



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. 12

December 2016

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।
हृदा हृदिस्थं मनसा य एनमेवं विदुरमृतास्ते भवन्ति ॥
The form of Him stands not within the vision and none beholdeth
Him by the eye; but by the heart and the mind, for in the heart is
His station; who thus know Him, they become immortal.

– Svetasvatara Upanishad 4-20

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

December 2016

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 – 7:30 pm

Collective Meditation

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

Dec 04	<i>Hamare Prashn, Sri Maa ke Uttar</i>	Ms. Aparna Roy
Dec 11	Ego was the Helper, Ego is the Bar	Dr. Mithu Pal
Dec 18	'The Call of the Impossible' – A sonnet by Sri Aurobindo	Shri Prashant Khanna
Dec 25	The Vital Forces and its Sources (Based on <i>The Great Adventure</i> pp. 134-135)	Dr. Ramesh Bijlani

Other Programs

Dec 10-11 8:00 am–12:30 pm **Yoga Hall** Orientation to Integral Yoga

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

December 16 6:30 pm *Bhajan Sandhya* Ms. Sowmya Narayanan

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

Ongoing Classes venue : Meditation Hall

Wednesday	11:30 am–12:30 pm	Bhagvad Gita	Shri Prashant Khanna
Sunday (Except 18th)	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, Sanjeeb: 88005 52685, Mrs. Bhatia: 93122 65447 ; <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
Tue/Thu/Fri	Clinical Psychology	Mon-Sat (11am-1pm)	Physiotherapy
Mon-Sat	Mind Body Medicine	Mon/Wed/Thu/Fri	Homeopathy
Tue	Orthopaedics	Tue/Thu/Sat	Naturopathy
Monday	Ophthalmology (Eye)	Tue/Thu	Dental
Wed/Thu	General Surgery	Tuesday	Psychiatry
Tue/Thu	Gynecology		

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

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

December 4 & 18	6–7 am	<i>Mahamrityunjaya Havan & Gita Paath</i>	
Tue/Wed/Fri	7:00-7:45 am	<i>Yogasana</i> class for MIS/MBK	Ms. Preeti Bhardwaj
Mon/Wed/Fri	8–9 am	<i>Yogasana</i> class	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</i> class	Dr. Aparajita Rath
Tue/Thu/Sat	4– 5 pm	<i>Yogasana</i> class	Shri Deepak Jhamb

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

Dec 24-29 8:00 am Integral Eye Exercise Camp

Contact: 011-2685 8563; Madhu 92683 84794

2017 – Year of the Mind : Clean Mind Programme

At Delhi Ashram Health Centre; From Jan 2017 every Sunday; Time: 9am to 1pm

Workshops on Traditional & Non-Traditional Practices to enhance Mental Enrichment
Psychiatric Services especially for Teenagers; Physical culture – Yoga/Exercise/Games
Chanting; Shramdan; Contentment Scoring

Planning in process for : Ramgarh, Nainital, Rishikesh (Uttarakhand);
Kechla (Odisha); Dhankot (Haryana); Bhiwadi (Rajasthan); Ghaziabad (U.P.)

For information and registration contact: 011 2685 8563; <tmihc2000@yahoo.co.in>

January 2017: Schedule of talks

1 st January	Mindfulness - Thought Action Connect	Dr. Urvashi
8 th January	Full Life - the Ayurveda way	Dr. S. Katoch
15 th January	Mind sees through the Eyes	Mrs. C. Bhatia
22 nd January	Worship Life - Vedic Chanting	Dr. Shardha Batra
29 th January	Suffering is also a form of Grace	Dr. Neha Bhimwal

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

Monday	2:30–3:30 pm	<i>Vivekachoodamani</i>	Dr. Tarun Baveja
Wed/Fri	2:30–3:30 pm	<i>Chhandogya Upanishad</i>	Dr. Tarun Baveja

Contact: 011-2685 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	Shri Kshitij Mathur
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	4:00–6:00 pm	Table Tennis	Shri Gulshan Rai Khera
Mon to Sat	4:30–5:30 pm	Taekwondo	Shri Arshad Hashish
Tue/Thu/Sat	4:30–5:30 pm	Basketball (M.I.S. students)	Shri Hridesh Rawal

Contact: 011-3242 5661; 2656 7863; <matrikalamandir67@gmail.com>

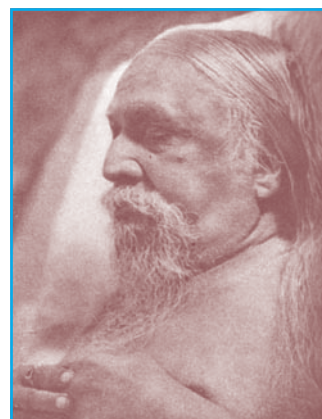
Important Days in the Ashram

5 December

Anniversary of Sri Aurobindo's *Mahasamadhi* Day

To Thee who hast been the material envelop of our Master, to Thee our infinite gratitude. Before Thee who hast done so much for us, who hast worked, struggled, suffered, hoped, endured so much, before Thee who hast willed all, attempted all, prepared, achieved all for us, before Thee we bow down and implore that we may never forget, even for a moment, all we owe to Thee.

– *The Mother*



A spangled cosmos yawned,
An age of splendours dawned,
As a Seer's vision-wand
Struck bare all secrecy.

But thrilling the inner space,
A sovereign will did trace
Soul-glowing orbits of grace
For Matter's victory.

Path-finding of the Unknown,
Path-unwinder of the Unknown,
'Twas given to thee alone
To dare all and to be.

– *Naresh Bahadur*



Sri Aurobindo's sacred relics enshrined
5 December 1957 at Delhi Ashram

9 December

Anniversary of Sri Aurobindo's *Samadhi* Day

31 December

11:30 P.M.

Welcome New Year !

Meditation Hall

For program details please visit : www.sriarobindoashram.net

The Ultimate Knowledge

There are two necessities of Nature's workings which seem always to intervene in the greater forms of human activity, whether these belong to our ordinary fields of movement or seek those exceptional spheres and fulfilments which appear to us high and divine. Every such form tends towards a harmonised complexity and totality which again breaks apart into various channels of special effort and tendency, only to unite once more in a larger and more puissant synthesis. Secondly, development into forms is an imperative rule of effective manifestation; yet all truth and practice too strictly formulated becomes old and loses much, if not all, of its virtue; it must be constantly renovated by fresh streams of the spirit revivifying the dead or dying vehicle and changing it, if it is to acquire a new life. To be perpetually reborn is the condition of a material immortality. We are in an age, full of the throes of travail, when all forms of thought and activity that have in themselves any strong power of utility or any secret virtue of persistence are being subjected to a supreme test and given their opportunity of rebirth...

The progressive self-manifestation of Nature in man, termed in modern language his evolution, must necessarily depend upon three successive elements. There is that which is already evolved; there is that which, still imperfect, still partly fluid, is persistently in the stage of conscious evolution; and there is that which is to be evolved and may perhaps be already displayed, if not constantly, then occasionally or with some regularity of recurrence, in primary formations or in others more developed and, it may well be, even in some, however rare, that are near to the highest possible realisation of our present humanity...

The evolution which we observe and of which we are the terrestrial summit may be considered, in a sense, as an inverse manifestation, by which these supreme Powers in their unity and their diversity use, develop and perfect the imperfect substance and activities of Matter, of Life and of Mind so that they, the inferior modes, may express in mutable relativity an increasing harmony of the divine and eternal states from which they are born. If this be the truth of the universe, then the goal of evolution is also its cause, it is that which is immanent in its elements and out of them is liberated. But the liberation is surely imperfect if it is only an escape and there is no return upon the containing substance and activities to exalt and transform them. The immanence itself would have no credible reason for being if it did not end in such a transfiguration. But if human mind can become capable of the glories of the divine Light, human emotion and sensibility can be transformed into the mould and assume the measure and movement of the supreme Bliss, human action not only represent but feel itself to be the motion of a divine and non-egoistic Force and the physical substance of our being sufficiently partake of the purity of the supernal essence, sufficiently unify plasticity and durable constancy to support and prolong these highest experiences and agencies, then all the long labour of Nature will end in a crowning justification and her evolutions reveal their profound significance...

She has [already] effected.. a working compromise between the inertia of matter and the active Life that lives in and feeds on it, by which not only is vital existence sustained, but the fullest developments of mentality are rendered possible. This equilibrium constitutes the basic status of Nature in man and is termed

in the language of Yoga his gross body composed of the material or food sheath and the nervous system or vital vehicle¹...

If, then, this inferior equilibrium is the basis and first means of the higher movements which the universal Power contemplates and if it constitutes the vehicle in which the Divine here seeks to reveal Itself, if the Indian saying is true that the body is the instrument provided for the fulfilment of the right law of our nature, then any final recoil from the physical life must be a turning away from the completeness of the divine Wisdom and a renunciation of its aim in earthly manifestation. Such a refusal may be, owing to some secret law of their development, the right attitude for certain individuals, but never the aim intended for mankind. It can be, therefore, no integral Yoga which ignores the body or makes its annulment or its rejection indispensable to a perfect spirituality. Rather, the perfecting of the body also should be the last triumph of the Spirit and to make the bodily life also divine must be God's final seal upon His work in the universe. The obstacle which the physical presents to the spiritual is no argument for the rejection of the physical; for in the unseen providence of things our greatest difficulties are our best opportunities. A supreme difficulty is Nature's indication to us of a supreme conquest to be won and an ultimate problem to be solved; it is not a warning of an inextricable snare to be shunned or of an enemy too strong for us from whom we must flee.

Equally, the vital and nervous energies in us are there for a great utility; they too demand the divine realisation of their possibilities in our ultimate fulfilment. The great part assigned to this element in the universal scheme is powerfully emphasised by the catholic wisdom of the Upanishads. "As the spokes of a wheel in its nave, so in the Life-Energy is all established, the triple knowledge and the Sacrifice and the power of the strong and the purity of the wise. Under the control of the Life-Energy is all this that is established in the triple heaven."² It is therefore no integral Yoga that kills these vital energies, forces them into a nerveless quiescence or roots them out as the source of noxious activities. Their purification, not their destruction,—their transformation, control and utilisation is the aim in view with which they have been created and developed in us...

For here in man we have a distinction which is of the utmost importance. He has in him not a single mentality, but a double and a triple, the mind material and nervous, the pure intellectual mind which liberates itself from the illusions of the body and the senses, and a divine mind above intellect which in its turn liberates itself from the imperfect modes of the logically discriminative and imaginative reason...

The ultimate knowledge is that which perceives and accepts God in the universe as well as beyond the universe; the integral Yoga is that which, having found the Transcendent, can return upon the universe and possess it, retaining the power freely to descend as well as ascend the great stair of existence. For if the eternal Wisdom exists at all, the faculty of Mind also must have some high use and destiny. That use must depend on its place in the ascent and in the return and that destiny must be a fulfilment and transfiguration, not a rooting out or an annulling.

– Sri Aurobindo

¹ *annakosa* and *prânkosa*

² Prasna Upanishad II.6 & 13

Activities during October 16, 2016 – November 15, 2016

INTEGRAL EYE EXERCISE CAMP : The 113th Integral Eye Exercise Camp was conducted at The Mother's Integral Health Centre (TMIHC) from October 22-27, 2016. In a manner similar to the registrations at the School for Perfect Eyesight of Sri Aurobindo Ashram, Puducherry, seekers for entry into the Defence Forces of India or related institutions are beginning to be cognizant of the Vision Improvement program at TMIHC also. One of the participants in the present camp has this to say: "I was selected for NDA... course for flying branch in Indian Air Force. So, I faced the Medicals and they unfit me due to Myopia in my right eye. I tried and took suggestions from many, and one day, I came to know about this eye camp. So, I tried it for 5 days. The whole course was very beneficial and I have very soothing effect on my eyes, especially after the cold pack and there was a positive attitude in my mind to face the re-medical with confidence." (H.Y.) Another hopeful camper wrote: "Before coming here my eyes was very weak & specs of 2.75 I was wearing, but after doing your 6 days workshop, I am feeling bright eyesight (better than before) & hoping to reduce my number by continuously practicing all your exercises. Thanks for helping me for my eyes. I am very glad to come here and want to come again in your coming workshop." (N.S.)

VISITORS FROM ITALY : A group of 9 yoga enthusiasts from Italy led by Mr. Gian Antonio Fabris and Ms. Letizia Vercellotti, during their stay in the Ashram, had two sessions on October 28-29, 2016, with Dr. Ramesh Bijlani on an introduction to the life-affirming spiritual philosophy of Sri Aurobindo and the Mother, and how it helps us live a life full of love, peace, joy and fulfillment.



DIPAWALI 2016 CELEBRATION : Dipawali, the festival of light, was celebrated as usual without crackers in the campus on October 30, 2016. Creativity of Ashram community got an avenue of expression in the Rangolis and decorations (*Pix 3-7*), and tasty meals served in the Dining Hall. Presumably due to the heavy smog in the city, an unusual number of guests joined us for the celebrations this year. Youngsters of the Ashram indulged in fun games in the forenoon. Ms Sapna Mukherjee, with accompaniment by Shri Fateh Singh on tabla, presented a bevy of Rama bhajans during



the Sunday Satsang in the Meditation Hall. Dr. Ramesh Bijlani then gave a talk on ‘*Maryada and Beyond*’ highlighting the importance of *Maryada*, a moral and ethical boundary or norm, of which *Maryadapurushottam* Rama was an embodiment. Lights of Aspiration were kindled throughout the campus. A musical offering by Mirambika was thereafter followed by Tara didi’s reading of the passages about Mahakali from Sri Aurobindo’s *The Mother*.



SEEKERS FROM USA : Twenty yoga enthusiasts from USA led by Mr Jogi Bhagat while on a spiritual journey to India had several sessions of interactive talks and discussions with Dr. Ramesh Bijlani on November 3-4, 2016 in the Meditation Hall. The topics included introduction to the life of Sri Aurobindo and the Mother, their integral philosophy, and its contemporary relevance to life especially in the West. Utility of yoga as a mind-body tool in prevention and management of lifestyle disorders comprised of another important theme of their sessions. Ms. Preamsheela regaled them with melodious bhajans, and they received a set of books in furtherance of their introduction to the Integral Yoga philosophy.



DHAMMAPADA TIPATAKA CHANTING : Forty Buddhist monks from Bodhagaya, Myanmar and Thailand carried out several sessions of chanting in original Pali from the scripture Dhammapada on November 4 & 5, 2016 in the Meditation Hall. The rhythmic chants with no musical accompaniment created a very calming and peaceful atmosphere conducive



to deep meditation even without cognizance of the meaning of words being chanted. On 4th November, Prof. Ravindra Panth, Former Vice-Chancellor of the Nava Nalanda Mahavihara, delivered a talk on the



Dhammapada. Dr. Jaran spoke about his experiences in teaching bhikshus in India and abroad on November 5th. The program was organized by Upasika Wangmo Dixey.

YOGA AND LIFE MANAGEMENT : The Resource Centre for Value Education in Engineering (RCVEE) at IIT-Delhi organized, under the leadership of Prof. Mahim Sagar, a program ‘Yoga and Life Management’ from 7-11 November, 2016, for

teachers in Engineering and Management colleges in the country. The program, conducted largely in the Ashram with resource persons from the Ashram, attracted 27 participants from several states, including Karnataka and Tamil Nadu. The participants stayed in the Ashram, did yogasanas and pranayamas guided by Dr Ramesh Bijlani and Ms Ranjana Swain in the morning, and attended theory sessions with Dr Bijlani later in the day. The sessions included Understanding Yoga, The Technique of Meditation, Who am I, The Purpose of Life, Stress Management, and Nutrition, besides an introduction to Sri Aurobindo and the Mother. On 10 Nov, they were regaled with Bhajans by Ms. Sapna Mukherjee. On the last day, two sessions on 'consciousness-based management' were conducted by Acharya Navneet, an IIT-Kharagpur graduate and a scholar of Vedanta.



BELED STUDENTS VISIT : Two groups of BELED (Bachelor of Elementary Education) students of Shyama Prasad Mukherjee College (SPMC), 50 each, visited the Ashram during the period 12-17 November 2016. One of the groups spent the day in Mirambika Free Progress School on four days. The other group, led by Mr. Prakash Sahoo, stayed in the Ashram from 12-13 November 2016. Both groups spent the afternoon of 12 November with Dr Bijlani on a session that brought out the relevance of the integral philosophy of Sri Aurobindo and the Mother to education, as well as to living a happy, healthy and meaningful life.



FUN & LEARNING EXPERIENCE FOR PRE-TEEN CHILDREN : Forty children of Indus World School in the age group 8-11 years stayed overnight in the Ashram from 13-14 November 2016. They had fun games and sports with Hira Das, an interactive session consisting of storytelling and singing with Dr Bijlani and Ms Pushpashree, a night trek, and plenty of outdoor fun in the Ashram.



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

THE IDEAL OF HUMAN UNITY

CHAPTER XXXVI

A POSTSCRIPT CHAPTER [PART 1]

At the time when this book was being brought to its close, the first attempt at the foundation of some initial hesitating beginning of the new world-order, which both governments and peoples had begun to envisage as a permanent necessity if there was to be any order in the world at all, was under debate and consideration but had not yet been given a concrete and practical form; but this had to come and eventually a momentous beginning was made. It took the name and appearance of what was called a League of Nations. It was not happy in its conception, well-inspired in its formation or destined to any considerable longevity or a supremely successful career. But that such an organised endeavour should be launched at all and proceed on its way for some time without an early breakdown was in itself an event of capital importance and meant the initiation of a new era in world history; especially, it was an initiative which, even if it failed, could not be allowed to remain without a sequel but had to be taken up again until a successful solution has safeguarded the future of mankind, not only against continued disorder and lethal peril but against destructive possibilities which could easily prepare the collapse of civilisation and perhaps eventually something even that could be described as the suicide of the human race. Accordingly, the League of Nations disappeared but was replaced by the United Nations Organisation which now stands in the forefront of the world and struggles towards some kind of secure permanence and success in the great and far-reaching endeavour on which depends the world's future.

This is the capital event, the crucial and decisive outcome of the world-wide tendencies which Nature has set in motion for her destined purpose. In spite of the constant shortcomings of human effort and its stumbling mentality, in spite of adverse possibilities that may baulk or delay for a time the success of this great adventure, it is in this event that lies the determination of what must be. All the catastrophes that have attended this course of events and seem to arise of purpose in order to prevent the working out of her intention have not prevented, and even further catastrophes will not prevent, the successful emergence and development of an enterprise which has become a necessity for the progress and perhaps the very existence of the race. Two stupendous and world-devastating wars have swept over the globe and have been accompanied or followed by revolutions with far-reaching consequences which have altered the political map of the earth and the international balance, the once fairly stable equilibrium of five continents, and changed the whole future. A third still more disastrous war with a prospect of the use of weapons and other scientific means of destruction far more fatal and of wider reach than any ever yet invented, weapons whose far-spread use might bring down civilisation with a crash and whose effects might tend towards something like extermination on a large scale, looms in prospect; the constant apprehension of it weighs upon the mind of the nations and stimulates them towards further preparations for war and creates an atmosphere of prolonged antagonism, if not yet of conflict, extending to what is called "cold

war” even in times of peace. But the two wars that have come and gone have not prevented the formation of the first and second considerable efforts towards the beginning of an attempt at union and the practical formation of a concrete body, an organised instrument with that object: rather they have caused and hastened this new creation. The League of Nations came into being as a direct consequence of the first war, the U.N.O. similarly as a consequence of the second world-wide conflict. If the third war which is regarded by many if not by most as inevitable does come, it is likely to precipitate as inevitably a further step and perhaps the final outcome of this great world-endeavour. Nature uses such means, apparently opposed and dangerous to her intended purpose, to bring about the fruition of that purpose. As in the practice of the spiritual science and art of Yoga one has to raise up the psychological possibilities which are there in the nature and stand in the way of its spiritual perfection and fulfilment so as to eliminate them, even, it may be, the sleeping possibilities which might arise in future to break the work that has been done, so too Nature acts with the world-forces that meet her on her way, not only calling up those which will assist her but raising too, so as to finish with them, those that she knows to be the normal or even the unavoidable obstacles which cannot but start up to impede her secret will. This one has often seen in the history of mankind; one sees it exemplified today with an enormous force commensurable with the magnitude of the thing that has to be done. But always these resistances turn out to have assisted by the resistance much more than they have impeded the intention of the great Creatrix and her Mover.

We may then look with a legitimate optimism on what has been hitherto achieved and on the prospects of further achievement in the future. This optimism need not and should not blind us to undesirable features, perilous tendencies and the possibilities of serious interruptions in the work and even disorders in the human world that might possibly subvert the work done. As regards the actual conditions of the moment it may even be admitted that most men nowadays look with dissatisfaction on the defects of the United Nations Organisation and its blunders and the malignancies that endanger its existence and many feel a growing pessimism and regard with doubt the possibility of its final success. This pessimism it is unnecessary and unwise to share; for such a psychology tends to bring about or to make possible the results which it predicts but which need not at all ensue. At the same time, we must not ignore the danger. The leaders of the nations, who have the will to succeed and who will be held responsible by posterity for any avoidable failure, must be on guard against unwise policies or fatal errors; the deficiencies that exist in the organisation or its constitution have to be quickly remedied or slowly and cautiously eliminated; if there are obstinate oppositions to necessary change, they have somehow to be overcome or circumvented without breaking the institution; progress towards its perfection, even if it cannot be easily or swiftly made, must yet be undertaken and the frustration of the world’s hope prevented at any cost. There is no other way for mankind than this, unless indeed a greater way is laid open to it by the Power that guides through some delivering turn or change in human will or human nature or some sudden evolutionary progress, a not easily foreseeable leap, *saltus*, which will make another and greater solution of our human destiny feasible.

In the first idea and form of a beginning of world-union which took the shape of the League of Nations, although there were errors in the structure such as the insistence on unanimity which tended to sterilise, to limit or to obstruct the practical action and effectuality of the League, the main defect was inherent in its conception and in its general build, and that again arose naturally and as a direct consequence from the condition of the world at that time. The League of Nations was in fact an oligarchy of big Powers each drawing behind it a retinue of small States and using the general body so far as possible for the furtherance of its own policy much more than for the general interest and the good of the world at large. This character came out most in the political sphere, and the manoeuvres and discords, accommodations and compromises inevitable in this condition of things did not help to make the action of the League beneficial or effective as it purposed or set out to be. The absence of America and the position of Russia had helped to make the final ill-success of this first venture a natural consequence, if not indeed unavoidable. In the constitution of the U.N.O. an attempt was made, in principle at least, to escape from these errors; but the attempt was not thoroughgoing and not altogether successful. A strong surviving element of oligarchy remained in the preponderant place assigned to the five great Powers in the Security Council and was clinched by the device of the veto; these were concessions to a sense of realism and the necessity of recognising the actual condition of things and the results of the second great war and could not perhaps have been avoided, but they have done more to create trouble, hamper the action and diminish the success of the new institution than anything else in its make-up or the way of action forced upon it by the world situation or the difficulties of a combined working inherent in its very structure. A too hasty or radical endeavour to get rid of these defects might lead to a crash of the whole edifice; to leave them unmodified prolongs a malaise, an absence of harmony and smooth working and a consequent discredit and a sense of limited and abortive action, cause of the wide-spread feeling of futility and regard of doubt the world at large has begun to cast on this great and necessary institution which was founded with such high hopes and without which world conditions would be infinitely worse and more dangerous, even perhaps irremediable. A third attempt, the substitution of a differently constituted body, could only come if this institution collapsed as the result of a new catastrophe: if certain dubious portents fulfil their menace, it might emerge into being and might even this time be more successful because of an increased and a more general determination not to allow such a calamity to occur again; but it would be after a third cataclysmal struggle which might shake to its foundations the international structure now holding together after two upheavals with so much difficulty and unease. Yet, even in such a contingency, the intention in the working of Nature is likely to overcome the obstacles she has herself raised up and they may be got rid of once and for all. But for that it will be necessary to build, eventually at least, a true World-State without exclusions and on a principle of equality into which considerations of size and strength will not enter. These may be left to exercise whatever influence is natural to them in a well-ordered harmony of the world's peoples safeguarded by the law of a new international order. A sure justice, a fundamental equality and combination of rights and interests must be the law of this World-State and the basis of its entire edifice.

The real danger at the present second stage of the progress towards unity lies not in any faults, however serious, in the building of the United Nations Assembly but in the division of the peoples into two camps which tend to be natural opponents and might at any moment become declared enemies irreconcilable and even their common existence incompatible. This is because the so-called Communism of Bolshevik Russia came to birth as the result, not of a rapid evolution, but of an unprecedentedly fierce and prolonged revolution sanguinary in the extreme and created an autocratic and intolerant State system founded upon a war of classes in which all others except the proletariat were crushed out of existence, “liquidated”, upon a “dictatorship of the proletariat” or rather of a narrow but all powerful party system acting in its name, a Police State, and a mortal struggle with the outside world: the fierceness of this struggle generated in the minds of the organisers of the new State a fixed idea of the necessity not only of survival but of continued struggle and the spread of its domination until the new order had destroyed the old or evicted it, if not from the whole earth, yet from the greater part of it and the imposition of a new political and social gospel or its general acceptance by the world’s peoples. But this condition of things might change, lose its acrimony and full consequence, as it has done to some degree, with the arrival of security and the cessation of the first ferocity, bitterness and exasperation of the conflict; the most intolerant and oppressive elements of the new order might have been moderated and the sense of incompatibility or inability to live together or side by side would then have disappeared and a more secure *modus vivendi* been made possible. If much of the unease, the sense of inevitable struggle, the difficulty of mutual toleration and economic accommodation still exists, it is rather because the idea of using the ideological struggle as a means for world domination is there and keeps the nations in a position of mutual apprehension and preparation for armed defence and attack than because the coexistence of the two ideologies is impossible. If this element is eliminated, a world in which these two ideologies could live together, arrive at an economic interchange, draw closer together, need not be at all out of the question; for the world is moving towards a greater development of the principle of State control over the life of the community, and a congeries of socialistic States on the one hand, and on the other, of States coordinating and controlling a modified Capitalism might well come to exist side by side and develop friendly relations with each other. Even a World-State in which both could keep their own institutions and sit in a common assembly might come into being and a single world-union on this foundation would not be impossible. This development is indeed the final outcome which the foundation of the U.N.O. presupposes; for the present organisation cannot be itself final, it is only an imperfect beginning useful and necessary as a primary nucleus of that larger institution in which all the peoples of the earth can meet each other in a single international unity: the creation of a World-State is, in a movement of this kind, the one logical and inevitable ultimate outcome.

This view of the future may under present circumstances be stigmatised as a too facile optimism, but this turn of things is quite as possible as the more disastrous turn expected by the pessimists, since the cataclysm and crash of civilisation sometimes predicted by them need not at all be the result of a new war. Mankind has a habit of surviving the worst catastrophes created by its own

errors or by the violent turns of Nature and it must be so if there is any meaning in its existence, if its long history and continuous survival is not the accident of a fortuitously self-organising Chance, which it must be in a purely materialistic view of the nature of the world. If man is intended to survive and carry forward the evolution of which he is at present the head and, to some extent, a half-conscious leader of its march, he must come out of his present chaotic international life and arrive at a beginning of organised united action; some kind of World-State, unitary or federal, or a confederacy or a coalition he must arrive at in the end; no smaller or looser expedient would adequately serve the purpose. In that case, the general thesis advanced in this book would stand justified and we can foreshadow with some confidence the main line of advance which the course of events is likely to take, at least the main trend of the future history of the human peoples.

The question now put by evolving Nature to mankind is whether its existing international system, if system it can be called, a sort of provisional order maintained with constant evolutionary or revolutionary changes, cannot be replaced by a willed and thought-out fixed arrangement, a true system, eventually a real unity serving all the common interests of the earth's peoples. An original welter and chaos with its jumble of forces forming, wherever it could, larger or smaller masses of civilisation and order which were in danger of crumbling or being shaken to pieces by attacks from the outer chaos was the first attempt at cosmos successfully arrived at by the genius of humanity. This was finally replaced by something like an international system with the elements of what could be called international law or fixed habits of intercommunication and interchange which allowed the nations to live together in spite of antagonisms and conflicts, a security alternating with precariousness and peril and permitting of too many ugly features, however local, of oppression, bloodshed, revolt and disorder, not to speak of wars which sometimes devastated large areas of the globe. The indwelling deity who presides over the destiny of the race has raised in man's mind and heart the idea, the hope of a new order which will replace the old unsatisfactory order and substitute for it conditions of the world's life which will in the end have a reasonable chance of establishing permanent peace and well-being. This would for the first time turn into an assured fact the ideal of human unity which, cherished by a few, seemed for so long a noble chimera; then might be created a firm ground of peace and harmony and even a free room for the realisation of the highest human dreams, for the perfectibility of the race, a perfect society, a higher upward evolution of the human soul and human nature. It is for the men of our day and, at the most, of tomorrow to give the answer. For, too long a postponement or too continued a failure will open the way to a series of increasing catastrophes which might create a too prolonged and disastrous confusion and chaos and render a solution too difficult or impossible; it might even end in something like an irremediable crash not only of the present world-civilisation but of all civilisation. A new, a difficult and uncertain beginning might have to be made in the midst of the chaos and ruin after perhaps an extermination on a large scale, and a more successful creation could be predicted only if a way was found to develop a better humanity or perhaps a greater, a superhuman race.

– *Sri Aurobindo*

The Absolute, the Perfect, the Alone
Has entered with his silence into space:
He has fashioned these countless persons of one self;
He has built a million figures of his power;
He lives in all, who lived in his Vast alone;
Space is himself and Time is only he.
The Absolute, the Perfect, the Immune,
One who is in us as our secret self,
Our mask of imperfection has assumed,
He has made this tenement of flesh his own,
His image in the human measure cast
That to his divine measure we might rise;
Then in a figure of divinity
The Maker shall recast us and impose
A plan of godhead on the mortal's mould
Lifting our finite minds to his infinite,
Touching the moment with eternity.
This transfiguration is earth's due to heaven:
A mutual debt binds man to the Supreme:
His nature we must put on as he put ours;
We are sons of God and must be even as he:
His human portion, we must grow divine.

– From *Savitri* by Sri Aurobindo

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