



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. 6

June 2022

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

अविद्यामन्तरे वर्तमानाः स्वयं धीराः पण्डितं मन्यमानाः।

जघन्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः॥८॥

Fools, wise in their own conceit, dwelling in the midst of ignorance, (yet) puffed up with vain knowledge, suffering again and again, wander about like blind led by the blind.

– Mundaka Upanishad 2-8

**Sri Aurobindo Ashram-Delhi Branch**

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

# Ongoing & Forthcoming Events

## June 2022

### Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 – 7:30 pm

Collective Meditation

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

June 05	The Four Aids (contd.) (Based on Sri Aurobindo's <i>The Synthesis of Yoga</i> , Part 1, Chapter 1) Musical offering	Dr. Mankul Goyal Aditya & Arunima
June 12	Purification as the Path to Progress (Based on Ch. 'The Sage' in Mother's commentary on the Dhammapada) Musical Offering	Dr. Aditi Kaul Ms. Basudhara Munshi
June 19	Pure and Disinterested Love (Based on Mother's <i>Prayers &amp; Meditations</i> , Prayer of 16 December 1913) Musical offering	Dr. Mithu Pal Dr. Mithu Pal
June 26	<i>Hamare Prashn Sri Maa ke Uttar</i> Musical offering	Dr. Aparna Roy Ms. Maitreyee Karak

### ONLINE CLASSES by Shri Prashant Khanna on FREE CONFERENCE CALL PLATFORM

Thursdays: 02,09,16,23,30	11:15 am–12:15 pm	<b>Bhagvad Gita</b> To join, please contact Dr. Sonia Gupta (+91 98103 05078)
Saturdays: 04,11,18,25	11:00 am–12 noon	<b>Bhagvad Gita</b> Hybrid – Online + Physical (Sri Aurobindo Bhavan, Gurgaon) To join, please contact Sri Satya Prakash (+91 88007 61046)
Sundays: 05,12,19,26	11:15 am–12 noon	<b>Sonnets by Sri Aurobindo</b> To join, please contact Sri Satya Prakash (+91 88007 61046)

### YES Online Talks/Capsules by Dr. Ramesh Bijlani

04 June	The Man Who Discovered the Relaxation Response: Herbert Benson
11 June	The Man Who Established the Efficacy of Yoga in Heart Disease: Dean Ornish
18 June	The Man Who Gave Hope to Patients Having Cancer: Bernie Siegel
25 June	The Man Who Asserted That Prayer Can Heal: Larry Dossey

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

Meeting ID: 608 214 4500; Passcode: 8kPJG6

Time: 6 pm IST

Duration: 30 minutes

## श्रीस्मृति Sri Smriti

(Memorabilia of the Mother)

Open: Tuesday to Sunday

Timing: 10 am – 12 noon

(Monday Closed)

Contact : 2656 7863



### Important Days in the Ashram 2022

7 June Anniversary of Relics Enshrinement at Madhuban, Talla Ramgarh

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	:	<a href="https://youtube.com/sriurobindoashramdelhibranch">https://youtube.com/sriurobindoashramdelhibranch</a>
Facebook	:	<a href="http://facebook.com/sriurobindoashramdelhibranch">http://facebook.com/sriurobindoashramdelhibranch</a>
Instagram	:	<a href="https://www.instagram.com/sriurobindoashramdelhibranch">https://www.instagram.com/sriurobindoashramdelhibranch</a>
Twitter	:	<a href="https://twitter.com/sadelhibranch">https://twitter.com/sadelhibranch</a>
Website	:	<a href="http://sriurobindoashram.net/">http://sriurobindoashram.net/</a>
Micro Website	:	<a href="http://sriurobindoashram.net/Mirra100/">http://sriurobindoashram.net/Mirra100/</a>

## The Mother's Integral Health Centre Activities

Phone 88005 52685, <[tmihc2000@gmail.com](mailto: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)
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](mailto:tmihc2000@gmail.com)>**

### Physical Practices of Yoga

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

Contact : 88005 52685 (Health Centre); <[tmihc2000@gmail.com](mailto: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	<i>Aparoksanubhuti</i>	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 <i>Sadhana</i>	Discourse	Dr. Tarun Baveja

Contact Ms. Swati Kohli : 98739 04420, <[swatikohli3@gmail.com](mailto:swatikohli3@gmail.com)>

## The Spiritual Life and the Ordinary Life

The spiritual life (*adhyatma jeevana*), the religious life (*dharma jeevana*) and the ordinary human life of which morality is a part are three quite different things and one must know which one desires and not confuse the three together. The ordinary life is that of the average human consciousness separated from its own true self and from the Divine and led by the common habits of the mind, life and body which are the laws of the Ignorance. The religious life is a movement of the same ignorant human consciousness, turning or trying to turn away from the earth towards the Divine but as yet without knowledge and led by the dogmatic tenets and rules of some sect or creed which claims to have found the way out of the bonds of the earth-consciousness into some beatific Beyond. The religious life may be the first approach to the spiritual, but very often it is only a turning about in a round of rites, ceremonies and practices or set ideas and forms without any issue. The spiritual life, on the contrary, proceeds directly by a change of consciousness, a change from the ordinary consciousness, ignorant and separated from its true self and from God, to a greater consciousness in which one finds one's true being and comes first into direct and living contact and then into union with the Divine. For the spiritual seeker this change of consciousness is the one thing he seeks and nothing else matters.

Morality is a part of the ordinary life; it is an attempt to govern the outward conduct by certain mental rules or to form the character by these rules in the image of a certain mental ideal. The spiritual life goes beyond the mind; it enters into the deeper consciousness of the Spirit and acts out of the truth of the Spirit. As for the question about the ethical life and the need to realise God, it depends on what is meant by fulfilment of the objects of life. If an entry into the spiritual consciousness is part of it, then mere morality will not give it to you. Politics as such has nothing to do with the spiritual life. If the spiritual man does anything for his country, it is in order to do the will of the Divine and as part of a divinely appointed work and not from any other common human motive. In none of his acts does he proceed from the common mental and vital motives which move ordinary men but acts out of the truth of the Spirit and from an inner command of which he knows the source.

The kind of worship (*puja*) spoken of in the letter belongs to the religious life. It can, if rightly done in the deepest religious spirit, prepare the mind and heart to some extent but no more. But if worship is done as part of meditation or with a true aspiration to the spiritual reality and the spiritual consciousness and with the yearning for contact and union with the Divine, then it can be spiritually effective.

If you have a sincere aspiration to the spiritual change in your heart and soul, then you will find the way and the Guide. A mere mental seeking and questioning are not enough to open the doors of the Spirit.

\* \* \*

In the ordinary life, people accept the vital movements, anger, desire, greed, sex etc. as natural, allowable and legitimate things, part of the human nature. Only so far as society discourages them or wishes to keep them within fixed limits or subject to a decent restraint or measure, people try to control them so as to conform to the social standard of morality or rule of conduct. Here on the contrary as in all spiritual life, the conquest and complete mastery of these things is demanded. That is why the struggle is more felt, not because these things rise more strongly in sadhaks than in ordinary men, but because of the intensity of the struggle between the spiritual mind which demands control and the vital movements which rebel and wish to continue in the new as they did in the old life. As for the idea that the sadhana raises up things of the kind, the only truth in that is this that, first, there are many things in the ordinary man of which he is not conscious because the vital hides them from the mind and gratifies them without the mind realising what is the force that is moving the action—thus things that are done under the plea of altruism, philanthropy, service etc. are largely moved by ego which hides itself behind these justifications; in Yoga the secret motive has to be pulled out from behind the veil, exposed and got rid of. Secondly, some things are suppressed in the ordinary life and remain lying in the nature, suppressed but not eliminated; they may rise up any day or they may express themselves in nervous forms or other disorders of the mind or vital or body without it being evident what is their real cause. This has been recently discovered by European psychologists and much emphasised, even exaggerated in a new science called psychoanalysis. Here again in sadhana one has to become conscious of these suppressed impulses and eliminate them—this may be called raising up, but that does not mean that they have to be raised up into action but only raised up before the consciousness so as to be cleared out of the being.

As for somemen being able to control themselves and others being swept away, that is due to difference of temperament. Some men are sattwic and control comes easy to them, up to a certain point at least; others are more rajasic and find control difficult and often impossible. Some have a strong mind and mental will and others are vital men in whom the vital passions are stronger or more on the surface. Some do not think control necessary and let themselves go. In sadhana the mental or moral control has to be replaced by the spiritual mastery—for the mental control is only partial and it controls but does not liberate; it is only the psychic and spiritual that can do that. That is the main difference in this respect between the ordinary and the spiritual life.

– *Sri Aurobindo*

## Activities during April 16 – May 15, 2022

### BHAJAN SANDHYA 16 APRIL 2022

Ms Sapna Mukherjee, gifted singer and disciple of Ustad Wasifuddin Dagar, made an offering of devotional songs on the evening of 16 April 2022 in the Meditation Hall. She was accompanied on *Tabla* by Shri Fateh Singh.



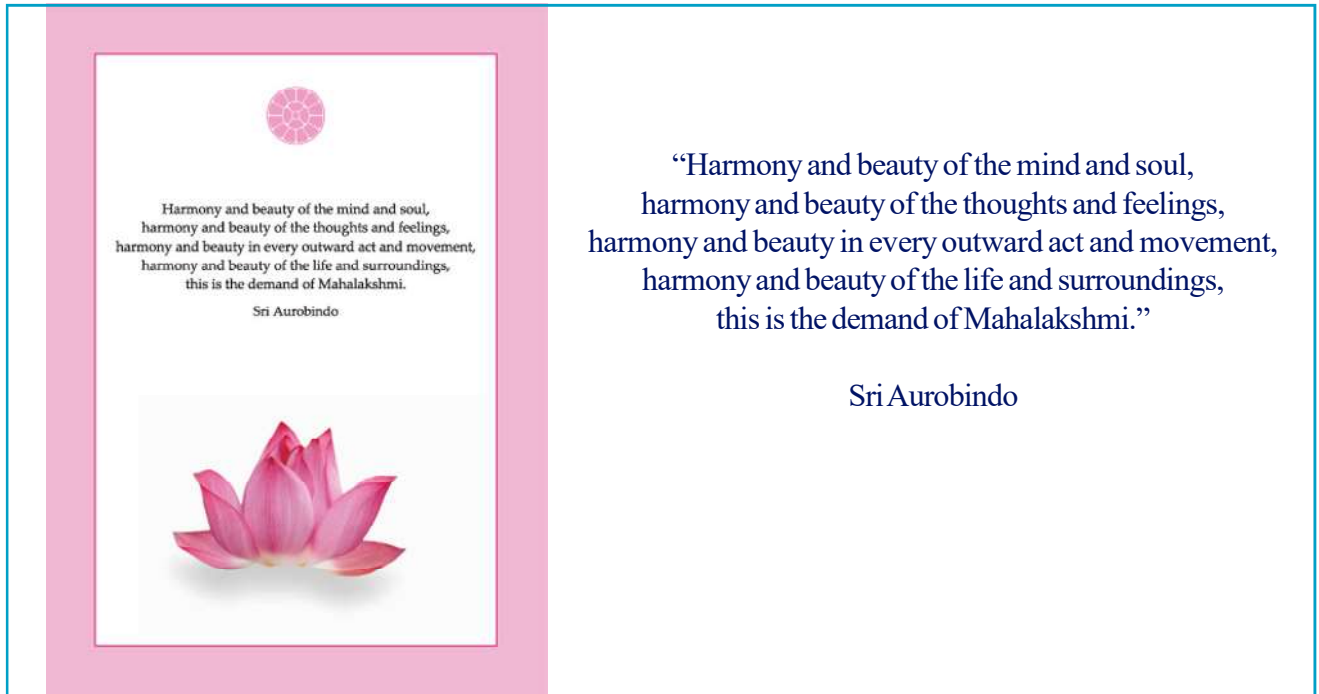
### DARSHAN DAY 24 APRIL 2022

The celebration of the Mother's second and final arrival in Pondicherry on 24 April 1920 started with an invocation for the divine Presence by Srila Basu early in the morning. Later in the Meditation Hall, Preamsheela made an offering of devotional songs in adoration of the Mother and Dr. Ramesh Bijlani spoke on 'Simple Advice is Not Easy to Act Upon', elaborating on the Mother's guidance to spiritual seekers. In the evening,



the traditional March-past included singing of the National Song, Vande Mataram, near Sri Aurobindo's Shrine, and kindling of the lamps of aspiration in the Samadhi Lawn. Thereafter the Ashram Choir made an offering of devotional songs in the Mediation Hall and Tara Didi read from several sources including *Savitri*, the Mother's brief answers to the questions such as to why she came to

Pondicherry and then stayed there, and Sri Aurobindo’s assertion that the Mother was not a disciple but had the same Consciousness as his own and that it was the Mother who gave a concrete shape to his Yoga. At the culmination of the program, *Prasad* and a card with the following message was distributed to all present.



**PROGRAM BY INTEGRAL ASSOCIATION, KOLKATA, 25 APRIL 2022**

In the Meditation Hall, on the evening of 25 April 2022, the Integral Association, Kolkata, presented a program which included a brief sketch of the history of the Integral Association which had grown substantially from its single room

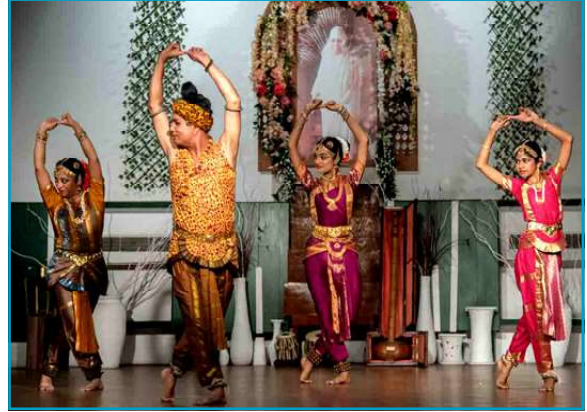


beginning, felicitation of Tara Didi for her exemplary and selfless work done as a service to the Mother, and a musical offering of devotional songs.

## INTERNATIONAL DAY OF DANCE, 29 APRIL 2022



On the occasion of the International Day of Dance, a number of persons closely associated with the Ashram made an offering of dances. The participants included Natyacharya Santanu Chakraborty and his students (Bharatnatyam); Akash Meiti (Manipuri); Guru Rakha Singh's students (Kathak) and Guru Kalyani Behera and her students (Odissi).



### NEW YOUTUBE POSTINGS : 16 April – 15 May 2022

#### Title

*He Kanakojjala Savitaavarani* || Devi Karunamayee  
SYNTHESIS || Dr. Mankul Goyal  
(Based on Sri Aurobindo's *Synthesis of Yoga*, Ch. 5)  
Raag Maru Behag || Neel Ranjan Mukherjee, Himanshu  
Dutt & Pt. Fateh Singh Gangani  
*Hridi Hridi Nivasatu (Maa Meera)* || Devi Karunamayee  
Which Me and Whose Freewill || Acharya Navneet  
(Based on the Bagvad Gita 18:61)  
Shabad Gurbani || Dr. Alankar Singh  
Simple Advice is Not Easy to Act Upon || Dr. Ramesh Bijlani  
Outer Agitation and Inner Intervention || Dr. Mithu Pal  
Eating Consciously. The Words of Sri Aurobindo and the  
Moter in Tara Didi's voice  
पूर्ण शिक्षा - आत्म प्रतिबिंबित अवलोकन का अभ्यास।। डा. प्रभजोत कुलकर्णी  
श्रीअरविंद का रचना कर्म (योग समन्वय) ।।डा. रमेश बिजलानी

#### Link

<https://www.youtube.com/atc?v=A6b3xqnQT2I>  
[https://www.youtube.com/atc?v=udSka\\_DS\\_uU](https://www.youtube.com/atc?v=udSka_DS_uU)  
<https://www.youtube.com/watch?v=eYJ91G0gvoY>  
<https://www.youtube.com/watch?v=e-nuPlbONc>  
<https://www.youtube.com/atc?v=apVjgioWoU>  
<https://www.youtube.com/watch?v=29atI5J4QSs>  
<https://www.youtube.com/atc?v=PjLqPoBGn0M>  
<https://www.youtube.com/watch?v=qsX0xuHEyl>  
<https://www.youtube.com/watch?v=BS-INCIXs4s>  
[https://www.youtube.com/atc?v=4ZkPewl\\_M0](https://www.youtube.com/atc?v=4ZkPewl_M0)  
<https://www.youtube.com/atc?v=Y1B6underBm>



## THE NEW THOUGHT: THE DOCTRINE OF PASSIVE RESISTANCE (6)

### ITS LIMITS

The three canons of the doctrine of passive resistance are in reality three necessities which must, whether we like it or not, be accepted in theory and executed in practice, if passive resistance is to have any chance of success. Passive resisters, both as individuals and in the mass, must always be prepared to break an unjust coercive law and take the legal consequence; for if they shrink from this obligation, the bureaucracy can at once make passive resistance impossible simply by adding a few more enactments to their book of statutes. A resistance which can so easily be snuffed out of being is not worth making. For the same reason they must be prepared to disobey an unjust and coercive executive order, whether general or particular; for nothing would be simpler than to put down by a few months' coercion a resistance too weak to face the consequences of refusing submission to Government by ukase. They must be prepared to boycott persons guilty of deliberate disobedience to the national will in vital matters because, if they do not, the example of unpunished treason will tend to be repeated and destroy by a kind of dry rot the enthusiastic unity and universality which we have seen to be necessary to the success of passive resistance of the kind we have inaugurated in India. Men in the mass are strong and capable of wonder-working enthusiasms and irresistible movements; but the individual average man is apt to be weak or selfish and, unless he sees that the mass are in deadly earnest and will not tolerate individual treachery, he will usually after the first enthusiasm indulge his weakness or selfishness to the detriment of the community. We have seen this happening almost everywhere where the boycott of foreign goods was not enforced by the boycott of persons buying foreign goods. This is one important reason why the boycott which has maintained itself in East Bengal, is in the West becoming more and more of a failure.

The moment these three unavoidable obligations are put into force, the passive resistance movement will lose its character of in offensive legality and we shall be in the thick of a struggle which may lead us anywhere. Passive resistance, when it is confined, as at present, to lawful abstention from actions which it lies within our choice as subjects to do or not to do, is of the nature of the strategical movements and large manoeuvrings previous to the meeting of armies in the field; but the enforcement of our three canons brings us to the actual shock of battle. Nevertheless our resistance still retains an essential character of passivity. If the right of public meeting is suspended by Magisterial ukase, we confine ourselves to the practical assertion of the right in defiance of the ukase and, so long as the executive also confines itself to the dispersal of the meeting by the arrest of its conveners and other peaceful and legal measures, we offer no active resistance. We submit to the arrest, though not necessarily to the dispersal, and quietly take the legal consequences. Similarly, if the law forbids us to speak or write the truth as we conceive it our duty to speak it, we persist in doing our duty and submit quietly to whatever punishment the law of sedition or any other law coercive ingenuity may devise, can find to inflict on us. In a peaceful way we act against the law or the executive, but we passively accept

the legal consequences.

There is a limit however to passive resistance. So long as the action of the executive is peaceful and within the rules of the fight, the passive resister scrupulously maintains his attitude of passivity, but he is not bound to do so a moment beyond. To submit to illegal or violent methods of coercion, to accept outrage and hooliganism as part of the legal procedure of the country is to be guilty of cowardice, and, by dwarfing national manhood, to sin against the divinity within ourselves and the divinity in our motherland. The moment coercion of this kind is attempted, passive resistance ceases and active resistance becomes a duty. If the instruments of the executive choose to disperse our meeting by breaking the heads of those present, the right of self-defence entitles us not merely to defend our heads but to retaliate on those of the head-breakers. For the myrmidons of the law have ceased then to be guardians of the peace and become breakers of the peace, rioters and not instruments of authority, and their uniform is no longer a bar to the right of self-defence. Nor does it make any difference if the instruments of coercion happen to be the recognized and usual instruments or are unofficial hooligans in alliance or sympathy with the forces of coercion. In both cases active resistance becomes a duty and passive resistance is, for that occasion, suspended. But though no longer passive, it is still a defensive resistance. Nor does resistance pass into the aggressive stage so long as it resists coercive violence in its own kind and confines itself to repelling attack. Even if it takes the offensive it does not by that mere fact become aggressive resistance, unless the amount of aggression exceeds what is necessary to make defence effective. The students of Mymensingh, charged by the police while picketing, kept well within the right of self-defence when they drove the rioters off the field of operations; the gentlemen of Comilla kept well within the rights of self-defence if they attacked either rioters or inciters of riot who either offered, or threatened, or tried to provoke assault. Even the famous shot which woke the authorities from their waking dreams, need not have been an act of aggression if it was fired to save life or a woman's honour or under circumstances of desperation when no other means of defence would have been effective. With the doubtful exception of this shot, supposing it to have been fired unnecessarily, and that other revolver shot which killed Mr. Rand, there has been no instance of aggressive resistance in modern Indian politics.

The new politics, therefore, while it favours passive resistance, does not include meek submission to illegal outrage under that term; it has no intention of overstressing the passivity at the expense of the resistance. Nor is it inclined to be hysterical over a few dozen of broken heads or exalt so simple a matter as a bloody coxcomb into the crown of martyrdom. This sort of hysterical exaggeration was too common in the early days of the movement when everyone who got his crown cracked in a street affray with the police was encouraged to lift up his broken head before the world and cry out, "This is the head of a martyr." The new politics is a serious doctrine and not, like the old, a thing of shows and political theatricals: it demands real sufferings from its adherents, — imprisonment, worldly ruin, death itself, — before it can allow him to assume the rank of a martyr for his country. Passive resistance cannot build up a strong and great nation unless it is masculine, bold and ardent in its spirit and ready at any moment and at the slightest notice to supplement itself with active resistance. We do not want to develop a nation of women who know only how to suffer and

not how to strike. Moreover the new politics must recognise the fact that beyond a certain point passive resistance puts a strain on human endurance which our natures cannot endure. This may come in particular instances where an outrage is too great or the stress of tyranny too unendurable for anyone to stand purely on the defensive; to hit back, to assail and crush the assailant, to vindicate one's manhood becomes an imperious necessity to outraged humanity. Or it may come in the mass when the strain of oppression a whole nation has to meet in its unarmed struggle for liberty, overpasses its powers of endurance. It then becomes the sole choice either to break under the strain and go under or to throw it off with violence. The Spartan soldiers at Plataea endured for some time the missiles of the enemy and saw their comrades falling at their side without any reply because their general had not yet declared it to be the auspicious time for attack; but if the demand on their passive endurance had been too long continued, they must either have broken in disastrous defeat or flung themselves on the enemy in disregard of their leaders' orders. The school of politics which we advocate is not based upon abstractions, formulas and dogmas, but on practical necessities and the teaching of political experience, common sense and the world's history. We have not the slightest wish to put forward passive resistance as an inelastic dogma. We preach defensive resistance mainly passive in its methods at present, but active whenever active resistance is needed; but defensive resistance within the limits imposed by human nature and by the demands of self-respect and the militant spirit of true manhood. If at any time the laws obtaining in India or the executive action of the bureaucracy were to become so oppressive as to render a struggle for liberty on the lines we have indicated, impossible; if after a fair trial given to this method, the object with which we undertook it, proved to be as far off as ever; or if passive resistance should turn out either not feasible or necessarily ineffectual under the conditions of this country, we should be the first to recognize that everything must be reconsidered and that the time for new men and new methods had arrived. We recognize no political object of worship except the divinity in our motherland, no present object of political endeavour except liberty and no method or action as politically good or evil except as it truly helps or hinders our progress towards national emancipation.

*Bande Mataram April 24, 1907*

*– Sri Aurobindo*

## The Greater Plan

I am held no more by life's alluring cry,  
Her joy and grief, her charm, her laughter's lute.  
Hushed are the magic moments of the flute,  
And form and colour and brief ecstasy.  
I would hear, in my spirit's wideness solitary,  
The Voice that speaks when mortal lips are mute:  
I seek the wonder of things absolute  
Born from the silence of Eternity.

There is a need within the soul of man  
The splendours of the surface never sate;  
For life and mind and their glory and debate  
Are the slow prelude of a vaster theme,  
A sketch confused of a supernal plan,  
A preface to the epic of the Supreme.

– Sri Aurobindo

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