



गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः।
गुरुः साक्षात् परंब्रह्म तस्मै श्रीगुरुवे नमः॥

Guru is Brahma (the Creator), Guru is Vishnu (the Preserver), and Guru is the god Maheshwara (the Destroyer). Unto that Guru who is truly the manifest Parabrahman, I bow down with reverence.

Realization

Vol. 5, No. 7

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An e-magazine of Sri Aurobindo Ashram-Delhi Branch

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद् यतयः शुद्धसत्त्वाः ।

ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥

Doers of askesis who have made sure of the aim of the whole-knowledge of Vedanta, the inner being purified by the Yoga of renunciation, all in the hour of their last end passing beyond death are released into the worlds of the Brahman.

– Mundak Upanishad 3.2.6

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

July 2016

Meditation & Satsang venue: Meditation Hall

Monday – Saturday 7 – 7:30 pm Collective Meditation

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

July 03	Guru	Ms. Aparna Roy
July 10	How Art Makes Life Richer	Dr. Bharat Gupta
July 17	'Man the Thinking Animal' – A sonnet by Sri Aurobindo	Shri Prashant Khanna
July 24	Endurance (Based on <i>The Great Adventure</i> , pp. 125-126)	Dr. Ramesh Bijlani
July 31	Sri Aurobindo and the Master Plan	Dr. Anju Khanna

Other Programs

July 16 6:30–7:30 pm **Bhajan Sandhya** Ms. Mandakini Swain

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
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>; 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

July 03 & 17	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

July 9 & 10 6:30-9:30 am **Ayurveda Camp** Dr. Surinder Katoch

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

July 23-28 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	3:30–4:30 pm	<i>Vivekachoodamani</i>	Dr. Tarun Baveja
Wed/Fri	3:30–4:30 pm	<i>Chhandogya Upanishad</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	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, Ramgarh

July 01-07 Mindfulness Retreat English One Ness Community

Venue: Van Niwas, Nainital

July 06-12 Spiritual Retreat Art of Living
July 13-19 Spiritual Retreat Art of Living

Contact: 011-2656 7863; 2652 4810; <aurocamps@aurobindoonline.in>

The Systems of Yoga (1)

Yoga exceeds the normal operation of cosmic Nature and climbs beyond her. For the aim of the Universal Mother is to embrace the Divine in her own play and creations and there to realise It. But in the highest flights of Yoga she reaches beyond herself and realises the Divine in Itself exceeding the universe and even standing apart from the cosmic play...

Yet it is always through something which she has formed in her evolution that Nature thus overpasses her evolution. It is the individual heart that by sublimating its highest and purest emotions attains to the transcendent Bliss or the ineffable Nirvana, the individual mind that by converting its ordinary functionings into a knowledge beyond mentality knows its oneness with the Ineffable and merges its separate existence in that transcendent unity. And always it is the individual, the Self conditioned in its experience by Nature and working through her formations, that attains to the Self unconditioned, free and transcendent.

In practice three conceptions are necessary before there can be any possibility of Yoga; there must be, as it were, three consenting parties to the effort,—God, Nature and the human soul or, in more abstract language, the Transcendental, the Universal and the Individual. If the individual and Nature are left to themselves, the one is bound to the other and unable to exceed appreciably her lingering march. Something transcendent is needed, free from her and greater, which will act upon us and her, attracting us upward to Itself and securing from her by good grace or by force her consent to the individual ascension.

It is this truth which makes necessary to every philosophy of Yoga the conception of the Ishwara, Lord, supreme Soul or supreme Self, towards whom the effort is directed and who gives the illuminating touch and the strength to attain...

For the contact of the human and individual consciousness with the divine is the very essence of Yoga. Yoga is the union of that which has become separated in the play of the universe with its own true self, origin and universality. The contact may take place at any point of the complex and intricately organised consciousness which we call our personality. It may be effected in the physical through the body; in the vital through the action of those functionings which determine the state and the experiences of our nervous being; through the mentality, whether by means of the emotional heart, the active will or the understanding mind, or more largely by a general conversion of the mental consciousness in all its activities. It may equally be accomplished through a direct awakening to the universal or transcendent Truth and Bliss by the conversion of the central ego in the mind. And according to the point of contact that we choose will be the type of the Yoga that we practise.

For if, leaving aside the complexities of their particular processes, we fix our regard on the central principle of the chief schools of Yoga still prevalent in India, we find that they arrange themselves in an ascending order which starts from the lowest rung of the ladder, the body, and ascends to the direct contact between the individual soul and the transcendent and universal Self. Hathayoga selects the body and the vital functionings as its instruments of perfection and realisation; its concern is with the gross body. Rajayoga selects the mental being in its different parts as its lever-power; it concentrates on the subtle body. The triple Path of Works, of Love and of Knowledge uses some part of the mental being, will, heart or intellect as a starting-point and seeks by its conversion to arrive at the liberating Truth, Beatitude and Infinity which are the nature of the spiritual life. Its method is a direct commerce between the human Purusha in the individual body and the divine Purusha who dwells in every body and yet transcends all form and name.

Hathayoga aims at the conquest of the life and the body whose combination in the food sheath and the vital vehicle constitutes, as we have seen, the gross body

and whose equilibrium is the foundation of all Nature's workings in the human being. The equilibrium established by Nature is sufficient for the normal egoistic life; it is insufficient for the purpose of the Hathayogin. For it is calculated on the amount of vital or dynamic force necessary to drive the physical engine during the normal span of human life and to perform more or less adequately the various workings demanded of it by the individual life inhabiting this frame and the world-environment by which it is conditioned. Hathayoga therefore seeks to rectify Nature and establish another equilibrium by which the physical frame will be able to sustain the inrush of an increasing vital or dynamic force of Prana indefinite, almost infinite in its quantity or intensity. In Nature the equilibrium is based upon the individualisation of a limited quantity and force of the Prana; more than that the individual is by personal and hereditary habit unable to bear, use or control. In Hathayoga, the equilibrium opens a door to the universalisation of the individual vitality by admitting into the body, containing, using and controlling a much less fixed and limited action of the universal energy.

The chief processes of Hathayoga are *âsana* and *prânâyâma*. By its numerous *âsanas* or fixed postures it first cures the body of that restlessness which is a sign of its inability to contain without working them off in action and movement the vital forces poured into it from the universal Life-Ocean, gives to it an extraordinary health, force and suppleness and seeks to liberate it from the habits by which it is subjected to ordinary physical Nature and kept within the narrow bounds of her normal operations. In the ancient tradition of Hathayoga it has always been supposed that this conquest could be pushed so far even as to conquer to a great extent the force of gravitation. By various subsidiary but elaborate processes the Hathayogin next contrives to keep the body free from all impurities and the nervous system unclogged for those exercises of respiration which are his most important instruments. These are called *prânâyâma*, the control of the breath or vital power; for breathing is the chief physical functioning of the vital forces. Pranayama, for the Hathayogin, serves a double purpose. First, it completes the perfection of the body. The vitality is liberated from many of the ordinary necessities of physical Nature; robust health, prolonged youth, often an extraordinary longevity are attained. On the other hand, Pranayama awakens the coiled-up serpent of the Pranic dynamism in the vital sheath and opens to the Yogin fields of consciousness, ranges of experience, abnormal faculties denied to the ordinary human life while it puissantly intensifies such normal powers and faculties as he already possesses. These advantages can be farther secured and emphasised by other subsidiary processes open to the Hathayogin.

The results of Hathayoga are thus striking to the eye and impose easily on the vulgar or physical mind. And yet at the end we may ask what we have gained at the end of all this stupendous labour. The object of physical Nature, the preservation of the mere physical life, its highest perfection, even in a certain sense the capacity of a greater enjoyment of physical living have been carried out on an abnormal scale. But the weakness of Hathayoga is that its laborious and difficult processes make so great a demand on the time and energy and impose so complete a severance from the ordinary life of men that the utilisation of its results for the life of the world becomes either impracticable or is extraordinarily restricted. If in return for this loss we gain another life in another world within, the mental, the dynamic, these results could have been acquired through other systems, through Rajayoga, through Tantra, by much less laborious methods and held on much less exacting terms. On the other hand the physical results, increased vitality, prolonged youth, health, longevity are of small avail if they must be held by us as misers of ourselves, apart from the common life, for their own sake, not utilised, not thrown into the common sum of the world's activities. Hathayoga attains large results, but at an exorbitant price and to very little purpose.

– Sri Aurobindo

Activities during May 16, 2016 – June 15, 2016

STUDY CAMP AT MADHUBAN : Eighteen teachers of The Mother’s International School took part in a study camp at Madhuban, Sri Aurobindo Ashram-Delhi Branch’s Himalayan Centre at Talla Ramgarh in the Kumaon Himalayas, from 14-17 May 2016, with Dr. Ramesh Bijlani as the facilitator. The program consisted of Asanas and Pranayamas early in the morning, and forenoon talk-discussion sessions on yoga, spiritual worldview, purpose of life, stress management, Bhagvad Gita as Sri Aurobindo saw it, and Sri Aurobindo’s translation and commentary on Isha Upanishad. Afternoon sessions comprised of treks, an art workshop by Tia, cultural program spearheaded by Gaurav from Van Niwas, Nainital. In the evening, daily meditation sessions including guided meditation were held. Appreciative feedbacks by attendees included, “a very beautiful place beyond what I had heard or thought about”, “very meaningful and enriching”, “served as a capsule course on how to lead life well”, “motivated me to look at life from a different perspective”, “reminded us to look at life afresh, to align our priorities with what [really] matters”, “has made it possible for me to handle my internal stresses in a better way”.

INTEGRAL EYE EXERCISE CAMP : The 107th Integral Eye Exercise Camp was conducted at The Mother’s Integral Health Centre from May 21-26, 2016. Positive feedback was received from all participants with comments such as: “It is really a great experience”; “It was wonderful. The best thing was everyone was friendly with all”; “Thank you. It was a great experience. Our second time”; “My eyes have become much better. I look forward to coming here again”; “My son on the very first day of session was reading from 11 feet but by the end of session he is able to read from 15 feet.”

AYURVEDA-YOGA CAMP : An Ayurveda-Yoga camp was conducted at Van Niwas, Himalayan Centre of Sri Aurobindo Ashram-Delhi Branch, Nainital in the Kumaon

Himalayas from June 1-7, 2016 by Dr. Surinder Katoch ably assisted by Dr. Mukta Katoch. The knowledge of Ayurveda & Yoga was presented in the form of interactive sessions for better understanding. Ayurveda sessions touched on myriad topics including Concept of Health & Disease in Ayurveda, Pillars of Health in Ayurveda, Ayurvedic Nutrition, Summer Di-

etetics, Concepts of Tridosh & Prakriti, Gunas of Tridosh, Prakriti Assessment, Ayurveda in Bhagvad Gita, Ayurveda and Yogic Style of Living (AYSOL). An interactive session ‘Achaara Rasayana of





Ayurveda (Manners and Value Education) was especially held for the benefit of children. Yogasana and Pranayama sessions were conducted every day in the morning after Prabhat Pheri (Dawn walks with chanting). Other activities included Indian Traditional Games, treks to scenic points including the

Naini Lake & Nainital town, evening meditation, havan (oblations to the sacrificial Fire), and a cultural evening.



June 1-7, 2016, **INDIAN CLASSICAL MUSIC RETREAT** at Madhuban
Resource Persons: Pt. Shantanu Bhattacharya & Smt. Durba Bhattacharya

BHAJAN SANDHYA : In this month's Bhajan Sandhya on June 4th, a musical offering was made by two sisters, Dr. Maitreyee Karak, a dental surgeon, and

Dr. Vidya Gupta, a pediatrician. The program began with Guru Vandana and followed by a few popular bhajans. The

highlight of the event was the rendition of several compositions of Sri Pranab Bhattacharya (Pranab Da to the devotees of Sri Aurobindo and the Mother) of Sri Aurobindo Ashram, Pondicherry.

Pranab Da, though primarily associated with the Physical Education Department, was an ardent student of music and even composed many devotional

and patriotic songs primarily for children of the Ashram School, the Sri Aurobindo Institute of Integral Education.



ANNIVERSARY CELEBRATIONS OF RELICS ENSHRINEMENT AT MADHUBAN : Sri Aurobindo Ashram -Delhi Branch celebrated the 2nd Anniversary (2014-2016) of installation of the “Sacred Relics” at Prabhu Sthal in Madhuban centre at Talla Ramgarh on 7th June.



Kurban Bhai inaugurated a bust of Sri Aurobindo at the “Garden of Divine Love” a new addition to the Madhuban gardens. 120 children from Ramgarh and nearby village schools participated in the cultural program

held at Prashanti arena. This year the theme was on how to keep the environment clean and conserve our forest depicted through folk dances, skits and songs. Schools that participated in the program were Sunrise Public School, Global Academy, Shishu Mandir, Vidya Mandir, Himalayan Public School and Dev Bhumi Public School. Devotional music was performed by Shantanu, Durba and Mitra at Prashanti followed by Lights of Aspiration and Savitri reading by Tara didi.



AYURVEDA-UPANISHAD CAMP : An Ayurveda-Upanishad camp was conducted at Madhuban, Himalayan Centre of Sri Aurobindo Ashram-Delhi Branch at Talla Ramgarh in the Kumaon Himalayas, from June 7-13, 2016 by Dr. Surinder Katoch and Acharya Navneet. Ayurveda sessions touched on many topics including



Concept of Health & Disease in Ayurveda,

3 Pillars of Health, Nidra (sleep), Brahmacharya (celibacy), Rule of 4 (ahaara, vihaara, achaara, vichaara) for a 4-pronged (physical,

mental, social, spiritual) well-being, Concepts of Tridosh & Prakriti, Gunas of Tridosh, Prakriti analysis, Ayurveda in Bhagvad Gita, Ayurveda and Yogic Style of Living (AYSOL), and Stress Management through



Ayurveda. Yogasana and Pranayama sessions were conducted every day in the morning after Prabhat Pheri (Dawn walks with chanting).



Acharya Navneet presented scholarly discourses on Upanishads starting with basic con-

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cepts of Upanishads, Veda, Upaveda and Vedanga. He crystallized concepts of Brahma, Creation, Antahkarana, atma (soul), Truth, differentiating Truth from Ritam, etc. He also discoursed upon ego and dharma, and rituals such as Havana. Other camp activities included Indian Traditional Games, treks in the hills to groves of medicinal plants and to the river, evening meditation, havan (oblations to the sacrificial Fire), and a cultural evening.

Appreciative feedback such as the following were received from the camp participants: “Course on Ayurveda & Yoga in daily life was quite simplified, hence easy to grasp.. Discourse on Upanishad were also interesting and eye-opening”, “Dr. Katoch.. generates lots of interest in Ayurveda in people like us. I will be happier still if there was some time for treatment also for common ailments”; “Best location in the Himalayas in the lap of Nature.. only camp I have attended includes evolution of Body and Mind.”

STUDY CAMP AT NAINITAL : A study camp was organized jointly by Overman Foundation and Sri Aurobindo Sakti Centre Trust of Kolkata, W.B., at Van Niwas,

Himalayan Centre of Sri Aurobindo Ashram-Delhi Branch, Nainital, from June 8-14, 2016. Activities included lectures on ‘Stress & Anger Management in light of the teachings of Sri Aurobindo & the Mother’ by Sri Goutom Banerjee; ‘Leadership & Motivation’



by Sri Partha Sarathi Bose; ‘The Area of Relationships with its Complications & Solutions’ by Smt. Soma Roychaudhuri; with extensive interactive



discussions and inputs from participants; morning *yogasana* sessions; and short treks in the surrounding hills and to Naina Devi temple in Nainital town. Other pursuits included visits to scenic places like Mukteswar as well as Madhuban & Tapogiri in Talla Ramgarh, and



a cultural evening on the last full day of the camp.

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

THE IDEAL OF HUMAN UNITY

CHAPTER XXXI

THE CONDITIONS OF A FREE WORLD-UNION

A free world-union must in its very nature be a complex unity based on a diversity and that diversity must be based on free self-determination. A mechanical unitarian system would regard in its idea the geographical groupings of men as so many conveniences for provincial division, for the convenience of administration, much in the same spirit as the French Revolution reconstituted France with an entire disregard of old natural and historic divisions. It would regard mankind as one single nation and it would try to efface the old separative national spirit altogether; it would arrange its system probably by continents and subdivide the continents by convenient geographical demarcations. In this other quite opposite idea, the geographical, the physical principle of union would be subordinated to a psychological principle; for not a mechanical division, but a living diversity would be its object. If this object is to be secured, the peoples of humanity must be allowed to group themselves according to their free-will and their natural affinities; no constraint or force could be allowed to compel an unwilling nation or distinct grouping of peoples to enter into another system or join itself or remain joined to it for the convenience, aggrandisement or political necessity of another people or even for the general convenience, in disregard of its own wishes. Nations or countries widely divided from each other geographically like England and Canada or England and Australia might cohere together. Nations closely grouped locally might choose to stand apart, like England and Ireland or like Finland and Russia. Unity would be the largest principle of life, but freedom would be its foundation-stone.¹

In a world built on the present political and commercial basis this system of groupings might present often insuperable difficulties or serious disadvantages; but in the condition of things in which alone a free world-union would be possible, these difficulties and disadvantages would cease to operate. Military necessity of forced union for strength of defence or for power of aggression would be non-existent, because war would no longer be possible; force as the arbiter of international differences and a free world-union are two quite incompatible ideas and practically could not coexist. The political necessity would also disappear; for it is largely made up of that very spirit of conflict and the consequent insecure conditions of international life apportioning predominance in the world to the physically and organically strongest nations out of which the military necessity arose. In a free world-union determining its affairs and settling its differences by agreement or, where agreement failed, by arbitration, the only political advantage of including large masses of men not otherwise allied to each other in a single State would be the greater influence arising from mass and population. But this influence could not work if the inclusion were against the will of the

¹ Necessarily to every principle there must be in application a reasonable limit; otherwise fantastic and impracticable absurdities might take the place of a living truth.

nations brought together in the State; for then it would rather be a source of weakness and disunion in the State's international action—unless indeed it were allowed in the international system to weigh by its bulk and population without regard to the will and opinion of the peoples constituting it. Thus the population of Finland and Poland might swell the number of voices which a united Russia could count in the council of the nations, but the will, sentiment and opinions of the Finns and Poles be given no means of expression in that mechanical and unreal unity.² But this would be contrary to the modern sense of justice and reason and incompatible with the principle of freedom which could alone ensure a sound and peaceful basis for the world-arrangement. Thus the elimination of war and the settlement of differences by peaceful means would remove the military necessity for forced unions, while the right of every people to a free voice and status in the world would remove its political necessity and advantage. The elimination of war and the recognition of the equal rights of all peoples are intimately bound up with each other. That interdependence, admitted for a moment, even though imperfectly, during the European conflict, will have to be permanently accepted if there is to be any unification of the race.

The economic question remains, and it is the sole important problem of a vital and physical order which might possibly present in this kind of world-arrangement any serious difficulties, or in which the advantages of a unitarian system might really outweigh those of this more complex unity. In either, however, the forcible economic exploitation of one nation by another, which is so large a part of the present economic order, would necessarily be abolished. There would remain the possibility of a sort of peaceful economic struggle, a separativeness, a building up of artificial barriers,—a phenomenon which has been a striking and more and more prominent feature of the present commercial civilisation. But it is likely that once the element of struggle were removed from the political field, the stress of the same struggle in the economic field would greatly decrease. The advantages of self-sufficiency and predominance, to which political rivalry and struggle and the possibility of hostile relations now give an enormous importance, would lose much of their stringency and the advantages of a freer give and take would become more easily visible. It is obvious, for example, that an independent Finland would profit much more by encouraging the passage of Russian commerce through Finnish ports or an Italian Trieste by encouraging the passage of the commerce of the present Austrian provinces than by setting up a barrier between itself and its natural feeders. An Ireland politically or administratively independent, able to develop its agricultural and technical education and intensification of productiveness, would find a greater advantage in sharing the movement of the commerce of Great Britain than in isolating itself, even as Great Britain would profit more by an agreement with such an Ireland than by keeping her a poor and starving helot on her estate. Throughout the world, the idea and fact of union once definitely prevailing, unity of interests would be more clearly seen and the greater advantage of agreement and mutual participation in a naturally harmonised life over the feverish

² The inclusion of India in the League of Nations has evidently been an arrangement of this type.

artificial prosperity created by a stressing of separative barriers. That stressing is inevitable in an order of struggle and international competition; it would be seen to be prejudicial in an order of peace and union which would make for mutual accommodation. The principle of a free world union being that of the settlement of common affairs by common agreement, this could not be confined to the removal of political differences and the arrangement of political relations alone, but must naturally extend to economic differences and economic relations as well. To the removal of war and the recognition of the right of self-determination of the peoples the arrangement of the economic life of the world in its new order by mutual and common agreement would have to be added as the third condition of a free union.

There remains the psychological question of the advantage to the soul of humanity, to its culture, to its intellectual, moral, aesthetic, spiritual growth. At present, the first great need of the psychological life of humanity is the growth towards a greater unity; but its need is that of a living unity, not in the externals of civilisation, in dress, manners, habits of life, details of political, social and economic order, not a uniformity, which is the unity towards which the mechanical age of civilisation has been driving, but a free development everywhere with a constant friendly interchange, a close understanding, a feeling of our common humanity, its great common ideals and the truths towards which it is driving and a certain unity and correlation of effort in the united human advance. At present it may seem that this is better helped and advanced by many different nations and cultures living together in one political State-union than by their political separateness. Temporarily, this may be true to a certain extent, but let us see within what limits.

The old psychological argument for the forcible inclusion of a subject nation by a dominant people was the right or advantage of imposing a superior civilisation upon one that was inferior or upon a barbarous race. Thus the Welsh and Irish people used to be told that their subjugation was a great blessing to their countries, their languages petty patois which ought to disappear as soon as possible, and in embracing English speech, English institutions, English ideas lay their sole road to civilisation, culture and prosperity. The British domination in India was justified by the priceless gift of British civilisation and British ideals, to say nothing of the one and only true religion, Christianity, to a heathen, orientally benighted and semi-barbarous nation. All this is now an exploded myth. We can see clearly enough that the long suppression of the Celtic spirit and Celtic culture, superior in spirituality if inferior in certain practical directions to the Latin and Teutonic, was a loss not only to the Celtic peoples, but to the world. India has vehemently rejected the pretensions to superiority of British civilisation, culture and religion, while still admitting, not so much the British, as the modern ideals and methods in politics and in the trend to a greater social equality; and it is becoming clear now, even to the more well-informed European minds that the Anglicisation of India would have been a wrong not only to India itself but to humanity.

Still it may be said that, if the old principle of the association was wrong, yet the association itself leads eventually to a good result. If Ireland has lost for the

most part its old national speech and Wales has ceased to have a living literature, yet as a large compensation the Celtic spirit is now reviving and putting its stamp on the English tongue spoken by millions throughout the world, and the inclusion of the Celtic countries in the British Empire may lead to the development of an Anglo-Celtic life and culture better for the world than the separate development of the two elements. India by the partial possession of the English language has been able to link herself to the life of the modern world and to reshape her literature, life and culture on a larger basis and, now that she is reviving her own spirit and ideals in a new mould, is producing an effect on the thought of the West; a perpetual union of the two countries and a constant mutual interaction of their culture by this close association would be more advantageous to them and to the world than their cultural isolation from each other in a separate existence.

There is a temporary apparent truth in this idea, though it is not the whole truth of the position, and we have given it full weight in considering the claims of the imperialistic solution or line of advance on the way to unity. But even the elements of truth in it can only be admitted, provided a free and equal union replaces the present abnormal, irritating and falsifying relations. Moreover, these advantages could only be valuable as a stage towards a greater unity in which this close association would no longer be of the same importance. For the final end is a common world-culture in which each national culture should be, not merged into or fused with some other culture differing from it in principle or temperament, but evolved to its full power and could then profit to that end by all the others as well as give its gains and influences to them, all serving by their separateness and their interaction the common aim and idea of human perfection. This would best be served, not by separateness and isolation, of which there would be no danger, but yet by a certain distinctness and independence of life not subordinated to the mechanising force of an artificial unity. Even within the independent nation itself, there might be with advantage a tendency towards greater local freedom of development and variation, a sort of return to the vivid local and regional life of ancient Greece and India and mediaeval Italy; for the disadvantages of strife, political weakness and precariousness of the nation's independence would no longer exist in a condition of things from which the old terms of physical conflict had been excluded, while all the cultural and psychological advantages might be recovered. A world secure of its peace and freedom might freely devote itself to the intensification of its real human powers of life by the full encouragement and flowering of the individual, local, regional, national mind and power in the firm frame of a united humanity.

What precise form the framework might take, it is impossible to forecast and useless to speculate; only certain now current ideas would have to be modified or abandoned. The idea of a world-parliament is attractive at first sight, because the parliamentary form is that to which our minds are accustomed; but an assembly of the present unitarian national type could not be the proper instrument of a free world-union of this large and complex kind; it could only be the instrument of a unitarian World-State. The idea of a world-federation, if by that be understood the Germanic or American form, would be equally inappropriate to the

greater diversity and freedom of national development which this type of world-union would hold as one of its cardinal principles. Rather some kind of confederation of the peoples for common human ends, for the removal of all causes of strife and difference, for interrelation and the regulation of mutual aid and interchange, yet leaving to each unit a full internal freedom and power of self-determination, would be the right principle of this unity.

But, since this is a much looser unity, what would prevent the spirit of separativeness and the causes of clash and difference from surviving in so powerful a form as to endanger the endurance of the larger principle of oneness,—even if that spirit and those causes at all allowed it to reach some kind of sufficient fulfilment? The unitarian ideal, on the contrary, seeks to efface these opposite tendencies in their forms and even in their root cause and by so doing would seem to ensure an enduring union. But it may be pointed out in answer that, if it is by political ideas and machinery, under the pressure of the political and economic spirit that the unity is brought about, that is to say, by the idea and experience of the material advantages, conveniences, well-being secured by unification, then the unitarian system also could not be sure of durability. For in the constant mutability of the human mind and earthly circumstances, as long as life is active, new ideas and changes are inevitable. The suppressed desire to recover the lost element of variability, separativeness, independent living might well take advantage of them for what would then be considered as a wholesome and necessary reaction. The lifeless unity accomplished would dissolve from the pressure of the need of life within, as the Roman unity dissolved by its lifelessness in helpless response to a pressure from without, and once again local, regional, national egoism would reconstitute for itself fresh forms and new centres.

On the other hand, in a free world-union, though originally starting from the national basis, the national idea might be expected to undergo a radical transformation; it might even disappear into a new and less strenuously compact form and idea of group-aggregation which would not be separative in spirit, yet would preserve the necessary element of independence and variation needed by both individual and grouping for their full satisfaction and their healthy existence. Moreover, by emphasising the psychological quite as much as the political and mechanical idea and basis, it would give a freer and less artificial form and opportunity for the secure development of the necessary intellectual and psychological change; for such an inner change could alone give some chance of durability to the unification. That change would be the growth of the living idea or religion of humanity; for only so could there come the psychological modification of life and feeling and outlook which would accustom both individual and group to live in their common humanity first and most, subduing their individual and group egoism, yet losing nothing of their individual or group power to develop and express in its own way the divinity in man which, once the race was assured of its material existence, would emerge as the true object of human existence.

— *Sri Aurobindo*

All that transpires on earth and all beyond
Are parts of an illimitable plan
The One keeps in his heart and knows alone.
Our outward happenings have their seed within,
And even this random Fate that imitates Chance,
This mass of unintelligible results,
Are the dumb graph of truths that work unseen:
The laws of the Unknown create the known.
The events that shape the appearance of our lives
Are a cipher of subliminal quiverings
Which rarely we surprise or vaguely feel,
Are an outcome of suppressed realities
That hardly rise into material day:
They are born from the spirit's sun of hidden powers
Digging a tunnel through emergency.
But who shall pierce into the cryptic gulf
And learn what deep necessity of the soul
Determined casual deed and consequence?
Absorbed in a routine of daily acts,
Our eyes are fixed on an external scene;
We hear the crash of the wheels of Circumstance
And wonder at the hidden cause of things.
Yet a foreseeing Knowledge might be ours,
If we could take our spirit's stand within,
If we could hear the muffled daemon voice.

—From *Savitri* by Sri Aurobindo

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