

but it has not been sufficiently supported by inspired wisdom. It has attached itself to imaginations and idealisms, but has not learned to discern the deeper Truth and study the will of God. It has been driven by ardent and vehement emotions, but was defective in clear will-power and the pure energy that is greater and more impetuous than any passionate feeling. Either Nationalism will purify itself, learn a more sacred truth and command a diviner impulse, or it will have to abandon utterly its old body and get itself a new. The pressure of events seems to be pointing in the latter direction. But in either case defeat cannot be the end, victory must be the end.

In all the events of the last year and a half the voice of the divine Teacher can be heard crying to us, "Abandon that you may possess; do my will and know yourselves, purify yourselves, cease to follow your fancies." He that has ears, let him hear. Knowledge will not come without self-communion, without light from within, not even the knowledge of the practical steps that can lead to success. Every step that is taken in the light of a lower wisdom will fail until the truth is driven home.

The work that was begun at Dakshineswar is far from finished, it is not even understood. That which Vivekananda received and strove to develop, has not yet materialised. The truth of the future that Bijoy Goswami hid within himself, has not yet been revealed utterly to his disciples. A less discreet revelation prepares, a more concrete force manifests, but where it comes, when it comes, none knoweth.

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