



गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः।
गुरुः साक्षात् परंब्रह्म तस्मै श्रीगुरवे 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. 10, No. 9

September 2021

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

तावज् जितेन्द्रियो न स्याद्विजितान्येन्द्रियः पुमान्।
न जयेद् रसनं यावज् जितं सर्वम् जिते रसे॥२१॥

Even if a person controls all his other senses, if he fails to control his tongue, he cannot be called a genuinely self-controlled man. On the other hand, if a person controls his tongue, it is to be understood that he has conquered all his senses.

– Uddhava Gita 2-21

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

September 2021

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 – 7:30 pm

Collective Meditation

Sunday Meditation & Discourses 10 am, Livestream link :

www.facebook.com/SriAurobindoAshramDelhiBranch/live/

Sep 05	A talk based on Sri Aurobindo's <i>The Synthesis of Yoga</i> Musical Offering	Dr. Mankul Goyal Mss. Dipanvita & Basudhara Munshi
Sep 12	The Last Renunciation (Based on the Mother's <i>Prayers & Meditations</i> , Prayer of 12 May 1914) Musical Offering	Dr. Mithu Pal Dr. Mithu Pal
Sep 19	All Seems in Vain, Yet Endless is the Game (Based on Sri Aurobindo's <i>Savitri</i> , Bk 2, Canto 6) Musical Offering	Dr. Ramesh Bijlani Ms. Preamsheela
Sep 26	How Does It Matter Whether One is at the Centre? (Based on the Mother's <i>Prayers & Meditations</i> , Prayer of 13 May 1914) Musical Offering	Dr. Mithu Pal Dr. Mithu Pal

ONLINE CLASSES by Shri Prashant Khanna on FREE CONFERENCE CALL PLATFORM

Thursdays: 02,09,16,23,30

11:15 am–12:15 pm

Bhagvad Gita

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

Saturdays: 04,11,18,25

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	Aparokshanubhuti	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 Days in the Ashram 2021

2 September (Thursday) 35th Anniversary of Shri Surendra Nath Jauhar's Mahasamadhi Day

06:30 am	Invocation by Preamsheela	Meditation Hall
08:30 am	Flower Offering and <i>Havan</i>	Chacha ji's <i>samadhi</i>
06:30 pm	Lights of Aspiration	Shrine Area
06:45 pm	"Five Dreams of Sri Aurobindo" A Musical offering by Ashram Choir & Reading by Tara didi	Meditation Hall

Note: If it rains, *Havan* will be in Tapasya courtyard

Important Notice

Precautions to minimize the spread of coronavirus to be observed

The Philosophy of the Upanishads

Maya : the Principle of Phenomenal Existence (1)

Brahman then, let us suppose, has projected in Itself this luminous Shadow of Itself and has in the act (speaking always in the language of finite beings with its perpetual taint of Time, Space & Causality) begun to envisage Itself and consider Its essentialities in the light of attributes. He who is Existence, Consciousness, Bliss envisages Himself as existent, conscious, blissful. From that moment phenomenal manifestation becomes inevitable; the Unqualified chooses to regard Himself as qualified. Once this fundamental condition is granted, everything else follows by the rigorous logic of evolution; it is the one postulate which Vedanta demands. For this postulate once granted, we can see how the Absolute when it projects in itself this luminous Shadow called the Parabrahman, prepares the way for and as it were necessitates the evolution of this manifest world,—by bringing into play the great fundamental principle of Maya or Illusion. Under the play of that one principle translating itself into motion, the great transformation spoken of by the Upanishad becomes possible,—the One becomes the Many.

(But this one fundamental postulate is not easily conceded. The question which will at once spring up armed and gigantic in the European mind is the teleological objection, Why? All action implies a purpose; with what purpose did Brahman regard Himself as qualified? All Evolution is prompted by a desire, implies development, moves to an intelligible goal. What did Brahman who, being Absolute, is self-sufficing, desire, of what development did He stand in need or to what goal does He move? This is, from the teleological standpoint, the great crux of any theory of the Universe which tries to start from an essential and original Unity; a gulf is left which the intellect finds it impossible to bridge. Certain philosophies do indeed attempt to bridge it by a teleological explanation. The Absolute One, it is argued, passes through the cycle of manifestation, because He then returns to His original unity *enriched* with a new store of experiences and impressions, richer in love, richer in knowledge, richer in deed. It is truly amazing that any minds should be found which can seriously flatter themselves with the serene illusion that this is philosophy. Anything more unphilosophical, more vicious in reasoning cannot be imagined. When the Veda, speaking not of the Absolute but of Brahman Hiranyagarbha, says that He was alone and grew afraid of His loneliness, it passes, as a daring poetical fancy; and this too might pass as a poetical fancy, but not as serious reasoning. It is no more than an unreasoning recoil from the European idea of absolute, impersonal Unity as a blank and empty Negation. To avoid this appalling conclusion, an Unity is imagined which can be at the same time, not phenomenally but in its ultimate reality, manifold, teeming with myriad memories. It is difficult to understand the precise argumentation of the idea, whether the One when He has reentered His unity, preserves His experiences in detail or in the mass, say, as a pulp or essence. But at any rate several radical incoherences are in its conception. The Absolute is imaged as a thing incomplete and awaking to a sense of Its incompleteness which It proceeds in a business-like way to remedy; subject therefore to Desire and subject also to Time in which It is now contained! As to the source whence these new impressions are derived which complete the incompleteness of Brahman, that is a still greater mystery. If it was out of Himself, then it was latent in Him, already existing unknown to Himself. One therefore presumes He

produced in Himself, since there was no other place to produce them from, things which had no existence previously but now are; that which was not, became; out of nothing, something arose. This is not philosophy but theology; not reasoning, but faith. As faith it might pass; that God is omnipotent and can therefore literally create something out of nothing, is a dogma which one is at liberty to believe or reject, but it is outside the sphere of reasoning.)

There seems at first to be a fatal objection to the concession of this postulate; it seems really to evade the fundamental question of the problem of Existence or merely carry the beginning of the problem two steps farther back. For the great crux of the Universe is precisely the difficulty of understanding How and Why the One became Many, and we do not get rid of the difficulty by saying that it proceeds from the Unqualified willing to regard Himself as qualified. Even if the question How were satisfactorily met by the theory of Maya, the Why of the whole process remains. The goal of Evolution may have been determined,—it is, let us concede, the return of the Infinite upon Itself through the cycle of manifestation; but the beginning of Evolution is not accounted for, its utility is not made manifest. Why did the Absolute turn His face towards Evolution? There seems to be no possible answer to this inquiry; it is impossible to suggest any teleological reason why the Unqualified should will to look on Himself as qualified and so set the wheel of Evolution rolling,—at any rate any reason which would not be hopelessly at variance with the essential meaning of Absoluteness; and it is only an unphilosophic or imperfectly philosophic mind which can imagine that it has succeeded in the attempt. But the impossibility does not vitiate the theory of Maya; for the Vedantist parries this question of the Why with an unanswerable retort. The question itself, he says, as directed to the Brahman, is inadmissible and an impertinence. He, being Absolute, is in His very nature beyond Causality on which all ideas of need, utility, purpose depend, and to suppose purpose in Him is to question His transcendent and absolute nature: That which is beyond causality, has no need to act on a purpose. To catechise the Mighty Infinite as to why It chose to veil Its infinity in Maya, or to insist that the Universe shall choose between being utilitarian or not being at all, is absurd; it betrays a want of perfect intellectual lucidity. The question Why simply cannot arise.

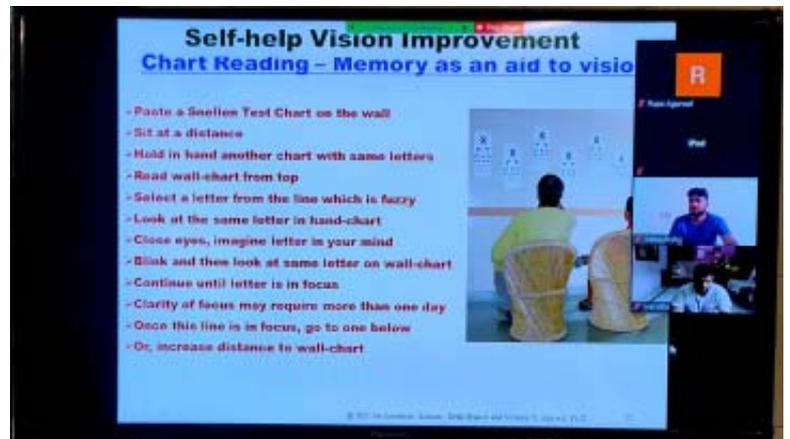
But even when the question of utility is set aside, the intelligibility of the process is not established. The Unqualified willing to regard Himself as qualified is, you say, His Maya. But what is the nature of the process, intellectual or volitional, and how can an intellectual or volitional process be consistently attributed to the Absolute?—on this head at least one expects intellectual satisfaction. But the Vedantist strenuously denies the legitimacy of the expectation. If the “Will to regard” were put forward as a literal statement of a definable fact and its terms as philosophically precise, then the expectation would be justifiable. But the terms are avowedly poetical and therefore logically inadequate; they were merely intended to present the fact of Maya to the intellect in the imperfect and totally inadequate manner which is alone possible to finite speech and thought in dealing with the infinite. No intellectual or volitional process as we conceive will and intellect has really taken place. What then has happened? What is Maya? How came it into existence?

—*Sri Aurobindo*

To be contd.

Activities during July 16 – August 15, 2021

2ND ONLINE VISION IMPROVEMENT COURSE: The Mother’s Integral Health Centre’s second online course was held from July 31-August 5, 2021. A total of 23 individuals in the age group of 8 – 68 registered and participated in the course on the ZOOM platform. The first day was given over to the PowerPoint presentation which elaborated on Dr. Bates’ affirmation that, contrary to general belief that focusing errors cannot be removed or improved, it is entirely feasible to improve vision through judicious regimen of routines. An introduction to the routines and exercises to accomplish this was also a part of the first day’s program. On the remaining five days, participants carried out the regimen with visual guidance through the ZOOM & video accessible at their residence. Participants were able to voice queries throughout the 60-75 minutes of daily schedule. On the last day, many voiced their satisfaction and appreciation of the Ashram’s online program.



Feedback comments included: “It was very good learning for me. I will try [to] use [these throughout] my life and I will share with other people also” [D.B.]; “I have attended vision improvement course which was held in month of July for about six days. I am using specs for almost 9 years and after the session I could really feel the improvement in my vision. Now I am practicing the exercise thrice a day and I am able to read the subtitles that are being displayed in the television which were initially not possible by me. This has brought more confidence in me. I am very sure that I will enhance my vision very soon. My heartfelt thanks to my course instructor Dr. Nirankar Agarwal and the team for their guidance and complete support rendered throughout the course. Now I am eagerly looking for the next session” [E.M.]

INTERNATIONAL YOUTH DAY, 12 AUGUST 2021 : On the occasion of the International Youth Day, a public speaking competition was organized for those youngsters of the Ashram who have joined within the last few months. Of about 30 such youngsters, 13 took part in the competition. From the given topics, most chose to speak on Indian culture or on science & technology. The competition helped them overcome stage fright, and taught them how to organize their thoughts. Judges for the competition were Dr Ramesh Bijlani and Dr Aparna Roy, but the emphasis was



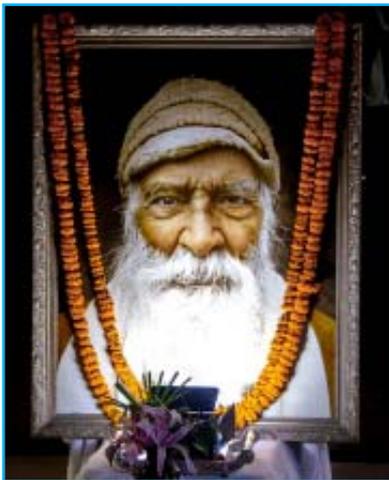
set on participation rather than judgment. At the end, both judges shared with the audience their ideas about public speaking as well as the topics on which the participants spoke.



MUSICAL OFFERING : On the evening of 12 August 2021, a musical offering by Ashram youth was followed by devotional songs by Shri Gaurav Bisht with tabla accompaniment by Shri Siddhant Negi in the Meditation Hall.

WEBINAR IN ASSOCIATION WITH SRI AUROBINDO SOCIETY, 12-14 AUGUST 2021 : As part of celebrations for the 150th Birth Anniversary year of Sri Aurobindo, a webinar in Hindi was organized by the Ashram in association with Sri Aurobindo Society (Hindi Zonal Committee). Principal coordinators were Dr. Aparna Roy from Sri Aurobindo Ashram – Delhi Branch, and Shri Manoj Sharma from the Bhopal, M.P., chapter of Sri Aurobindo Society. Topics and speakers on the three days respectively were: *Sri Aravind ka Rashtra Chintan* (Dr Anil Vajpayee and Dr Suman Kochhar); *Sri Aravind ka Rachna Karm* (Dr Suresh Tyagi and Dr Charan Singh); and *Sri Aravind ka Yog* (Dr Ramesh Bijlani and Dr Alok Pandey).

CHACHAJI'S BIRTH ANNIVERSARY, 13 AUGUST : The day started with an invocation for the divine Presence by Preamsheela with accompaniment by Rangammai and Siddhant Negi. Later in the forenoon a havan was conducted at Chachaji's samadhi. In the afternoon, a film on Chacha ji was screened. In the evening, Gaurav Bisht gave a musical offering with accompaniment on table by Siddhant Negi in the Meditation Hall. Thereafter, Preamsheela led the Ashram choir in singing several patriotic songs and a favorite song of Chacha ji, *man lagyo yar fakiri mein* and Tara Didi



recited Sri Aurobindo's sonnet, 'The Divine Worker'.

SHRI D.N. JHUNJHUNWALA MEMORIAL BHAJAN SANDHYA: An online Bhajan Sandhya was held on Saturday, 14 August 2021 at 6.30 pm. The singer, Shri Siddhant Negi, was accompanied on the harmonium by Shri Chetan Nigam, on the tabla by Shri Gurbhej Singh, and on the tanpura by Preamsheela.



SRI AUROBINDO'S 149TH BIRTH ANNIVERSARY, DARSHAN DAY AND INDIA'S INDEPENDENCE DAY, 15 AUGUST : The day began with invocation for the divine Presence by Srila Basu and others. Later in the forenoon, the National Flag was unfurled by Tara Didi to the accompaniment of the National Anthem. This was followed by a talk on 'The Relevance of Sri



Aurobindo for the Young' by Dr. Ramesh Bijlani. Thereafter a musical offering of devotional songs by Shri Shantanu Bhattacharya was followed by inauguration of an exhibition on Sri



Aurobindo's life. Dr. Kiran Bedi, erstwhile Lt. Governor of Puducherry, was a special guest at lunch. With great interest, she spent some time going through the display of Mother's memorabilia in the Sri Smriti hall. Shri Arjun Ram Beghwal,



the Hon'ble Minister of State for Culture, was present in the evening program which consisted of a March Past, hoisting of the Mother's flag and an enthusiastic rendering of the national song,



Bande Mataram. The devotees after kindling lamps of aspiration at Sri Aurobindo's Shrine and in the Samadhi Lawn, gathered in the Meditation Hall for attending a musical homage to Sri Aurobindo by the Ashram choir led by Shri Shantanu Bhattacharya. Interspersed throughout the homage was reading of appropriate texts by Tara Didi.



NEW YOUTUBE POSTINGS : 16 July to 15 August, 2021

Title	Link
<i>Aarati to Sri Aurobindo and the Mother</i> Devi Karunamayee	https://www.youtube.com/watch?v=zrtH6ZlZ0_Y
श्रीअरविंद जीवन धारा : १९२६-१९५० तक - श्रीमती मुक्ता मंडाहर	https://www.youtube.com/watch?v=VH-uV40WZIo
<i>Bhola boudalavaa re</i> by Devi Karunamayee	https://www.youtube.com/watch?v=LB92ISC-y7w
<i>Jay Jay Jay Gurudev hare</i> by Devi Karunamayee	https://www.youtube.com/watch?v=zYEJAQpMGpU
Savitri by Sri Aurobindo : Book I Canto V Section V	https://www.youtube.com/watch?v=Ifk63N0Q_o0
<i>Om Namō Bhagavate Vasudevaya</i> by Devi Karunamayee	https://www.youtube.com/watch?v=QMHiV69511Y
Mind Body Relationship in Health and Disease – Dr. Ramesh Bijalni	https://www.youtube.com/watch?v=qj0KUdTUWu0
Brief & Impartial look at Hinduism – Ramesh Bijlani & Jahnvi Pandya	https://www.youtube.com/watch?v=Im9Co4Q6l3Q
Homage to Sri Aurobindo	https://www.youtube.com/watch?v=bGdPY49srKI

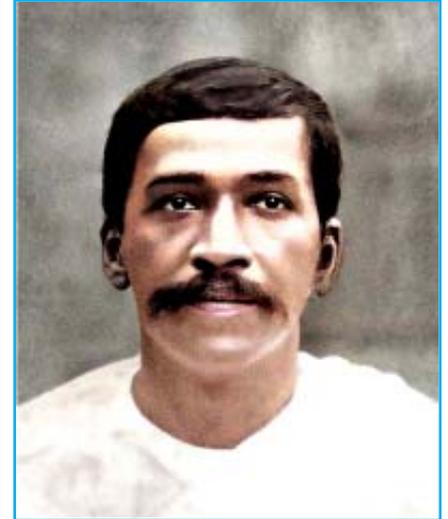
Note: Pictures can be viewed up to 150% size for finer detail

SRI AUROBINDO AND INDIA'S INDEPENDENCE

SHALL INDIA BE FREE ? (2)

NATIONAL DEVELOPMENT AND FOREIGN RULE

In dealing with the Loyalist creed it will be convenient to examine first the general postulate before we can come to those which apply particularly to the conditions of India. The contention is that a healthy development is possible under foreign domination. In this view national independence is a thing of no moment or at least its importance has been grossly exaggerated. Nations can very well do without it; provided they have a good government which keeps the people happy and contented and allows them to develop their economic activities and moral virtues, they need not repine at being ruled by others. For certain nations in certain periods of their development liberty would be disastrous and subjection to foreign rule is the most healthy condition. India, argue the Loyalists, is an example of such a nation in such a period. The first business of its people is to develop their commerce, become educated and enlightened, reform their society and their manners and so grow more and more fit for self-government. In proportion as they become more civilised and more fit, they will receive from their sympathetic, just and discerning rulers an ever-increasing share in the administration of the country until with entire fitness will come entire possession of the status of British citizenship. The idea is that foreign rule is a Providential dispensation or a provision of Nature for training an imperfectly developed people in the methods of civilisation and the arts of self-government. This theory is a modern invention. Ancient and mediaeval Imperialism frankly acknowledged the principle of might is right; the conquering nation considered that its military superiority was in itself a proof that it was meant to rule and the subject nation to obey; liberty, being denied by Providence to the latter, could not be good for it and there was no call on the ruler to concede it either now or hereafter. This was the spirit in which England conquered and governed Ireland by the same methods of cynical treachery and ruthless massacre which in modern times are usually considered to be the monopoly of despotisms like Turkey and Russia. But by the time that England had fastened its hold on India, a change had come over the modern world. The Greek ideas of freedom and democracy had penetrated the European mind and created the great impulse of democratic Nationalism which dominated Europe in the nineteenth century. The idea that despotism of any kind was an offence against humanity, had crystallised into an instinctive feeling, and modern morality and sentiment revolted against the enslavement of nation by nation, of class by class or of man by man. Imperialism had to justify itself to this modern sentiment and could only do so by pretending to be a trustee of liberty, commissioned from on high to civilise the uncivilised and train the untrained until the time had come when the benevolent conqueror had done his work and could unselfishly retire. Such were the professions with which England justified her usurpation of the heritage of the Moghul and dazzled us into acquiescence in servitude by the splendour of her uprightness and generosity. Such was the pretence with which she veiled her annexation of Egypt. These Pharisaic pretensions were especially necessary to British Imperialism because in England the



Puritanic middle class had risen to power and imparted to the English temperament a sanctimonious self-righteousness which refused to indulge in injustice and selfish spoliation except under a cloak of virtue, benevolence and unselfish altruism. The genesis of the Loyalist gospel can be found in the need of British Imperialism to justify itself to the liberalised sentiment of the nineteenth century and to the Puritanic middle-class element in the British nation.

The question then arises, has this theory any firmer root? Is it anything more than a convenient theory? Has it any relations with actual facts or with human experience? To answer this question it is necessary to distinguish between three kinds of liberty, which are generally confused together. There is a national liberty or freedom from foreign control; there is an internal liberty or that freedom from the despotism of an individual, a class or a combination of classes to which the name of self-government is properly given; and there is individual liberty or the freedom of the individual from unnecessary and arbitrary restrictions imposed on him either by the society of which he is a part or by the Government, whether that Government be monarchical, democratic, oligarchic or bureaucratic. The question at issue is, then, which, if any, of these three kinds of liberty is essential to the healthy development of national life; or can there be such development without any liberty at all?

The object of national existence, of the formation of men into groups and their tacit agreement to allow themselves to be ruled by an organised instrument of administration which is called the Government, is nothing else than human development in the individual and in the group. The individual, standing alone, cannot develop; he depends on the support and assistance of the group to which he belongs. The group itself cannot develop unless it has an organisation by means of which it not only secures internal peace and order and protection from external attack but also proper conditions which will give free play for the development of its activities and capacities — physical, moral, intellectual. The nation or group is not like the individual who can specialise his development and throw all his energies into one line. The nation must develop military and political greatness and activity, intellectual and aesthetic greatness and activity, commercial greatness and activity, moral sanity and vigour; it cannot sacrifice any of these functions of the organism without making itself unfit for the struggle for life and finally succumbing and perishing under the pressure of more highly organised nations. The purely commercial State like Carthage is broken in the shock with a nation which has developed the military and political as well as the commercial energies. A purely military state like Sparta cannot stand against rivals which to equal military efficiency unite a greater science, intellectual energy and political ability. A purely aesthetic and intellectual state like the Greek colonies in Italy or a purely moral and spiritual community like the empire of Peru are blotted out of existence in the clash with ruder but more vigorous and many-sided organisms. No Government, therefore, can really be good for a nation or serve the purposes of national life and development which does not give full scope for the development of all the national activities, capacities and energies. Foreign rule is unnatural and fatal to a nation precisely because by its very nature it throws itself upon these activities and capacities and crushes them down in the interests of its own continued existence. Even when it does not crush them down violently, it obstructs their growth passively by its very presence. The subject nation becomes dependent, disorganised and loses its powers by atrophy. For this reason national independence is absolutely necessary to national growth. There can be no national development without national liberty.

Individual liberty is necessary to national development, because, if the individual is unduly hampered, the richness of national life suffers and is impoverished. If the individual is given free room to realise himself, to perfect, specialise and enrich his particular powers and attain the full height of his manhood, the variety and rapidity of national progress is immensely increased. In so far as he is fettered and denied scope, the development of the nation is cramped and retarded. A Government which denies scope and liberty to the individual, as all foreign Governments must to a considerable extent deny it, helps to cramp the healthy development of the nation and not to forward it. The development of the individual is and must be an embarrassment to the intruding power unless the numbers are so few that they can be bribed into acquiescence and support by the receipt of honours, employment or other personal advantages. For development creates ambition and nothing is more fatal to the continuance of foreign rule than the growth of ambitions in the subject race which it cannot satisfy. The action of Lord Curzon in introducing the Universities Act was for the British domination in India an act of inevitable necessity, which had to be done some time or other. Its only defect from the Imperialist point of view was that it came too late.

Just as individual liberty is necessary for the richness and variety of national development, so self-government is necessary for its completeness and the full deployment of national strength. If certain classes are dominant and others depressed, the result is that the potential strength of the depressed classes is so much valuable force lost to the sum of national strength. The dominant classes may undoubtedly show a splendid development and may make the nation great and famous in history; but when all is said the strength of the nation is then only the sum of the strength of a few privileged classes. The great weakness of India in the past has been the political depression and nullity of the mass of the population. It was not from the people of India that India was won by Moghul or Briton, but from a small privileged class. On the other hand the strength and success of the Marathas and Sikhs in the eighteenth century was due to the policy of Shivaji and Guru Govind which called the whole nation into the fighting line. They failed only because the Marathas could not preserve the cohesion which Shivaji gave to their national strength or the Sikhs the discipline which Guru Govind gave to the Khalsa. Is it credible that a foreign rule would either knowingly foster or allow the growth of that universal political consciousness in the subject nation which self-government implies? It is obvious that foreign rule can only endure so long as political consciousness can be either stifled by violence or hypnotised into inactivity. The moment the nation becomes politically self-conscious, the doom of the alien predominance is sealed. The bureaucracy which rules us, is not only foreign in origin but external to us, — it holds and draws nourishing sustenance for itself from the subject organism by means of tentacles and feelers thrust out from its body thousands of miles away. Its type in natural history is not the parasite, but the octopus. Self-government would mean the removal of the tentacles and the cessation both of the grip and the sustenance. Foreign rule is naturally opposed to the development of the subject nation as a separate organism, to the growth of its capacity for and practice in self-government, to the development of capacity and ambition of its individuals. To think that a foreign rule will deliberately train us for independence or allow us to train ourselves is to suppose a miracle in nature.

The Unseen Infinite

Arisen to voiceless unattainable peaks

I meet no end, for all is boundless He,
An absolute joy the wide-winged spirit seeks,
A Might, a Presence, an Eternity.

In the unconscious dreadful dumb Abyss

Are heard the heart-beats of the Infinite.
The insensible midnight veils His trance of bliss,
A fathomless sealed astonishment of Light.

In His ray that dazzles our vision everywhere,

Our half-closed eyes seek fragments of the One:
Only the eyes of Immortality dare
To look unblinded on that living Sun.

Yet are our souls the Immortal's selves within,

Comrades and powers and children of the Unseen.

– Sri Aurobindo

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