



ध्यान मूलं गुरोर्मूर्तिः पूजामूलं गुरोः पदम् ।
मंत्रमूलं गुरोर्वाक्यं मोक्ष मूलं गुरोः कृपा ॥

The focal point of meditation is Guru's form, the core of worship are Guru's feet, the soul of mantra is Guru's utterance, the source of salvation is Guru's grace.

Realization

Vol. 11, No. 8

August 2022

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

युंजते मन उत युंजते धियो विप्रस्य बृहतो विपश्चितः।

वि होत्रा दधे वयुनाविदेक इन्मही देवस्य सवितुः परिष्टुतिः॥१॥

Men illumined yoke their mind and they yoke their thoughts to him who is illumination and largeness and clear perceiving. Knowing all phenomena he orders, sole, the Energies of the sacrifice. Vast is the affirmation in all things of Savitri, the divine Creator.

– Rig Veda V.81-1

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

August 2022

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 –7:30 pm

Collective Meditation

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

Aug 07	Self-Consecration, contd. (Based on <i>The Synthesis of Yoga</i> , Part 1, Ch 2) Musical Offering	Dr. Mankul Goel Ms. Preamsheela
Aug 14	<i>Manav Chetna va Maharshi Arvind ka Rashtravad</i> Musical offering	Dr. Arun Vyas Dr. Mithu Pal
Aug 21	<i>Hamare Prashn Sri Maa ke Uttar</i> Musical offering	Dr. Aparna Roy Ms. Preamsheela
Aug 28	Three Triads of Sadhana (Based on Sri Aurobindo's <i>The Mother</i>) Musical offering	Dr. Ramesh Bijlani Ms. Sowmya Narayanan

Sunday Discourses will be recorded and posted on the Ashram's YouTube channel

CLASSES by Shri Prashant Khanna

Thursdays: 04,11,18,25	11:15 am–12:15 pm	ONLINE	Bhagvad Gita
	Online contact Dr. Sonia Gupta (+91 98103 05078)		
Saturdays: 06,13,20,27	11:00 am–12 noon		Bhagvad Gita
	(In physical mode at Sri Aurobindo Bhavan, Gurgaon)		
	To join, please contact Sri Satya Prakash (+91 88007 61046)		
Sundays: 07,21	11:15 am–12 noon	Sonnets by Sri Aurobindo	
	To join, please contact Sri Satya Prakash (+91 88007 61046)		

YES Online Talks continue on Saturdays

For queries contact: <yes.aditik@gmail.com>

Zoom link : <<https://us02web.zoom.us/j/6082144500?pwd=dHJLWUNqcTIJR25JTnBJYzdjVG5OQT09>>

Meeting ID: 608 214 4500; Passcode: 8kPJG6

Scheduled Time: 6 pm IST

Gyan Yoga Utsava : Vedanta & Ayurveda

Residential at Sri Aurobindo Ashram-Delhi Branch

August 22-28, 2022

Activities : Yoga classes & meditation; Sessions on wellness, life; self-reflection & harmony; Panchakarma therapies; Games & nature walks; Fun & cultural evening; Havana-hymns-chantings

For info and registration, contact: <https://khhcayurveda.com/event-registration-gyan-yoga-utsava/>

श्रीस्मृति Sri Smriti

(Memorabilia of the Mother)

Open: Tuesday to Sunday

Timing: 10 am – 12 noon

(Monday Closed)

Contact : 2656 7863



Precautions to minimize the spread of coronavirus to be observed

Ashram Library (Knowledge)

Tuesday to Sunday Timings : 10:00 A.M. – 4:30 P.M.
(Monday closed)

Contact : 011 2656 7863

Sri Aurobindo Ashram-Delhi Branch'S SOCIAL MEDIA LINKS

YouTube	:	https://youtube.com/sriurobindoashramdelhibranch
Facebook	:	http://facebook.com/sriurobindoashramdelhibranch
Instagram	:	https://www.instagram.com/sriurobindoashramdelhibranch
Twitter	:	https://twitter.com/saadelhibranch
Website	:	http://sriurobindoashram.net/
Micro Website	:	http://sriurobindoashram.net/Mirra100/

The Mother's Integral Health Centre Activities

Phone 88005 52685, <tmihc2000@gmail.com>

Speciality Clinics – By Appointment Only

Mon-Sat (6 days)	Allopathy- Integral Health	(10:00 am-12:00 noon)
Mon-Sat (6 days)	Physiotherapy	(10:30 am-12:30 pm)
Thursday	Dermatology	(1:30 – 2:30 pm)
Thursday	Ophthalmology	(11:00 am-12:00 noon)
Tuesday	Counselling (Online/Offline)	(10:00 am-12:00 noon)
Friday	Psychiatry	(2:00 pm-4:00 pm)
Tuesday	Gynaecology	(10:30 am-11:30 am)
Wednesday	Surgery	(10:00 am-12:00 noon)
Mon, Wed, Fri	Homoeopathy	(11:00 am-1:00 pm)
Tue, Sat	Ayurveda Consultation	(12:00 noon-3:00 pm)
Mon-Sat (6 days)	Ayurveda Treatment	(10:00 am-4:00 pm)
Tue/Fri	Acupressure	(11:00 am-1:00 pm)

FREE Virtual Medical Consultation with Dr. Tarun Baveja

ON LIFESTYLE, PHYSICAL OR PSYCHOLOGICAL ISSUES

Dr. Baveja, a general physician with over 30 years experience. has been working for The Mother's International School since 1996.

For appointment, pl. contact : 88005 52685; <tmihc2000@gmail.com>

In-person Vision Improvement Course resumes

August 13, Saturday	10 am – 12 noon
August 14, Sunday	8 – 10 am
August 15, Monday	8 – 10 am

Contact : 88005 52685 (Health Centre); <tmihc2000@gmail.com>

Physical Practices of Yoga

Mon/Wed/Fri	6:30–7:30 am	Yogasana class	Ms. Priya Gupta
Mon/Wed/Fri	11 am–12 noon	Yogasana class	Ms. Vidya Mundhra
Mon/Wed/Fri	10 am–12 noon	Individual sessions	Shri Deepak Jhamb

Ongoing activities venue: ONLY on SKYPE (ID: tmihc2000)

Monday	4:00-4:45 pm	Vivekachoodamani	Discourse	Dr. Tarun Baveja
Tue/Thu	4:00-4:45 pm	Aparokshanubhuti	Discourse	Dr. Tarun Baveja
Wed/Fri	4:00-4:45 pm	The Supreme Knowledge	Discourse	Dr. Tarun Baveja
Saturday	4:00-4:45 pm	Bhagvad Gita Sadhana	Discourse	Dr. Tarun Baveja

Contact Ms. Swati Kohli : 98739 04420, <swatikohli3@gmail.com>

Important Days in the Ashram

13 August (Saturday) — Anniversary of Shri Surendra Nath Jauhar's Birthday

15 August (Monday) — Anniversary of Sri Aurobindo's Birthday - Darshan Day



Programs on the following page

Sri Aurobindo's 150th Birth Anniversary Celebrations

11 August (Thursday) – 'Sri Arvind ka Bharat' : Anchoring by Shri Arun Vyas

03:45 pm	Inauguration of exhibition "Constitution of India in the Light of Sri Aurobindo"	Hall of Grace
04:15 pm	Talk by Shri Surya Pratap Singh Rajawat Talk by Dr. Charan Singh	Hall of Grace
06:00 pm	Tea Break	Hall of Grace
06:30 pm	Cultural Program – Ballet on Sri Aurobindo's poem "WHO" by MIS students	Hall of Grace

12 August (Friday) – 'Sri Arvind ka Bharat' : Anchoring by Shri Anil Vajpayee

03:45 pm	"Sri Aurobindo : An Indian Mystic Who Worked for Human Unity" Release of the film by Dr. Ramesh Bijlani	Hall of Grace
04:15 pm	Talk by Dr. Ramesh Bijlani Talk by Dr. Bharat Gupta	Hall of Grace
06:00 pm	Tea Break	Hall of Grace
06:30 pm	"श्रीअरविन्द कृष्णामृत" (Maharas by Students from Mathura)	Hall of Grace

13 August (Saturday) — 119th Birth Anniversary of Shri Surendra Nath Jauhar

06:30 am	Invocation	Meditation Hall
08:00 am	<i>Havan</i> & flower offering at Chachaji's Samadhi Musical Offering by MIS teachers as homage to Chachaji	Faquir Sthal
09:00 to 10:00 am	"रूपांतर के पुरोध-श्री सुरेंद्रनाथ जौहर" / Talk by Ms. Surinder Sharma "Whose Gold?" A story by Chachaji/Book Release by Ms. Surinder Sharma	Meditation Hall Meditation Hall
03:00 to 04:00 pm	Film on Shri Surendra Nath Jauhar/ produced under guidance of Shri Kush Sen, Pondicherry	Hall of Joy
06:45 pm	Musical offering by Ashram Choir / and Reading by Tara Didi Reading by Tara Didi	Meditation Hall
07:30 pm	Lights of Aspiration	<i>Samadhi</i> Lawn

14 August (Sunday) — Shri D.N. Jhunjunwala Memorial Program

10:00 to 11:30 am	"मानव चेतना व महर्षि श्रीअरविन्द का राष्ट्रवाद" / Talk by Dr. Arun Vyas Musical offering by Dr. Mithu Pal	Meditation Hall
04:00 to 07:30 pm	Talk by Shri Prashant Khanna on Sri Aurobindo's poem 'Baji Prahou' Chief Guest Dr. Kiran Bedi's address "Baji Prahou" – A Dance & Drama presentation by Anjali Bagal and Team	Hall of Grace

15 August (Monday) — 150th Birth Anniversary of Sri Aurobindo–Darshan Day

05:30 am	<i>Prabhat Pheri</i>	<i>Samadhi</i> Lawn
06:30 am	Invocation	Meditation Hall
11:00 am	Vande Mataram by Ashram Choir 'Flowers: Joyful Companions to the Soul' – Book Release by Dr. Karan Singh 'The Five Dreams of Sri Aurobindo' / Talk by Dr. Karan Singh	Meditation Hall
02:00 pm	Musical Offering by Matri Kala Mandir students	Hall of Grace
03:45 pm	Cultural Program by Ashram Youth	
06:15 pm	March-Past & Lights of Aspiration	<i>Samadhi</i> Lawn
06:45 pm	Musical rendering by Ashram Choir / and Reading by Tara Didi	Meditation Hall

- Exhibitions open : Timings 10 am to 4:30 pm
1. "Constitution of India in the Light of Sri Aurobindo". (Venue: Hall of Grace)
 2. "The Life of Sri Aurobindo". (Venue: Prasad Block, 1 st Floor)

Please follow covid-19 protocol in force

Sri Aurobindo's Teaching

The teaching of Sri Aurobindo starts from that of the ancient sages of India that behind the appearances of the universe there is the Reality of a Being and Consciousness, a Self of all things one and eternal. All beings are united in that One Self and Spirit but divided by a certain separativity of consciousness, an ignorance of their true Self and Reality in the mind, life and body. It is possible by a certain psychological discipline to remove this veil of separative consciousness and become aware of the true Self, the Divinity within us and all.

Sri Aurobindo's teaching states that this One Being and Consciousness is involved here in Matter. Evolution is the method by which it liberates itself; consciousness appears in what seems to be inconscient, and once having appeared is self-impelled to grow higher and higher and at the same time to enlarge and develop towards a greater and greater perfection. Life is the first step of this release of consciousness; mind is the second; but the evolution does not finish with mind, it awaits a release into something greater, a consciousness which is spiritual and supramental. The next step of the evolution must be towards the development of Supermind and Spirit as the dominant power in the conscious being. For only then will the involved Divinity in things release itself entirely and it become possible for life to manifest perfection.

But while the former steps in evolution were taken by Nature without a conscious will in the plant and animal life, in man Nature becomes able to evolve by a conscious will in the instrument. It is not however by the mental will in man that this can be wholly done, for the mind goes only to a certain point and after that can only move in a circle. A conversion has to be made, a turning of the consciousness by which mind has to change into the higher principle. This method is to be found through the ancient psychological discipline and practice of Yoga. In the past it has been attempted by a drawing away from the world and a disappearance into the height of the Self or Spirit. Sri Aurobindo teaches that a descent of the higher principle is possible which will not merely release the spiritual Self out of the world, but release it in the world, replace the mind's ignorance or its very limited knowledge by a supramental truth-consciousness which will be a sufficient instrument of the inner Self and make it possible for the human being to find himself dynamically as well as inwardly and grow out of his still animal humanity into a diviner race. The psychological discipline of Yoga can be used to that end by opening all the parts of the being to a conversion or transformation through the descent and working of the higher still concealed supramental principle.

This however cannot be done at once or in a short time or by any rapid or miraculous transformation. Many steps have to be taken by the seeker before the supramental descent is possible. Man lives mostly in his surface mind, life and body but there is an inner being within him with greater possibilities to which he has to awake — for it is only a very restricted influence from it that he receives

now and that pushes him to a constant pursuit of a greater beauty, harmony, power and knowledge. The first process of Yoga is therefore to open the ranges of this inner being and to live from there outward, governing his outward life by an inner light and force. In doing so he discovers in himself his true soul which is not this outer mixture of mental, vital and physical elements but something of the Reality behind them, a spark from the one Divine Fire. He has to learn to live in his soul and purify and orientate by its drive towards the Truth the rest of the nature. There can follow afterwards an opening upward and descent of a higher principle of the Being. But even then it is not at once the full supramental Light and Force. For there are several ranges of consciousness between the ordinary human mind and the supramental Truth-consciousness. These intervening ranges have to be opened up and their power brought down into the mind, life and body. Only afterwards can the full power of the Truth-consciousness work in the nature. The process of this self-discipline or sadhana is therefore long and difficult, but even a little of it is so much gained because it makes the ultimate release and perfection more possible.

There are many things belonging to older systems that are necessary on the way — an opening of the mind to a greater wideness and to the sense of the Self and the Infinite, an emergence into what has been called the cosmic consciousness, mastery over the desires and passions; an outward asceticism is not essential, but the conquest of desire and attachment and a control over the body and its needs, greeds and instincts is indispensable. There is a combination of the old systems: the way of knowledge through the mind's discernment between Reality and the appearance, the heart's way of devotion, love and surrender and the way of works turning the will away from motives of self-interest to the Truth and the service of a greater Reality than the ego. For the whole being has to be trained so that it can respond and be transformed when it is possible for that greater Light and Force to work in the nature.

In this discipline, the inspiration of the Master, and in the difficult stages his control and his presence are indispensable — for it would be impossible otherwise to go through it without much stumbling and error which would prevent all chance of success. The Master is one who has risen to a higher consciousness and being and he is often regarded as its manifestation or representative. He not only helps by his teaching and still more by his influence and example but by a power to communicate his own experience to others.

This is Sri Aurobindo's teaching and method of practice. It is not his object to develop any one religion or to amalgamate the older religions or to found any new religion, for any of these things would lead away from his central purpose. The one aim of his Yoga is an inner self-development by which each one who follows it can in time discover the one Self in all and evolve a higher consciousness than the mental, a spiritual and supramental consciousness which will transform and divinise human nature.

February 1934

— Sri Aurobindo

Activities during June 16 – July 15, 2022

INTERNATIONAL DAY OF YOGA, 21 JUNE 2022

To celebrate the 8th International Yoga Day, a yoga session was organized on 21 June 2022 in the morning at Sri Aurobindo Ashram – Delhi Branch with the support of the Ministry of AYUSH. The



session was guided by Dr. Surinder Katoch. The session started with chanting and was followed by a brief introduction to Patanjali's Ashtanga Yoga, the eight-limbed path that culminates in Samadhi. The participants performed the basic asanas and pranayamas. On the occasion, Yoga mats and T-shirts were distributed to the participants by the Ministry of AYUSH.

In the evening, an online session under the title 'Talk Yoga, Not Just Asanas, Even to Three-Year-Olds' was organized under the YES (Yoga, Education and Spirituality) project. The

Talk Yoga, not just asanas, even to three-year-olds
Which of these is not yoga?



session was based primarily on a children's story, 'Deepa Knows Three Yogas'. The recording of the session is available on YouTube. The link is: <https://www.youtube.com/watch?v=reYW9hm9-uk>

ORIENTATION OF NEW MIS TEACHERS TO INTEGRAL EDUCATION



Twelve teachers who had joined The Mother's International School during the last two years came to the Ashram for a one-day Orientation to Integral Education on 27 June 2022. In addition to the explanation of the three principles of teaching enunciated by Sri Aurobindo, the session focused on the way Integral Education takes into account the totality of the person, and how the psychic be-

ing forms the pivot around which the education of the physical, vital and mental parts of the being revolves. The practice of the philosophy was illustrated through stories and songs. At the end, the teachers were gifted two books – one on Integral Education, and another on Psychic Education.

TARA DIDI'S BIRTH ANNIVERSARY, 5 JULY 2022

In keeping with the wishes and passion of Tara Didi, her birthday this year



was celebrated with a massive tree plantation drive. Trees were planted near the Shrine and the Meditation Hall and several other places in the Ashram, and also in the associated schools, The Mother's International School and Mirambika, where human saplings are planted year after year and nurtured for as long as 14 years.



As on other special occasions, the Exhibition on Sri Aurobindo's life was kept open to visitors from 10:30 am onwards.

In the evening, a musical offering by the Ashram choir was followed by reading by Tara Didi of a passage primarily about adoration of and salutations to the Divine.



THEATRE WORKSHOP, 4-9 JULY 2022

A 7-day workshop on theatre was held at Sri Aurobindo Ashram - Delhi Branch from 4th July to 9th July 2022. This workshop offered new insights and understandings to 30 vocational trainees. Muskan Sharma and Farman Saifi, Students of Walter Peter, devotees of Sri Aurobindo and The Mother conducted all sessions with great enthusiasm and verve. The workshop was a journey of understanding "Me" to knowing "What Kind of Society We have" and "What Kind of Society We Wish". The Workshop covered different aspects of acting ranging from move-



ment, voice, props, improvisation, and stage knowledge through simple games and activities. Students were given creative freedom to improvise and come up



with their own stories. Every student participated in the given tasks with great zeal. At the end of the workshop, The trainees were ready with a performance covering the issues of society and potential solutions on Sunday, 10th July. We also had an incredible band Voice of Laa Po Laa performed by Farman, Devender, and Bhanu. The audience appreciated the effort & confidence put into their presentation.

NEW YOUTUBE POSTINGS : 16 June – 15 July 2022

Title	Link
Four Aspects of the Mother & <i>Ambe Charan Kamal hein tere</i> Devi Karunamayee	https://www.youtube.com/watch?v=rv1egl2QP7c
Pure and Disinterested Love Dr. Mithu Pal (Talk based on Mother's Prayer of 16 Dec 1913)	https://www.youtube.com/watch?v=YZF2iSCWIs4
8th International Yoga Day Celebrations 21 June 2022 Sri Aurobindo Ashram-Delhi Branch	https://www.youtube.com/watch?v=U3eD_5TwGNM
Savitri: A Legend and a Symbol Book II Canto 2 Sec 1	https://www.youtube.com/watch?v=ZG-AVVfYhaU
<i>Chaandinee se dhawal</i> Devi Karunamayee	https://www.youtube.com/watch?v=sDrtGhtkFKc
सर्वांगीण शिक्षा - आज के संदर्भ में सुश्री अनुराधा अग्रवाल	https://www.youtube.com/watch?v=Fbs4_T25VgQ
<i>Jagadambe Jagjananee</i> Devi Karunamayee	https://www.youtube.com/watch?v=wl8Jvm4FFnY

SRI AUROBINDO AND INDIA'S INDEPENDENCE

ON INDIAN INDEPENDENCE

SRI AUROBINDO'S MESSAGE-BROADCAST ON ALL INDIA RADIO, 14-8-1947

August 15th, 1947 is the birthday of free India. It marks for her the end of an old era, the beginning of a new age. But we can also make it by our life and acts as a free nation an important date in a new age opening for the whole world, for the political, social, cultural and spiritual future of humanity.

August 15th is my own birthday and it is naturally gratifying to me that it should have assumed this vast significance. I take this coincidence, not as a fortuitous accident, but as the sanction and seal of the Divine Force that guides my steps on the work with which I began life, the beginning of its full fruition. Indeed, on this day I can watch almost all the world-movements which I hoped to see fulfilled in my lifetime, though then they looked like impracticable dreams, arriving at fruition or on their way to achievement. In all these movements free India may well play a large part and take a leading position.

The first of these dreams was a revolutionary movement which would create a free and united India. India today is free but she has not achieved unity. At one moment it almost seemed as if in the very act of liberation she would fall back into the chaos of separate States which preceded the British conquest. But fortunately it now seems probable that this danger will be averted and a large and powerful, though not yet a complete union will be established. Also, the wisely drastic policy of the Constituent Assembly has made it probable that the problem of the depressed classes will be solved without schism or fissure. But the old communal division into Hindus and Muslims seems now to have hardened into a permanent political division of the country. It is to be hoped that this settled fact will not be accepted as settled for ever or as anything more than a temporary expedient. For if it lasts, India may be seriously weakened, even crippled: civil strife may remain always possible, possible even a new invasion and foreign conquest. India's internal development and prosperity may be impeded, her position among the nations weakened, her destiny impaired or even frustrated. This must not be; the partition must go. Let us hope that that may come about naturally, by an increasing recognition of the necessity not only of peace and concord but of common action, by the practice of common action and the creation of means for that purpose. In this way unity may finally come about under whatever form—the exact form may have a pragmatic but not a fundamental importance. But by whatever means, in whatever way, the division must go; unity must and will be achieved, for it is necessary for the greatness of India's future.

Another dream was for the resurgence and liberation of the peoples of Asia and her return to her great role in the progress of human civilisation. Asia has arisen; large parts are now quite free or are at this moment being liberated: its other still subject or partly subject parts are moving through whatever struggles towards freedom. Only a little has to be done and that will be done today or tomorrow. There India has her part to play and has begun to play it with an energy and ability which already indicate the measure of her possibilities and the place she can take in the council of the nations.

The third dream was a world-union forming the outer basis of a fairer, brighter and nobler life for all mankind. That unification of the human world is under way; there is an imperfect initiation organised but struggling against tremendous difficulties. But the momentum is there and it must inevitably increase and conquer. Here too India has begun to play a prominent part and, if she can develop that larger statesmanship which is not limited by the present facts and immediate possibilities but looks into the future and brings it nearer, her presence may make all the difference between a slow and timid and a bold and swift development. A catastrophe may intervene and interrupt or destroy what is being done, but even then the final result is sure. For unification is a necessity of Nature, an inevitable movement. Its necessity for the nations is also clear, for without it the freedom of the small nations may be at any moment in peril and the life even of the large and powerful nations insecure. The unification is therefore to the interests of all, and only human imbecility and stupid selfishness can prevent it; but these cannot stand for ever against the necessity of Nature and the Divine Will. But an outward basis is not enough; there must grow up an international spirit and outlook, international forms and institutions must appear, perhaps such developments as dual or multilateral citizenship, willed interchange or voluntary fusion of cultures. Nationalism will have fulfilled itself and lost its militancy and would no longer find these things incompatible with self-preservation and the integrality of its outlook. A new spirit of oneness will take hold of the human race.

Another dream, the spiritual gift of India to the world has already begun. India's spirituality is entering Europe and America in an ever increasing measure. That movement will grow; amid the disasters of the time more and more eyes are turning towards her with hope and there is even an increasing resort not only to her teachings, but to her psychic and spiritual practice.

The final dream was a step in evolution which would raise man to a higher and larger consciousness and begin the solution of the problems which have perplexed and vexed him since he first began to think and to dream of individual perfection and a perfect society. This is still a personal hope and an idea, an ideal which has begun to take hold both in India and in the West on forward-looking minds. The difficulties in the way are more formidable than in any other field of endeavour, but difficulties were made to be overcome and if the Supreme Will is there, they will be overcome. Here too, if this evolution is to take place, since it must proceed through a growth of the spirit and the inner consciousness, the initiative can come from India and, although the scope must be universal, the central movement may be hers.

Such is the content which I put into this date of India's liberation; whether or how far this hope will be justified depends upon the new and free India.

COMMENTS ON SWADESHI MOVEMENT AND REBUTTAL TO ACHARYA KRIPLANI BLAMING TILAK & SRI AUROBINDO FOR HINDU-MUSLIM DIVIDE, IN A LETTER TO A SADHAK

(1) The Swadeshi movement was idealist on one side (no great movement can go without an ideal), but it was perfectly practical in its aims and methods. We were quite aware of the poverty of India and its fallen condition, but we did not try to cure the poverty by *Khaddar* and Hindi *prachar*. We advocated the creation of an industrial India and made the movement a Swadeshi movement in order to give that new birth a field and favourable conditions—cottage industries

were not omitted in our view, but there were no fads. The Swadeshi movement created the following very practical effects:

(a) It destroyed the Moderate reformist politics and spread the revolutionary mentality (as Jawaharlal now calls it) and the ideal of independence.

(b) It laid the foundations of an industrial India (not of course wholly industrial, that was not our intention) which is however slowly growing today.

(c) It brought in the commercial classes and the whole educated middle class into the political field—and not the middle class only, while Moderatism had touched only a small fringe.

(d) It had not time to bring in the peasantry, but it had begun the work and Gandhi only carried it farther on by his flashy and unsound but exciting methods.

(e) It laid down a method of agitation which Gandhi took up and continued with three or four startling additions, Khaddar, Hindiism, Satyagraha = getting beaten with joy, Khilafat, Harijan etc. All these had an advertisement value, a power of poking up things which was certainly livelier than anything we put into it. Whether the effects of these things have been good is a more doubtful question.

(2) As a matter of fact the final effects of Gandhi's movement have been

(a) A tremendous fissure between the Hindus and Mahomedans which is going to be kept permanent by communal representation.

(b) A widening fissure between caste Hindus and Harijans, to be made permanent in the same way.

(c) A great confusion in Indian politics which leaves it a huge mass of division, warring tendencies, no clear guide or compass anywhere.

(d) A new constitution which puts the conservative class in power to serve as a means of maintaining British domination or at least as an intolerable brake on progress—also divides India into five or six Indias, Hindu, Moslem, Pariah, Christian, Sikh etc.

(e) A big fiasco [*I am referring to my prophecy made at the beginning of the Non-Cooperation movement, "It will end in a great confusion or in a great fiasco." I was not a correct prophet, as I have pointed out before. It should have run, "It will end in a great confusion and a great fiasco." But after all I was not speaking from the supramental which alone can be infallible.*] of the Non-Cooperation movement which is throwing politics back on one side to reformism, on the other to a blatant and insincere Socialism.

That, I think, is the sum and substance of the matter.

As for the Hindu-Moslem affair, I saw no reason why the greatness of India's past or her spirituality should be thrown into the waste-paper basket in order to conciliate the Moslems who would not at all be conciliated by such a stupidity. What has created the Hindu-Moslem split was not Swadeshi, but the acceptance of the communal principle by the Congress, (here Tilak made his great blunder), and the farther attempt by the Khilafat movement to conciliate them and bring them in on wrong lines. The recognition of that communal principle at Lucknow made them permanently a separate *political* entity in India which ought never to have happened; the Khilafat affair made that separate political entity an organised separate political power. It was not Swadeshi, Boycott, National Education, Swaraj (our platform) which made this tremendous division, how could it? Tilak whom the Kripalani man blames along with me for it, is responsible not by that, but by his support of the Lucknow affair—for the rest, Gandhi did it with the help of his Ali brothers.

There you are. On a tabooed subject—it is, I think, enough. Not at all for circulation you understand and quite confidential.

14 April 1936

— Sri Aurobindo

Bande Mataram

Mother, I bow to thee!
Rich with thy hurrying streams,
Bright with thy orchard gleams,
Cool with thy winds of delight
Dark fields waving, Mother of might,
Mother free.

Glory of moonlight dreams
Over thy branches and lordly streams,
Clad in thy blossoming trees,
Mother, giver of ease,
Laughing low and sweet!
Mother, I kiss thy feet,
Speaker sweet and low!
Mother, to thee I bow.

Who hath said thou art weak in thy lands,
When the swords flash out in seventy million hands
And seventy million voices roar
Thy dreadful name from shore to shore?
With many strengths who art mighty and stored,
To thee, I call, Mother and Lord!
Thou who savest, arise and save!
To her I cry who ever her foemen drave
Back from plain and sea
And shook herself free.

Thou art wisdom, thou art law,
Thou our heart, our soul, our breath,
Thou the love divine, the awe
In our hearts that conquers death.
Thine the strength that nerves the arm,
Thine the beauty, thine the charm.
Every image made divine
In our temples is but thine.
Thou art Durga, lady and Queen,
With her hands that strike and her swords of sheen,
Thou art Lakshmi lotus-throned,
And the Muse a hundred-toned.
Pure and perfect without peer,
Mother, lend thine ear.
Rich with thy hurrying streams
Bright with thy orchard gleams,
Dark of hue, O candid-fair
In thy soul, with jewelled hair
And the glorious smile divine,
Loveliest of all earthly lands,
Showering wealth from well-stored hands!
Mother, Mother mine!
Mother sweet, I bow to thee
Mother great and free!

– Bankim Chandra Chatterjee
(English rendering by Sri Aurobindo)

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