



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

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

# Realization

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अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यो दिशः श्रोत्रे वाग् विवृताश्च वेदाः।

वायुः प्राणो हृदयं विश्वमस्य पद्भ्यां पृथिवी ह्येष सर्वभूतान्तरात्मा॥

Fire is the head of Him and his eyes are the Sun and Moon, the quarters his organs of hearing and the revealed Vedas are his voice, air is his breath, the universe is his heart, Earth lies at his feet. He is the inner Self in all beings.

– Mundak Upanishad 2-1-4

**Sri Aurobindo Ashram-Delhi Branch**

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; [www.sriurobindoashram.net](http://www.sriurobindoashram.net)

# Ongoing & Forthcoming Events

## November 2016

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 – 7:30 pm

Collective Meditation

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

Nov 06	<i>Hamare Prashn, Sri Maa ke Uttar</i>	Ms. Aparna Roy
Nov 13	Invoking the Gods Within (Based on Sri Aurobindo's <i>The Secret of Veda</i> )	Shri Udhav Sureka
Nov 20	'Evolution' – A sonnet by Sri Aurobindo	Shri Prashant Khanna
Nov 27	The Universal Vital Forces (Based on <i>The Great Adventure</i> pp. 131-133)	Acharya Navneet

### Other Programs

November 4-5 All Day **Dhammapada Tipataka Chanting** Meditation Hall

More info at : [www.lbdfi.org](http://www.lbdfi.org) / [www.tipitakachantingcouncil.org](http://www.tipitakachantingcouncil.org)

November 10 7:00 pm *Bhajan Sandhya* Ms. Sapna Mukherjee

Contact: 011-2656 7863; <[contact@aurobindoonline.in](mailto:contact@aurobindoonline.in)>

Ongoing Classes venue : Meditation Hall

Wednesday	11:30 am–12:30 pm	Bhagvad Gita	Shri Prashant Khanna
Sunday (Except 20th)	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](mailto: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	Friday	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

November 6 & 20	6–7 am	<i>Mahamrityunjaya Havan &amp; Gita Paath</i>	
Tue/Thu/Sat	6:45-7:45 am	<i>Yogasana class</i>	Shri Debi Prasad
Tue/Wed/Fri	7:00-7:45 am	<i>Yogasana class for MIS/MBK</i>	Ms. Preeti Bhardwaj
Mon/Wed/Fri	8–9 am	<i>Yogasana class</i>	Ms. Monica Srivastava
Mon/Wed/Fri	9:45-10:45 am	<i>Yoga for Senior Citizens</i>	Ms. Sapna Mukherjee
Mon/Wed/Fri	11 am–12 noon	<i>Yogasana class</i>	Dr. Aparajita Rath
Tue/Thu/Sat	4– 5 pm	<i>Yogasana class</i>	Shri Deepak Jhamb

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

Nov 26-Dec 1 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: 011-2685 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>

## 2016 Camps in the Kumaon Himalayas

Nov 02-09	Reiki Mastership	English	Anuradha Ramesh	Madhuban, Ramgarh
Nov 24-Dec 28	Hypnotherapy Workshop	English	Veena Shrikant	Madhuban, Ramgarh
Nov 09-15	Study Camp	Marathi	Rajendra Sarodiya	Van Niwas, Nainital

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

## Important Days in the Ashram

**17 November** Anniversary of the Mother's *Mahasamadhi* Day

Day of silent aspiration and invocation for her Presence within

**20 November** Anniversary of the Mother's *samadhi* Day

The Mother's body was laid to rest in the courtyard of Sri Aurobindo Ashram, Pondicherry

**24 November** Anniversary of the *Siddhi* Day – *Darshan* Day

Sri Aurobindo had given me charge of the outer work because he wanted to withdraw into concentration in order to hasten the manifestation of the supramental consciousness and he had announced to the few people who were there [24 November 1926] that he was entrusting to me the work of helping and



Darshan Day

guiding them, that I would remain in contact with him, naturally, and that through me he would do the work. Suddenly, immediately, things took a certain shape: a very brilliant creation was worked out in extraordinary detail, with marvellous experiences, contacts with divine beings, and all kinds of manifestations which are considered miraculous. Experiences followed one upon another, and, well, things were unfolding altogether brilliantly and... I must say, in an extremely interesting way.

One day, I went as usual to relate to Sri Aurobindo what had been happening—we had come to something really very interesting, and perhaps I showed a little enthusiasm in my account of what had taken place—then Sri

Aurobindo looked at me... and said: "Yes, this is an Overmind creation. It is very interesting, very well done. You will perform miracles which will make you famous throughout the world, you will be able to turn all events on earth topsy-turvy, indeed,..." and then he smiled and said: "It will be a *great* success. But it is an Overmind creation. And it is not success that we want; we want to establish the Supermind on earth. One must know how to renounce immediate success in order to create the new world, the supramental world in its integrality."

With my inner consciousness I understood immediately: a few hours later the creation was gone... and from that moment we started anew on other bases.

– *The Mother*, 10 July 1957

Program details will be available on <[www.sriaurobindoashram.net](http://www.sriaurobindoashram.net)>

## Man-Slave or Free

The exclusive pursuit of Yoga by men who seclude themselves either physically or mentally from the contact of the world has led to an erroneous view of this science as something mystic, far-off and unreal. The secrecy which has been observed with regard to Yogic practices,—a necessary secrecy in the former stages of human evolution,—has stereotyped this error. Practices followed by men who form secret circles and confine the instruction in the mysteries strictly to those who have a certain preparatory fitness, inevitably bear the stamp to the outside world of occultism. In reality there is nothing intrinsically hidden, occult or mystic about Yoga. Yoga is based upon certain laws of human psychology, a certain knowledge about the power of the mind over the body and the inner spirit over the mind which are not generally realised and have hitherto been considered by those in the secret too momentous in their consequences for disclosure until men should be trained to use them aright. Just as a set of men who had discovered and tested the uttermost possibilities of mesmerism and hypnotism might hesitate to divulge them freely to the world lest the hypnotic power should be misused by ignorance or perversity or abused in the interests of selfishness and crime, so the Yogins have usually preserved the knowledge of these much greater forces within us in a secrecy broken only when they were sure of the previous ethical and spiritual training of the neophyte and his physical and moral fitness for the Yogic practices... This has not prevented treatises and manuals from being published dealing with the physical or with the moral and intellectual sides of Yoga. Nor has it prevented great spirits who have gained their Yoga not by the ordinary careful and scientific methods but by their own strength and the special grace of God, from revealing themselves and their spiritual knowledge to mankind and in their intense love for humanity imparting something of their power to the world. Such were Buddha, Christ, Mahomed, Chaitanya, such have been Ramakrishna and Vivekananda. It is still the orthodox view that the experiences of Yoga must not be revealed to the uninitiated. But a new era dawns upon us in which the old laws must be modified. Already the West is beginning to discover the secrets of Yoga. Some of its laws have revealed themselves however dimly and imperfectly to the scientists of Europe while others through Spiritualism, Christian Science, clairvoyance, telepathy and other modern forms of occultism are being almost discovered by accident as if by men groping in the dark and stumbling over truths they cannot understand. The time has almost come when India can no longer keep her light to herself but must pour it out upon the world. Yoga must be revealed to mankind because without it mankind cannot take the next step in the human evolution.

The psychology of the human race has not yet been discovered by Science. All creation is essentially the same and proceeds by similar though not identical laws. If therefore we see in the outside material world that all phenomena proceed from and can be reduced to a single causal substance from which they were born, in which they move and to which they return, the same truth is likely to hold good in the psychical world. The unity of the material universe has now been acknowledged by the scientific intellect of Europe and the high priests of atheism and materialism in Germany have declared the *ekam evâdvitiam* [God is one, without a second] in matter with no uncertain voice. In so doing they have merely reaffirmed the discovery made by Indian masters of the Yogic science thousands of years ago. But the European scientists have not discovered any sure and certain methods, such as they have in dealing with gross matter, for investigating psychical phenomena. They can only observe the most external manifestations of mind in action. But in these manifestations the mind is so much enveloped in the action of the outer objects and seems so dependent on them that it is very difficult for the observer to find out the springs of its action or any regularity in its workings. The European scientists have therefore come to the conclusion that it is the stimulations of outside objects which are the cause of psychical phenomena, and that even when the mind seems to act of itself and on its own material it is only associ-

ating, grouping together and manipulating the recorded experiences from outside objects. The very nature of mind is, according to them, a creation of past material experience transmitted by heredity with such persistence that we have grown steadily from the savage with his rudimentary mind to the civilised man of the twentieth century. As a natural result of these materialistic theories, science has found it difficult to discover any true psychical centre for the multifarious phenomena of mind and has therefore fixed upon the brain, the material organ of thought, as the only real centre. From this materialistic philosophy have resulted certain theories very dangerous to the moral future of mankind. First, man is a creation and slave of matter. He can only master matter by obeying it. Secondly, the mind itself is a form of gross matter and not independent of and master of the senses. Thirdly, there is no real free will, because all our action is determined by two great forces, heredity and environment. We are the slaves of our nature, and where we seem to be free from its mastery, it is because we are yet worse slaves of our environment, worked on by the forces that surround and manipulate us.

It is from these false and dangerous doctrines of materialism which tend to subvert man's future and hamper his evolution, that Yoga gives us a means of escape. It asserts on the contrary man's freedom from matter and gives him a means of asserting that freedom. The first great fundamental discovery of the Yogins was a means of analysing the experiences of the mind and the heart. By Yoga one can isolate mind, watch its workings as under a microscope, separate every minute function of the various parts of the *antahkarana*, the inner organ, every mental and moral faculty, test its isolated workings as well as its relations to other functions and faculties and trace backwards the operations of mind to subtler and ever subtler sources until just as material analysis arrives at a primal entity from which all proceeds, so Yoga analysis arrives at a primal spiritual entity from which all proceeds. It is also able to locate and distinguish the psychical centre to which all psychical phenomena gather and so to fix the roots of personality. In this analysis its first discovery is that mind can entirely isolate itself from external objects and work in itself and of itself. This does not, it is true, carry us very far because it may be that it is merely using the material already stored up by its past experiences. But the next discovery is that the farther it removes itself from objects, the more powerfully, surely, rapidly can the mind work with a swifter clarity, with a victorious and sovereign detachment. This is an experience which tends to contradict the scientific theory, that mind can withdraw the senses into itself and bring them to bear on a mass of phenomena of which it is quite unaware when it is occupied with external phenomena. Science will naturally challenge these as hallucinations. The answer is that these phenomena are related to each other by regular, simple and intelligible laws and form a world of their own independent of thought acting on the material world. Here too Science has this possible answer that this supposed world is merely an imaginative reflex in the brain of the material world and to any arguments drawn from the definiteness and unexpectedness of these subtle phenomena and their independence of our own will and imagination it can always oppose its theory of unconscious cerebration and, we suppose, unconscious imagination. The fourth discovery is that mind is not only independent of external matter, but its master; it can not only reject and control external stimuli, but can defy such apparently universal material laws as that of gravitation and ignore, put aside and make nought of what are called laws of nature and are really only the laws of material nature, inferior and subject to the psychical laws because matter is a product of mind and not mind a product of matter... It is followed by the crowning realisation that there is within us a source of immeasurable force, immeasurable intelligence, immeasurable joy far above the possibility of weakness, above the possibility of ignorance, above the possibility of grief which we can bring into touch with ourselves and, under arduous but not impossible conditions, habitually utilise or enjoy.

– Sri Aurobindo

## Activities during September 16 – October 15, 2016

**INTEGRAL YOGA ORIENTATION :** Thirty two individuals including parents of The Mother’s International School students took part in the ultra-short *Orientation to Integral Yoga* course held on September 17-18, 2016. The program consisted of 3 practical sessions of yogasanas and pranayamas. Talks on yoga, the spiritual worldview, the purpose of life, and stress management were given by Dr. Ramesh Bijlani. During the course, a highly rejuvenating and relaxing musical break was provided by Ms. Preamsheela.



**VISIT BY USA STUDENTS:** Twelve students from the USA led by Ms Tenzin Choezom, touring under the auspices of World Learning, Nepal, stayed briefly in the Ashram. During their visit on 18th September, 2016, Dr. Ramesh Bijlani in an instructive session made them cognizant of the life-affirming spiritual philosophy of Sri Aurobindo and the Mother, and its relevance to a happy, healthy and fulfilling life.



**AIE STUDENTS AT ASHRAM :** Eleven B.Ed. students from the Army Institute of Education, Greater NOIDA, accompanied by their teacher, Dr. Jyoti Tiwari, spent a day at the Ashram on 20 September 2016. They were given an introduction to the Ashram, a tour of Mirambika Free Progress School, and extensive sessions on the integral philosophy of Sri Aurobindo and the Mother with particular emphasis on the way it forms the basis of the theory and practice of integral education. A few representative comments by the participants at the end of the sessions include: “quite different from other visits”, “a great experience”, “there is peace which we can feel”, “want to come here again”, “overall, a very beautiful, nicely conducted and informative workshop.”



**GERMAN YOGA PRACTITIONERS VISIT :** A group of twenty yoga enthusiasts from Germany, led by Swami Tattvaroopananda, stayed in the Ashram for a few days. During their stay, on 20 September 2016 they had a session on the journey of life, and how it can be made meaningful through the practice of integral yoga.



**NIFT STUDENTS VISIT :** A group of 30 students from the National Institute of Fashion Technology (NIFT), New Delhi, led by Prof. Anupam Jain, visited the Ashram on 22 September 2016. Dr. Ramesh Bijlani in an inspiring talk gave a brief life-sketch of Sri Aurobindo and the Mother, a short introduction to their Integral Yoga and its relevance to a purposeful and joyous life.

**SELF-DEVELOPMENT CAMP FOR VILLAGERS :** Sri Aurobindo Centre, Paigamberpur, U.P. conducted a ‘Self-development for Rural Segment’ camp for 16 persons from 2 villages at Sri Aurobindo Ashram-Delhi Branch from September 22-24, 2016. Activities included yogasanas, *pranayama*, and meditation for a healthy mind & body; practical *shramdan* (selfless physical work offering) with follow-up theoretical sessions on its importance for the society in general; and study sessions on how to imbibe the chief principles of the Bhagvad Gita in our daily life.



**BHAJAN SANDHYA :** Dr Mithu Pal, an accomplished singer and educationist, offered a bevy of devotional songs in the monthly *bhajan sandhya* on 24 September, 2016. She charmed the audience with bhajans in Sanskrit, Hindi and Bangla. In one of the Bangla bhajans, the devotee compares himself with the river and the Divine with the ocean. He says that till he was resisting, he could not merge with the ocean, but now that he has surrendered, he is flowing towards the ocean. She introduced each bhajan with its gist in English. Also included in her offering was the English hymn, Amazing Grace, which created a very soothing atmosphere in her scintillating and yet serene voice. She ended her offering with adoration of The Mother and Sri Aurobindo.

**INTEGRAL EYE EXERCISE CAMP No. 112** was conducted from September 24-29, 2016, at The Mother’s Integral Health Centre. Comments from the participants are self-explanatory regarding the efficacy of the routines taught in the camp: “The treatment seems to be very convincing and well explained” (A.K.); “I feel better than before and I think it works very fast its very good. I think we should the camp in villages” (K.U.); “This eye camp is a God-sent opportunity for everyone – with or without eyesight problem. In these six days itself, one felt that there is an improvement, which is astonishing... it seems a miraculous facility. Thanks and we will try to follow up” (J.C.); “I think this eye camp is a boon from God and all of you are its instruments. I personally found this camp very beneficial. Proper use of vision, and what to do when eyes get tired, were brought home to me. We take eyes for granted but now I will take better care of the eyes.” (K.C.)

**MORE BHAJANS :** Several soulful bhajans in Hindi and Bangla were offered by a music teacher of Mirambika Free Progress School, Ms Samadrita Barua, in the Meditation Hall on 28 September 2016.

**OM CHANTING :** On 29 September 2016, In the evening meditation on 29 September 2016, Ms Usha Chengappa explained the significance of Om, the all-

enveloping vibrations and hence the sense of oneness it creates, and then led group chanting of Om, in which all present, joined.

**AMITY INSTITUTE STUDENTS FOR SPIRITUAL & CULTURAL DEVELOPMENT : Fifty B.Ed. (Bachelor of Education) students of Amity Institute of Education, NOIDA, led by Drs. Smriti and Astha Saxena visited the Ashram on 30 September 2016, for fulfilling in part the requirement of ‘Spiritual and Cultural Development’ in their curriculum. In a scholarly exposition, Dr. Ramesh Bijlani, explained to the group the difference between culture & civilization, salient points of divergence between Graeco-Roman & Western culture and Indian culture, and the strengths of Indian civilization which enabled it to endure through the millennia and in what manner it can help solve the seemingly overwhelming problems of human existence today. Introducing the addressees to Integral Yoga philosophy of Sri Aurobindo and the Mother, he discussed its relevance specifically to present-day education. The group also participated in a session of devotional music and meditation, and partook lunch in the Ashram dining hall. Feedback comments were very positive: “divine and enlivening”, “transcended the knowledge boundaries”, “relevant and heart-warming”, “a life-time experience”, “very relaxing”, “eye-opening”, “truly amazing”, and “unforgettable.”**



**SOURCING OUR ONENESS CAMP AT VAN NIWAS, NAINITAL : Between October 2-8, 2016, a ‘Sourcing Our Oneness’ camp was held at**



**Van Niwas, Nainital, with a total of 90 participants from Sri Aurobindo Ashram - Pondicherry, Sri Aurobindo Ashram-Delhi Branch; Auroville - Tamilnadu & Auroville International; Sri Aurobindo Society,**

**Sri Aurobindo Action, SACAR, and World Union from Puducherry.**

The group explored practical application of the Integral yoga in daily life on an individual as well as collective level. Interactive discussions were held on how to dynamically collaborate for the fulfillment of the aims and ideals of Sri Aurobindo and the Mother in personal lives and in the social structures in India and the world. The gathering used the 12 qualities





depicted in the Mother's symbol as practical tools to explore the fields of society including Life, Power, Wealth and Utility as represented by the Matrimandir Gardens.

This exploration in an integral approach encompassed a string of practical activities



including lectures, workshops, exhibitions, body movement, yoga and pranayama, music and art, treks & nature walks, rock-climbing, rappelling & river-crossing, etc.

**SURAJMAL INSTITUTE STUDENTS VISIT :** Eight B.Ed. students of Surajmal Institute, Janakpuri, New Delhi, led by Ms Monika Davar visited the Ashram on 6 October 2016. Dr. Ramesh Bijlani introduced the group to the integral philosophy of Sri Aurobindo and the Mother, and discoursed on the manner it forms the basis of integral education besides providing direction for a life of love, peace and fulfillment.



**YOGA ENTHUSIASTS FROM AMERICA :** Fifteen yoga enthusiasts from the USA paid a half-day visit to the Ashram. Besides a tour of the Ashram premises, Dr. Ramesh Bijlani introduced the group to the life-affirming view of spirituality embodied in Sri Aurobindo's and the Mother's philosophy and its role in stimulating a peaceful and fulfilling life by raising the consciousness of the human race. The group took part in a practical session of yogasanas and pranayamas. Some comments by the group include: "great for philosophy and to reinforce the teachings in such a pragmatic way",



“good spiritual insight”, “discussions were mesmerizing”, “was absorbed from start to finish”, “the vibration inside the walls was beautiful to experience”, “beautiful complex and gardens”, “the grounds are charged with a powerful, tangible spiritual energy.”

**AMITY INSTITUTE OF EDUCATION STUDENTS VISIT :** Forty seven B.Ed. students from Saket based Amity Institute of Education led by Drs. Pratimam Saxena and Dipti Madhura visited the Ashram on 14 October 2016. Dr. Ramesh Bijlani gave the



group a brief introduction of the lives of Sri Aurobindo and the Mother and their Integral Yoga philosophy with particular emphasis on Integral Education. Dr. Bijlani also elaborated on the Integral Yoga in terms of how it can form a basis of for a happy and meaningful life, and a brief history of Sri Aurobindo Ashram and its Delhi Branch and their activities. The students participated in soulful music, and also had an outdoor session on aspir-

ing high. Some comments from the participants at the end follow: “got an opportunity to listen to wonderful and meaningful words”, “has given me a different perspective on life”, “informative about real life”, “the best part of the session were the meditative songs”, “an unforgettable day”, “the hall gives a sense of immense peace which I had never experienced earlier”, and “a powerful and soothing experience at the same time”.

**BHAJAN SANDHYA :** In this month’s Bhajan Sandhya, the musical offering was made by Ms Preamsheela in the Meditation Hall on 15 October 2016. She was accompanied on the Tabla by Mr Faraz Khan. Ms. Preamsheela began with ‘*O Jag Janani O Kalyani*’ for invoking the Mother’s Grace, and continued with bhajans by Meera Bai, Sant Kabir, and a bhajan praising Sri Aurobindo. The evening ended with the *keertan* ‘*Jai Guru Jai Maa*’ glorifying the Masters.

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

# THE IDEAL OF HUMAN UNITY

## CHAPTER XXXV

### SUMMARY AND CONCLUSION

In other words,—and this is the conclusion at which we arrive,—while it is possible to construct a precarious and quite mechanical unity by political and administrative means, the unity of the human race, even if achieved, can only be secured and can only be made real if the religion of humanity, which is at present the highest active ideal of mankind, spiritualises itself and becomes the general inner law of human life.

The outward unity may well achieve itself,—possibly, though by no means certainly, in a measurable time,—because that is the inevitable final trend of the working of Nature in human society which makes for larger and yet larger aggregations and cannot fail to arrive at a total aggregation of mankind in a closer international system.

This working of Nature depends for its means of fulfilment upon two forces which combine to make the larger aggregation inevitable. First, there is the increasing closeness of common interests or at least the interlacing and interrelation of interests in a larger and yet larger circle which makes old divisions an obstacle and a cause of weakness, obstruction and friction, and the clash and collision that comes out of this friction a ruinous calamity to all, even to the victor who has to pay a too heavy price for his gains; and even these expected gains, as war becomes more complex and disastrous, are becoming more and more difficult to achieve and the success problematical. An increasing perception of this community or interrelation of interests and a growing unwillingness to face the consequences of collision and ruinous struggle must push men to welcome any means for mitigating the divisions which lead to such disasters. If the trend to the mitigation of divisions is once given a definite form, that commences an impetus which drives towards closer and closer union. If she cannot arrive by these means, if the incoherence is too great for the trend of unification to triumph, Nature will use other means, such as war and conquest or the temporary domination of the powerful State or empire or the menace of such a domination which will compel those threatened to adopt a closer system of union. It is these means and this force of outward necessity which she used to create nation-units and national empires, and, however modified in the circumstances and workings, it is at bottom the same force and the same means which she is using to drive mankind towards international unification.

But, secondly, there is the force of a common uniting sentiment. This may work in two ways; it may come before as an originating or contributory cause or it may come afterwards as a cementing result. In the first case, the sentiment of a larger unity springs up among units which were previously divided and leads them to seek after a form of union which may then be brought about principally by the force of the sentiment and its idea or by that secondarily as an aid to other and more outward events and causes. We may note that in earlier times this sentiment was insufficiently effective, as among the petty clan or regional nations; unity had ordinarily to be effected by outward circumstances and gener-

ally by the grossest of them, by war and conquest, by the domination of the most powerful among many warring or contiguous peoples. But in later times the force of the sentiment of unity, supported as it has been by a clearer political idea, has become more effective. The larger national aggregates have grown up by a simple act of federation or union, though this has sometimes had to be preceded by a common struggle for liberty or a union in war against a common enemy; so have grown into one the United States, Italy, Germany, and more peacefully the Australian and South African federations. But in other cases, especially in the earlier national aggregations, the sentiment of unity has grown up largely or entirely as the result of the formal, outward or mechanical union. But whether to form or to preserve the growth of the sentiment, the psychological factor is indispensable; without it there can be no secure and lasting union. Its absence, the failure to create such a sentiment or to make it sufficiently living, natural, forcible has been the cause of the precariousness of such aggregates as Austro-Hungary and of the ephemeral character of the empires of the past, even as it is likely to bring about, unless circumstances change, the collapse or disintegration of the great present-day empires.

The trend of forces towards some kind of international world-organisation eventuating in a possible far-off unification, which is now just beginning to declare itself as an idea or aspiration though the causes which made it inevitable have been for some time at work, is enforced by the pressure of need and environment, by outward circumstances. At the same time, there is a sentiment helped and stimulated by these outward circumstances, a cosmopolitan, international sentiment, still rather nebulous and vaguely ideal, which may accelerate the growth of the formal union. In itself this sentiment would be an insufficient cement for the preservation of any mechanical union which might be created; for it could not easily be so close and forcible a sentiment as national feeling. It would have to subsist on the conveniences of union as its only substantial provender. But the experience of the past shows that this mere necessity of convenience is in the end not strong enough to resist the pressure of unfavourable circumstances and the reassertion of old or the effective growth of new centrifugal forces. There is, however, at work a more powerful force, a sort of intellectual religion of humanity, clear in the minds of the few, vaguely felt in its effects and its disguises by the many, which has largely helped to bring about much of the trend of the modern mind and the drift of its developing institutions. This is a psychological force which tends to break beyond the formula of the nation and aspires to replace the religion of country and even, in its more extreme forms, to destroy altogether the national sentiment and to abolish its divisions so as to create the single nation of mankind.

We may say, then, that this trend must eventually realise itself, however great may be the difficulties; and they are really enormous, much greater than those which attended the national formation. If the present unsatisfactory condition of international relations should lead to a series of cataclysms, either large and world-embracing like the present war or, though each more limited in scope, yet in their sum world-pervading and necessarily, by the growing interrelation of interests, affecting even those who do not fall directly under their touch, then mankind will finally be forced in self-defence to a new, closer and more strin-

gently unified order of things. Its choice will be between that and a lingering suicide. If the human reason cannot find out the way, Nature herself is sure to shape these upheavals in such a way as to bring about her end. Therefore,—whether soon or in the long run, whether brought about by its own growing sentiment of unity, stimulated by common interest and convenience, or by the evolutionary pressure of circumstances,—we may take it that an eventual unification or at least some formal organisation of human life on earth is, the incalculable being always allowed for, practically inevitable.

I have tried to show from the analogy of the past evolution of the nation that this international unification must culminate or at least is likely to culminate in one of two forms. There is likely to be either a centralised World-State or a looser world-union which may be either a close federation or a simple confederacy of the peoples for the common ends of mankind. The last form is the most desirable, because it gives sufficient scope for the principle of variation which is necessary for the free play of life and the healthy progress of the race. The process by which the World-State may come starts with the creation of a central body which will at first have very limited functions, but, once created, must absorb by degrees all the different utilities of a centralised international control, as the State, first in the form of a monarchy and then of a parliament, has been absorbing by degrees the whole control of the life of the nation, so that we are now within measurable distance of a centralised socialistic State which will leave no part of the life of its individuals unregulated. A similar process in the World-State will end in the taking up and the regulation of the whole life of the peoples into its hands; it may even end by abolishing national individuality and turning the divisions that it has created into mere departmental groupings, provinces and districts of the one common State. Such an eventuality may seem now a fantastic dream or an unrealisable idea; but it is one which, under certain conditions that are by no means beyond the scope of ultimate possibility, may well become feasible and even, after a certain point is reached, inevitable. A federal system and still more a confederacy would mean, on the other hand, the preservation of the national basis and a greater or less freedom of national life, but the subordination of the separate national to the larger common interests and of full separate freedom to the greater international necessities.

It may be questioned whether past analogies are a safe guide in a problem so new and whether something else might not be evolved more intimately and independently arising from it and suitable to its complexities. But mankind even in dealing with its new problems works upon past experience and therefore upon past motives and analogies. Even when it seizes on new ideas, it goes to the past for the form it gives to them. Behind the apparent changes of the most radical revolutions we see this unavoidable principle of continuity surviving in the heart of the new order. Moreover, these alternatives seem the only way in which the two forces in presence can work out their conflict, either by the disappearance of the one, the separative national instinct, or by an accommodation between them. On the other hand, it is quite possible that human thought and action may take so new a turn as to bring in a number of unforeseen possibilities and lead to a quite different ending. And one might upon these lines set one's imagination to work and produce perhaps a utopia of a better kind. Such constructive efforts of the

<sup>1</sup> Now also by air.

human imagination have their value and often a very great value; but any such speculations would evidently have been out of place in the study I have attempted.

Assuredly, neither of the two alternatives and none of the three forms considered are free from serious objections. A centralised World-State would signify the triumph of the idea of mechanical unity or rather of uniformity. It would inevitably mean the undue depression of an indispensable element in the vigour of human life and progress, the free life of the individual, the free variation of the peoples. It must end, if it becomes permanent and fulfils all its tendencies, either in a death in life, a stagnation, or by the insurgence of some new saving but revolutionary force or principle which would shatter the whole fabric into pieces. The mechanical tendency is one to which the logical reason of man, itself a precise machine, is easily addicted and its operations are obviously the easiest to manage and the most ready to hand; its full evolution may seem to the reason desirable, necessary, inevitable, but its end is predestined. A centralised socialistic State may be a necessity of the future, once it is founded, but a reaction from it will be equally an eventual necessity of the future. The greater its pressure, the more certainly will it be met by the spread of the spiritual, the intellectual, the vital and practical principle of Anarchism in revolt against that mechanical pressure. So, too, a centralised mechanical World-State must rouse in the end a similar force against it and might well terminate in a crumbling up and disintegration, even in the necessity for a repetition of the cycle of humanity ending in a better attempt to solve the problem. It could be kept in being only if humanity agreed to allow all the rest of its life to be regularised for it for the sake of peace and stability and took refuge for its individual freedom in the spiritual life, as happened once under the Roman Empire. But even that would be only a temporary solution. A federal system also would tend inevitably to establish one general type for human life, institutions and activities; it would allow only a play of minor variations. But the need of variation in living Nature could not always rest satisfied with that scanty sustenance. On the other hand, a looser confederacy might well be open to the objection that it would give too ready a handle for centrifugal forces, were such to arise in new strength. A loose confederation could not be permanent; it must turn in one direction or the other, end either in a close and rigid centralisation or at last by a break-up of the loose unity into its original elements.

The saving power needed is a new psychological factor which will at once make a united life necessary to humanity and force it to respect the principle of freedom. The religion of humanity seems to be the one growing force which tends in that direction; for it makes for the sense of human oneness, it has the idea of the race, and yet at the same time it respects the human individual and the natural human grouping. But its present intellectual form seems hardly sufficient. The idea, powerful in itself and in its effects, is yet not powerful enough to mould the whole life of the race in its image. For it has to concede too much to the egoistic side of human nature, once all and still nine-tenths of our being, with which its larger idea is in conflict. On the other side, because it leans principally on the reason, it turns too readily to the mechanical solution. For the rational idea ends always as a captive of its machinery, becomes a slave of its

own too binding process. A new idea with another turn of the logical machine revolts against it and breaks up its machinery, but only to substitute in the end another mechanical system, another credo, formula and practice.

A spiritual religion of humanity is the hope of the future. By this is not meant what is ordinarily called a universal religion, a system, a thing of creed and intellectual belief and dogma and outward rite. Mankind has tried unity by that means; it has failed and deserved to fail, because there can be no universal religious system, one in mental creed and vital form. The inner spirit is indeed one, but more than any other the spiritual life insists on freedom and variation in its self-expression and means of development. A religion of humanity means the growing realisation that there is a secret Spirit, a divine Reality, in which we are all one, that humanity is its highest present vehicle on earth, that the human race and the human being are the means by which it will progressively reveal itself here. It implies a growing attempt to live out this knowledge and bring about a kingdom of this divine Spirit upon earth. By its growth within us oneness with our fellow-men will become the leading principle of all our life, not merely a principle of cooperation but a deeper brotherhood, a real and an inner sense of unity and equality and a common life. There must be the realisation by the individual that only in the life of his fellow-men is his own life complete. There must be the realisation by the race that only on the free and full life of the individual can its own perfection and permanent happiness be founded. There must be too a discipline and a way of salvation in accordance with this religion, that is to say, a means by which it can be developed by each man within himself, so that it may be developed in the life of the race. To go into all that this implies would be too large a subject to be entered upon here; it is enough to point out that in this direction lies the eventual road. No doubt, if this is only an idea like the rest, it will go the way of all ideas. But if it is at all a truth of our being, then it must be the truth to which all is moving and in it must be found the means of a fundamental, an inner, a complete, a real human unity which would be the one secure base of a unification of human life. A spiritual oneness which would create a psychological oneness not dependent upon any intellectual or outward uniformity and compel a oneness of life not bound up with its mechanical means of unification, but ready always to enrich its secure unity by a free inner variation and a freely varied outer self-expression, this would be the basis for a higher type of human existence.

Could such a realisation develop rapidly in mankind, we might then solve the problem of unification in a deeper and truer way from the inner truth to the outer forms. Until then, the attempt to bring it about by mechanical means must proceed. But the higher hope of humanity lies in the growing number of men who will realise this truth and seek to develop it in themselves, so that when the mind of man is ready to escape from its mechanical bent,—perhaps when it finds that its mechanical solutions are all temporary and disappointing,—the truth of the Spirit may step in and lead humanity to the path of its highest possible happiness and perfection.

— *Sri Aurobindo*

Out of the rich wonders and the intricate whorls  
Of the spirit's dance with Matter as its mask  
The balance of the world's design grew clear...  
The original Desire born in the Void  
Peered out; he saw the hope that never sleeps,  
The feet that run behind a fleeting fate,  
The ineffable meaning of the endless dream.  
Hardly for a moment glimpsed viewless to Mind,  
As if a torch held by a power of God,  
The radiant world of the everlasting Truth  
Glimmered like a faint star bordering the night  
Above the golden Overmind's shimmering ridge.  
In that high realm where no untruth can come,  
Where all are different and all is one,  
In the Impersonal's ocean without shore  
The Person in the World-Spirit anchored rode;  
It thrilled with the mighty marchings of World-Force,  
Its acts were the comrades of God's infinite peace.  
An adjunct glory and a symbol self,  
The body was delivered to the soul,—  
An immortal point of power, a block of poise  
In a cosmicity's wide formless surge,  
A conscious edge of the Transcendent's might  
Carving perfection from a bright world-stuff,  
It figured in it a universe's sense.

— From *Savitri* by Sri Aurobindo

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