



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

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

Realization

Vol. 5, No. 8

August 2016

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

अनेकजन्मसंप्राप्त कर्मबन्धविदाहिने ।
आत्मज्ञानप्रदानेन तस्मै श्रीगुरुवे नमः ॥
Salutation to the noble Guru, who by bestowing the
knowledge of the Self burns up the bondage created
by accumulated actions of innumerable births.

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

August 2016

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 – 7:30 pm

Collective Meditation

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

August 07 *Hamare Prashn, Sri Maa ke Uttar*

Ms. Aparna Roy

August 14 *Aaj ke sandarbh mein Gita kaa saar Sri Arvind ke anusaar*
(3rd D.N. Jhunjhunwala Memorial Lecture)

Dr. J.M. Dave

August 21 'Contrasts' – A sonnet by Sri Aurobindo

Shri Prashant Khanna

August 28 *Dravya Yajna and Jnana Yajna in Bhagvad Gita*

Acharya Navneet

Other Programs in Meditation Hall

August 12 08:15 am 'Shri Surendra Nath Jauhar The Mother's International School Students
Inter-School Patriotic Song Festival'

August 27 06:30 pm *Bhajan Sandhya* Ms. Shubhra Maheshwari

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

Ongoing Classes venue : Meditation Hall

Wednesday 11:30 am–12:30 pm Bhagvad Gita Shri Prashant Khanna

Sunday (Except 21st) 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>; Mrs. Bhatia (93122 65447)

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

Speciality Clinics – By Appointment Only

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

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

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

August 07 & 14	6–7 am	<i>Mahamrityunjaya Havan & Gita Paath</i>	
Tue/Thu/Sat	6:45-7:45 am	<i>Yogasana class</i>	Shri Debi Prasad
Mon/Wed/Fri	8–9 am	<i>Yogasana class</i>	Ms. Monica Srivastava
Mon/Wed/Fri	9:45-10:45 am	Yoga for Senior Citizens	Ms. Sapna Mukherjee
Mon/Wed/Fri	11 am–12 noon	<i>Yogasana class</i>	Dr. Aparajita Rath
Tue/Thu/Sat	5– 6 pm	<i>Yogasana class</i>	Shri Deepak Jhamb

Tue/Fri Contentment Building Month for Individual/Family Ms. Neha Bhimwal

August 13-14 6:30-9:30 am **Ayurveda Camp** Dr. Surinder Katoch

Contact: 011-2685 8563; 98111 99167; <tmihc2000@yahoo.co.in>

August 20-25 8:00 am **Integral Eye Exercise Camp**

Contact: 011-2685 8563; Madhu 92683 84794

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

Monday 2:30–3:30 pm *Vivekachoodamani* Dr. Tarun Baveja

Wed/Fri 2:30–3:30 pm *Chhandogya Upanishad* Dr. Tarun Baveja

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

Matri Kala Mandir CLASS SCHEDULE

Mon/Fri/Sat	3:00–6:00 pm	Hindusthani Classical Vocal	Shri Kshitij Mathur
Wed/Sat	3:30–6:30 pm	Hindusthani Classical Vocal	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	4:00–6:30 pm	Tabla	Shri Vijay Shankar Mishra
Wed/Fri	4:00–6:30 pm	Sitar	Shri Neel Ranjan Mukherjee
Mon/Fri	3:30–5:30 pm	Flute	Shri Himanshu Dutt
Mon/Fri	3:30–5:30 pm	Violin	Dr. Ranjan Srivastav
Mon/Wed/Fri	3:30–6:00 pm	Hawaian Guitar & Key Board	Shri Neel Ranjan Mukherjee
Tue/Thu	3:30–5:30 pm	Spanish Guitar	Shri Jagdish Kumar
Mon/Wed	4:00–6:00 pm	Bharata Natyam	Smt Rajeswari Natarajan
Tue/Thu	4:00–6:30 pm	Kathak Nritya	Smt. Raksha Singh
Wed/Sat	4:00–6:30 pm	Kathak Nritya	Km. Anjali Saini
Mon/Fri	3:30–5:00 pm	Odissi Nritya	Shri Dibakar Khuntia
Mon/Fri	4:00–5:30 pm	Painting	Smt. Tatini Sengupta Ray
Tue/Thu	4:00–6:00 pm	Painting	Shri Tapan Ch. Bhowmick
Tue/Thu/Sat	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; <matrikalamandir67@gmail.com>

2016 Camps in the Kumaon Himalayas

Venue: Madhuban, Talla Ramgarh, Dt. Nainital, Uttarakhand

Aug 14-26	Spiritual Retreat, Sw. Dayanand Ashram	English	Sw. Tatvarupananda
Aug 30-Sep 11	Spiritual Retreat, Sw. Dayanand Ashram	English	Sw. Tatvarupananda

Contact: 0471-236 0110 ; <tattva1008@gmail.com>

Important Days in the Ashram

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

07:00 am	Invocation	Meditation Hall
08:00 am	Havan & flower offering	Chacha ji's <i>samadhi</i>
12:00 noon	Lunch	Dining Hall
04:30 pm	Tiffin	Dining Hall
06:30 pm	Musical offering - Km. Karunamayee	Meditation Hall
	Reading by Tara Didi	Meditation Hall
07:30 pm	Lights of Aspiration	<i>Samadhi</i> Lawn
07:40 pm	Prasad & Dinner	

Important Days in the Ashram

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

“What that object, – that yoga [Supramental Yoga] – is you know in principle. It is the bringing down of a Consciousness, a Power, a Light, a Reality that is other than the consciousness which satisfies the ordinary man upon earth : a Consciousness, a Power and Light of Truth, a Divine Reality which is destined to raise the earth-consciousness and transform everything here.



Darshan Day

That cannot take place unless there is a decision from Above. But, also, it cannot be unless the earth-consciousness itself is in some part of it, in some of those who dwell here upon these lower planes, ready to receive. Once this Consciousness, the Power descends it is there for all times and everyday for those who are willing and fit to receive it.

But we have attached a special importance to this day and it is justified if we live in the light of the Truth it symbolises... It is we who can make it a decisive day in this sense, and it is we who can help to fulfil it...

And if you came to me in the morning, it should not be in fulfilment of a customary ceremony but with your souls and minds prepared to receive. If you listen to me now and if it is merely something that touches your mental interest and satisfies a mental interest I had rather remain silent. But if it touches somewhere the inner being, the soul, then only this day has a utility or a purpose.”

– Excerpted from *Sri Aurobindo's 15-8-1926 speech* (Recorded by A.B. Purani)

05:30 am	Prabhat Pheri	Samadhi Lawn
07:00 am	Invocation	Meditation Hall
10:00 am	Devotional Songs	Meditation Hall
	Talk on “The Secret of the Veda” by Dr. Makarand Paranjape	Meditation Hall
11:45 am	Film : Life of Sri Aurobindo	Hall of Joy
12:00 noon	Lunch	Dining Room
02:00 pm	Musical Offering	Meditation Hall
04:00 pm	Physical Demonstration by Ashram Youth	Hall of Grace
05:15 pm	Tiffin	Dining Room
06:30 pm	March Past & Lights of Aspiration	Samadhi Lawn
07:00 pm	“Homage to Sri Aurobindo”	Meditation Hall
07:40 pm	Prasad	

The Systems of Yoga (2)

Rajayoga takes a higher flight. It aims at the liberation and perfection not of the bodily, but of the mental being, the control of the emotional and sensational life, the mastery of the whole apparatus of thought and consciousness. It fixes its eyes on the *citta*, that stuff of mental consciousness in which all these activities arise, and it seeks, even as *Hathayoga* with its physical material, first to purify and to tranquillise. The normal state of man is a condition of trouble and disorder, a kingdom either at war with itself or badly governed; for the lord, the Purusha, is subjected to his ministers, the faculties, subjected even to his subjects, the instruments of sensation, emotion, action, enjoyment. *Swarajya*, self-rule, must be substituted for this subjection. First, therefore, the powers of order must be helped to overcome the powers of disorder. The preliminary movement of *Rajayoga* is a careful self-discipline by which good habits of mind are substituted for the lawless movements that indulge the lower nervous being. By the practice of truth, by renunciation of all forms of egoistic seeking, by abstention from injury to others, by purity, by constant meditation and inclination to the divine Purusha who is the true lord of the mental kingdom, a pure, glad, clear state of mind and heart is established.

This is the first step only. Afterwards, the ordinary activities of the mind and sense must be entirely quieted in order that the soul may be free to ascend to higher states of consciousness and acquire the foundation for a perfect freedom and self-mastery. But *Rajayoga* does not forget that the disabilities of the ordinary mind proceed largely from its subjection to the reactions of the nervous system and the body. It adopts therefore from the Hathayogic system its devices of *âsana* and *prânâyâma*, but reduces their multiple and elaborate forms in each case to one simplest and most directly effective process sufficient for its own immediate object. Thus it gets rid of the Hathayogic complexity and cumbrousness while it utilises the swift and powerful efficacy of its methods for the control of the body and the vital functions and for the awakening of that internal dynamism, full of a latent supernormal faculty, typified in Yogic terminology by the *kundalini*, the coiled and sleeping serpent of Energy within. This done, the system proceeds to the perfect quieting of the restless mind and its elevation to

a higher plane through concentration of mental force by the successive stages which lead to the utmost inner concentration or ingathered state of the consciousness which is called Samadhi.

By Samadhi, in which the mind acquires the capacity of withdrawing from its limited waking activities into freer and higher states of consciousness, *Rajayoga* serves a double purpose. It compasses a pure mental action liberated from the confusions of the outer consciousness and passes thence to the higher supra-mental planes on which the individual soul enters into its true spiritual existence. But also it acquires the capacity of that free and concentrated energising of consciousness on its object which our philosophy asserts as the primary cosmic energy and the method of divine action upon the world. By this capacity the *Yogin*, already possessed of the highest supracosmic knowledge and experience in the state of trance, is able in the waking state to acquire directly whatever knowledge and exercise whatever mastery may be useful or necessary to his activities in the objective world. For the ancient system of *Rajayoga* aimed not only at *Swarajya*, self-rule or subjective empire, the entire control by the subjective consciousness of all the states and activities proper to its own domain, but included *Samrajya* as well, outward empire, the control by the subjective consciousness of its outer activities and environment.

We perceive that as *Hathayoga*, dealing with the life and body, aims at the supernormal perfection of the physical life and its capacities and goes beyond it into the domain of the mental life, so *Rajayoga*, operating with the mind, aims at a supernormal perfection and enlargement of the capacities of the mental life and goes beyond it into the domain of the spiritual existence. But the weakness of the system lies in its excessive reliance on abnormal states of trance. This limitation leads first to a certain aloofness from the physical life which is our foundation and the sphere into which we have to bring our mental and spiritual gains. Especially is the spiritual life, in this system, too much associated with the state of Samadhi. Our object is to make the spiritual life and its experiences fully active and fully utilisable in the waking state and even in the normal use of the functions. But in *Rajayoga* it tends to withdraw into a subliminal plane at the back of our normal experiences instead of descending and possessing our whole existence.

– Sri Aurobindo

Activities during June 16, 2016 – July 15, 2016

INTEGRAL EYE EXERCISE CAMP : The 108th and 109th Integral Eye Exercise Camps were conducted at The Mother's Integral Health Centre from June 11-16, and June 18-23, 2016, respectively. As usual participants voiced their appreciation for the beneficial experience during the camps. More than one camper made suggestions about increasing the duration of the camp. Thus K.P. wrote: "The camp is fantabulous but the tenure should be at least 2 weeks or more"; and D.C. commented, "The eye exercises are really good. It really improves eyesight. The tenure should be increased." Other encouraging comments include: "This is wonderful program .I am feeling blessed to be here and get the benefits of the program. I was so worried for my 4 and ½ year old son who has got weak eye sight but now I have full hope to throw away his spectacles" (M.G.); "An eye opener in all senses, the camp has been extremely helpful and educative. We had attended last year also, and my daughter's weak eyesight has stabilised well since then, even to the surprise of her ophthalmologist. Truly a panacea; hope more and more people can know and benefit from it" (Major R.A.); "Yoga classes are an asset to this program and has brought good positive changes in us. We really .. would love to be part[of next camp] after a month" (A.); "I have done this camp earlier also. Practicing at home on & off. Just to refresh my memory, I continue coming here... Pranayam has been added which is a welcome addition" (U.).

An innovative feature *Ayurveda & Yoga* was added to the June 18-23 camp by Ayurveda practitioners Dr. Surinder Katoch and intern Dr. Mukta Katoch. Lectures on the role of Ayurveda in prevention and treatment of eye disorders were delivered. Role of *panchakarma* in prevention, promotion and treatment was also discussed. Participants were given whole body massage,



head and foot massage, and

shirodhara. *Akshi tarpan* procedure, excellent in eye problems, was also discussed. Daily Yoga class was conducted with focus on points pertaining to improving vision.

YOGA CAMP AT MADHUBAN : Twenty four individuals from Bharatiya Vidya

Bhavan participated in a ‘Yoga in Daily Life’ camp at Madhuban, Ramgarh, from June 13-17, 2016. In the camp, besides the physical practices of yoga and meditation, the participants heard talks on topics such as yoga, process of meditation, spiritual worldview, purpose of life, stress management, and nutrition. Other activities included treks in the invigorating mountain terrain, and sessions of singing devotional songs.

Some comments at the end of the camp were: “helped me understand more about myself”, “shall be leaving this place as a changed man”, “could sense the energy received from the calm and beautiful environment”, and “a major milestone in the journey of the soul”.



JUNE 21 – YOGA DAY IN THE ASHRAM



80TH BIRTHDAY OF TARA DIDI : This year Tara Didi's birthday, July 5, was truly special because it was the eightieth, although some thought that it was the eighteenth! The celebrations started at 8 am with devotional music and meditation, and Tara Didi's reading of the Mother's words. The passage she read was



about the contrast between the ordinary life which revolves around



mundane matters such as food, and spiritual life, which is organized around the psychic being.

In the afternoon, there was a slide show of some old pictures which brought nostalgia to some, and "Wow, is that she?" from some. There was also chanting, singing, and finally the cake was cut amidst hearty applause.



FOUNDATION DAY OF MIRAMBIKA : The birthday of Mirambika Free Progress School was celebrated under the Banyan tree with children from all the groups expressing their aspiration in their own way. Following that, there was an exhibition of art and craft objects made by the children, and fun games.

DEVOTIONAL SONGS OFFERING : Devika Khanduja, a student who passed her Class XII this year from The Mother's International School, made an offering of devotional songs in the Meditation Hall on 15 July 2016. She used only her own voice, an instrument designed perfectly by the Divine, with no admixture of any man-made instruments.

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

THE IDEAL OF HUMAN UNITY

CHAPTER XXXII

INTERNATIONALISM

The idea of humanity as a single race of beings with a common life and a common general interest is among the most characteristic and significant products of modern thought. It is an outcome of the European mind which proceeds characteristically from life-experience to the idea and, without going deeper, returns from the idea upon life in an attempt to change its outward forms and institutions, its order and system. In the European mentality it has taken the shape known currently as internationalism. Internationalism is the attempt of the human mind and life to grow out of the national idea and form and even in a way to destroy it in the interest of the larger synthesis of mankind. An idea proceeding on these lines needs always to attach itself to some actual force or developing power in the life of the times before it can exercise a practical effect. But usually it suffers by contact with the interests and prepossessions of its grosser ally some lesser or greater diminution of itself or even a distortion, and in that form, no longer pure and absolute, enters on the first stage of practice.

The idea of internationalism was born of the thought of the eighteenth century and it took some kind of voice in the first idealistic stages of the French Revolution. But at that time, it was rather a vague intellectual sentiment than a clear idea seeing its way to practice; it found no strong force in life to help it to take visible body. What came out of the French Revolution and the struggle that grew around it, was a complete and self-conscious nationalism and not internationalism. During the nineteenth century we see the larger idea growing again in the minds of thinkers, sometimes in a modified form, sometimes in its own pure idealism, till allying itself with the growing forces of socialism and anarchism it took a clear body and a recognisable vital force. In its absolute form, it became the internationalism of the intellectuals, intolerant of nationalism as a narrow spirit of the past, contemptuous of patriotism as an irrational prejudice, a maleficent corporate egoism characteristic of narrow intellects and creative of arrogance, prejudice, hatred, oppression, division and strife between nation and nation, a gross survival of the past which the growth of reason was destined to destroy. It is founded on a view of things which looks at man in his manhood only and casts away all those physical and social accidents of birth, rank, class, colour, creed, nationality, which have been erected into so many walls and screens behind which man has hidden himself from his fellow-man; he has turned them into sympathy-proof shelters and trenches from which he wages against him a war of defence and aggression, war of nations, war of continents, war of classes, war of colour with colour, creed with creed, culture with culture. All this barbarism the idea of the intellectual internationalist seeks to abolish by putting man face to face with man on the basis of their common human sympathy, aims, highest interests of the future. It is entirely futurist in its view; it turns away from the confused and darkened good of the past to the purer good of the future when

man, at last beginning to become a truly intelligent and ethical being, will shake away from him all these sources of prejudice and passion and evil. Humanity will become one in idea and feeling, and life be consciously what it now is in spite of itself, one in its status on earth and its destiny.

The height and nobility of the idea is not to be questioned and certainly a mankind which set its life upon this basis would make a better, purer, more peaceful and enlightened race than anything we can hope to have at present. But as the human being is now made, the pure idea, though always a great power, is also afflicted by a great weakness. It has an eventual capacity, once born, of taking hold of the rest of the human being and forcing him in the end to acknowledge its truth and make some kind of attempt to embody it; that is its strength. But also because man at present lives more in the outward than in the inward, is governed principally by his vital existence, sensations, feelings and customary mentality rather than by his higher thought-mind and feels himself in these to be really alive, really to exist and be, while the world of ideas is to him something remote and abstract and, however powerful and interesting in its way, not a living thing, the pure idea seems, until it is embodied in life, something not quite real; in that abstractness and remoteness lies its weakness.

The sense of this abstractness imposes on the idea an undue haste to get itself recognised by life and embodied in a form. If it could have confidence in its strength and be content to grow, to insist, to impress itself till it got well into the spirit of man, it might conceivably become a real part of his soul life, a permanent power in his psychology and might succeed in remoulding his whole life in its image. But it has inevitably a desire to get as soon as possible admitted into a form of the life, for until then it does not feel itself strong and cannot quite be sure that it has vindicated its truth. It hurries into action before it has real knowledge of itself and thereby prepares its own disappointment, even when it seems to triumph and fulfil its object. For in order to succeed, it allies itself with powers and movements which are impelled by another aim than its own, but are glad enough to get its aid so that they may strengthen their own case and claim. Thus when it realises itself at last, it does it in a mixed, impure and ineffective form. Life accepts it as a partial habit, but not completely, not quite sincerely. That has been the history of every idea in succession and one reason at least why there is almost always something unreal, inconclusive and tormented about human progress.

There are many conditions and tendencies in human life at present which are favourable to the progress of the internationalist idea. The strongest of these favourable forces is the constant drawing closer of the knots of international life, the multiplication of points of contact and threads of communication and an increasing community in thought, in science and in knowledge. Science especially has been a great force in this direction; for science is a thing common to all men in its conclusions, open to all in its methods, available to all in its results: it is international in its very nature; there can be no such thing as a national science, but only the nations' contributions to the work and growth of science which are the indivisible inheritance of all humanity. Therefore it is easier for

men of science or those strongly influenced by science to grow into the international spirit and all the world is now beginning to feel the scientific influence and to live in it. Science also has created that closer contact of every part of the world with every other part, out of which some sort of international mind is growing. Even cosmopolitan habits of life are now not uncommon and there are a fair number of persons who are as much or more citizens of the world as citizens of their own nation. The growth of knowledge is interesting the peoples in each other's art, culture, religion, ideas and is breaking down at many points the prejudice, arrogance and exclusiveness of the old nationalistic sentiment. Religion, which ought to have led the way, but owing to its greater dependence on its external parts and its infrarational rather than its spiritual impulses has been as much, or even more, a sower of discord as a teacher of unity,—religion is beginning to realise, a little dimly and ineffectively as yet, that spirituality is after all its own chief business and true aim and that it is also the common element and the common bond of all religions. As these influences grow and come more and more consciously to cooperate with each other, it might be hoped that the necessary psychological modification will quietly, gradually, but still irresistibly and at last with an increasing force of rapidity take place which can prepare a real and fundamental change in the life of humanity.

But this is at present a slow process, and meanwhile the internationalist idea, eager for effectuation, allied and almost identified itself with two increasingly powerful movements which have both assumed an international character, Socialism and Anarchism. Indeed, it is this alliance that most commonly went by the name of internationalism. But this socialistic and anarchistic internationalism was recently put to the test, the fiery test of the European war, and thus tried, it was found sadly wanting. In every country, the Socialist party shed its internationalist promise with the greatest ease and lightness, German socialism, the protagonist of the idea, massively leading the way in this formidable abjuration. It is true that a small minority in each country either remained heroically faithful to its principles or soon returned to them, and as the general weariness of the great international massacre grew, even the majority showed a sensible turn in the same direction; but this was rather the fruit of circumstance than of principle. Russian socialism, it may be said, has, at least in its extremer form, shown a stronger root of internationalistic feeling. But what it has actually attempted to accomplish is a development of Labour rule on the basis of a purified nationalism, non-aggressive except for revolutionary purposes and self-contained, and not on the larger international idea. In any case, the actual results of the Russian attempt show only up to the present a failure of the idea to acquire the vital strength and efficiency which would justify it to life; it is possible to use them much more as a telling argument against internationalism than as a justification of its truth or at least of its applicability in the present stage of human progress.

But what is the cause of this almost total bankruptcy of the international ideal under the strong test of life? Partly it may be because the triumph of socialism is not necessarily bound up with the progress of internationalism. Socialism is really an attempt to complete the growth of the national community by making

the individual do what he has never yet done, live for the community more than for himself. It is an outgrowth of the national, not of the international idea. No doubt, when the society of the nation has been perfected, the society of nations can and even must be formed; but this is a later possible or eventual result of Socialism, not its primary vital necessity. In the crises of life it is the primary vital necessity which tells, while the other and remoter element betrays itself to be a mere idea not yet ready for accomplishment; it can only become powerful when it also becomes either a vital or a psychological necessity. The real truth, the real cause of the failure is that internationalism is as yet, except with some exceptional men, merely an idea; it is not yet a thing near to our vital feelings or otherwise a part of our psychology. The normal socialist or syndicalist cannot escape from the general human feeling and in the test he too turns out, even though he were a professed *sans-patrie* in ordinary times, in his inner heart and being a nationalist. As a vital fact, moreover, these movements have been a revolt of Labour aided by a number of intellectuals against the established state of things, and they have only allied themselves with internationalism because that too is an intellectual revolt and because its idea helps them in the battle. If Labour comes to power, will it keep or shed its internationalistic tendencies? The experience of countries in which it is or has been at the head of affairs does not give an encouraging answer, and it may at least be said that, unless at that time the psychological change in humanity has gone much farther than it has now, Labour in power is likely to shed more of the internationalist feeling than it will succeed in keeping and to act very much from the old human motives.

No doubt, the European war itself was an explosion of all that was dangerous and evil in successful nationalism, and the resulting conflagration may well turn out to have been a purificatory process that has burned up many things that needed to die. It has already strengthened the international idea and forced it on governments and peoples. But we cannot rely too greatly on ideas and resolutions formed in a moment of abnormal crisis under the violent stress of exceptional circumstances. Some effect there may be in the end, some first recognition of juster principles in international dealings, some attempt at a better, more rational or at least a more convenient international order. But until the idea of humanity has grown not only upon the intelligence but in the sentiments, feelings, natural sympathies and mental habits of man, the progress made is likely to be more in external adjustments than in the vital matters, more in a use of the ideal for mixed and egoistic purposes than at once or soon in a large and sincere realisation of the ideal. Until man in his heart is ready, a profound change of the world conditions cannot come; or it can only be brought about by force, physical force or else force of circumstances, and that leaves all the real work to be done. A frame may have then been made, but the soul will have still to grow into that mechanical body.

– Sri Aurobindo

In the kingdom of the Spirit's power and light,
As if one who arrived out of infinity's womb
He came new-born, infant and limitless
And grew in the wisdom of the timeless Child;
He was a vast that soon became a Sun.
A great luminous silence whispered to his heart;
His knowledge an inview caught unfathomable,
An outview by no brief horizons cut:
He thought and felt in all, his gaze had power.
He communed with the Incommunicable;
Beings of a wider consciousness were his friends,
Forms of a larger subtler make drew near;
The Gods conversed with him behind Life's veil.
Neighbour his being grew to Nature's crests.
The primal Energy took him in its arms;
His brain was wrapped in overwhelming light,
An all-embracing knowledge seized his heart:
Thoughts rose in him no earthly mind can hold,
Mights played that never coursed through mortal nerves:
He scanned the secrets of the Overmind,
He bore the rapture of the Oversoul.
A borderer of the empire of the Sun,
Attuned to the supernal harmonies,
He linked creation to the Eternal's sphere.
His finite parts approached their absolutes,
His actions framed the movements of the Gods,
His will took up the reins of cosmic Force.

– From *Savitri* by Sri Aurobindo

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

Editor: Nirankar Agarwal, Ph.D.

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