



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. 10

October 2016

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

सरस्वति नमस्तुभ्यं वरदे कामरूपिणि ।

विद्यारम्भं करिष्यामि सिद्धिर्भवतु मे सदा ॥

Salutations to Devi Saraswati, giver of boons and fulfiller of aspirations.

In my studies may I be blessed with Right Understanding, always.

– Saraswati Stotram (5) of Rishi Agastya

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

October 2016

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 – 7:30 pm

Collective Meditation

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

Oct 02	Truth is God, God is Truth	Dr. Suman K. Aggarwal
Oct 09	Effort Gives Joy (Based on <i>The Great Adventure</i> , pp. 130)	Dr. Ramesh Bijlani
Oct 16	'The Silver Call' – A sonnet by Sri Aurobindo	Shri Prashant Khanna
Oct 23	The Purpose of <i>Yajna</i>	Acharya Navneet
Oct 30	<i>Maryada</i> (Propriety) and Beyond	Dr. Ramesh Bijlani

Other Programs

October 15	6:30 pm	Bhajan Sandhya	Ms. Preamsheela
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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 16th)	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
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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
Thursday	Ophthalmology (Eye)	Tue/Thu	Dental
Wed/Thu	General Surgery	Monday	Psychiatry

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

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

September 4 & 18	6–7 am	<i>Mahamrityunjaya Havan & Gita Paath</i>
Tue/Thu/Sat	6:45-7:45 am	<i>Yogasana class</i>
Tue/Wed/Fri	7:00-7:45 am	<i>Yogasana class for MIS/MBK</i>
Mon/Wed/Fri	8–9 am	<i>Yogasana class</i>
Mon/Wed/Fri	9:45-10:45 am	Yoga for Senior Citizens
Mon/Wed/Fri	11 am–12 noon	<i>Yogasana class</i>
Tue/Thu/Sat	5– 6 pm	<i>Yogasana class</i>

Tue/Fri	Contentment Building Month for Individual/Family	Ms. Neha Bhimwal
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October 22-27 8:00 am Integral Eye Exercise Camp

Contact: 011-2685 8563; Madhu 92683 84794

Special Ayurveda Retreat (Residential/Non Residential)

At Delhi Ashram Health Centre; November 19-23, 2016, Time: 7am to 7pm
Talks on Holistic Health. Body Constitution & Prakriti Analysis. Yoga & Meditation. Personalized Health Guide.

Panchakarma therapies; Whole Body Massage; Shirodhara

Registration limited to 30 seats on "First Come First Served" basis

Contact: Dr Surinder Katoch; 98111 99167; Email: <docskatoch@gmail.com>

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: 011-2656 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	Shri Kshitij Mathur
Tue/Thu	4:00-5:00 pm	Hindusthani Classical Vocal	Smt. Premsheela
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

Oct 04-06	Yoga Retreat		Yogi Shivakhanda	Madhuban, Ramgarh
Oct 12-17	Special Spiritual Retreat	Eng/Hindi	Dr. Shardha Batra	Madhuban, Ramgarh
Oct 15-18	Teacher's Retreat	Englsh	Amatir Kanya Gurukul, Kurukshetra	Madhuban, Ramgarh
Oct 22-26	Education Workshop	Eng/Hindi	Mind Visa	Madhuban, Ramgarh
Oct 01-08	Sourcing Our Oneness	English	Auroville	Van Niwas, Nainital
Oct 16-22	Study Camp	Marathi	Dr. Uday Kumathekar	Van Niwas, Nainital
Oct 01-08	Youth Camp		Auroville	Van Niwas, Nainital
Oct 09-13	Youth Camp		Jesus & Mary College, New Delhi	Van Niwas, Nainital

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

The Systems of Yoga (4)

By the very nature of the principal Yogic schools, each covering in its operations a part of the complex human integer and attempting to bring out its highest possibilities, it will appear that a synthesis of all of them largely conceived and applied might well result in an integral Yoga. But they are so disparate in their tendencies, so highly specialised and laborated in their forms, so long confirmed in the mutual opposition of their ideas and methods that we do not easily find how we can arrive at their right union.

An indiscriminating combination in block would not be a synthesis, but a confusion. Nor would a successive practice of each of them in turn be easy in the short span of our human life and with our limited energies, to say nothing of the waste of labour implied in so cumbrous a process. Sometimes, indeed, Hathayoga and Rajayoga are thus successively practised. And in a recent unique example, in the life of Ramakrishna Paramhansa, we see a colossal spiritual capacity first driving straight to the divine realisation, taking, as it were, the kingdom of heaven by violence, and then seizing upon one Yogic method after another and extracting the substance out of it with an incredible rapidity, always to return to the heart of the whole matter, the realisation and possession of God by the power of love, by the extension of inborn spirituality into various experience and by the spontaneous play of an intuitive knowledge. Such an example cannot be generalised. Its object also was special and temporal, to exemplify in the great and decisive experience of a master-soul the truth, now most necessary to humanity, towards which a world long divided into jarring sects and schools is with difficulty labouring, that all sects are forms and fragments of a single integral truth and all disciplines labour in their different ways towards one supreme experience. To know, be and possess the Divine is the one thing needful and it includes or leads up to all the rest; towards this sole good we have to drive and this attained, all the rest that the divine Will chooses for us, all necessary form and manifestation, will be added.

The synthesis we propose cannot, then, be arrived at either by combination in mass or by successive practice. It must therefore be effected by neglecting the forms and outsides of the Yogic disciplines and seizing rather on some central principle common to all which will include and utilise in the right place and proportion their particular principles, and on some central dynamic force which is the common secret of their divergent methods and capable therefore of organising a natural selection and combination of their varied energies and different utilities...

We observe, first, that there still exists in India a remarkable Yogic system which is in its nature synthetical and starts from a great central principle of Nature, a great dynamic force of Nature; but it is a Yoga apart, not a synthesis of other schools. This system is the way of the Tantra. Owing to certain of its developments Tantra has fallen into discredit with those who are not Tantrics; and especially owing to the developments of its left-hand path, the *Vama Marga*,

which not content with exceeding the duality of virtue and sin and instead of replacing them by spontaneous rightness of action seemed, sometimes, to make a method of self-indulgence, a method of unrestrained social immorality. Nevertheless, in its origin, Tantra was a great and puissant system founded upon ideas which were at least partially true. Even its twofold division into the right-hand and left-hand paths, *Dakshina Marga* and *Vama Marga*, started from a certain profound perception. In the ancient symbolic sense of the words *Dakshina* and *Vama*, it was the distinction between the way of Knowledge and the way of *Ananda*,—Nature in man liberating itself by right discrimination in power and practice of its own energies, elements and potentialities and Nature in man liberating itself by joyous acceptance in power and practice of its own energies, elements and potentialities. But in both paths there was in the end an obscuration of principles, a deformation of symbols and a fall.

If, however, we leave aside, here also, the actual methods and practices and seek for the central principle, we find, first, that Tantra expressly differentiates itself from the Vedic methods of Yoga. In a sense, all the schools we have hitherto examined are Vedantic in their principle; their force is in knowledge, their method is knowledge, though it is not always discernment by the intellect, but may be, instead, the knowledge of the heart expressed in love and faith or a knowledge in the will working out through action. In all of them the lord of the Yoga is the *Purusha*, the Conscious Soul that knows, observes, attracts, governs. But in Tantra it is rather *Prakriti*, the Nature-Soul, the Energy, the Will-in-Power executive in the universe. It was by learning and applying the intimate secrets of this Will-in-Power, its method, its Tantra, that the Tantric Yogin pursued the aims of his discipline,—mastery, perfection, liberation, beatitude. Instead of drawing back from manifested Nature and its difficulties, he confronted them, seized and conquered. But in the end, as is the general tendency of *Prakriti*, Tantric Yoga largely lost its principle in its machinery and became a thing of formulae and occult mechanism still powerful when rightly used but fallen from the clarity of their original intention.

We have in this central Tantric conception one side of the truth, the worship of the Energy, the *Shakti*, as the sole effective force for all attainment. We get the other extreme in the Vedantic conception of the *Shakti* as a power of Illusion and in the search after the silent inactive *Purusha* as the means of liberation from the deceptions created by the active Energy. But in the integral conception the Conscious Soul is the Lord, the Nature-Soul is his executive Energy. *Purusha* is of the nature of *Sat*, the being of conscious self-existence pure and infinite; *Shakti* or *Prakriti* is of the nature of *Chit*,—it is power of the *Purusha*'s self-conscious existence, pure and infinite. The relation of the two exists between the poles of rest and action. When the Energy is absorbed in the bliss of conscious self-existence, there is rest; when the *Purusha* pours itself out in the action of its Energy, there is action, creation and the enjoyment or *Ananda* of becoming.

— *Sri Aurobindo*

Activities during August 16, 2016 – September 15, 2016

S.N. JAUHAR FOOTBALL TOURNAMENT: The 19th Shri Surendranath Jauhar Faquir Interschool Football Tournament was held from August 19-24, 2016 on The Mother's International School (M.I.S.) playground. Sixteen prominent schools



from the city participated in this tournament. The tournament was inaugurated by M.I.S. chairman Mr. Pranjali Jauhar. All school teams vied fervently against each other to climb the ladder to the final. Eventually Modern School, Barakhamba Road, and M.I.S. made it to the finals. The teams seemingly were evenly matched, and it was only through a tie-breaker

that M.I.S.



finally clinched the title.

The Jauhar Cup trophy returned to M.I.S. after an interim



period of three years amidst a scene of ecstatic

joy. The chief guest,

Professor

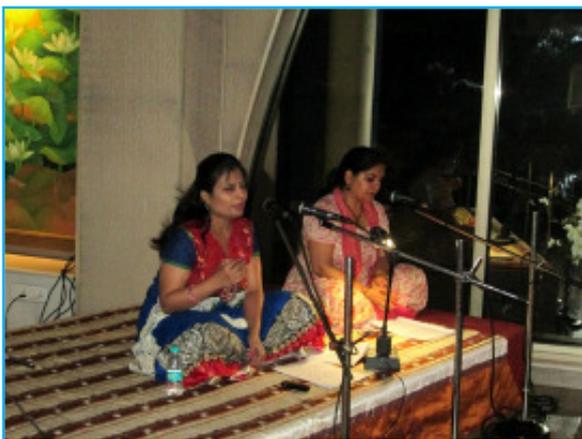


B.K. Tripathi, Joint Director, National Council of Educational Research and Training (NCERT), congratulated the players of both teams and gave away the prizes amid jubilant applause.

INTEGRAL EYE EXERCISE CAMP : The 111th Integral Eye Exercise Camp was conducted at The Mother's Integral Health Centre from August 20-25, 2016. As usual, positive feedback from participants is always encouraging for the Health Centre staff. A few representative comments include, "It helped my eyes from 2nd day [onward]. I am very happy seeing that" (N.S.); "I have gained some benefit from this camp. Earlier, I could not read the score on the news channel but after these 6 days I have begun to read it" [translated from Hindi] (N.); "My daughter's eyes have been improved a lot. There is improvement in my son's eyes also. This is very good naturopathy at all. We will continue the exercise at home also for 1 month and will surely join the camp the next month" (N.M.); "I

had enrolled for eye-camp and I'm really pleased with the results. The staff and all group members were very cordial & co-operative... My number was -2.5 earlier and now it is -2, Remarkable difference in 1 week! I am feeling blessed & grateful that I enrolled myself for this camp" (T.K.).

J&M COLLEGE STUDENTS' VISIT : A group of 47 B.El.Ed. (2nd year) Students of Jesus & Mary College, New Delhi, led by Mr. Prakash Sahoo visited the Ashram on 27 August 2016. Activities included a brief introduction to the Integral Yoga philosophy of Sri Aurobindo and the Mother and its relevance to education by Dr. Ramesh Bijlani, and a musical session of devotional and patriotic songs led by Sapna didi in which all students participated with gusto and verve.



BHAJAN SANDHYA : This month's *bhajan sandhya* on 27 August 2016 being close to *Janmashtami*, the audience in the Ashram Meditation Hall was regaled to a bevy of Krishna bhajans by Ms. Shubhra Maheshwari in her distinctly melodious voice. For benefit of the people who were unfamiliar with the language of the bhajans, a gist in English was provided by Ms Sapna Mukherjee.

MINDFULNESS BASED STRESS REDUCTION (MBSR) : A session on MBSR was conducted by Dr. Urvashi and Meenakshi for the Ashram aspirants on 13 September to help them understand and cope with situations causing stress. Aspirants were made to do simple 'play way' activities to learn techniques to focus on



'self' and recognize elements and situations that could cause discomfort and stress for them. They were then taught simple meditation techniques for the same. The aim of the session was to empower our youth to be able to handle stress by pausing before 'responding' to any situation instead of 'reacting' to it. A tip for reducing body stress due to faulty nutrition was also given in the session by underscoring the fact that "Stressed" spelled backwards is "Desserts".

CHACHA JI'S MAHASAMADHI DAY: In memory of the founder of Sri Aurobindo Ashram-Delhi Branch Shri Surendra Nath Jauhar 'Faquir', popularly called Chacha ji, his *punyatithi*, 2 September, began with an offering of flowers at the Shrine and his Samadhi. Later in the forenoon, an aspiration for the divine Presence was invoked by Km. Karunamayee, and a *havan* was conducted at Chacha ji's *Samadhi*. In the evening, lights of aspiration were kindled at Sri Aurobindo's Shrine as well as around Chacha ji's *samadhi*, and Karuna didi sang several songs much liked by Chacha ji in the Meditation Hall. Tara didi thereafter read a number of tributes paid to him subsequent to his giving up his body on 2nd September 1986.



CHILDREN'S LITERATURE IN SANSKRIT SEMINAR : A seminar on children's literature in Sanskrit was organized in collaboration with Sri Aurobindo Foundation for Indian Culture (SAFIC), a wing of Sri Aurobindo Society, Puducherry, from 9-11 September 2016 at The Mother's International school. Conducted by Dr. Sampadananda Mishra and Ms. Romila Sil from Puducherry, it was attended by 40 writers. Apart from conceptual presentations, many works in Sanskrit



specifically composed for children were presented in the seminar. For example, in a session on making ancient tales interesting to the children in the modern context, the story of the frog and the swan was rewritten. In the ancient tale, a frog was carried by a swan on

his back so that the frog could realize that the world was much bigger than the well he considered as being the entire universe. When the frog asks the swan whether he had now seen the whole world, the swan replies with a new twist, "What I have shown you is also only a small part of the world. If you want to know more about the world, go to the internet, and you will be able to see pictures from all over the world".



ORIENTATION PROGRAM FOR MIS TEACHERS : An Orientation Program was conducted on 14 and 15 September 2016 for new teachers who joined The Mother's International School (MIS) from the inception of the current session. The objective of the orientation was to highlight the attributes which go to make MIS a school with a difference. Brief sketches of the lives of Sri Aurobindo and the Mother, and the foundation of Sri Aurobindo Ashram and its Delhi Branch, were followed by an introduction to the Integral Yoga philosophy of the masters and the manner in which it forms not only the basis of integral education but also for a life full of love, peace, joy and fulfillment. Dr. Ramesh Bijlani, the resource person, also elaborated on how the teachers can stimulate spiritual growth, the very purpose of human life, in our society. A one-hour session of asanas and pranayamas was also part of the orientation program. Some feedback comments from the participating teachers are: "From the day I joined MIS, I wanted to know the philosophy of the school", "I never related teaching to the spiritual path", "has opened my eyes to the deeper meaning of my profession", "allowed me to set the narrative of my life", "icing on the cake were asanas and pranayamas".



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

Smt. Madhu Khanna

(15 April 1950 – 28 August 2016)

Mrs. Madhu Khanna, Madhu Di to the ashram community, breathed her last on 28 August 2016 after a prolonged illness. She had looked after the Tailoring Department for several decades, and also carried out food-serving duty

in the dining hall. Despite afflicted with such chronic ailments as migraine and diabetes, she neither missed her duties nor lost her capacity to smile. Her husband, Prashant, also an ashramite, and her daughter, Varchala, were by her side during her last moments. The last rites were performed by Bobby, her son-in-law, in conformity with her wishes.



A prayer meeting to honour her memory was held in the Ashram Meditation Hall on 4 September 2016. After musical offering by Karuna Didi, Shri Prashant Khanna intoned verses 11-30 from the second chapter of the *Bhagvadgita* while the respective English translation was read out by Tara Didi. Shri Prashant Khanna thereafter spoke on the concept of the soul, death and rebirth in light of the *Gita*. Quoting Sri Aurobindo, he said that it is death of a near and dear one that wakes us up to



the mystery of life. Life on earth is a short interlude in the much longer journey of the soul, which is the divine essence of the individual, and therefore immortal. The ideal way, therefore, is to organize life around the soul. Such a life leads to the realization of the fundamental unity of all creation. On the Vedantic concept of rebirth, he addressed the question about the gap between death and reincarnation in a new body. The period between death and rebirth could be highly variable primarily depending on the variety and richness of experiences while in the body – more multifaceted experiences

requiring a longer time to assimilate. In conclusion, he emphasized the need for not being overly attached to the body by quoting the Mother, who once told Champaklal, “I use my body like a pencil. When it will be too small to write with, I shall be ready to discard it”. At the end, Madhu di’s daughter, Varchala Abrol, paid tribute to her mother, and expressed gratitude for her father’s great devotion and service during her illness, and thanked the



Ashram, family and friends for their support. Prasad was distributed to all attendees outside the Meditation Hall.

THE IDEAL OF HUMAN UNITY

CHAPTER XXXIV

THE RELIGION OF HUMANITY

A religion of humanity may be either an intellectual and sentimental ideal, a living dogma with intellectual, psychological and practical effects, or else a spiritual aspiration and rule of living, partly the sign, partly the cause of a change of soul in humanity. The intellectual religion of humanity already to a certain extent exists, partly as a conscious creed in the minds of a few, partly as a potent shadow in the consciousness of the race. It is the shadow of a spirit that is yet unborn, but is preparing for its birth. This material world of ours, besides its fully embodied things of the present, is peopled by such powerful shadows, ghosts of things dead and the spirit of things yet unborn. The ghosts of things dead are very troublesome actualities and they now abound, ghosts of dead religions, dead arts, dead moralities, dead political theories, which still claim either to keep their rotting bodies or to animate partly the existing body of things. Repeating obstinately their sacred formulas of the past, they hypnotise backward-looking minds and daunt even the progressive portion of humanity. But there are too those unborn spirits which are still unable to take a definite body, but are already mind-born and exist as influences of which the human mind is aware and to which it now responds in a desultory and confused fashion. The religion of humanity was mind-born in the eighteenth century, the *mânasa putra*¹ of the rationalist thinkers who brought it forward as a substitute for the formal spiritualism of ecclesiastical Christianity. It tried to give itself a body in Positivism, which was an attempt to formulate the dogmas of this religion, but on too heavily and severely rationalistic a basis for acceptance even by an Age of Reason. Humanitarianism has been its most prominent emotional result. Philanthropy, social service and other kindred activities have been its outward expression of good works. Democracy, socialism, pacificism are to a great extent its by-products or at least owe much of their vigour to its inner presence.

The fundamental idea is that mankind is the godhead to be worshipped and served by man and that the respect, the service, the progress of the human being and human life are the chief duty and the chief aim of the human spirit. No other idol, neither the nation, the State, the family nor anything else ought to take its place; they are only worthy of respect so far as they are images of the human spirit and enshrine its presence and aid its self-manifestation. But where the cult of these idols seeks to usurp the place of the spirit and makes demands inconsistent with its service, they should be put aside. No injunctions of old creeds, religious, political, social or cultural, are valid when they go against its claims. Science even, though it is one of the chief modern idols, must not be allowed to make claims contrary to its ethical temperament and aim, for science is only valuable in so far as it helps and serves by knowledge and progress the religion of humanity. War, capital punishment, the taking of human life, cruelty of all kinds whether committed by the individual, the State or society, not only physical cruelty, but moral cruelty, the degradation of any human being or any class

¹Mind-born child, an idea and expression of Indian Puranic cosmology.

of human beings under whatever specious plea or in whatever interest, the oppression and exploitation of man by man, of class by class, of nation by nation and all those habits of life and institutions of society of a similar kind which religion and ethics formerly tolerated or even favoured in practice, whatever they might do in their ideal rule or creed, are crimes against the religion of humanity, abominable to its ethical mind, forbidden by its primary tenets, to be fought against always, in no degree to be tolerated. Man must be sacred to man regardless of all distinctions of race, creed, colour, nationality, status, political or social advancement. The body of man is to be respected, made immune from violence and outrage, fortified by science against disease and preventable death. The life of man is to be held sacred, preserved, strengthened, ennobled, uplifted. The heart of man is to be held sacred also, given scope, protected from violation, from suppression, from mechanisation, freed from belittling influences. The mind of man is to be released from all bonds, allowed freedom and range and opportunity, given all its means of self-training and self-development and organised in the play of its powers for the service of humanity. And all this too is not to be held as an abstract or pious sentiment, but given full and practical recognition in the persons of men and nations and mankind. This, speaking largely, is the idea and spirit of the intellectual religion of humanity.

One has only to compare human life and thought and feeling a century or two ago with human life, thought and feeling in the pre-war period to see how great an influence this religion of humanity has exercised and how fruitful a work it has done. It accomplished rapidly many things which orthodox religion failed to do effectively, largely because it acted as a constant intellectual and critical solvent, an unsparing assailant of the thing that is and an unflinching champion of the thing to be, faithful always to the future, while orthodox religion allied itself with the powers of the present, even of the past, bound itself by its pact with them and could act only at best as a moderating but not as a reforming force. Moreover, this religion has faith in humanity and its earthly future and can therefore aid its earthly progress, while the orthodox religions looked with eyes of pious sorrow and gloom on the earthly life of man and were very ready to bid him bear peacefully and contentedly, even to welcome its crudities, cruelties, oppressions, tribulations as a means for learning to appreciate and for earning the better life which will be given us hereafter. Faith, even an intellectual faith, must always be a worker of miracles, and this religion of humanity, even without taking bodily shape or a compelling form or a visible means of self-effectuation, was yet able to effect comparatively much of what it set out to do. It to some degree humanised society, humanised law and punishment, humanised the outlook of man on man, abolished legalised torture and the cruder forms of slavery, raised those who were depressed and fallen, gave large hopes to humanity, stimulated philanthropy and charity and the service of mankind, encouraged everywhere the desire of freedom, put a curb on oppression and greatly minimised its more brutal expressions. It had almost succeeded in humanising war and would perhaps have succeeded entirely but for the contrary trend of modern Science. It made it possible for man to conceive of a world free from war as imaginable even without waiting for the Christian millennium. At any rate, this much change came about that, while peace was formerly a rare interlude of constant war, war became an interlude, if a much too frequent interlude of peace, though as yet only of an armed peace. That may not be a great step, but still it

was a step forward. It gave new conceptions of the dignity of the human being and opened new ideas and new vistas of his education, self development and potentiality. It spread enlightenment; it made man feel more his responsibility for the progress and happiness of the race; it raised the average self-respect and capacity of mankind; it gave hope to the serf, self-assertion to the downtrodden and made the labourer in his manhood the potential equal of the rich and powerful. True, if we compare what is with what should be, the actual achievement with the ideal, all this will seem only a scanty work of preparation. But it was a remarkable record for a century and a half or a little more and for an unembodied spirit which had to work through what instruments it could find and had as yet no form, habitation or visible engine of its own concentrated workings. But perhaps it was in this that lay its power and advantage, since that saved it from crystallising into a form and getting petrified or at least losing its more free and subtle action.

But still in order to accomplish all its future this idea and religion of humanity has to make itself more explicit, insistent and categorically imperative. For otherwise it can only work with clarity in the minds of the few and with the mass it will be only a modifying influence, but will not be the rule of human life. And so long as that is so, it cannot entirely prevail over its own principal enemy. That enemy, the enemy of all real religion, is human egoism, the egoism of the individual, the egoism of class and nation. These it could for a time soften, modify, force to curb their more arrogant, open and brutal expressions, oblige to adopt better institutions, but not to give place to the love of mankind, not to recognise a real unity between man and man. For that essentially must be the aim of the religion of humanity, as it must be the earthly aim of all human religion, love, mutual recognition of human brotherhood, a living sense of human oneness and practice of human oneness in thought, feeling and life, the ideal which was expressed first some thousands of years ago in the ancient Vedic hymn and must always remain the highest injunction of the Spirit within us to human life upon earth. Till that is brought about, the religion of humanity remains unaccomplished. With that done, the one necessary psychological change will have been effected without which no formal and mechanical, no political and administrative unity can be real and secure. If it is done, that outward unification may not even be indispensable or, if indispensable, it will come about naturally, not, as now it seems likely to be, by catastrophic means, but by the demand of the human mind, and will be held secure by an essential need of our perfected and developed human nature.

But this is the question whether a purely intellectual and sentimental religion of humanity will be sufficient to bring about so great a change in our psychology. The weakness of the intellectual idea, even when it supports itself by an appeal to the sentiments and emotions, is that it does not get at the centre of man's being. The intellect and the feelings are only instruments of the being and they may be the instruments of either its lower and external form or of the inner and higher man, servants of the ego or channels of the soul. The aim of the religion of humanity was formulated in the eighteenth century by a sort of primal intuition; that aim was and it is still to re-create human society in the image of three kindred ideas, liberty, equality and fraternity. None of these has really been won in spite of all the progress that has been achieved. The liberty that has been so loudly proclaimed as an essential of modern progress is an outward, mechanical and unreal liberty. The equality that has been so much sought after and battled

for is equally an outward and mechanical and will turn out to be an unreal equality. Fraternity is not even claimed to be a practicable principle of the ordering of life and what is put forward as its substitute is the outward and mechanical principle of equal association or at the best a comradeship of labour. This is because the idea of humanity has been obliged in an intellectual age to mask its true character of a religion and a thing of the soul and the spirit and to appeal to the vital and physical mind of man rather than his inner being. It has limited his effort to the attempt to revolutionise political and social institutions and to bring about such a modification of the ideas and sentiments of the common mind of mankind as would make these institutions practicable; it has worked at the machinery of human life and on the outer mind much more than upon the soul of the race. It has laboured to establish a political, social and legal liberty, equality and mutual help in an equal association.

But though these aims are of great importance in their own field, they are not the central thing; they can only be secure when founded upon a change of the inner human nature and inner way of living; they are themselves of importance only as means for giving a greater scope and a better field for man's development towards that change and, when it is once achieved, as an outward expression of the larger inward life. Freedom, equality, brotherhood are three godheads of the soul; they cannot be really achieved through the external machinery of society or by man so long as he lives only in the individual and the communal ego. When the ego claims liberty, it arrives at competitive individualism. When it asserts equality, it arrives first at strife, then at an attempt to ignore the variations of Nature, and, as the sole way of doing that successfully, it constructs an artificial and machine-made society. A society that pursues liberty as its ideal is unable to achieve equality; a society that aims at equality will be obliged to sacrifice liberty. For the ego to speak of fraternity is for it to speak of something contrary to its nature. All that it knows is association for the pursuit of common egoistic ends and the utmost that it can arrive at is a closer organisation for the equal distribution of labour, production, consumption and enjoyment.

Yet is brotherhood the real key to the triple gospel of the idea of humanity. The union of liberty and equality can only be achieved by the power of human brotherhood and it cannot be founded on anything else. But brotherhood exists only in the soul and by the soul; it can exist by nothing else. For this brotherhood is not a matter either of physical kinship or of vital association or of intellectual agreement. When the soul claims freedom, it is the freedom of its self-development, the self-development of the divine in man in all his being. When it claims equality, what it is claiming is that freedom equally for all and the recognition of the same soul, the same godhead in all human beings. When it strives for brotherhood, it is founding that equal freedom of self development on a common aim, a common life, a unity of mind and feeling founded upon the recognition of this inner spiritual unity. These three things are in fact the nature of the soul; for freedom, equality, unity are the eternal attributes of the Spirit. It is the practical recognition of this truth, it is the awakening of the soul in man and the attempt to get him to live from his soul and not from his ego which is the inner meaning of religion, and it is that to which the religion of humanity also must arrive before it can fulfil itself in the life of the race.

– *Sri Aurobindo*

Always a nameless goal beckons beyond,
Always ascends the zigzag of the gods
And upward points the spirit's climbing Fire.
This breath of hundred-hued felicity
And its pure heightened figure of Time's joy,
Tossed upon waves of flawless happiness,
Hammered into single beats of ecstasy,
This fraction of the spirit's integer
Caught into a passionate greatness of extremes,
This limited being lifted to zenith bliss,
Happy to enjoy one touch of things supreme,
Packed into its sealed small infinity,
Its endless time-made world outfacing Time,
A little output of God's vast delight.
The moments stretched towards the eternal Now,
The hours discovered immortality,
But, satisfied with their sublime contents,
On peaks they ceased whose tops half-way to Heaven
Pointed to an apex they could never mount,
To a grandeur in whose air they could not live.
Inviting to their high and exquisite sphere,
To their secure and fine extremities
This creature who hugs his limits to feel safe,
These heights declined a greater adventure's call.
A glory and sweetness of satisfied desire
Tied up the spirit to golden posts of bliss.
It could not house the wideness of a soul
Which needed all infinity for its home.

– From *Savitri* by Sri Aurobindo

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