



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. 5, No. 1

January 2016

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

उषः प्रतीची भुवनानि विश्वोर्ध्वा तिष्ठस्यमृतस्य केतुः ।

समानमर्थं चरणीयमाना चक्रमिव नव्यस्या ववृत्स्व ॥ 3 ॥

Dawn, confronting all the worlds thou standest highuplifted and art their perception of Immortality; do thou move over them like a wheel, O new Day, travelling over an equal field.

— Rig Veda III.61-3

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

Ongoing & Forthcoming Events

January 2016

Meditation & Satsang venue: Meditation Hall

Monday – Saturday

7 – 7:30 pm

Collective Meditation

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

Jan 03	Spiritual Journey with the Emotional Self	Acharya Navneet
Jan 10	Sadhana ke Pahle Kadam (First Steps on the Spiritual Quest)	Ms. Aparna Roy
Jan 17	The Life Divine (Bk 2, Ch 9; <i>Memory, Ego and Self-experience</i>)	Shri Prashant Khanna
Jan 24	Difficulties are Opportunities (based on <i>The Great Adventure</i> , p 121)	Dr. Ramesh Bijlani
Jan 31	The Message of the Upanishads and Its Relevance to Life	Dr. Pratyush Vatsala

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

Ongoing Classes venue: Vidya Block Room 099

Wednesday	11:30 am–12:30 pm	Bhagvad Gita	Shri Prashant Khanna
Saturday	6:00 –7:00 pm	Bhagvad Gita	Shri Prashant Khanna
Sunday (Except 17th)	11:30 am–12:30 pm	Savitri	Shri Prashant Khanna

Contact: 011-2656 7863; 2651 7426

The Mother's Integral Health Centre Activities

(Phone 011-2685 8563; <tmihc2000@yahoo.co.in>)

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

Speciality Clinics – By Appointment Only

Tue/Thu/Sat (From Jan 14)	Accupressure	Tue/Thu/Sat	Ayurveda
Mon/Wed/Thu/Fri	Clinical Psychology	Daily (11am-1pm)	Physiotherapy
Tue/Thu	Gynaecology	Mon/Wed/Thu/Fri	Homeopathy
Daily	Mind Body Medicine	Tue	Orthopaedics
Thursday	Ophthalmology (Eye)	Tue/Thu/Sat	Naturopathy
Wed/Thu	General Surgery	Wed	Psychiatry
Wed/Fri (From Jan 18)	Dental		

Jan 03 & 17	6–7 am	<i>Mahamrityunjaya Havan & Gita Paath</i>	
Tue/Thu/Sat	6:45–7:45 am	Yogasana class	Shri Debi Prasad
Mon/Wed/Fri	8–9 am	Yogasana class	Ms. Rita Jain
Mon/Wed/Fri	11 am–12 noon	Yogasana class	Ms. Sanjana Dhingra
Tue/Thu/Sat	5– 6 pm	Yogasana class	Shri Deepak Jhamb
Mon/Wed/Fri	9:45-10:45 am	Yoga for Senior Citizens	Ms. Monica Srivastava
Tue/Thu	11 am - 12 noon	Beautiful Beginning for Babies	Ms. Monica Srivastava

January 10-15 8:30 am Integral Eye Exercise Camp

Contact: 011-2685 8563; Mrs. C. Bhatia 93122 65447

Jan 6-10 7:00 am-12:00 noon Ayurveda Camp Dr. Surinder Katoch

Contact: 011-2685 8563; Madhumita 99584 55014

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

Monday	3:30–4:30 pm	Vivekachoodamani	Dr. Tarun Baveja
Wed/Fri	3:30–4:30 pm	Yoga Vasistha	Dr. Tarun Baveja

Contact: 011-2656 8563; Aradhana <aradhana.archer@gmail.com>

January 2	6:30–7:30 pm	<i>Bhajan Sandhya</i>	Ms. Pavithra Chari
January 5	11:00 am	Music offering	Ms. Sapna Mukherjee
		Talk: <i>Recent Spiritual History of India in Global Context</i>	Dr. Ramesh Bijlani
January 16-17	8:00 am–12:30 pm		Orientation to Integral Yoga

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

Matri Kala Mandir CLASS SCHEDULE

Saturday	3:00–6:00 pm	Hindusthani Classical Vocal	Shri Arindam Mukhopadhyaya
Wed/Sat	3:30–6:30 pm	Hindusthani Classical Vocal	Smt. Vijaya Verma
Tue/Thu	4:00–5:00 pm	Hindusthani Classical Vocal	Smt. Preamsheela
Mon to Sat	4:00–6:30 pm	Music for The Soul	Km. Karunamayee
Wed/Fri	4:00–6:00 pm	Hindusthani Classical Vocal	Shri Shiv Prasad Rao
Wed/Sat	3:30–6:30 pm	Carnatic Vocal	Smt Jalaja Shankar
Wed/Thu	3:30–6:30 pm	Tabla	Shri Vijay Shankar Mishra
Tue/Fri	4:00–6:30 pm	Sitar	Shri Ajay Shankar Mishra
Tue/Wed	4:00–6:00 pm	Synthesizer	Shri Ajay Shankar Mishra
Mon/Fri	3:30–5:30 pm	Flute	Shri Himanshu Dutt
Mon/Fri	3:30–5:30 pm	Violin	Dr. Ranjan Srivastav
Mon/Fri	3:30–6:00 pm	Hawaian Guitar & Key Board	Shri Neel Ranjan Mukherjee
Tue/Thu	3:30–5:30 pm	Spanish Guitar	Shri Jagdish Kumar
Mon/Wed	4:00–6:00 pm	Bharata Natyam	Smt Rajeswari Natarajan
Tue/Thu	4:00–6:30 pm	Kathak Nritya	Smt. Raksha Singh
Wed/Sat	4:00–6:30 pm	Kathak Nritya	Km. Anjali Saini
Mon/Fri	3:30–5:00 pm	Odissi Nritya	Shri Dibakar Khuntia
Mon/Fri	4:00–5:30 pm	Painting	Smt. Tatini Sengupta Ray
Tue/Thu	4:00–6:00 pm	Painting	Shri Tapan Ch. Bhowmick
Tue/Thu/Sat	5:00–6:00 pm	Table Tennis	Shri Gulshan Rai Khera
Mon to Sat	5:00–6:00 pm	Taekwondo	Shri Arshad Hashish
Tue/Thu/Sat	5:00–6:15 pm	Basketball (M.I.S. students)	Shri Hridesh Rawal

Contact: 011-3242 5661; 2656 7863

Spirit's Self-Manifestation

The universe is a manifestation of the Reality, and there is a truth of the universal existence, a Power of cosmic being, an all-self or world-spirit. Humanity is a formation or manifestation of the Reality in the universe, and there is a truth and self of humanity, a human spirit, a destiny of human life. The community is a formation of the Reality, a manifestation of the spirit of man, and there is a truth, a self, a power of the collective being. The individual is a formation of the Reality, and there is a truth of the individual, an individual self, soul or spirit that expresses itself through the individual mind, life and body and can express itself too in something that goes beyond mind, life and body, something even that goes beyond humanity. For our humanity is not the whole of the Reality or its best possible self-formation or self-expression,—the Reality has assumed before man existed an infrahuman formation and self-creation and can assume after him or in him a suprahuman formation and self-creation. The individual as spirit or being is not confined within his humanity; he has been less than human, he can become more than human. The universe finds itself through him even as he finds himself in the universe, but he is capable of becoming more than the universe, since he can surpass it and enter into something in himself and in it and beyond it that is absolute. He is not confined within the community; although his mind and life are, in a way, part of the communal mind and life, there is something in him that can go beyond them. The community exists by the individual, for its mind and life and body are constituted by the mind and life and body of its composing individuals; if that were abolished or disaggregated, its own existence would be abolished or disaggregated, though some spirit or power of it might form again in other individuals: but the individual is not a mere cell of the collective existence; he would not cease to exist if separated or expelled from the collective mass.

In our human aspiration ... there is a discord between the necessary elements, an opposing emphasis, a profusion of rudimentary unsatisfying and ill-accorded solutions. These sway between the three principal preoccupations of our idealism,—the complete single development of the human being in himself, the perfectibility of the individual, a full development of the collective being, the perfectibility of society, and, more pragmatically restricted, the perfect or best possible relations of individual with individual and society and of community with community. An exclusive or dominant emphasis is laid sometimes on the individual, sometimes on the collectivity or society, sometimes on a right and balanced relation between the individual and the collective human whole.

In the ancient cultures the greatest emphasis was laid on the community and the fitting of the individual into the community, but also there grew up an idea of the perfected individual; in ancient India it was the idea of the spiritual individual that was dominant, but the society was of extreme importance because in it and under its moulding influence the individual had to pass first through the social status of the physical, vital, mental being with his satisfaction of interest, desire, pursuit of knowledge and right living before he could reach fitness for a truer self-realisation and a free spiritual existence. In recent times the whole stress has passed to the life of the race, to a search for the perfect society, and latterly to a concentration on the right organisation and scientific mechanisation

of the life of mankind as a whole; the individual now tends more to be regarded only as a member of the collectivity, a unit of the race whose existence must be subordinated to the common aims and total interest of the organised society, and much less or not at all as a mental or spiritual being with his own right and power of existence. This tendency has not yet reached its acme everywhere, but everywhere it is rapidly increasing and heading towards dominance.

Thus, in the vicissitudes of human thought, on one side the individual is moved or invited to discover and pursue his own self-affirmation, his own development of mind and life and body, his own spiritual perfection; on the other he is called on to efface and subordinate himself and to accept the ideas, ideals, will, instincts, interests of the community as his own. He is moved by Nature to live for himself and by something deep within him to affirm his individuality; he is called upon by society and by a certain mental idealism to live for humanity or for the greater good of the community. The principle of self and its interest is met and opposed by the principle of altruism. The State erects its godhead and demands his obedience, submission, subordination, self-immolation; the individual has to affirm against this exorbitant claim the rights of his ideals, his ideas, his personality, his conscience. It is evident that all this conflict of standards is a groping of the mental Ignorance of man seeking to find its way and grasping different sides of the truth but unable by its want of integrality in knowledge to harmonise them together. A unifying and harmonising knowledge can alone find the way, but that knowledge belongs to a deeper principle of our being to which oneness and integrality are native. It is only by finding that in ourselves that we can solve the problem of our existence and with it the problem of the true way of individual and communal living.

A perfected community also can exist only by the perfection of its individuals, and perfection can come only by the discovery and affirmation in life by each of his own spiritual being and the discovery by all of their spiritual unity and a resultant life unity.

As he develops, he moves towards a spiritual freedom, but this freedom is not something entirely separate from all-existence; it has a solidarity with it because that too is the self, the same spirit. As he moves towards spiritual freedom, he moves also towards spiritual oneness. The spiritually realised, the liberated man is preoccupied, says the Gita, with the good of all beings; Buddha discovering the way of Nirvana must turn back to open that way to those who are still under the delusion of their constructive instead of their real being—or non-being; Vivekananda, drawn by the Absolute, feels also the call of the disguised Godhead in humanity and most the call of the fallen and the suffering, the call of the self to the self in the obscure body of the universe.

Harmony is the natural rule of the spirit, it is the inherent law and spontaneous consequence of unity in multiplicity, of unity in diversity, of a various manifestation of oneness.

It is only if our nature develops beyond itself, if it becomes a nature of self-knowledge, mutual understanding, unity, a nature of true being and true life that the result can be a perfection of ourselves and our existence, a life of true being, a life of unity, mutuality, harmony, a life of true happiness, a harmonious and beautiful life.

– Sri Aurobindo

Activities during November 16 – December 15, 2015

THE MOTHER'S MAHASAMADHI DAY, 17 November, was observed in the Ashram as a day of silence by speaking only as much as was necessary, which is something the Mother always maintained for the sadhaks to do all the time. In the morning, students on a visit from Auro-Mira Vidya Mandir, Kechla, Odisha, performed a *havan*, chanting the Sanskrit verses beautifully. In the evening, 'lights of aspiration' were kindled in the *Samadhi Lawn*, followed by silent meditation. A card with the following messages was distributed to the attendees outside the Meditation Hall:



In Thy Light we shall see,
In Thy Knowledge we shall know,
In Thy Will we shall realise.

- The Mother

There is one divine Force which acts in the universe and in the individual and is also beyond the individual and the universe. The Mother stands for all these, but she is working here in the body to bring down something not yet expressed in this material world so as to transform life here – it is so that you should regard her as the Divine Shakti working here for that purpose. She is that in the body, but in her whole consciousness she is also identified with all the other aspects of the Divine.

- Sri Aurobindo

VISIT BY PAIGAMBARPUR YOUNGSTERS : A group of fifteen 15-19 year old boys and girls from Paigambarpur, U.P., visited Sri Aurobindo Ashram-Delhi Branch from November 20-27, 2015 to experience first hand about Ashram living. The serene atmosphere of the Ashram with freely roaming peacocks mid the dreadful hustle bustle of Delhi was a pleasant surprise for these youngsters from quite a rural environment. The group enthusiastically participated in the daily Ashram routine, from morning *shramdan* to evening group meditation session with the Ashram norm of discipline and punctuality. The activities also included value-based learning on myriad topics from Ashram residents, practice of yogasanas, and games. Arrangement was also made for them to tour scenic and historical places of Delhi, of which Qutub Minar and Dada Baadi they found to be most appealing.

KECHLA STUDENTS STAGE 'JUNGLE BOOK PLAY' IN DELHI : Visiting students of Auro-Mira Vidya Mandir, Kechla, Odisha gave a



spectacular performance on November 21 in the Hall of Grace of The Mother's International School. They staged a play based on a story from the well-



known 'Jungle Book', by Rudyard Kipling. The daring and fearless boy who played Mowgli became an instant favourite with the audience. Two members of the audience sent their feedback via email about the performance: "The backdrop, costumes, language and acting were all par excellence", and "a touching, lavishly mounted performance that re-kindled old memories."

AYURVEDA CAMP : On November 21 & 22, an Ayurveda camp was conducted



under the auspices of The Mother's Integral Health Centre in the Ashram. Chanting of the Lord's name while walking around the campus started the camp activities on both days. An outdoor game, Stapu, was highly enjoyed by the participants. A short yoga session with focus on the Ashtang Yoga of Patanjali was thereafter conducted. Interactive sessions on both days

highlighted the Holistic Health Care approach of Ayurveda which includes consideration of integral aspects of health: physical, mental, social as well as spiritual. Guidance to deduce one's own Prakriti in Ayurveda terms – vata, pitta, & kapha was provided by Ayurveda physician & Yoga expert Dr. Surinder Katoch. Havan on the second day always forms a part of Ayurveda camp wherein after Dhanwantari *Vandana*, Maha Mritunjaya mantra was chanted 108 times followed by slokas from the Bhagvad Gita, prayer, and *prasad*.

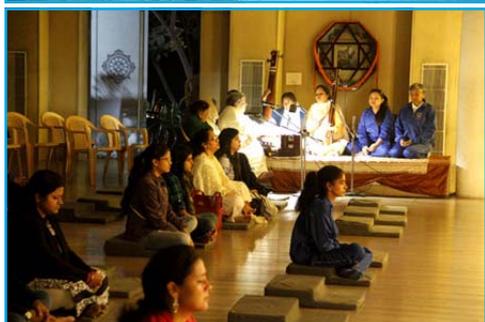


wherein after Dhanwantari *Vandana*, Maha Mritunjaya mantra was chanted 108 times followed by slokas from the Bhagvad Gita, prayer, and *prasad*.

SIDDHI DAY : 24th November dawned with melodious invocation of the Divine by Km. Karunamayee in the Meditation Hall. After a March-past in the evening, Tara Didi read Sri Aurobindo's celebrated poem 'Invitation' followed by kindling of the lamps of aspiration on the *Samadhi lawn*. Devotional songs were then offered in the Meditation Hall by Km. Karunamayee with accompaniment from Rangamma, Srila, Jayanthi, Minati, Lin and Premsheela. Tara Didi thereafter read the passages from 'The Parable of the Search for the Soul' (*Savitri*, Book 7, Canto 2). A card with the following messages was distributed to all present:



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Krishna is not the supramental light. The descent of Krishna would mean the descent of the Overmind Godhead preparing, though not itself actually bringing,

the descent of Supermind and Ananda. Krishna is the *Anandamaya*, he supports the evolution through the Overmind leading it towards his *Ananda*.

- SriAurobindo

There is no difference between Krishna and me.

- SriAurobindo

EYE EXERCISE CAMP : The 102nd Integral Eye Exercise Camp was conducted at The Mother's Integral Health Centre from November 25 to December 1. As usual, feedback at the end of the camp attested to the efficacy of the routines taught and exemplified by such positive comments as: "At first day I felt too painful [from application of honey] but the other days I was not feeling painful. One more thing about the honey, I started seeing far" (K.G. age 9 years); "Honestly, the camp itself was much better than what I was told" (R.S. age 15); "Hope to continue with the exercises at home and join the camp again in a couple of months" (S.G. age 7); "Where shall I start, where shall I end? This yoga camp was a gift from up above. I have had 3 experiences of double vision in the last 6 months, and this week['s] experience has already made a big difference and most importantly given me HOPE. A wonderful team, I will come again" (L.S. age 48); "Very good experience. Feel eyes are more relaxed & refreshed. I used to have headache earlier in the afternoon which I do not feel now. Strongly recommended" (D.H. age 51); "I liked the eye therapy very much. Instructions were clear and lecture by Dr. Nirankar Agarwal was very good & informative. Mrs. Bhatia's directions were v. good" (R.D.K. age 72).

ANNUAL FUNCTION OF THE MOTHER'S INTERNATIONAL SCHOOL (M.I.S.) : The stage was set for the annual function of The Mother's International School on 28 November. Lights were on and the stylus of History took you a few centuries back to the bylanes of Mewar, Merta and Vrindavan to witness a tale of love and devotion entitled. 'Sublime Surrender – The Life of Mirabai'. The Annual day 2015 was a magnum opus reenacting the expression of love & devotion sublimely redefined by Mira Bai through her mystic poetry and life dedicated to Lord Krishna. More than 500 children participated in the presentation choreographed by Ms.



Ms. Saswati Sen, noted exponent of 'Kathak' and a disciple of Padma Vibhushan Pandit Birju Maharaj. The ceremonial lamp for the event was kindled by the Chief-Guest Pandit Birju Maharaj. In his address to the audience, he fashioned an essential link between music and the soul, and also underlined the importance of music and dance in the school curriculum for inculcating holistic

values in children. What followed was sheer magic on stage as students of The Mother's International School donned various roles to celebrate wedding festivities, recreate palace intrigues, engage in scenes of love and war, and finally establish the supremacy of love of and surrender to the Divine as life's sole guiding principles.

Mr. So Sugivra, a supporter of 'One Asia' from Japan, made a musical offering in the Meditation Hall on 3rd December 2015. He used an instrument known as Shamisen, fabricated originally in Persia and reaching Japan via China many centuries ago. His music was accompanied by resonant and peaceful chants which obviously had been influenced by Buddhism.

SRI AUROBINDO'S MAHASAMADHI DAY, 5 December 2015, started with invocation in the Meditation Hall. In the forenoon, students and staff of The Mother's International School organized a function to pay homage to Sri Aurobindo on the *Samadhi lawn* in which the Ashram community and visitor-devotees also participated. The program consisted of a musical offering of prayers and bhajans, including shlokas from the Guru Gita & recitations of inspiring passages, by the

students beseeching the 'Guru' to guide all our life and lead us from darkness to light. All present made floral offerings at the Shrine. In the evening,

Ashram community and visitors kindled lights of Aspiration in the Samadhi lawn. Subsequent to devotional music by Karuna Didi, Tara Didi read from 2 articles by Udar Pinto, and from a letter by Pavitra (a French disciple) to his father, narrating the

circumstances which led to Sri Aurobindo's decision to withdraw from his 'material envelop.'

Tara Didi ended her reading with the Mother's words now engraved on the Samadhi at Sri Aurobindo Ashram, Pondicherry: "To Thee



who hast been the material envelope of our Master, to Thee our infinite gratitude. Before Thee who hast done so much for us, who hast worked, struggled, suffered, hoped, endured so much, before Thee who hast willed all, attempted all, prepared, achieved all for us, before Thee we bow down and implore that we may never forget, even for a moment, all we owe to Thee". At the end, a card bearing the following message was distributed to all present:

Lord, this morning Thou hast given me the assurance that Thou wouldst stay with us until Thy work is achieved, not only as a consciousness which guides and illumines but also as a dynamic Presence in action. In unmistakable terms Thou

hast promised that all of Thyself would remain here and not leave the earth atmosphere until earth is transformed. Grant that we may be worthy of this marvellous Presence and that henceforth everything in us be concentrated on the one will to be more and more perfectly consecrated to the fulfilment of Thy sublime work.

- *The Mother*, 7 December 1950

Acharya Navneet conducted a 3-hour introductory session on the Upanishads on 6 December 2015 in the Meditation Hall. After narrating briefly the history of major scriptures of India – especially Vedas and Upanishads – and their general structure, he focused on the basic principles underlying Vedanta with down-to-earth illustrations applicable to daily life. To kindle deeper interest of the audience in the ancient scriptures of India, he also discussed several verses from the Kena Upanishad at length to furnish concrete examples of Vedantic wisdom.

Under the Know Goa Program of the Government of India's Ministry of Overseas Indian Affairs, 17 youths of Indian (Goan) origin from Australia, Canada, Kenya, Portugal and Tanzania, in their avowed purpose to learn about Indian culture also visited the Ashram on 10 December. In a talk-cum-discussion session, Dr. Ramesh Bijlani introduced them to the Integral Yoga of Sri Aurobindo and the Mother, and linked it to ongoing odyssey of the spirit's manifestation. He also highlighted the relevance of spirituality to engendering a meaningful life full of love, peace, joy and fulfillment. The group also witnessed a demonstration of the physical practices of *hathayoga* and received the gift of *Spiritual Heritage of India*, an Ashram publication relevant to the theme of their exploration.

A group of forty deserving female students of class XI from Delhi Government schools stayed a couple of days in the Ashram between December 11-13 under the sponsorship of the NGO, UDAYAN CARE. The NGO sponsors this annual event to deserving girls, whom it labels with the epithet, '*shalini*', meaning distinguished, as a reward for high accomplishment in their respective schools. The highlights of their stay were a session on the spirituality in daily living and its relevance to a meaningful, happy and healthy life by Dr. Ramesh Bijlani; a session on nutrition from the perspective of Ayurveda by Dr. Surinder Katoch, three sessions of asanas and pranayamas; a session of introduction to Sri Aurobindo and the Mother and their teachings in brief. The students also attended 'guided meditation' and enthusiastically participated in singing devotional and patriotic songs. They also prepared and presented a skit on 'Honour Code' for the Ashram community.



THE IDEAL OF HUMAN UNITY

CHAPTER XXV

WAR AND THE NEED OF ECONOMIC UNITY

The military necessity, the pressure of war between nations and the need for prevention of war by the assumption of force and authority in the hands of an international body, World-State or Federation or League of Peace, is that which will most directly drive humanity in the end towards some sort of international union. But there is behind it another necessity which is much more powerful in its action on the modern mind, the commercial and industrial, the necessity born of economic interdependence. Commercialism is a modern sociological phenomenon; one might almost say that is the whole phenomenon of modern society. The economic part of life is always important to an organised community and even fundamental; but in former times it was simply the first need, it was not that which occupied the thoughts of men, gave the whole tone to the social life, stood at the head and was clearly recognised as standing at the root of social principles. Ancient man was in the group primarily a political being, in the Aristotelian sense,—as soon as he ceased to be primarily religious,—and to this preoccupation he added, wherever he was sufficiently at ease, the preoccupation of thought, art and culture. The economic impulses of the group were worked out as a mechanical necessity, a strong desire in the vital being rather than a leading thought in the mind. Nor was the society regarded or studied as an economic organism except in a very superficial aspect. The economic man held an honourable, but still a comparatively low position in the society; he was only the third caste or class, the Vaishya. The lead was in the hands of the intellectual and political classes,—the Brahmin, thinker, scholar, philosopher and priest, the Kshatriya, ruler and warrior. It was their thoughts and preoccupations that gave the tone to society, determined its conscious drift and action, coloured most powerfully all its motives. Commercial interests entered into the relations of States and into the motives of war and peace; but they entered as subordinate and secondary predisposing causes of amity or hostility and only rarely and as it were accidentally came to be enumerated among the overt and conscious causes of peace, alliance and strife. The political consciousness, the political motive dominated; increase of wealth was primarily regarded as a means of political power and greatness and opulence of the mobilisable resources of the State than as an end in itself or a first consideration.

Everything now is changed. The phenomenon of modern social development is the decline of the Brahmin and Kshatriya, of the Church, the military aristocracy and the aristocracy of letters and culture, and the rise to power or predominance of the commercial and industrial classes, Vaishya and Shudra, Capital and Labour. Together they have swallowed up or cast out their rivals and are now engaged in a fratricidal conflict for sole possession in which the completion of the downward force of social gravitation, the ultimate triumph of Labour and the remodelling of all social conceptions and institutions with Labour as the first, the most dignified term which will give its value to all others seem to be the visible writing of Fate. At present, however, it is the Vaishya who still predominates and his stamp on the world is commercialism, the predominance of the

economic man, the universality of the commercial value or the utilitarian and materially efficient and productive value for everything in human life. Even in the outlook on knowledge, thought, science, art, poetry and religion the economic conception of life overrides all others.¹

For the modern economic view of life, culture and its products have chiefly a decorative value; they are costly and desirable luxuries, not at all indispensable necessities. Religion is in this view a by-product of the human mind with a very restricted utility—if indeed it is not a waste and a hindrance. Education has a recognised importance but its object and form are no longer so much cultural as scientific, utilitarian and economic, its value the preparation of the efficient individual unit to take his place in the body of the economic organism. Science is of immense importance not because it discovers the secrets of Nature for the advancement of knowledge, but because it utilises them for the creation of machinery and develops and organises the economic resources of the community. The thought-power of the society, almost its soul-power—if it has any longer so unsubstantial and unproductive a thing as a soul—is not in its religion or its literature, although the former drags on a feeble existence and the latter teems and spawns, but in the daily Press primarily an instrument of commercialism and governed by the political and commercial spirit and not like literature a direct instrument of culture. Politics, government itself are becoming more and more a machinery for the development of an industrialised society, divided between the service of bourgeois capitalism and the office of a half-involuntary channel for the incoming of economic Socialism. Free thought and culture remain on the surface of this great increasing mass of commercialism and influence and modify it, but are themselves more and more influenced, penetrated, coloured, subjugated by the economic, commercial and industrial view of human life.

This great change has affected profoundly the character of international relations in the past and is likely to affect them still more openly and powerfully in the future. For there is no apparent probability of a turn in a new direction in the immediate future. Certain prophetic voices announce indeed the speedy passing of the age of commercialism. But it is not easy to see how this is to come about; certainly, it will not be by a reversion to the predominantly political spirit of the past or the temper and forms of the old aristocratic social type. The sigh of the extreme conservative mind for the golden age of the past, which was not so golden as it appears to an imaginative eye in the distance, is a vain breath blown to the winds by the rush of the car of the Time-Spirit in the extreme velocity of its progress. The end of commercialism can only come about either by some unexpected development of commercialism itself or through a reawakening of spirituality in the race and its coming to its own by the subordination of the political and economic motives of life to the spiritual motive.

Certain signs are thought to point in this direction. The religious spirit is reviving and even the old discouraged religious creeds and forms are recovering a kind of vigour. In the secular thought of mankind there are signs of an idealism which increasingly admits a spiritual element among its motives. But all this is

¹ It is noticeable that the bourgeois habit of the predominance of commercialism has been taken up and continued in an even larger scale by the new Socialist societies though on the basis of a labour, instead of a bourgeois economy, and an attempt at a new distribution of its profits or else, more characteristically, a concentration of all in the hands of the State.

as yet slight and superficial; the body of thought and practice, the effective motive, the propelling impulsion remain untouched and unchanged. That impulsion is still towards the industrialising of the human race and the perfection of the life of society as an economic and productive organism. Nor is this spirit likely to die as yet by exhaustion, for it has not yet fulfilled itself and is growing, not declining in force. It is aided, moreover, by modern Socialism which promises to be the master of the future; for Socialism proceeds on the Marxian principle that its own reign has to be preceded by an age of bourgeois capitalism of which it is to be the inheritor and to seize upon its work and organisation in order to turn it to its own uses and modify it by its own principles and methods. It intends indeed to substitute Labour as the master instead of Capital;² but this only means that all activities will be valued by the labour contributed and work produced rather than by the wealth contribution and production. It will be a change from one side of economism to the other, but not a change from economism to the domination of some other and higher motive of human life. The change itself is likely to be one of the chief factors with which international unification will have to deal and either its greatest aid or its greatest difficulty.

In the past, the effect of commercialism has been to bind together the human race into a real economic unity behind its apparent political separateness. But this was a subconscious unity of inseparable interrelations and of intimate mutual dependence, not any oneness of the spirit or of the conscious organised life. Therefore these interrelations produced at once the necessity of peace and the unavoidability of war. Peace was necessary for their normal action, war frightfully perturbatory to their whole system of being. But because the organised units were politically separate and rival nations, their commercial interrelations became relations of rivalry and strife or rather a confused tangle of exchange and interdependence and hostile separatism. Self-defence against each other by a wall of tariffs, a race for closed markets and fields of exploitation, a struggle for place or predominance in markets and fields which could not be monopolised and an attempt at mutual interpenetration in spite of tariff walls have been the chief features of this hostility and this separatism. The outbreak of war under such conditions was only a matter of time; it was bound to come as soon as one nation or else one group of nations felt itself either unable to proceed farther by pacific means or threatened with the definite limitation of its expansion by the growing combination of its rivals. The Franco-German was the last great war dictated by political motives. Since then the political motive has been mainly a cover for the commercial. Not the political subjugation of Serbia which could only be a fresh embarrassment to the Austrian empire, but the commercial possession of the outlet through Salonika was the motive of Austrian policy. Pan-Germanism covered the longings of German industry for possession of the great resources and the large outlet into the North Sea offered by the countries along the Rhine. To seize African spaces of exploitation and perhaps French coal fields, not to rule over French territory, was the drift of its real intention. In

² The connection between Socialism and the democratic or equalitarian idea or the revolt of the proletariat is however an accident of its history, not its essence. In Italian Fascism there arose a Socialism undemocratic and non-equalitarian in its form, idea and temper. Fascism has gone, but there is no inevitable connection between Socialism and the domination of Labour.

Africa, in China, in Persia, in Mesopotamia, commercial motives determined political and military action. War is no longer the legitimate child of ambition and earth-hunger, but the bastard offspring of wealth-hunger or commercialism with political ambition as its putative father.

On the other hand the effect, the shock of war have been rendered intolerable by the industrial organisation of human life and the commercial interdependence of the nations. It would be too much to say that it laid that organisation in ruins, but it turned it topsy-turvy, deranged its whole system and diverted it to unnatural ends. And it produced a wide-spread suffering and privation in belligerent and a *gêne* and perturbation of life in neutral countries to which the history of the world offers no parallel. The angry cry that this must not be suffered again and that the authors of this menace and disturbance to the modern industrial organisation of the world, self-styled civilisation, must be visited with condign punishment and remain for some time as international outcasts under a ban and a boycott, showed how deeply the lesson had gone home. But it showed too, as the postwar mentality has shown, that the real, the inner truth of it all has not yet been understood or not seized at its centre. Certainly, from this point of view also, the prevention of war must be one of the first preoccupations of a new ordering of international life. But how is war to be entirely prevented if the old state of commercial rivalry between politically separate nations is to be perpetuated? If peace is still to be a covert war, an organisation of strife and rivalry, how is the physical shock to be prevented? It may be said, through the regulation of the inevitable strife and rivalry by a state of law as in the competitive commercial life of a nation before the advent of Socialism. But that was only possible because the competing individuals or combines were part of a single social organism subject to a single governmental authority and unable to assert their individual will of existence against it. Such a regulation between nations can therefore have no other conclusion, logically or practically, than the formation of a centralised World-State.

But let us suppose that the physical shock of war is prevented, not by law, but by the principle of enforced arbitration in extreme cases which might lead to war, not by the creation of an international authority, but by the overhanging threat of international pressure. The state of covert war will still continue; it may even take new and disastrous forms. Deprived of other weapons the nations are bound to have increasing resort to the weapon of commercial pressure, as did Capital and Labour in their chronic state of "pacific" struggle within the limits of the national life. The instruments would be different, but would follow the same principle, that of the strike and the lock-out which are on one side a combined passive resistance by the weaker party to enforce its claims, on the other a passive pressure by the stronger party to enforce its wishes. Between nations, the corresponding weapon to the strike would be a commercial boycott, already used more than once in an unorganised fashion both in Asia and Europe and bound to be extremely effective and telling if organised even by a politically or commercially weak nation. For the weaker nation is necessary to the stronger, if as nothing else, yet as a market or as a commercial and industrial victim. The corresponding weapons to the lock-out would be the refusal of capital or machinery, the prohibition of all or of any needed imports into the offending or victim country, or even a naval blockade leading, if long maintained, to industrial ruin or to national starvation. The blockade is a weapon used originally only

in a state of war, but it was employed against Greece as a substitute for war, and this use may easily be extended in the future. There is always too the weapon of prohibitive tariffs.

It is clear that these weapons need not be employed for commercial purposes or motives only, they may be grasped at to defend or to attack any national interest, to enforce any claim of justice or injustice between nation and nation. It has been shown into how tremendous a weapon commercial pressure can be turned when it is used as an aid to war. If Germany was crushed in the end, the real means of victory was the blockade, the cutting off of money, resources and food and the ruin of industry and commerce. For the military debacle was not directly due to military weakness, but primarily to the diminution and failure of resources, to exhaustion, semi-starvation and the moral depression of an intolerable position cut off from all hope of replenishment and recovery. This lesson also may have in the future considerable application in a time of "peace". Already it was proposed at one time in some quarters to continue the commercial war after the political had ceased, in order that Germany might not only be struck off the list of great imperial nations but also permanently hampered, disabled or even ruined as a commercial and industrial rival. A policy of refusal of capital and trade relations and a kind of cordon or hostile blockade has been openly advocated and was for a time almost in force against Bolshevist Russia. And it has been suggested too that a League of Peace³ might use this weapon of commercial pressure against any recalcitrant nation in place of military force.

But so long as there is not a firm international authority, the use of this weapon would not be likely to be limited to such occasions or used only for just and legitimate ends. It might be used by a strong nation secure of general indifference to crush and violate the weak; it might be used by a combination of strong imperial Powers to enforce their selfish and evil will upon the world. Force and coercion of any kind not concentrated in the hands of a just and impartial authority are always liable to abuse and misapplication. Therefore inevitably in the growing unity of mankind the evolution of such an authority must become an early and pressing need. The World-State even in its early and imperfect organisation must begin not only to concentrate military force in its hands, but to commence consciously in the beginning what the national State only arrived at by a slow and natural development, the ordering of the commercial, industrial, economic life of the race and the control at first, no doubt, only of the principal relations of international commerce,⁴ but inevitably in the end of its whole system and principles. Since industry and trade are now five-sixths of social life and the economic principle the governing principle of society, a World-State which did not control human life in its chief principle and its largest activity would exist only in name.

– Sri Aurobindo

³ Afterwards realised as the League of Nations.

⁴ Some first beginnings of this kind of activity were trying to appear in the activities of the now almost moribund League of Nations. These activities were still only platonic and advisory as in its futile discussions about disarmament and its inconclusive attempts to regulate certain relations of Capital and Labour, but they showed that the need is already felt and were a signpost on the road to the future.

Man the Thinking Animal

A trifling unit in a boundless plan
Amidst the enormous insignificance
Of the unpeopled cosmos' fire-whirl dance,
Earth, as by accident, engendered man,
A creature of his own grey ignorance,
A mind half shadow and half gleam, a breath
That wrestles, captive in a world of death,
To live some lame brief years. Yet his advance,
Attempt of a divinity within,
A consciousness in the inconscient Night,
To realise its own supernal Light,
Confronts the ruthless forces of the Unseen.
Aspiring to godhead from insensible clay
He travels slow-footed towards the eternal day.

– Sri Aurobindo

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