



ध्यान मूलं गुरोर्मूर्तिः पूजामूलं गुरोः पदम् ।
मंत्रमूलं गुरोर्वाक्यं मोक्ष मूलं गुरोः कृपा ॥

The focal point of meditation is Guru's form, the core of worship are Guru's feet,
the soul of mantra is Guru's utterance, the source of salvation is Guru's grace.

Realization

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August 2021

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ ।

तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः प्रकाशन्ते महात्मानः ॥२३॥

But whosoever hath supreme love & adoration for the Lord and as for the Lord,
so likewise for the Master, to that Mighty Soul these great matters when they are
told become clear of themselves, yea to the Great Soul of him they are manifest.

– Svetasvatara Upanishad 6-23

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

August 2021

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 –7:30 pm

Collective Meditation

ONLINE Sunday Meditation & Discourses 10 am

Aug 22 Sri Aurobindo as a devotee
Musical Offering

Dr. Ramesh Bijlani
Ms. Preamsheela

Aug 29 Overcoming Mental Inertia
(Based on the Mother's Prayers & Meditations, Prayer of 9 May 1914)
Musical Offering

Dr. Mithu Pal
Dr. Mithu Pal

Kindly check <www.sriurobindoashram.net> for livestream link

August 14 – 7 pm Shri D.N. Jhunjhunwala Memorial *Bhajan Sandhya*

LIVE STREAMING ON FACEBOOK <https://www.facebook.com/SriAurobindoAshramDelhiBranch/live/>

ONLINE CLASSES by Shri Prashant Khanna on FREE CONFERENCE CALL PLATFORM

Thursdays: 05,12,19,26

11:15 am–12:15 pm

Bhagvad Gita

To join, please contact Dr. Sonia Gupta (+91 98103 05078)

Saturdays: 07,14,21,28

11:00 am – 12 noon

Sri Aurobindo's Sonnets

To join, please contact Sri K.K. Sethi/Sri Satya Prakash (+91 88007 61046)

Sri Aurobindo Ashram-Delhi Branch'S SOCIAL MEDIA LINKS

YouTube	:	https://youtube.com/sriurobindoashramdelhibranch
Facebook	:	http://facebook.com/sriurobindoashramdelhibranch
Instagram	:	https://www.instagram.com/sriurobindoashramdelhibranch
Twitter	:	https://twitter.com/saadelhibranch
Website	:	http://sriurobindoashram.net/
Micro Website	:	http://sriurobindoashram.net/Mirra100/

Ashram Library (Knowledge)

Tuesday to Sunday Timings : 10:00 A.M. – 4:30 P.M.

(Monday closed)

Contact : 2656 7863

श्रीस्मृति Sri Smriti

(Memorabilia of the Mother)

Open: Tuesday to Sunday

Timing: 10 am – 12 noon

(Monday Closed)

Contact : 2656 7863



Important Notice

Precautions to minimize the spread of coronavirus to be observed

Matri Kala Mandir (MKM) CLASSES

Corona Virus (COVID-19) outbreak has forced all Matri Kala Mandir classes in abeyance. Please make a status-check on the Ashram website, www.sriaurobindoashram.net.

The Mother's Integral Health Centre Activities

Phone 011-2685 8563, Sanjeeb: 88005 52685, <tmihc2000@gmail.com>

Speciality Clinics

Tue/Thu/Sat	10 am–12 noon	Allopathy
Sat	11 am–1 pm	Ayurveda
Wed	10 am–12 noon	Counselling
Thu	11 am–12 noon	Eye specialist
Mon/Wed/Fri	11 am–1 pm	Homeopathy

FREE Virtual Medical Consultation with Dr. Tarun Baveja

ON COVID, LIFESTYLE, PHYSICAL, OR PSYCHOLOGICAL ISSUES

Dr. Baveja, a general physician with over 30 years experience, has been working for The Mother's International School since 1996.

For appointment, pl. contact : Sanjeeb at 88005 52685; <tmihc2000@gmail.com>

Round-the-Year classes on the Physical Practices of Yoga

Tue/Thu/Sat	6:45-7:45 am	Ms. Riya Chaudhary
Mon/Wed/Fri	11 am–12 noon	Ms. Vidya Mundhra
Mon/Wed/Fri	5:30–6:30 pm	Ms. Deepa Bisht

Ongoing activities venue: ONLY on SKYPE (ID: tmihc2000)

Monday	4:00-4:45 pm	Vivekachoodamani	Discourse	Dr. Tarun Baveja
Tue/Thu	4:00-4:45 pm	Aparoksanubhuti	Discourse	Dr. Tarun Baveja
Wed/Fri	4:00-4:45 pm	Tattva-Bodh	Discourse	Dr. Tarun Baveja
Saturday	4:00-4:45 pm	Bhagvad Gita Sadhana	Discourse	Dr. Tarun Baveja
Sunday	4:00-4:45 pm	Satsang	Discourse	Dr. Tarun Baveja

Contact: 011-2685 8563; Ms. Swati Kohli <swatikohli3@gmail.com>

Important Notice

Precautions to minimize the spread of coronavirus to be observed

Important Days in the Ashram 2021

13 August (Tuesday) — Anniversary of Shri Surendra Nath Jauhar's Birthday

15 August (Thursday) — Anniversary of Sri Aurobindo's Birthday–Darshan Day



दर्शन (*Darshan*)

If you have a sincere aspiration to the spiritual change in your heart and soul, then you will find the way and the Guide. A mere mental seeking and questioning are not enough to open the doors of the Spirit.
— Sri Aurobindo

Program details will be available on <www.sriarobindoashram.net>

The Philosophy of the Upanishads

Parabrahman (2)

The Supreme is, finally, Pure Ecstasy, Absolute Bliss, BNANDA. Now just as SAT and CHIT are the same, so are SAT and CHIT not different from BNANDA; just as Existence is Consciousness and cannot be separated from Consciousness, so Conscious Existence is Bliss and cannot be separated from Bliss. I think we feel this even in the very finite existence and cramped consciousness of life on the material plane. Conscious existence at least cannot endure without pleasure; even in the most miserable sentient being there must be pleasure in existence though it appear small as a grain of mustard seed; blank absolute misery entails suicide and annihilation as its necessary and immediate consequence. The will to live,—the desire of conscious existence and the instinct of self-preservation,—is no mere teleological arrangement of Nature with a particular end before it, but is fundamental and independent of end or object; it is merely a body and form to that pleasure of existence which is essential and eternal; and it cannot be forced to give way to anything but that will to live *more* fully and widely which is the source on one side of all personal ambition and aspiration, on the other of all love, self-sacrifice and self-conquest. Even suicide is merely a frenzied revolt against limitation, a revolt not the less significant because it is without knowledge. The pleasure of existence can consent to merge only in the greater pleasure of a widened existence, and religion, the aspiration towards God, is simply the fulfilment of this eternal elemental force, its desire to merge its separate & limited joy in the sheer bliss of infinite existence. The Will to live individually embodies the pleasure of individual existence which is the outer phenomenal self of all creatures; but the will to live infinitely can only proceed straight from the transcendent, ultimate Spirit in us which is our real Self; and it is this that availeth towards immortality. Brahman, then, being infinity of conscious existence, is also infinite bliss. And the bliss of Brahman is necessarily absolute both in its nature and as to its object. Any mixture or coexistence with pain would imply a cause of pain either the same or other than the cause of bliss, with the immediate admission of division, struggle, opposition, of something inharmonious and self-annulling in Brahman; but division and opposition which depend upon relation cannot exist in the unrelated Absolute. Pain is, properly considered, the result of limitation. When the desires and impulses are limited in their satisfaction or the matter, physical or mental, on which they act is checked, pressed inward, divided or pulled apart by something alien to itself, then only can pain arise. Where there is no limitation, there can be no pain. The Bliss of Brahman is therefore absolute in its nature.

It is no less absolute with regard to its object; for the subject and object are the same. It is inherent in His own existence and consciousness and cannot possibly have any cause within or without Him who alone Is and Is without parts or division. Some would have us believe that a self-existent bliss is impossible; bliss, like pain, needs an object or cause different from the subject and therefore depends on limitation. Yet even in this material or waking world any considerable and deep experience will show us that there is a pleasure which is independent of surroundings and does not rely for its sustenance on temporary or external objects. The pleasure that depends on others is turbid, precarious and marred by the certainty of diminution and loss; it is only as one withdraws deeper and

deeper into oneself that one comes nearer and nearer to the peace that passeth understanding. An equally significant fact is to be found in the phenomena of satiety; of which this is the governing law that the less limited and the more subjective the field of pleasure, the farther is it removed from the reach of satiety and disgust. The body is rapidly sated with pleasure; the emotions, less limited and more subjective, can take in a much deeper draught of joy; the mind, still wider and more capable of internality, has a yet profounder gulp and untiring faculty of assimilation; the pleasures of the intellect and higher understanding, where we move in a very rare and wide atmosphere, seldom pall and, even then, soon repair themselves; while the infinite spirit, the acme of our subjectiveness, knows not any disgust of spiritual ecstasy and will be content with nothing short of infinity in its bliss. The logical culmination of this ascending series is the transcendent and absolute Parabrahman whose bliss is endless, self-existent and pure.

This then is the Trinity of the Upanishads, Absolute Existence; which is therefore Absolute Consciousness; which is therefore Absolute Bliss.

And then the second Trinity SATYAM JNANAM ANANTAM. This Trinity is not different from the first but merely its objective expression. Brahman is *Satyam*, Truth or Reality because Truth or Reality is merely the subjective idea of existence viewed objectively. Only that which fundamentally exists is real and true, and Brahman being absolute existence is also absolute truth and reality. All other things are only relatively real, not indeed false in every sense since they are appearances of a Reality, but impermanent and therefore not in themselves ultimately true.

Brahman is also JNBNAM, Knowledge; for Knowledge is merely the subjective idea of consciousness viewed objectively. The word *Jnâna* as a philosophic term has an especial connotation. It is distinguished from *samjnâna* which is awareness by contact; from *âjnâna* which is perception by receptive and central Will and implies a command from the brain; from *prajnâna* which is Wisdom, teleological will or knowledge with a purpose; and from *vijnâna* or knowledge by discrimination. *Jnâna* is knowledge direct and without the use of a medium. Brahman is absolute *Jnâna*, direct&self-existent, without beginning, middle or end, in which the Knower is also the Knowledge and the Known.

Finally, Brahman is ANANTAM, Endlessness, including all kinds of Infinity. His Infinity is of course involved in His absolute existence and consciousness, but it arises directly from His absolute bliss, since bliss, as we have seen, consists objectively in the absence of limitation. Infinity therefore is merely the subjective idea of bliss viewed objectively. It may be otherwise expressed by the word Freedom or by the word Immortality. All phenomenal things are bound by laws and limitations imposed by the triple idea of Time, Space and Causality; in Brahman alone there is absolute Freedom; for He has no beginning, middle or end in Time or Space nor, being immutable, in Causality. Regarded from the point of view of Time, Brahman is Eternity or Immortality, regarded from the point of view of Space He is Infinity or Universality, regarded from the point of view of Causality He is absolute Freedom. In one word He is ANANTAM, Endlessness, Absence of Limitation.

– Sri Aurobindo

Activities during June 16 – July 15, 2021

85th Birthday anniversary of Tara Didi : Like preceding years, there was much outpouring of spontaneous love for Tara Didi by the Ashram community and visitors on her birthday anniversary, the 5th of July. Soon after breakfast, she and many other residents of the Ashram planted saplings on the Ashram campus. The plantation was organized by Naval Barot and the horticulture department. Later in the morning, an exhibition of paintings by Ms. Usha Patel, an eminent artist of Sri Aurobindo Ashram, Pondicherry, was inaugurated in the Prasad Block. The exhibition is to remain open to till 31 July 2021 from 10 am to 12 noon. In the evening, the tea had a special touch, with chanting and singing and cake cutting. At 7 pm, during the collective meditation, Tara Didi read out from Sri Aurobindo's book, *The Mother*, several passages about the four aspects of the Mother, and from other books the twelve qualities symbolized by the petals in the outermost circle of the Mother's symbol. The reading was accompanied by chantings from the *Bhagvad Gita* and other scriptures in harmony with the read-out passages.

Tara Didi is also chairperson of Auro-Mira Service Society (AMSS) with its registered office on the Sri Aurobindo Ashram-Delhi Branch campus. AMSS runs a project in a remote region of Odisha in the district of Koraput at village Kechla where a school, Auro-Mira Vidya Mandir (AMVM), with free tuition, Boarding & Lodging for the tribal children, was started on 5th July 2008. On 5th July 2021, a new hostel for female children and teachers was inaugurated at 9:30 am online by Tara Didi, who in her brief inaugural address advised the students to keep the place clean, and to cultivate the habit of keeping everything at its proper place. She also encouraged them to always remember the Mother so that they would remain open to her Light, Love and Grace. Children of AMVM felicitated Tara Didi and presented an elaborate program online (live streamed) with *havan*, mantric chants in Sanskrit, recitation of Sri Aurobindo's celebrated poem, *WHO*, songs, flute & tabla recitals, and classical and folk dances. During the program, the viewers also got glimpses of the low-rise school building mod-ules merging seamlessly with their picturesque surroundings and the spick and span hostel building that was inaugurated.

Please see pictures on the following page





Tara Didi's birth anniversary, 5th July, celebration in Delhi Ashram

Auro-Mira Vidya Mandir, Kechla, children celebrating Tara Didi's birth anniversary



Tara Didi virtually exhorting Kechla children



NEW YOUTUBE POSTINGS : 16 June to 15 July, 2021

Title	Link
<i>Mahaye Mahaye Maha Bhagavateem</i> Devi Karunamayee	https://www.youtube.com/watch?v=IGvvBuBJD4U
द्वितीय विश्व युद्ध और भारत की स्वाधीनता – डा. जे पी सिंह	https://www.youtube.com/watch?v=VQEBUQafcvc
<i>Ab kee Taek hamaaree</i> by Devi Karunamayee	https://www.youtube.com/watch?v=yW3i1wcrznI
Savitri by Sri Aurobindo : Book I Canto IV Section II	https://www.youtube.com/watch?v=6n9EX7PEAwI
Savitri by Sri Aurobindo : Book I Canto IV Section III	https://www.youtube.com/watch?v=pSSWIIJCfq_E
<i>Vara De Veena Vadini Vara De</i> by Devi Karunamayee	https://www.youtube.com/watch?v=nvqeh4hsE6I
Savitri by Sri Aurobindo : Book I Canto IV Section IV	https://www.youtube.com/watch?v=gIpdX5bqTuM
सिद्धि दिवस ॥ डा० अपर्णा राय	https://www.youtube.com/watch?v=Eb-owvWasi0
<i>Hamaaree Pyaaree Pyaaree Maa</i> Devi Karunamayee	https://www.youtube.com/watch?v=BM9aygA_-nQ

Editor's Preamble

To commemorate the forthcoming 150th birth anniversary of Sri Aurobindo, as well as the 75th anniversary of India's Independence on 15 August 2022, published articles highlighting Sri Aurobindo's vital contribution to the struggle for Independence are being serialized in 'Realization' beginning with the present issue.

As soon as just a few months after his return to India in February 1893, Sri Aurobindo had already written a series of articles denouncing the begging bowl policy of the then Congress leaders whose ultimate vision for India was a colonial self-government under the British Empire. Sri Aurobindo from the beginning emphasized "self-help and fearlessness." His was one of the very first voices to place the lofty aim of complete independence before the people of his country.

The uncommonly obsequiousness of the policy of the then prominent Congress leaders can be gleaned from their pronouncements of which a few representative ones during the period of 1895-1908 are given below:

Surendra Nath Bannerjee [President of 1895 Indian National Congress at Poona]: "We appeal to England gradually to change the character of her rule in India, to liberalise it, to shift its foundations, to adapt it to the newly-developed environments of the country and the people, so that, in the fullness of time, India may find its place in the great confederacy of free States, English in their origin, English in their character, English in their institutions, rejoicing in their permanent and indissoluble union with England, a glory to the mother-country, and an honour to the human race. Then will England have fulfilled her great mission in the East..."

Gopal Krishna Gokhale, ridiculing the idea of Swaraj in 1903 said: "Only men outside lunatic asylums could think or talk of independence [www.gktoday.in] "Some have gone so far as to talk of independence as an object of practical pursuit. We owe it to the best interests of the country to resist the propadanda with all our resources... There is no alternative to British rule, not only now but for a long time to come." [Gokhale Speeches 1148, referenced in R.C. Majumdar's *History of the Freedom Movement in India* (Vol. II)].

Rash Behari Ghosh in his undelivered speech of the disrupted 1907 Surat session of Indian National Congress which was included in the proceedings of 1908 Session of INC: "Our ambition is to draw closer to England and to be absorbed in that Greater Britain in which we have now no place. The ideal after which we are striving is autonomy within the Empire, and not absolute independence."

"I implore you not to persevere in your present course. Do not be beguiled by mere phantoms. You cannot put an end to British rule by boycotting the administration. Your only chance under the present circumstances of gaining your object lies in co-operation with the Government in every measure which is likely to hasten our political emancipation; for so long as we do not show ourselves worthy of it, rely upon it England will maintain her rule, and if you really want self-government you must show that you are fit for such responsibility. Then and

then only will the English retire from India, their task completely accomplished, and their duty done.”

Rash Behari Ghosh, President of the truncated Indian National Congress [Moderates] 1908 Session at Madras: “... The new party [Nationalists, also called Extremists] who made no secret of their contempt for the moderates, had sketched out a comprehensive policy of passive resistance modelled on the Irish Sin Fein [sic.]. They insisted on a boycott not only of English goods but of the English Government itself, though their policy was veiled under the name of self-help and self-reliance. The relations between the two parties [Moderates and Nationalist] thus became strained almost to the breaking point in 1906, and the struggle had reached a still more menacing stage before we met at Surat last year [1907], when the session had to be suspended amid tumultuous and unedifying scenes. And why? simply because the Congress refused to be dragged from its old moorings by the new currents which had been set in motion. Our National Congress has, I need hardly remind you, from the very beginning strictly adhered to constitutional methods of agitation and has never encouraged disloyalty of any sort or kind. It is true like all other institutions, it has passed through the inevitable process of evolution; but it has never never faltered in its loyal devotion to the Empire. And at Surat it remained firm to its creed and refused to purchase unity at the price of principle and of loyalty...”

“Those who have gone out of us [meaning Nationalists], were never of us, for if they had been of us they would no doubt have continued with us. Our paths now lie wide apart, and a yawning gulf separates us... But we will not, we cannot, we dare not, extend the hand of fellowship to them so long as they persist in their present insensate policy...”

“And this reminds me that if ever there was a time when we ought to rally to the support of Government, of law and of order, if ever there was a time in which all loyal subjects ought to co-operate with the Government, that time is this...”

“And when in the fulness of time the people have outgrown the present system of administration and have proved themselves fit for self-government, an exultant President of the Indian National Congress will be able to announce to a united people amid universal rejoicing, the extension to India of the colonial type of Government binding our country to the Empire by the golden link of the Crown... ..Pray do not misunderstand me; and to guard myself against any possible misconception. I am bound to tell you that this ideal can only be realised in the distant future.”

[Editors comment: The logical inference to be drawn from the above sentiments of the Moderate leaders quite ostensibly is that the British, out of the enormous charity of their heart, had occupied India to civilize the native nincompoops and once their beneficent task was done, they will either grant India an entity status in their Empire or will leave it of their own accord !!!]

Contrast the moderates’ policy against Sri Aurobindo’s; in his own words [Sri Aurobindo refers to himself in the third person]: “The public activity of Sri Aurobindo began with the writing of the articles in the *Indu Prakash* [published in 1893-94, soon after Sri Aurobindo return from England when he was merely 20-21 years old !]. These [nine] articles ... under the caption “New Lamps for Old” vehemently denounced the then Congress policy of pray, petition and pro-

test and called for a dynamic leadership based upon self-help and fearlessness. But this outspoken and irrefutable criticism was checked by the action of a Moderate leader [M.G. Ranade] who frightened the editor and thus prevented any full development of his ideas in the paper...”

“Sri Aurobindo included in the scope of his revolutionary work one kind of activity which afterwards became an important item in the public programme of the Nationalist party. He encouraged the young men in the centres of work to propagate the Swadeshi idea which at that time was only in its infancy and hardly more than a fad of the few.”

“Sri Aurobindo had to establish and generalise the idea of independence in the mind of the Indian people and at the same time to push first a party and then the whole nation into an intense and organised political activity which would lead to the accomplishment of that ideal.”

“The part Sri Aurobindo took publicly in Indian politics was of brief duration, for he turned aside from it in 1910 and withdrew to Pondicherry; much of his programme lapsed in his absence, but enough had been done to change the whole face of Indian politics and the whole spirit of the Indian people, to make independence its aim and non-cooperation and resistance its method, and even an imperfect application of this policy heightening into sporadic periods of revolt has been sufficient to bring about the victory.”

Assessing Sri Aurobindo’s contribution to the struggle for India’s Independence, eminent historian R.C. Majumdar in his authoritative *History of the Freedom Movement in India* (Vol. II) writes:

“On the whole, the Extremist Party, created by the *Swadeshi* movement, was definitely forging ahead. The following doggerel verse, very popular in 1907-8, probably represents the view of the general public,

Repression comes, but Reform lingers,
And we linger on the shore,
And the Moderates wither,
And Extremist is more and more.

To Arabinda Ghose is due the chief credit for this triumphal emergence of the Extremist Party, and the virtual extinction of the Moderate Party which was shortly to follow...”

“The following tribute paid by J.L. Banerji to Arabinda and the *Bande Mataram* may be regarded as a fair assessment:

“The *Bande Mataram* leaped into popular favour almost in a day; and soon achieved for itself a remarkable position in the field of Indian journalism. The vigour and energy of its style, the trenchant directness of its tone; the fearless independence of its attitude, the high and inspiring ideal which it held up before the people, its passionate faith in the genius of the country—all combined to root the new paper in the hearts and affections of its ever-widening circle of readers... No newspaper that we know of has ever evoked such passionate personal enthusiasm... the soul, the genius of the paper was Arabinda... his the clear clarion notes calling men to heroic and strenuous self-sacrifice; his the unswerving, unfaltering faith in the high destinies of his race; his the passionate resolve to devote life, fame, fortune, all to the service of the Mother.”

Above all, the Extremist Party had an accession of immense strength when it was joined by Arabinda Ghose... Indeed the entry of this new personality in the Congress arena may be regarded as a major event in Indian politics. Arabinda's articles in the *Bande Mataram* put the Extremist Party on a high pedestal all over India. He expounded the high philosophy and national spirit which animated the Party, and also laid down its programme of action. But far more valuable... than even his discourse, was his striking personality. Fired with religious fervour he preached nationalism as a religion... infused by his precept and example, courage and strength into everyone that came in touch with him... Of him it may be truly said ... that he came, he saw, and he conquered. He rose like a meteor and vanished like it,— from the political atmosphere. But unlike the meteor the dazzling light he shed on Indian politics did not vanish with him. The torch which he lighted continued to illumine Indian politics till it passed into the hands of worthy successors who led it to its destined goal.”

SRI AUROBINDO AND INDIA'S INDEPENDENCE

SHALL INDIA BE FREE ? (1)

THE LOYALIST GOSPEL

Liberty is the first requisite for the sound health and vigorous life of a nation. A foreign domination is in itself an unnatural condition, and if permitted, must bring about other unhealthy and unnatural conditions in the subject people which will lead to fatal decay and disorganisation. Foreign rule cannot build up a nation, — only the resistance to foreign rule can weld the discordant elements of a people into an indivisible unity. When a people, predestined to unity, cannot accomplish its destiny, foreign rule is a provision of Nature by which the necessary compelling pressure is applied to drive its jarring parts into concord. The unnatural condition of foreign rule is brought in for a time in order to cure the previous unnatural condition of insufficient cohesiveness; but this can only be done by the resistance of the subject people; for the incentive to unity given by the alien domination consists precisely in the desire to get rid of it; and if this desire is absent, if the people acquiesce, there can be no force making for unity. Foreign rule was therefore made to be resisted; and to acquiesce in it is to defeat the very intention with which Nature created it.

These considerations are not abstract ideas, but the undeniable teaching of history which is the record of the world's experience. Nationalism takes its stand upon this experience and calls upon the people of India not to allow themselves to fall into the acquiescence in subjection which is the death-sleep of nations, but to make that use of the alien domination which Nature intended, — to struggle against it and throw it off for unity, for self-realisation as an independent national organism. In this country, however, there is a class of wise men who regard the rule of the British bureaucracy as a dispensation of Providence, not only to create unity but to preserve it. They preach therefore a gospel of faith in the foreigner, distrust of our countrymen and acquiescence in alien rule as a godsend from on high and an indispensable condition for peace and prosperity.

Even those whose hearts rebel against a doctrine so servile, are intellectually so much dominated by it that they cannot embrace Nationalism with their whole heart and try to arrive at a compromise between subjection and independence, — a half-way house between life and death. Their ingenuity discovers an intermediate condition in which the blessings of freedom will be harmoniously wedded with the blessings of subjection; and to this palace in fairyland they have given the name of Colonial Self-Government. If it were not for the existence of this Moderate opinion and its strange particoloured delusions we would not have thought it worth while to go back to first principles and show the falsity of the Loyalist gospel of acquiescence. But the Moderate delusion is really a by-product of the Loyalist delusion; and the parent error must be demolished first, before its offspring can be corrected. The Moderates are a hybrid species, emotionally Nationalist, intellectually Loyalist. It is owing to this double nature that their delusions acquire an infinite power for mischief. People listen to them because they claim to be Nationalist and because a sincere Nationalist feeling not infrequently breaks through the false Loyalist reasoning. Moreover by associating themselves with the Moderates on the same platform the Loyalists are enabled to exercise an influence on public opinion which would otherwise not be accorded to them. The gospel according to Sir Pherozshah Mehta would not have such power for harm if it were not allowed to represent itself as one and the same with the gospel according to Mr. Gokhale.

What then are the original ideas from which the Loyalist gospel proceeds? It has a triple foundation of error. First comes the postulate that disunion and weakness are ingrained characteristics of the Indian people and an outside power is necessary in order to arbitrate, to keep the peace and to protect the country from the menace of the mightier nations that ring us in. Proceeding from this view and supporting it, is the second postulate that there must be an entire levelling down and sweeping away of all differences; aristocrat and peasant, Brahmin and Sudra, Bengali, Punjabi and Mahratta, all must efface their characteristics and differences before any resistance to foreign domination can be attempted, even if such resistance were desirable. The third postulate is that a healthy development is possible under foreign domination and that this healthy development must be first effected before we can dream of freedom or even of becoming a nation. If these three postulates are granted, then the Loyalist creed is unassailable; if they are proved unsound, not only the Loyalist creed but the standpoint of the Moderates ceases to have any basis of firm ground and becomes a thing in the air. The Nationalist contention is that all these three postulates are monuments of political unreason and have no firm foundation either in historical experience or in the facts we see around us or in the nature of things. They are inconsistent with the fundamental nature of foreign domination; they ignore the experience of all other subject nations; they disregard human nature and the conditions of human development in communities. The Loyalist gospel is as untrue as it is ignoble.

Bande Mataram April 27, 1907

— Sri Aurobindo

Omnipresence

He is in me, round me, facing everywhere.

Self-walled in ego to exclude His right,
I stand upon its boundaries and stare
Into the frontiers of the Infinite.

Each finite thing I see is a facade;

From its windows looks at me the Illimitable.
In vain was my prison of separate body made;
His occult presence burns in every cell.

He has become my substance and my breath;

He is my anguish and my ecstasy.
My birth is His eternity's sign, my death
A passage of His immortality.

My dumb abysses are His screened abode;

In my heart's chamber lives the unworshipped God.

– Sri Aurobindo

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