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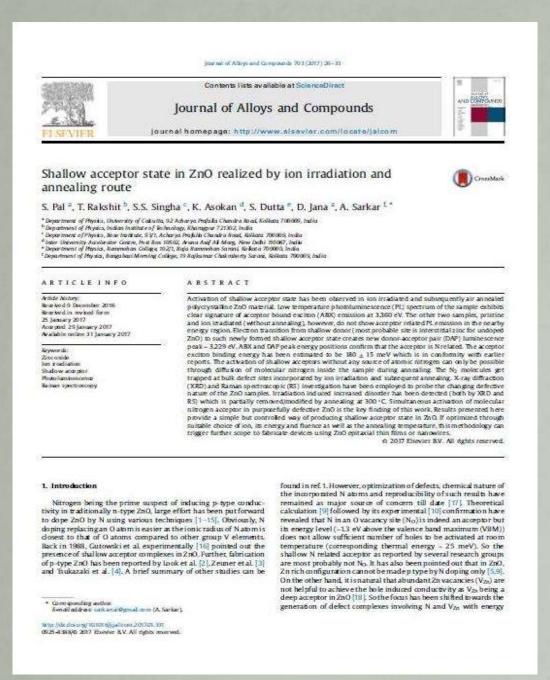
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Year 2017

Name of the teacher: Dr. Saurav Dutta

Title of paper: Shallow acceptor state in ZnO realized by ion irradiation and annealing route.



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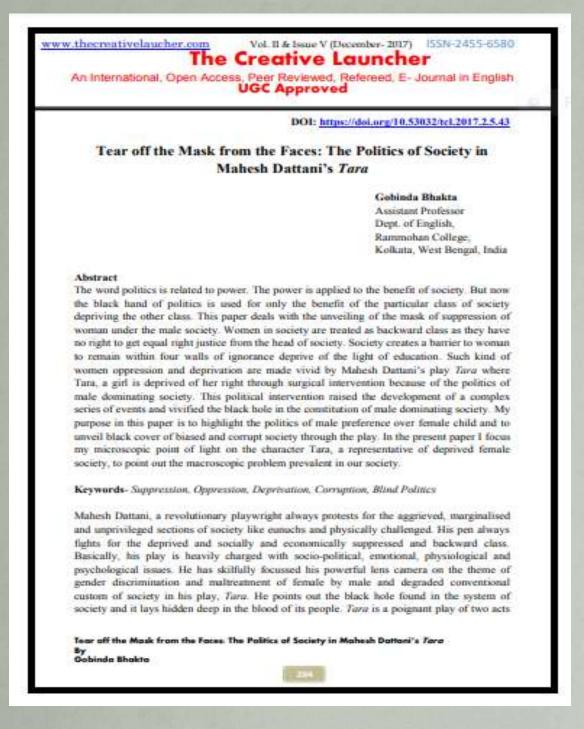
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Year 2017

Name of the teacher: Gobinda Bhakta

Title of paper: Tear off the mask from the faces- the politics of society in Mahesh Dattani's play, Tara



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Year 2017

Name of the teacher: Gobinda Bhakta Title of paper: Illumination of Mind in the light of Sri aurobinmdo's Sonnet

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Illumination of Mind in the Light of Sri Aurobindo's Sonnets

GOBINDA BHAKTA

The nim of true poetry is to interpret the hidden meaning that are concealed from the common sight. When the poet approaches in the right direction to bring about the truth of vision, the revelation takes place. The intensity of the inner sight is evidently much stronger in the poet as he is able to awaken the readers to the inner sight as well. Sri Aurobindo points out that "powerful interpretative and intuitive vision of nature and life and man whose poetry has arisen out of that in a supreme revelatory utterance of it" (CWSA 26:30).

Sti Aurobindo speaks of mind and its division into different parts -Higher Mind, Illumined mind, Intuitive mind and Over mind. By Higher Mind, he means it is a mind of larger clarity of spirit, luminous thought - Mind, a mind of spiritual conceptual knowledge. It is the selfrevelation of eternal knowledge. It can freely express itself in single ideas but its most characteristic movement is a mass idealisations, a system of totality of truth-seeing at single view. It purifies, delivers and creates through knowledge. Illumined mind is that which lies behind the surface mind (ordinary mind) and can only be directly experienced by sadhana, by breaking down the habit of being on the surface and by going deeper within. It infuses the senses into a direct and total spiritual sensation so that our vital and physical being can contact the divine in all things. It throws a transforming light on the physical mind, which breaks its limitations, inertia, narrow thought power and doubts. Both higher and intuitive mind depend for their authority on a yet higher power, the Intuitive Mind. It transforms not only mind but also heart, life, senses and even body. It changes the whole consciousness into stuff of intuition, for it brings its own greater radiant movement into will, feelings and emotions. Beyond intuitive mind is Over Mind, which is Super mind's delegate to the ignorance. Overmind is the cosmic consciousness. It is the place of God. Overmental plane is the highest consciousness one can achieve without transcending the mental system. Sri Aurobindo speaks of another mind that is Super Mind. Beyond Overmind are the planes of Supermind or unity of consciousness. Supermind is the infinite unitary consciousness or the truth-idea beyond the three lower planes of matter, life and mind. Supermind is the dynamic form of Sachchidananda and the necessary mediator or link between the transcendent Sachchidananda and creation. Sri Aurobindo says,

> At the outset man lives in his physical mind which perceives the actual, the physical, the objective and accepts it as fact and this fact is as self-evident truth heyond question: whatever is not actual, not physical, not objective it regards as unreal or unrealised, only to be accepted as entirely real when it has succeed in becoming actual, becoming a physical fact, becoming objective. (The Life Divine 429)

Man is engrossed in worldly dreams and takes material things as real. As he sates in The Divine Councily "... a dream is real to the dreamer so long as he sleeps but walking shows it to be unreal ,so our experience of word seems to us positive and real but when we stand back from illusion, we shall find that it had no reality..." (The Life Divine 436).

Sri Aurobindo retired completely from the physical atmosphere in order to bring about the descent of what he called the supermind. "By the supermind is meant the full Trath-Consciousness of the Divine Nature in which there can be no place for the principle of division

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