



गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः।  
गुरुः साक्षात् परंब्रह्म तस्मै श्रीगुरुवे नमः॥

**Guru is Brahma (the Creator), Guru is Vishnu (the Preserver), and Guru is the god Maheshwara (the Destroyer). Unto that Guru who is truly the manifest Parabrahman, I bow down with reverence.**

# Realization

Vol. 6, No. 1

January 2017

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

ॐ सर्वेशां स्वस्तिर्भवतु । सर्वेशां शान्तिर्भवतु । सर्वेशां पूर्णंभवतु ।  
सर्वेशां मंगलंभवतु । ॐ शान्तिः शान्तिः शान्तिः ॥  
May there be auspiciousness unto all; May there be peace unto all;  
May there be wholeness unto all; May there be wellbeing unto all.  
Om Peace, Peace, Peace.

**Sri Aurobindo Ashram-Delhi Branch**

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; [www.sriurobindoashram.net](http://www.sriurobindoashram.net)

# Ongoing & Forthcoming Events

## January 2017

### Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 – 7:30 pm

Collective Meditation

### Sunday Meditation & Discourses 10:00 – 11:30 am

Jan 01	Has the New Age Arrived	Dr. Ramesh Bijlani
Jan 08	<i>Hammare Prashn, Sri Maa ke Uttar</i>	Ms. Aparna Roy
Jan 15	'Man the Mediator' – A sonnet by Sri Aurobindo	Shri Prashant Khanna
Jan 22	Expressing Aspiration through Prayer	Dr. Mithu Pal
Jan 29	The Shadow and the Light	Dr. Pulkit Sharma

Sundays, 01, 08, 22, 29 11:30 am–12:30 pm **Savitri** Shri Prashant Khanna

Contact: 011-2656 7863; 2651 7426; <contact@aurobindoonline.in>

### Ongoing Classes venue : Ashram Library (Room 005)

Wednesdays, 04, 11, 18, 25 11:30 am–12:30 pm **Bhagvad Gita** Shri Prashant Khanna

Contact: 011-2651 7426; 2656 7863; <contact@aurobindoonline.in>

### The Mother's Integral Health Centre Activities

(Phone 011-2685 8563, Sanjeeb: 88005 52685, Mrs. Bhatia: 93122 65447 ; <tmihc2000@yahoo.co.in>

General O.P.D. Daily 8:30–9:30 am 2:30–3:30 pm

### Speciality Clinics – By Appointment Only

Tue/Thu/Sat	Accupressure	Tue/Thu/Sat	Ayurveda
Tue/Wed/Fri	Clinical Psychology	Mon-Sat (11am-1pm)	Physiotherapy
Mon-Sat	Mind Body Medicine	Mon/Wed/Thu/Fri	Homeopathy
Tue	Orthopaedics	Tue/Thu/Sat	Naturopathy
Monday	Ophthalmology (Eye)	Tue/Thu	Dental
Wed/Thu	General Surgery	Tuesday	Psychiatry
Tue/Thu	Gynecology		

Mon-Sat 8–9:30 am **Eye Exercise** 6-Day Package  
Contact: 011-2685 8563; Madhu 92683 84794

### Integrated Health Services : Tailor-made packages of 4 hrs./day (Tu/Th/Sa)

Includes: Ayurveda, Naturopathy, *Yogasana*, *Pranayama*, Accupressure, Eye Exercise, Integral Health Consultation

January 1 & 15	6–7 am	<i>Mahamrityunjaya Havan &amp; Gita Paath</i>	
Tue/Wed/Fri	7:00-7:45 am	<i>Yogasana class for MIS/MBK</i>	Ms. Preeti Bhardwaj
Mon/Wed/Fri	8–9 am	<i>Yogasana class</i>	Ms. Monica Srivastava
Mon/Wed/Fri	9:45-10:45 am	<i>Yoga for Senior Citizens</i>	Ms. Sapna Mukherjee
Mon/Wed/Fri	11 am–12 noon	<i>Yogasana class</i>	Dr. Aparajita Rath
Tue/Thu/Sat	4–5 pm	<i>Yogasana class</i>	Shri Deepak Jhamb

### Ongoing Classes venue: The Mother's Integral Health Centre Rm 15J

Monday	2:30–3:30 pm	<i>Vivekachoodamani</i>	Dr. Tarun Baveja
Wed/Fri	2:30–3:30 pm	<i>Chhandogya Upanishad</i>	Dr. Tarun Baveja

Contact: 011-2685 8563; Aradhana <aradhana.archer@gmail.com>

# 2017 – Year of the Mind

## Clean Mind Programme

at The Mother's Integral Health Centre, Sri Aurobindo Ashram Delhi-Branch  
From January 2017 every Sunday; Time: 9am to 1pm

**Workshops on Traditional & Non-Traditional Practices to enhance Mental Enrichment. Psychiatric Services especially for Teenagers. Physical culture – Yoga/Exercise/Games; Chanting. Shramdan; Contentment Scoring**

Planning in process for : Ramgarh, Nainital, Rishikesh (Uttarakhand); Kechla (Odisha); Dhankot (Haryana); Bhiwadi (Rajasthan); Ghaziabad (U.P.)

**For information and registration contact: 011 2685 8563; <tmihc2000@yahoo.co.in>**

### January 2017: Schedule of talks

Jan 01	<b>Mindfulness - Thought Action Connect</b>	Dr. Urvashi
Jan 08	<b>Full Life - the Ayurveda way</b>	Dr. S. Katoch
Jan 15	<b>Mind sees through the Eyes</b>	Mrs. C. Bhatia
Jan 22	<b>Worship Life - Vedic Chanting</b>	Dr. Shardha Batra
Jan 29	<b>Suffering is also a form of Grace</b>	Ms. Neha Bhimwal

## Matri Kala Mandir CLASS SCHEDULE

Mon/Fri/Sat	3:00–6:00 pm	Hindusthani Classical Vocal	Shri Kshitij Mathur
Wed/Sat	3:30–6:30 pm	Hindusthani Classical Vocal	Shri Kshitij Mathur
Tue/Thu	4:00–5:00 pm	Hindusthani Classical Vocal	Smt. Preamsheela
Mon to Sat	4:00–6:30 pm	Music for The Soul	Km. Karunamayee
Wed/Fri	4:00–6:00 pm	Hindusthani Classical Vocal	Shri Shiv Prasad Rao
Wed/Sat	3:30–6:30 pm	Carnatic Vocal	Smt Jalaja Shankar
Wed/Thu	4:00–6:30 pm	Tabla	Shri Vijay Shankar Mishra
Wed/Fri	4:00–6:30 pm	Sitar	Shri Neel Ranjan Mukherjee
Mon/Fri	3:30–5:30 pm	Flute	Shri Himanshu Dutt
Mon/Fri	3:30–5:30 pm	Violin	Dr. Ranjan Srivastav
Mon/Wed/Fri	3:30–6:00 pm	Hawaian Guitar & Key Board	Shri Neel Ranjan Mukherjee
Tue/Thu	3:30–5:30 pm	Spanish Guitar	Shri Jagdish Kumar
Mon/Wed	4:00–6:00 pm	Bharata Natyam	Smt Rajeswari Natarajan
Tue/Thu	4:00–6:30 pm	Kathak Nritya	Smt. Raksha Singh
Wed/Sat	4:00–6:30 pm	Kathak Nritya	Km. Anjali Saini
Mon/Fri	3:30–5:00 pm	Odissi Nritya	Shri Dibakar Khuntia
Mon/Fri	4:00–5:30 pm	Painting	Smt. Tatini Sengupta Ray
Tue/Thu	4:00–6:00 pm	Painting	Shri Tapan Ch. Bhowmick
Tue/Thu/Sat	4:00–6:00 pm	Table Tennis	Shri Gulshan Rai Khera
Mon to Sat	4:30–5:30 pm	Taekwondo	Shri Arshad Hashish
Tue/Thu/Sat	4:30–5:30 pm	Basketball (M.I.S. students)	Shri Hridesh Rawal

**Contact: 011-3242 5661; 2656 7863; <matrikalamandir67@gmail.com>**

# Integral Yoga (1)

We see, then, what from the psychological point of view,—and Yoga is nothing but practical psychology,—is the conception of Nature from which we have to start. It is the self-fulfilment of the *Purusha* through his Energy. But the movement of Nature is twofold, higher and lower, or, as we may choose to term it, divine and undivine. The distinction exists indeed for practical purposes only; for there is nothing that is not divine, and in a larger view it is as meaningless, verbally, as the distinction between natural and supernatural, for all things that are are natural. All things are in Nature and all things are in God. But, for practical purposes, there is a real distinction. The lower Nature, that which we know and are and must remain so long as the faith in us is not changed, acts through limitation and division, is of the nature of Ignorance and culminates in the life of the ego; but the higher Nature, that to which we aspire, acts by unification and transcendence of limitation, is of the nature of Knowledge and culminates in the life divine. The passage from the lower to the higher is the aim of Yoga; and this passage may effect itself by the rejection of the lower and escape into the higher,—the ordinary view-point,—or by the transformation of the lower and its elevation to the higher Nature. It is this, rather, that must be the aim of an integral Yoga.

But in either case it is always through something in the lower that we must rise into the higher existence, and the schools of Yoga each select their own point of departure or their own gate of escape. They specialise certain activities of the lower *Prakriti* and turn them towards the Divine. But the normal action of Nature in us is an integral movement in which the full complexity of all our elements is affected by and affects all our environments. The whole of life is the Yoga of Nature. The Yoga that we seek must also be an integral action of Nature, and the whole difference between the *Yogin* and the natural man will be this, that the *Yogin* seeks to substitute in himself for the integral action of the lower Nature working in and by ego and division the integral action of the higher Nature working in and by God and unity. If indeed our aim be only an escape from the world to God, synthesis is unnecessary and a waste of time; for then our sole practical aim must be to find out one path out of the thousand that lead to God, one shortest possible of short cuts, and not to linger exploring different paths that end in the same goal. But if our aim be a transformation of our integral being into the terms of God-existence, it is then that a synthesis becomes necessary.

The method we have to pursue, then, is to put our whole conscious being into relation and contact with the Divine and to call Him in to transform our entire being into His. Thus in a sense God Himself, the real Person in us, becomes the *sadhaka* of the *sadhana*<sup>1</sup> as well as the Master of the Yoga by whom the lower personality is used as the centre of a divine transfiguration and the instrument of its own perfection. In effect, the pressure of the Tapas, the force of consciousness in us dwelling in the Idea of the divine Nature upon that which we are in our entirety, produces its own realisation. The divine and all-knowing and all-effecting descends upon the limited and obscure, progressively illumines and energises the whole lower nature and substitutes its own action for all the terms of the inferior human light and mortal activity.

<sup>1</sup> *Sâdhana*, the practice by which perfection, *siddhi*, is attained; *sâdhaka*, the Yogin who seeks by that practice the *siddhi*.

In psychological fact this method translates itself into the progressive surrender of the ego with its whole field and all its apparatus to the Beyond-ego with its vast and incalculable but always inevitable workings. Certainly, this is no short cut or easy *sadhana*. It requires a colossal faith, an absolute courage and above all an unflinching patience. For it implies three stages of which only the last can be wholly blissful or rapid,—the attempt of the ego to enter into contact with the Divine, the wide, full and therefore laborious preparation of the whole lower Nature by the divine working to receive and become the higher Nature, and the eventual transformation. In fact, however, the divine Strength, often unobserved and behind the veil, substitutes itself for our weakness and supports us through all our failings of faith, courage and patience. It “makes the blind to see and the lame to stride over the hills.” The intellect becomes aware of a Law that beneficently insists and a succour that upholds; the heart speaks of a Master of all things and Friend of man or a universal Mother who upholds through all stumblings. Therefore this path is at once the most difficult imaginable and yet, in comparison with the magnitude of its effort and object, the most easy and sure of all.

There are three outstanding features of this action of the higher when it works integrally on the lower nature. In the first place it does not act according to a fixed system and succession as in the specialised methods of Yoga, but with a sort of free, scattered and yet gradually intensive and purposeful working determined by the temperament of the individual in whom it operates, the helpful materials which his nature offers and the obstacles which it presents to purification and perfection. In a sense, therefore, each man in this path has his own method of Yoga. Yet are there certain broad lines of working common to all which enable us to construct not indeed a routine system, but yet some kind of Shastra or scientific method of the synthetic Yoga.

Secondly, the process, being integral, accepts our nature such as it stands organised by our past evolution and without rejecting anything essential compels all to undergo a divine change. Everything in us is seized by the hands of a mighty Artificer and transformed into a clear image of that which it now seeks confusedly to present. In that ever-progressive experience we begin to perceive how this lower manifestation is constituted and that everything in it, however seemingly deformed or petty or vile, is the more or less distorted or imperfect figure of some element or action in the harmony of the divine Nature. We begin to understand what the Vedic Rishis meant when they spoke of the human forefathers fashioning the gods as a smith forges the crude material in his smithy.

Thirdly, the divine Power in us uses all life as the means of this integral Yoga. Every experience and outer contact with our world-environment, however trifling or however disastrous, is used for the work, and every inner experience, even to the most repellent suffering or the most humiliating fall, becomes a step on the path to perfection. And we recognise in ourselves with opened eyes the method of God in the world, His purpose of light in the obscure, of might in the weak and fallen, of delight in what is grievous and miserable. We see the divine method to be the same in the lower and in the higher working; only in the one it is pursued tardily and obscurely through the subconscious in Nature, in the other it becomes swift and self-conscious and the instrument confesses the hand of the Master. All life is a Yoga of Nature seeking to manifest God within itself. Yoga marks the stage at which this effort becomes capable of self-awareness and therefore of right completion in the individual. It is a gathering up and concentration of the movements dispersed and loosely combined in the lower evolution.

— Sri Aurobindo

## Activities during November 16 – December 15, 2016

**THE MOTHER'S MAHASAMADHI DAY** : 17 November as usual was observed as a day of silence in the Ashram speaking only as much as was necessary, which Mother always wanted



sadhaks to do all the time. In the morning, students on a visit from Auro-Mira Vidya Mandir, Kechla, Odisha, performed a *havan*, chanting the Sanskrit verses beautifully. In the evening, 'lights of aspiration' were kindled in the *Samadhi Lawn*, followed by silent meditation.



**AYURVEDA RETREAT** : A five-day Ayurveda Retreat was conducted at The Mother's Integral Health Centre of Sri Aurobindo Ashram-Delhi Branch from 19<sup>th</sup> to 23<sup>rd</sup> November 2016. During the whole day program, activities began early in the morning with *Prabhatpheri* (Walk and Chant with musical instruments) followed by an hour of Yoga session comprising of yogasanas (yoga postures) and *pranayama*.



Two one hour interactive talk-discussion sessions on the ancient wisdom of



Ayurveda for Holistic Health began in the forenoon and continued until lunch time. Afternoon was devoted to a talk on Upanishad by Dr. Tarun Baveja and traditional Indian games such as *pithoo*, *gillidanda*, *kabaddi*, *kho-kho* etc. More yoga sessions, talk on 'Life is a Journey' by Dr. Ramesh Bijlani, and a *havan* with chanting of Mahamrityunjay mantra & Bhagvad Gita verses, were appropriately adjusted during the program. Participants joined the Ashram community for evening meditation in the Meditation Hall.



All participants were exposed to Ayurvedic *Panchkarma* procedures and everyone was given a whole body oil massage and *Shirodhara*. Procedures for knee-pain and



backache namely *Janu basti* and *Kati basti* respectively and powder massage were given where appropriate.

The retreat also included Delhi sightseeing tours to India Gate, Prime Minister's Office, Lotus Temple and Akshar Dham. The last location was a spectacular experience with its film on the journey of India from Vedic times to the present, a boat ride, a sound show, and finally a sumptuous dinner in the Food Court of Akshar Dham Temple. Participants regaled the last evening with a nice cultural program '*Ye sham apke naam*'.

The entire program was conceptualised and conducted by Dr Surinder Katoch, an Ayurveda Physician, Yoga Adept, Holistic Health Consultant and Psycho-counsellor in Ayurveda.

**SIDDHI DAY :** On 24th November, Karuna didi began the day's program early in the morning with melodious invocation of the Divine in the Meditation Hall.

After a March-past in the evening, and kindling of the lamps



of aspiration on the *Samadhi lawn*, devotional songs were offered in the Meditation Hall by Km. Karunamayee with accompaniment from Rangamma, Srila, Jayanthi, Minati, Lin and Premsheela. Tara Didi thereafter read a passage from '*Yoga of Ashwapathy*' (*Savitri*, Book 2). The day's events concluded with distribution of *prasad* to all attendees.

**ANNUAL DAY PROGRAM OF M.I.S. :** On November 26, 2016, The Mother's International School celebrated '*Vande Mataram*', a programme of Physical Demonstration and dances saluting Mother India.



Students and staff of the school worked hard to make this Annual Day a success. In sync with the theme, every piece was an ode to our beautiful nation. Be it the merry fishermen of





4th and 5th grade, the marching brigade of 9th grade or the heart-warming ‘*bhangra*’ dancers of 11th, each honoured our diverse and colourful country.



And as the students drew a perfect map of India on the ground, in the breathtaking grand finale, each heart was filled with pride. The event was graced by the Chief Guest, Shri Amarendra Khatua, Director General of the Indian Council for



Cultural Relations, and by the Guest of Honour, Swami Shantatmananda, Secretary, Ramakrishna Mission (Delhi Centre). Also among the audience were the proud parents of the students, eager to see their wards garbed in celebratory attire and putting up a great show.

**INTEGRAL EYE EXERCISE CAMP :** The 114th Integral Eye Exercise Camp was conducted at The Mother’s Integral Health Centre from November 26-December 1, 2016. As usual, attendees’ feedback was commendably positive as is evident from comments such as: “A very good program. In fact, the theory session was helpful as well to understand what we have been doing wrong. Very friendly and dedicated staff” (J.S.); “Effective & simple. Although I am a little impatient & restless, palming brought me peace. I felt the most effect[ive] ... memory reading & chart reading. I hope that my power reduces & when I join the Army in January I should have no spectacles” (N.S.); “Very effective exercises and the monitoring and teaching was very detailed. Very open to consultation. Would recommend this to everyone” (N.); “The effect is slow but its there. The talk was helpful as it made us understand the reason behind the exercises. Have corrected many habits after getting the guidance from the staff” (A.M.); “We are happy with our kids’ progress in few days.” (V.)

**SRI AUROBINDO’S MAHASAMADHI DAY :** Sixty-fifth anniversary of Sri Aurobindo’s *mahasamadhi* Day in the Ashram was observed on 5 December, 2016, beginning by invocation of the divine Presence by Karuna didi in the Meditation Hall in the morning. In the forenoon students & staff of The Mother’s





International School (MIS) along with the Ashram community, and visitor-devotees gathered on the *Samadhi Lawn* to pay homage to Sri Aurobindo. MIS presented an elaborate program of bhajans,

anecdotes & recitations from the life of Sri Aurobindo and his works. The event ended with flower offerings at the Shrine by all present.

In the evening, the devotees and the ashram community lit lamps of aspiration, followed by singing of devotional songs and a reading by Tara Didi in the Meditation Hall.



**NURING STUDENTS FROM MAHARASHTRA:** Fifty students of Training College of Nursing, Civil Hospital, Jalgaon, Maharashtra led by teacher/escorts, Ms Pranita Gaikwad and Mr Vivek Bhalerao, during their stay in the Ashram attended a discourse by Dr. Ramesh Bijlani on 7 December on how to be happy, how the happiness of getting compares with the joy of giving, and how the work of a nurse has an in-built opportunity for giving. Besides giving joy, giving also leads to enduring mental peace, good health and spiritual growth, a vision much emphasized by Sri Aurobindo and The Mother. This view is also in harmony with the ancient Indian ideal of the four limbs of an all-embracing life: *kama*, *artha*, *dharma* and *moksha*. *Moksha*, which contrary to the common belief can be attained in this very world, consists of not depending on anything or anybody for unshakable mental peace. But that *moksha* is eventually achieved only if *kama* and *artha* are pursued within the framework of *dharma*.

**INTEGRAL YOGA ORIENTATION :** Twenty eight individuals took part in the popular *Orientation to Integral Yoga* course held on December 10-11, 2016. The program included yogasanas & pranayamas conducted by Shri Debi Prasad; lectures by Dr. Bijlani on yoga and the spiritual philosophy of Sri Aurobindo and the Mother and their relevance to living a stress-free and meaningful life. Participants also had an opportunity to attend the Sunday *Satsang*, in which Dr Mithu Pal discoursed on ‘Ego Was the Helper, Ego Is the Bar’. Highly soothing and inspirational musical breaks were provided by Ms. Sapna Mukherjee and Dr. Mithu Pal. Positive feedbacks such as the following were received at the conclusion of the program: “a life changing experience”, “helped me resolve lot of questions bothering me”, “ignited new thoughts, cleared my mind”, “informative and well executed”, “very good, balanced and effective”, and “heavy topics addressed very nicely in a simple manner.”



Note: Pictures can be viewed up to 200% size for finer detail

# THE IDEAL OF HUMAN UNITY

## CHAPTER XXXVI

### A POSTSCRIPT CHAPTER [PART 2]

The central question is whether the nation, the largest natural unit which humanity has been able to create and maintain for its collective living, is also its last and ultimate unit or whether a greater aggregate can be formed which will englobe many and even most nations and finally all in its united totality. The impulse to build more largely, the push towards the creation of considerable and even very vast supra-national aggregates has not been wanting; it has even been a permanent feature in the life-instincts of the race. But the form it took was the desire of a strong nation for mastery over others, permanent possession of their territories, subjugation of their peoples, exploitation of their resources: there was also an attempt at quasi-assimilation, an imposition of the culture of a dominant race and, in general, a system of absorption wholesale or as complete as possible. The Roman Empire was the classic example of this kind of endeavour and the Graeco-Roman unity of a single way of life and culture in a vast framework of political and administrative unity was the nearest approach within the geographical limits reached by this civilisation to something one might regard as a first figure or an incomplete suggestion of a figure of human unity. Other similar attempts have been made though not on so large a scale and with a less consummate ability throughout the course of history, but nothing has endured for more than a small number of centuries. The method used was fundamentally unsound in as much as it contradicted other life-instincts which were necessary to the vitality and healthy evolution of mankind and the denial of which must end in some kind of stagnation and arrested progress. The imperial aggregate could not acquire the unconquerable vitality and power of survival of the nation-unit. The only enduring empire-units have been in reality large nation-units which took that name like Germany and China and these were not forms of the supra-national State and need not be reckoned in the history of the formation of the imperial aggregate. So, although the tendency to the creation of empire testifies to an urge in Nature towards larger unities of human life,—and we can see concealed in it a will to unite the disparate masses of humanity on a larger scale into a single coalescing or combined life-unit,—it must be regarded as an unsuccessful formation without a sequel and unserviceable for any further progress in this direction. In actual fact a new attempt of worldwide domination could succeed only by a new instrumentation or under novel circumstances in englobing all the nations of the earth or persuading or forcing them into some kind of union. An ideology, a successful combination of peoples with one aim and a powerful head like Communist Russia, might have a temporary success in bringing about such an objective. But such an outcome, not very desirable in itself, would not be likely to ensure the creation of an enduring World-State. There would be tendencies, resistances, urges towards other developments which would sooner or later bring about its collapse or some revolutionary change which would mean its disappearance. Finally, any such stage would have to be overpassed; only the formation of a true World-State, either of a unitary but still elastic kind,—for a rigidly unitary State might bring about stagnation and decay of the springs of life,—or a union of free peoples could open the prospect of a sound and lasting world-order.

It is not necessary to repeat or review, except in certain directions, the con-

siderations and conclusions set forward in this book with regard to the means and methods or the lines of divergence or successive development which the actual realisation of human unity may take. But still on some sides possibilities have arisen which call for some modification of what has been written or the conclusions arrived at in these chapters. It had been concluded, for instance, that there was no likelihood of the conquest and unification of the world by a single dominant people or empire. This is no longer altogether so certain, for we have just had to admit the possibility of such an attempt under certain circumstances. A dominant Power may be able to group round itself strong allies subordinated to it but still considerable in strength and resources and throw them into a world struggle with other Powers and peoples. This possibility would be increased if the dominating Power managed to procure, even if only for the time being, a monopoly of an overwhelming superiority in the use of some of the tremendous means of aggressive military action which Science has set out to discover and effectively utilise. The terror of destruction and even of large-scale extermination created by these ominous discoveries may bring about a will in the governments and peoples to ban and prevent the military use of these inventions, but, so long as the nature of mankind has not changed, this prevention must remain uncertain and precarious and an unscrupulous ambition may even get by it a chance of secrecy and surprise and the utilisation of a decisive moment which might conceivably give it victory and it might risk the tremendous chance. It may be argued that the history of the last war runs counter to this possibility, for in conditions not quite realising but approximating to such a combination of circumstances the aggressive Powers failed in their attempt and underwent the disastrous consequences of a terrible defeat. But after all, they came for a time within a hair's breadth of success and there might not be the same good fortune for the world in some later and more sagaciously conducted and organised adventure. At least, the possibility has to be noted and guarded against by those who have the power of prevention and the welfare of the race in their charge.

One of the possibilities suggested at the time was the growth of continental agglomerates, a united Europe, some kind of a combine of the peoples of the American continent under the leadership of the United States, even possibly in the resurgence of Asia and its drive towards independence from the dominance of the European peoples, a drawing together for self-defensive combination of the nations of this continent; such an eventuality of large continental combinations might even be a stage in the final formation of a world-union. This possibility has tended to take shape to a certain extent with a celerity that could not then be anticipated. In the two American continents it has actually assumed a predominating and practical form, though not in its totality. The idea of a United States of Europe has also actually taken shape and is assuming a formal existence, but is not yet able to develop into a completed and fully realised possibility because of the antagonism based on conflicting ideologies which cuts off from each other Russia and her satellites behind their iron curtain and Western Europe. This separation has gone so far that it is difficult to envisage its cessation at any foreseeable time in a predictable future. Under other circumstances a tendency towards such combinations might have created the apprehension of huge continental clashes such as the collision, at one time imagined as possible, between a resurgent Asia and the Occident. The acceptance by Europe and America of the Asiatic resurgence and the eventual total liberation of the Oriental peoples, as also the downfall of Japan which figured at one time and indeed

actually presented itself to the world as the liberator and leader of a free Asia against the domination of the West, have removed this dangerous possibility. Here again, as elsewhere, the actual danger presents itself rather as a clash between two opposing ideologies, one led by Russia and Red China and trying to impose the Communistic extreme partly by military and partly by forceful political means on a reluctant or at least an infected but not altogether willing Asia and Europe, and on the other side a combination of peoples, partly capitalist, partly moderate socialist who still cling with some attachment to the idea of liberty,—to freedom of thought and some remnant of the free life of the individual. In America there seems to be a push, especially in the Latin peoples, towards a rather intolerant completeness of the Americanisation of the whole continent and the adjacent islands, a sort of extended Monroe Doctrine, which might create friction with the European Powers still holding possessions in the northern part of the continent. But this could only generate minor difficulties and disagreements and not the possibility of any serious collision, a case perhaps for arbitration or arrangement by the U.N.O., not any more serious consequence. In Asia a more perilous situation has arisen, standing sharply across the way to any possibility of a continental unity of the peoples of this part of the world, in the emergence of Communist China. This creates a gigantic bloc which could easily englobe the whole of Northern Asia in a combination between two enormous Communist Powers, Russia and China, and would overshadow with a threat of absorption South-Western Asia and Tibet and might be pushed to overrun all up to the whole frontier of India, menacing her security and that of Western Asia with the possibility of an invasion and an overrunning and subjection by penetration or even by overwhelming military force to an unwanted ideology, political and social institutions and dominance of this militant mass of Communism whose push might easily prove irresistible. In any case, the continent would be divided between two huge blocs which might enter into active mutual opposition and the possibility of a stupendous world-conflict would arise dwarfing anything previously experienced: the possibility of any world union might, even without any actual outbreak of hostilities, be indefinitely postponed by the incompatibility of interests and ideologies on a scale which would render their inclusion in a single body hardly realisable. The possibility of a coming into being of three or four continental unions, which might subsequently coalesce into a single unity, would then be very remote and, except after a world-shaking struggle, hardly feasible.

At one time it was possible to regard as an eventual possibility the extension of Socialism to all the nations; an international unity could then have been created by its innate tendencies which turned naturally towards an overcoming of the dividing force of the nation-idea with its separatism and its turn towards competitions and rivalries often culminating in open strife; this could have been regarded as the natural road and could have turned in fact into the eventual way towards world-union. But, in the first place, Socialism has under certain stresses proved to be by no means immune against infection by the dividing national spirit and its international tendency might not survive its coming into power in separate national States and a resulting inheritance of competing national interests and necessities: the old spirit might very well survive in the new socialist bodies. But also there might not be or not for a long time to come an inevitable tide of the spread of Socialism to all the peoples of the earth: other forces might arise which would dispute what seemed at one time and perhaps still seems the most likely outcome of existing world tendencies; the conflict between Commu-

nism and the less extreme socialistic idea which still respects the principle of liberty, even though a restricted liberty, and the freedom of conscience, of thought, of personality of the individual, if this difference perpetuated itself, might create a serious difficulty in the formation of a World-State. It would not be easy to build a constitution, a harmonised State-law and practice in which any modicum of genuine freedom for the individual or any continued existence of him except as a cell in the working of a rigidly determined automatism of the body of the collectivist State or a part of a machine would be possible or conceivable. It is not that the principle of Communism necessitates any such results or that its system must lead to a termite civilisation or the suppression of the individual; it could well be, on the contrary, a means at once of the fulfilment of the individual and the perfect harmony of a collective being. The already developed systems which go by the name are not really Communism but constructions of an inordinately rigid State Socialism. But Socialism itself might well develop away from the Marxist groove and evolve less rigid modes; a cooperative Socialism, for instance, without any bureaucratic rigour of a coercive administration, of a Police State, might one day come into existence, but the generalisation of Socialism throughout the world is not under existing circumstances easily foreseeable, hardly even a predominant possibility: in spite of certain possibilities or tendencies created by recent events in the Far East, a division of the earth between the two systems, capitalistic and socialistic, seems for the present a more likely issue. In America the attachment to individualism and the capitalistic system of society and a strong antagonism not only to Communism but to even a moderate Socialism remains complete and one can foresee little possibility of any abatement in its intensity. The extreme success of Communism creeping over the continents of the Old World, which we have had to envisage as a possibility, is yet, if we consider existing circumstances and the balance of opposing Powers, highly improbable and, even if it occurred, some accommodation would still be necessary, unless one of the two forces gained an overwhelming eventual victory over its opponent. A successful accommodation would demand the creation of a body in which all questions of possible dispute could be solved as they arose without any breaking out of open conflict, and this would be a successor of the League of Nations and the U.N.O. and move in the same direction. As Russia and America, in spite of the constant opposition of policy and ideology, have avoided so far any step that would make the preservation of the U.N.O. too difficult or impossible, this third body would be preserved by the same necessity or imperative utility of its continued existence. The same forces would work in the same direction and a creation of an effective world-union would still be possible; in the end the mass of general needs of the race and its need of self-preservation could well be relied on to make it inevitable.

There is nothing then in the development of events since the establishment of the United Nations Organisation, in the sequel to the great initiation at San Francisco of the decisive step towards the creation of a world-body which might end in the establishment of a true world-unity, that need discourage us in the expectation of an ultimate success of this great enterprise. There are dangers and difficulties, there can be an apprehension of conflicts, even of colossal conflicts that might jeopardise the future, but total failure need not be envisaged unless we are disposed to predict the failure of the race. The thesis we have undertaken to establish of the drive of Nature towards larger agglomerations and the final establishment of the largest of all and the ultimate union of the world's peoples

still remains unaltered: this is evidently the line which the future of the human race demands and which conflicts and perturbations, however immense, may delay, even as they may modify greatly the forms it now promises to take, but are not likely to prevent; for a general destruction would be the only alternative destiny of mankind. But such a destruction, whatever the catastrophic possibilities balancing the almost certain beneficial results, hardly limitable in their extent, of the recent discoveries and inventions of Science, has every chance of being as chimerical as any early expectation of final peace and felicity or a perfected society of the human peoples. We may rely, if on nothing else, on the evolutionary urge and, if on no other greater hidden Power, on the manifest working and drift or intention in the World-Energy we call Nature to carry mankind at least as far as the necessary next step to be taken, a self-preserving next step: for the necessity is there, at least some general recognition of it has been achieved and of the thing to which it must eventually lead the idea has been born and the body of it is already calling for its creation. We have indicated in this book the conditions, possibilities, forms which this new creation may take and those which seem to be most desirable without dogmatising or giving prominence to personal opinion; an impartial consideration of the forces that work and the results that are likely to ensue was the object of this study. The rest will depend on the intellectual and moral capacity of humanity to carry out what is evidently now the one thing needful.

We conclude then that in the conditions of the world at present, even taking into consideration its most disparaging features and dangerous possibilities, there is nothing that need alter the view we have taken of the necessity and inevitability of some kind of world-union; the drive of Nature, the compulsion of circumstances and the present and future need of mankind make it inevitable. The general conclusions we have arrived at will stand and the consideration of the modalities and possible forms or lines of alternative or successive development it may take. The ultimate result must be the formation of a World-State and the most desirable form of it would be a federation of free nationalities in which all subjection or forced inequality and subordination of one to another would have disappeared and, though some might preserve a greater natural influence, all would have an equal status. A confederacy would give the greatest freedom to the nations constituting the World-State, but this might give too much room for fissiparous or centrifugal tendencies to operate; a federal order would then be the most desirable. All else would be determined by the course of events and by general agreement or the shape given by the ideas and necessities that may grow up in the future. A world-union of this kind would have the greatest chances of long survival or permanent existence. This is a mutable world and uncertainties and dangers might assail or trouble for a time; the formed structure might be subjected to revolutionary tendencies as new ideas and forces emerged and produced their effect on the general mind of humanity, but the essential step would have been taken and the future of the race assured or at least the present era overpassed in which it is threatened and disturbed by unsolved needs and difficulties, precarious conditions, immense upheavals, huge and sanguinary world-wide conflicts and the threat of others to come. The ideal of human unity would be no longer an unfulfilled ideal but an accomplished fact and its preservation given into the charge of the united human peoples. Its future destiny would lie on the knees of the gods and, if the gods have a use for the continued existence of the race, may be left to lie there safe.

– *Sri Aurobindo*

A maenad of the cycles of desire  
Around a Light she must not dare to touch,  
Hastening towards a far-off unknown goal  
Earth followed the endless journey of the Sun.  
A mind but half-awake in the swing of the void  
On the bosom of Inconscience dreamed out life  
And bore this finite world of thought and deed  
Across the immobile trance of the Infinite.  
A vast immutable silence with her ran:  
Prisoner of speed upon a jewelled wheel,  
She communed with the mystic heart in Space.  
Amid the ambiguous stillness of the stars  
She moved towards some undisclosed event  
And her rhythm measured the long whirl of Time.  
In ceaseless motion round the purple rim  
Day after day sped by like coloured spokes,  
And through a glamour of shifting hues of air  
The seasons drew in linked significant dance  
The symbol pageant of the changing year...  
The unseizable forces of the cosmic whirl  
Bear in their bacchant limbs the fixity  
Of an original foresight that is Fate.  
Even Nature's ignorance is Truth's instrument;  
Our struggling ego cannot change her course:  
Yet is it a conscious power that moves in us,  
A seed-idea is parent of our acts  
And destiny the unrecognised child of Will.

– From *Savitri* by Sri Aurobindo

## NOTICE BOARD

**For emagazine : Subscribe & Unsubscribe Procedure Simplified**

Send email to the following address after filling two fields as follows:

To **emagazine@saaonline.net.in**

Subject **Subscribe**

**OR**

Subject **Unsubscribe**

Then click on **Send**

For information about *Sri Aurobindo Ashram-Delhi Branch*,  
schedules of its activities or  
for accessing back issues of the emagazine

kindly browse the website <[www.sriurobindoashram.net](http://www.sriurobindoashram.net)>

Publisher: *Sri Aurobindo Ashram-Delhi Branch*, New Delhi

Editor: Nirankar Agarwal, Ph.D.

Feedback : <[emag@aurobindoonline.in](mailto:emag@aurobindoonline.in)>