



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

Vol. 11, No. 7

July 2022

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

यस्मिन्द्योः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः।
तमेवैकं जानथ आत्मानमन्या वाचो विमुंचथामृतस्यैष सेतुः॥५॥

Know that one *Atman* only, by whom the heaven, the earth and the sky, the mind with all the *pranas* are interloomed. Give up all other (vain) talks. This is the bridge (to the attaining) of immortality.

– Second Mundak 2-5

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

July 2022

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 –7:30 pm

Collective Meditation

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

July 03	Near it retreated, far, if called him still (Based on <i>Savitri</i> Book 3, Canto 1, Line 28) Musical offering	Dr. Ramesh Bijlani Aditya & Arunima
July 10	Towards the Light (Based on Mother's <i>Prayers & Meditations</i> , Prayer of 28 April 1914) Musical offering	Dr. Mithu Pal Dr. Mithu Pal
July 17	Self-Consecration (Based on <i>The Synthesis of Yoga</i> , Part 1, Ch 2) Musical Offering	Dr. Mankul Goel Ms. Basudhara Munshi
July 24	<i>Hamare Prashn Sri Maa ke Uttar</i> Musical offering	Dr. Aparna Roy Ms. Sowmya Narayanan
July 31	From Belief to Experience Musical Offering	Dr. Aditi Kaul Ms. Premeesha

ONLINE CLASSES by Shri Prashant Khanna on FREE CONFERENCE CALL PLATFORM

Thursdays: 07,14,21,28	11:15 am–12:15 pm	Bhagvad Gita To join, please contact Dr. Sonia Gupta (+91 98103 05078)
Saturdays: 02,09,16,23,30	11:00 am–12 noon	Bhagvad Gita Hybrid – Online + Physical (Sri Aurobindo Bhavan, Gurgaon) To join, please contact Sri Satya Prakash (+91 88007 61046)
Sundays: 03,10,17,24,31	11:15 am–12 noon	Sonnets by Sri Aurobindo To join, please contact Sri Satya Prakash (+91 88007 61046)

YES Online Talks/Capsules

02 July	Evolution Fast-forward	Mr. Manoj Pavitran
09 July	Finding Joy & Alignment in Careers & Life	Dr. Srividya
16 July	Myths and Facts About Common Childhood Problems	Dr Smriti Rohatgi
23 July	Amazing Already, More to Come: an inspiring career Ms. Jahanavi Pandya in conversation with Dr Ramesh Bijlani	
30 July	Psychology as a Career: a 360 degree view Ms. Jahanavi Pandya in conversation with Dr Aditi Kaul	

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

Meeting ID: 608 214 4500; Passcode: 8kPJG6

Scheduled Time: 6 pm IST

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/sadelhibranch
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 (resumes July 8)	(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>

Physical Practices of Yoga

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

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

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>

Sattwic Mind & Spirituality

It is a very beautiful character that you describe in your letter, a perfect type of the sattwic man, a fine and harmonised ethical nature supported and vivified by a fine and developed psychic being. But still, although it may be regarded as an excellent preparation for the spiritual life, it cannot by itself be called spirituality—unless indeed we reduce the meaning of the word to the connotation ordinarily given to it in the West where mental ideation, ethical striving, a flowering of fine character, altruism, self-sacrifice, self-denial, philanthropy, service to men or mankind are considered the height of spiritual aspiration or spiritual attainment. Obviously if that is to be the last word of earthly achievement, there is no need for anything farther; the close and vivid discovery of soul or self, the straining towards that which is behind life and above mind, the passion for the Eternal or the Infinite, the hunger for a freedom and wideness of consciousness and existence not limited by the narrow moulds of intellect, character and the past life-aims of humanity, the thirst for union with the Divine or for the pure bliss and beauty of spiritual existence not tied down to mental and vital values must be dismissed as a superfluous dream for which there is neither place nor necessity here. Yet these things have been not only dreamed of and hungered after but reached and tasted by beings born in a mortal and human body. Spirituality lies there; its essence consists in a bursting of the human mental, moral, aesthetic, vital moulds in order to reach beyond them and enter into a consciousness of which these things are the very stuff, to which these experiences are native. Anything less than that, than a striving after it or at least a partial realisation of it is not spirituality. The spiritual man is one who has realised something of it even if only in one aspect out of many; one who is striving after it is the spiritual seeker. All else however magnificently intellectual, ethical, aesthetically beautiful and harmonious, vitally splendid, great and forceful or physically perfect is a valuable achievement on the way, but not yet that, for one has not passed the Rubicon of mind into a new empire.

Owing to the nature of the past evolution of consciousness and of spirituality itself, there has been much confusion on this point and there is still more today because of the present domination of the Western ideal. On one side or another mental idealism, ethical development, altruistic character and action, religious piety and fervour, occult powers, feats of ascetic endurance have been put forward as the essence of spirituality or the test or proof of achievement or the signposts of the journey to spiritual perfection. It is ignored that any of these things may be there and yet there need not be any spiritual life behind it, any rebirth into a new consciousness or any remoulding of either the inner or the outer consciousness no longer in a higher or richer power of mind and life and body only, the instruments, but in the direct light and force of the hitherto veiled user of the instrument, the now revealed and directly active soul, self, spirit or of the Divine or Eternal whose representatives or aspects they are.

This confusion meets us at every point and in all sorts of forms whose common error is to ignore the essence and core of the matter. The Western intellect presents us with the strivings of the mind, life, emotions, passions, moral will and tells us these are the real spiritual things, man's highest aim and endeavour and all else is vain mysticism, asceticism, evasion of life. It appears that the lined and ravaged face of a Greek bust of Homer is a thousand times more

spiritual than the empty calm or the ecstatic smile of the Buddha! We are told by others that to care for the family and carry out our social and domestic duties, to be a good man, a perfect citizen, patriot, worker for the community, to serve mankind are the real things far more spiritual than to sit in idle meditation seeking for some remote and invisible transcendental Reality—or unreality. Philanthropy, altruism, service, selfless labour for humankind, these are the spiritual summits. True selflessness lies there, to sacrifice or offer one's life to the good of others, to the community, to the race. To seek one's own inner spiritual growth, to draw back from ordinary life in order to reach something beyond, to search after the Divine above humanity is mere egoism, not true spirituality, but an aberration, a misdirection of the will and life.

All that might be admirable and true—as certainly all the things thus eulogised have their place in the human evolution, if the premiss on which it were founded were true—that the seeking for something behind, something beyond, something of which the evolution of mind, life and body was only a veil or a preparation is an illusion and a chimaera. But if these things are real, if the seeking is a lasting and major drive in Nature, then all these objections and recommendations are futile. For this drive will fulfil itself, this hidden reality will draw and draw us till we achieve it. Those who feel its call, cannot do otherwise than follow and strive, even if need be leave all else for it, hold all other greatness, splendour, nobility, beauty as cheaper minor things compared with this other Light and Greatness and Beauty of which they have had the vision, the intimation, the formless attraction or else the passing touch or glimpse. Ever since Mind itself reached a certain development, there has been at first dimly and gropingly, then more and more clearly and intimately this drive in man towards something behind and beyond Man, towards the discovery or the expression of something hidden in his being and a world existence which is more real than his surface self even at its best, greater, fuller, truer, more divine. To arrive at that can come only by a change of consciousness, a reversal of consciousness, a new basis of consciousness which is not the lower instrumental consciousness of mind, life and body.

At each step of evolution we have this change, reversal, new base. Matter is bound in an involved consciousness which is in practice an in-conscience; life in the plant in a still involved consciousness struggling for growth, expansion, persistence, seeking after movement and sensation and conscious living without yet reaching them; life in the animal in a vital consciousness possessed of these things, already emotional, possessed of a mind, but a mind still involved in life-movement, not reflective, not subjective and turning upon life to understand, master and control it. Mind is based on a consciousness that has attained this emergence, this reflective and controlling power, this growing understanding, mastery, self-awareness. But mind is still aware only of life and of itself, it is not aware of the person, the reality behind, the user of the instrument; it is seeking for these things and it is this search that constitutes the drive for a new evolution; for mind is a twilight preparing for light, an ignorance seeking after knowledge, a bondage to Nature groping after freedom and mastery over Nature. It is not on mind, on its self-modifying ignorance and bondage or even on its half-light, half-mastery, half-knowledge that the next step can base itself. It must base itself on soul consciousness, consciousness of the spirit and self—for so only can there be the full light, the spontaneous mastery, the intimate and real knowledge.

— Sri Aurobindo

Activities during May 16 – June 15, 2022

INAUGURATION OF ASHIRVAD BLOCK

The newly constructed Ashirvad Block, which will be the boys' hostel for



the youngsters of the Ashram, was inaugurated on 16 May 2022. The program began with lamp lighting by Tara Didi and a few more residents of the Ashram. Then Premsheela, Minati, and many youngsters together made a musical offering of sacred chants and devotional songs. Following that, Tara Didi read a prayer from *The Mother's Prayers and Meditations*, in which the devotee prays for being a worthy servitor of the Divine devoid of all egoism and vanity. At the end of the function, Prasad was distributed to all present.

WORKSHOP ON INTEGRAL EDUCATION FOR EDUCATORS

Sri Aurobindo Ashram - Delhi Branch has planned various meaningful initiatives as a tribute to the towering personality of Sri Aurobindo. As a part of this initiative, a workshop on Integral Education for educators, which saw participation of 88 teachers from 20 schools, was conducted from 19th to 25th May, 2022 at Sri Aurobindo Ashram – Delhi Branch. emphasizing Project-Based Learning and Reflective Practice . The workshop aimed to impart a deeper understanding of Integral Education and its contribution to our overall development as laid down by The Mother & Sri Aurobindo. The workshop focused on training the primary school teachers and principals to get familiar with and implement National Education Policy 2020 (NEP), emphasizing holistic development and experiential learning. The workshop covered all key aspects of primary school education, such as physical, emotional, mental, and inner development.

MIRAMBIKA DIAYS GET-TOGETHER

During Sri Aurobindo's 150th Birth Anniversary year celebration, Sri Aurobindo Ashram-Delhi Branch organized an "Alumni Diyas" (Educators who were part of Mirambika's Teacher's Wing during the past decades) residential get-together from 20/5/2022 to 26/5/2022.

There were 28 teachers from different states of India like Karnataka, Tamilnadu, Puducherry, Odisha, Jharkhand, Uttarakhand, Maharashtra, Delhi,



U.P., Bengal, Chandigarh etc. Moreover, many participants from around the NCR region frequently participated in the conference increasing the attendance to 34.

It was a joyful occasion as many Diyas were meeting each other after a gap of 24 years or more. It was a homecoming occasion for all of us. Every day the first activity was Shramdan around the campus.

The conference was inaugurated by Tara Didi at the Divine Signature Hall, amidst the display of The Mother and Sri Aurobindo's life sketch through the photographs and paintings above the Dining hall by lighting the Dipam along with Srikant Bhaiya, Jayanti di, Shubhasis before The Mother's Portrait. Later Tara didi spoke on the conditions at the inception of Mirambika and its evolutionary journey. In her view, Mirambika needs sacrifice and commitment. She also narrated the story related to the flower called "Cheerful Endeavour" that is put with Mirambika in response to the question. She also appealed to all the Diyas present to consider coming back and working on the research material that is available at Mirambika. Diyas asked many questions and she responded happily

Every day in the afternoon Diyas shared their journey in open sharing and discussion. This session was enriched by the sharing of best practices, anecdotes, and reminiscences of old alumni Diyas, Mirambika students like Nishi, Anuradha and Vikrant who have become educators and parents now, and Diyas who have become principals, school owners and educational leaders. It was an enriching and inspiring session. Their stories were quite inspiring and full of narratives that sing the saga of Mirambika's contribution to integral education. Through their stories, it became clear that not only did Mirambika shape their life it also through them influenced many educational institutions in the country.



Plenary sessions were taken by Jayanti di, Vijaya di, Srikant bhaiya, Sulochona di, Dr Rajesh Bhaiya, Dr Ramesh Bijlani, Kamala Menon di and Minoti Bahri di on different days. Jayanti di narrated the challenges that were faced by Mirambika followed by activities and asked Diyas to express themselves through painting; Vijaya di shared her deep insights while shouldering different responsibilities, Srikant Bhaiya did impromptu inspired activities around Sri Aurobindo's statue, Mirambika Pond and Banyan tree, Sulochona di spoke about her interaction and anecdotes with parents and Diyas while guiding them in the free progress system, Dr Rajesh Bhaiya spoke on the NEP and Integral education drawing similarities, Dr Ramesh Bijlani Spoke on "Five Dreams and Three Madness of Sri Aurobindo" followed by short interaction, Kamala di encouraged educators to do pioneering research on everyday



activities in the school and get them published in the prestigious educational journals and she said she will help the Diyas to get familiar with the process. After her session, Minoti Di who was a Diya in Mirambika and now Director at Shikshantar School gave a presentation on the practice of Integral education in the mainstream education system.

There were sports activities in the afternoon followed by evening meditation in the meditation hall. For a few days, we had music sessions post-dinner which was quite entertaining and relaxing.

On 25th May teachers went to Delhi Darshan and saw various important places like Lotus temple, India gate, Shakti sthal, war memorial, Lal Qila, Kutub Minar and Akshardham temple. Some of the Diyas also went to the Gnostic centre in the morning and interacted with Ameeta Mehra di, Sunaina di and Anuradha Di.

The whole get-together witnessed lots of positive energy and goodwill for Mirambika and yearning to do something for the integral education and free progress system. Some possibilities are emerging in the coming days which will show new paths. This gathering was coordinated by Alok bhaiya.

THE YES.02 COURSE, 7 APRIL 2022 - 26 MAY 2022

Under the YES (Yoga, Education and Spirituality) project, the second module of the course on Teaching Yoga (YES.02) concluded on 26 May 2022. The module dealt with nutrition from the point of view of modern science (facilitator: Dr. Ramesh Bijlani) as well as Ayurveda (facilitators: Dr. Bhasvati Bhattacharya, Dr. Surinder Katoch and Dr. Mukta Katoch). In the practical classes, the students were taken one step closer towards becoming yoga teachers.

The YES courses are based on the Free Progress model. Students may join any time, attend as much as they like, and progress at their own pace. To facilitate this process, all class recordings are posted on YouTube. Link for theory classes:

https://www.youtube.com/playlist?list=PLKYy7iXI_Z_2Uom25azXdzP48X-NHi8v_

The link for Practical Classes is:

https://www.youtube.com/playlist?list=PLKYy7iXI_Z_03B1nqK0j4Ck3Y32cO-NDa



BHAJAN SANDHYA, 26 MAY 2022

Ms. Jahnvi Pandya from Mumbai, who is currently doing a PhD in Psychology in the USA, during her visit to the Ashram on May 26, made a musical offering of devotional songs, which consisted of a few Krishna Bhajans; the evergreen *Tora Man Darpan Kahlaye*; and a not so well known song, *Sansar se bhagephirte ho Bhagavan ko tum kyapaoge*, which is in keeping with the life-affirming spiritual philosophy of Sri Aurobindo and the Mother. She ended with Gandhij's favourite, *Vaishnava jana to tainekahiye*, and *Raghupati Raghava Raja Ram*.

SANSKRIT WORKSHOP

Dr. Anita Gupta, a Sanskrit scholar, conducted a 10-day workshop for the Vocational Trainees of the Ashram. How much the youngsters had learnt in such a short time was apparent from the concluding function held on 30 May 2022. The students chanted Mantras accurately, and answered simple questions with great facility. The organizer of the workshop and the anchor for the function was Mr. Vishal Gupta.



TALK BY DR ALOK PANDEY

On 1 June 2022, Dr Alok Pandey delivered a talk during the evening Meditation. The talk outlined the path of progress from Ignorance to Knowledge in the light of Sri Aurobindo. Sri Aurobindo is like an vast ocean. In our ignorance, we are like a soap bubble that imagines itself to be the whole. When the bubble approaches the ocean, it can either fear that it will collapse, or it can experience the joy in anticipation of merging in the vastness of ocean. The Mother, with Her love, and Sri Aurobindo, with His compassion, help us get rid of fear and experience the joy of discovery.



ANNIVERSARY OF RELICS ENSHRINEMENT AT MADHUBAN

Residents, devotees and guests celebrated the anniversary Relics Enshrinement at Madhuban, the Himalayan Centre of Sri Aurobindo Ashram-Delhi Branch in the Kumaon Himalayas at Talla Ramgarh in district Nainital, on June 7, 2022. The day-long celebrations began with the inauguration of Gyan Kaksh, the new Library that will house the works of Sri Aurobindo and the Mother and related publications in English and Hindi.



Dr. Anju Khanna addressed the gathering especially to the students of four local area schools: Shishu Mandir, Vidya Mandir, Sunrise School and Global Academy to follow Sri Aurobindo's vision of an enlightened and strong cadre of youth who would usher in a radiant new future for India. She summarized the educational goals of the Madhuban Ashram, its link to Delhi Ashram and Kechla Project in improving the lives of women and youth, and the School Scholarships program, the TREC teacher training program at the Madhuban Ashram, the Relief work done by the Ashram during the disastrous October cloud-burst last year and the Khushali Livelihoods project that was building the entrepreneurship capacities of





94 women.

This was followed by an instrumental and vocal musical offering by the Sanskriti choir that had been training in a Workshop mode at the Madhuban Ashram. The young people delighted the audience by playing guitars, sarod, Hansveena and the keyboard. The choir was conducted by Shri. Raman Venkatraman and Smt. Radhika Samson, disciples of the renowned Guru Late Pt.

Varun Pal. The audience was entranced by renditions of Shlokas, Rabindra Sangeet and Bhajans sung by children from Mothers International and other schools.

Another highlight of the day was a talk by Dr. Alope Pandey on the significance of the



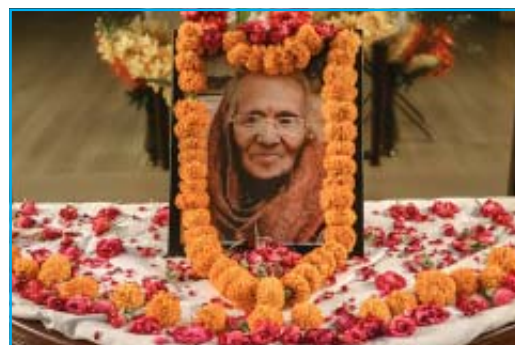
Relics as a Presence of the Master in our midst.



In the evening, Shlokas were chanted by Raman, Radhika and their students at the Shrine and Tara didi read passages from *The Mother* and *Savitri*.

PRAYER MEETING IN MEMORY OF MS. NISHA VERMA (3 JANUARY 1940 - 11 JUNE 2022)

Smt. Nisha Verma, ashramite and mother of Dr. Prakash Verma, left for her heavenly abode on the evening of 11 June 2022. She had a light meal as usual in her room, talked to the family around her, and then suddenly gasped for breath, and stopped breathing. She had been diagnosed as having lung cancer six years ago, for which she was treated, but recently had a recurrence. She had been hospitalized and but discharged two days before. It was the Mother's Grace that she left us fully conscious, surrounded by her near and dear ones, without any tubes or



catheters invading her body.



In the Prayer Meeting, her son Prakash, expressing gratitude to the Mother, said that his mother lived for six years with cancer, although the average survival time in such cases is just 2-3 years. Further, he remembered her commitment to the education of her children. If necessary for their studies, she would wake up a child even at 3 am, although she herself may have gone to bed at 11 pm.

Speaking on the occasion, Dr. Aparna Roy said that it was a prayer meeting, not a condolence meeting. Death was not the end, but simply a passage to a new beginning. Remembering with love gives peace to the departed soul.

The meeting included an offering of devotional music by Ms. Linthoi. The meeting ended with Tara Didi reading a passage on silence from *Savitri*.

NEW YOUTUBE POSTINGS : 16 May – 15 June 2022

Title	Link
The Four Aids Dr. Mankul Goyal (Based on Sri Aurobindo's <i>Synthesis of Yoga</i>)	https://www.youtube.com/atch?v=TpNrQFgJnU4
Sri Aurobindo in a Nutshell	https://www.youtube.com/watch?v=7wFxJyoqx_g
Reasserting Sanatana Dharma for the World Dr. Bharat Gupta	https://www.youtube.com/atch?v=3KKr8K5Wm6E
Shraddha evam Vishwaas (Faith & Trust) Dr. Aparna Roy	https://www.youtube.com/atch?v=Z7Vr6xQYZUM
श्रीअरविंद का रचना कर्म – दिव्य जीवन ॥ डा. रमेश बिजलानी	https://www.youtube.com/atch?v=w0JdrwFMgqI
<i>Shams-O-Qamar</i> Devi Karunamayee	https://www.youtube.com/atch?v=Oi7nvfxa5MA
श्रीअरविंद-साहित्य: चेतना का इन्द्रधनुष ॥ सुश्री ऋतम उपाध्याय	https://www.youtube.com/watch?v=aBFCcn4gR1s
<i>Man Kaa Deep Jalaale</i> Devi Karunamayee	https://www.youtube.com/atch?v=ImO9AGmsW0A
Flowers without Fragrance Dr. Ramesh Bijlani	https://www.youtube.com/watch?v=UNqB4a7gZ0Q
Guru & Time: Two of the Four Aids on the Path of Yoga Dr. Mankul Goyal	https://www.youtube.com/watch?v=o2ZgA0EF8zY
<i>Zameen Pe Reh Ke</i> Devi Karunamayee	https://www.youtube.com/watch?v=D55ueOd-M5A
पूर्ण शिक्षा – मानव चेतना पर शिक्षा का प्रभाव ॥ डा. सुमन कोचर	https://www.youtube.com/watch?v=kPzIGbtHSqE
Purification as the Path to Progress Dr. Aditi Kaul	https://www.youtube.com/watch?v=zX7GW07845c

THE NEW THOUGHT: THE DOCTRINE OF PASSIVE RESISTANCE (7)

CONCLUSIONS

To sum up the conclusions at which we have arrived. The object of all our political movements and therefore the sole object with which we advocate passive resistance is Swaraj or national freedom. The latest and most venerable of the older politicians who have sat in the Presidential chair of the Congress, pronounced from that seat of authority Swaraj as the one object of our political endeavour, Swaraj as the only remedy for all our ills, Swaraj as the one demand nothing short of which will satisfy the people of India. Complete self-government as it exists in the United Kingdom or the Colonies, — such was his definition of Swaraj. The Congress has contented itself with demanding self-government as it exists in the Colonies. We of the new school would not pitch our ideal one inch lower than absolute Swaraj, — self-government as it exists in the United Kingdom. We believe that no smaller ideal can inspire national revival or nerve the people of India for the fierce, stubborn and formidable struggle by which alone they can again become a nation. We believe that this newly awakened people, when it has gathered its strength together, neither can nor ought to consent to any relations with England less than that of equals in a confederacy. To be content with the relations of master and dependent or superior and subordinate, would be a mean and pitiful aspiration unworthy of manhood; to strive for anything less than a strong and glorious freedom would be to insult the greatness of our past and the magnificent possibilities of our future.

To the ideal we have at heart there are three paths, possible or impossible. Petitioning, which we have so long followed, we reject as impossible, — the dream of a timid inexperience, the teaching of false friends who hope to keep us in perpetual subjection, foolish to reason, false to experience. Self-development by self-help which we now purpose to follow, is a possible though uncertain path, never yet attempted under such difficulties, but one which must be attempted, if for nothing else yet to get free of the habit of dependence and helplessness, and reawaken and exercise our half-atrophied powers of self-government. Parallel to this attempt and to be practised simultaneously, the policy of organized resistance to the present system of government forms the old traditional way of nations which we also must tread. It is a vain dream to suppose that what other nations have won by struggle and battle, by suffering and tears of blood, we shall be allowed to accomplish easily, without terrible sacrifices, merely by spending the ink of the journalist and petition-framer and the breath of the orator. Petitioning will not bring us one yard nearer to freedom; self-development will not easily be suffered to advance to its goal. For self-development spells the doom of the ruling bureaucratic despotism, which must therefore oppose our progress with all the art and force of which it is the master: without organized resistance we could not take more than a few faltering steps towards self-emancipation. But resistance may be of many kinds, — armed revolt, or aggressive resistance short of armed revolt, or defensive resistance whether passive or active: the circumstances of the country and the nature of the despotism from which it seeks to escape must determine what form of resistance is best justified and most likely to be effective at the time or finally successful.

The Congress has not formally abandoned the petitioning policy; but it is beginning to fall into discredit and gradual disuse, and time will accelerate its inevitable death by atrophy; for it can no longer even carry the little weight it had, since it has no

longer the support of an undivided public opinion at its back. The alternative policy of self-development has received a partial recognition; it has been made an integral part of our political activities, but not in its entirety and purity. Self-help has been accepted as supplementary to the help of the very bureaucracy which it is our declared object to undermine and supplant, — self-development as supplementary to development of the nation by its foreign rulers. Passive resistance has not been accepted as a national policy, but in the form of boycott it has been declared legitimate under circumstances which apply to all India.

This is a compromise good enough for the moment, but in which the new school does not mean to allow the country to rest permanently. We desire to put an end to petitioning until such a strength is created in the country that a petition will only be a courteous form of demand. We wish to kill utterly the pernicious delusion that a foreign and adverse interest can be trusted to develop us to its own detriment, and entirely to do away with the foolish and ignoble hankering after help from our natural adversaries. Our attitude to bureaucratic concessions is that of Laocoon: “We fear the Greeks even when they bring us gifts.” Our policy is self-development and defensive resistance. But we would extend the policy of self-development to every department of national life; not only Swadeshi and National Education, but national defence, national Arbitration Courts, sanitation, insurance against famine or relief of famine, — whatever our hands find to do or urgently needs doing, we must attempt ourselves and no longer look to the alien to do it for us. And we would universalize and extend the policy of defensive resistance until it ran parallel on every line with our self-development. We would not only buy our own goods, but boycott British goods; not only have our own schools, but boycott Government institutions; not only erect our own Arbitration Courts, but boycott bureaucratic justice; not only organize our own league of defence but have nothing to do with the bureaucratic Executive except when we cannot avoid it. At present even in Bengal where Boycott is universally accepted, it is confined to the boycott of British goods and is aimed at the British merchant and only indirectly at the British bureaucrat. We would aim it directly both at the British merchant and at the British bureaucrat who stands behind and makes possible exploitation by the merchant.

The double policy we propose has three objects before it; — to develop ourselves into a self-governing nation; to protect ourselves against and repel attack and opposition during the work of development; and to press in upon and extrude the foreign agency in each field of activity and so ultimately supplant it. Our defensive resistance must therefore be mainly passive in the beginning, although with a perpetual readiness to supplement it with active resistance whenever compelled. It must be confined for the present to boycott, and we must avoid giving battle on the crucial question of taxation for the sole reason that a No-Taxes campaign demands a perfect organization and an ultimate preparedness from which we are yet far off. We will attack the resources of the bureaucracy whenever we can do so by simple abstention, as in the case of its immoral abkari [excise duty] revenue; but we do not propose at present to follow European precedents and refuse the payment of taxes legally demanded from us. We desire to keep our resistance within the bounds of law, so long as law does not seek directly to interfere with us and render impossible our progress and the conscientious discharge of our duty to our fellow-countrymen. But if, at any time, laws should be passed with the object of summarily checking our self-development or unduly limiting our rights as men, we must be prepared to break the law and endure the penalty imposed for the breach with the object of making it unworkable as has been done in other countries. We must equally be ready to challenge by our action arbitrary ex-

ecutive coercion, if we do not wish to see our resistance snuffed out by very cheap official extinguishers. Nor must we shrink from boycotting persons as well as things; we must make full though discriminating use of the social boycott against those of our countrymen who seek to baffle the will of the nation in a matter vital to its emancipation, for this is a crime of *le 'se-nation* [treason against the nation] which is far more heinous than the legal offence of *le 'se-majeste* [the insulting of a monarch or other ruler; treason] and deserves the severest penalty with which the nation can visit traitors.

We advocate, finally, the creation of a strong central authority to carry out the will of the nation, supported by a close and active organization of village, town, district and province. We desire to build up this organisation from the constitution the necessity of which the Congress has recognized and for which it has provided a meagre and imperfect beginning; but if owing to Moderate obstruction this constitution cannot develop or is not allowed to perform its true functions, the organization and the authority must be built up otherwise by the people itself and, if necessary, outside the Congress.

The double policy of self-development and defensive resistance is the common standing-ground of the new spirit all over India. Some may not wish to go beyond its limits, others may look outside it; but so far all are agreed. For ourselves we avow that we advocate passive resistance without wishing to make a dogma of it. In a subject nationality, to win liberty for one's country is the first duty of all, by whatever means, at whatever sacrifice; and this duty must override all other considerations. The work of national emancipation is a great and holy *yajna* of which boycott, Swadeshi, national education and every other activity, great and small, are only major or minor parts. Liberty is the fruit we seek from the sacrifice and the Motherland the goddess to whom we offer it; into the seven leaping tongues of the fire of the *yajna* we must offer all that we are and all that we have, feeding the fire even with our blood and the lives and happiness of our nearest and dearest; for the Motherland is a goddess who loves not a maimed and imperfect sacrifice, and freedom was never won from the gods by a grudging giver. But every great *yajna* has its Rakshasas who strive to baffle the sacrifice, to bespatter it with their own dirt or by guile or violence put out the flame. Passive resistance is an attempt to meet such disturbers by peaceful and self-contained *brahmatej*; but even the greatest Rishis of old could not, when the Rakshasas were fierce and determined, keep up the sacrifice without calling in the bow of the Kshatriya. We should have the bow of the Kshatriya ready for use, though in the background. Politics is especially the business of the Kshatriya, and without Kshatriya strength at its back all political struggle is unavailing.

Vedantism accepts no distinction of true or false religions, but considers only what will lead more or less surely, more or less quickly to *moksha*, spiritual emancipation and the realization of the Divinity within. Our attitude is a political Vedantism. India, free, one and indivisible, is the divine realization to which we move, — emancipation our aim; to that end each nation must practise the political creed which is the most suited to its temperament and circumstances; for that is the best for it which leads most surely and completely to national liberty and national self-realization. But whatever leads only to continued subjection must be spewed out as mere vileness and impurity. Passive resistance may be the final method of salvation in our case or it may be only the preparation for the final *sadhan*. In either case, the sooner we put it into full and perfect practice, the nearer we shall be to national liberty.

To the hill-tops of silence

To the hill-tops of silence from over the infinite sea,

Golden he came,

Armed with the flame,

Looked on the world that his greatness and passion must free.

– Sri Aurobindo

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