



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

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An e-magazine of Sri Aurobindo Ashram-Delhi Branch

स्वभावमेके कवयो वदन्ति कालं तथान्ये परिमुह्यमानाः ।  
देवस्यैष महिमा तु लोके येनेदं भ्राम्यते ब्रह्मचक्रम् ॥१॥

'Tis Nature and Self-existence, say one school of the Seers. Nay, 'tis Time, say another; both are deceived and bewildered. 'Tis the Majesty of the Lord in the world of His creatures whereby the Wheel of the Eternal whirleth about continually.

– Svetasvatara Upanishad 6-1

**Sri Aurobindo Ashram-Delhi Branch**

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

# Ongoing & Forthcoming Events

November 2021

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 –7:30 pm

Collective Meditation

Sunday Meditation & Discourses 10 am

Nov 07	The Three Steps of Nature (Based on Sri Aurobindo's <i>The Synthesis of Yoga</i> , Ch 2) Musical Offering	Dr. Mankul Goyal Ms Arunima & Mr. Aditya Pathak
Nov 14	A Bond of Perfect Consciousness (Based on the Mother's <i>Prayers &amp; Meditations</i> , Prayer of 20 May 1914) Musical Offering	Dr. Mithu Pal Dr. Mithu Pal
Nov 21	Reality Omnipresent (Based on Sri Aurobindo's <i>The Life Divine</i> , Bk 1, Ch 4) Musical Offering	Dr. Ramesh Bijlani Ms. Pragya Taneja
Nov 28	सांस्कृतिक संवेदनशीलता हमारे अस्तित्व के लिए कितनी महत्वपूर्ण – संदर्भ श्रीअरविंद Musical Offering	Dr. Sachchidananda Joshi Ms. Preamsheela

Satsangs will be posted on : <https://www.youtube.com/channel/UCcmF6JzAOsBMdqJjZbnmyng>

ONLINE CLASSES by Shri Prashant Khanna on FREE CONFERENCE CALL PLATFORM

Thursdays: 04,11,18,25	11:15 am–12:15 pm	<b>Bhagvad Gita</b> To join, please contact Dr. Sonia Gupta (+91 98103 05078)
Saturdays: 06,13,20,27	11:00 am–12 noon	<b>Bhagvad Gita</b> Hybrid – Online + Physical (Sri Aurobindo Bhavan, Gurgaon) To join, please contact Sri Satya Prakash (+91 88007 61046)
Sundays: 07,14,21,28	11:15 am–12 noon	<b>Sonnets by Sri Aurobindo</b> To join, please contact Sri Satya Prakash (+91 88007 61046)

## Sri Aurobindo Ashram-Delhi Branch'S SOCIAL MEDIA LINKS

YouTube	:	<a href="https://youtube.com/sriurobindoashramdelhibranch">https://youtube.com/sriurobindoashramdelhibranch</a>
Facebook	:	<a href="http://facebook.com/sriurobindoashramdelhibranch">http://facebook.com/sriurobindoashramdelhibranch</a>
Instagram	:	<a href="https://www.instagram.com/sriurobindoashramdelhibranch">https://www.instagram.com/sriurobindoashramdelhibranch</a>
Twitter	:	<a href="https://twitter.com/saadelhibranch">https://twitter.com/saadelhibranch</a>
Website	:	<a href="http://sriurobindoashram.net/">http://sriurobindoashram.net/</a>
Micro Website	:	<a href="http://sriurobindoashram.net/Mirra100/">http://sriurobindoashram.net/Mirra100/</a>

## श्रीस्मृति Sri Smriti

(Memorabilia of the Mother)

**Open: Tuesday to Sunday**

**Timing: 10 am – 12 noon**

**(Monday Closed)**

Contact : 2656 7863



Precautions to minimize the spread of coronavirus to be observed

## Ashram Library (Knowledge)

**Tuesday to Sunday Timings : 10:00 A.M. – 4:30 P.M.**  
**(Monday closed) Contact : 011 2656 7863**

## The Mother's Integral Health Centre Activities

Phone 88005 52685, <tmihc2000@gmail.com>

### Speciality Clinics by Appointment

Tue/Thu/Sat	10 am–12 noon	Allopathy
Saturday	11 am–1 pm	Ayurveda
Tuesday	10 am–12 noon	Counselling
Thursday	11 am–12 noon	Eye specialist
Mon/Wed/Fri	11 am–1 pm	Homeopathy
Mon-Sat (6 days)	10:30 am-12:30 pm	Physiotherapy

### 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 : 88005 52685; <tmihc2000@gmail.com>

### 5th Online Vision Improvement Course

November 13-14 [2<sup>nd</sup> Sat-Sun] & 19-20 [Fri: gazetted holiday-Sat], 2021

Contact Info : 88005 52685; <tmihc2000@gmail.com>

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

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>

### 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](http://www.sriaurobindoashram.net).

### Important Notice

Precautions to minimize the spread of coronavirus to be observed

## Important Days in the Ashram

**17 November** Anniversary of the Mother's *Mahasamadhi* Day

Day of silent aspiration and invocation for her Presence within

**20 November** Anniversary of the Mother's *Samadhi* Day

The Mother's body was laid to rest in the courtyard of Sri Aurobindo Ashram, Pondicherry

**24 November** Anniversary of the *Siddhi* Day – *Darshan* Day



दर्शन (*Darshan*)

A victory won over the lower nature gives a deeper and more lasting joy than any external success.

24 November 1971

– The Mother

Program details will be available on <[www.sriaurobindoashram.net](http://www.sriaurobindoashram.net)>

## The Philosophy of the Upanishads

### Maya : the Principle of Phenomenal Existence (3)

In phenomena Maya becomes objectivised in a hundred elusive forms, amid whose complex variety we long strive vainly to find the one supreme clue. The old thinkers long followed various of the main threads, but none led them to the mysterious starting point of her motions. “Then” says the Svetasvatara “they followed after concentration of Yoga and saw the Might of the Spirit of the Lord hidden deep in the modes of working of its own nature;” *Devatmashakti*, the Energy of the Divine Self, Parabrahman, is Maya; and it is in another passage stated to have two sides, obverse & reverse, Vidya and Avidya, Science and Nescience. Nescience eternally tends to envelop Science, Science eternally tends to displace Nescience. Avidya or Nescience is Parabrahman’s power of creating illusions or images, things which seem but are not in themselves; Vidya or Science is His power of shaking off His own imaginations and returning upon His real and eternal Self. The action and reaction of these two great Energies doing work upon each other is the secret of Universal activity. The power of Nescience is evident on every plane of existence; for the whole Universe is a series of images. The sun rises up in the morning, mounts into the cusp of the blue Heavens and descends at evening trailing behind it clouds of glory as it disappears. Who could doubt this irrefragable, overwhelmingly evidenced fact? Every day, through myriads of years, the eyes of millions of men all over the world have borne concurrent and unvarying testimony to the truth of these splendid voyagings. Than such universal ocular testimony, what evidence can be more conclusive? Yet it all turns out to be an image created by Nescience in the field of vision. Science comes & undeterred by prison & the stake tells us that the sun never voyages through our heavens, is indeed millions of miles from our heavens, and it is we who move round the Sun, not the Sun round us. Nay those Heavens themselves, the blue firmament into which poetry and religion have read so much beauty and wonder, is itself only an *image*, in which Nescience represents our atmosphere to us in the field of vision. The light too which streams upon us from our Sun and seems to us to fill Space turns out to be no more than an image. Science now freely permitted to multiply her amazing paradoxes, forces us at last to believe that it is only motion of matter affecting us at a certain pitch of vibration with that particular impression on the brain. And so she goes on resolving all things into mere images of the great cosmic ether which alone is. Of such unsubstantialities is this marvellous fabric of visible things created! Nay, it would even appear that the more unsubstantial a thing seems, the nearer it is to ultimate reality. This, which Science proves, says the Vedantist, is precisely what is meant by Maya.

Never dream, however, that Science will end here and that we have come to the last of her unveilings. She will yet go on and tell us that the cosmic ether itself is only an image, that this universe of sensible things and things inferable from sense is only a selection of translations from a far vaster universe of forms built out of subtler matter than our senses can either show or imply to us. And when she has entered into that subtler world with fit instruments of observation and analysis, that too she will relentlessly resolve into mere images of the subtler ether out of which it is born. Behind that subtler universe also there looms a profounder and vaster, but simpler state of existence where there is only the

undetermined universality of things as yet involved in their causes. Here Science must come to her latest dealings with matter and show us that this indeterminate universality of things is after all only an image of something in our own self. Meanwhile with that very self she is busy, continually and potently trying to persuade us that all which we believe to be ourselves, all in which our Nescience would have us contentedly dwell, is mere imagery and form. The animal in us insists that this body is the real Self and the satisfaction of its needs our primal duty; but Science (of whom Prof. Haeckel's Riddle of the Universe is not the concluding utterance) bids us beware of identifying our Self with a mere mass of primitive animal forms associated together by an aggregating nucleus of vital impulses; this surely is not the reality of Shakespeare & Newton, Buddha & St Francis! Then in those vital impulses we seek the bedrock of our being. But these too Science resolves into a delusion or image created by Nescience; for in reality these vital impulses have no existence by themselves but are merely the link established between that material aggregation of animal forms and something within us which we call Mind. Mind too she will not permit us long to mistake for anything more than an image created by the interaction of sensations and response to sensations between the material aggregation of the body and something that governs and informs the material system. This governing power in its action upon mind reveals itself in the discriminating, selecting, ordering and purposeful entity called by Vedanta the Buddhi, of which reason is only one aspect, intellect only one image. Buddhi also turns out eventually to be no entity, only an image, and Science must end by showing us that body, vitality, mind, buddhi are all images of what Philosophy calls Ananda, the pleasure of existence or Will to live; and she reveals to us at last that although this Will divides itself into innumerable forms which represent themselves as individual selves, yet all these are images of one great Cosmic Will to live, just as all material forms are merely images of one great undifferentiated Universality of cosmic matter, causal ether, if we so choose to describe it. That Will is Purusha, that Universality is Prakriti; and both are but images of Parabrahman.

So, very briefly and inadequately stated in some of its main principles, runs the Vedantic theory of Maya, for which analytic Science is, without quite knowing it, multiplying a stupendous mass of evidence. Every fresh certainty which this Science adds, swells the mass, and it is only where she is incomplete and therefore should be agnostic, that Vedanta finds no assistance from her analysis. The completion of Science means the final conquest over Nescience and the unveiling of Maya.

– *Sri Aurobindo*

## Activities during September 16 – October 15, 2021

### GANDHI JAYANTI & THE BIRTHDAY ANNIVERSARY OF SHRI LAL BAHADUR SHASTRI, 2 OCTOBER 2021

This national holiday was observed in the Ashram with a ‘Grand Shramdan’ early in the morning. Later in the forenoon, in a function held in the Yoga Hall, Gandhiji’s favourite Bhajans, *Raghupati Raghav Raja Ram* and *Vaishnava jana to* were sung, and a video talk by Dr. Ramesh Bijlani on *The Relevance of Mahatma Gandhi* was screened. The video highlighted the fact that while the form given by Gandhiji to principles such as simplicity, swadeshi, compassion and restrained use of technology might have had only a temporal relevance, the principles do have a perennial value, and for these Gandhiji will remain relevant all over the world in perpetuity. In further support of this was cited Sri Aurobindo’s dictum that the joint verdict of time and the world is seldom wrong. The fact that Gandhiji is widely admired even after more than seven decades after his passing away, and that he continues to be an iconic figure all over the world are proof enough to the intrinsic merit of the values he stood for, and the message his life delivered to the world.



Later in the forenoon, youngsters had fun games guided by Ms. Seema Nath, and a quiz on the life of Mahatma Gandhi conducted by Shri Mahesh Lodha. In the afternoon a movie, *Lage Raho Munnabhai*, was screened. In the evening, during the meditation period, a few inspiring anecdotes were narrated from Gandhiji’s life

### RELEASE OF BOOKS, 5 OCTOBER 2021

The Ashram recently published three books on Integral Education with financial support from the Seth Madanlall Palriwala Foundation (SMPF). The book release function started with devotional music by teachers of The Mother’s International School (MIS). The audience was welcomed by Ms. Vineeta Prakash, headmistress of the Primary wing of MIS. Then the books were released one by one, after a few lines had been spoken about the book.

Dr. Sachchindananda Joshi, Member-Secretary, Indira Gandhi National Centre of the



Arts (IGNCA), the Chief Guest, released the book, *Community Perspectives of Education, Health Livelihood at Talla Ramgarh, Uttarakhand*, based on the

grassroot-level work carried out by Dr. Anju Khanna and her co-workers in the rural area at and around Madhuban, a Himalyan Centre of Sri Aurobindo Ashram – Delhi Branch in the Kumaon Hills. The book was introduced by Ms. Anjali Capilla, a co-author of the treatise.

Dr. Jayanti Ravi, Secretary, Auroville Foundation, a guest of honour, released the book *New Pathways – Experiences and Experiments with Integral Education in a Mainstream School*. The book is based on the application of the philosophy of integral education in MIS, particularly its primary wing. The book was introduced by Ms. Shalini Sharma, a teacher in the Primary wing of MIS.



Dr. Rajni Palriwala, former Professor of Sociology, University of Delhi, also a guest of honour, released the book, *Integral Sense and Faculty Development*. The book is based on the application of the philosophy of integral education, particularly for sensory development, in Mirambika Free Progress School (MBK). The book was introduced by Ms. Srila Basu, erstwhile Principal of MBK.

Speaking at the function, Dr. Sachchidananda Joshi laid stress on the role of parents in education of the child, and a need for developing a sense of pride in our own languages and culture. Dr. Jayanti Ravi recounted her own experiences in education, including health education, and shared her experiences in teaching the general public about the importance of the first 1,000 days in the life of a child. Dr. Rajni Palriwala expressed appreciation of the Ashram's work in the field of quality education. She also recounted the days of her youth when her uncle and father had formulated the idea of supporting education through a charitable foundation and contributed to the establishment of SMPF.

The function was graced also by the presence of Tara Didi, Ms. Sanghamitra Ghosh, erstwhile Principal of MIS, and Ms. Milan Mala Sarin, Principal of MIS, members of Ashram community, and teachers of MIS and MBK. The function concluded with a vote of thanks to the distinguished guests and the audience by Dr. Ramesh Bijlani.

### **MUSICAL OFFERING, 6 OCTOBER 2021**

Dr. Jayanti Ravi, Secretary, Auroville Foundation, besides being a scientist, is also an accomplished musician. On a brief visit to Delhi, she stayed in the Ashram, and made a musical offering in the Meditation Hall on 6 October 2021. She started with the legendary M.S. Subbulakshmi's composition on harmony. A noteworthy feature of her program was her singing in a variety of languages, including Bangla and even Shabad in Punjabi.



## Prayer Meeting in memory of Lata Didi, 15 October 2021

A prayer meeting was held in memory of Ms. Snehlata Jauhar (commonly known as Lata Didi), who left her body on 11<sup>th</sup> October 2021 in Puducherry at the age of 89. Lata Didi was the eldest daughter of Smt. Dayawati & Shri Surendra Nath Jauhar. She left behind a long legacy of dedicated work in the service of the Mother. Lata Didi started staying at Sri Aurobindo Ashram, Pondicherry in 1944 at the tender age of 12, and studied and worked there till her last breath. Her departure for the Mother's lap was quick and peaceful. She had a passion for learning languages and could converse in at least 14 languages. Foreigners coming to the Ashram who knew none of the many languages facilely spoken by Ashram residents, would be assisted by her during their stay. She will be long remembered as a much beloved teacher of the Sri Aurobindo International Centre of Education (the Ashram School) at Pondicherry.



The prayer meeting started with recorded devotional music in the melodious voice of late Km. Karunamayee, followed by meditation with the Mother's Music in the background. Thereafter, Tara Didi read several passages from *Savitri* (Book 2, Canto 14, The World-Soul). The meeting ended with silent meditation and prayers for the departed soul.

A Reminiscence of Lata Didi (from *July 2014, Realization*) : "In the late forenoon [June 7, 2014], Prof. Manoj Das of Sri Aurobindo Ashram, Puducherry, handed over the sacred Relics [of Sri Aurobindo] to Km. Lata Jauhar (long time



Ashramite of Sri Aurobindo Ashram, Puducherry, and the eldest daughter of Late Surendra Nath Jauhar, the founder of Sri Aurobindo Ashram-Delhi Branch) who placed the Relics at their ultimate enshrinement setting in *Prabhu Sthal* (literally, Abode of the Lord) [at the Himalayan Centre of Sri Aurobindo Ashram-Delhi Branch at Madhuban, Ramgarh in the Kumaon Hills]"

## NEW YOUTUBE POSTINGS : 16 September to 15 October, 2021

Title	Link
श्रीअरविंद का योग ॥ डा० आलोक पांडे	<a href="https://www.youtube.com/watch?v=338FKM_OdLU">https://www.youtube.com/watch?v=338FKM_OdLU</a>
श्रीअरविंद का राष्ट्रकिता ॥ डा० सुमन कोचर	<a href="https://www.youtube.com/watch?v=osKw9TMUrAY">https://www.youtube.com/watch?v=osKw9TMUrAY</a>
<i>Jahee te kachu - Dohe</i> ॥ Devi Karunamayee	<a href="https://www.youtube.com/watch?v=czvNF4hzqe0">https://www.youtube.com/watch?v=czvNF4hzqe0</a>
श्रीअरविंद का रचना कर्म ॥ डा० चरण सिंह	<a href="https://www.youtube.com/watch?v=7_QUjQhWUQg">https://www.youtube.com/watch?v=7_QUjQhWUQg</a>
उड जायेगा हंस अवेला	<a href="https://www.youtube.com/watch?v=7QKtS39Pf4">https://www.youtube.com/watch?v=7QKtS39Pf4</a>
श्रीअरविंद का रचना कर्म ॥ डा० सुरेश चन्द्र त्यागी	<a href="https://www.youtube.com/watch?v=wnb2k3jX2wE">https://www.youtube.com/watch?v=wnb2k3jX2wE</a>
<i>Jyoon madhura madhura</i> ॥ Devi Karunamayee	<a href="https://www.youtube.com/watch?v=4Qyi8wIxDEM">https://www.youtube.com/watch?v=4Qyi8wIxDEM</a>
All Seems in Vain, Yet Endless is the Game; by Ramesh Bijlain (Talk based on Sri Aurobindo's <i>Savitri</i> )	<a href="https://www.youtube.com/watch?v=IT5s3GXxaqw">https://www.youtube.com/watch?v=IT5s3GXxaqw</a>
हमारे भौतिक अभ्यास व भौतिक प्रकृति का रूपांतरण ॥ डा० सुरेन्द्र सोनी	<a href="https://www.youtube.com/watch?v=-QOwDO2Eyms">https://www.youtube.com/watch?v=-QOwDO2Eyms</a>
The Last Renunciation; by Mithu Pal (Talk based on the Mother's Prayer of 12 May 1914)	<a href="https://www.youtube.com/watch?v=9JLtyTyi6_c">https://www.youtube.com/watch?v=9JLtyTyi6_c</a>
<i>Tu Agar Dil Mein Ek Baar Aaye</i> ॥ Sufi Ghazal ॥ Devi Karunamayee	<a href="https://www.youtube.com/watch?v=6DXRkf-2-YE">https://www.youtube.com/watch?v=6DXRkf-2-YE</a>
मैं तोरे चरण ध्यान धरूं - भजन (स्वरचित) ॥ डा० मिठू पाल	<a href="https://www.youtube.com/watch?v=8hKaCBrb-Xc">https://www.youtube.com/watch?v=8hKaCBrb-Xc</a>
श्रीअरविंद का रचना कर्म (भाग २) ॥ डा० सुरेश चन्द्र त्यागी	<a href="https://www.youtube.com/watch?v=63V2wltLm2M">https://www.youtube.com/watch?v=63V2wltLm2M</a>
<i>Savitri</i> by Sri Aurobindo : Book I Canto V Section I	<a href="https://www.youtube.com/watch?v=rdg5L09SiWY">https://www.youtube.com/watch?v=rdg5L09SiWY</a>
बसो मोरे नैनन में नंदलाल - भजन (मीराबाई) ॥ डा० मिठू पाल	<a href="https://www.youtube.com/watch?v=i7NFASX5eFM">https://www.youtube.com/watch?v=i7NFASX5eFM</a>
<i>Gulshan ki Faqat Katon se Naheen</i> ॥ Sufi Ghazal ॥ Devi Karunamayee	<a href="https://www.youtube.com/watch?v=gXqjFpKJ6ng">https://www.youtube.com/watch?v=gXqjFpKJ6ng</a>
<i>Savitri</i> by Sri Aurobindo : Book I Canto V Section II	<a href="https://www.youtube.com/watch?v=3qnw2ywGwJ8">https://www.youtube.com/watch?v=3qnw2ywGwJ8</a>

# SRI AUROBINDO AND INDIA'S INDEPENDENCE

## SHALL INDIA BE FREE ? (4)

### UNITY AND BRITISH RULE

It is a common cry in this country that we should effect the unity of its people before we try to be free. There is no cry which is more plausible, none which is more hollow. What is it that we mean when we talk of the necessity of unity? Unity does not mean uniformity and the removal of all differences. There are some people who talk as if unity in religion, for instance, could not be accomplished except by uniformity. But uniformity of religion is a psychological impossibility forbidden by the very nature of the human mind. So long as men differ in intellect, in temperament, in spiritual development, there must be different religions and different sects of the same religion. The Brahmo Samaj was set on foot in India by Rammohan Roy with the belief that this would be the one religion of India which would replace and unite the innumerable sects now dividing our spiritual consciousness. But in a short time this uniting religion was itself rent into three discordant sects, two of which show signs of internal fissure even within their narrow limits; and all these divisions rest not on anything essential but on differences of intellectual constitution, variety of temperament, divergence of the lines of spiritual development. The unity of the Hindu religion cannot be attained by the destruction of the present sects and the substitution of a religion based on the common truths of Hinduism. It can only be effected if there is, first, a common feeling that the sectarian differences are of subordinate importance compared with the community of spiritual truths and discipline as distinct from the spiritual truths and discipline of other religions, and, secondly, a common agreement in valuing and cherishing the Hindu religion in its entirety as a sacred and inalienable possession. This is what fundamentally constitutes the sentiment of unity, whether it be religious, political or social. There must be the sense of a community in something dear and precious which others do not possess; there must be an acute sense of difference from other communities which have no share in our common possession; there must be a supreme determination to cherish, assert and preserve our common possession from disparagement and destruction. But the sentiment of unity is not sufficient to create unity; we require also the practice of unity. Where the sentiment of unity exists and the practice does not, the latter can only be acquired by a common effort to accomplish one great, common and all-absorbing object.

The first question we have to answer is, — can this practical unity be accomplished by acquiescence in foreign rule? Certainly, under foreign rule a peculiar kind of uniformity of condition is attained. Brahmin and Sudra, aristocrat and peasant, Hindu and Mahomedan, all are brought to a certain level of equality by equal inferiority to the ruling class. The differences between them are trifling compared with the enormous difference between all of them and the white race at the top. But this uniformity is of no value for the purposes of national unity, except in so far as the sense of a common inferiority excites a common desire to revolt against and get rid of it. If the foreign superiority is acquiesced in, the result is that the mind becomes taken up with the minor differences and instead of getting nearer to unity disunion is exaggerated. This is precisely what has happened in India under British rule. The sentiment of unity has grown, but in

practice we are both socially and politically far more disunited and disorganized than before the British occupation. In the anarchy that followed the decline of the Moghul, the struggle was between the peoples of various localities scrambling for the inheritance of Akbar and Shahjahan. This was not a vital and permanent element of disunion. But the present disorganisation is internal and therefore more likely to reach the vitals of the community.

This disorganisation is the natural and inevitable result of foreign rule. A state which is created by a common descent, real or fictitious, by a common religion or by common interests welding together into one a great number of men or group of men, is a natural organism which so long as it exists has always within it the natural power of revival and development. But as political science has pointed out, a state created by the encampment of a foreign race among a conquered population and supported in the last resort not by any section of the people but by external force, is an inorganic state. The subject population, it has been said, inevitably becomes a disorganised crowd. Consciously or unconsciously the tendency of the intruding body is to break down all the existing organs of national life and to engross all power in itself. The Moghul rule had not this tendency because it immediately naturalised itself in India. British rule has and is forced to have this tendency because it must persist in being an external and intruding presence encamped in the country and not belonging to it. It is doubtful whether there is any example in history of an alien domination which has been so monstrously ubiquitous, inquisitorial and intolerant of any centre of strength in the country other than itself as the British bureaucracy. There were three actual centres of organised strength in pre-British India, — the supreme ruler, Peshwa or Raja or Nawab reposing his strength on the Zamindars or Jagirdars; the Zamindar in his own domain reposing his strength on his retinue and tenants; and the village community independent and self-existent. The first result of the British occupation was to reduce to a nullity the supreme ruler, and this was often done, as in Bengal, by the help of the Zamindars. The next result was the disorganisation of the village community. The third was the steady breaking-up of the power of the Zamindars with the help of a new class which the foreigners created for their own purposes, — the bourgeois or middle class. Unfortunately for the British bureaucracy it had, in order to get the support and assistance of the middle class, to pamper the latter and allow it to grow into a strength and develop organs of its own, such as the Press, the Bar, the University, the Municipalities, District Boards, etc. Finally, the situation with which British statesmen had to deal was this: —the natural sovereigns of the land helpless and disorganised, the landed aristocracy helpless and disorganised, the peasantry helpless and disorganised, but a middle class growing in strength, pretensions and organisation. British statesmanship, following the instinctive and inevitable trend of an alien domination, set about breaking down the power it had established in order to destroy the sole remaining centre of national strength and possible revival. If this could be done, if the middle class could be either tamed, bribed or limited in its expansion, the disorganisation would be complete. Nothing would be left of the people of India except a disorganised crowd with no centre of strength or means of resistance.

It was in Bengal that the middle class was most developed and self-conscious; and it was in Bengal therefore that a quick succession of shrewd and dangerous blows was dealt at the once useful but now obnoxious class. The last

effort to bribe it into quietude was the administration of Lord Ripon. It was now sought to cripple the organs through which this strength was beginning slowly to feel and develop its organic life. The Press was intimidated, the Municipalities officialised, the University officialised and its expansion limited. Finally the Partition sought with one blow to kill the poor remnants of the Zamindar's power and influence and to weaken the middle class of Bengal by dividing it. The suppression of the middle class was the recognised policy of Lord Curzon. After Mr. Morley came to power, it was, we believe, intended to recognise and officialise the Congress itself if possible. Even now it is quite conceivable, in view of the upheaval in Bengal and the Punjab, that an expanded Legislature with the appearance of a representative body but the reality of official control, may be given, not as a concession but as a tactical move. The organs of middle-class political life can only be dangerous so long as they are independent. By taking away their independence they become fresh sources of strength for the Government, — of weakness for the class which strives to find in them its growth and self-expression.

The Partition opened the eyes of the threatened class to the nature of the attack that was being made on it; and the result was a widespread and passionate revolt which has now spread from Bengal to the Punjab and threatens to break out all over India. The struggle is now a struggle for life and death. If the bureaucracy conquers, the middle class will be broken, shattered, perhaps blotted out of existence; if the middle class conquers, the bureaucracy are not for long in the land. Everything depends on the success or failure of the middle class in getting the people to follow it for a common salvation. They may get this support by taking their natural place as awakeners and leaders of the nation; they may get it by the energy and success with which they wage their battle with the bureaucracy. In Eastern Bengal, for instance, the aid of a few Mahomedan aristocrats has enabled the bureaucracy to turn a large section of the Mahomedan masses against the Hindu middle class; and the educated community is fighting with its back to the wall for its very existence. If it succeeds under such desperate circumstances, even the Mahomedan masses will eventually follow its leading. This process of political disorganisation is not so much a deliberate policy on the part of the foreign bureaucracy, as an instinctive action which it can no more help than the sea can help flowing. The dissolution of the subject organisation into a disorganised crowd is the inevitable working of an alien despotism.

*Bande Mataram* May 2, 1907

— *Sri Aurobindo*

## Divine Sight

Each sight is now immortal with Thy bliss:  
My soul through the rapt eyes has come to see;  
A veil is rent and they no more can miss  
The miracle of Thy world-epiphany.

Into an ecstasy of vision caught  
Each natural object is of Thee a part,  
A rapture-symbol from Thy substance wrought,  
A poem shaped in Beauty's living heart,  
A master-work of colour and design,  
A mighty sweetness borne on grandeur's wings;  
A burdened wonder of significant line  
Reveals itself in even commonest things.

All forms are Thy dream-dialect of delight,  
O Absolute, O vivid Infinite.

– Sri Aurobindo

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