



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. 2

February 2016

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

आद्यन्तरहिते देवि आद्यशक्तिमहेश्वरि ।
योगजे योगसम्भूते महालक्ष्मि नमोस्तुते ॥५॥

– Padma Purana

Reverent salutations to that Mahalakshmi who is without beginning and without end, who is the Primal Energy and the great goddess, who is born of yoga and is ever united in yoga.

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

Ongoing & Forthcoming Events February 2016

Meditation & *Satsang* venue: Meditation Hall

Monday – Saturday

7 – 7:30 pm

Collective Meditation

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

Feb 07	<i>Sadhana ke Pahle Kadam</i> (Preliminary Steps on the Spiritual Quest)	Ms. Aparna Roy
Feb 14	Looking Back and Forth	Dr. Sunil Chumber
Feb 21	The Role of the Mother in Sri Aurobindo's Yoga	Shri Prashant Khanna
Feb 28	Glimpses of the Golden Day in <i>Savitri</i>	Dr. Ramesh Bijlani

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 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>

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/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	Dental		

Integrated Health Services : 7 February – March 6, 2016

(Any 3 Continuous Days Special Package : Choice is Yours)

Includes: Allopathy, Homoeopathy, Ayurveda, Naturopathy, *Yogasana*,

Pranayama, Accupressure, Counselling, Fasting blood sugar test

Optional: Physiotherapy; Other blood tests; ECG

Contacts : Mrs. Bhatia (93122 65447); Madhumita (99584 55014); <tmihc2000@yahoo.co.in>

Feb 07 & 14	6–7 am	<i>Mahamrityunjaya Havan & Gita Paath</i>	
Mon/Wed/Fri	8–9 am	<i>Yogasana</i> class	Ms. Preeti Bhardwaj
Mon/Wed/Fri	11 am–12 noon	<i>Yogasana</i> class	Ms. Ritu Birla
Tue/Thu/Sat	5– 6 pm	<i>Yogasana</i> class	Shri Deepak Jhamb
Mon/Wed/Fri	9:45-10:45 am	Yoga for Senior Citizens	Ms. Monica Srivastava

February 20-25 8:30 am Integral Eye Exercise Camp

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

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

Monday	3:30-4:30 pm	<i>Vivekachoodamani</i>	Dr. Tarun Baveja
Wed/Fri	3:30-4:30 pm	<i>Yoga Vasistha</i>	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	3:30-6:30 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>

Important Days in the Ashram

12 February Foundation Day anniversary of Sri Aurobindo Ashram-Delhi Branch

Mother's message for the foundation day

12.2.56

*Opening of the Sri Aurobindo Ashram
Delhi branch*

*Let this place be worthy
of its name and manifest
the true spirit of Sri Aurobindo's
teaching and message to
the world.
With my blessings*



12.2.56

**Opening of the Sri Aurobindo Ashram
Delhi Branch**

Let this place be worthy
of its name and manifest
the true spirit of Sri Aurobindo's
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the world.
With my blessings

The Mother

21 February 138th Birth Anniversary of the Mother – Darshan Day



To celebrate the birth of a transitory
body can satisfy some faithful
feelings.

To celebrate the manifestation of the
eternal Consciousness can be done
at every moment of the universal
history.

But to celebrate the advent of a new
world, the supramental world, is a
marvellous and exceptional privilege.

– *The Mother*, message of 21 February 1958

29 February 15th Cycle of Supramental Manifestation upon Earth

September 25, 1914

O Divine and adorable Mother, with Thy help what is there that is impossible? The hour of realisations is near and Thou hast assured us of Thy aid that we may perform integrally the supreme Will.

Thou hast accepted us as fit intermediaries between the unthinkable realities and the relativities of the physical world, and Thy constant presence in our midst is a token of Thy active collaboration.

The Lord has willed and Thou dost execute:

A new Light shall break upon the earth.

A new world shall be born,

And the things that were promised shall be fulfilled.

– From *Prayers and Meditations by the Mother*
(translated from French by Sri Aurobindo)

1956

'29 February - 29 March
Lord, Thou hast willed, and I execute:
A new light breaks upon the earth,
A new world is born.
The things that were promised are fulfilled



1956

29 February—29 March

Lord, Thou hast willed, and I execute:

A new light breaks upon the earth,

A new world is born.

The things that were promised are fulfilled.

– *The Mother*

Pleas see following page for program details for February

SCHEDULE OF PROGRAMS IN FEBRUARY 2016

06 February, Saturday

06:30 pm ***Bhajan Sandhya* (Devotional Songs) by Dr. Mithu Pal** **Meditation Hall**

12 February, Friday

07:00 am **Invocation** **Meditation Hall**
08:30 am ***Havan*** ***Samadhi* Lawn**
Pushpanjali **Chacha ji's *Samadhi* & Sri Aurobindo's Shrine**
09:30 am **Devotional Songs by M.I.S. students** **Hall of Grace**
02:00 pm **Film on Sri Aurobindo Ashram-Delhi Branch** **Hall of Joy**
06:15 pm **Lights of Aspiration** ***Samadhi* Lawn**
06:45 pm **Music Offering by Km. Karunamayee** **Meditation Hall**
Talk by Dr. Prema Nandakumar
07:40 pm ***Prasad***

13 & 14 February (Saturday & Sunday)

Seminar on "Towards Better Education in Schools" **Hall of Grace**

Contact: Dr. Ramesh Bijlani at <rambij@gmail.com>

17 February, Wednesday

06:30 pm ***Hansa Veena* by Pt. Barun Pal & Students** **Meditation Hall**

18 February, Thursday

05:30 pm **Kathak dance by Manjushree** **Hall of Grace**

19 February, Friday

05:30 pm **Odissi dance by R.Vani Madhav** **Hall of Grace**

20 February, Saturday

05:30 pm **'The Virtue' dance drama by Ashram youngsters** **Hall of Grace**

21 February, Sunday

05:30 am ***Prabhat Feri*** **Assemble at *Samadhi* Lawn**
07:00 am **Invocation** **Meditation Hall**
08:30 am **Gratitude with Sunilda's Sanskrit shlokas** ***Pushpanjali* at the Shrine**
09:30 am **Recitations by Suparna Adhikari** **Meditation Hall**
10:30 am **Talk by Shri Prashant Khanna** **Meditation Hall**
04:00 pm **Dance Drama 'Sri Chaitanya Mahaprabhu'** **Hall of Grace**
06:15 pm **March Past & Lights of Aspiration** ***Samadhi* Lawn**
06:45 pm **'Four Aspects of the Mother' by Ashram Choir** **Meditation Hall**
07:40 pm ***Prasad***

29 February, Monday

06:30 am **Invocation** **Meditation Hall**
06:30 pm **Lights of Aspiration** ***Samadhi* Lawn**
Music Offering by Km Karunamayee & group **Meditation Hall**
"The Message of 29th February" - reading by Tara didi **Meditation Hall**
"Significance of 29th February" - a talk by Dr. Ramesh Bijlani **Meditation Hall**
07:30 pm ***Prasad* & Dinner**

Program details also available on www.sriaurobindoashram.net

Spirit's Self Manifestation (2)

A divine life in a material world implies necessarily a union of the two ends of existence, the spiritual summit and the material base. The soul with the basis of its life established in Matter ascends to the heights of the spirit but does not cast away its base, it joins the heights and the depths together. The Spirit descends into Matter and the material world with all its lights and glories and powers and with them fills and transforms life in the material world so that it becomes more and more divine. The transformation is not a change into something purely subtle and spiritual to which Matter is in its nature repugnant and by which it is felt as an obstacle or as a shackle binding the Spirit; it takes up Matter as a form of the Spirit though now a form which conceals and turns it into a revealing instrument, it does not cast away the energies of Matter, its capacities, its methods; it brings out their hidden possibilities, uplifts, sublimates, discloses their innate divinity. The divine life will reject nothing that is capable of divinisation; all is to be seized, exalted, made utterly perfect...

In the pursuit of perfection we can start at either end of our range of being and we have then to use, initially at least, the means and processes proper to our choice. In Yoga the process is spiritual and psychic; even its vital and physical processes are given a spiritual or psychic turn and raised to a higher motion than belongs properly to the ordinary life and Matter, as for instance in the Hathayogic and Rajayogic use of the breathing or the use of Asana... On the other hand, if we start in any field at the lower end we have to employ the means and processes which conditions and what we may call the technique imposed by the vital and the material energy. We may extend the activity, the achievement, the perfection attained beyond the initial, even beyond the normal possibilities but still we have to stand on the same base with which we started and within the boundaries it gives to us. It is not that the action from the two ends cannot meet and the higher take into itself and uplift the lower perfection; but this can usually be done only by a transition from the lower to a higher outlook, aspiration and motive: this we shall have to do if our aim is to transform the human into the divine life. But here there comes in the necessity of taking up the activities of human life and sublimating them by the power of the spirit. Here the lower perfection will not disappear; it will remain but will be enlarged and transformed by the higher perfection which only the power of the spirit can give.

– Sri Aurobindo

[The Mother elaborates and explains]

The higher perfection is the spiritual perfection, integral union with the Divine, identification with the Divine, freedom from all the limitations of the lower world. That is spiritual perfection, the perfection that comes from yoga—quite independent of the body and the physical world—which, in ancient times, meant first rejecting the body and the physical life so as to have a relation only with the higher world and finally with the Divine. That is the higher perfection.

And the lower perfection is to be able to make the human being in his present form and in his body, in his relation with all terrestrial things, do the utmost he can. This is the case of all great men of genius: artistic genius, literary genius, genius in organisation, the great rulers, those who have carried physical capacities to their maximum perfection, human development to the limit of its possibilities; and, for instance, all those who have complete control over their bodies

and succeed in doing miraculous things, as we saw, for example, during the war, with the airmen: they made their bodies do things which at first sight seemed quite impossible, they obtained from them an endurance, a skill, a power which were almost unthinkable. And from every point of view: from the point of view of physical strength, of intellectual realisation, of the physical qualities of energy and courage, of disinterestedness, goodness, charity; all human qualities carried to their utmost limits. That is the lower perfection.

The higher perfection is spiritual and super-human. The lower perfection is human perfection carried to its maximum limits, and this may be quite independent of all spiritual life, all spiritual aspiration. One can be a genius without having any spiritual aspiration. One can have all the most extraordinary moral qualities without having any spiritual life. And even, usually, those who have a very great power of human realisation are satisfied—more or less satisfied—with their condition. They feel they are self-sufficient, that they carry in themselves the source of their realisation and their joy, and it is usually very difficult to make them understand and feel that they are not the creators of their own creations, whatever they may be. Most of them, with very rare exceptions, if they were told, “You are not the originator of this work you are doing, it is a force higher than you and you are only its instrument”, they would dislike it very much—and they will send you about your business! Therefore, these two perfections are really divergent in ordinary life. It was said in the old yoga that the first condition for doing yoga was to be disgusted with life. But those who have realised this human perfection are very rarely disgusted with life, unless they have met with personal difficulties such as the ingratitude of people around them, the lack of understanding of their genius which was not sufficiently appreciated—so all this disgusts them, but otherwise, so long as they are in their period of success and creation, they are perfectly satisfied. So, as they are satisfied—above all, self-satisfied—they don’t need to seek anything else.

It is not essentially true, but this is usually how things happen, and unless there is in this genius a soul which is perfectly conscious of itself and has come to accomplish a specific work on earth, he may very well be born, grow up and die without knowing that there is anything other than this earthly life. And above all it is this, you see, this feeling of having achieved the utmost realisation which gives a satisfaction that keeps one from needing anything else... If they have a soul that’s fully conscious of itself and fully conscious of its purpose in the physical world, there could be a vague feeling that all this is pretty hollow, that all these achievements are a little too superficial and that something is lacking; but that comes only to those who are predestined, and after all, in the mass of humanity, there are not very many of them.

Only those who are predestined can combine these two perfections and realise something integral... This is quite rare. The great spiritual leaders have very rarely been great realisers in the physical world. It has happened, but it is very rare. Only those who are conscious incarnations of the Divine naturally carry in themselves the possibility of the two perfections, but this is exceptional. People who had a spiritual life, a great spiritual realisation, were able at certain exceptional moments to have a capacity for outward realisation; this also was exceptional, but it was intermittent and never had the integrality, the totality, the perfection of those who concentrated on material realisation. And this is why those who live only in the external consciousness, for whom the earthly material life

is all that really exists, concrete and tangible, perceptible to all, always feel that spiritual life is something hazy, something almost mediocre from the material point of view.

I have met many people—”many”, well, quite a number who wanted to demonstrate that spiritual powers gave a great capacity for outer realisation and who tried, in certain exceptional spiritual states or conditions, to paint or to compose music or write poetry; well, everything that they produced was thoroughly second-rate and could not be compared with the works of the great geniuses who had mastered material nature —and this of course gave the materialists a good opening: “You see, your so-called power is nothing at all.” But this was because in their external life they were ordinary men; for the greatest spiritual power, if it enters material that’s not educated, will produce a result far superior to what that individual would have been able to achieve in his ordinary state, but far inferior to what a genius who has mastered matter can produce. It is not enough that “the Spirit bloweth”, the instrument must also be capable of manifesting it.

I believe that is one of the things Sri Aurobindo is going to explain: why it is necessary to give to the physical, external being, its full development, the capacity of controlling matter directly; then you put at the disposal of the Spirit an instrument capable of manifesting it, otherwise... Yes, I knew several people who in their ordinary state could not write three lines without making a mistake, not only spelling mistakes but mistakes of language, that is, who could not express one thought clearly—well, in their moments of spiritual inspiration, they used to write very beautiful things, but all the same these very beautiful things were not so beautiful as the works of the greatest writers. These things seemed remarkable in comparison with what they could do in their ordinary state; it was true, their present possibilities were used to the maximum, it was something that gave a value to what otherwise would have had none at all. But supposing you take a real genius—a musician or artist or writer of genius—who has fully mastered his instrument, who can use it to produce works that express the utmost human possibility, if you add to this a spiritual consciousness, the supramental force, then you will have something truly divine.

And this is precisely the key to the effort Sri Aurobindo wanted us to make.

And your body, if you draw from it all the possibilities it holds, if you educate it by the normal, well-known, scientific methods, if you make this instrument into something as perfect as possible, then, when the supramental truth manifests in that body, it will become *immediately*—without centuries of preparation—a marvellous instrument for the expression of the Spirit.

That is why Sri Aurobindo used to repeat and has always said: You must work from both ends, not let go of one for the other. And certainly, if you want to have a divine consciousness, you must not give up spiritual aspiration; but if you want to become an integral divine being on earth, take good care not to let go of the other end, and make your body the best possible instrument.

It is a disease of the ordinary human intellect—which comes, moreover, from separation, division—to make a thing always *either this or that*. If you choose this, you turn your back on that; if you choose that, you turn your back on this.

It is an impoverishment. One must know how to take up everything, combine everything, synthesise everything. And then one has an integral realisation.

Activities during December 16, 2015 – January 15, 2016

VISIT OF B.ED. STUDENTS : A group of 10 B.Ed. students of Jamia Milia University, New Delhi, accompanied by Dr. Mehruddin visited the Ashram on 17 December 2015. In addition to an interactive session on Integral Education as propounded by Sri Aurobindo and the Mother with Dr. Ramesh Bijlani, they gained first-hand experience of the teaching methods pursued in Mirambika and had fruitful discussions with the teaching staff.

INTEGRAL YOGA ORIENTATION : The popular *Orientation to Integral Yoga* program was attended by 30 participants on December 19-20, 2015. About half of the attendees are parents of The Mother's International School students. Activities included asana and *pranayama* sessions conducted by Shri Debi Prasad; theory sessions on introduction to Yoga, process and technique of meditation, spiritual worldview, purpose of life, and stress management by Dr. Ramesh Bijlani; and an enriching musical session with Ms. Preamsheela. In general, participants found the program 'inspiring' and evoking a 'thirst for more'.



EYE EXERCISE CAMPS : Two Integral Eye Exercise Camps, 103rd and 104th, were conducted during this period at The Mother's Integral Health Centre from December 19-24 and January 10-15, respectively. In addition a large group from Brazil participated in a specially organized camp from January 6-8. Feedbacks are almost always positive. A few examples follow: "My daughter showed wonderful result - and I also improved my eyesight a little bit" (S.J.); "There is a definite improvement in eyesight, as we have been able to increase the reading distance [to the Snellen test chart] by almost 3-4 feet" (P.S.,S.S.,R.S.); "I have felt a difference of 5 feet i.e. [vision improved] from 5 feet to 10 feet" (S.S.); "I love the eye exercises because it can help many people" (A.B.); "My need to wear spectacles actually reduced after 3 days of this course" (S.); "My habit for constant use of spectacles reduced to a large extent" (H.S.); "Its very beneficial. I am getting good result. I feel very relaxed after doing exercises" (S.B.); "We really feel blessed to be here. It generated a positivity in life and gives us hope for better vision" (M.M.)

M.I.S. STUDENTS AT KECHLA : Forty six students of class IX and four teacher/escorts of The Mother's International School (MIS) took part in a Personality Development & Adventure Camp at Kechla, Odisha, from December 23 to 30, 2015. Activities included keep-fit exercises, *shramdan*, day & night trekking, bouldering, rappelling, river-crossing, rowing,





swimming in the Kolab River Reservoir & cavorting at the waterfall, learning eyecare routines, interactive talks & discussions on health, Western folk-dancing, interacting with students of Auro-Mira Vidya Mandir (AMVM) particularly in their Christmas celebrations, and visit to the tribal hamlets of Kechla, etc. Students



were truly thrilled as is obvious from their representative feedback: “I had been waiting for this trip since 4th grade.. I was told by seniors that this trip is supposedly the best.. and.. this trip was the best!” (C.S.); “[Kechla is] such a charming quaint place, far from the madding crowd of metropolitan cities. I love astronomy and sure was in for a treat, since Kechla boasts one of the best night sky views...” (A.K.); “Some children including me [learned] international folk dances in the evening. They were extremely interesting and that is a memory I will never forget.” (R.N.); “we learned many new things such as proper eyecare, awareness of the food we eat and not to forget the truly enthralling dance!” (J.J.); “I got a chance to teach a few children how to play flute. That was one of the best experiences of this trip. Another was swimming in the reservoir.” (A.S.M.); “Picturesque mountains.. one of the most beautiful places... highlights were night trek, lakeside picnic. This short trip of ours was fun-filled, exciting and in one word – amazing.” (A.C.); “I will recommend all adventure hungry people to Kechla” (P.J.); “The most amazing and memorable trip I have ever gone [to]” (S.M.)



CHRISTMAS DAY CELEBRATION : On December 25, Christmas Day, the Ashram community, especially the youngsters, played innovative games in late afternoon in the Hall of Grace. In the evening lamps of aspiration were kindled all over the Ashram campus bolstering the festive looks that the premises had already acquired through decorations by several Christmas trees, Stars of David, and cut-outs of Santa. This was followed by the enthusiastic singing of Christmas carols in the Meditation Hall. *Prasad* and gifts were distributed at the close of the eventful day.



COMMUNITY SERVICE BY M.I.S. STUDENTS : Thirty class XI students of The Mother’s International School (MIS) with 3 teacher/escorts reached Kechla on December 30, 2015 to help Auro-Mira Vidya Mandir children with academic



and co-curricular learning. As in preceding years, this trip formed a part of their ‘Community Service’ requirement. Each student was allotted two children to teach over a period of 8 days. From the feedback received, it is obvious that MIS students too had a serious learning experience; a few comments follow: “Kechla has

been a very memorable experience starting from the place, right to the students and the amazing aura and positive energy that exists all around” (A.J.); “Teaching these kids made me realize how hard the job of a teacher is!!” (I.K.);



“This sort of a lifestyle is not something we have experienced, it is a once-in-a-lifetime experience which can never be forgotten: (S.J); “This trip to Kechla made me regret my decision in 9th of not coming here...” (J.S.); “The trip to Kechla .. made me do things I would never do in Delhi such as sleeping early, waking up on time, eating everyday at a

specific time etc. It basically made me follow a good and healthy time-table” (N.M.); “The kids were all incredibly affectionate and always eager to learn” (S.A.); “Kechla! I think the best thing ever ever happened to me.. I never thought I would be so attached to the children” (R.V.);

NEW YEAR 2016 : For a propitious advent of New Year 2016, continual reading of Sri Aurobindo’s epic *Savitri* commenced on the afternoon of 31 December 2015 in the Meditation Hall and continued till the evening of 1 January 2016. Ashram youngsters presented an impressive display of their talents in a cultural program on the evening of 31 December. The transition from the old to the New Year around the midnight of 31 December 2015 was ushered by kindling lamps of aspiration around the Ashram campus, meditation with Mother’s music in the Meditation Hall, and distribution of 2016 calendar with *Prasad*.



BHAJAN SANDHYA : The first *Bhajan Sandhya* of the year 2016 was offered on January 2 in the Meditation Hall by Km. Pavithra Chari, an alumna of The Mother’s International School, and a disciple of Smt. Shubha Mudgal. In her remarkably melodious voice, she presented an assortment of devotional music including *Nirguna* Poetry, passages from the Guru Granth Sahib, songs of the poet-saint Ravidas, and ended her recital with Kabir bhajans. She also vocalized a gist of each piece in English for the benefit of foreigners in the audience.



FELICITATIONS FOR BIRTH ANNIVERSARY : Ms. Sapna Mukherjee offered devotional songs in the Meditation Hall in a special program on January 5, 2016, her father's birthday. This date also coincides with the birth anniversary of the great spiritual master, Paramahansa Yogananda. In a talk, Dr. Ramesh Bijlani, traced the recent spiritual history of India in a global context. Dr. Bijlani said that Ramakrishna Paramahansa, Swami Vivekananda, Sri Aurobindo and Paramahansa Yogananda, worked assiduously to awaken India from its centuries long torpor. Ramakrishna began the spiritual renaissance in the 19th century. Sri Aurobindo explained and revealed Nature's intent and process of evolutionary manifestation of the Spirit, while Vivekananda and Yogananda helped grounding of the ancient wisdom of India and the message of *vasudhaiva kutumbakam* (the whole humanity is a family) by their long sojourn in the West.



VISITORS FROM BRAZIL : A group of 34 yoga practitioners from Brazil stayed at the Ashram from 5-12 January 2016. The enthusiastic group followed sincerely a well-designed schedule of activities during their sojourn: physical practices including asanas & *pranayama* guided by Shri Debi Prasad; observing the practical application of Integral Education in Mirambika; participating in the routines of the Integral Eye Exercise Camp, Ayurveda and Naturopathy at The Mother's Integral Health Centre; and chanting hymns under the guidance of Km. Karunamayee. They also taught Brazilian dances to the Ashram community.



AYURVEDA CAMP : A 6 day Ayurveda *Sadhana* Camp was held at The Mother's Integral Health Centre in the Ashram from 6-10 January,

2016 with the objective of "How to use the knowledge of Ayurveda in day to day life" as propounded by Ayurveda physician and yoga expert Dr. Surinder Katoch.



Theoretical and practical guidance were provided on Ayurvedic nutrition, winter cuisine, Prakriti Analysis, and personalized holistic health including stress & weight management. Fasting blood sugar test was conducted for all, and suggestions for diabetes prevention and management were given. All participants thoroughly enjoyed a practical experience of Panchkarma massage/Shirodhara. Other activities comprised of morning prabhat pheri, yogasana, tra-





ditional Indian games, and havan with chanting of Sanskrit slokas. Participant feedback evinced an appreciation for the benefits and utility of the camp: “In this camp, I learn how to live in a right way” (S.M.); “A really VALUABLE, ENLIGHTENING & LIFE-ENRICHING experience” (A.K.); “Many myths about diet were cleared up” (A.S.); “This Ayurvedic Camp is a thorough treatment for a person” (M.)

ADVENTURE CAMP AT KECHLA FOR HYDERABAD SCHOOL : A group of 53 students of class VI to VIII and 5 teacher/escorts of Sri Aurobindo International School of Hyderabad attended a Personality Development & Adventure Camp at Kechla, Odisha, from January 8-12, 2016. Activities included morning keep-fit exercises, trekking, bouldering, rappelling, river-crossing technique, learning



eyecare routines, swimming in the Kolab River Reservoir, playing games with students of Auro-Mira Vidya Mandir



(AMVM) of Kechla, learning folk dances from England, USA, Canada, Israel, and Turkey, meditation, talks on Health, etc. Participants’ comments include: “We learned to be independent” (M.A., F12); “I enjoyed this trip a lot by doing adventure activities like trekking, rappelling, bouldering, boating, bathing in reservoir”, (A.P, F11); “I enjoyed the honey purification treatment” (K.L.R., F63, teacher); “half hour for eye treatment.. honey in the eyes and palming and playing ball and eye exercises” (R.D., F12); “Enjoyed learning various folk dances within a short span of time” (S., F28, teacher); “Overall the trip was awesome and I enjoyed a lot” (C.P.A., F11); “I thank my school for giving me opportunity for coming to Kechla” (K.S., M12)



LECTURE ON ADVAIT VEDANT : Shri Prashant, an alumnus of IIT-Delhi and IIM-Ahmedabad, and founder of the Advait-Prashant Foundation, delivered a talk, *The false is truer than the Truth: Advait Vedant retold*, in the Meditation Hall on 9 January 2016. He exhorted that instead of rejecting the world as ‘falsehood’ or *maya*, one should engage with it, and immerse in it to discover its Truth as a divine manifestation.

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

THE IDEAL OF HUMAN UNITY

CHAPTER XXVI

THE NEED OF ADMINISTRATIVE UNITY

In almost all current ideas of the first step towards international organisation, it is taken for granted that the nations will continue to enjoy their separate existence and liberties and will only leave to international action the prevention of war, the regulation of dangerous disputes, the power of settling great international questions which they cannot settle by ordinary means. It is impossible that the development should stop there; this first step would necessarily lead to others which could travel only in one direction. Whatever authority were established, if it is to be a true authority in any degree and not a mere concert for palaver, would find itself called upon to act more and more frequently and to assume always increasing powers. To avoid preventible disturbance and friction, to avert hereafter the recurrence of troubles and disasters which in the beginning the first limitations of its powers had debarred the new authority from averting by a timely intervention before they came to a head, to bring about a coordination of activities for common ends, would be the principal motives impelling humanity to advance from a looser to a closer union, from a voluntary selfsubordination in great and exceptional matters to an obligatory subordination in most matters. The desire of powerful nations to use it for their own purposes, the utility for weaker nations of appealing to it for the protection of their interests, the shock of actual or threatened internal disturbances and revolutions would all help to give the international authority greater power and provide occasions for extending its normal action. Science, thought and religion, the three great forces which in modern times tend increasingly to override national distinctions and point the race towards unity of life and spirit, would become more impatient of national barriers, hostilities and divisions and lend their powerful influence to the change. The great struggle between Capital and Labour might become rapidly world-wide, arrive at such an international organisation as would precipitate the inevitable step or even present the actual crisis which would bring about the transformation.

Our supposition for the moment is that a well-unified World-State with the nations for its provinces would be the final outcome. At first taking up the regulation of international disputes and of economic treaties and relations, the international authority would start as an arbiter and an occasional executive power and change by degrees into a legislative body and a standing executive power. Its legislation would be absolutely necessary in international matters, if fresh convulsions are to be avoided; for it is idle to suppose that any international arrangement, any ordering of the world arrived at after the close of a great war and upheaval could be permanent and definitive. Injustice, inequalities, abnormalities, causes of quarrel or dissatisfaction would remain in the relations of nation with nation, continent with continent which would lead to fresh hostilities and explosions. As these are prevented in the nation-State by the legislative authority which constantly modifies the existing system of things in conformity with new ideas, interests, forces and necessities, so it would have to be in the developing World-State. This legislative power, as it developed, extended, regularised its action, powers and processes, would become more complex and would be bound to interfere at many points and override or substitute its own for the separate national action. That would imply the growth also of its executive power and the development of an international executive organisation. At first it might confine itself to the most important ques-

tions and affairs which obviously demanded its control; but it would tend increasingly to stretch its hand to all or most matters that could be viewed as having an international effect and importance. Before long it would invade and occupy even those fields in which the nations are now jealous of their own rights and power. And eventually it would permeate the whole system of the national life and subject it to international control in the interests of the better coordination of the united life, culture, science, organisation, education, efficiency of the human race. It would reduce the now free and separate nations first to the position of the States of the American union or the German empire and eventually perhaps to that of geographical provinces or departments of the single nation of mankind.

The present obstacle to any such extreme consummation is the still strong principle of nationalism, the sense of group separateness, the instinct of collective independence, its pride, its pleasure in itself, its various sources of egoistic self-satisfaction, its insistence on the subordination of the human idea to the national idea. But we are supposing that the new-born idea of internationalism will grow apace, subject to itself the past idea and temper of nationalism, become dominant and take possession of the human mind. As the larger nation-group has subordinated to itself and tended to absorb all smaller clan, tribal and regional groups, as the larger empire-group now tends to subordinate and might, if allowed to develop, eventually absorb the smaller nation-groups, we are supposing that the complete human group of united mankind will subordinate to itself in the same way and eventually absorb all smaller groups of separated humanity. It is only by a growth of the international idea, the idea of a single humanity, that nationalism can disappear, if the old natural device of an external unification by conquest or other compulsive force continues to be no longer possible; for the methods of war have become too disastrous and no single empire as the means and the strength to overcome, whether rapidly or in the gradual Roman way, the rest of the world. Undoubtedly, nationalism is a more powerful obstacle to farther unification than was the separativeness of the old petty and less firmly selfconscious groupings which preceded the developed nation-State. It is still the most powerful sentiment in the collective human mind, still gives an indestructible vitality to the nation and is apt to reappear even where it seemed to have been abolished. But we cannot argue safely from the present balance of tendencies in the beginning of a great era of transitions. Already there are at work not only ideas but forces, all the more powerful for being forces of the future and not established powers of the present, which may succeed in subordinating nationalism to themselves far earlier than we can at present conceive.

If the principle of the World-State is carried to its logical conclusion and to its extreme consequences, the result will be a process analogous in principle, with whatever necessary differences in the manner or form or extent of execution, to that by which in the building of the nation-State the central government, first as a monarchy, then as a democratic assembly and executive, gathered up the whole administration of the national life. There will be a centralisation of all control, military and police, administrative, judicial, legislative, economic, social and cultural in the one international authority. The spirit of the centralisation will be a strong unitarian idea and the principle of uniformity enforced for the greatest practical convenience and the result a rationalised mechanism of human life and activities throughout the world with justice, universal well-being, economy of effort and scientific efficiency as its principal objects. Instead of the individual activities of nation-groups each working for itself with the maximum of friction and waste and conflict, there will be an effort at coordination such as we now see in a

well-organised modern State, of which the complete idea is a thoroughgoing State socialism, nowhere yet realised indeed, but rapidly coming into existence.¹ If we glance briefly at each department of the communal activity, we shall see that this development is inevitable.

We have seen already that all military power—and in the World-State that would mean an international armed police—must be concentrated in the hands of one common authority; otherwise the State cannot endure. A certain concentration of the final power of decision in economic matters would be also in time inevitable. And in the end this supremacy could not stop short of a complete control. For the economic life of the world is becoming more and more one and indivisible; but the present state of international relations is an anomalous condition of opposite principles partly in conflict, partly accommodated to each other as best they can be,—but the best is bad and harmful to the common interest. On the one side, there is the underlying unity which makes each nation commercially dependent on all the rest. On the other there is the spirit of national jealousy, egoism and sense of separate existence which makes each nation attempt at once to assert its industrial independence and at the same time reach out for a hold of its outgoing commercial activities upon foreign markets. The interaction of these two principles is regulated at present partly by the permitted working of natural forces, partly by tacit practice and understanding, partly by systems of tariff protection, bounties, State aid of one kind or another on the one hand and commercial treaties and agreements on the other. Inevitably, as the World-State grew, this would be felt to be an anomaly, a wasteful and uneconomical process. An efficient international authority would be compelled more and more to intervene and modify the free arrangements of nation with nation. The commercial interests of humanity at large would be given the first place; the independent proclivities and commercial ambitions or jealousies of this or that nation would be compelled to subordinate themselves to the human good. The ideal of mutual exploitation would be replaced by the ideal of a fit and proper share in the united economic life of the race. Especially, as socialism advanced and began to regulate the whole economic existence of separate countries, the same principle would gain ground in the international field and in the end the World-State would be called upon to take up into its hands the right ordering of the industrial production and distribution of the world. Each country might be allowed for a time to produce its own absolute necessities: but in the end it would probably be felt that this was no more necessary than for Wales or Scotland to produce all its own necessities independently of the rest of the British Isles or for one province of India to be an economic unit independent of the rest of the country. Each would produce and distribute only what it could to the best advantage, most naturally, most efficiently and most economically, for the common need and demand of mankind in which its own would be inseparably included. It would do this according to a system settled by the common will of mankind through its State government and under a method made uniform in its principles, however variable in local detail, so as to secure the simplest, smoothest and most rational working of a necessarily complicated machinery.

The administration of the general order of society is a less pressing matter of concern than it was to the nation-States in their period of formation, because those were times when the element of order had almost to be created and violence, crime

¹ Since this was written, this coming into existence has become much more rapid and thoroughgoing in three at least of the greatest nations and a more hesitating and less clearly self-conscious imitation of it is in evidence in smaller countries.

and revolt were both more easy and more a natural and general propensity of mankind. At the present day, not only are societies tolerably well-organised in this respect and equipped with the absolutely necessary agreements between country and country, but by an elaborate system of national, regional and municipal governments linked up by an increasingly rapid power of communication the State can regulate parts of the order of life with which the cruder governments of old were quite unable to deal with any full effect. In the World-State, it may be thought, each country may be left to its own free action in matters of its internal order and, indeed, of all its separate political, social and cultural life. But even here it is probable that the World-State would demand a greater centralisation and uniformity than we can now easily imagine.

In the matter, for instance, of the continual struggle of society with the still ineradicable element of crime which it generates in its own bosom, the crudity of the present system is sure to be recognised and a serious attempt made to deal with it in a very radical manner. The first necessity would be the close observation and supervision of the great mass of constantly re-created corrupt human material in which the bacillus of crime finds its natural breeding-ground. This is at present done very crudely and imperfectly and, for the most part, after the event of actual crime by the separate police of each nation with extradition treaties and informal mutual aid as a device against evasion by place-shift. The World-State would insist on an international as well as a local supervision, not only to deal with the phenomenon of what may be called international crime and disorder which is likely to increase largely under future conditions, but for the more important object of the prevention of crime.

For the second necessity it would feel would be the need to deal with crime at its roots and in its inception. It may attempt this, first, by a more enlightened method of education and moral and temperamental training which would render the growth of criminal propensities more difficult; secondly, by scientific or eugenic methods of observation, treatment, isolation, perhaps sterilisation of corrupt human material; thirdly, by a humane and enlightened gaol system and penological method which would have for its aim not the punishment but the reform of the incipient and the formed criminal. It would insist on a certain uniformity of principle so that there might not be countries that would persevere in backward and old-world or inferior or erratic systems and so defeat the general object. For this end centralisation of control would be necessary or at least strongly advisable. So too with the judicial method. The present system is still considered as enlightened and civilised, and it is so comparatively with the mediaeval methods; but a time will surely come when it will be condemned as grotesque, inefficient, irrational and in many of its principal features semi-barbaric, a half-conversion at most of the more confused and arbitrary methods of an earlier state of social thought and feeling and social life. With the development of a more rational system, the preservation of the old juridical and judicial principles and methods in any part of the world would be felt to be intolerable and the World-State would be led to standardise the new principles and the new methods by a common legislation and probably a general centralised control.

In all these matters, it might be admitted, uniformity and centralisation would be beneficial and to some extent inevitable; no jealousy of national separateness and independence could be allowed under such conditions to interfere with the common good of humanity. But at least in the choice of their political system and in other spheres of their social life the nations might well be left to follow their own ideals and propensities and to be healthily and naturally free. It may even be

said that the nations would never tolerate any serious interference in these matters and that the attempt to use the World-State for such a purpose would be fatal to its existence. But, as a matter of fact, the principle of political non-interference is likely to be much less admitted in the future than it has been in the past or is at present. Always in times of great and passionate struggle between conflicting political ideas,—between oligarchy and democracy in ancient Greece, between the old regime and the ideas of the French Revolution in modern Europe,—the principle of political non-interference has gone to the wall. But now we see another phenomenon—the opposite principle of interference slowly erecting itself into a conscious rule of international life.

There is more and more possible an intervention like the American interference in Cuba, not on avowed grounds of national interest, but ostensibly on behalf of liberty, constitutionalism and democracy or of an opposite social and political principle, on international grounds therefore and practically in the force of this idea that the internal arrangements of a country concern, under certain conditions of disorder or insufficiency, not only itself, but its neighbours and humanity at large. A similar principle was put forward by the Allies in regard to Greece during the war. It was applied to one of the most powerful nations of the world in the refusal of the Allies to treat with Germany or, practically, to re-admit it into the comity of nations unless it set aside its existing political system and principles and adopted the forms of modern democracy, dismissing all remnant of absolutist rule.²

This idea of the common interest of the race in the internal affairs of a nation is bound to increase as the life of humanity becomes more unified. The great political question of the future is likely to be the challenge of Socialism, the full evolution of the omnipotent and omnipresent social State. And if Socialism triumphs in the leading nations of the world, it will inevitably seek to impose its rule everywhere not only by indirect pressure, but even by direct interference in what it would consider backward countries. An international authority, Parliamentary or other, in which it commanded the majority or the chief influence, would be too ready a means to be neglected. Moreover, a World-State would probably no more find it possible to tolerate the continuance of certain nations as capitalist societies, itself being socialistic in major part, than a capitalist—or socialist—Great Britain would tolerate a socialist—or capitalist—Scotland or Wales. On the other hand, if all nations become socialistic in form, it would be natural enough for the World-State to coordinate all these separate socialisms into one great system of human life. But Socialism pursued to its full development means the destruction of the distinction between political and social activities; it means the socialisation of the common life and its subjection in all its parts to its own organised government and administration. Nothing small or great escapes its purview. Birth and marriage, labour and amusement and rest, education, culture, training of physique and character, the socialistic sense leaves nothing outside its scope and its busy intolerant control. Therefore, granting an international Socialism, neither the politics nor the social life of the separate peoples is likely to escape the centralised control of the World-State.³

² The hardly disguised intervention of the Fascist Powers in Spain to combat and beat down the democratic Government of the country is a striking example of a tendency likely to increase in the future. Since then there has been the interference in an opposite sense with the Franco regime in the same country and the pressure put upon it, however incomplete and wavering, to change its method and principle.

³ This aspect of Socialism in action has received a striking confirmation in the trend to total governmental control in Germany and Italy. The strife between national (Fascist) Socialism and pure Marxist Socialism could not have been foreseen at the time of writing; but whichever form prevails, there is an identical principle.

Such a world-system is remote indeed from our present conceptions and established habits of life, but these conceptions and habits are already subjected at their roots to powerful forces of change. Uniformity is becoming more and more the law of the world; it is becoming more and more difficult, in spite of sentiment and in spite of conscious efforts of conservation and revival, for local individualities to survive. But the triumph of uniformity would naturally make for centralisation; the radical incentive to separateness would disappear. And centralisation once accomplished would in its turn make for a more complete uniformity. Such decentralisation as might be indispensable in a uniform humanity would be needed for convenience of administration, not on the ground of true separative variations. Once the national sentiment has gone under before a dominant internationalism, large questions of culture and race would be the only grounds left for the preservation of a strong though subordinate principle of separation in the World-State. But difference of culture is quite as much threatened today as any other more outward principle of group variation. The differences between the European nations are simply minor variations of a common occidental culture. And now that Science, that great power for uniformity of thought and life and method, is becoming more and more the greater part and threatens to become the whole of culture and life, the importance of these variations is likely to decrease. The only radical difference that still exists is between the mind of the Occident and the mind of the Orient. But here too Asia is undergoing the shock of Europeanism and Europe is beginning to feel, however slightly, the reflux of Asiaticism. A common world-culture is the most probable outcome. The valid objection to centralisation will then be greatly diminished in force, if not removed altogether. Race-sense is perhaps a stronger obstacle because it is more irrational; but this too may be removed by the closer intellectual, cultural and physical intercourse which is inevitable in the not distant future.

The dream of the cosmopolitan socialist thinker may therefore be realised after all. And given the powerful continuance of the present trend of world-forces, it is in a way inevitable. Even what seems now most a chimera, a common language, may become a reality. For a State naturally tends to establish one language as the instrument of all its public affairs, its thought, its literature; the rest sink into patois, dialects, provincial tongues, like Welsh in Great Britain or Breton and Provençal in France; exceptions like Switzerland are few, hardly more than one or two in number, and are preserved only by unusually favourable conditions. It is difficult indeed to suppose that languages with powerful literatures spoken by millions of cultured men will allow themselves to be put into a quite secondary position, much less snuffed out by any old or new speech of man. But it cannot be quite certainly said that scientific reason, taking possession of the mind of the race and thrusting aside separative sentiment as a barbaric anachronism, may not accomplish one day even this psychological miracle. In any case, variety of language need be no insuperable obstacle to uniformity of culture, to uniformity of education, life and organisation or to a regulating scientific machinery applied to all departments of life and settled for the common good by the united will and intelligence of the human race. For that would be what a World-State, such as we have imagined, would stand for, its meaning, its justification, its human object. It is likely indeed that this and nothing less would come in the end to be regarded as the full justification of its existence.

– *Sri Aurobindo*

Again there was renewed, again revealed
The ancient closeness by earth-vision veiled,
The secret contact broken off in Time,
A consanguinity of earth and heaven,
Between the human portion toiling here
And an as yet unborn and limitless Force.

Again the mystic deep attempt began,
The daring wager of the cosmic game.

For since upon this blind and whirling globe
Earth-plasm first quivered with the illumining mind
And life invaded the material sheath
Afflicting Inconscience with the need to feel,
Since in Infinity's silence woke a word,
A Mother-wisdom works in Nature's breast
To pour delight on the heart of toil and want
And press perfection on life's stumbling powers,
Impose heaven-sentience on the obscure abyss
And make dumb Matter conscious of its God.

Although our fallen minds forget to climb,
Although our human stuff resists or breaks,
She keeps her will that hopes to divinise clay;
Failure cannot repress, defeat o'erthrow;
Time cannot weary her nor the Void subdue,
The ages have not made her passion less;
No victory she admits of Death or Fate...

Once more that Will put on an earthly shape.

A Mind empowered from Truth's immutable seat
Was framed for vision and interpreting act
And instruments were sovereignly designed
To express divinity in terrestrial signs.

– From *Savitri* by Sri Aurobindo

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Feedback : emag@aurobindoonline.in