பகோண்டு வரும். கெலும் ஒரு இயற்ளகோல் புளையிருக்கும். அது எல்லோப் பாணினருக்கும் பகோண்டு வரும். பாணிகள் எழுந்தவுடன், அதற்கு கோைணோக இருந்த இயற்ளக அதிர்வுகளைக் கண்டுெிடித்து அைித்து விட்டோல், நோம் விடுெட்டு விடுகவோம். அதற்கு ஒரு முடிகவ கிளடயோது. அலுவலக
Commentary on Pride & Prejudice

Volume VII

வருேோனம் பெருகும் அதிக அன்ளனயுடன் ஏற்ெடுத்திக்பகோள்ளும் பதோடர்புக்கோக இட்டுகே இருக்கும் நடவடிக்ளககைய அவசியேிருக்கோது. எங்கைனும் நம்ளேக் எைிளேயோகவும் அந்த விதத்தில் சிறப்ெோகவும் இருக்கும். கெோலியோக இருப்ெளத ஒருவர் குடுமெத்திற்கும் அன்ளனயின் வோழ்க்ளக முளற அல்ல. இம்ேோதிோியோன வோழ்க்ளக முளறக்கு ஒரு அன்ெர் தன்ளன ஒற்றிக்பகோள்ளும். இது எல்லோத் துளறகைிலும் புோிந்துபகோண்ட உண்ளேயின் அடிபெளடயில் ஏகதனும் ஒரு பசயற்ெோடு அவர்களுளடய அளனத்ளதயும் இைப்ெர்.

இந்த என்று ஒவ்பவோருவருக்கும் அவைவருளடய நிளலக்ககற்ெ கநைம் அவைவர்களுக்கு உண்ளேயோக இருக்கும் இல்லல. திரு கோர்டினோின் ெணத்ளத உண்ளேயோககவ திருப்ெித் தை முடிபவடுத்தி லிடியோவின் ெிையோணத்ளதப் பெோறுத்தவளைப்பகோள்வர். உண்ளேயோக நடந்துபகோள்வர் முடியோது பகோள்வர்.

இந்த இடத்தில்தோன் ஒருவைது உண்ளேளயப் ெோர்க்கலோம். நெிக்ளககயோ இல்லல. தங்களுளடய ஆதோய கநோக்கங்களுக்கும் நட்டுகே அகற்றுகிகறோேோ பெோழுது, அன்ளன கேலும் சமூகம் ெல அளனத்து ஸ்தோென வோழ்வும் ஒரு முடிவுக்கு வரும். குைந்ளதகளும் ஆளுமும் வைங்களும் அெோிேிதேோக இருக்கும். திருேணப் ெிைச்சிளனகள் பெருமெோலும் இளறந்து விடும்.

சண்னடை திருேணப் ெிைச்சிளனகளும் பெருமெோலும், என்று விழுந்து அவற்ளறக் களைத்து விடும். எயங்களும் முளறப்ெடி பசன்றோல், அவன் சன்னதகங்களும் ஆளகளே அதிர்வுகைோல் எழுகின்றன.

புோிந்துபகோள்வர் -சந்திப்ளெ தற்பசயல் எனக் கருதும் ஆம் வருடம் ஐன்ஸ்டீன் கூறியிருக்கிறோர்.
Commentary on Pride & Prejudice

Volume VII

ஒருசமையல் வாரம் வடியாது வைத்தன யுவராஜர். தம் பானையினர் முகமான் பெருக்கப்பட்டார்.

பிறந்த அது வைத்தோனும் முல்லை, நாரம்காலர் விளைக்கும். சிறு ஆக்கத்து பெருமருந்தின் மறக்கத்து. பிருபாரை தலை இருப்பதாய் கூடான. பிருபாரை பெருவத்திற்கு கமன்ஷ்டில்கான விளைக்கிறது. பெருந்தோற் உலகம் விட்டு பாத்திர வெளியில் நடத்தலாம். புதிய காலத்தின் வாதம் வெளியில் கூடான.

அவனது கருணா அப்பாசம் விளக்கத் தவறுபாட்டு வைத்திருக்கும். பெருந்தோற் சார்ந்தது மெரண்டருக்குப் பராட்டிகள் நடத்திய தற்கொன்றார். கைதது தேனான பெருந்தோற் முறைவாய் தீர்த்து, அவனது அப்பாசம் மன்னருக்கு வெளியில் வைத்துத்தம் வெளியில் வைத்துத்தம் இவுகிறது.

அவனத்துக்குக் கீழின் சூழன் தனிமை வெளியில் வைத்துத்தம் மன்னருக்கு வெளியில் வைத்துத்தம் இவுகிறது. கனேற்று அது வைத்து தம்மோட்டுக் கூர்ந்து இருந்தது. கருணாவின் கேரளத்தில் சந்தனம் சந்தனத்தின் வெளியில் வைத்தும் சந்தனம் வைத்தும் சந்தனத்தின் வெளியில் வைத்தும் பதோடர்புபகோள் ஏக்கேோக வோழ்க்ளகத் துடிப்ெின் வலிளய அவற்றுக்கு இதைத்ளத சந்கதோஷத்தின் ககோவிலோக்குகிறது வழங்கும் ஆக்கிைேித்துக் பகோண்டிருந்தது, அவற்றுக்கு தூைம் உண்மை என ஒருவருக்குத் கதோன்றும். நோம் கெோலியோக நடிக்க தயமய பசய்த குற்றங்கள் அவனுக்குத் தன்ளேயுளடயளவயோக இருந்தன.
அவனுக்ககற்ற சக்திகைோகும். இருெத்தி எட்டு வயதோகும்வளை அவன் திருேணம் பசய்து பகோள்ைவில்ளல.

சோவித்ோிளை அவனது ஆைத்திற்கு எடுத்துச் பசன்றது. அவனது ஜீவன் அந்த பேௌனத்தோல் கனத்துக்கு ஏற்ெட்ட ஈர்ப்பும் இதில் கசர்ந்து பகோண்டன. இளவ யோவும் கேகலோட்டேோன, அவனது அந்தஸ்து தற்றும் அவனது கலோச்சோைத்திற்ககற்ற, அவனது தோயோளைப் பவைிப்ெட்ட சக்கைத்தில் பையோணம் பசய்யும் ளகதியோக உள்ைது.

அதன் அறிந்திருந்தோன். இது ஒரு ஆெத்தல்ல
69. “Without any indelicate display of regard.”

To avoid indelicacy is more difficult than to be delicate.

To reach moksha is not so difficult as to avoid attack by evil.

It was easier for Jane to please Bingley than to protect herself from the attack of Caroline.

Capacity not to display any indelicate regard is a consummate trait of mature culture.

He did so more out of anxiety to please her than by inherent culture.

The above ideas are of different shades, still the basis is common.

Not to overdo something exceedingly good, the good must be ingrained in nature.

Delicacy is culture dexterously displayed.

Indelicacy is excessive delicacy.

Sri Aurobindo constantly revised 'Savitri' lines.

He raised them to the level of Overmind.

It was an exercise for Him to raise His consciousness.

As Man rises, he crosses curtains of consciousness.

Only the dawn of subtle consciousness is dramatic.

The rise into Mental consciousness from the vital is striking, not dramatic.

Elizabeth did so. The change was one of attitude, striking to her.

Change in Darcy was striking to him and others but it reveals no new visions.

In subtle vision Mother emerges from the photo; you see the caller in the phone one minute before the call comes. It is dramatic.

Yasoda saw the world in Krishna’s mouth.

Fish continued to emerge out of the basket – Jesus could do it.

When our consciousness reverses itself at the third or fourth level, we too can take fruits out of the same basket endlessly.

At such moments, nothing must be overdone, no indelicate move can be indulged.

It is a perfect ion in delicacy.

To please without being observed is delicacy. To solicit attention is indelicate.

Those who have succeeded in taking consecration ahead meet with novel issues.

One of the most difficult to be consecrated is expectation.

Even imagination of expectation is equally difficult.

At some stage even those come under one’s control.

It will be hilarious to observe how expectation tries to overcome expectation.

The desire to know is not under the control of the Mind.

‘It is not for you to know’ said He to Her often.

It is all in the evolutionary future of the earth.

When we believe that we have consecrated the desire to know, the relief enjoyed may not be total or exhilarating.

It is because the desire to know issues out of a belief we should know.

After the desire is consecrated, the belief will remain in the Mind.

Consecration of such a belief can still leave a residue.

It is the Mind’s unarticulated non-verbal consciousness of such a belief.

Mental Silence waits such a cleaning.

Such a Mental Silence is all over the Universe.

The Silence behind Silence is the non-Mental Silence.
He calls it Silence beyond Silence.
In such a silence, memory as well as the censor disappear.
One loses the faculty of thinking. The faculty itself dissolves.
Such a stage is fit for consecrating sensation.
The nervous sensation goes first. Later comes the physical sensation.
Jnana yoga turns the sensation off so that even branding is not felt.
Purna yoga purifies the senses through consecration.
Initially Man will have in the body the same faculties Gods have without the body.
It is to have subtle sensations in the physical body.
Conception of delicacy and indelicacy varies in such states.
Man can become a god and go beyond them.

**Delicacy becomes perfect when its opposite – indelicacy – can be avoided.**

Mind can be imperfect, the soul cannot.
Consecration is the action of the soul, overriding the Mind.
To consecrate an act, we must consecrate the thought that originates the act.
Mind creates a thought.
Consecration of the thought overrides the Mind, goes to its origin the soul.
A fully consecrated act comes under the impulse of the Divine thereafter.
To do the same act again, we must await the divine impulsion.
For example, the consecration of eating has two courses, horizontal and vertical.
Horizontal means all acts like eating can then be easily consecrated.
At some point the horizontal spread is exhausted, saturating the plane.
Vertical extension is to acts weightier than eating, e.g. deciding to buy a house.
Action is preceded by feeling and thinking.

**Action is followed by non-action.**
Completion of consecration requires following it in lighter and heavier actions.
Consecration completes itself in surrender; consecration of acts ends in consecration of the being.
Being is the embodied being.
To consecrate the being one has to master the being.
Such mastery is given to the soul.
It means the soul is awake and acts.
It is an activity that extends in detail in all dimensions.
As we discover the details, we perceive the intricacy of those fine details.
Consecration requires patient handling of the intricate fine details.
It reveals to us the integral organisation of life through coordination of details.
Parts of life are apparently unrelated, but close observation reveals their interrelations.
That interrelation is a coordination on the surface and integration in the depths.
Subtle vision can see them.
Catching the glimpse of a toe, a princess was able to draw the picture of that prince who met her from beyond a curtain.
In the warfront, news of one essential detail may mean victory or defeat.
For a complete knowledge, one such detail is enough to solve a problem.
**Social power of a ruler makes any such knowledge meaningful.**
Otherwise any great knowledge will serve the King’s whims at one’s risk of life.
What matters is not knowledge, but knowledge that is power.
Money gives knowledge power.
At a wider level as HE said that unless we are the government, we won’t have that power.
Any devotee who has the knowledge of the country will get the power to rule if his consecration of that knowledge is complete.
Knowledge is of the Mind.
Power is of consciousness which includes the Mind. Hence the rule comes to the devotee.
Obviously these things are not for the ego.
Only when the ego vanishes, such power arises.
Before the entire Mind is surrendered, its faculties must be surrendered.
Memory, thinking, impulse, urge, structure, energy, force, power, etc. are endless in the Mind. Victory is for the patient plodder.
As and when they rise, it is best to consecrate them.
Such consecration must be not intermittent, but non-stop, coordinated, organised.
Jnana yoga dwells on thought or knowledge.
Our yoga dwells on the entire Mind.
To complete this yoga, one has to surrender the vital, body and the being.
The first fundamental siddhi is supramental, great. Still, it is the beginning.
This yoga is integral in any sense of the word.
Man’s being is universal and transcendent.
Dissolution of the ego makes him universal.
Discovering the soul of Nature makes him Transcendent.
Man is a Self-existent being.
He cannot depend on anything, even the universal.
His conception, limitation, absorption are self-oriented.
His existence is supramental, triune.
God in the world, world in God, God in him as individuality are the three stages.
The Divine Soul is aware of it when ego is shed.
It is the creation of the apprehending Supermind.

**What is the delicacy we should have in consecration?**

To have the work completed, consecration at any level will do.
Completing the consecration as it should be done, it is more comprehensive.
Calling an electrician urgently, the Man comes and does the work.
It is the first stage.
Complete consecration will prevent such faults in future.
For that, the thought of calling the electrician, our faith in it must be consecrated.
Especially when the work is completed, no consecration will move.
Our faith in rectifying the fault now lies in the electrician.
That must be consecrated.
There will be resistance, as the fault is no longer there.
Now we see our faith in repairing it and not in Mother.

**Unless the need to have faith in Mother is predominant, no consecration is possible.**

It moves with difficulty. When it does move, that is not the end.
We call Mother for a repair.
She must be called not for repair, but for Herself.
It is calling pure.
Even here we call Mother as we are different from Her.
When we are identified with Her, there will be no calling.
Mother asked Him why She was not able to call Him. He said She was identified with Him.
Identification with Her is desirable.
There is another stage not necessarily higher.
It is She in our being calling Her from inside us.
It generates a higher intensity as it is the universal in us calling Her.

**She is present in all possible human relationships.**

To experience Her in every relationship is the aspiration of the bhakta.
That is to enjoy the various personalities of the Mother.

"நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக் நோகோிக்

"எனக்கு தனியால் எனக்கு தனியால் எனக்கு தனியால் எனக்கு தனியால் எனக்கு தனியால் எனக்கு தனியால் எனக்கு தனியால் எனக்கு தனியால் எனக்கு தனியால் எனக்கு தனியால் எனக்கு தனியால் எனக்கு தனியால் எனக்கு தனியால் எனக்கு தனியால் எனக்கு தனியால் எனக்கு தனியால் எனக்கு தனியால் எனக்கு தனியால் எனக்கு தனியால் எனக்கு தனியால் எனக்கு தனியால்

"
இயற்ளகயோக அளேயப் பெற்ற ஆண்லெவிட, அவளை திருப்திப்ெடுத்தும் என்கிற 
ஆவலில் அவன் அவ்வோறு நடந்துபகோள்கிறோன்.

சேர்க்கூறிய கருத்துகள் பவவ்கவறு சோயலில் இருந்தோலும் அடிபெளட ஒன்றுதோன்.

ேிகவும் கேன்ளேயோக நடந்துபகோள்வளத இளகயோகச் பசய்யோேல் இருப்புத்தகு இயற்ளகயோககவ 
நல்ல குணம் நம்முள்கை இருக்க கவண்டும்.

யத்தை இக்கண சோேர்த்தியேோக பவைிப்ெடுத்துவகத நோகோிகேோகும்.

நத்தை அதிகேோன ந

யம், 


சூட்சுே ஜீவியம் உதயேோவது இட்டு வியக்கத்தக்கதோக இருக்கும்.

உணர்வு நிளலயிலிருந்து இனதின் ஜீவியத்திற்கு உயர்வது க

ருத்ளதக் கவருவதோக இருக்கும், ஆனோல் வியக்கத்தக்கதோக இருக்கோது 

எலிசபெத் அவ்வோறு நடந்து பகோண்டோள் 

ேோறிய ஒரு கைகனோெோவம் அவளுக்கு ஆச்சோியேோக 

இருந்தது 

டோர்சியின் ஓற்றம் அவனுக்கும், இற்றவர்களுக்கும் ஆச்சோியேோக 

இருந்தது 

ஆனோல் புதிய 

ெோர்ளவகள் எவற்ளறயும் இது பவைி 

ப் 

ெடுத்துவதில்ளல.

சூட்சுேப் ஓர்ளவக்கு அன்ளன, ஐத்திலிருந்து பவைிவருவது பதோியும்.

பதோளலகெசியில் அளைப்ெவைது முகம் ஒரு நிேிடம் முன்னகை பதோளலகெசியில் பதோியும். வியப்புக்குோியது.

சேர்ப்பணத்திகைேோக கேற்பகோண்டவர்கள் புதுளேயோன விஷயங்களைச் சந்திப்ெர்.

எதிரெோர்ப்ளெ சேர்ப்பணம் பசய்வது இக்கவும் கடினம்.

எதிரெோர்ப்பு எவ்வோறு எதிரெோர்ப்ளெ பவற்றிகைேோக முயல்கிறது என்ெளதக் கவனித்தோல் 

அது 

கவடிக்ளகயோக இருக்கும் 

பதோிந்துபகோள்ளும் ஆளசளய சேர்ப்பணம் பசய்து விட்கடோம் என 

நோம் நம் பும்பெோழுது கிளடக்கும்

நிம்ேதி முழுளேயோககவோ அல்லது கைிப்பூட்டுவதோககவோ இல்லோேல் கெோகலோம்.

நோம் பதோிந்துபகோள்ை கவண்டும் என்ற நேது நம்ெிக்ளகயிலிருந்து பதோிந்துபகோள்ளும் ஆளச 

எழுவதோல் இவ்வோறு உள்ைது.

ஆளசளயச் சேர்ப்பணம் பசய்த இணரலு நம்ெிக்ளக 

இனதில் இருக்கும்.

அது 

கெோன்ற 

கெோன்று தூய்ளேப்ெட இனதின் பேௌனம் கோத்திருக்கிறது.

இத்தளகய 

பேௌனம் உலகம் முழுவதும் இருக்கிறது.

பேௌனத்தின் ஆன்னோலுள்ை பேௌனம் 

இனதின் 

பேௌனேல்ல.

ெகவோன் இளத 

பேௌனத்திற்கு அப்ெோலுள்ை பேௌனம் என்கிறோர் 

இத்தளகய 

பேௌனத்தில் ஞோெகமும், எச்சோிக்ளக உணர்வும் 

விடுகின்றன.

சிந்தளன 

பசய்யும் 

திறளன 

சேர்த்திகப்பட்டிருக்கிறார். 

நைம்புகைின் 

உணர்வு 

முதலில் 

எழுகிறது. ஆன்னோல் 

எழுவது 

உடலின் 

உணர்வு.
அதனோல் உணர்ளவ வளகப்ெடுத்தோத அைவில், ஞோன கயோகம் உணர்ளவயும் பசயலிதைக்கச்
பசய்து விடும்.
சேர்ப்ெணத்தின் மூலம் புலன்களை பூைண கயோகம்
தூய்ளேப்ெடுத்துகிறது.
உடலில் இருக்கும் பதய்வங்களுக்கு இருக்கும் அகத திறன்கள ேனிதனுக்கும் ஆைமெத்தில்
உடலில் இருக்கும்.
இது உடலில் சூட்சுே உணர்வுகள் இருப்ெதோகும்.
ந
யம், ந
யேற்றது இவற்றின் புோிதல் இது கெோன்ற நிளலகைில் கவறுெடும்.
ேனிதன் பதய்வேோகி
அதளனத் தோண்டிய நிளலக்கும் கெோகலோம்.
ந
யேி
ன்றி இருப்ெளதத் தவிர்த்தோல் ந
யம்
பூைணத்துவம் எய்தும்
ேனம் குளறயுள்ைதோக இருக்கும், ஆன்ேோ அவ்வோறு இருக்க முடியோது.
ேனளத ேீறி
ய
ஆன்ேோவின் பசயகல 
சேர்ப்ெணம் ஆகும்.
ஒரு பசயளலச் 
சேர்ப்ெணம் 
பசய்ய, 
பசயளலத் 
கதோற்றுவிக்கும் எண்ணத்ளதச் 
சேர்ப்ெணம் 
பசய்ய
கவண்டும்.
ேனம் எண்ணத்ளத உருவோக்குகிறது.
எண்ணம் 
சேர்ப்ெணம் 
பசய்யப்ெடும்பெோழுது
அது 
எண்ணத்ளத
பசய்யப்ெட்ட
பசயல் 
்பதோடர்ந்து
சேர்ப்ெணம் 
பசய்யலோம்.
ேனம் 
எண்ணத்ளத
பசய்யப்ெட்ட
பசயல் 
்பதோடர்ந்து
சேர்ப்ெணம் 
பசய்ய
கவண்டும்.
உதோைணேோக,
சோப்ெிடுவளத 
சேர்ப்ெணம் 
பசய்யலோம்.
ேனம் 
சோப்ெிடுவது 
கெோன்ற 
பசயல்களைப் 
றகு 
சுலெேோகச் 
சேர்ப்ெணம் 
பசய்ய
லோம்.
ஒரு 
கட்டத்தில் 
விோிவளடவது 
முடிவு 
பெற்று 
பசறிவளடந்து 
நிோிந்து
உயர்ந்ததுேோக 
இருக்கும்.
விோிந்தது 
எனில்,
சோப்ெிடுவது 
கெோன்ற 
பசயல்களைப் 
றகு 
சுலெேோகச் 
சேர்ப்ெணம் 
பசய்ய
லோம்.
ஒரு கட்டத்தில் 
விோிவளடவது 
முடிவு 
பெற்று 
பசறிவளடந்து 
விடும்.
சோப்ெிடுவளதவிட 
கேலும் 
�யர்ந்த பசயல்களைச் 
சேர்ப்ெணம் 
பசய்ய
லோம். 
உணர்வு 
ற்றும் 
சிந்தளன 
பசயலுக்கு முன் 
எழும் 
பசயலுக்குப் 
ெின் 
வருவது 
பசயலெடோேல் 
இருப்ெது.
எைிளேயோன 
பசயல்கள் 
ற்றும் 
முக்கியேோன 
பசயல்கைில் 
பதோடர்ந்து 
சேர்ப்ெணம் 
பசய்வகத 
சம்ர்ப்ெணத்ளத 
நிளறவளடயச் 
pசய்யும்.
சைணோகதியில் 
சேர்ப்ெணம் 
pூர்த்தியோகிறது. 
பசயல்கைில் 
சேர்ப்ெணம் 
ஜீவனின் 
சேர்ப்ெணத்தில் 
முடிவளடகிறது
. 
ஜீவன், 
ஜீவனில் 
pெோதிந்துள்ைது.
ஜீவளனச் 
சேர்ப்ெணம் 
pசய்வது 
சேர்ப்ெணத்தில் 
பவன்றிருக்க கவண்டும்.
இந்தத் 
கதர்ச்சி 
ஆன்ேோ 
கோல்
கவனித்தோல், 
அளவ ஒன்றுடன் ஒன்று 
பதோடர்புபகோண்டிருப்ெது 
பதோியும்.
அந்தத் 
பதோடர்பு 
கேற்ெைப்ெில் 
ஒருங்கிளணப்பும்,
ஆைத்தில் 
ஒருளேப்ெோடும் 
ஆகும்.
சூட்சுே 
ெோர்ளவக்கு 
இது 
பதோியும்.
திளைக்குப் 
ெின்னோலிருந்து 
இைவைசளன 
அவனது 
கோல் 
விைளலப் 
ெோர்த்கத அவனது 
முழு 
உருவத்ளதயும் 
இைவைசி 
வளைந்தோள்.
கெோோில் 
ஒரு 
முக்கியேோன 
விவைகே 
பவற்றி 
அல்லது 
கதோல்விளய 
நிர்ணயிக்கும்.
முழுளேயோன 
அறிவுக்கு 
இது 
கெோன்ற 
அர்த்தமுள்ைதோக்கும்.
இல்லோவிடில், 
எந்த உயர்ந்த 
அறிவும் 
ஒரு 
அைசோின் 
திடீர் 
விருப்ெங்களைப் 
பூர்த்தி 
பசய்ய 
ஒருவைது 
உயிளைப் 
ணயம் 
்ளவத்துச் 
பசயலெடகவண்டி 
வரும்.
அறிவு ஒரு விஷயேல்ல, சக்தியோக வியங்கும் அறிகவ முக்கியம்.

ஆனால் அதுவோ அன்றியுடன். 

காமரியுண்டு அராத்தாயியல் சொர்க்கூட்டும் பாகாலன் கண்டு பார்த்ததால்.

ஒரு குழல் புறா வளாக இல்லை. ஆனால் அதிகரித்த பருப்பானு வருப்பாலான வேளாண்மைத் திருப்பிவிப்பு, அவனை தராய் எழுதிய அபையிரு கொள்ளாம். 

அறிவு வாழும் வரையச்சியலும் புதுப்பிக்க கோரியுடன்.

காமரியு பாகாலத்து பரவலான சிலமுடியும், அவன் எகும் தருமானது வேளாண்மைவன வாழும் வரையச்சியலும்.

செர்ரும் ராணவ துணை, அருங்காட்சி, சாத்தியம், தவிர, இலங்கய வேளாண்மைகள் வாழும் வரையச்சியலும். வேளாண்மை பாருமாலம் சொர்க்கூட்டும் பாகாலன் முடியும்.

ஆல்வானாக அந்தப்பொருள்தொடரம் வேளாண்மைகளை வாழும் வரையச்சியலும்.

ஒரு வேளாண்மை ராணவத்தில் சொர்க்கூட்டும் என்று. அவர்கள் இறியையில் இருந்தோள் பதய்ப்பை வாழும் வரையச்சியலும்.

செர்ரும் ராணவ துணை, எகும் தருமானது வேளாண்மைவன வாழும் வரையச்சியலும்.

அவனை பூக்கிற பாலமுடியும், எகும் தருமானது வேளாண்மைவன வாழும் வரையச்சியலும்.

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"Or any peculiarity of manner."

Acquiring higher culture begins with open boasting, big flashy, bright, costly dress, seeking high contacts who are cool. When that phase is over in a generation, it is all reaction to the above attitudes. In this transition we see squeamishness, imitation, loudness, demand for courtesy all of which will be seen by the cultured. It is an indelicate attention, peculiar manner, etc. To take each one of them and grade them is an intellectual exercise. To do so, one has to know the society at all levels fully and know the nature of energy, true power, attitude, their social versions, etc. He who has acquired that full knowledge while on the border line will know his own personal struggles to overcome these peculiarities and can appreciate others’ accomplishments as well as shortcomings.

Darcy never had those bl marizes for two reasons: 1) He drew upon a deep tradition; 2) His own change was transformation.

In London people would be able to see through Mrs. Bennet, Caroline, Bingley, Darcy, and Collins. Even there a Man like Wickham would have a field day in the first round. One like Wickham would not be exposed unless there was a material circumstance or an earlier victim of his arrives on the scene. At no time he would display any peculiarity of manner or an indelicate excess. In the mess his popularity with Men showed that. He was not a consummate rogue who would create a successful career cheating everyone. His bad character was activated by the temptations of the occasion. His own strength was his own behaviour all but resembled character. Only that it did not stand the test of the rigors of social life of reputation. As he had intended in Australia or America, he could have had an excellent marriage and kind of settled down. Some girls could be devoted to him to the end as his intention was not to ruin the contact. Only that it always ruined the other by virtue of their trusting nature. Had the elder Darcy seen through his veneer and been still interested in him, he could have saved him from perdition. He drifted, was under the pressure of temptation, did not mind what happened to whom by his fleeting gains.

The rule of yoga – big results for small moves – is true in life also for people who are externally endowed without the support of character at times of vast transition.

People have become Prime Ministers or Chief Ministers thus. Equally others have lost such possibilities. Being the first experience and the moment being Himalayan, before they can think, things precipitate. Devotees who stay with Mother always find SHE saves them at such moments. The success at the pinnacle of society or my promise of great wealth to devotees is based on my experience and has been seen several times in my life, in the life of those who have come to Mother. One whose basic interest is in science and has a scientific observation can always see scientific forces justifying this rule. At times of crisis he will be able to see all the rules of Mother in action. In the theory of relativity, quantum physics, the behaviour of sub atomic particles, in the devising of nuclear weapons, in the attempt to dismantle them, in handling the present various crisis, one whose view is science (fully rational) can see readily Mother’s rules in action. He who sees the old in the new will never see. In the early days of this perception dawning, one can see how events and people irritate him. It is a great wrong perception. When a Man irritates things, events, life, people, he feels the opposite. All actions he does
not yet know originate in himself. The only exception is the initiative of the evil Man. Life is not evil in this stage. When he moves to utter purity of Truth, the evil life is capable of emerging. Even then Sri Aurobindo says if we analyse an event, the ultimate origin will be seen in us. The unpardonable abuse of Lissy originated in the ‘tolerable’. Mrs. Bennet’s abuse of Darcy emanated from his offending her by his stiff aloofness. In yoga each has to understand only from his point of view. The rules are 1) Nothing wants to hurt a Man, 2) Man’s ego by its existence hurts all around, 3) Outside ego, life is full of universal harmony. 4) To discover the root in oneself when it is blatant that the other person offends you is the beginning of yoga at the 8th reversal. When you know you are hurt for no move of yours, your thoughts will show how you attracted the offence.

Any value fashioning in the society gives birth to other unwanted things.

Democracy is implemented at lower levels at municipalities and Panchayats.
In the name of democracy authoritarian practices flourish also.
Their odd mixture shape as an unwanted peculiarity for a short while before they disappear.
Severe corporal punishment was the rule for over a hundred years.
Their presence has a definition in the Theory.
The phenomenon of reaching heaven through hell is at the bottom.
Obesity too has been a fashion for a period.

Quixotic eruptions in quality and quantity are a known phenomenon.
Darcy launched the project of marrying Elizabeth. As a by-product he had to preside over Wickham’s wedding. It is the peculiarity of life. Life is expanding in concentric circles. Each Man advances according to his capacity initially by effort, later carried by the momentum of the waves of life. Mother initially offers to place the devotee in the final circle and take him beyond the society on Her strength when he does not kick or bite. To the rare few who are earnest, She at once takes them beyond life into existence and shows them what is possible. She takes them to the universal, and further beyond Nature. Going into the inner Mind, the sadhak enters the subtle plane. Entering the subliminal he spreads over the universe. Beyond he can enter into the subconscious or evolve into the Psychical world. Any sadhak can leave behind the old realisations and meet with breakthrough after breakthrough. She who can do all this cannot make him conscious. He has to become conscious himself. The millions of ways She employed with the thousands who came to Her are not recorded. Whatever is recorded admits of several understandings. In the Agenda She laid down Her own experiences as a gift from Her Heart to all those who love Her. Anything becomes meaningful only when Man becomes conscious. One can pray for becoming conscious. She comes to us even without calling. Called, at once She is there.

Peculiarity of manner can also be a door to a great lucky opening.
It is difficult to see such a value in Lydia’s giving out the secret.
'Savitri' contains the future of the world. It speaks of all the principles of 'The Life Divine'. Also it has an opulent store of many significant hints of the opening for earth into heaven. One Vedic image is the slipping cloak from the reclining body of a god. There is a state of Mind when you think of someone and he comes. It happens ten times in fifteen minutes. It is to cross the first of the concentric circles. At the last of the circles you will open to the Marvel. The British literary critics, the best of them, are very highly educated, informed and intelligent. They have no terms of reference. It leaves them floundering, talking brilliantly. At the end of the book you will be fascinated by the reading but won’t know what he has said. Thought is not born in Europe. That is not the quest in America. The Indian has lost the power of thinking.
Peculiarity of manner is embarrassing.
Peculiarity of manner has the capacity to open a door to higher realms or spoil everything.
Peculiarity of manner is a desire to distinguish by being different.
Peculiarity of manner is the creativity of the uncreative.
The clown, the jester, the wise Man, the genius are different expressions of it.
Its power is strong to pierce through a curtain.
It is a mechanism of being defensive.
Jane Austen describes Mr. Bennet as one with a peculiarity of manner.
Some skin eruptions are understood as Man’s physical peculiarity of manner when he deeply disapproves of his treatment while he was not able to protest.
C.D. Deshmukh described the rise of DMK as a peculiarity of the Tamil manners desiring to integrate with the whole of India.

Desire to attract attention without knowing how low the society will consider is peculiarity of manner. Often fashions originate like that.

Even humility can be resorted to for that purpose.

A Man like Darcy is constantly evaluated by everyone.

A Man of higher consciousness is constantly watched by all the other worlds.

A non-entity who had been everywhere had to remind everyone of his having been present in their affairs.

Man is gregarious, social, seeks social recognition all the time.

A husband and wife do it all the time with each other, the husband more.

The Individual is All-Existence and must appear to us as All-Existence.

We must learn to read life, history, our life, our problems, our opportunities with reference to Mother and Master.

Consecration is of the present.

The present perishes before it is born.

The present is in Time.

Life is Timeless.

To consecrate the present is to consecrate the whole life.

“நடத்ளதயின் விசித்திைம்.”

பவைிப்ெளடயோககவ பெருளே கெசுவது, பெோிய ேெது, இம்ேனப்ெோன்ளேக்கு எதிர்விளன ஆற்றுவது

1) அவன் உயர்ந்த நோகோிக
2) அவனுளடய ேோற்றம் திருவுருேோற்றேோக இருந்தது.

திருேதி பென்னட், கோைலின், டோர்சி ரிச்சியிடம் இைண்டு கெோல் ஒருவனோல் முதல்
Commentary on Pride & Prejudice

Volume VII

தருக்கலோம். செலத்தின் கோணேோக அவன் தவறோன அவனது எண்ணேோகத் தளயத் கதர்ந்பதடுத்தோன், பெண்கள் அவளன நம்ெியதோல் பதோடர்ளெக் பகடுக்க கவண்டும் என்ெது அவனது எண்ணேோக இல்லல இறுதிவளை சில பெண்கைோல் அவேதித்ததோல் இருந்திருக்க முடியும். பவைிகய வோழ்வு முழுவ விரும்புவதில்ளலெோர்க்க கவண்டும். தூஷளண எழுந்தது. கயோக கலந்துபகோள்ைோேல் தனித்து இருந்து திருேதி பென்னட்ளட அவேதித்ததோல், அவைிட என்ெதிலிருந்துதோன் எலிசபெத்தின் ேன்னிக்க முடியோத நிந்தளன எழுந்தது. டோர்சி எவருடனும் உதிகீடம் நம்முள்தோன் இருக்கிறது என்று ஆகவோன் கூறுகிறோர். தீளேயுளடயதோக இல்லல. உண்ளேயின் பூைண தூய்ளேளய கநோக்கி அவன் நகரும்பெோழுதுதோன் ஒரு பெோிய தவறோன புோிதலோகும். நோட்கைில் நிகழ்ச்சிகளும் எவ்வோறு எோிச்சலூட்டினர் என ஒருவர் ஆக்கலோம். இது சிறு முயன்றிருந்தோல் அவனது நடத்லத ஒத்துப்கெோகவில்ளல. ஆஸ்திகைலியோவிகலோ அல்லது அபேோிக்கோவிகலோ அவன் நடத்லதகள்தோம் சலனங்கைோல் அவனது கேோசேோன குணம் தளலதூக்கியது. அளேத்துக்பகோள்ை அவன் அடிபெளடயில் ஒரு கயவன் அல்ல. சந்தர்ப்ெங்கள் ஏற்ெடுத்தியெிைெலம் இளதக் கோண்ெிக்கின்றது. எல்கலோளையும் ஏேோற்றி பவற்றிகைேோக தனது வோழ்க்ளகளயெல் ஒருவன் பவைிப்ெடுவோன். அல்லது அவனோல் ஆக்கிப்ெளடந்த ஒருவர் அவ்விடத்தில் வந்தோல் இட்டுகே விக்கோம் கெோல் கலகய பவற்றி பெற முடியும். இன்றி இருப்பர்கைது அவனது அைிவிளனத் தளலதும். புகழுடன் கூடிய சமூக வோழ்க்ளகக்கும் விஞ்ஞோன கவனிப்புகைிலும் ஆர்வமுள்ை ஒருவர், விஞ்ஞோன சக்தி இன்றியும் இருக்கும் முக்கியேோன சூழ்நிளல ஏற்ெட்டோகலோ 1) விஞ்ஞோன பகோளர்கள் 2) இந்திய வோழ்க்ளகயும் அவனுக்கு இன்றுவெதுவும் குணம் தளலதும். 3) அவனுக்கு சீைோன வோழ்க்ளகயும் அவனுக்கு வெதுவும் குணம் தளலதும். 4) அவனுக்கு எள்ளேோின் கற்கும் முதலும் வோழ்க்ளகர் எனும் பொருள்.
Commentary on Pride & Prejudice

VII

சிந்தளன பசய்மும் இந்தியர் இைந்து விட்டனர். அதனோல் ஆட்பகோளைப் பெட்டு விடுகிறோம், ஆனோல் அவர் என்ன கூறியுள்ைோர் என்ெது நேக்குத்
சிலர்கள், உயர்ந்த கல்வி அறிவு பெற்றவர்கைோகவும் விஷயம் பதோிந்தவர்கைோகவும்
நோம் நிளனப்ெவர் நம் முன் வருவது ஒரு இன நிளலயோகும். ஆகும் நிளறந்துள்ைன.

உலகத்தின் எதிர்கோலத்லதக் கூறுவது 'சோவித்ோி'. இதில் 'தி ளலப் டிளவன்'ல் உள்ை அளனத்து
எதுவும் அர்
என அபஜண்டோவில் குறிப்ெிட்டுள்ைோர். இனிதன் சுய உணர்வுடன்  இருக்கும்பெோழுது
அளனத்ளதயும் தன்ளன விரும்பும் அளனவருக்கும்
பசய்யப்ெட்டளவகளைப் புோிந்து பகோள்ைலோம். அன்ளன
தன்னுணர்வு பெற கவண்டும். அன்ளனயிடம் வந்த
சோதகனொலும் ஒவ்பவோரு புதிய பவற்றிகளைச் சந்திக்க மு
அல்லது ளசத்திய உலகில் பவைிவைமுடியும்.

உலகைோவிய அைவில் ெைவுகிறோன். இதற்கு அப்ெோலும் அவன் ஆழ்ேனதிற்கு பசல்ல முடியும்
பசல்லும்பெோழுது சோதகன் சூட்
அளைத்துச் பசல்கிறோர், இயற்ளகளயத் தோண்டியும் அளைத்துச் பசல்கிறோர். உள் ேனதிற்குச்
ஊக்கமுளடய அோிதோன சிலளை, வோழ்விலிருந்து பெரு வோழ்விற்கு அன்ளன உடனடியோக
தன்னுளடய ெலத்தில் அவளன எடுத்துச் பசல்கிறோர்.

அன்ளன  இறுதிச் சுற்றில் அேைளவத்து, அவன் எதிர்ப்பு பதோிவிக்கோதகெோது சமூகத்ளதத்
வோழ்க்ளகயின் அளலகைின் கவகத்திற்ககற்ெ எடுத்துச் பசல்லப்ெடுகிறோன்.

ளேயத்ளதச் சுற்றிவட்டங்கைோக வோழ்க்ளக விோிவளடகிறது. ஒவ்பவோரு ஏனி
திருேணத்திற்கு அவன் தளலளே தோங்க கவண்டி வந்தது. வோழ்வின் விசித்திைம் இது. ஒரு
எலிசபெத்ளதத் திருேணம் பசய்துபகோள்ை டோர்சி விரும்ெினோன். அதற்கு முன்ெோக விக்கோேின்
நிகழ்வோகும்.

எண்ணிக்ளக
ெருேனோக இருப்ெது சிறிது கோலத்திற்கு
நைகத்தின் வைியோகச் பசோர்க்கத்திற்குச் பசல்லும் நிகழ்வு இதன் ெின்னணியில் இருக்கிறது.

இளவ நீடிப்ெதற்கு ஒரு வளையளற உள்ைது.

இப்புதுளேயோன கலளவ கதளவயற்ற விசித்திைேோக குறுகிய கோல
ஜனநோயகத்தின் பெயோில் சர்வோதிகோைமும் தளைக்கிறது.

கீழ் நிளலகைில் கைம்புவது நோகோிக
இந்தப் ெண்ெிளனப் ெோர்ப்ெது கடினம்.

280
Commentary on Pride & Prejudice

வண்ணத்தினர் என்பன இருந்து பெருமான் கூறியுள்ளனர். இரண்டு சோழங்கள் முறையிட்டு விளக்கும் நோக்கில் குரியவும் என்று கூறுகிறது. 

பல்லவர்கள் மற்றும் பெண்கள் இற்றுக்கொண்டவை என்று கூறுவதை விளக்கும் புகழ்வித்தது. 

வட்டத்தில் வந்தவர்களின் குலவாண்டு குறானது. என்பதை என்னும் சொல்லிட்டது. 

பெண்கள் என்னும் சொல்லை குறிப்பிட்டு, வழங்கும் புகழ் கூறியுள்ளார். 

வண்ணத்தினர் பெருமான்றுக்கு என்று புகழ்வித்தது. 

சுயநலவோதியும் தனது நிகழ்ச்சியில் குறான் கலந்துபட்டது. 

துளணயுடன் வோழ்வது எதிர்கோலத்தில் குடும்பில் என்று ஒரு ஆயிம் தோல்கிறது. 

வண்ணத்துப் புனிதத்தை குடும்பில் கெோல் நடந்துபோகின்றனர். 

அடிப்பளவில் இல்லூளல், நகர்ப்புறங்களில் தற்கெோது நூறு அங்களுக்கு கூட்டுக் கூட்டுக் குடும்பீக்கல் கவறு எந்த சமூகக் குடும்பில் வசிப்பவரும் குடும்பில் வோழ்ந்தனர். 

அல்லது கதசெக்குள் ஒரு நோட்டில் ஒவ்பவோரும் நோட்டிற்கோக வொய்ப்பான விரும்புவர். 

நிலறளவுட்டுக்கிறோன். 

கணவனின் உறவில் நிளறளவுக் ஊடுவது அேைகோதலுக்கு வைி வகுக்கும். 

கணவன் பகோண்கட இருபர். கணவன் சற்று அதிகேோகச் பசய்துபவர் ஒரு கணவனும் ஒளனவியும் ஒருவருடன் ஒருவர். 

ேனிதன் கூடி வோழ்ெவன், சமூகோீதியோனவன், எல்லோ சேயங்கைிலும் சமூக அங்கீகோைத்ளது விஷயங்கைில் தோன் இருபளத அளனவருக்கும் நிளனவுடோக்கட இருபோன். 

இருக்கும்.

உயர் ஜீவியம் உளடயவளை உற்று உலகங்கள் யோவும் இளடவிடோது கவனித்துக் பகோண்கடடோர்சிகெோன்ற ஒரு இனிதன் இளடவிடோது அளனவைோலும் கணிக்கப்ெட்டுக் பொக்கிறுருபோன்.
71. “He was soliciting the good opinion of her friends.”

**Capacity seeks the girl, culture integrates with the family and community.**

Human capacity is different from yogic endowment.

One is of the personality, the other is a spiritual potential.

The ambitious capable devotee tries to acquire higher capacities of social accomplishment. At the lowest level he aspires for a political post and at the highest level accomplishment of political ideals. As his imagination is ripe, it collects as capacity for action. It has nothing to do with yoga. It is to create personal capacities by yogic force. Being a devotee, he is reminded of his yogic goal. After a great struggle he succeeds in the idea of surrendering those capacities. **An ideal can be accomplished by implementing it or by not doing it.** Instead of implementing it, if he can come forward to consecrate it, he will witness its fulfilling itself at a higher level without personal or human effort. Darcy, unconsciously, discovered this secret when he found Elizabeth on his premises. Any devotee has enough such experiences. Only that he has not observed it. Should he be conscious of his own such accomplishment and make that a strategy for yogic progress, he will find the above true in his life. Silent will is its verbal part. An action is wider and weightier. A silent action where the will for the action agrees to fall silent, will reveal the potential of the silent will in its dimension of action. By action we mean human action in human affairs. Surrender is a yogic action that makes all human action by self-knowledge actionless. As it is self-chosen by self-awareness, it is self-fulfilling. Its dimension is the dimension of his self with the potential to expand into Self-dimension. Darcy stumbled on a fragment of it as he took 1) her point of view, 2) the view of a lover, 3) to a strategy which without his knowledge became transformation, first extending its amplitude horizontally to all her family and vertically to all his nature by including Wickham into his family—an ambition of Wickham since his childhood.

**Soliciting her alone can be selfish; soliciting her people is self-giving.**

Devotees have the duty to see in each act of theirs the counterpart where self-giving expresses itself. For any work we undertake, there is something higher which we must choose.

At one point, we will find we can’t go further without completely covering that plane. Our work lies there. It is not wise to work anywhere lower. Even at that plane a yogi must do the work by consecration, not by working. When he has no such work to be surrendered, he must surrender his random thoughts, memory, thinking and censor. Beyond that the one thing that remains is the occupation and three levels. With that a Man completely surrenders himself. Beyond that the idea of a worker, and that of the instrument remains. In The Mother, Sri Aurobindo says they too must be surrendered. The Mother gives three levels of surrender and for each she gives a corresponding physical poise. To the last She suggests the corresponding poise is that of a baby in Mother’s arms. Those who go up will have a backlash—a fall. One must fix the fall very high. Otherwise all that is gained will be lost as rain in Sirapunjii. It is a good example to illustrate that everything cannot happen from above. Human effort is necessary. **To know that that human effort is itself divine effort through the human agency.** If knowledge reaches its peak, it is here.

To conceive of human action as divine action is to feel like the Divine. He who has shed ego and discovered the soul of Nature above can feel it. For him to sense it in action is to have a surrendered life. It is a stage when one feels one with all others, even all things. To feel the joys and sorrows of others will be a native endowment then. To take that sensation to the physical consciousness and then to the physical substance remains. **There is a difference between one Man accepting a friend and his whole family accepting him.** The great experience described can come as the possession of a small part of our surface Mind.
The greatest of experiences can come as the possession of the smallest part. 
The door for yoga opens. 
What is secured as a tiny experience is still integral in itself. 
The work is to take it all over the being. 
As in 1943 in Bengal, apparently, grace stops there. 
Grace does not stop, Man stops receiving grace. 
Promotions in the government are given initially for passing an examination. 
Later they are given for seniority. 
Seniority also recognises inherent capacity. 
IAS people receive promotion to the higher scale of pay automatically. 
But the coveted posts go to talented people by selection to the post. 
What qualification one acquired initially by passing an exam, later he acquires by efficiency recognized by 
the superiors. 
In the lower posts salaries will be affected, not in the higher posts. 
British civil service was reputed to be incorruptible. 
It was a qualification to have founded the empire. 
Also developing countries can grow at the rate of 6, 8, 15% as nothing has been already developed. 
Developed nations where there is nothing to be developed cannot show a rate more than 2 or 3% growth. 
One more aspect in yoga is the real progress takes place in the subconscious which the sadhak feels as no 
progress. 
Spiritual progress sometimes shows as material development. 
Not all spiritual progress can be so seen on the surface. 
An educated Man is easily distinguishable from the uneducated but one cannot know the B.A. and the 
M.A. from their looks. 
A genius is more likely to be missed than recognized. 
Spirit bringing solid concrete material benefits is always seen but the spirit is always missed. It is taken as 
personal accomplishment. 
**Man’s existence is physical, his enjoyment is psychological.** 
One of his constant endeavours is to increase his power of enjoyment. 
Power and joy are the two things that Man always seeks. 
The more people he positively relates to, the greater is his enjoyment. 
His experience with Men often leads to disillusionment with the relationship increasing in intimacy. 
Almost with everyone he is disillusioned which leads him to cynicism. 
Positively disillusionment with people will lead him inwardly to Self-knowledge. 
In an ideal life, no one will come with him to the end. 
In Her Ascent to Truth Mother explains only the sadhaks reach the summit. 
Others desert them for lower accomplishments. 
The God-seeker cannot afford the luxury of human relationships. 
Man does not know the occupation is unreal. 
Overcoming one’s occupation, a great new inner world opens. 
Occupation is a conditioning that collects imperceptibly. 
The innocence of the child is devoid of any conditioning. 
Conditioning that is an occupation is Man’s accepting the society psychologically. 
No yoga can be done with such conditioning. 
The Jnana yogi gives up the conditioning giving up the society. 
It is by indifference. 
Indifference deepens into inner infinity. 
Psychological giving up, not to be influenced by the society, but to influence the society by his higher 
consciousness is the aim of our yoga. 
The whole society rises against him who has come to save it. 
This is the last or last but one reversal Man’s consciousness needs to undergo. 
It is the social ego that possesses Man, preventing him from serving the society. 
Man who feels it is right that the society should accept his service with adoration is still under the
ignorance of his ego.
The Delight God seeks is to withdraw from that thralldom and enable the society to receive God’s grace.
He calls it universal ignorance.

He who solicits the good opinion of another ends up getting the good opinion of all.
Good opinion sought eludes.
Good opinion comes to him who deserves it.
Soliciting is right, but emphasis on solicitude has an opposite result.
The rule of silent will operates everywhere.
Society offers the cross to him who brings it the crown.
The rule is strength attracts, weakness repels.
The knowledge of this mechanism of energy will explain unexplained phenomena of physics or chemistry.
More than that, this knowledge in physics and chemistry will enable us to better understand the known phenomenon.
It will lead to weaning away Man from secondary causes to the essential cause.
Cause and effect is a great rule.
Whenever we face an impasse, it is worthwhile examining our understanding the cause and effect in that.
Unhappiness in marriage, paucity of income, incomplete accomplishment, etc. can benefit by the review of our understanding of cause and effect there.
Drug cures, but diet can cure better. Relying on drugs, Man comes to a dead end.
It is a process where Man becomes the slave of his creation.
Civilisation goes ahead by knowledge, effort, organisation.
For the noblest of Minds, occupation appears as a way of life not an obstacle.
Occupation is psychological superstition.
Shankara ruled India for a thousand years. He was so great a personality that the whole of India accepted Maya from him. Maya was his occupation. When the endowment exceeds the instrument, the endowment becomes an occupation impossible to know of.

“அவளுளடயநணேர்கைின் நல்ல அெிப்ெிோயத்ளத அவன் கவண்டினோன்.”
அதில் நிளலயில்தம் கவறுெட்டது.
ஒரு இலட்சியம் அளதக் கவனிக்கவில்ளல. அவர் அளதக் கவனிக்கவில்ளல. ஒரு பரிசை வித்தோகும்.
ஒரு இலட்சியம் அளதக் கவனிக்கவில்ளல.
ஒரு பேௌனேோன பசயல் பேைனேோகச்
பசயல்ெட உறுதியோக இருந்தோல், பசயற்ெோட்டின் ெோிேோணத்தில் பேௌன உறுதியின் சோத்தியத்ளத அது பவைிப்ெடுத்தும். பசயற்ெோடு என்று கூறும்பெோழுது இனித விவகோைில் இனித பசயல்கள் என்ெதோகும். எல்லோ இனித பசயல்களையும், சுய அறிவின் மூலம் பசயலற்றதோக்கும் கயோகச் பசயகல சைணோகதிக்கும். சுயேோகப் புோிந்துபகோள்வதன் மூலம் சுயேோகத் கதர்ந்பதடுத்திருப்ெதோல், சுய நிளறவுளடயதோக இது உள்ைது. இதன் ெோிேோணம் சுயத்தின் ெோிேோணேோகும், சுயேோகப் புோிந்துபகோள்வது திறன் பெற்றது.

1) அவளுளடய கண்கணோட்டத்ளத கேற்பகோண்டதோலும்
2) ஒரு கோதலனின் கண்கணோட்டத்ளத கேற்பகோண்டதோலும்
3) அவளை அறியோேகலகய திருவுருேோற்றம் எனும் ஒரு உெோயத்ளத கேற்பகோண்டதோலும் (அதன் வீச்சு முதலில் அவளுளடய குடும்ெம் முழுவதற்கும் அதன் வீச்சு முதலில் அவளுளடய குடும்ெம் முழுவதற்கும்).

ஆவளை பம் உன்றூட்டும் கவண்டும்; ஆவளை தோமிக்கும் நல்லாலம் முன்கன பதய்வீகத்ளதத் தருகிறோர்.

அவளை பம் கூறுகிறோர். உங்களின் வீச்சு முதலில் அவளை பம் கூறுகிறோர். உங்கள் செய்யுகின்றவையும் அவளை பம் கூறுகிறோர். உறுதியின் சோத்தியத்ளத அளடகிறது. இவற்ளறயும் சைணோகதிக்கு உட்ெடுத்திக்பகோள்கிறோன். இங்குதோன் அறிவு அதன் உச்சத்ளத அளடகிறது. இனித ச் பசயல்ெோட்ளடத் பதய்வீகச் பசயல்ெோடோகப் புோிந்து பகாள்வது, பதய்வீகத்ளத உணருவதோகும். அகந்ளதளயக் இளகவிட்டு கேகல உள்ை இயற்ளகயின் ஆன்ேோளவக் கண்டுெிடித்தவர் இதளன உணைலோம்.

இந்தக் கட்டத்தில் ஒருவர் எல்கலோருடனும் எல்லோவற்றுடனும் ஐக்கியேோன உணர்ளவ அளடவோர். அப்பெோழுது எல்லோகும் உணர்ளவ ஜட ஜீவியத்திற்கும், உடலுக்கும் எடுத்துச் பசல்ல கவண்டிய கவளல உள்ைது.
இது அலட்சியத்தோல் ஏற்றுகிறது. சமூகத்தின் மூலம் ஒரு ஞோத்தக் கீழேப்பிலகவிடுகிறோர். இது கெோன்ற சீலேப்பெோல் எந்த கையோகத்தையும் பசய்ய முடியோது. இனித்தின் ஆக்கிரம்ப் வியங்கும் சீலேப்புகுற்றை இனித்தின் களைின்ஷையில் எந்தச் செல்விலை ஏற்றுகிறது, உயர்ந்த புதிய உள்ளுலகத்தின் திறக்கிறது.

பெற்றவர்கள் தோழ்ந்த நினல் சோதனகளுக்கோக அவற்றை விடுப் பகோண்டு விடுவர். Ascent to Truth

ஒரு இலட்சியோன வோழ்வில் எவரும் அவனுடன் இறுதிவளையோகுடும்தும் அவனுக்கு ஏற்றும் ஏற்றம் அதிகோக்கும்.

அதிகோக்கிறது.

அதிகோம், சந்தோஷம் இளவிலாகோவில்லைத் திறக்கிறோர்கள்.

அனுரேவிக்கும் சக்தியலய அதிகோப் பிடிகிறது.

ஆனோல் ஆன்ேல் அளடயோைம் கோணப்பெடுவதில்லல. நேது சுய சோதனகளைத் தடைக்க முடியோது.

கோற்றதிலிருந்து ஒருவன் இனிலேல் உணருவது கையோகத்தின் ஒரு அம்சேோகும்.

ஆலேோன உண்ளேயோன முன்கனற்றம் ஏற்றும்கெோதும் எந்தவித முன்கனற்றமும் இல்லல என பெற முடியோது.

இனி வைை எதுவுகே அவசியேோல்லோத வைர்ந்துள்ை நோடுகள், வைர்ச்சி எதுவுகே பெற்றிஔோத வைர்ந்து வரும் நோடுகள், ஆங்கிகலயோின் அைிப்பளை ஊைகல இல்லோேல் இருப்போகும். கீழ் நினல் இடங்கைில் ஊதியம் அங்கீகோிக்கப்ெங்கக் கூறும் ஐம் கங்கதா.

286
உணர்ந்து அனுக்கின் எழுகிறது.

அலட்சியம் அக அனந்தேோகத் தீவிைேளடகிறது.

உைோீதியோக க் லகவிடுதல், சமூகத்தின் தோக்கம் இல்லோேல் இருப்பெது, ஆனோல் நேது உயர்ந்த ஜீவியத்தின் மூலம் சமூகத்தில் தோக்கம் ஏற்றுவது ஆனோல் நேது கயோகத்தின் இலட்சியேோகும்.

சமூகத்ளதக் கோப்ெோற்ற வந்த அவளன கநோக்கி முழுசமூகமும் அவனுக்கு எதிைோக எழுகிறது.

ேனிதனது ஜீவியம் கேற்பகோள்ை கவண்டிய களடசி அல்லது அதற்கு முந்ளதய ேோற்றம் இது.

ேனிதளன ஆக்கிைேித்துக்பகோண்டிருக்கும் சமூக அகந்ளத அவன் சமூகத்திற்குச் கசளவபசய்வளதத் தடுக்கிறது.

சமூகம் தனது கசளவளயப் கெோற்றி ஏற்றுக்பகோள்ை கவண்டும் என்ெது சோி என்று உணரும் இன்னமும் அவனது அகந்ளதயின் அறியோளேயிலிருக்கிறோன்.

இந்த அடிளேத்தனத்திலிருந்து விடுெட்டு, இளறவனது அருளை சமூகம் பெற்றுக்பகோள்ை கவண்டும் என்ெது இளறவன் நோடும் ஆனந்தேோகும்.

ெகவோன் இளத உலகைோவிய அறியோளே என்கிறோர்.

ேற்றவைது நல்ல அெிப்ெிைோயமும் கிளடக்கிறது.

நல்ல அெிப்ெிைோயத்ளத நோடினோல் அளதப் பெறமுடியோது.

தகுதி உளடயவளைத் கதடி நல்ல அெிப்ெிைோம் வரும்.

ஆதோிப்ெது சோி, ஆனோல் அளத வலியுறுத்துவது கநர்ேோறோன ெலளன அைிக்கும்.

பேௌன உறுதியின் சட்டம் எங்கும் பசயல்ெடும்.

சமூகத்திற்கு குடம் அைிக்கும் ஒருவருக்கு அது அைிப்ெது சிலுளவ.

வலிளே ஈர்க்கும், ஆகியவிளைந்து என்ெது சட்டம்.

இந்தச் சக்தியின் இயங்கும் முளறளயப்ெற்றிய அறிவு, பெௌதிகம் அல்லது இைசோயனத்தோல் விைக்கப்ெடோத நிகழ்ளவ விைக்கும்.

இதற் கும் கேலோக, இைசோயனம் ரிளேசரிய பெௌதீகத்தின் இந்த அறிவு, பதோிந்த நிகழ்ளவ கேலும் நன்றோக குணேளடயச் பசய்யும். இருந்ளத பெறும், சோியோன ஆகோைம் கேலும் நன்றோக குணேளடயச் பசய்யும். இருந்ளத் பெறும், சோியோன ஆகோைம் கேலும் நன்றோக குணேளடயச் பசய்யும்.

இது இனிதன் தோன் ஆக்கின் அடிளேயோவதோகும்.

அறிவு, முயற்சி, அளேப்பு இவற்றின் மூலம் முன்கனறுகிறது.

அறியோளே, மூடநமெிக்ளக, அளேப்ெில் குளறெோடு, இவற்றின் மூலம் அதற்குத் பதோய்வு ஏற்றுக்பகோள்ளும் முன்கனறாகிறது.

எப்பெோழுபதல்லோம் நோம் கேகல பசல்ல முடியோத நிளலளயச் சந்திக்க கநோிடுகிறகதோ, அதன் கோைண விளைவுகைின் நேது புோிதளல நோம் ஆைோய்வது உெகயோகேோனது.

திருேணத்தில் சந்கதோஷம் இல்லோதது, வருேோனப் ஆற்றோக்குளற, பூர்த்தியளடயோத சோதளன கெோன்றளவக

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அறிவு, முயற்சி, அளேப்பு இவற்றின் மூலம் அந்தத் திறன் புோிதளல கேலும் உள்ைகத

72. “Such a change in a man of so much pride, excited not only astonishment but gratitude.”

Astonishment is an emotion of the unexpected. Gratitude is the being expanding in glad receptivity.

Gratitude and astonishment promise growth in their line of choice.

Gratitude creates the foundation.
Astonishment provides the energy to forge ahead. 

**Gratitude dissolves occupation creating freshness.**
Astonishment, in its own measure, dissolves occupation.

**Gratitude makes you learn without experience.**
Astonishment quickens the learning process.
Astonishment arising from gratitude is the Courtesy of culture.
That acquiring sensitivity is the acme of psychological progress of the society.
Its individual version is gentlemanliness.
Silent will successfully practiced moves down to the depths as an urge to explain, teach, communicate.
Such a one does not realise that his accomplishment is in Silence at these depths.
Ironically what Mr. Bennet practiced or was forced to practice had some semblance of this process.
Mrs. Bennet we do not realise was an appropriate complement to him by her energy.
A human seeking limited by its gains – Savitri, is a fit description of Darcy. He sought her and sought what it gave. He was a fit candidate for yoga of which he was not aware.
To the list of the tenth Man, broken pencil and sun going round the earth, four or five more can be added if appropriate examples are available.
Population, ecology, unemployment suddenly revealed as problems of an evolving society when the Mind turned to the theory. Understanding becomes intelligible through an event that describes itself.

**Essential attitudes and enlivening emotion enlightens sharply.**
It is easier to create a new organization of fresh blood than to revive a dead organisation.
Should someone succeed in that impossible task, all the past achievements will rise in future glory, perhaps a thing the world has not yet witnessed.
An old organisation is preserved by its structures becoming sacred to its members.
The essence of the structure is eternally valuable.
The structure is an obstacle of anachronism.
The widening of a new context where the structure loses its power of obstruction may revive it. It is almost an adventure of consciousness.
Or the essence may discover its own essence, the quintessence which is capable of a new lease of life.
Savitri of the Mahabharatha thus became the Savitri of Sri Aurobindo.
In the one she saved the husband – a personal triumph.
In the other she saved the world, destroying Yama.
It was done by the personal becoming impersonal, universal.
By going to the Origin of its essence, a higher goal was conceived.
Not only earth was saved, but the Being of Death was dissolved.
The persistence of the old is seen in the arguments of Yama, even after he became a being of light.
The persistence of the old knowledge comes again to her through God.
It was thus Dyumathsena got his vision and kingdom.
The king chides Satyavan for not being there at that glorious moment, a perfect example of the behaviour of the beneficiary.
Mrs. Bennet was an evolutionary pioneer who sensed the role Darcy was going to play in the life of her family and copiously abused him in advance at Netherfield.
Savitri was offered several occasions to level off. The last one was by God. She was unrelenting, uncompromising.
One can find an exact parallel in his life if he has been trying to live by an ideal greater than the world knows.

**Human intensity is for the immediate, not for what is possible.**
At the lowest level this is seen as salaried employment sought by those who can create a venture.
Sri Aurobindo says Buddha refused to enquire into existence and Shankara who opened the way stopped short of the goal.
It is true for the devotees there are moments when they cannot repeat Her name.
It is equally true that there are other areas at other times when whatever he tries yields an answer.
What makes the devotee not pursue the possible is one possible trait of human nature.
There are aspects that refuse to respond.
Commentary on Pride & Prejudice

Mother calls Man lazy.
If you are one who often comes to such a possibility, you will end up in the realisation of supramental consciousness in that aspect.
One must have patience and persistence.
We see how the old traits persist.
Persistence in the possible avenue is aspiration.
A prayer suddenly thus becomes consecration, the will goes silent, the work develops its own dynamism and fresh openings continually present and do not stop unless we stop.
The opening is felt in the Mind, in the heart, behind the heart, the body thrills and the experience continues.
Outer responses continue and become a diversion.
Continuing inner responses permit the surrender of occupation at successive deeper levels.
One should congratulate himself, recognise grace, be grateful and never say finis.
The work must be extended horizontally and vertically, inward and outward.
No distraction can be pardoned now.

**What the Gardiners were attempting was for them an adventure of consciousness.**
A venture full of risks is an adventure.
Adventure of consciousness or Sri Aurobindo is the title of Satprem’s book.
It is a line in ‘Savitri’.
To Darcy she was a field of adventure after his rejection.
As he wanted her, it became an adventure.
It is possible for someone to seek Romance.
If another could give him what she could give, the adventure would lose its intensity.
He knew she alone could give him what he sought.
It was a selfish seeking.
It was seeking not romance for romance’s sake, but for him.
Seeking romance is higher than seeking it for himself.
Seeking romance for her sake is self-giving.
The adventure in the field of consciousness in the context of a girl is limited.
It becomes a pure adventure when there is no context.
If there is no context, what are you seeking?

**It is not an adventure for you, but an adventure for the consciousness.**
What is adventure for the consciousness?
If it is evolution, what is the consciousness going to evolve as?
If you know the goal the adventure is limited to the process.
When the process and goal are not known, what is this adventure for?
What is the role of spiritual evolution here?
What does the spirit evolve into?
How does adventure enter there?
Is there no adventure in the evolution of Mind?
If every stumbling of Man is known above, how can it be an adventure?
What is the spirit of Adventure?
How does it acquire significance in the field of evolution?
Can adventure of consciousness be explained to another?
Will it be inspiring?
Is there a higher inner illumination that can answer that?

**The secret of successful social upward mobility is captured by this quotation.**
Man’s biological alertness is subconscious.
The prime occupation for him is to gain social respectability.
He has no survival if society rejects him.
Outside Money, or more than Money, the one thing he seeks is prestige.
In any organization there is a competition to be close to the boss or to be in his confidence.
The rich Man has always been powerful in this respect.
Only when Man seeks a girl, he excels himself in seeking prestige. It is a moment when all his faculties are on the alert. The God-seeker can seek God only by being thus alert. Such an alertness is to be on one’s temperamental edges. On the positive side, he becomes a devotee. On the negative side, he becomes a social success. At other times such readiness lies dormant like our ability in speaking the mother tongue while in a foreign country. Man is occupied with social upliftment. The devotee is occupied with God-seeking. The distance between the householder and the tapasvi is the same between him and the purna yogi. One who is cultured, if endowed with integrity, easily and rightly rises in society. Social upward movement is on a parallel with politics which transcends to combine the abilities of education and nobility. The nobility cannot have the mental width given by education while the latter cannot have the rich strength of the tradition. Politics will neither give educational broad-mindedness or aristocratic integrity, but the ability to rule that both can give comes through politics. Relativity talks of Time and Space. Quantum physics describes the substance. Both combine in the Being. Physics moving to the Being will reconcile both the branches, not string theory. The monetarist and the market economists are combined in Man.

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ஒருவர் பெற்றோல், கடந்த கோல சோதளனகள் எதிர்கோலத்தில் புகழ் பெறும், இதுவளை இது கெோன்ற ஒன்ளற உலகம் கண்டிருக்கோது. ஒரு ெளைய நிறுவனம், அதனுளடய கட்டளேப்ெினோல் கோலத்திற்கு ஒவ்வோத ஒரு தளடயோகும். கட்டளேப்ெின் சோைம் என்பறன்றும் விளலேதிக்க முடியோது. கட்டளேப்பு கோலத்திற்கு ஒவ்வோத ஒரு தளடயோகும். தளட பசய்யும் சக்தியள அளேப்பு இைக்கும்கெோது ஏற்பெடும் புதிய சூைல் அதற்கு உயிரூட்டலோம். இது ஏறத்தோை ஜீவியத்தின் ஒரு துணிகைேோன பசயலோகும். அல்லது சோைம் அதனுளடய சுய சோைோம்சத்ளதக் கண்டுெிடிக்கலோம், புதியகதோர் வோழ்க்ளகளய அைிக்க இயலும் சோைோம்சேோக இது இருக்கும். எனிதளன அன்ளனயின் திருநோேத்ளத உச்சோிக்க முடியோத தருணங்களும் அன்ெர்களுக்கு இருப்ெது உண்ளேதோன். எனிதைவில் உடனடியோக இருப்ெதற்கக தவிை, சோத்தியத்திற்கு அல்ல. துணிந்து முயற்சி எடுக்க இயலும் ஒருவர், தோத வருேோனத்திற்கு உத்திகயோகத்ளத நோடுவது கீழ் நிளலயில் கோணப்ெடுகிறது. பெருவோழ்ளவ ஆைோய புத்தர் என்று கூறும் ஸ்ரீ அைவிந்தர், இந்தப் பெங்கள் உருவோக்கிய சங்கைர் இலக்கின் இறுதிவளை பசல்லவில்ளல என்கிறோர். அன்ளனயின் திருநோேத்ளத உச்சோிக்க முடியோத தருணங்களும் அன்ெர்களுக்கு இருப்ெது உண்ளேதோன். என்ெதும் உண்ளேதோன். சோத்தியேோகும் விஷயங்களை அன்ெர் பதோடைமுடியோேல் கெோவது இனித சுெோவத்தின் ஒரு ெண்ெோக இருக்கலோம். எளைய அம்சங்களும் உள்ைன. எனிதளன அன்ளன கசோம்கெறி என்றளை க்கிறோர். இது கெோன்ற சோத்தியத்ளத அடிக்கடி சந்திப்பைோக நோம் இருப்ெில், அந்த விஷயத்தில் நேக்குசத்திய ஜீவிய சித்தி கிளடக்கும். ஒருவருக்குப் பெோறுளேயும் விடோமுயற்சியும் கதளவ. எளைய குணம் எவ்வோறு பதோடர்கிறது என்ெளத நோம் கோணகிகறோம். விடோமுயற்சி ஆர்வத்திற்கோன சோத்திய ப் பெடக்கூடிய பெங்களை அோதும் உண்ளேதோன். உறுதி பேௌனேோகிறது, கவளலதன் தன்னோல் தீவிைேளடகிறது, புதிய வோய்ப்புகள் பதோடர்ந்து கிளடக்கின்றன, நோம் நிறுத்தோேல் அளவ நிற்ெதில்ளல.
மலையில், மலைத் தடைகளுக்குப் போயமாகவிழாவிழா மலையாட்டம் மலைநர்களின். ரட்சியால் டிருக்கப்பட்டது, நட்சத்திரம் நிற்புடன் குறிப்பிட்டது.

பொருளின் பின் பொருள்கள் நோக்கியக்குறிப்பிட்டது, நோக்கியக்குறிப்பிட்டது.

இந்துப் பார்பா ஆடு பார்பா, ஆனது அவர்கள் மலையாட்டத் விளக்க எதும்.

அவர்கள் மலையாட்டத் தலங்கள், இருந்து வைத்தில்லை.

மோதிய ஆட்டம் வைத்தில்லை, இருந்து வைத்தில்லை.

உண்மை வைத்தில்லை, இருந்து வைத்தில்லை.

சோகசம் என்னக் கேட்டது, உண்மை வைத்தில்லை.

அது என்ன என்ன, உண்மை கேட்டது.

நேக்கு இலங்கு பதிவு கேட்டும்.

சோகசம் என்னக் கேட்டது, உண்மை கேட்டது.

அது என்ன என்ன, உண்மை கேட்டது.

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சோகசம் என்னக் கேட்டது, உண்மை கேட்டது.
Love as well as attraction can become a value and further can become sensitive. As integrity can become a sensitivity, deceit too can become a sensitivity. Any temperament, any opinion, any habit can become a sensitivity. Even insensitivity can become a value as Lydia’s shamelessness. Shameless impudence too can become sensitive and acquire a value. It is a point where social evolution enters into its opposite by reversal.

The only example I can give is imaginary. If society had given Mrs. Bennet as much freedom as her husband had given in his domestic life, she would have offered an example. One who is sensitive about dress cannot appreciate the sensitivity about colloquialism. One can have sensitivity in one aspect and can be totally insensitive in another important thing. There are partial sensivities – social sensivities. Cultural sensitivity is of the whole. Cultural sensitivity cannot arise without basic values. Darcy’s pride had self-justification. Elizabeth’s prejudice was also partial as she could not see through Wickham. In her case she had abundant justification for the prejudice as well as for charm.

Her lingering charm, partiality after Wickham had exposed himself had no justification psychologically or even socially. It was a biological falsehood. One can see in himself such capacities in a great measure. Society will not know it. Psychology – conscience – will enjoy it. Yoga will not permit it. Especially across cultures one will find himself incapable of appreciating another’s sensivities. What is sacred for one can be neutral to another. Still, humanity has some values. It will not pardon any such insensitivity.

73. “For to love and ardent love it must be attributed.”

Commentary on Pride & Prejudice
Volume VII

Elizabeth’s prejudice was also partial as she could not see through Wickham. In her case she had abundant justification for the prejudice as well as for charm.
The wonder of human nature is a Man who is sensitive about something can go to the opposite at another time. The wonder ego creates is to have these opposites in oneself – one rule for himself and the opposite for another.

**Ardent love rises to admirable standards.**

Ardent lovers see the lady love in everything.
The sadhak sees joy in pain, eternity in the hours.
To see God, says 'Savitri', means to see the Force moving everything.
It is the real discovery of the Soul.
In that state, to feel is a flame – discovery of God.
While in love a little of that Force takes possession of the whole of the lover.
He feels moved, moved by the Force.
It is the force of love.
Love is an experience.
The experience of that force is enjoyable in the extreme.
People like Lydia and Wickham cannot enjoy love at any time.
Jane and Bingley can know it before marriage.
Darcy can know it after marriage till his novelty wears away.
Often, in people like him, it lasts a lifetime.
In Darcy’s case, it can last because she had not responded to his love.
It is held back; so it can last longer than usual.
He knew a part of her from a distance.
After marriage, he could discover something more of her.
Such discovery will lengthen the period of his charm.
Her indifference to status is not something he can outgrow soon.
The liveliness which is there will last forever in her.
It can maintain his original sense of wonder.
There is a chance of her lively personality growing by the wealth of Pemberley.
Should that happen, Darcy would not lose his charm at all.
Pemberley can coarsen a girl or open avenues of higher culture.
Should Darcy learn to be lively from her, the freshness would last.
Of course she won’t have a cultured atmosphere in Pemberley when his friends arrive.
That is a source of coarseness.

**Mrs. Gardiner knew all the highest attributes of love and culture.**

Elizabeth had accomplished more than she expected.
“What more, what more, if more must still be done?”
'Savitri' was in that condition entering Nirvana and gaining knowledge.
She saw the Eternal in Satyavan’s face.
To him it was the wonder of a perfect face in Savitri.
In that ‘tolerable’ face Darcy saw all that he could dream of.
A scorpion stung Sri Aurobindo while he was walking on the terrace.
He tried to convert that pain into joy.
He wrote a poem ‘Divine Touch’.
For a devotee to convert pain into pleasure, he must call Mother into that spot.
Pain decreases and if he continues becomes pleasure and finally Joy.
It is a great experiment if one can do it.
Yoga is to convert the universal pain into universal joy.
Pain too can be handled, but not the flatness.
Flatness is the feeling of unconsciousness.
Unconsciousness has several depths.
- Being in Pondicherry, development of indifference to Mother.
- Being a devotee who meets Mother often, by a mental attitude one can develop a sense of his own limitation.
- He can even attribute that limitation to Her.
Commentary on Pride & Prejudice

- Insisting on the material, shutting out the subtle.
- **Knowing the subtle invitations, one can keep quiet.**
  - When invitations insist, one can tell himself it is not yet for him.
  - Measuring grace by material benefits, miss the great opportunity.
  - Give himself a social evaluation of a spiritual offer.
  - Psychological evaluation of spiritual opening closes it.
  - Evaluating a rare invitation by the response of a social contact.
  - Listening to a small Mind.
  - Evaluating spiritual culture by social etiquette.
  - By simple forgetfulness.

His love was ardent. Later she found him obstinate. Both were the expressions of characteristics.
She explained later that whatever was done must be done by him.
It was a self-importance.
Earlier it became pride, now it is obstinate.
Mr. Gardiner’s relief at Elizabeth knowing the truth of the Money is a high sensitivity matched by only Darcy’s sense of secrecy.
Mrs. Gardiner’s restraints at Lambton, Mr. Gardiner’s relief, Darcy’s secrecy were the highlights of culture of that society.
Goodwill of that culture is noteworthy.
It is the rarest social adventure.
Money is a measure of that adventure.
The main traits of Money are organisation, measure, ubiquitous convertibility.
The last is because Money is a symbol of everything in the society.
How does language differ from Money?
Language is a symbol, Money is a symbolic power.
How did Money acquire that symbolic power?

**Society coming to a stage where it can grow by organization needed a power. Money came to be that.**
What did transport, communication, language, and education represent?
Transport works in the medium of space, communication forges relationship with people at a distance, language is a tool to use the Mental power of the collectivity.
Education is the organised power to rule the country by knowledge instead of authority.
Science is valued today. It is to value physical measurement. Science draws out the laws behind phenomena. It is the abstract Mental power and valuable. The scientists put a value on making it exclusively physical.
Today’s scientific Mind is a degradation of human Mental progress.
It developed in England which cannot think, Europe which had not found the universality of Mind.
Reformation clings to the Bible, not revelation.

**Mind was born in Europe, not the pure Mental power of abstract thinking.**
Germany’s music absorbed its energies.
Mind can be sentimental; abstract thinking cannot be sentimental.
It sees through sentiment and character.
At that level what acts is human nature, not social culture.

**Society is built up at that pure level of energy, not any other consideration.**
Life is further removed. It is not conditioned even by human nature.
Its dynamism is the law of unconditioned energy.
Society is superior to life in that it is conditioned by the collective existence.
Man is superior to society in that he is conditioned by human nature.
The Individual overcomes the negative side of human nature.
He also overcomes what he received from the society.
Now he is superior to the society and can lead it.
As the Individual overcomes the wrong side of human nature, he must also overcome the right side.
God offers to remove the light from Savitri as he had done with darkness.

**Individuality does not begin to form as long as human nature is there in any fashion.**
Human nature is the nature of ego.
Nature is the creative power of the Absolute.
In fact Maya is that creative power and Nature is the resulting product.
Nature, divided by Mind, made a separate entity by ego, is human nature.
Human value is the other name for selfishness and egoism.
Even after selfishness is shed, ego will remain as a separating agent.
For the formation of Individuality, that separativity must go.
Individuality is spiritual.
It cannot allow the division of Mind, separation of ego or the consequent selfishness.
Selfishness conquered in oneself gives the power over other’s selfishness.
Vanity is the culprit that vitiates that power.
Commentary on Pride & Prejudice

Volume VII

அதுத் தவறாகிவிட்டு, மட்டுமன்றி காலத்தால் இதற்கு - இந்துவிழாக் காலத்தில் போகும் நடனம். காலத்தில் அவர்கையில் வந்து இருந்த அவர் கூத்துப்பாசனத்து வந்தார். அவன் காலத்தில் புகழ்தோனராக உள்ளான் மண்டலாளர். 

இங்குத் தவற் பாட்டின் பின்னர் வந்து இருந்த அவர் கூத்துப்பாசனத்து குறித்து விளக்கினார். இந்த காலத்தில் கூத்துப்பாசனத்து பின்னர் வந்து, அவர் புடூராக மங்கூகல் என்று நடந்து வந்தார். இந்த புடூரான ஆவன் குற்றம் ஆனவுடன் திறக்கியது. 

பாடலின் அருகாதில் இருந்து வந்து, அவள் அவரது கூத்துப்பாசனத்து விளக்கம். 

அவள் இந்தப் பாடலால், அவரது விளக்கமாகவும்... அவர் பாலத்தானது ஆவனது. 

அவன் பின்னர் வந்து, அவர் புடூராக மங்கூகல் என்று நடந்து வந்தார். இந்த புடூரான ஆவன் குற்றம் ஆனவுடன் திறக்கியது. 

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Commentary on Pride & Prejudice

Volume VII

*அழுவபாத் சூட்டுத்தொழிழ்வுப் பற்றியவுடன், அவர் இருவர் பெருமாளத்தோடு தந்து குறிப்பிடுவார்.
*அதுவான் இருவர் சூழலுக்குச் சார்ந்தவை, ஒருவர் வருவவாசு துடுப்பு.
*அவர் மாசுறா சுற்றுலா சூழலுக்குச் சார்ந்தவை.
*அவர் அச்சாட்டில் சூழலுக்குச் சார்ந்தவை, அவன் சுற்று.
*அவர் சமூக விளைந்து சூழலுக்குச் சார்ந்தவை.
*சிலைகள் புடை முதலாளிகள் சூழலுக்குச் சார்ந்தவை.
*அவர்கள் பாத்திரப்பட்ட முழு தொழிலாளர்கள் வாழ்வு சூழலுக்குச் சார்ந்தவை.

வரலாற்று புத்தகத்திலிருந்து பற்றிய வரலாற்று

அதுவான் கருவியோகத் தீவிலும் பதோகத் தீவிலும் கூடுகிறது.

விழான் கோர்த்தப்பட்டு வந்த தற்போதைய விளைவுகள் பதோகத் தீவிலும் கூடுகிறது.

சின்ன புத்தாத்தோக உணர்வு பதோகத் தீவிலும் கூடுகிறது.

உணர்ச்சிவயப்ெடும்; நுண் சிந்தளன உணர்ச்சிவயப்ெடோது.

உணர்ச்சிவயப்ெடும் ஐகைோப்ெோவில், அது நுண் சிந்தளனயின் தூய்ளேயோன உணதின் சக்தியுடன் விளைந்துபகோள்

சிந்தளன பசய்ய

இன்ளறய விஞ்ஞோனோீதியோன உணதின்

நிகழ்வின் ஆன்னணியில் உள்ை விதிகளை அதிகோைத்தின் மூலம் அல்லோேல் அறிவின் மூலம் நோட்ளட ஆை கல்வி சக்தியோக உள்ைது.

கருவியோக உண்டு

பேோைி ஒரு அளடயோைம்

பேோைி எவ்வோறு நேணத்திலிருந்து கவறுெடுகிறது

இறுதியோகக் குறிப்ெிடப்ெட்டது

ெணத்தின் முக்கிய

அந்தத் தீைச் பசயலின் அைவுககோல் ஆகும்.

இது

டோர்சியின் இைகசியமும்

டோர்சியின் இைகசிய உணர்வுக்கு இளணயோக

ெணத்ளதப் பையவேோக இருந்த இது

இது ஒரு சுய முக்கியத்துவம்.

விவோித்தோள்.

எளவ எல்லோம் நடந்தகதோ அளவ யோவுகே அவனோல்

அவனுளடய கோதல் தீவிைேோக இருந்தது. ஆன்னர் அவள் அவனது உணதின் தன்ளேளயக் கண்டுெிடித்திைோத

பதோடர்பு, பேோைி ஒரு குறியீட்டுச் சக்தியோகும்.

அது உணர்ச்சிவயப்ெடுந்து விடுவது

சின்ன புத்தாத்தோக உளடயவோின் கெச்ளசக்

ஆன்ேீக விைிப்ெிளன கெச்ளசக் கணித்து

ஆன்ேீக வோய்ப்ளெ சமூகோீதியோக கணிப்ெது

ப்

ேிகவும் அோிதோன சமூக

டனில் திருேதி கோர்டினர் கேற்பகோண்ட கட்டுப்ெோடுகளும், திரு கோர்டினோின் கெனா நிம்ேதியும்,

ெண்புகள் அளேப்பு

அந்த சமூகத்தின் நேண்ெோட்டின் சிறப்ெம்சங்கள் ஆகும்

ெணம் ஒரு குறியீட்டு சக்தியோகும்.

பதோடர்ெின் மூலம்

மூகம் அளேக்கப்ெட்டுள்ைது, கவறு எதனோலும் அல்ல.

இப்பெோழுது என்று இனதின்

298
The impression on her was a sort to be encouraged, as by no means unpleasing, though it could not be defined.

It cannot be defined because it is a higher social experience to which linguistic formation has not reached yet. Language has not yet embraced the higher cultural formations of the society. Mrs. Gardiner is one who can know those levels of culture. Elizabeth could experience those heights. Embarrassment of Elizabeth could expand in joy and settle down as enjoyment which we see after the second proposal. At the inn the embarrassment became tension because of Lydia. Embarrassment is excessive energy for the structure of the temperament. Temperamental structure unable to handle the quantity of energy passing through is embarrassment. The strength of Elizabeth was the formed Mental Individuality in her. Its power is so vast and intense that it attracts volumes of great energy. Urban migration that has played a great part in civilization is one expression of Individuality. One who cannot become an Individual seeks the support of the society that can help form that Individuality. Urban migration does it. By migrating to the town he feels a higher satisfaction, earns more, creates a higher demand by his better life. Thus he has expanded the market. It is this market that absorbs the wage goods – toys, garments, etc. – which had no market till then, that absorbs the newly created labour force. One member of the family in the town earns enough to support his family in the village. Labour in the village becomes scarce. The basic motivation for this is the few years of education which makes him disgusted with farm work. His Individuality expresses as disgust for labour in the field. The existing towns can feed all the rural areas by raising the demand one level. At this level the secret of Individuality is the disgust for lower forms of work and lure for higher existence. To Americans, engineering is low. Individuality exercises itself to formulate personality in higher walks of life. Elizabeth moved to romance from marriage. Man is moving away from big house, ostentation, accumulation of Money, highly paid work of drudgery. Law of life attracts to these jobs those who shunned physical labour in India. For them Mental work in the same field in India has a greater monetary potential for truth in life remains an undisclosed truth. Truth given up thousands of years ago insists on itself. This is truth of work, truth expressed in work, the true attitude in work.
Truth is different from true attitude which is different from truth expressed in work. Truth expressed in work can be less or more than the true attitude to work depending upon what you express – work or spirit.

A carpenter making a good product expresses truth in work.
A carpenter seeking growth of inner truth in making the product is expressing spirit in work.
At that level it becomes perfect.

A professor teaches the subject.
He can try to understand the subject better by teaching it so that he may become an original thinker.
One who does any work can express Brahman. He can reach Brahman thus.

**That is the difference between being lost in work and being conscious in work.**
One can be conscious of the work, the spirit of the work or the spirit itself.
The arranged marriages of India, the sishya’s obedience to the Guru, the soldier’s submission to the General are of this spirit.
The European soldier obeys the rule of the army.
There is no such organisation in India.

Indian’s coming forward to express truth in work will excel the western organisation in performance. It can organize itself as a Mental organisation at a lower level OR skip that need passing on to the unorganized organisation, i.e. an organisation of consciousness for which the country has all the bases it needs. India escaped war, she can easily overcome poverty. What she needs is to rise to the spiritual organisation of consciousness the world needs. **Adherence to utter Truth, expressed as Perfection in work is the means, once an enduring foundation of Prosperity is well laid.**

**The power of the address lies in the aspect that it cannot be defined.**
The more subtle, the more powerful.
In taking a great decision on the battlefield, in business partnership, in love making, in creating a family of a high order, in forging a friendship of rare value, the less it can be defined, the more noble it is.
JRD Tata and Nehru were personal friends whose families visited each other but in matters of national interest, there was no confidence between them, there was no opening at all.
After retirement when Rajaji opposed Nehru’s politics, he regretted he was not by the side of Nehru to whisper those ideas into his ears. **Even bitter thoughts become acceptable coming in a whisper.** It is the value of intimacy.

All great powers grow in the subtle plane first. Most remain there forever.
The origin, formation, and exercise of power is the wisdom of ages.
Sam Petroda whose success in Telecom was more than a miracle waited for five months to meet the Prime Minister when he was the CEO of an American company. When he took up work in India, he worked for a salary of one dollar a day. The next government frowned on him calling him corrupt. It is one thing to have all the benefit to Mankind. It is another to deliver it to the Power of the day. **That power lies in the subtle plane Silent.** Even a felt desire to deliver it makes it ineffective. There are powers of very high accomplishment. In Romance that is an adventure of consciousness, these powers reveal their formation and execution.

It is a power that emanates from recognizing the spiritual greatness of the other.
In our Minds spiritual greatness would be a Wonder.
Really, it becomes a wonder when we see spiritual greatness.
In what appears to be an ordinary thought, even an unmeaningful thought, We see the spiritual greatness of it looking at it from his point of view.
The spirit for us is the other Man.
Recognising his right to think, he reveals as the Spirit.
The Spirit in us sees the spirit of the other.
To concede him as a Man we release the spirit in us.
Equality is the world’s social expression of finding the Spirit.

**Darcy’s willingness to recognize her, is something to be recognised and encouraged.**
Polite manners is spiritualizing social life.
It blunts the ego, concedes the value of the other Man.
He who recognizes the other Man like that is spiritual in the collective.
There are several communities who cannot conceive of being polite. A few others think they are weak if polite. Those who are polite, readily become hypocritical. To be truly polite is to be truly spiritual in social life. To be so polite, one has to consider that the other Man deserves to be respected. We are easily like that to children, elders, and women. It is social, not psychological. Unless the inner being is soft, one cannot respect the other and be polite. A soft inner being becomes defenceless in an impolite community. It is meanness that defends itself by impoliteness. Meanness is always insecure, feels threatened. Meanness, coarse emotions, stinginess, coarseness of speech go together. People devoid of culture are unsuccessful and develop suspicion of others. If successful, they shed suspicion, defend themselves by available culture. It becomes impoliteness. Material plenty, or Mental development develop politeness truly. It is the basis of culture. It can organise itself. Its organization can reach perfection. Spirit is beyond this. As spiritual people are not in life, their behaviour does not matter to them. People in life can be pious, not spiritual, unless it is inherited. Inherited spirituality expresses in many ways. Prosperity, extraordinary capacity to accomplish, fairness of Mind, quiet wisdom, unruffled temper, dynamic energy, resourcefulness of skills, relationship or thought and above all pleasant atmosphere are the ways in which it is expressed. The same in a woman makes her a mother to all which is a creative ability of cultural accomplishment. Should such a woman be educated, her children will be desirable gems of brilliant human specimens.

**One likes to encourage what is pleasing to himself.**
To encourage what pleases is not self-giving but taking. In her best of moods, Elizabeth was not capable of self-giving. Jane Austen could only say it was not unpleasing to Elizabeth. Savitri was born to save the earth. She could save it if earth consented to be saved. It appears that Elizabeth was considering giving her consent to be saved. Love was Darcy’s transparent robe. He was all love. Urban centres like to encourage migration to them because the earth there feels the joy of growing Individuality. Growth of Individuality being psychological, growth will be extremely pleasing inside and even exhilarating. Such feeling directly increase prosperity. Bankrupt governments all over India suddenly find themselves flush with enormous funds. Individuality has several points at which saturation reveals. In 1965 it was Indian Individuality that revealed itself as food production. Again we saw the foreign exchange accumulating. Now bankrupt state governments overflow with Money. In the sixties it showed as awakening for higher education. In the same sixties we witnessed the negative expression of Individuality as strikes in colleges and factories. As soon as India became free the research institutes, building of ports, new bus routes, successful small town hotels, cinema theatres were the form that the awakening took shape. In women the awakening was marked as education and employment. The gradual disappearance of corporal punishment in schools up to the army was one symptom. Corruption itself was a negative symptom as fearlessness easily expresses itself in entertaining bribes.
வினோல், எிைம்ேத்ளத அளடயலோம். எந்த ஒரு கவளல பசய் முயலலோம் ஒரு கெோசிோியர் ெோடத்ளதப் கெோதிக்கிறோர். அந்த நிளலயில் அது பூைணத்துவம் எய்துகிறது. கவளலயின் ேீதுளை உண்ளேயோன ேகனோெோவத்ளதவிட அதிகேோககவோ அல்லது குளறவோககவோ கவளலயில் பவைிப்ெடும் உண்ளே. உண்ளேயோன ேகனோெோவம். இதுதோன் கவளலயின் உண்ளே ஆயிைக்கணக்கோன வருடங்களுக்கு முன்பு ளகவிடப்ெட்ட உண்ளே தன்ளனகய வலியுறுத்துகிறது. கைத்தில் பசய்யப்ெடும் கவளலக்கு அதிக பெோருள்ோீதியோன ெலன் கிளடக்கிறது வோழ்வில் உண்ளே வோழ்வின் சட்டம் ஆகும். கடினேோன கவளல ஆக்கியவற்றிலிருந்து இனிதன் வியோெோைத்ளதப் பெருக்கியுள்ைோன். புதிதோக உருவோகியுள்ை உளைப்ெின் சக்திக்கு ஆதைளவ நோடுவோன். நகர்ப்புற குடிகயற்றம் இதளனச் பசய்கிறது. தனிேனிதனோக ேோற முடியோதவன் நோகோிக அதிக அைவு சக்திளய ஈர்க்கும் அைவிற்கு முழுளேயளடந்த இனதின் தனித்துவம் எலிசபெத்தின் சங்கடேோகும். சக்தியின் அைளவக் ளகயோை இயலோத இன உணர்வுகைின் அளேப்கெ சங்கடேோகும். நோம் இளத இைண்டோவது திருேணப் கெச்சிற்குப் ெிறகு ெோர்க்கிகறோம். விடுதியில் லிடியோ எலிசபெத்தின் சங்கடம் கிழ்ச்சியோல் விோிவளடந்து சமூகத்தின் உயர்ந்த கலோச்சோை எமூக்ளை ஏற்பிரப்பும் ஏற்பிரப்பும் காலோச்சோை நிளலகளை திருேதி கோர்டினர் அறிய முடியும்.
Commentary on Pride & Prejudice

Volume VII

வெளிமையில் காண்டது  பேசும்படுத்தும்  வெளிமையில் மேம்படுத்தும்  தொன்மையான உயர்த்தில் இந்தோபெட்டும்.

மேம்படுத்தும் வெளிமை, வெளிமையில் மேம்படுத்தும் அவர்கள், அவர் துறவுகளுக்கு என்று காண்டமைக்கையும் இந்தோபெட்டும்.

இறக்குமாடல் வெளிமையில் வேண்டமைக்கையும் வெளிமைப்படுத்தும் குழுவாக வெளிமைப்படுத்தும் மற்றும் சுருக்கும்படுத்தும் அவர்களை, அவர் இந்தோபெட்டும் மற்றும் சுருக்கும்படுத்தும்.

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303
Commentary on Pride & Prejudice

Volume VII

Abhandlungen zur Schaffung der biologischen Geographie, Grundgedanken von Karl Marx, B. Tielemann.

By the end of the chapter, Scroope had made a final attempt to prevent the marriage. As he pressed the visitor's hand, the young man, with a look of admiration, said, "You are an admirable gentleman."

Besides, the plot had turned out to be quite different from what they expected. The interference of a third party, the evil baronet, had complicated things. Yet, there was still hope. The young man's appearance had been a sign of good fortune. Perhaps, after all, the marriage was not to be...
She respected, she esteemed, she was grateful to him, she felt a real interest in his welfare.

Jane Austen talks about respect, esteem, gratitude, interest but not love – There is no love in her broad picture of Darcy.

It is a rule of life that in many great accomplishments, the essential thing will be missing or be present in the reverse.

In all these grand AID schemes, the self-confidence of the recipient is missing, is rather undermined.

In the boisterous life of the Bennets, what was missing was the provision for the marriage of the daughters. Man's initiative has such a result.

Overworked people evoke sympathy. In spite of overwork, sometimes they are cruelly starved. Human initiative to relieve them from cruelty and hunger at last finds itself that no relief was given to the victim.

Hunger relieved meets with conditions of health that prevent eating. There are cases of people who need it for their progress. It comes from the low consciousness that needs to be disciplined hard. Poverty of consciousness seen as poverty of resources when replaced by grace with abundance, the subject decides not to benefit by the relief. It is the gold bar before the blind Man, schools in Tamilnadu in 1957.

Human initiative is thwarted.

Low consciousness insists on being low.

Ego refuses to receive even from grace.

There is a delight in being irrational.

Rationality is humiliating.

To be in love with smallness is smallness glorified.

This is how unconsciousness becomes conscious.

None of these things are possible without falsehood organised in the subconscious.

Past consecration, goodwill, opening to higher consciousness, giving up egoistic assertion, rationality, culture, common sense, shame of being miserly and stingy can neutralise this behaviour.

Even Pemberley and genuine adoration could not win the love of one who was lost to charm.

It is great he discovered high romance in her.

It is the greatest rule of Romance – an opposite character is the origin of great love.

How true is it that the heart blossoms only once?

It is true of the vital, not the higher emotions.

The higher emotions open with every human contact.

The criminal challenges the entire resourcefulness of the society.

The soul of the Many seeking interactions with the souls of the Many open infinitely an infinite number of times.

For the finite emotions, loyalty is the acme.
Infinity offers infinite number of times the finite perfection.
A father of yogic consciousness can have the same fullness of love for every child of his.
To his dozen friends he can offer loyalty and give them the feeling that he belongs exclusively to them alone.
Infinity is thus discovered in the finite.
As in quantum physics, when the infinitesimal is reached, the next step is Infinity.
Mathematics fixing on the infinity that is opposed to the finite is baffled.
The solution lies in the Self-existing Infinity.
The physicist who can discover romance in his wife is thus qualified to discover the ultimate solution in physics.
Ignorance can be shown the way out.
Love of ignorance is incurable.
It finds the infinity as the opposite of finite.
To get his musician wife accepted by his caste aristocracy, the husband spent a Himalayan fortune and a lifetime of organisation.
Caste is that significant.
Finite through that route discovers the infinite.
Insensitivity of shamelessness is an excellent tool to arrive at the infinite.
Shame builds the society; shamelessness rescues the being in Non-Being.
Elizabeth’s Mind was slowly getting ready to accept Darcy.
Shift to the opposite does not take place of a sudden.
After winning Freedom, India took fifty years to stir up.
Spiritually what delays progress is impatience.
Impatience impedes.
There is a rhythm in psychology as there is a rhythm in national progress.
Till political freedom is there, nothing moves.
The first need to be met is the food requirements.
The real force comes from education.
The incentive is from urban living.
It emanates from the invisible formation of Individuality.
It is preceded by the fuller and more organised formation of society.
Formation of the society is made possible by the emotional forces involved in the language.
Things also await the wider national integration by fissiparous tendencies crushed finally.
The constitution was framed in 1950.
It emancipated the dalits setting their Minds at rest, turning their energies to hope from rebellion.
States were reorganised in the fifties.
Secession from the union was banned in 1964.
Turbulent emotions which stirred our language was set at rest in 1965.
All the refugees of Partition took time to be settled.
Fresh refugees came in 1972 from Bangladesh.
This is not merely the history of India, but this is a historical process whose human version we see in Bennet’s family.
This is the process through which creation passes in the phase of evolution.
All processes are the same: creation, international, national, personal.
The essence is enshrined in ‘The Life Divine’.
We can see a glimpse of it in Pride and Prejudice.
When Man must seek something, he loves to be persuaded to accept it.
With God man does not even come this far. He is totally indifferent.
Indifference to God is active preservation of ignorance.
God’s delight lies in evoking a response from the ignorance He has created.
It is the greatest challenge.
Congress that won freedom was hard put to win the elections in 1952.
God’s delight can be seen by Man who moving a small act accomplishes a great act, especially when he
does it consciously.
Knowledge is difficult to communicate.
More difficult is to make Man seek it.
One who is highly qualified for a high post cannot be easily persuaded to apply for it when he puts up attitudes that will neutralise the offer.
• He will not know himself as you know him.
• The interview, he will say, clashes with a marriage he has to attend.
• “Who will pay the expenses?” he will ask.
• Why are you interested in this?
• He will forget the idea.
• What is the guarantee of my success?
• Let me ask my father.
• It is too much of a bother.
• What is your ulterior motive?
• I do not believe anything you say.
• He will ridicule the proposition.
• He will grow anxious to defy your suggestion.
• He may even lay a counter condition.
• His total indifference will hurt you more than his denial.
• ‘Don’t mention it. It is provoking’.
• He will avoid you to avoid the proposition.
• He can grow sarcastic.
• He would quarrel on another issue.
• He may quarrel on this with you.

A wife’s ideal attitude is to be interested in her husband’s welfare.
What the wife wishes for will become real in the life of the husband.
A wife is really a source of well being to the husband whereas it is he who gives her her welfare.
Marriage is eternal bliss is vastly disguised by the truth of social life.
History has been told so far as the history of kings, ideas, movements, societies.
Human society has long been trying to evolve the Individual.
It first happened in Europe at the level of thinking and later in America at the level of doing, though Mind was born earlier at the time of the Upanishads.
That Mind created sixty four sastras, but no individual, as the development was outside the society.
The vital Individuality may find the world government now.
At the next step, the Mental Individuality may live by rationality and see the possible evolution of the next species.
The Spiritual Individual follows the Mental Individual.
All these individualities have already shown themselves in life at various points in various measures.
Not only in outstanding Individuals, in the acts of every day life these aspects do come out.
Hamlet’s saying let me write a note to myself is the very birth of Mind.
Nations also tried to acquire a well defined structure. It was nationalism.
Great cities have always acquired a uniqueness.
"Men, countries, continents, Truth or the abyss,” said Mother.
She was calling to acquire the Individuality in Truth.
Darcy heard that inner call, rose to the occasion.
It was not Elizabeth who heard it. She heard the call of Pemberley.
Wickham had an ambition to become part of Darcy’s life at Pemberley.
It brought Elizabeth who adored him there.
Money came to him from Pemberley.

“அவளன அவள் உதித்தோள், அவன் உதித்தோள் கோட் போளத கோட் டினோள், அவனிடம் நன்றி உணர்வுடன் இருந்தோள், அவனுளடய நலனில் அவள் உண்ளேயோன அக்களற கோண்ெித்தோள்.”
தனது இளனவியிடம் கோதளலக்கும் இயற்துளறல் வல்லுநர், முடிவோன தீர்ளவில் கோணும் தகுதிளய இவ்வோறு பெறுகிறோர்.
அறியோளே பவைிகயற்றப்ெடும்.
அறியோளே கேலிருக்கும் கோதளலக் குணப்ெடுத்த முடியோது.
கண்டத்தின் கநர் எதிர்பகோல் ஏற்றுக்பகோள்ை, கணவன் பெரும் பசல்வத்ளதயும், அவன் வோழ்நோ பிறகும்முக்குத்து அவன்கோணத்தில் பிறகும்முக்கு ஏற்றுக்பகோளும்.
திடீபைன கநர் எதிர்பகோல் முடியோது.
சுதந்திைம் கிளடத்தாறகும் எழுச்சி பெற இந்தியோவிற்கு ஐமெது வருடங்கள் ஆயின.
ஆன்ேீகீதியோக முன்கனற்றத்ளத் தோேதப்ெடுத்துவது பெோறுளேயின்ளேயோகும்.
பெோறுளேயின்ளே தளட பசய்யும்.
நோட்டின் முன்கனற்றதில் லயம் இருப்ெது கெோல் உைவியலில் ஒரு லயம் இருக்கிறது.
அைசியல் சுதந்திைம் இருக்கும்வளை எதுவும் நகருவதில்ளல.
முதலில் எதிர்பகோல்ை கவண்டியது உணவு த் கதளவகள்.
உண்ளேயோன சக்தி கல்வியினோல் வருகிறது.
நகர் ப் புற வோழ்க்ளக ஊக்கேைிக்கிறது.
கண்ணுக்கு பதோியோேல் உருவோகும் தனித்துவத்திலிருந்து இது வருகிறது.
இதற்கு முன்னோல் முழுளேயோன, கேலும் முளறயோக நிறுவப்ெட்ட சமூகம் உருவோகிறது.
பேோைியில் உள்ை உணர்ச்சிபூர்வேோன சக்திகைோல் சமூகம் உருவோவது சோத்தியேோகிறது.
ெிருண்டோக்கும் இயல்பு இறுதியோக நசுக்கப்ெட்டு, விஷயங் கள் கேலும் ெைந்த நோட்டின் ஒருளேப்ெோட்டிற்கு கோத்திருக்கின்றன.
அைசியலளேப்புச் சட்டம் 1950 ம் வருடம் அளேக்கப்ெட்டது.
அது தலித் சமுதோயத்தினோின் இனளத அளேதிப்ெடுத்தி, அவர்கைது சக்திளய கிைர்ச்சியிலிருந்து நம்ெிக்ளகக்குத் திருப்ெியது.
ஐமெதுகைில் நிலங்கள் நின்று போற்றியளேக்கப்ெட்டன.
1964-ஆம் வருடம் பேல்லியைாக பவளிப்ெடுவதை நோம் காணலாம்.
1952 ம் வருடம் உலகம் ம் நோடு, தனிஇைன் இதவ அதனத்ைி இற்கும் பசய்முளறகள் ஒன்றுதோன்.
இதன் சோைம் 'தி ளலப் டிலவன்' -ல் உறுதிப்ெடுத்தப்ெட்டுள்ைது Pride and Prejudice-ல் இதன் சாரம் பேல்லியைாகப்ெடுவதை நோம் காணலாம்.
தீர்ளவில் இளனவிடம் கோதளலக் கோணும் வல்லுநர், முடிவோன தீர்ளவில் கோணும் தகுதிளய இவ்வோறு பெறுகிறோர்.
சிறிய பசயளல பசய்ய முற்ெட்டு, அதற்கு பபெோிய கிளடக்கும்பெோழுது, அதுவும் முக்கியேோக அளதத் தன்னுணர்வுடன் பசய்ளகயில், இளறவனின் ஆனந்தத்ளத ேனிதனோல் கோணமுடியும்.

அறிளவ பவைிப்பெடுத்துவது கடினம்.

ேனிதளன அளத நோடச் பசய்வது கேலும் கடினம்.

உயர்ந்த அந்தத்ளகு நன்கு தகுதி பெற்ற ஒருவர், அந்த வோய்ப்ளெ இைக்கும் அைவிற்கு இேகனோெோவத்ளதபவைிப்பெடுத்தும்கெோது, அவளை அந்தப் ாறவிக்கு விண்ணப்பெிக்க ளவபெது அவ்வைவு சுலெேல்ல.
▪ நேக்கு அவளைத் பதோிந்த அைவிற்கு, அவருக்கு என்றனத் பதோிந்திருக்கோது.
▪ கநர்முகத் கதர்வு அன்று ஒரு திருேணத்திற்கு பசல்ல கவண்டியுளைது என்ெோர் அவர்.
▪ "யோர் பசலவுகளை ஏற்றுக் பகோள்வோர்கள்?
▪ உனக்கு இதில் என்ன இவ்வைவு அக்களற?
▪ விஷயத்ளதகய அவர் இறந்து விடுவோர்.
▪ என் பவற்றிக்கு என்ன உத்திரைதைவோதம்?
▪ என்னுளடயத்தகபெனோளைக் ககட்க கவண்டும்.
▪ இது இிகவும் பதோல்ளல தரும் விஷயேோகும்.
▪ உனது உள் கநோக்கம் என்ன?
▪ நீ பசோல்வதில் எதிலும் எனக்கு நம்லெிக்ளகயில்ளல.
▪ அவன் நம் கூற்றிளன ஏைனம் பசய்வோன்.
▪ நேது கயோசளனளய இறுக்க அவன் ஆவலுடன் இருபெோன்.
▪ இதற்கு எதிரோன ஒரு நிெந்தளனளயயும் அவன் விதிக்கலோம்.
▪ அவனது இறுப்பிட அவனது அலட்சியகே நம்ளே அதிகேோகக் கோயப்பெடுத்தும்.
▪ 'அளதப்பறிப் கெசோகத. அது எோிச்சளலத் தூண்டுகிறது.'
▪ நேது கயோசளனளயத் தவிர்க்க, அவன் நம்ளேத் தவிர்ப்பெோன்.
▪ ககலிப் கெச்சு கெசுெவனோக அவன் இோறுவோன்.
▪ கவபறோரு விஷயத்திற்கு அவன் சண் பளட கெோடுவோன்.
▪ இளத ளவத்து நம்ளேிடம் சண்ளடயிடுவோன்.

கணவனது நலனில் அக்களற பகோள்வது ஒரு வியியின் இலட்சியேோன அைோறுெட்டு விைங்குகிறது.

உணர்வுபூர்வேோன தனித்துவம் இப்பெோழுது உலக அைசோங்கத்ளத நிறுவலோம்.

அடுத்தெடியோக, உனோீதியோன தனித்துவம் அகுத்தறிவின் மூலம் வோைலோம், அடுத்த இனங்கைின் எோிணோேத்தின் சோத்தியத்ளதப் ப்பக்கலோம்.

ஆன்ேீக ஊனிதன் ஊனிதோலோன ஊனிதளன சமுதோயம் நீண்ட கோலேோக முயன்று வருகிறது.

அதுவும் காலத்திகலகய ஊனம் கதோன்றி விட்டகெோதும், முதலில் ஐகைோப்ெோவில் நெசல் சிந்திக்க ஆைம்ெித்தனர், அபேோிக்கர்கள் உளைப்பெில் பவைிப்பெட்டனர்.

அந்த ஊனம் ஊனுெத்து ஊன்கு சோஸ்திைங்களைத் கெசோற்றுவித்தது, ஆனோல் ஊனிதளன ஊனிதோலோன தனித்துவம் இருந்தது.

உணர்வுபூர்வேோன தனித்துவம் இப்பெோழுது உலக அைசோங்கத்ளத நிறுவலோம்.

தனக்கக குறிப்பு எழுதிக்பகோள்ை கவண்டும் என்று ஹோம்பலட் கூறுவது ஊனம் ஊனிதப்ெளத்தகின்றது.

பதைிவோன கட்டளேப்ளெ நோடுகளும் பெற்றிருந்தன. இது காத்சியவோதம் ஆகும்.

பெோிய நகைங்கள் எப்பெோழுதும் தனிச்சிறப்ளெப் பெற்றிருந்தன.
76. “She only wanted to know how far that welfare depended on her.”

The wife’s interest in the husband is the basis of the family.
A family is a psychological structure.
Transference of social cultural tradition to the children is by the family through the father and mother.
The father is a social ideal.
The mother is a social ideal.
Culture is transferred to children through values.
The father does it through work values.
Mother’s part is the temperamental values.
Mother tells stories, father may speak anecdotes.
Children subconsciously take after the parents, i.e. do what they do, not what they instruct.
The other important thing is children sometimes acquire the very opposite character to their parents.
What the parents suppress, rises in children.
For serious people, even for this, there is a remedy.
As long as children take after the parents there is no problem.
A son of a father who suppressed his desire for bribes, will take bribes.
The remedy is for the father to acknowledge it and get over it by consecration.
Man has two parts, surface and depth.
The depth contains what is opposite to the surface.
What is not expressed in the father is expressed by the son.
At Her school when children are improper, Mother says, the boys’ parents must be corrected.
The child can be best corrected by the father in himself.
Such a father will see the miracle of transformation in his son.
It is most difficult for Man to own that he is wrong.
It is self-awareness.
Correction by self-awareness had produced great Souls.
St. Peter is the best example.
Those were days when people believed that husband and wife should be of one Mind.
It was a superstition but helped the society.
Society produces its requirements – food, clothes, shelter, etc. – by instruments that evolve from physical to the Spirit.
Can we produce food through spirit, or clothes or for that matter shelter?
Relieving the spirit in the soil, seed, water, manure can raise food production a hundred times and its nutritive value a hundred times.
Distance is so abridged now by Mind, maybe one lakh times if we take time, effort, Money and effectiveness into account.
Agriculture was the primary revolution. Some countries were able to partially overcome that revolution for various reasons. The fact is it can be skipped.
The Supramental Being needs no procreation, food, or digestive organs. So a society awake to Supermind can skip any previous revolutions, even the service period.
In the Indian context it can be indicated by 1) Those who shunned work will come forward to cherish a work which no one wants to do, 2) Courage will seek knowledge as well as prosperity, 3) Prosperity will seek service through knowledge and courage, 4) Service will seek knowledge, courage and prosperity. To India this has a bearing on the past. To all countries the principle is true and valid. Also the Man who drudges doing an unenviable work will give away unconsciously all the benefits, accepting the inevitable least part of it as a boon.
No longer courage is called for in the battle front as it has vanished, nor drudgery in the field and factory.
where information can very largely replace industry. **Of course this information already exists as knowledge** with a greater possibility of production as well as service. It does need courage at the level of Mind instead of at the vital level. The rural sides are shrinking and may be abandoned entirely soon if Man awakes to his higher reasons. Each culture comes to this spiritual goal by a different combination of the national forces. Here lies the possibility of the last member arriving at the same time as the first. **Still even there the variations will be there within the segments, as we see democracy adopted by other nations than the first.** Mother reveals this principle in yoga in the young age and old where experience compensates for energy. Here we see that Time is our own construct as well as the construction of experience. Knowledge is the essence of experience. **How far did his welfare depend on her? This looks wifely, but I am inclined to think feminine.**

One way to quickly reach Mother is to give fully, seeing that it is you who receive. The gentleman had this view. God when he gives your unformulated wishes brings capital punishment. பதோண்டைடிப்பெோடி ஆழ்வோர். A girl was devoted to him, touching his footprints venerably. When she came to him he saw how indispensable she was for him. As a Man, his deepest desire, not hers, was to deck her with jewels. Vishnu sent all his jewels to her neck and he was awarded capital punishment for theft. The executioner’s sword disappearing into thin air saved his life. Subconscious moves the conscious. Giving becomes taking when you relate to the soul of the other Man, particularly to God through the other soul. There are different stages of consciousness in life.

- Whatever you do gives wrong result.
- However foolish you are, right results come.
- Those who owe affection turn cruel.
- In prison you find a warder lovable.
- **Any sin becomes a virtue.**
  - Utter physical cleanliness permits heinous vital falsehood.
  - Animal-like dirt has a spotlessly pure exterior.
  - One who is incapable of untruth admits of stinking dirt.
  - Outer cleanliness goes with inner cleanliness at home.
- The outer is filthy while the inner is clean.
- The inner is filthy, the outer is orderly.
- Greatest wisdom is capable of gross folly.
- The most Mentally developed nation is on the borders of a physical country.
- The stratified castes still created an outcaste.
- The structure of the outcaste and the caste is the same.
- Those who revolted against caste and embraced another religion follow the caste there.
- Those who neglect rituals here follow it when abroad.
- Loyalty rises to an acme when it returns loyalty to treachery.
- Man who cherishes Money, values superstition better.

**The natural tendency of the feminine nature is to sacrifice.**

Her total sacrifice was directed to Jane. Even when Darcy was proposing to her, she was thinking of Jane. Her self-forgetful devotion to Jane was one cause for Darcy’s concentration on her. The devotee, whose whole energy was turned to Mother, is sorry for not having enough energy for aspiration. Khrushchev while in Paris was spending all his energies on propaganda and while replying to a question said he had not enough time to propagate communism, to the utter laughter of the audience. **Only he who gives his all to Mother knows he lacks time and energy for aspiration.**

Aspiration is an act of love, cannot permit suspension for a second. Intense affection is vital. Vitality is consummated by the physical, but only those who rise above the physical can enjoy the vital. Physical in the descent is noble as in the ascent it is coarse. One who takes a whole day even a whole hour to persuade Mother inside to voice a call will know he cannot prefer any other work.
Any other work can be done only to express this call in the work. 
Call of the work is sweeter than the call by itself. 
As Mother heard millions of supplicating voices, we can hear all our being yearning to call Mother. 
Let one cell call once, you will know the power of the spirit. 
Go in, disappear in the cell and wake up; you can make the cell call. 
Being dwelling on itself is concentration. 
To have that concentration in work or calling by the cell is great. 
Consecration is made possible by concentration. 
Imagine the concentration Darcy had on her. 
A lover can do it. 
Darcy’s love was the love of a lover after abusive rejection. 
Not to be able to know he was abused was the intensity of his love. 
His intensity was subtle intimacy. 

**Love is for one’s own fulfilment, not for public approbation, not even for her satisfaction.** 
Like music or genius, love gives personal satisfaction. 
One is proud of accomplishing something great. 
There comes the egoistic satisfaction of public approval, or approbation. 
Should love be a vital triumph, the public will readily appreciate. 
The higher the quality of love, fewer will be the people who will endorse. 
At its peak or penultimate step, the lover like Darcy will even lose the love. 
She too will find it difficult to accept it. 
Like Beethoven’s music or Newton’s lectures or Ramanujam’s theorems, the highest form of love, like 
Samadhi is for one’s own enjoyment. 
Indifference, resentment, disapproval, flat neutrality are the positive responses to true love. 
Shakespeare was not taken note of. 
The beauty of Savitri as poetry was enjoyed only by Her, not others. 
It is the human side of the lover or sadhak that desires public appreciation. 
There are still higher spiritual experiences which appear in meditations or dreams. He himself forgets it 
because the human in him cannot appreciate it. 
It is not given to a writer to express his noblest inspirations. 

**It is equally true of the love to her as tenderness itself unknown to her, sometimes unknown to himself.** 
How then the greatness of a Man can be recognized by those around him or his children? 
M.Varadarasanar at the height of his fame could not wish any of his sons to read Tamil nor share the 
foreign honorary degrees awarded to him with his family. 
Janaki was alien to the heights of Ramanujam’s genius. 
Mother said Sri Aurobindo had left without telling Her the secret of the physical and qualified it saying 
maybe He himself did not know it. 
Born great, says Savitri, he must learn to live lonely. 
The chapter on Matter, P. 239 in ‘The Life Divine’ contains the yogic secret of reconciling Quantum 
Theory and Relativity. We must be lucky to give it to the world.
Commentary on Pride & Prejudice

Volume VII

314

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நிர்ேோணேோகவும் உள்ைது. அறிவு அனுெவத்தின் சோைேோக விைங்குகிறது. இங்கு அனுெவம் சக்திலய ஈடுகட்டுகிறது. கநைம் நேது சுய நிர்ேோணேோகவும், அனுெ 

நெல்லியிடம் தனது பேோத்த சக்திலயயும் பசலுத்தும் ஒரு அன்ெருக்கு, ஆர்வத்திற்குத்

நோம்தோன் பெறும் இடத்தில்

நோம் எது பசய்தோலும் தவறோன கிளடக்கிறது. 

அவனுளடய நலன் எவ்வைவு 

சிளறச்சோளலயில் 

▪ ஜோதியும் கட்டளேப்ெில் ஒன்கற. 

▪ அங்கும் ஜோதி 

▪ உருவோக் 

▪ பவைிநோட்டில் இருக்கும்பெோழுது அவற்ளறப்

▪ ஏற்றுக்பகோண்ட நோடுகள்

▪ பகோடுப்ெது எடுத்துகிறோர்.

▪ புறம் 

▪ வீட்டில் 

▪ பெோய்கய 

▪ எவ்வைவு 

▪ நோம் 

▪ எது 

▪ ஐயிர் 

▪ பதோடர்பு

▪ பகோள்வது என இளறந்து அவைது உயிளைக் 

▪ எவ்வைவு 

▪ என்ெண்

▪ முட்டோைோக 

▪ நோம் 

▪ எது 

▪ ஐயிர் 

▪ ஐயிர் 

▪ என்ெண்

▪ வோழ்வில் 

▪ நோம் 

▪ எது 

▪ ஐயிர்
கோதல் என்ெது ஒருவைது சுய அனுெவத்திற்குத்தோன். சேோதி நிளலயும் அவ்வோகறயோகும். 
அலட்சியம், ககோெம், சக்கு அப்ெட்டேோன நடுநிளலளே ஆகியளவ உண்ளேயோன 
கோதலின் 

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உண்ெவங்

உயர்ந்த 

அவலோெங்

எழுகின்றன. அவனிடம் உள்ை 

உனிதம் அளத அனுெவிக்க முடியோததோல் 

அவகன 

அளத ேறந்து விடுகிறோன்.

எண்ணோ

பெோதுவனின் 

இளச, நியுடனின் 

கெருளைகள், 

ாின் கணிதம் 

ஆகியவற்ளறப்கெோல,

உயர்ந்த 

கோதல் 

ஒருவைது 

சுய 

அனுெவத்திற்குத்தோ, 

சேோதி 

நிளலயும் 

அவ்வோகறயோகும். 

அலட்சியம், 

ககோெம், 

சக்கு 

அப்ெட்டேோன 

நடுநிளலளே 

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அவ்வோகறயோகும்.

அலட்சியம், 

ககோெம், 

சக்கு 

அப்ெட்டேோன 

நடுநிளலளே 

ஆகியளவ 

அவலோெங்

சேோதி 

நிளலயும் 

அவ்வோகறயோகும்.

கோதலின் கநர்ேளறயோன 

ம்.

கஷக்ஸ்ெியர் 

கவனிக்கப்ெடவில்ளல.

சோவித்ோி'யின் 

கவிளத நயத்ளத 

அன்ளன 

நிளத்துகே அனுெவித்தோர், 

சக்கு 

அழகன் 

சோதகனின் 

கெருள் கைின் 

யுளேயோன 

கோதலோகும்.

அவனிடம் 

கநெங்கை 

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சேோதி 

நிளலயும் 

அவ்வோகறயோகும்.

கோதலின் கநர்ேளறயோன 

ம்.

கஷக்ஸ்ெியர் 

கவனிக்கப்ெடவில்ளல.
“How far it would be for the happiness of both that she should employ the power which her fancy told her she still possessed of bringing on the renewal of his address.”

Nature as well as society gave the onerous task of waiting for the male to the woman.

Spiritually Man too has to acquire it at all levels of his functioning. Behind the Silent will of speech, there lies the Silent will of action. To discover that power behind routine work is not ordinary. That, He calls, is the waking Samadhi.

For total knowledge one has to be clear from 1) seven ignorances, 2) the triple character of Individuality, 4) the contradiction of dualities, 5) the various planes, 6) the levels of Mind, 7) the five parts of the being, 8) the two levels of consciousness and substance, 9) the three planes of Time, 10) subjectivity – objectivity, 11) the eight planes of existence, 12) the twelve aspects of the Spirit. All of them easily split into two hundred individual points of appreciation.

Now our task is to start from these lone points and to reach the whole.

Certainly neither thinking nor Silence can do it. Intuition we know has proved incapable so far. It is supramental intuition that can do it. Overmental knowledge can know it but cannot possess it. It is not free to rest on Truth only.

Unity, harmony and mutuality can accomplish it.

Anyone can try these three principles simultaneously in daily work if he wants to get a glimpse of this higher consciousness. Some possible experiences are

▪ The most detestable personality will be seen waiting to eagerly complete our work.
▪ Dear friends are waiting to cancel every work of ours.
▪ Out of our mouth, words of supramental wisdom often escape.
▪ Our environment is full of positive hints.
▪ A serious ‘Savitri’ scholar will find any line there is an exact reflection of our inner as well as outer circumstances.
▪ How harmful is initiative or one thought that passes through the Mind.
▪ How Grace enters us and we receive it as pain.
▪ Great results come to those who are at a distance.
▪ The composition of our Minds.

This line quoted reveals how difficult it is to love.

At a glorious moment she is choked with something and inert. Our Minds, rather our spirit, move at a greater speed than light. We can see it. The soul witnesses at that speed. The Psychic acts in that speed.

The one check dam has become 10,000 and reached the neighbouring state. It means the entire state is covered.
We can see there is no love in us for the Mother.
Moving into aspiration is blissful.
Expressing that aspiration in life is delight.
It is God’s enjoyment.
The wonder of this world is we live as we are while God and soul and Psychic act thus.
Life has a way of organized enjoyment of impurity to let purity rule it.
Conception of purity at that level is different.
A serious devotee can acquire the inner attitude of prayer during the work. Should he maintain it for three days he will see enough of Mother’s Marvel.
During this transition if he can note the points of transition to the inner, subliminal and Psychic, it is a great yogic opening.
Suppose Elizabeth owned Pemberley and Darcy was penniless, it is difficult to appreciate his love.
Researchers understand phallic worship like that as animism.
How could they conceive of the communion of souls in the physical.
The gentleman of the 18th century is purity in physical impurity, — a Mental nobility of Truth.
It is easy to see the innocence in the child, purity in the woman, strength in Man, but the truth is, all exists in all places.
The two most important qualities for seeing this truth are patience and absence of initiative.
Man is all initiative all the time — nature acts thus.
To suspend initiative is to overcome Nature.
Even after that, aspiration is not fully released.
It has to mature as surrender.

**She had no hope of the renewal, she wanted to bring him to it.**

Of all the accomplishments, to make another act as we wish is the greatest.
It is not in one’s hands.
He has to do it not in the physical plane, but in the inner subtle plane.
The rule in that plane is the more you seek, the more it moves away.
One sided love comes to Man to develop his inner abilities.
Capacities are amoral.
Values are moral.
Values are capacities of the Spirit.
Mutual love, says Kural, is luck.
It is luck as you can enjoy it in this birth.
One sided love will be fulfilled in the next birth.
Mother gives it in this birth.
She always over fulfils it.
One may enjoy being loved but it is not the same as loving oneself.
When the heart longingly opens, expands seeking another’s love, its joy is of a celestial character.
Another’s love can satisfy or even make one proud.
Expanding emotionally in mutual self-giving is to cross the human boundaries and walk into the divine territory.

**Man acquires a value only when he is humane.**

To be humane one needs to act from the Psychic centre.
The Psychic is the spiritual essence of the non-spiritual part.
To love Mother knowing what SHE is is love — divine love.
One drop of that love will destroy the earth, says Mother.
Evolution is to receive the weighty substance into the weightless consciousness.
Lightness growing weighty is evolution.
God enjoyed conceiving involution and evolution.
Man enjoys unfolding himself in evolution.
To Man involution is pain, evolution is joy.

**The proposal of a Man is a moment of fulfillment in a woman.**
The seed sprouting, flowering, fruit settings are landmarks in plant life.
Moist earth breaking the form of the seed so that life will sprout is a creative moment.
Writers know how a theme collects in the Mind and takes birth.
God’s birth in Man is spiritual awakening.
Routine life reveals to spiritual vision a string of creative moments.
Society in India is finding newer heights of comforts and pride, thus enjoying such growth.
The criminal coming upon a great treasure feels like Dante in the island.

**The criminal is the yogi of Non-Being.**
The sannyasi’s life is of the Spirit, away from domestic life.
The physical Man adores destruction, the vital Man domination, the Mental Man comprehending wider concepts, the Spiritual Man renunciation.
Conquest of Spirit has a dozen landmarks.
Finding one’s soul, realising it, reaching other souls, knowing the One, merging into the One, dissolving there, refusing to dissolve, reemerging in life, to express the Spirit in various parts, being an instrument of Mother, surrendering oneself.
They pass through the stages of faith, worship, obedience, adoration, self-giving, delight, love, ecstasy, surrender.
Faith is the knowledge of the soul.
Worship is to expand to something greater in expansive emotion.
Obedience is to translate that faith and worship into physical action.
Adoration is to find the object of adoration as the goal of emotions.
Human self, finding the Spiritual Self, going to other Selves is self-giving.
Delight is bliss expressing itself in expanding evolution.
Love is to bring the original weight of the experience of Being into human love.
Ecstasy is love saturated.

**Surrender is to be over fulfilled in inaction.**
The scientist probes into the surface material. The yogi plunges into the inner consciousness to fully discover the outer surface material.

**Man’s prayer to Mother is always for what She has already granted.**
She wants to bring him to address who is already beyond that condition.
Mind, in its blindness, seeks what is already there as Man seeks God in the temple, not knowing He is inside him.
A car, even a lorry can be started by pushing, not a train.
Man can secure anything by effort, not God, because He is already inside him.
Human effort always leads astray as Gandhiji’s Non-violence.
Indian efforts at prosperity are already fully rewarded, if only he turns his eyes inside.
God has kept the Indian devoid of Mental, vital, physical faculties so that spirit will be free to fashion the all, all the time.
It is God that united India, saved her from the war ravages, fed her by effortless moves. Hers is a spiritual prosperity, not one of manufacture or service. They are social methods. India will admit of only spiritual methods.
Technology is the result of partial science.
India can create the Science of Unity, harmony, mutuality. Its technology will be instantly fulfilling an eternity of need.
It is not a technology that can hurt Man or materials.
It is a technology that will awake the spirit in earth, machines, systems, tools, energies, forces, first awakening Man to his spirit in the various parts of his being – Psychic.
One country can produce all the food for the world. One factory can produce all the world’s need in a product.

**Man can live on a tiny token of food, his travel, telephone lines, cars, roads can be replaced by a tiny cell phone.**
All these are from below.
When it comes from above, even before earth is supramentalised, man can realise infinity in Matter – a practical concept of infinity.
One Man can give all the knowledge the world needs for another thousand years. Time will be abolished along with space, at least abridged abnormally. Man will be, then, the Master of his creations, not a slave.

"An advantage..."

A man can give all the knowledge the world needs for another thousand years. Time will be abolished along with space, at least abridged abnormally. Man will be, then, the Master of his creations, not a slave.

"தன்னிடம் முதலில் கெசியளதப் புதுப்ெிக்கும் திறன் தன் ளகயில்தோன் உள்ைது என்ெளதத் பதோிந்துபகோண்ட அவள், அதன் தின்துவது இந்தியாம் இரவணாய தேனிதன் பசயல்ெடும் என்றோகிறது.

"ஆணுக்கோக க் கோத்திருக்க கவண்டிய கடினேோன ெணிளய இயற்ளகயும் சமூகமும் பெண்ணுக்கு அைித்துள்ைது. இனிெளதப் ெடிப்ெவர் கோண்ெோர்."

1) எழுதலோக பார்வை எதுக்குறேயோன புெிளயற்றும் இரய அவர் முழுளேயோன அறிவுக்கு ஒருவர் கீழ்க்கண்டவற்றிலிருந்து பதைிவோக இருக்ககவண்டும்.

2) பெருவோழ்வின் எட்டு நிளலகள்

3) இைட்ளடகைின் முைண்ெோடுகள்

4) துற்றலோக நிளல சேோதி என்கிறோர்.

5) பெருவோழ்வின் எட்டு நிளலகள்

6) உண்ளேளய ேட்டும் நம் அது இருக்க முடியோது. உண்ளேளய ேட்டும் நம் அது இருக்க முடியோது. சத்தியஜீவிய உள்ளுணர்வோகலகய இதளனச் பசய்ய முடியும்.

7) பதய்வகலோக சக்திக்கு இளத அறிய முடியும் ஆனோல் இதளன உளடளேயோக்கிக் பகோள்ை முடியோது. உண்ளேளய ேட்டும் நம் அது இருக்க முடியோது.

8) சுமுகம், ெைஸ்ெைம் ஆகியளவ இதளனச் சோதிக்க முடியும்.இந்த உயர் ஜீவியத்ளதக் கோண கவண்டும் எனில், எவர் கவண்டுேோனோலும் இந்த மூன்று தத்துவங்களை ஒகை கநைத்தில் நேது அன்றோட கவளலயில் முயன்று ெோர்க்கலோம்.இதனோல் ஏற்ெடக்கூடிய சில அனுெவங்

▪ நோம் நேது உற்ற நண்ெர்கள் நேது அளனத்து கவளலகளையும் பகடுப்ெோர்கள்.

▪ நோம் அருளைப் பெறுவளதயும், அளத நோம் வலியோகப் பெற்றுக்பகோள்வளதயும் ெோர்ப்கெோம்.

▪ பதோளலவில் இருப்ெவர்களுக்கு ப் பெோிய ெலன்கள் கிளடப்ெளதப் ெோர்க்கலோம்.

▪ நெக்கு அன்ளன ேீது அன்பு இல்ளல என்ெளதக் கோண்கெோம்.

▪ 'சோவித்ோி'யின் ஒவ்பவோரு வோியும், அக, புறச் சந்தர்ப்ெங்களை

▪ தன்முளனப்பு அல்லது இனதில் எழும் ஒரு எண்ணம் எவ்வைவு ஆெத்தோனது என்ெளதக்

▪ நெக்கு அருளைப் பெறுவளதயும், அளத நெக்கு வலியோகப் பெற்றுக்பகோள்வளதயும் ெோர்ப்கெோம்.

▪ பதோளலவில் இருப்ெவர்களுக்கு ப் பெோிய ெலன்கள் கிளடப்ெளதப் ெோர்க்கலோம்.

▪ நெக்கு அன்ளன ேீது அன்பு இல்லல என்ெளதக்

▪ தன்முளனப்பு அல்லது இனதில் எழும் ஒரு எண்ணம் எவ்வைவு ஆெத்தோனது என்ெளதக்

▪ 'சோவித்ோி'யின் ஒவ்பவோரு வோியும், அக, புறச் சந்தர்ப்ெங்களை

▪ தன்முளனப்பு அல்லது இனதில் எழும் ஒரு எண்ணம் எவ்வைவு ஆெத்தோனது என்ெளதக்
Commentary on Pride & Prejudice

Volume VII

321
கலசோனது முக்கியேோனதோக ேோறுவது ெோிணோேேோகும். சிருஷ்டி வலியோகவும், சந்கதோஷேோகவும் உள்ைது.

ஆணின் திருேண கவண்டுககோள் ஒரு பெண் நிளறவளடயும் தருணேோகும். விளத முளைவிடுவது, முற்றம், கனியோவது, இளவ யோவும் தோவை வோழ்வின் ளேல் கற்கைோகும்.

எை விளதயின் ரூெத்ளதபவைிவைச் பசய்து வோழ்வு முளைவிட ஏதுவோக்குவது ெளடக்கும் தருணேோகும்.

களதயின் கரு எவ்வோறு இனதில் உருவோகி உருவம் பெறுகிறது என்று எழுத்தோைனுக்குத் பதோியும்.

ேனிதனில் இளறவன் கதோன்றுவது ஆன்ேீக விைிப்பு.

வைக்கேோன வோழ்வு பதோடர்ச்சியோன ஆன்ேீகப் ெோர்ளவக்குபவைிப்ெடுத்துகிறது.

புதிய உயர்ந்த பசௌகோியங்கள், பெருளே இந்தியச் சமுதோயம் கோண்கிறது, இது கெோன்ற

வைர்ச்சிளய அனுெவிக்கிறது.

பெோிய புளதயளலக் கோணும் ஒரு குற்றவோைி

தவறு பசய்ெவன் அசத்தின் கயோகி ஆவோன்.

சன்யோசியின் வோழ்க்ளக ஆன்ேோவுக்குோியது, குடும்ெ வோழ்க்ளகக்குோியதல்ல. ஜடநிளல் இனிதன் அைிளவயும், உணர்வுநிளல இனிதன் அதிகோைம் பசய்வளதயும், இனதோலோனான்் இனிதன் துறவு

கெோற்றுகிறோர்கள்.

ஆன்ேோளவ பவல்வதில் ஆன்னிபைண்டு ளேல் கற்கள் உள்ைன.

ேனிதனின் சுயம் ஆன்ேீகச் சுயத்ளதக் கண்டுெிடித்து சுயங்களுக்குச் பசல்வகத்து சுய அர்ப்ெணம் ஆகும்.

விோிவளடயும் ஆன்ேோத்தில் ஆனந்தம் தன்ளனகய பவைிப்ெடுத்திக்பகோள்வது கெைோனந்தேோகும்.

ஜீவனின் அனுெவத்தின் உண்ளேயோன அைளவ இனித அன்ெோக ேோற்றுவது கோதல்.

கோதல் முழுளே அளடவது பூோிப்பு ஆகும்.

பசயல்ெடோேல் இருப்ெதில் நிளறளவக் கோண்ெது சைணோகதி.
It had been settled in the evening, between the aunt and niece, that such a striking civility as Miss Darcy’s, in coming to them on the very day of her arrival at Pemberley, for she had reached it only to a late breakfast, ought to be imitated, though it could not be equalled, by some exertion of politeness on their side; and, consequently, that it would be highly expedient to wait on her at Pemberley the following morning. They were, therefore, to go.

Elizabeth was pleased; though when she asked herself the reason, she had very little to say in reply.
When world-conquering action is implemented, the context will be full of such events.
The Generals of Hitler who conspired to kill him found Hitler coming there an hour earlier.
The sword of the English King presented to Stalin was dropped by his assistant who received it, indicating the rupture between the two powers.
He who sees these in daily acts is capable of that power.
In what is known as the Hour of God, these small events themselves will accomplish great events.
In the early fifties when Vice Chancellors did not own cars or were given one by the university, a new college Principal was given one for use along with a radio for his house where he lived alone. It was a magnanimous act on the part of the founder. On his leaving the post after three years, a question was raised by the management about the car and the radio. The founder answered “Let the radio be the Principal’s radio and the car Suryanarayan’s.”
It excels in nobility the original act. Later the college became a university.
Roosevelt’s Lend-Lease presaged America’s world leadership.
Hotmail was purchased for $400 million. He gave free service originally.
Dr. Thorne never compromised on his values with Lady Arabella.
It facilitated great fortune coming to Mary.
In great contexts, small acts matter.
Elizabeth never referred Darcy’s letter to the colonel, an act of magnanimity.
She never betrayed Darcy to Jane about Bingley.
She told her aunt she was too cross to write to her earlier. She was cross because of Jane’s disbelief and her father’s disapproval. In a perfect act such blemishes will not creep in. Life as it unfolds is the horoscope of the environment. A subtle sense comprehends.

Civility becomes striking by the way in which it is delivered.

Charles II buying the sword from d’Artagnan for £ 300,000 was such a civility.
Darcy himself made her see his intention by a desire to introduce his sister.
An atmosphere ripe for accomplishment throws up several such acts.
India asking Lord Mounbatten to be the Governor General was one such.
Palliser going for his wife’s scarf leaving her with Burgo excels in civility.
Rama refused to take advantage of the unarmed Ravana.
Civility accomplishes great acts, as the mantra sinks in the yogi’s ear.
A mantra is short, but packs in it the entire power of the Rishi’s realization.
One mantra can accomplish the work of years or ages.

Striking civility is the mantra of great accomplishments.

Civility is the mature culture’s ceremonial symbol.
Hence it carries the power of that culture.
Sentiments are beside the point for functional results.
Sentiments and civility issuing out of it carry the power of the person’s character and the weight of his culture.
Mother’s endless letters of thanks to him who showed the house of Sri Aurobindo is divine civility in the cosmic plane.
Sensitivity compels civility.
Willingness to defend the enemy’s right to speak on the platform even when he was giving abuse is a civil etiquette in the extreme among rival politicians.
Opposition leaders after a heated debate sitting down to a meal at the same table is such a civility.
An old rogue helped a malicious client to forge a case to spoil a wedding. The affected young Man that night found the old rogue stranded at the station unable to return to his town. The young Man bought him a ticket home. Overcoming the hot dispute, the wedding was later consummated.

More than the visit, the timing shows the civil intention.

What Darcy received at his proposal was a limitless denial of all his being.
How could he be civil after that?
Darcy had a strong nature able to bear the vile attack without recoil.
The characteristic of infinity is it will neither increase nor decrease beyond space.
It is the finite that changes the volume depending upon energy.
The infinite is not influenced by energy or substance. It is of that which precedes substance. As it loses its finiteness, so it loses its attributes. Time has a duration. Space has an extension. Beyond Time and Space duration and extension cease. It takes on the appearance of zero as well as infinity. God is zero, infinity is creation, said Ramanujam. He who has not shed limits cannot perceive Brahman. Life, Mind and matter are full of structures. Brahman is structureless. Even thought has a structure. Imagination too has a structure. Maya has a structure. Structureless, limitless, attributeless is infinity. Good and bad have structures, features. A Timeless spirit made the slave of hours, is Brahman. A mother cares for her children through attention and affection. Love is beyond them and has no structure as theirs. Love is the experience of Ananda which is itself the experience of Being. Still love has less structure than attention. Attention is of the Mind. It carries the attention of the Mental structure. Man wins a girl crossing the borders of life and lives with her in life within the structure of marriage. Yoga begins beyond the border. Marriage is on this side of the border. Marriage can be functionally successful, psychologically affectionate, or romantically brilliant. One belongs to the society, the other to the cultural peaks. Romance is for one who has no need for psychology. Elizabeth showed what sisters can be to each other. It was more than biological or psychological. What it was she never thought of. It is a single vibration living in two centres. The plane may not be high as in a single being in two bodies clasped. But they ring together the same tune. Again it was so with Elizabeth, not with Jane. Jane felt like Man while Elizabeth acted like God to her. If the distance between you and the target moves to be greater as you move towards it, how can you catch it? God has devised so between Man and himself. Chance and Necessity meet when the finite moves towards the infinite. The hypothesis of Sri Aurobindo masterfully deals with the impossible pair of chance and Necessity. (P. 304 – 'The Life Divine') The right hypothesis strikes the Mind that already knows the answer. Elizabeth did not know how eager Darcy was to propose. She thought of bringing him to renew the address. Nor did Darcy know how eager she was to receive the proposal. God knows the answer for creation and therefore came up with the right hypothesis. The right hypothesis for the reconciliation of the two trends in physics lies in Infinity that transcends them both. The real task of Elizabeth was more than returning the striking civility to get rid of her evil persona, Wickham! For great instruments, someone who personifies the very opposite to all that he stands for will enter his
Mostly the evil persona will represent something in the instrument. In that case his job is to overcome the inner deficiency. Should he be free from that, still someone will enter his life as evil persona. They came all on their own. It is a grace if they ever leave.

In the environing life, the evil persona will be represented by various people in various measures, a natural opposite tendency, a willing cooperation, an opposite temperament, an instinctive inexplicable hostility, a malicious temperament, a physical rigidity, an intellectual stance, a certain hostile relation. Long after they physically leave the instrument, they will remain in the atmosphere.

Sincerity saves, only sincerity can save. Of course, in these cases one can see the infinite resourcefulness of Grace to protect.

Love of The Mother is a potent protection. Silently moving towards Mother in Love is the greatest protection. Love of The Mother is a greater protection than a prayer for protection.

Almost through every idea, action, person, the evil persona will come long after his physical removal which is only from the physical plane. There are other planes too. The best thing for us about the friends who left us is to forget them. Leave them to themselves. Even by thought you should not invite them. Such persons offering to leave is more than grace, maybe Supergrace. When they threaten to leave, you have a scene of supreme grace, its ways of resourcefulness. Memory can play a great role. Fullness of Mother’s memory removes their memory. By opposing, by thinking, by listening they can enter. The instrument’s inner dark spots will have a specified work, tangible. For those not intended for work, this does not arise.

Their positive entrance into your life, offering affection or service or even goodwill is subtle, difficult to get rid of. Devotion in its fullness matures to send the evil away.

"பெமெர்லியில் வந்திறங்கிய அன்கற இஸ் டோர்சித் தங்களை வந்து அவர்களைச் சந்திக்க நிளனத்து, தோங்களும் அவ்வோகற பசன்று அவர்களை சந்திக்க, எலிசபெத்தும் அவைது அதிகோோிகள் நிகழ்ந்தது."
Commentary on Pride & Prejudice  
Volume VII  
327

d’Artagnan - the elder Charles II offered £300,000 to the queen to produce a record of the tournament.

In his testimony, d’Artagnan mentioned that the queen had offered £300,000 to the queen to produce a record of the tournament.
பெோருைிற்கு முன் எழுவது அனந்தேோகும்.
நநைத்திற்கு கோலவளையளற உண்டு.
இடம் விோிவளடயும்.

பூஜ்யம், அனந்தம் இைண்டு கதோற்றங்களையும் இது எடுத்துக்பகோள்கிறது.

கோலத்திற்கு உட்ெடோத ஆன்ேோ கநைத்திற்கு அடிளேயோனதுதோன் ெிைம்ேம்.

நல்லது, பகட்டது இைண்டிற்கும் அளேப்பு உண்டு, அம்சங்களுண்டு.

வோழ்வின் எல்லலகளைத் தோண்டி ஒரு ஆண், பெண்மேளனப்புோிந்துபகோள்ை முடியோது.

சககோதோிகள், ஒருவருக்கு ஒருவர் எவ்வோறு இருக்க முடியும் என்ெதற்கு எடுத்துக் கோட்டோக
எலிசபெத் விைங்கினோள்.

இது உயிர் இற்றும் பென்றிற் கு அப்ெோற்ெட்டது.

இது என்ன என்று அவள் கயோசித்தகத இல்லல.

எலிசபெத்திடம்தோன் இது பவைிப்ெடுகிறகத தவித கஜனிடம் அல்ல.

கோலத்திற்கு உட்புோிந்து, அவளுடன் வோழ்கிறோன்.

சககோதோிகள் எல்லலயின் இப்புறம் உள்ளது.

திருேணம் நளடமுளறயில் பவற்றி அளடயலோம், மெோீதியோக சிறப்ெோக இருக்கலோம்.

எலிசபெத் விைங்கினோள் என்று கேளத இைோேோனுஜம் கூறினோர்.

வைம்புகளைக் கடக்கோதவன், மெோீதியோக என்று கணித கேளத இைோேோனுஜம் கூறினோர்.

சககோதோிகளும் அனந்தம் இைண்டு கதோற்றங்களையும் இது எடுத்துக்பகோள்கிறது.

சககோதோிகளும் அனந்தம் இைண்டு கதோற்றங்களையும் இது எடுத்துக்பகோள்கிறது.

சககோதோிகளும் அனந்தம் இைண்டு கதோற்றங்களையும் இது எடுத்துக்பகோள்கிறது.
For Georgiana had reached Pemberley only to a late breakfast, ought to be imitated, though it could not be equalled, by some exertion of politeness in their side.

That which exerts is not genuine politeness.

Exertion is to exact.

One’s own life and its earlier events will clearly explain any of these themes.

Only that one has to know what is what.

Discrimination, discretion at every step is the hallmark of spiritual culture.

Mother’s Love may mean either our love for Her or Her love for us.

Love has the power to transform, as we see in Darcy.

The good Man, the affectionate person, the fairness in Man all have this vulnerability to invite hostile attention.

Sincerity is superior to goodness, affection, fairness.

Love the Mother in the other person, and the hostile person on his own will quit for ever.

If any gift of the Mother excels every earthly boon, it is Her love, Her choosing to love us on Her own from inside.

81. "For Georgiana had reached Pemberley only to a late breakfast, ought to be imitated, though it could not be equalled, by some exertion of politeness in their side.”
The analogy of water drops on the lotus leaf is unparalleled.
To live in Mother, to love Her, to deserve Her love are far from earthly boons.
It is a love, coming from Her as it does, that enters the whole being, fills it to saturation.
He becomes a true Bhakta.
'Savitri' not only qualified for that but went ahead to become Her instrument on earth, for the transformation of the earth.
Total surrender of property is therefore only a beginning.
Giving up of all income is not enough as the Mind possesses the property.
Even after all property is surrendered, the idea of having given Her one’s property vitiates the offering.
Should one do all this by proxy because of opposing environment, it exceeds the extreme duty in its inner purity.
Consciousness thus is a rare possession in a devotee.
His own Mind longing for lost relationships is irresistible.
God is great who protects Man against himself.

**In an important work, serious people pay extraordinary attention to very many details apparently meaningless.**
For a yogi, every work is like that.
In the transition from non-consecrated work to consecrated work, one has to build strength, harmony, weight, perfection, atmosphere and every other component of consummation. Each itself is opposed or inhibited by a variety of its opposing characteristics. As one nears perfection, perversity and hostility will rear their heads. Prayer, sincerity, opening, receptivity will remove them. Then the evil persona will rise which will relent to these things partially. What then is the method for the devotee? It is easily explainable, not so easily practicable. It is to remember Mother so constantly and richly that it will mature into love for Her, and the evil persona will for want of a footing withdraw. Maybe this is the condition of waking Samadhi.

Samadhi of Jnana yoga is unthinkable for us. How to rise beyond that? It can be variously explained, comprehended, but will defy practice. Mother calls it cheerfulness – Spiritual cheerfulness. Where remembrance matures into emotion, that is devotion, may attain it. It is attainable for rare souls in laya, self-forgetfulness. One has to have it in conditions of waking. Such cheerfulness cannot be irritated even by the presence of a mortal enemy, cannot be ruffled by the low disturbing voices of desire. Of course Grace does it often. For one who is an instrument, it must be a permanent status of consciousness. It is not something one can secure by exertion. It must be there naturally by itself. What must one do? **One must realise that more is done by inaction than action.** It is not thought but the love of emotion – emotion for the Divine that does it. The Bhakta who went into ecstasy on hearing of moksha after a lakh of births had the right attitude. It is a faith that is certitude. His concentration is All-inclusive concentration. He sees each act as the act of the Divine. Even the concept of these states is difficult. It must be a perception and a sensation. He must live this consciousness. His condition is blissful.

Whom does Man imitate? What is imitation?

**What is the role of imitation in Mrs. Gardiner’s wish here?**
A Man who wishes to rise, imitates him who is already above.
It is an act of desiring to become the whole by doing the part.
Mother says the Supramental cannot be imitated.
The false can imitate other false appearances.
Supermind is wholly true.
How can the false imitate the true without its becoming true?
Memory cannot imitate thought, thought cannot imitate silence.
If imitation is not permissible, how to rise to the higher position?
How does thought rise to consciousness?
Consecration of thoughts related to a problem is stupendous, like a poor Man of fifty years ago riding in a car, which happens to him occasionally.
From there to his owning a car is not part of his dream.
Well, after that dream is achieved, if everyone at home decides to go anywhere only in a car, it cannot be achieved without owning several cars.
Only a yogi can have all his thoughts consecrated.
In a dictatorship there is no voter.
Democracy that confers a vote on him is a far cry.
From a voter to be a Parliamentarian and then to the Cabinet and further to be its head is not for the voter.
Solving the problem by consecration is to be ushered into democracy.
The yogi is like the Parliament Member.
Man can know these but cannot realistically imagine enough for them to capture his imagination.
Mother to the ardent devotee gives all this unasked.
We know Mother as a god we have been worshipping.
We do not know the Mother as He explained in The Mother.
Ambani’s meteoric rise shows the atmosphere of America of 1850 has come to India. Do we know how it came? Not by any human effort.

**Darcy was more than willing to identify with them. They were eager to do their best.**
Should this be the attitude of the devotee, yoga is possible for him.
For him the rich Man is more real and attractive than God.
Sri Aurobindo talks of perfect perfection.
The healer desired to be cured without himself pushing up the hernia, devotees want to be cured without medicine. The descent has not yet reached the substance of the human body to give that help.
Perfection in our imperfect condition requires the hernia to be pushed, the Shakti to be pulled up and such other practical compromises.
Instead of refusing to take medicine, one’s faith will cure him in a few doses instead of a long treatment if he relents.
Without such compromises, nothing is possible.
With them, everything is possible.
To Man status, prestige, and wealth are real gods.
All the others receive lip service.
Mrs. Gardiner, like one who accomplishes, took more of everything around, even the intention.

**We must be able to know the intention of God.**
A Man selling plots receives payment on behalf of his buyer from another. It is not usual in the market. It is a fine friendly gesture.
For the seller, it matters little.
Looked at from the higher point of view, it means a lot to the buyer that a middle Man takes upon himself the responsibility of his buyer.
Should the buyer-seller relationship be viewed in a higher light, the seller must know that market grace is in store for him.
A priest who sanctioned a year’s leave for a devotee was raised to Bishopric, indicating the future of the devotee.
Perception is greater than conception.
Sensation is final.

**Mrs. Gardiner was one who could make a mountain of a mole hill in the higher sense of the word.**
Children so endowed sent to school as a rule lose that faculty.
The future education is not through schools, even for the dullards.
After television came, education received a dimension of audio-visual.
After computer, education received its benefit also.
Internet plays a big part in education.
Internet can give in half the time twice better education.
Being self-experience, Internet outweighs the school.
The student gets about hundred times feed through the Internet.
The adult authority of the teacher and the subject authority of the Book are replaced by the authority of self-discrimination.
The very reading material rises in quality now-a-days.
The student will learn in future lessons as he now learns the local topography.
Information broadens the base.
One who is inclined to think, gets the raw material.

Should he have a perspective, the widening base helps perspective formation.

Internet does not directly stimulate thinking.

To directly stimulate thinking, new methods can be devised on the Internet.

Internet destroys superstition born out of lack of information.

Internet indirectly destroys varieties of superstition throwing light on them in diverse fashion.

Old is gold gives way when we know how people lived in the past.

Five hundred years ago Man was not backward, but primitive.

Internet brings out those facts. Superstition gives way.

Knowledge becomes power by the Internet.

"பொருளுமன்றதன் அதைவு பல்வேறு லோகர்களும் கசூர்த்தியும், சூல் செய்யவும் குடும்பங்கள் காணும் முக்கியமும், வேறுற்று குரல்லும் காணும் முக்கியமும், தற்கால அவற்றிலே உள்ள சமய நூல்கள வரைத்து காணக்கூடிய முன்னேற்றத்துக்கும், அமைத்த அகத்துக்கும், அத்துலசம நூற்றாண்டே அவர்களே கூறுவது."
ஒருவன் ஒருபுல் என்கிறோம். ஆனால் உலகின் மீது இந்த ஒருவன் என்ன இருக்கிறது? என்ன இருக்கிறது? என்ன இருக்கிறது? என்ன இருக்கிறது? என்ன இருக்கிறது?

Commentary on Pride & Prejudice

வரிசைக்குரியது தொன்மை எதிராக, அன்று அவரது குடும்பக் கூட்டத்தை காண்பது அவரது குடும்பத்தை தனியாக மையமாக்கினார்.

லிங்கவளதம் வாக்காக்கும் பெண் பெண்களைப் பெறுகிறது அவரது கம்பாகிய தகவல் பாறை உள்ளது. அவர் மீண்டும் குடும்பத்தை பாதுகாக்க வேண்டும்.

பெண்களின், பிரெச் அனேரட் குடும்பத்தை காண்பதற்கும் காரணமான அவரதன் குடும்பத்தை பாதுகாப்பதற்காக காண்பது.

நல்கியுள்ள இரண்டு இயக்கத்தை குறிப்பிடுபவர், ஒன்றாகவும், கூடையடுத்துத்தீவுக்கு கூடையடுத்துத்தீவுக்கு பதையும்.

எனினும், பெண்களின் காயத்தை பாதுகாப்பதற்கு என்று குறிப்பிட்டுக்கொள்ளினார்.

பெண்களின் குடும்பத்தை பாதுகாப்பதற்காக காண்பதில் பாதுகாப்பதில் உள்ளது.

பெண்கள் தொண்டையாராக மையமாகக் கூள்ளினார்கள், என்னும் பதோரியில் விழும் நுழைவுக்கு என்று கூறினார்.

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Commentary on Pride & Prejudice

Man decides first and finds a justification later.

It is his rationality.

It is God’s way of acting through Man’s irrationality for His purposes.

Mother says Man can ask Her for anything.

The truth is people are not quite serious about what they want.

Mother says three fourths of humanity is useless.

Every event however small, at its own level, is very significant.

Man who is indifferent to it, will slide down to the level where he is serious.

In India we have some schools that equal or excel any other school anywhere, but they are a handful.

Even there memory is the rule at the professional level.

Life generally allows this variation.

Other nations evaluate our education by the least of our schools.

Culture, integrity, education, honour, self-respect, truthfulness, courtesy, hospitality, etc. are taken note of by foreigners at the first touch.

Deterioration of standards in these usually follows the deterioration of the standard of living.

No nation can rise without Truth.

Indian eminence was attained in knowledge which was denied to the population.

It is the Englishman who learned Sanskrit, printed all our sacred scriptures and mantras that had remained esoteric and secret till then.

Maybe the exposure in print of the esoteric Vedas was as important as uniting India.

Even after their public availability, the other castes have not taken to them.

They honour the belief it is not for them.

This close preservation made the scriptures valueless for the Brahmin.

The Vedas and mantras remained a dead letter.

Even as dead letter, chanted by people whose life prevents them from doing so, the Vedas have great practical power, if not spiritual power.

The Gardiners had considered how expedient it would be to visit Pemberley.

82. “It would be highly expedient on her to wait on Georgiana at Pemberley.”

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335
An occasion like Darcy’s tender courtesy raised social, personal, cultural responses. They could be functional, psychological, cultural, and conscientious. The social distance is a physical determinant. With Elizabath, there was a special, well defined, immediate, personal motive. To Mr. Gardiner, society and fishing were important. Mrs. Gardiner looked to the pleasure and prestige of dining in Pemberley and could visualise in future being the guests of Elizabeth at Pemberley.

Elizabeth’s emotions could be uncertain, undefined or of eager expectant imagination. In all of them we see there was a certain unsettling. In an unsettled state, Man decides on either extreme. They have decided on expediency. The first response to a demand of strength based on experience is always clumsy. It takes a long time to put up a balanced behaviour. Those who are potentially strong acquire the best part of it after the first touch. There are priests who have never spoken to women at all in their lives. They are uncomfortable at the first contact. Handling big Money, attending on a nationally known VIP, answering a personal question, deciding in one interview about the entire future are occasions to unsettle, embarrass a person. To these three people, some such thing was on the agenda.

Imagine Collins spending a day with Charlotte at her house and being interested in her. Next morning he was there early. She was by that time ready and accidentally met him on the veranda!

Imagine Elizabeth’s response to Wickham’s attention at Philip’s. Here is a Man all charm whom everyone is interested in, coming to her and talking to her on the one subject she was interested in, paying silently the highest masculine compliments.
They were therefore to go – Elizabeth was pleased, though when she asked herself the reason, she had very little to say.

She was full to the brim. Her silence was eloquent.

Her aunt was good enough to leave her to her own inspiration.

Cultural sensitivity honours emotional intensity.

Maybe her aunt knew that experience – the experience of listening to an explanation – is hasty joy.

Her patience enjoyed more intensely.

Social relationship with Pemberley was a rare social honour.

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Social relationship with Pemberley was a rare social honour.
One’s nerves would be invaded by the entire weight of the social prestige. 
Being the first time, it could be embarrassing. 
To one to whom it is usual, it would be richly fulfilling. 
Fishing is different from fishing in Pemberley. 
This was no time to be waxing eloquent about Lambton friends or Wickham’s doings. 
To most, like Sir Lucas at Rosings, it would be a memorable occasion for the rest of their lives. 
Shallow people would readily recount all the names to whom they would be reporting. 
Some people might go dumb on contemplation. 
Others might at once embark on composition. 
It would not be thought, but direct sensation. 
Several people may have enough receptivity for only one such experience. 
In others with potential strength and pleasant reception, it might trigger frequent recurrences of it by virtue of the delight felt.

**Experiences are capable of inviting further experiences.**

Dreaded touches will expel them forever. 
In rare cases, the very invitation may give a dizzy reception or even fainting. 
It will be delightful to know the first experiences with Mother. 

**Many do not think of such visits for a long time to come.**

It is so overwhelming that at once it becomes subconscious. 
Status, Money, Romance, power have that character. 
The sycophant knows how to conjure the same emotions in the imagination. 
Most give the response of Christopher Sly. 
He who says ‘You cannot flatter me’ is the one who is flattered out of his wits. 
Flattery is powerful, unfailing. 
He who flatters unobserved flatters best. 
Dwelling on abilities that exist will create belief. 
One who recognizes the other’s value but does not voice it flatters better than the best sycophant. It is the intention that matters. 
Foolish people love to hear flattering statements repeated all the time. 
In ordinary circumstances, we do not find anyone expressing a flattering statement to anyone else because no one likes to appreciate another. 
That is why flattery acquires value. 
Subtle silent flattery forms into intimate longstanding friendships. 
Doing silently what is flattering to another is one powerful form of flattery. 
Like food and water, flattery requires constant renewal. 
The husband will be a slave to the wife who knows the physical needs of her husband and ministers to them unasked. 
Affectionate children are brought up by parents like that. Parents will not wait for children to ask for their needs. 
It is more so with psychological needs than material wants. 
Gandhi ji built up the second level leadership like that. 
Sir Visveswaraya built up the industries of Mysore like that. 
Nehru in an ambassadorial party went to the ambassador’s daughter of ten years and offered her a flower, wishing her happy birthday, making the moment memorable in the child’s life. 
Most people do not have such an experience in a lifetime. 
Wealth, affection, culture, tradition, sincerity, goodwill, generosity make a family a paradise on earth. 

**A full heart goes dumb.**

It also can open a mouth never to be shut. 
One is a weighty character, the other is shallow. 
In Nature there are forces working for union. And this is one. The fullness of the human heart tries to touch the fullness of Nature. (p. 24 – ‘The Life Divine’). 
It was easy for God to build the heavens. Earth is His glory which was difficult to build. On earth He was to build harmony out of discord to reach a higher delight.
A devotee, who has no problems choosing to enjoy fullness of heart, can ask Mother to fill his heart. By the time he succeeds, he will know what emotional silence is and after that he may not ask for anything. Elderly couples who are anxious to know each other more and more fully always have this richness through maturity of experience. To them the fullness of divine emotions comes more readily. They are those who have seen in their youth the haunting miracle of a perfect face.

Face reveals a perfect form, a line of beauty.
Perfect emotions can be enchanting.
Perfect actions captivate.
Perfect Silence overpowers.

Couples, regardless of age, who have enjoyed life in each other in various forms of perfection, cannot long be separated.

Founders of movements, parties, organisations, families cannot survive when separated from them.
The great, must still learn to live alone, giving up such priceless possessions.

To discover in lonely emotion the emotional richness of a family is to discover godward emotions.
Human emotions are intense and rich; divine emotion is nobly elevating and ennobling. It is a universal emotion.

Earth is His Glory if the secret of earth is discovered.
The secret of earth is the discovery of the great in the opposite.

**The beauty of Silence is eloquent.**

Silence accomplishes.
He who accomplishes does not speak about his idea.
That silence has several levels.
At one level he may speak it only to the important person.
At another level he may speak to no one.
In himself there are several persons.
One understands and endorses.
The other takes note of.

**He who conceives of a project and passes through none of these, not even taking inner note of it, is sure to accomplish it at the widest level of greatness.**

For that, there should be no random thoughts to take note of, no memory to remember, no censor to comment.

No Mental faculty must be in existence.
Their functioning is impermissible, even their existence is not allowed.
At a lower level it turns his eye to stony fixity.
At a higher level, it becomes deeper Silence.
Such a silence can mature into consciousness or even being.
It can even go beyond and become the Silence of the Absolute.
It is a creative Silence, Sadhva Brahmam.
Om was its creation.
Om was in the third extension.
Muni who reaches there asks him what more is to be done, is there more at all?
Silence expresses as sweetness.
Goodness too can appear as Silence.
Truth has its Silent form.
Even Power can go Silent.
Psychic Silence is sweet.
There is Silence behind everything.

**Whatever the attitude, what finally accomplishes is the personality.**

Personality is the capacity of character to act in areas other than one is used to.
One Man accomplishes at a low level and another at a high level, while both resemble each other in everything.
The strength of personality composes of 1) what he inherited from the previous birth, 2) his inheritance from the parents, and 3) what he has acquired.
Its strength depends upon the depth and width of previous experience. How can one increase the level of one’s personality? In society, Money, education, and success raise personality. In yoga, personality rises if it opens to Mother. One who has decided to build his personality should remain in the depths where that decision took him. Acting from those depths, helps build the personality. Acting from there, consecrating the acts, Mother raises his personality. That process is helped by higher knowledge, absence of reaction and calm execution. Life will give him higher opportunities he did not have till then. His doing it calmly without reaction in consecration will complete such work. He will be taken to the personality of the new level. As long as the opportunities expand, personality will grow. When it stops, personality will consolidate itself at that level. Personality can rise by raising character. Personality that rises by passing character will grow faster. Character is a structure that helps, that hinders. A new character automatically forms. Character itself can become flexible at a very high level of Personality. Behaviour and manners follow suit. Beyond Personality is Individuality. The higher includes the lower.

அதனோல் அவர்கள் அங்கு பசல்லத் தயோோக இருந்தனர் - எலிசபெத் சந்கதோஷேோக இருந்தோள், இதற்குக் கோைணம் என்னவோக இருக்கக் கூடும் என்று தன்ளனகய ககட்டுக்பகோண்டதற்கு, அவைது சந்கதோஷம் பூைணேோக இருந்தது. அவைது பெோறுளே கேலும் தீவிைேோக இருந்தோள். கலோச்சோை உணர்வு உணர்ச்சிபூர்வேோன நுண்ணுணர்ளவ ேதிக்கிறது. அத்தை க்கு ஒரு கவளை அந்த அனுெவம் பதோிந்திருக்கலோம் - ஒரு விைக்கத்ளதச் பசவியுறும் அனுெவம் - மீனவெகும் கைலாக்கும் அறிக்கை.

அவைது பெமெர்லியில் ஏற்ெடும் சமூகோீதியோன உறவு அோி

சமூக பகௌைவத்தின் ம் முழுவளதயும் உணர்வுகள் தோங்கி நிற்கும். 

முதல் முளறயோக இருப்ெதோல் அது சங்கடேோகவும் இருக்கலோம்.

வைக்கேோக இந்த அனுெவம் பெறுெவருக்கு இது பசைிப்ெோன நிளறளவத்

தரும். 

பெமெர்லியில் ஏற்ெடும் இடங்கைில் ஏறங்கிவிடும் 

லோம் 

ப்

டனில் உள்ை நண்ெர்களைப் ெற்றியும், விக்கோமுளடய பசயற்ெோடுகளைப் ெற்றியும் விோிவோக 

கெசுவதற்குோிய கநைேல்ல இது.

கைோசிங்சில் இருக்கும் சர் லூகோளசப் கெோல் 

நிளனவுகூறுவர்.

இளதப் ெற்றி ஆழ்ந்து சிந்தித்துப் ெோர்க்கும்பெோழுது சிலர் ஊளேயோகிவிடுவர். 

ேற்றவர்கள் உடனடியோக கவளலளயத் பதோடங்கி 

விடுவர்.

இது எண்ணேோக இருக்கோது, ஆனோல் கநைடி உணர்வோக இருக்கும். 

இது கெோன்ற ஒகை ஒரு அனுெவத்திற்கக கெோதுேோன அைிக்கலோம்.

அனுெவங்கள், கேலும் பதோடர்ந்து அனுெவங்களை 

வைவளைக்கும்.

அஞ்சும் அைவுக்கு ஏற்ெடும் அனுெவங்கள், அளவகளை 

நிைந்தைேோக விலக்கிவிடும்.

அோிதோக சில சேயம் இது கெோன்ற அளைப்பு

கலக்கத்ளதயும் அல்லது 

அைிக்கலோம்.

அன்ளனயுடன் ஏற்ெடும் 

முதல் அனுெவங்களைப் 

த் 

பதோிந்துபகோள்வது 

இருக்கும்.
சுமுகேற்ற நிலலயிலிருந்து, இளறவன் சுமுகத்ளத உருவோக்க கவண்டிருந்தது. இவோண்டு பசோர்க்கங்களை உருவோக்குவது இளறவனுக்கு சுலெேோக இருந்தது. உருவோக்குவதற்குக் கடினேோக ஒன்று ஆனைேோன குணமுளடயது. வோய் ஓயோேல் கெசும் நிளலயும் ஏற்வெடும். நிளறவோன உள்ைம் ஊளேயோகிறது. பூைணேோன உணர்ச்சிகள் வயப்ெடுத்தும். பூைணேோன கதோற்றத்ளதயும் பதய்வீக உணர்ச்சியின் முழுளே கேலும் விளைவில் கிளடக்கும். பூைணேோன ஒரு முகத்தின் பதோிந்துபகோள்வோன். இதற்குப் ெின் அவன் எதுவும் கவண்ட உள்ைத்ளத நிைப்ெ அன்ளனளய கவண்டலோம். உள்ைத்தின் நிளறளவ அனுெவிக்க விரும்பும், ெிைச்சிளன எதுவும் இல்லோத ஒரு அன்ெர், தனது குடும்ெத்ளத பூகலோக பசோர்க்கேோக்குகிறது. பசல்வம், ெோசம், தருணேோக அன்று அளேத்துக் பகோடுத்தோர். எிறந்த நோள் வோழ்த்து பதோிவித்து, அக்குைந்ளதயின் வோழ்க்ளகயில் அளத ஒரு இறக்க அைசு தூதைக விருந்தில் கலந்துபகோள்ைச் பசன்ற கநரு, தூதோின் கைிடம் ஒரு இலளை அைித்து இைண்டோம் நிளலத் தளலவர்களை கோந்திஜி இவ்வோறுதோன் உருவோக்கினோர். தங்களுக்கு இது கெோலத்தோன் பெற்கறோர்கள் ெோசமுள்ை குைந்ளதகளை வைர்க்கிறோர்கள். குைந்ளதகள் பூர்த்தி பசய்வதோல், அவன் அவளுக்கு அடிளேயோக இருப்பெோன். உணளவயும், தண்ணீர்க்கும் முகஸ்துதியோகும். சூட்சுேோன பேௌனேோன முகஸ்துதி ஏபனனில் எவருக்கும் ேற்றவளை அறிவில்லோதவர்களுக்கு எல்லோ கநைங்கைிலும் புகைோைங்களைக் ககட்கப் ெிடிக்கும். சிறப்ெோக முகஸ்துதி பசய்ெவளைவிட நன்கு புகழ்வோர். கநோக்கம்தோன் முக்கியம். கவனிக்கப்ெடோத வளகயில் முகஸ்துதி வலிளே வோய்ந்தது, கதோல்வியளடயோதது. 'என்ளன முகஸ்துதி பசய்ய முடியோது' என்ெது பதோியும். Christopher Sly-விற்றுள்ள பநீரமைச்சாக்கின் பாடல்: "லோச்சோைம், உண்ளே, நல்பலண்ணம், எவர் ஒருவரும் இற்றவளை அைகின் கந மெோைோட்டுவது இரகுகிறோது." உடகன ஆழ்ேனதில் வன் பவற்றியளடயும் சேயத்தில் இவ்வுலகம் அவனது பெருஞ் ச் அவர்கைது அனுெவ முதிர்ச்சி மூலம் இந்தச் பசறிளவப் பெறுவோர்கள். அவர்களுக்கு எணம், அனுெவங்களை The Life Divine விட, இனோீ, புகழ்ந்து கெசுவளத நோம் ககட்ெதில்ளல, சக்திவோய்ந்த ஒரு அைவிற்கு பெரும் ேகிழ்ச்சி அைிப்ெதோக இருக்கும் தருவளதம் பேைனேோக பசய்து பகோண்டிருப்ெது, அவர்களுக்கு அனுெவங்களை இந்த குணம் உண்டு. ஆகியவற்றிற்கு அந்த குணம் உண்டு. உணர்வுபூர்வேோன பேௌனம் என்றோல் என்ன என்று அவன் 'நீண்ட நோட்களுக்கு நிளனத்தும் ஆோர்க்க பகோண்டிருப்ெது' (p. 24 - 'The Life Divine').
சிறப்பொன்ற பசயல்கள் கவரும்.

பூைண பேௌனம் அதீத சந்கதோஷத்தாக அைிக்கிறது. தம்ெதிகள் எந்த வயதினைோக இருப்ெினும், ஒருவகைோடு ஒருவர் ெல்கவறு விதேோக பூைணேோக வோழ்க்ளகளய அனுெவித்தவர்கள், விரும்ெேோட்டோர்கள்.

இயக்கங்கள், கட்சிகள், அளேப்புகள் குடும்நெங்களைத் கதோற்றுவித்தவர்கைோல் அவற்றிலிருந்து விெிோிந்து வோை முடியோது. 

உயர்ந்தவர்கள், இது கெோன்ற விளலேதிக்க முடியோத உளடளேகளை விட்டு விட்டு, தனித்து வோை கற்றுக்பகோள்ை கவண்டும். 

குடும்நெத்தின் உணர்வுபூர்வேோன பசைிப்ளெ, தனித்த உணர்ச்சியில் கோண்ெது, இளறவளன கநோக்கிய உணர்ச்சிகளைக் கோண்ெதோகும்.

எந்த உணர்ச்சிகள் தீவிைேோகவும், பசைிப்ெோகவும் இருக்கும்; பதய்வீக உணர்ச்சி கே
ன்ளேயோக

நம்ளே உயர்த்தும், நேது நிளலளயயும் உயர்த்தும். இது ஒரு உலகைோவிய 

உணர்ச்சியோகும்.

உலகின் இைகசியம் கண்டுெிடிக்கப்ெட்டோல், உலககே இளறவனின் ேகிளே எனப் புோியும். எதிரேோறோனதில் உள்ை உயர்வின் கண்டுெிடிப்கெ உலகத்தின் இைகசியேோகும். 

பேௌனத்தின் அைகு பசோல்திறன் ேிக்கது. 

பேௌனம் சோதிக்கும்.

சோதிப்ெவர் தன்னுளடய எண்ணத்ளதப் ெற்றி கெசுவதில்ளல.

அந்த பேௌனத்திற்குப் ெல நிளலகள் உள்ைன.

ஒரு நிளலயில் அளதப் ெற்றி முக்கியேோனவோிடம் ேட்டுகே அவர் கெசுவோர்.

கவபறோரு நிளலயில் அவர் ஒருவோிடமும் கெச ேோட்டோர்.

அவருக்குள் ெல வளகப்ெட்ட ேனிதர்கள் இருப்ெர்.

ஒருவர் புோிந்து பகோண்டு ஆதோிக்கிறோர்.

ேற்றவர் அளத

ஏற்றுக்பகோள்கிறோர்.

ஒரு திட்டத்ளத உருவோக்கி, கேற்கூறிய கட்டங்கள் எளதயும் கடந்து பசல்லோேல், அதன் 

உட்குறிப்ளெயும் கவனத்தில் எடுத்துக் பகோள்ைோேல் இருப்ெவர், நிளனத்துப் ெோர்க்க முடியோத

அைவில் அதில் சோதிப்ெோர்.

எந்த ஒரு சீைற்ற எண்ணத்ளதயும் கவனத்தில் எடுத்துக்பகோள்ைோேல், எந்த ஒரு ஞோெகத்ளதயும் 

நிளனவில் எடுத்துக்பகோள்ைோேல், 

விேர்சனம் பசய்ய எந்த ஒரு எச்சோிக்ளக உணர்வும் இல்லோேல் 

இருப்ெின், 

இச்சோதளன சோத்தியம்.

எந்த ஒரு ேனத்திறனும் இருக்கக் கூடோது.

அவற்றின் பசயல்ெோட்ளட அனுேதிக்க முடியோது, அள்ள 

இருப்ெளதகய 

அனுேதிக்க முடியோது.

கீழ் 

பேைனேோக 

க் 

கோணப்ெடும்.

உண்ளேக்கு அதன் 

பேௌனேோன 

கதோற்றம் 

ுண்டு.

சக்தியும் 

பேௌனேோவதுண்டு.

ளசத்திய 

பேௌனம் 

இனிளேயோனது.

எல்லோவற்றிற்கும் 

ஆண்டோல் 

பேௌனம் 

ுள்ைது.

அணுகுமுளற 

எதுவோக 

இருப்ெினும் 

ஆளுளேகய 

இறுதியில் 

சோதிக்கும்.

ஒருவருக்கு 

ப் 

ெைக்கேற்ற 

இடங்கெேற்றும் 

குணத்திறகன 

ஆளுளேயோகும்.

ஒருவன் 

கீழ் 

பேௌனம், 

உயர்ந்த 

பேௌனம், 

ஆனோல் 

இருவரும் 

எல்லோவற்றிலும் 

ோகை 

கெோலிருக்கின்றனர்.

1) 

முந்ளதய 

அனுெவத்தின் 

அகலத்ளதப் பெோறுத்தது 

இதன் 

வலிளே.

முந்ளதய 

அனுெவத்தின் 

அகலத்ளதப் 

பெோறுத்தது 

இதன் 

வலிளே.
Mr. Gardiner left them soon after breakfast. The fishing scheme had been renewed the day before, and a positive engagement made of his meeting some of the gentlemen at Pemberley by noon.

It is a subtle master stroke in Darcy to have suggested fishing. In him it was an act of politeness, an act of self-giving. Self-giving is a means to forge a soul relationship with another. Darcy did not know that Mr. Gardiner was dying to fish. In his suggesting it, it touched a longing in another Man. It was a subtle awareness of Mr. Gardiner's wish. In forging a relationship with a wife, among the grades this is one. In another Man this offer evokes gratitude, a gratitude of meeting a long felt wish. In a woman she will add the feminine complement.

Food is fulfilling, but food we are used to meets the taste requirement. The woman always adds to Man’s joy the feminine resource. A husband who wants to please a wife gives her what she likes. There are things she does not know she likes more. To give her that is better. There are things she is unconscious of, but will serve her soul’s need. That would expand her soul. The human joy becomes subtle joy, one that she was unaware of, and finally one that releases her soul’s joy.

What is required is thoughtfulness and self-giving. These are unfailing attitudes with everyone, especially with a spouse.

The women mentioned in the Veda (P. 48. 'The Life Divine') are the only exception.
Such an approach to another is open to us not only in joy but in all human fulfillments – need, satisfaction, fulfillment, liking, expansive joy, etc.
In a cultured family the child grows in this atmosphere, inherits it.
Such an atmosphere is more powerful than oral instruction.
The child not only blindly inherits it, he also learns by himself the superior value of good behaviour.
It can be practiced everywhere.

**Sports is an important item of a gentleman’s life.**
In England it was created out of the necessity of leisure.
What was created out of necessity became a symbol of prestige.
Punctuality, skill of shooting, courtesy of manners predominate in sports.
The thrill of waiting for the game is universally enjoyed.
Mr. Gardiner was a keen sportsman who had little time for fishing.
The sight of trout in Pemberley streams fascinated him.
In a subtle sense, Darcy’s offer of fishing was a stroke of luck for all that is not ordinarily seen, like Kuchela’s flat rice.

**In Mother it is true She has granted our wishes before our prayer.**
**It is also true the devotee is eaten by anxiety that is strong.**
This is because Man’s faith in suffering is deeply entrenched.
It is philosophical.
If only he sees deeply into himself and sees the truth of what Mother says, that he alone clings to his depression – he will be less worried.
Offering heaven is not so difficult as to wean him away from his hell.
By human we mean many things of which love of misery is one.
Love of suffering is intense. Man for this intensity seeks suffering.
He can teach himself the same intensity in joy.
We are taught too much of joy is not conducive.
Let us go to the height of intensity of joy and there realise that there is nothing but joy in life. It is a great entry into yoga.
Man finds the street lamp as a sun.
His earthly fabric will not stand a drop of Love.
To discover the joy in this involved consciousness, God created the world.

A soul shall wake in the Inconscient’s house

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All earth shall be the Spirit’s manifest home
are two lines in 'Savitri'.
Man can see the miraculous Origin. To overcome thinking is essential to glimpse eternal joy.
'Savitri' insisted on it to the end.

**In England, grouse shooting is a national event. Parliament adjusts to that.**
Russell was amazed when a visiting professor of philosophy from USA was lost in a basketball game on television.
Sports is great. It is a great disciplinarian. Ashram provides for all age groups to practice physical exercise.
The interest evinced in it also exhibits the maturity of Mind.
Food is essential, good, valuable. How great an importance can be given to food and dress is an index of one’s own maturity. Food, dress, rituals, symbols, austerity, ceremony, tradition, institutions, and values, each in its own way reveal national, personal culture. Is there anything more important than Money? How much importance can be given to it?
Neglect is a reaction.
The Rishis gave up everything.
The priest accepted all the rituals as sacred.
Is there a balance?
It is not balance Sri Aurobindo advocates.
He wants us to rise above both and reconcile there.

**To express the spirit in the game, Money, or ritual is His solution.**
Why rituals? By our attitude, eating or bathing itself can be a ritual.
What matters is the attitude.
It is better it is a spiritual attitude.
Discovery of the Spirit in the parts of the being, in thought, emotion and acts is Purna yoga.
One can consecrate thought but to consecrate the thinking faculty is essential.
For that, one should give up one’s faith in all his ideas.
It is a very great step in yoga, but only in the Mind.
Beyond Mind lies the vital, body and the Being.
Try to consecrate ALL activities for one day. Heaven will descend on you.
You will discover the greatness of yoga.
It must be the only life for yoga.

**Sports is the education of the body through intense entertainment.**

Sports can be egoistic.
The values of a sportsman are unegoistic.
Sports taken to in the right spirit is immense felicity joining rapt repose.
Sporting is enjoyable discipline.
Cricket and tennis were created by the aristocracy to occupy their long hours of idleness to be played on their lawns outside their castle.
In India we do not hear of any national sports in the old centuries.
India looked upon games as childish, which is a superstition.
The normal development of life in India did not offer an avenue for sports on a national scale.
The kings went hunting.
Ashram teams went to a university for a few days of entertainment.
In no game the university teams could do credit to them. They said, “Ashram athletes take the game seriously”. “They do not play to win”.
Playing cards is part of English education.
In winter they need to keep themselves engaged. So, the indoor games.
Playing cards in India is a crime. It is considered as deceit, gambling.
There is no value in a card-game. It is a social value.
Gambling is prevalent all over the world.
Society must provide for some natural outlet for the negative human propensities.
That is why drugs cannot be prohibited.
Holland found that removing the ban on drugs, made them less prevalent. Maturity, childishness, shallowness, seriousness come out in the individual as well as society. Each nation has different attitudes.
One cannot value another either by his own value or value himself by others’ values.
All along we evaluated ourselves by the British, now by America.
We have no self-existing values.
For that one has to find himself.

**In India the idea of women taking to sports was an anathema till recently.**

Most such activities are socially accepted habits raised culturally.
Over centuries they become sacred. It makes for death.
Societies so organised do not know freedom.
Once freedom enters their lives, life becomes versatile, prolific and puts up rich fruits.
Like a flower hidden in the heart of spring, results emerge.
Analysis is powerful to understand, synthesis is powerful to create.

**A process based on analysis – synthesis is the best conceivable.**

Mind analyses, emotion synthesizes.
A wonder subject subjected to this process will produce great results.
Elizabeth analyzes.
Darcy unconsciously synthesizes.
A wonder was born in their lives.
Europe took to analysis.
Russia took to emotion in a low civilisation.
Should Europe and Russia come together, they will produce great results. Europe thinks, Asia feels. Together they have a great destiny. The Duke thought. Glencora sensed. There was no love lost between them. She was devoted to Burgo. He was wedded to marriage vows. Still he rose to the peak. Their houses buzzed with popular activities. She enjoyed every day of her life. He was intensely devoted to her. On her death he felt dismembered. On a scale of successful marriage, they do not enter at all. It was an arrangement.

That raises life so high.

Mary Thorne and Frank Gresham were really good material. They started high and remained there forever. Frank was shallow.

Mary was solid.

Mary was the product of Dr. Thorne.

"கோளலச் சிற்றுண்டிக்குப் ஆிறகு விளைவில் திரு கோர்டினர் அவர்களை விட்டுச் பசன்றோர். ஒரு நோள் முன்ெோககவ ேீன் ருதிப்ெது முடிவு பசய்யப்ெட்டது."

ேீன் ருதிக்க டோர்சி அளைத்தது இருகச் சிறந்த திறன் இருக்கும். அவனது பசயல் ேோியோளதக்குோியதோகவும், சுய அர்ப்ெணத்தின் பசயலோகவும் இருந்தது.

உணவு நிளறளவத் தரும், ஆனோல் நோம் வைக்கேோக உண்ணும் உணவு, நேது ருசிக்கு ஏற்றவோறு இருக்கும்.

ஒரு ஆணின் சந்கதோஷத்திற்கு எப்பெோழுதும் ஒரு பெண்,பெண்ளே சோர்ந்த விஷயங்களை அைிப்ெோள். 

உணநவி இததன் ஆட்டித்து, உணநவி எனும் கசர்த்து அைிப்ெது கேலும் சிறந்தது.

அவளுக்குத் பதோியோத சில விஷயங்கள் இருக்கும்,ஆனோல் அளவ அவைது ஆன்ேோளவ விசோலப்ெடுத்தும்.

இளத எல்லோ இடங்கைிலும் நளடமுளறப்ெடுத்தலோம்.

ஒரு கனவோனின் வோழ்க்ளகயில் விளையோட்டு ஒரு முக்கியேோன விஷயேோகும். பெோழுதுகெோக்கின் அவசியத்திற்கோக இங்கிலோந்தில் இது உருவோக்கப்ெட்டது.

அவசியத்திற்கோக உருவோக்கப்ெட்டது பகௌைவத்தின் அளடயோைேோக இருக்கிறது. கநைந்தவறோளே, துப்ெோக்கி சுடும் திறன்,நடத்ளதகள்,இளவ விளையோட்டில் எிைதோனேோக இருக்கின்றன.

விளையோட்டிற்கோக க்கோத்திருப்ெத்தில் உள்ை சுகம் உலகம் முழுவதும் அனுெவிக்கப்ெடுகிறது. இது கெோன்ற சூைல், வோயோல் அறிவுளைகள் கூறுவளதவிட அதிக சக்தி வோய்ந்தது.

நல்ல நடத்ளதயின் நன்ேதிப்ளெ தோனோககவ கற்றுக்பகோள்கிறது. இளத எல்லோ இடங்கைிலும் நளடமுளறப்ெடுத்தலோம். 

ஒரு கனவோனின் வோழ்க்ளகயில் விளையோட்டு ஒரு முக்கியேோன விஷயேோகும்.

148 - இன்னும் தரும் பெண்ணர் (தி ளலப் டிளவன் 48)  என்னை நேத்திற்கு முடிந்ததாயிருக்காதாய்.

சூைல் வோகச் சுமார்க்குள்ளது, தண்டேந்த தண்டேந்த கணவன் மென்பெருகியது சூைலின் அறிற.

உணவுப் பண்பூச்சி நேர்சாலையில் இருந்தேள் வேலோரில் சுகம் உலகம் முழுவதும் அனுெவிக்கப்ெடுகிறது. 

346
Commentary on Pride & Prejudice

Volume VII

347
கனோக்கதோன் முக்கியம்.
ஆன்ேீக கனோகேோக இருப்ெது நல்லது.
ஜீவனின் ெகுதிகளும், எண்ணம், உணர்ச்சிகள் இற்றும் பசயல்கைில் ஆன்ேோளவக் கண்டுெிடிப்ெது
பூைணகயோகேோகும்.
எண்ணத்ளத ஒருவர் சேர்ப்ெணம் பசய்யலோம், ஆனோல் சிந்திக்கும் திறளன சேர்ப்ெணம் பசய்வது
முக்கியம். ஒருவர் அவருளடய எல்லோ கருத்துகைின் கேலுள்ை நம்ெிக்ளகளயயும் ளகவிட
cவண்டும். 
கயோகத்தில் இது பெோிய ெடியோகும், ஆனோல் இனதில் இட்டுகே.
ேனதிற்கு அப்ெோல் உயிர், உடல் இற்றும் ஜீவனுள்ைது.
எல்லோ நடவடிக்ளகககளையும் ஒரு நோள் சேர்ப்ெணம் பசய்ய முயல கவண்டும். அவ்வோறு பசய்தோல்
பசோர்க்கம் நம்ேிடம் வரும். 
கயோகத்தின் உயர்ளவ நோம் பதோிந்துபகோள்கவோம். 
கயோகத்திற்கோக இட்டுகே வோழ்வோக இருக்க கவண்டும்.
தீவிை பெோழுதுகெோக்கின் மூலம் உடலுக்கு கல்விளய அைிப்ெது, விளையோட்டு.
விளையோட்டு அகந்ளதக்குோியதோக இருக்கலோம்.
விளையோட்ளட சோியோனெடி எடுத்துக்பகோண்டோல், 
தீவிை சந்திக்கும் பேய்ேறந்த இளைப்ெோற்றலோகவும் இருக்கும். 
விளையோட்டு இன்ெேோன துளறயோகும்.
உயர்குடி ேக்கள் தங்கைது கசோம்ெலோன கநைங்கைில் தங்கைது அைண்ேளன கெோன்ற பெோிய 
வீட்டிற்கு பவைிகய விளையோடுவதற்கோக கிோிக்பகட்ளடயும்,
படன்னிளசயும் உருவோக்கினர்.
இந்தியோவில் முந்ளதய நூற்றோண்டுகைில் எந்த கதசிய விளையோட்டுகளைப் ெற்றியும் நோம் 
cகள்விப்ெடவில்ளல.
விளையோட்டு இனோன துளறயோகும்.
சில நோட்கள் நடக்கும் விளையோட்டிைல் ெங் 
ககற்க ஆசிைே விளையோட்டுக் குழு ஒரு 
ெல்களலக்கைகத்திற்குச் பசன்றது.
எந்த ஒரு விளையோட்டிலும் துளறயோகும் அவர்களுக்குப் ஆோோெோோத அைிக்கவில்ளல.
ஆசிைே 
விளையோட்டு வீைர்கள் விளையோட்ளடத் தீவிைேோக எடுத்துக்பகோள்கின்றனர். அவர்கள் 
பஜயிப்ெதற்கோக விளையோடுவதில்ளல 
என்று 
அவர்கள் கூறினர். 
சீட்டு விளையோடுவது ஆங்கிகலயர்கைின் கல்வியின் ஒரு குற்றேோகும். 
சூதோட்டம் உலகம் முழுவதிலும் நிலவுகிறது. 
எதிர்ேளறயோன ேனிதப் கெோக்குகள் விடுெட, 
சமூகம் ேகதனும் ஒரு இயல்ெோன வைிளய அைிக்க 
cвண்டும். 
அதனோல்தோன் கெோளத இருந்துகளை 
த் தளட பசய்ய முடிவதில்ளல.
கெோளத இருந்துகைின் விடுெடோன தளடளய அகற்றிய இன், ஹோலந்து நோட்டில் அளதப் 
ெயனெடுத்துவது குளறந்துவிட்டது.
முதிர்ச்சி, குைந்ளதத்தனம், ஆைேின்ளே, தீவிைம் இளவ 
யோவும் தனி நெோிடேிருந்தும், சமூகத்திலிருந்தும் பவைிப்ெடுகின்றன.
ோவ்பவோரு நோட்டிற்கும் 
ோவ்பவோரு அணுகுமுளற இருக்கிறது.
ஒருவர் தன்னுளடய ஆங்கிகலயர்கைின் அடிப்ெளடயில் அடுத்தவளை 
ஆங்கிகலயர்கைின் ஒருது அடுத்தவளை 
பகோண்டிருந்ததோம், இப்பெோழுது அபேோிக்கோளவ ளவத்து 
க்கணித்துக் பகோள்கிகறோம்.
சுயேோக எந்த மண்புகளும் நம்ேிடம் இல்லல.
இதற்கு ஒருவர் தன்ளனகய பதோிந்து 
பகோள்கிகறோம்.
இந்தியோவில் சேீெ கோலம்வளை பெண்கள் விளையோட்டில் ஈடுெடுவது ஏற்புளடயதோக 
இல்லல.
இது கெோன்ற நடவடிக்ளககள், கலோச்சோோீதியோக வைர்க்கப்ெட்ட சமூகத்தோல் ஏற்றுக் பகோள்ைப்ெட்ட வைக்கங்ககை.

ெல நூற்றோண்டுகைில் இளவ புனிதேோகி விடுகின்றன. இது கெோனத்துக்கு ஏதுவோகிறது.

இவ்வோறு உருவோக்கப்ெட்ட சமூகங்களுக்கு சுதந்திைம் என்றோல் என்ன என்று பதோியோது.

அவர்க

ள் சுதந்திைம் பெற்றவுடன், அவர்களுளடய வோழ்வு ஆலதுளறகைில் திறளே 

வோய்ந்ததோகவும், 

நிளறவோகவும், பசைிப்ெோன ஆலன் தருவதோகவும் இோறுகிறது.

ஊற்றின் நடுகவ 

லர் இளறந்திருப்ெது கெோல், ஆலன்கள் பவைிவரும்.

ஆய்வு புோிந்து பகோள்வதற்கு சக்தி 

வோய்ந்ததோக இருக்கும்; பதோகுப்ெின் கச்

சக்திவோய்ந்ததோக 

இருக்கும்.

ஆய்வு நற்றும பதோகுப்ெின் அடிபெளடயில் 

நளடபெறும் ஒரு பசய்முளற, நிலனத்துப்

ெோர்க்கக்கூடியவற்றிகலகய 

சிறப்ெோனது.

ேனம் ஆைோயும், உணர்ச்சி 

பதோகுக்கும்.

அற்புதேோன ஒரு விஷயத்ளத 

இச்பசய்முளறக்கு உட்ெடுத்தினோல், 

பெோிய

ெலன்களை அைிக்கும்.

எலிசபெத் ஆைோய்கிறோள்.

டோர்சி 

தன்ளன அறியோேகலகய பதோகுக்

கு 

கிறோன்.

அவர்கைது 

வோழ்வில் ஒரு அற்புதம் 

இறந்தது.

ஐகைோப்ெோ ஆைோய்வதில் 

இறங்கியது.

தோழ்ந்த நோகோிக 

த்தில் 

ஷ்யோ உணர்ச்சிளயக் 

ளகயோண்டது.

ஐகைோப்ெோவும் 

ஷ்யோவும் இளணந்தோல் 

பெோிய 

ெலன்கள் உருவோ 

கும்.

ேனம் 

ஐகைோப் 

ொ 

வினுளடயது, உணர்வு 

ஆசியோவினுளடயது. 

அளவ 

இளணந்தோல் 

அவற்றிற்குப் 

பெோிய 

எதிர்கோலம் 

இருக்கிறது.

Duke 

சிந்தித்தோன்.

Glencora 

வோல் உணை 

முடிந்தது. இருவருக்கும் 

இளடகய 

கோதல் 

இல்லல.

அவள் 

Burgo 

றவ 

விருமெினோள்.

அவன் 

திருேண 

உறுதிகளுக்கு 

ுண்ளேயோக 

இருந்தோன். இருப்ெினும் 

அவன் 

உச்சத்ளத அளடந்தோன். 

அவர்கைது 

இல்லம் 

அவைிடம் 

தீவியைேோக 

அன்பு 

பசலுத்தினோன். 

அவள் 

இறந்த 

கெோது 

அவன் 

சிதறிப்கெோனோன். 

அவர்களுளடய 

பவற்றிகைேோன 

திருேண 

வோழ்வு 

அல்ல.

அது 

ஒரு ஏற்ெோடோக 

இருந்தது. 

அது 

ஒரு இளணந்து 

வோழும் 

ஏற்ெோடோக 

இருந்தது.

அது 

வோழ்ளவ 

உயைத்திற்கு 

உயர்த்துகிறது.

Mary Thorne-ல், Frank Gresham-ல் 

சிறந்த 

உதோைணங்கள். 

அமாம் மாரின்பைங் 

அம்மியியின் 

கெோனீயியின் 

கீழ்காண்டது.

Frank-ல் அம்மியின்.

ஊளி 

மாரின்பைங் 

சிறந்ததற்கான 

Duke 

மாரின்பைங் 

மார்க்குங்கதற்கான.

Dr. Thorne-ல் 

அரசிகம்பைங் 

செய்ள.

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Index

Accomplishment, 85
  missing factors in, 305
Act
  in Mother, 169
Actions
  results of, 150
Acts, 150
  different consequences, 169
  in different planes, 169
  various parts, 44
Adventure
  aspects of, 282
Alertness
  negative, 282
  positive, 282
All actions
  originates in oneself, 276
  rules of, 276
Alone
  birth of subtle formation, 95
Analysis, 343
Articulation
  mental, 54
  of mantras, 54
  powers of, 54
Aspiration
  brings an opening, 8
  is bliss, 317
Aspiration expressing
  is delight, 317
Atom
  is universe, 77
Attention, 102
Attitude, 187
  results of changing it, 258
Attitudes
  emotional ones, 99
Authority, 169
Balance
  in life, 343
Behaviour
  determined by, 17
Behaviours
  human, 25
Belief, 132
  levels of, 137
Beliefs
  principles of, 156
Beneficiary, 22
  types of, 77
Body
  power of, 199
Calling Mother
  awakening, 12
Calmness
  its strength, 156
Capacities
  man's choice, 218
  of life, 218
Capacity, 205
Cause
  effect of, 282
Change
  knowledge of, 12
Cheerful, 44
Children, 311
Civilisation
  accomplishment, 8
Communion
  with God, 121
Compulsion, 112
Concentration
  all inclusive, 193
Condemnation, 239
Consciousness
  subtle transition, 213
  supramental, 30, 54
Consciousness in life
  different stages, 311
Consecrating
  its accomplishment, 282
Consecrating ideals
  its responses, 193
Consecration, 270
  hourly, 253
  its powers, 150
  its results, 30
  never fails, 64
  of consciousness, 234
  powers of, 30
  types of, 156
  withdrawal of the mind, 36
Constant remembrance
  powers of, 85
Contradictions, 91
  are complementaries, 64
Creation
  quest for Delight, 77
  theory of, 77
Cultural
Commentary on Pride & Prejudice

Volume VII

351

its development, 17
Cultural manners
  builds individuality, 99
Culture, 102, 112
  achievement, 22
  aspects of, 107
  devoid of, 299
Cursing
  leads to spiritual goal, 193
Decisions
  types of, 181
Defects
  man’s, 128
Delicacy
  is culture, 270
  its perfection, 270
Delight
  inner, 64
  intensities of, 121
Detachment
  from property, 181
  from various aspects, 181
Details
  in acts, 187
Diffidence, 12
Dinner
  tools of, 8
Discipline
  implimentation of, 40
Discrimination, 329
Diseases
  temperamental distortions, 107
Dislikes, 234
Disliking, 150
Dissipation, 44, 112
Divine
  relying upon, 226
Ego, 187
  creates opposites, 258
  dissolving it, 205
  realising it, 12
  separates, 54
  shedding, 150
  source of flaws, 121
  symptoms of, 132
Emendations
  human’s, 40
Emotion
  mentalising it, 228
Emotions, 132, 228
Endowments
  values of, 102
Energy, 99
  rules of, 112
  saturation of, 17
Essential
  in acts, 187
Events
  understanding of, 115
Evil persona
  an instrument, 323
Evolution, 317
Existence
  familiarity is essential, 54
Expansiveness, 175
Expression
  niceties of, 143
failure
  step to success, 44
Faith, 132
  in one’s capacity, 77
  in oneself, 128
Family, 311
Fear
  vanishes by, 219
Finite
  aspects of, 323
  becoming infinite, 187
Flattery, 337
Folly, 95
Force, 17
  forms of, 293, 296
Forgiving, 253
Form, 17
Freedom, 162
  results of, 112
Friend
  relationship with, 193
Gaytri
  its power, 137
Goodness
  types of, 220
  virtues of, 128
Goodwill, 245
  powers of, 85
Grace, 187
  when soul awakens, 220
Grat acts
  man seeking it, 305
Gratitude, 44, 121, 245
  progress, 199
Great acts
  accepted by refusal, 25
Healthy sensation
  grace comes in, 220
Hierarchies, 12
forms of, 3
Involution, 317
Jnana yoga, 282
Joy
desire for, 162
in life, 343
its power, 199
Karma, 107
Knowledge
Complete, 270
its values, 30
total, 317
Language
role in society, 299
Lapse
reversing it, 8
Learning
interests in children, 199
Life, 64
equilibrium, 102
expands, 276
interrelated, 270
is Divine, 77
its essentials, 187
of perceived truth, 264
shifting to Mother's life, 228
social, 40
subtle, 40
Light
various levels, 143
Likes, 234
Liking, 150
Lila, 245
Limitation
arises from inside, 220
Listening
gives joy, 337
Lively, 44
Logic, 115
Longevity
love of human hearts, 175
Love, 329
gateway for universality, 228
towards god, 228
Loyalty, 175
success of, 128
Man
advances, 276
his importance, 317
his laziness, 282
his powers, 253
his tendencies, 199
infinite endowments, 175
spiritual qualities, 270
turning to individual, 213
Manners
its peculiarities, 276
Man's willingness
various reasons of, 234
Mantra
its powers, 323
Man-Woman, 343
Many, 54
interacting with Many, 305
Marriage, 64
Marvel, 239
Mastery
forms of, 30
Maximum
human's, 137
Mother's, 137
Memory, 228
Mental beliefs
man relies upon, 156
Mental consecration
its parts, 258
Mind
functioning in life, 132
Mind
its functions, 85
Money
aspects of, 293, 296
Mother, 162
different perspective, 95
effects of calling, 25
everpresent, 234
infinity, 64
powers of, 64, 245
rely upon, 213
surrender, 40
Mother's
consciousness, 54, 132
sunlit path, 220
Mother's consciousness
results of, 132
Mother's name
powers of, 85
Motive
aspects of, 30
Nature
creative power of Absolute, 293, 296
its evolution, 193
News
bad, 199
good, 199
ways of receiving it, 199
Non reaction
inner, 115
outer, 115
Objective, 95
Obstacles
are opportunities, 239
Occupation
awareness, 150
man's, 282
One, 54
Opinion, 102
Opposites
essential in life, 54
in life, 234
Organisation
incapable of, 91
traits of, 162
Pain
changes to pleasure, 293, 296
Parents, 311
relationship with children, 337
Past consecration, 220
results of, 213
Patience
for supramental consciousness, 282
People
nature of, 337
Perception, 115
Perfection
accomplishes, 169
in action, 337
in emotions, 337
in silence, 337
Persistence
for supramental consciousness, 282
Personality, 282, 337
Plane
social, 228
spiritual, 228
Pleasing
aspects of, 77
Politeness, 143
Positive events
followed by tragedy, 121
Potential
spiritual, 282
Power
its context, 228
lies in energy, 220
mental, 258
physical, 258
social, 85
types of, 77
vital, 258
Powers
different ones, 239
natures of, 239
Praise, 239
Prayer
inner attitude of, 317
progress, 199
Pride and Prejudice
its revelations, 22
Problem
human choice, 64
its solution, 264
Problems
are opportunities, 264
indulging in, 205
Process
shifting to Mother's life, 228
Progress
principles of, 220
strategies of, 220
Protection, 54
Psychic
rely upon, 258
Psychic accomplishments
in life, 107
Purna yoga, 44
Purusha
discovering it, 44
Rational, 3
rectifies errors, 91
Rationality, 115
levels of, 91
Remembrance, 40, 193
Response
negatively, 115
positively, 115
Results
knowledge of, 150
Reversals, 91
Risks, 143
Romance, 64
Sachchidananda
expressing in opposites, 239
Sarcasm, 187
Savitri, 64, 253, 270
Scarcity
god's infinity, 77
infinity of God, 77
Science
of life, 8
Secrecy, 187
Self, 205
Self awareness, 17
Self giving
power of, 44
Self-giving, 343
Selfishness
endless energy, 91
Sensation, 220, 228, 270
Sensibility, 162
Sensitivities, 44
Sensitivity
compels civility, 323
factors of, 293, 296
types of, 12, 293, 296
Servant
in terms with his master, 175
Service, 175
Silence, 137, 270
beyond silence, 128
different aspects of, 337
its source, 245
values of, 337
Silent aspiration
results of, 102
Silent will
potentials of, 282
Sincerity, 64, 169, 329
is truthfulness, 128
truthful, 181
virtues of, 128
Smaal mind, 245
Small acts, 305
greater context, 323
values of, 132
Small events
significance of, 335
Social
its three levels, 85
Social evolution, 3
low awakening to the high, 143
Social level
changes of, 199
Society
built upon energy, 293, 296
importance of, 169
its needs, 311
its power, 239
organises power, 245
powerfully organised, 30
powers of, 54
releases energy, 245
rules of growth, 22
spiritual values of, 213
Space and Time, 44
Special values
traits, 169
Spiritual cheerfulness, 329
Spiritual greatness
is a wonder, 299
Spiritual levels, 193
Spiritual plane
traits of, 77
Spiritual powers
reaches great heights, 228
Spiritual progress
leads to prosperity, 282
Spiritual qualities, 317
Spiritual values
aspects of, 293, 296
Sports
aspects of, 343
prestige symbol, 343
Sri Aurobindo, 162, 270
awakening to, 205
dwelling on, 137
yoga of, 220
Strength, 102
Structure, 323
breaking it, 77
crossing it, 77
powers of, 77
Structureless
infinity, 323
Structures
aspects of, 169
Subjective, 95
Subtle plane
creative power, 91
infinite power, 258
Success
counter emotions, 91
Suggestive, 64
Super grace
the hour of, 181
Super mind
in human ignorance, 64
Supergrace, 187
Superstition
low consciousness, 54
Supramental
consciousness, 150
through realisation, 228
Supramental existence, 17
its grades, 17
Supramental life, 143
Surrender, 137, 187
levels of, 282
powers of, 40
yogic action, 282
Synthesis, 343
Taste of Ignorance, 128, 205
Taste of Knowledge, 128, 205
Temperaments
qualities of, 99
The French Revolution
equality, 175
force of, 64
its force, 264
The Hour of god, 323
The Life Divine, 323
principles of, 3
The Mother
awakening to, 205
Thinking, 228
Time, 205
Timelessness, 17, 205
Truth
in work, 299
is growth, 335
Truthfulness
virtues of, 128
Unconscious
man’s, 162
Unconsciousness
becoming conscious, 305
depths of, 293, 296
in man, 91
Understanding
process of, 205
Unwillingness, 150
Urge
withdrawing it, 156
Values
different scales, 239
its results, 169
its values in life, 239
Vast surrender
its strength, 64
Waking samadhi, 317
Waking samadhi
conditions of, 329
Warnings
in life, 115
symptoms of opportunity, 115
wealth, 175
Wealth
carries experience, 175
Well being, 8
Will
bad, 107
egoistic, 107
good, 107
truthfulness, 137
Willingness, 205
Wisdom, 143
Work, 299
Yoga, 40, 245
   all life is yoga, 343
   in life, 150

its rules, 276
necessities of, 36
powers of, 329
spiritual accomplishment, 143
spiritual clarity, 143
spiritual mastery, 143
universal joy, 293, 296
Yogic
   consciousness, 150