



गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः।
गुरुः साक्षात् परंब्रह्म तस्मै श्रीगुरवे 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

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An e-magazine of Sri Aurobindo Ashram-Delhi Branch

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः।

नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥

None who has not ceased from doing evil, or who is not calm, or not concentrated in his being, or whose mind has not been tranquillised, can by wisdom attain to Him.

– Katha Upanishad 1-2-24

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events September 2016

Meditation & Satsang venue : Meditation Hall

Monday – Saturday 7 –7:30 pm Collective Meditation

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

Sep 04	<i>Hamare Prashn, Sri Maa ke Uttar</i>	Ms. Aparna Roy
Sep 11	Attitude of Gratitude	Dr. Mithu Pal
Sep 18	'The Call of the Impossible' – A sonnet by Sri Aurobindo	Shri Prashant Khanna
Sep 25	Practicing What One Knows (Based on <i>The Great Adventure</i> , pp. 128-29)	Dr. Ramesh Bijlani

Other Programs

September 17-18 8:00 am–12:30 pm Orientation to Integral Yoga

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

Ongoing Classes venue : Meditation Hall

Wednesday	11:30 am–12:30 pm	Bhagvad Gita	Shri Prashant Khanna
Sunday (Except 21st)	11:30 am–12:30 pm	Savitri	Shri Prashant Khanna

Contact: 011-2656 7863; 2651 7426

The Mother's Integral Health Centre Activities

(Phone 011-2685 8563 ; <tmihc2000@yahoo.co.in>; Mrs. Bhatia (93122 65447))

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

Speciality Clinics – By Appointment Only

Tue/Thu/Sat	Accupressure	Tue/Thu/Sat	Ayurveda
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		

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	<i>Yoga for Senior Citizens</i>
Mon/Wed/Fri	11 am–12 noon	<i>Yogasana class</i>
Tue/Thu/Sat	5– 6 pm	<i>Yogasana class</i>
		Shri Debi Prasad
		Ms. Preeti Bhardwaj
		Ms. Monica Srivastava
		Ms. Sapna Mukherjee
		Dr. Aparajita Rath
		Shri Deepak Jhamb

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

September 10-11 6:30-9:30 am Ayurveda Camp Dr. Surinder Katoch

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

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

Contact: 011-2685 8563; Madhu 92683 84794

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

Monday	2:30–3:30 pm	<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. 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

Sep 12-18	Spiritual Retreat	French	Namah	Madhuban, Ramgarh
Sep 19-25	Kriya Yoga Retreat	English	Per H. Wibe	Madhuban, Ramgarh
Sep 26-Oct 2	Spiritual Retreat	Englisih	Deepti	Madhuban, Ramgarh
Sep 25-Oct 1	Outdoor Activities	Matri Kiran Vidyalaya		Madhuban, Ramgarh
Sep 14-17	Spiritual Retreat	Eng/Hindi	Art of Living	Van Niwas, Nainital
Sep 18-25	Spiritual Retreat	French	Namah	Van Niwas, Nainital
Sep 24-30	Study Camp	Gujarati	Dr. Bharat Singh Jhala	Van Niwas, Nainital
Sep 26-Oct 1	Youth Camp	Matri Kiran Vidyalaya, Gurgaon		Van Niwas, Nainital

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

Important Days in the Ashram

2 September (Friday) Anniversary of Shri Surendra Nath Jauhar's Mahasamadhi Day

PROGRAMME

06:15 am	Flower offering	Chacha ji's <i>samadhi</i>
07:00 am	Invocation	Meditation Hall
09:15 am	<i>Havan</i>	Chacha ji's <i>samadhi</i>
06:30 pm	Lights of Aspiration	<i>Samadhi</i> Lawn
06:45 pm	Songs offering by Karuna Didi	Meditation Hall
	Reading by Tara didi	
07:40 P.M.	<i>Prasad</i>	

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

The Systems of Yoga (3)

The triple Path of devotion, knowledge and works attempts the province which Rajayoga leaves unoccupied. It differs from Rajayoga in that it does not occupy itself with the elaborate training of the whole mental system as the condition of perfection, but seizes on certain central principles, the intellect, the heart, the will, and seeks to convert their normal operations by turning them away from their ordinary and external preoccupations and activities and concentrating them on the Divine. It differs also in this,—and here from the point of view of an integral Yoga there seems to be a defect,—that it is indifferent to mental and bodily perfection and aims only at purity as a condition of the divine realisation. A second defect is that as actually practised it chooses one of the three parallel paths exclusively and almost in antagonism to the others instead of effecting a synthetic harmony of the intellect, the heart and the will in an integral divine realisation.

The Path of Knowledge aims at the realisation of the unique and supreme Self. It proceeds by the method of intellectual reflection, *vicâra*, to right discrimination, *viveka*. It observes and distinguishes the different elements of our apparent or phenomenal being and rejecting identification with each of them arrives at their exclusion and separation in one common term as constituents of *Prakriti*, of phenomenal Nature, creations of Maya, the phenomenal consciousness. So it is able to arrive at its right identification with the pure and unique Self which is not mutable or perishable, not determinable by any phenomenon or combination of phenomena. From this point the path, as ordinarily followed, leads to the rejection of the phenomenal worlds from the consciousness as an illusion and the final immergence without return of the individual soul in the Supreme.

But this exclusive consummation is not the sole or inevitable result of the Path of Knowledge. For, followed more largely and with a less individual aim, the method of Knowledge may lead to an active conquest of the cosmic existence for the Divine no less than to a transcendence. The point of this departure is the realisation of the supreme Self not only in one's own being but in all beings and, finally, the realisation of even the phenomenal aspects of the world as a play of the divine consciousness and not something entirely alien to its true nature. And on the basis of this realisation a yet further enlargement is possible, the conversion of all forms of knowledge, however mundane, into activities of the divine consciousness utilisable for the perception of the one and unique Object of knowledge both in itself and through the play of its forms and symbols. Such a method might well lead to the elevation of the whole range of human intellect and perception to the divine level, to its spiritualisation and to the justification of the cosmic travail of knowledge in humanity.

The Path of Devotion aims at the enjoyment of the supreme Love and Bliss and utilises normally the conception of the supreme Lord in His personality as the divine Lover and enjoyer of the universe. The world is then realised as a play of the Lord, with our human life as its final stage, pursued through the different phases of self-concealment and self-revelation. The principle of Bhakti Yoga is to utilise all the normal relations of human life into which emotion enters and apply them no longer to transient worldly relations, but to the joy of the All-

Loving, the All-Beautiful and the All-Blissful. Worship and meditation are used only for the preparation and increase of intensity of the divine relationship. And this Yoga is catholic in its use of all emotional relations, so that even enmity and opposition to God, considered as an intense, impatient and perverse form of Love, is conceived as a possible means of realisation and salvation. This path, too, as ordinarily practised, leads away from world existence to an absorption, of another kind than the Monist's, in the Transcendent and Supra-cosmic.

But, here too, the exclusive result is not inevitable. The Yoga itself provides a first corrective by not confining the play of divine love to the relation between the supreme Soul and the individual, but extending it to a common feeling and mutual worship between the devotees themselves united in the same realisation of the supreme Love and Bliss. It provides a yet more general corrective in the realisation of the divine object of Love in all beings not only human but animal, easily extended to all forms whatsoever. We can see how this larger application of the Yoga of Devotion may be so used as to lead to the elevation of the whole range of human emotion, sensation and aesthetic perception to the divine level, its spiritualisation and the justification of the cosmic labour towards love and joy in our humanity.

The Path of Works aims at the dedication of every human activity to the supreme Will. It begins by the renunciation of all egoistic aim for our works, all pursuit of action for an interested aim or for the sake of a worldly result. By this renunciation it so purifies the mind and the will that we become easily conscious of the great universal Energy as the true doer of all our actions and the Lord of that Energy as their ruler and director with the individual as only a mask, an excuse, an instrument or, more positively, a conscious centre of action and phenomenal relation. The choice and direction of the act is more and more consciously left to this supreme Will and this universal Energy. To That our works as well as the results of our works are finally abandoned. The object is the release of the soul from its bondage to appearances and to the reaction of phenomenal activities. Karmayoga is used, like the other paths, to lead to liberation from phenomenal existence and a departure into the Supreme. But here too the exclusive result is not inevitable. The end of the path may be, equally, a perception of the Divine in all energies, in all happenings, in all activities, and a free and unegoistic participation of the soul in the cosmic action. So followed it will lead to the elevation of all human will and activity to the divine level, its spiritualisation and the justification of the cosmic labour towards freedom, power and perfection in the human being.

We can see also that in the integral view of things these three paths are one. Divine Love should normally lead to the perfect knowledge of the Beloved by perfect intimacy, thus becoming a path of Knowledge, and to divine service, thus becoming a path of Works. So also should perfect Knowledge lead to perfect Love and Joy and a full acceptance of the works of That which is known; dedicated Works to the entire love of the Master of the Sacrifice and the deepest knowledge of His ways and His being. It is in this triple path that we come most readily to the absolute knowledge, love and service of the One in all beings and in the entire cosmic manifestation.

– Sri Aurobindo

Activities during July 16 – August 15, 2016

BHAJAN SANDHYA : On 16th July, a program of classical vocal music was presented by Smt. Mandakini Swain in the Meditation Hall. She sang *Raag Puriya Dhanashree vilambit kheyal* with *ek taal* and *drut kheyal* with *drut ek taal*. She was accompanied by Shri Jitendra Swain on tabla, by Smt. Shruti on harmonium and, by Sushree Supriya and Shri Shivam Bharadwaj in vocal rendering.



INTEGRAL EYE EXERCISE CAMP : The 110th Integral Eye Exercise Camp was conducted at The Mother's Integral Health Centre from July 23-28, 2016. Attendees' feedback was commendably positive as is evident from 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."

VISITORS FROM SPAIN : A group of 25 yoga enthusiasts from Spain led by Shri Pardyuman Singh paid a visit to the Ashram on the afternoon of 9th August, 2016. Dr. Ramesh Bijlani introduced them to the life-affirming philosophy of Sri Aurobindo and the Mother, and its relevance for living a happy, healthy and fulfilling life. They also took part in a demonstration-cum-workshop of *yogasanas & pranayama*, and attended a session of devotional music, mantra chanting, and guided meditation. Shri Singh vocalized the Ashram experience for the group as 'one of the best parts of their India trip'.



M.I.S. CELEBRATES FORTHCOMING BIRTHDAY OF ITS FOUNDER : As a prelude to the celebration for the birthday anniversary of Shri Surendra Nath Jauhar (widely known as Chacha ji), the founder of Sri Aurobindo Ashram-Delhi Branch and The Mother's International School (MIS), senior wing students of MIS through a series of apt recitations unveiled the exemplary life, lofty character, and monumental work accomplished by



Chacha ji during a function on August 12 in the Meditation Hall of the Ashram. Reference was made to the founding of MIS on 23 April 1956 with 4 students and 1 teacher. Within one year, the school had 200 students and 20 teachers. Today MIS has about 2,400 students from Nursery to class XII and is recognized as one of the best schools in the National Capital Region. During the function, annual magazine *Navchetna* of the MIS was also released by Shri Pranjal Jauhar, Chairman of the school Management Committee.



Junior wing of the MIS held its own function in the Hall of Grace later in the forenoon. The program started with meditation to the Mother's Music, followed by recitations and a dance item set to the tune of a patriotic song by the MIS students. An interschool patriotic songs competition with participation of 10 Delhi schools was thereafter held.



Delhi Public School, Vasant Vihar, secured first place and St. Mary's of Safdarjang Development Area (SDA) was adjudged to be second by an illustrious team of judges comprising of



Sangeet Ratna Pt. Barun Kumar Pal, Sitar Maestro Pt. Prateek Chaudhury, and Vocalist Dr. Ira Mukherjee. It may be appropriate to mention here that MIS does not traditionally compete for any prize in this competition. The chief guest, Shri P.P. Shrivastava IAS (Retd.) gave away the prizes to the talented students.



113TH BIRTH ANNIVERSARY OF SHRI SURENDRA NATH JAUHAR FAQUIR', founder of Sri Aurobindo Ashram-Delhi Branch and associated institutions, on August 13 began with invocation of the divine Presence by Km. Karunamayee in the Meditation Hall. Later In the forenoon, a *havan* was conducted at Chachaji's *samadhi*, followed by flower offering by Ashram residents and visitors. In the evening, Karuna ji sang several songs especially favored by Chacha ji. Tara didi then read tributes paid to Chacha ji soon after he





left his body by several persons including Mr. A. Rama Rao, Shri M.L. Parashar, Justice Rangarajan, Justice Shiv Dayal and Shri Triyugi Narain Verma. He was especially eulogized for his hard work, democratic approach, affection for all without any discrimination

on grounds of caste, color or creed, and above all for his dedication to Sri Aurobindo and The Mother. He was also remembered for his keen sense of humour, and the ability to drive home philosophical & spiritual points through simple stories and jokes.



Chacha ji's room in Faquir Kutir

CHACHA JI'S BIRTH ANNIVERSARY AT MADHUBAN : On Chachaji's birth anniversary day, August 13, the resident devotees of Madhuban, Sri Aurobindo Ashram-Delhi Branch's Himalayan Centre, gathered for a self-searching session exploring their individual and collective aspiration & sincerity for the goals of the Integral Yoga of Sri Aurobindo and the Mother. The session concluded with readings from Chacha ji's book, *Sparkling Humour*. Screening of the documentary 'A New Birth' and the movie '*Ek Mashal, Ek Mishal*' was held in the afternoon in the Prashanti Hall. In the evening, lights of aspiration were kindled outside Prabhu Sthal followed by meditation with Mother's organ music.

The third *D.N. Jhunjhunwala Memorial Lecture* was delivered by Dr. Jyotindra M. Dave, Director of Swaminarayan Shodh Sansthan, Swaminarayan Akshardham of New Delhi, on 14 August 2016 in the Meditation Hall on *Aaj ke sandarbh mein Gita kaa saar Sri Arvind ke anusaar* (Salient features of the Gita for the modern era according to Sri Aurobindo). After praising the greatness of India and Hinduism in spirituality, he established the historical context of the Mahabharata war. Gita, a small but the most important part of Mahabharata, lays down the spiritual foundation of justice and *dharma*, and at its end Lord Krishna says, "So have I expounded to thee a knowledge more secret than the secret; reflect on it fully, then do as thou wouldst" (18:63) giving Arjuna the option to enjoin this war for justice of his own free will. Dr. Dave also added that though human life has traditionally been compared to a bubble and *moksha* or liberation possible only in heaven, Sri Aurobindo has advanced the prospect of liberation and bliss in a life divine here on the earth itself, and heaven to be only a way-station in a long journey, not the final destination or abode.

SRI AUROBINDO'S 144TH BIRTH ANNIVERSARY AND INDIA'S 70TH INDEPENDENCE DAY were celebrated on August 15.



The day began with *Prabhata Pheri*, walking around the campus singing the glory of the Lord, as usual led by Sukhendu, followed by invocation of Sri Aurobindo and the Mother in the Meditation



Hall by Km. Karunamayee. Later in the forenoon, Mirambika school teaching staff presented a musical offering interspersed with readings by Tara didi. Dr. Makarand Paranjape thereafter delivered a scholarly exposition on Sri Aurobindo's *The Secret of the Veda*. He said that survival of the Vedic hymn chants by the oral tradition from antiquity through millennia to the present day was a great feat of memory. Dr. Paranjape stated that according to Sri Aurobindo, Vedas have two main clusters of legends: those related to the Sun and *Agni* or Fire (symbols of light or knowledge), and those related to Indra (rain), Varun (water) and other gods. The temptations and distractions that take us away from light are the enemies of light. In the Vedas, cows, the symbol of light, are kidnapped by the enemies of light, and have to be rescued by gods. The whole of *sadhana* (spiritual discipline) is about rescuing our higher nature from the pull and hegemony of the lower. Thus the Vedas give us deep mystical truths in symbolic language, and their symbolism was properly unravelled by Sri Aurobindo in *The Secret of the Veda*.



After the talk, a film, 'The Life of Sri Aurobindo' produced by Lopa Mukherjee was screened in the Hall of Joy. In the afternoon, the students of Matri Kala Mandir made a musical offering in the Meditation Hall, and a cultural program was presented by youngsters in the Hall of Grace. Major part of the program was based on physical exercises. In integral yoga, development of the physical has an important place because it forms the material base for all endeavours. The physical demonstration consisted of slow and rhythmic movements based on yogasanas, and then picked up speed with P.T. and several pyramids. Other items





included a dance set to A.R. Rahman's song, *Maa tujhe salaam*, a moving slide-show and skit on child labour, and another slide-show on Sri Aurobindo. The program ended with:

Students' Prayer

Make of us the hero warriors we aspire to become.
May we fight successfully the great battle of the future that is to be born, against the past that seeks to endure; so that the new things may manifest and we may be ready to receive them.

— *The Mother*, 6 January 1952

In the evening, after the traditional March-past and singing of *Vande Mataram*, lights of aspiration were kindled in the *Samadhi Lawn*.



Thereafter a program of musical homage to Sri Aurobindo coupled with reading of appropriate passages by Tara Didi was held in



the Meditation Hall. The auspicious day program ended with distribution of *Prasad* to all attendees.

15TH AUGUST AT MADHUBAN : On 15th August, Sri Aurobindo's and India's birth anniversaries, a reading session of Sri Aurobindo's *Savitri* was held at the Guru Sthal in the forenoon. In the



afternoon residents of Madhuban as well as visitors participated in the March-past and hoisting of Ashram Flag while *Vande Mataram* was broadcast in the background. This was followed by screening of a movie on the life of Sri Aurobindo enacted by



The Mother's International School students (produced for the 125th birth anniversary of Sri Aurobindo). Lights of aspiration were kindled at Guru Sthal and at the Garden of Love near Prashanti Hall, followed by meditation at Guru Sthal.

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

THE IDEAL OF HUMAN UNITY

CHAPTER XXXIII

INTERNATIONALISM AND HUMAN UNITY

The great necessity, then, and the great difficulty is to help this idea of humanity which is already at work upon our minds and has even begun in a very slight degree to influence from above our actions, and turn it into something more than an idea, however strong, to make it a central motive and a fixed part of our nature. Its satisfaction must become a necessity of our psychological being, just as the family idea or the national idea has become each a psychological motive with its own need of satisfaction. But how is this to be done? The family idea had the advantage of growing out of a primary vital need in our being and therefore it had not the least difficulty in becoming a psychological motive and need; for our readiest and strongest mental motives and psychological needs are those which grow out of our vital necessities and instincts. The clan and the tribe ideas had a similar origin, less primary and compelling, and therefore looser and more dissoluble; but still they arose from the vital necessity in human nature for aggregation and the ready basis given to it by the inevitable physical growth of the family into clan or tribe. These were natural aggregations, evolutionary forms already prepared on the animal level.

The nation idea, on the contrary, did not arise from a primary vital need, but from a secondary or even tertiary necessity which resulted not from anything inherent in our vital nature, but from circumstances, from environmental evolution; it arose not from a vital, but from a geographical and historical necessity. And we notice that as one result it had to be created most commonly by force, force of circumstances partly, no doubt, but also by physical force, by the power of the king and the conquering tribe converted into a military and dominant State. Or else it came by a reaction against force, a revolt against conquest and domination that brought a slow or sudden compactness to peoples who, though geographically or even historically and culturally one, had lacked power of cohesion and remained too conscious of an original heterogeneity or of local and regional and other divisions. But still the necessity was there and the nation form after many failures and false successes got into being, and the psychological motive of patriotism, a sign of the growth of a conscious national ego, arose in the form as the expression of its soul and the guarantee of its durability. For without such a soul, such a psychological force and presence within the frame, there can be no guarantee of durability. Without it, what circumstances have created, circumstances easily will destroy. It was for this reason that the ancient world failed to create nations, except on a small scale, little clans and small regional nations of brief duration and usually of loose structure; it created only artificial empires which went to pieces and left chaos behind them.

What then of this international unity now in the first obscure throes of the pre-formatory state resembling a ferment of cells drawing together for amalgamation? What is the compelling necessity behind it? If we look at outward things only, the necessity is much less direct and much less compelling than any that preceded it. There is here no vital necessity; mankind as a whole can get on well

enough without international unity, so far as mere living goes; it will not be at all a perfect, rational or ideal collective living of the race,—but after all where is there yet any element in human life or society which is perfect, rational or ideal? As yet at least none; still we get on somehow with life, because the vital man in us, who is the dominant element in our instincts and in our actions, cares for none of these things and is quite satisfied with any just tolerable or any precariously or partly agreeable form of living, because that is all to which he is accustomed and all therefore that he feels to be necessary. The men who are not satisfied, the thinkers, the idealists, are always a minority and in the end an ineffectual minority, because though always in the end they do get their way partly, their victory yet turns into a defeat; for the vital man remains still the majority and degrades the apparent success into a pitiful parody of their rational hope, their clear-sighted ideal or their strong counsel of perfection.

The geographical necessity for a unification of this kind does not exist, unless we consider that it has been created through the drawing closer together of the earth and its inhabitants by Science and her magical lessening of physical distances and attenuation of barriers. But whatever may happen in the future, this is as yet not sufficient; earth is still large enough and her divisions still real enough for her to do without any formal unity. If there is any strong need, it may be described—if such an epithet can be applied to a thing in the present and the future—as a historical necessity, that is, a need which has arisen as the result of certain actual circumstances that have grown up in the evolution of international relations. And that need is economic, political, mechanical, likely under certain circumstances to create some tentative or preliminary framework, but not at first a psychological reality which will vivify the frame. Moreover, it is not yet sufficiently vital to be precisely a necessity; for it amounts mainly to a need for the removal of certain perils and inconveniences, such as the constant danger of war, and at most to the strong desirability of a better international coordination.

But by itself this creates only a possibility, not even a moral certainty, of a first vague sketch and loose framework of unity which may or may not lead to something more close and real. But there is another power than that of external circumstance which we have a right to take into consideration. For behind all the external circumstances and necessities of which we are more easily aware in Nature, there is always an internal necessity in the being, a will and a design in Nature itself which precedes the outward signals of its development and in spite of all obstacles and failures must in the long end inevitably get itself realised. Nowadays we can see this truth everywhere in Nature down to her lowest forms; a will in the very seed of the being, not quite conscious or only partially conscious in the form itself, but still present there in Nature. It is subconscious or even inconscient if you like, but it is still a blind will, a mute idea which contains beforehand the form it is going to create, is aware of a necessity other than the environmental, a necessity contained in the very being itself, and creates persistently and inevitably a form that best answers to the necessity, however we may labour to interfere with or thwart its operations.

This is true biologically, but it is also, though in a more subtle and variable way, psychologically true. Now the very nature of man is that of an individual who on one side is always emphasising and developing his individual being to

the extent of his power but who is also driven by the Idea or Truth within him to unify himself with others of his species, to join himself to them or agglutinate them to him, to create human groups, aggregates and collectivities. And if there is an aggregate or collectivity which it is possible for him to realise but is not yet realised, we may be sure that that too in the end he will create. This will in him is not always or often quite conscient or foreseeing; it is often largely subconscious, but even then it is eventually irresistible. And if it gets into his conscious mind, as the international idea has now done, we may count on a more rapid evolution. Such a will in Nature creates for itself favourable external circumstances and happenings or finds them created for it in the stress of events. And even if they are insufficient, she will still often use them beyond their apparent power of effectivity, not minding the possibility of failure, for she knows that in the end she will succeed and every experience of failure will help to better the eventual success.

Well then, it may be said, let us trust to this inevitable will in Nature and let us follow out her method of operation. Let us create anyhow this framework, any framework of the aggregate; for she knows already the complete form she intends and she will work it out eventually in her own time; by the power of the idea and our will to realise it, by help of strong force of circumstances, by pressure of all kinds, by physical force even, if need be, since that too seems still to be a part of her necessary machinery, let us create it. Let us have the body; the soul will grow in the body. And we need not mind if the bodily formation is artificial with at first a small or no conscious psychological reality to vivify it. That will begin to form itself as soon as the body has been formed. For the nation too was at first more or less artificially formed out of incoherent elements actually brought together by the necessity of a subconscious idea, though apparently it was done only by physical force and the force of circumstances. As a national ego formed which identified itself with the geographical body of the nation and developed in it the psychological instinct of national unity and the need of its satisfaction, so a collective human ego will develop in the international body and will evolve in it the psychological instinct of human unity and the need of its satisfaction. That will be the guarantee of duration. And that possibly is how the thing will happen, man being what he is; indeed if we cannot do better, it will so happen, since happen somehow it must, whether in the worse way or the better.

It may be as well to review here briefly in the light of these considerations the main possibilities and powers which are shaping us towards such an end in the present world conditions. The old means of unification, conquest by a single great Power, which would reduce part of the world by force and bring the remaining nations into the condition of dependencies, protectorates and dependent allies, the whole forming the basic structure of a great final unification,—this was the character of the ancient Roman precedent,—does not seem immediately possible. It would require a great predominance of force simultaneously by sea and land,¹ an irresistibly superior science and organisation and with all this a constantly successful diplomacy and an invincible good fortune. If war and diplomacy are still to be the decisive factors in international politics in the future

¹ Now also by air.

as in the past, it would be rash to predict that such a combination may not arise, and if other means fail, it must arise; for there is nothing that can be set down as impossible in the chances of the future, and the urge in Nature always creates its own means. But, at present, the possibilities of the future do not seem to point in this direction. There is, on the other hand, a very strong possibility of the whole earth, or at least the three continents of the eastern hemisphere, being dominated by three or four great empires largely increased in extent of dominion, spheres of influence, protectorates, and thereby exercising a pre-eminence which they could either maintain by agreements, avoiding all causes of conflict, or in a rivalry which would be the cause of fresh wars and changes. This would normally have been the result of the great European conflict.

But there has struck across this possibility a revived strength of the idea of nationality expressed in the novel formula of the principle of self-determination to which the great world empires have had to pay at least a verbal homage. The idea of international unity to which this intervention of the revived force of nationality is leading, takes the form of a so-called League of Nations. Practically, however, the League of Nations under present conditions or any likely to be immediately realised would still mean the control of the earth by a few great Powers,—a control that would be checked only by the necessity of conciliating the sympathy and support of the more numerous smaller or less powerful nations. On the force and influence of these few would rest practically, if not admittedly, the decision of all important debatable questions. And without it there could be no chance of enforcing the decisions of the majority against any recalcitrant great Power or combination of Powers. The growth of democratic institutions would perhaps help to minimise the chances of conflict and of the abuse of power,—though that is not at all certain; but it would not alter this real character of the combination.

In all this there is no immediate prospect of any such form of unification as would give room for a real psychological sense of unity, much less necessitate its growth. Such a form might evolve; but we should have to trust for it to the chapter of accidents or at best to the already declared urge in Nature expressed in the internationalist idea. On that side, there was at one time a possibility which seemed to be very suddenly and rapidly growing into something more, the emergence of a powerful party in all the advanced countries of the world pledged to internationalism, conscious of its necessity as a first condition for their other aims and more and more determined to give it precedence and to unite internationally to bring it about. That combination of the intellectuals with Labour which created the Socialist parties in Germany, Russia and Austria, formed anew recently the Labour party in England and has had its counterparts in most other European countries, seems to be travelling in that direction. This world-wide movement which made internationalism and Labour rule its two main principles, had already created the Russian revolution and seemed ready to bring about another great socialistic revolution in central Europe. It was conceivable that this party might everywhere draw together. By a chain of revolutions such as took place in the nineteenth century and of less violent but still rapid evolutions brought about by the pressure of their example, or even by simply growing into the majority in each country, the party might control Europe. It might create

counterparts of itself in all the American republics and in Asiatic countries. It might by using the machinery of the League of Nations or, where necessary, by physical force or economic or other pressure persuade or compel all the nations into some more stringent system of international unification. A World-State or else a close confederation of democratic peoples might be created with a common governing body for the decision of principles and for all generally important affairs or at least for all properly international affairs and problems; a common law of the nations might grow up and international courts to administer it and some kind of system of international police control to maintain and enforce it. In this way, by the general victory of an idea, Socialist or other, seeking to organise humanity according to its own model or by any other yet unforeseen way, a sufficient formal unity might come into existence.

The question then arises, how out of this purely formal unity a real psychological unity can be created and whether it can be made a living oneness. For a mere formal, mechanical, administrative, political and economic union does not necessarily create a psychological unity. None of the great empires have yet succeeded in doing that, and even in the Roman where some sense of unity did come into being, it was nothing very close and living; it could not withstand all shocks from within and without, it could not prevent what was much more dangerous, the peril of decay and devitalisation which the diminution of the natural elements of free variation and helpful struggle brought with it. A complete world-union would have indeed this advantage that it would have no need to fear forces from without, for no such forces would any longer exist. But this very absence of outer pressure might well give greater room and power to internal elements of disintegration and still more to the opportunities of decay. It might indeed for a long time foster an internal intellectual and political activity and social progress which would keep it living; but this principle of progress would not be always secure against a natural tendency to exhaustion and stagnation which every diminution of variety and even the very satisfaction of social and economic well-being might well hasten. Disruption of unity would then be necessary to restore humanity to life. Again, while the Roman Empire appealed only to the idea of Roman unity, an artificial and accidental principle, this World-State would appeal to the idea of human unity, a real and vital principle. But if the idea of unity can appeal to the human mind, so too can the idea of separative life, for both address themselves to vital instincts of his nature. What guarantee will there be that the latter will not prevail when man has once tried unity and finds perhaps that its advantages do not satisfy his whole nature? Only the growth of some very powerful psychological factor will make unity necessary to him, whatever other changes and manipulations might be desirable to satisfy his other needs and instincts.

The formal unification of mankind would come in upon us in the shape of a system which would be born, grow, come to its culmination. But every system by the very nature of things tends after its culmination to decay and die. To prevent the organism from decaying and dying there must be such a psychological reality within as will persist and survive all changes of its body. Nations have that in a sort of collective national ego which persists through all vital changes. But this ego is not by any means self-existent and immortal; it supports itself on

certain things with which it is identified. First, there is the geographical body, the country; secondly, the common interests of all who inhabit the same country, defence, economic well-being and progress, political liberty, etc.; thirdly, a common name, sentiment, culture. But we have to mark that this national ego owes its life to the coalescence of the separative instinct and the instinct of unity; for the nation feels itself one as distinguished from other nations; it owes its vitality to interchange with them and struggle with them in all the activities of its nature. Nor are all these altogether sufficient; there is a deeper factor. There must be a sort of religion of country, a constant even if not always explicit recognition not only of the sacredness of the physical mother, the land, but also, in however obscure a way, of the nation as a collective soul which it is the first duty and need of every man to keep alive, to defend from suppression or mortal attainment or, if suppressed, then to watch, wait and struggle for its release and rehabilitation, if sicklied over with the touch of any fatal spiritual ailment, then to labour always to heal and revivify and save alive.

The World-State will give its inhabitants the great advantages of peace, economic well-being, general security, combination for intellectual, cultural, social activity and progress. None of these are in themselves sufficient to create the thing needed. Peace and security we all desire at present, because we have them not in sufficiency; but we must remember that man has also within him the need of combat, adventure, struggle, almost requires these for his growth and healthy living; that instinct would be largely suppressed by a universal peace and a flat security and it might rise up successfully against suppression. Economic well-being by itself cannot permanently satisfy and the price paid for it might be so heavy as to diminish its appeal and value. The human instinct for liberty, individual and national, might well be a constant menace to the World-State, unless it so skilfully arranged its system as to give them sufficient free play. A common intellectual and cultural activity and progress may do much, but need not by themselves be sufficient to bring into being the fully powerful psychological factor that would be required. And the collective ego created would have to rely on the instinct of unity alone; for it would be in conflict with the separative instinct which gives the national ego half its vitality.

It is not impossible that the indispensable inner factor for this outer frame might be increasingly created in its very process of growth, but certain psychological elements would have to be present in great strength. There would be needed, to make the change persist, a religion of humanity or an equivalent sentiment much more powerful, explicit, self-conscious, universal in its appeal than the nationalist's religion of country; the clear recognition by man in all his thought and life of a single soul in humanity of which each man and each people is an incarnation and soul-form; an ascension of man beyond the principle of ego which lives by separativeness,—and yet there must be no destruction of individuality, for without that man would stagnate; a principle and arrangement of the common life which would give free play to individual variation, interchange in diversity and the need of adventure and conquest by which the soul of man lives and grows great, and sufficient means of expressing all the resultant complex life and growth in a flexible and progressive form of human society.

— *Sri Aurobindo*

A conscious soul in the Inconscient's world,
Hidden behind our thoughts and hopes and dreams,
An indifferent Master signing Nature's acts
Leaves the vicegerent mind a seeming king.
In his floating house upon the sea of Time
The regent sits at work and never rests:
He is a puppet of the dance of Time;
He is driven by the hours, the moment's call
Compels him with the thronging of life's need
And the babel of the voices of the world.
This mind no silence knows nor dreamless sleep,
In the incessant circling of its steps
Thoughts tread for ever through the listening brain;
It toils like a machine and cannot stop...
Even in the tracts of sleep is scant repose;
He mocks life's steps in strange subconscious dreams,
He strays in a subtle realm of symbol scenes,
His night with thin-air visions and dim forms
He packs or peoples with slight drifting shapes
And only a moment spends in silent Self...
But all is there, even God's opposites;
He is a little front of Nature's works,
A thinking outline of a cryptic Force...
Our larger being sits behind cryptic walls:
There are greatnesses hidden in our unseen parts
That wait their hour to step into life's front:
We feel an aid from deep indwelling Gods;
One speaks within, Light comes to us from above.

– From *Savitri* by Sri Aurobindo

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