



ध्यान मूलं गुरोमूर्तिः 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. 4

April 2022

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम् ।
एतद्यो वेद निहितं गुहायां सोऽविद्याग्रन्थिं विकिरतीह सोम्य ॥१९०॥

The Spirit is all this universe; He is works and askesis and the Brahman, supreme and immortal. O fair son, he who knows this hidden in the secret heart, scatters even here in this world the knot of the Ignorance.

— Mundak Upanishad 2-1-10

Sri Aurobindo Ashram-Delhi Branch
Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriaurobindoashram.net

Ongoing & Forthcoming Events

April 2022

Meditation & Satsang venue : Meditation Hall

Monday – Saturday 7 – 7:30 pm Collective Meditation

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

Apr 03	Philosophical, Yogic and Lyrical Aspects of Prayers & Meditations (Based on Nolini Kanta Gupta's <i>Light on Prayers & Meditations</i>)	Dr. Mithu Pal
Apr 10	Musical offering Synthesis (Based on Sri Aurobindo's <i>The Synthesis of Yoga</i> , Chapter 5)	Dr. Mithu Pal Dr. Mankul Goyal
Apr 17	Musical offering Which Me and Whose Freewill? (Based on the <i>Bhagavad Gita</i> 18:61)	Dr. Matreyee Karak Acharya Navneet
Apr 24	Musical offering Simple Advice is Not Easy to Act Upon (Based on the Mother's Advice to spiritual seekers)	Aditya & Arunima Dr. Ramesh Bijlani
	Musical Offering	Ms. Premsheela

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

ONLINE CLASSES by Shri Prashant Khanna on FREE CONFERENCE CALL PLATFORM

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

Online YES (Yoga, Education & Spirituality) .02 course on Nutrition and Yoga

7 April to 26 May 2022 [Weekly 4 classes: 2 on Nutrition, 2 on Physical Practices]

Offered FREE during Sri Aurobindo's 150th Birth Anniversary year

Additional info : <https://yespirituality.wordpress.com/yes02-faqs/>

Contacts : Dr. Bijlani (rambijwork@gmail.com); Dr. Aditi Kaul (aditikaul9@gmail.com)

Weekend Orientation to Integral Yoga

April 2 & 3 08:00 am–12:30 pm Yoga Hall English Dr. Ramesh Bijlani
Contact: 011-2656 7863; <rambij@gmail.com>

Sri Aurobindo Ashram-Delhi Branch's SOCIAL MEDIA LINKS

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

Ashram Library (Knowledge)

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

Contact : 011 2656 7863

Precautions to minimize the spread of coronavirus to be observed

श्रीस्मृति Sri Smriti

(Memorabilia of the Mother)

Open: Tuesday to Sunday

Timing: 10 am – 12 noon

(Monday Closed)

Contact : 2656 7863



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	(11:30 am-12:30 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>

Physical Practices of Yoga

Mon/Wed/Fri	6:30-7:30 am	<i>Yogasana</i> class	Ms. Priya Gupta
Mon/Wed/Fri	11 am-12 noon	<i>Yogasana</i> class	Ms. Vidya Mundhra
Tue/Thu/Sat	4:30- 5:30 pm	<i>Yogasana</i> class	Shri Deepak Jhamb
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	Aparoksanubhuti	Discourse	Dr. Tarun Baveja
Wed/Fri	4:00-4:45 pm	Tattva-Bodh	Discourse	Dr. Tarun Baveja
Saturday	4:00-4:45 pm	Bhagvad Gita Sadhana	Discourse	Dr. Tarun Baveja
Sunday	4:00-4:45 pm	Satsang	Discourse	Dr. Tarun Baveja

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

Important Days in the Ashram 2022

4 April Anniversary of Sri Aurobindo's advent in Pondicherry

4 April Anniversary of *Tapasya Bhavan's* Inauguration Day

23 April Foundation Day Anniversary of The Mother's International School

24 April 102nd Anniversary of Mother's final arrival in Pondicherry—*Darshan Day*



दर्शन (Darshan)

For the Supreme Lord, sin does not exist—all defect can be effaced by sincere aspiration and by transformation.

What you feel is the aspiration of your soul that wants to discover the Divine and live Him.

Persevere, be more and more sincere and you will succeed.

— The Mother, 24 April 1964

The Triple Brahman (1)

Parabrahman is now on the way to phenomenal manifestation; the Absolute Shakespeare of Existence, the infinite *Kavi*, Thinker & Poet, is, by the mere existence of the eternal creative force Maya, about to shadow forth a world of living realities out of Himself which have yet no independent existence. He becomes phenomenally a Creator & Container of the Universe, though really He is what He ever was, absolute and unchanged. To understand why and how the Universe appears what it is, we have deliberately to abandon our scientific standpoint of transcendental knowledge and speaking the language of Nescience, represent the Absolute as limiting Itself, the One becoming the Many, the pure ultra-Spiritual unrefining Itself into the mental and material. We are like the modern astrologer who, knowing perfectly well that the earth moves round the sun, must yet persist in speaking of the Sun as moving and standing in this part of the heavens or that other, because he has to do with the relative *positions* of the Sun and planets with regard to men living in the earth and not with the ultimate astronomical realities.

From this point of view we have to begin with a dualism of the thing and its shadow, Purusha & Prakriti, commonly called spirit and matter. Properly speaking, the distinction is illusory, since there is nothing which is exclusively spirit or exclusively matter, nor can the Universe be strictly parcelled out between these; from the point of view of Reality spirit and matter are not different but the same. We may say, if we like, that the entire Universe is matter and spirit does not exist; we may say, if we like, that the entire Universe is spirit and matter does not exist. In either case we are merely multiplying words without counsel, ignoring the patent fact visible throughout the Universe that both spirit and matter exist and are indissolubly welded, precisely because they are simply one thing viewed from two sides. The distinction between them is one of the primary dualisms and a first result of the great Ignorance. Maya works out in name and form as material; Maya works out in the conceiver of name and form as spiritual. Purusha is the great principle or force whose presence is necessary to awake creative energy and send it out working into and on shapes of matter. For this reason Purusha is the name usually applied to the Conditioned Brahman in His manifestations; but it is always well to remember that the Primal Existence turned towards manifestation has a double aspect, Male and Female, positive and negative; He is the origin of the birth of things and He is the receptacle of the birth and it is to the Male aspect of Himself that the word Purusha predominantly applies. The image often applied to these relations is that of the man casting his seed into the woman; his duty is merely to originate the seed and deposit it, but it is the woman's duty to cherish the seed, develop it, bring it forth and start it on its career of manifested life. The seed, says the Upanishad, is the self of the Male, it is spirit, and being cast into the Female, Prakriti, it becomes one with her and therefore does her no hurt; spirit takes the shaping appearance of matter and does not break up the appearances of matter, but develops under their law. The Man and the Woman, universal Adam and Eve, are really one and each is incomplete without the other, barren without the other, inactive without the other.

Purusha the Male, God, is that side of the One which gives the impulse towards phenomenal existence; Prakriti the Female, Nature, is that side which is and evolves the material of phenomenal existence; both of them are therefore unborn & eternal. The Male is Purusha, he who lurks in the Wide; the Female is Prakriti, the working of the Male, and sometimes called Rayi, the universal movement emanating from the quiescent Male. Purusha is therefore imaged as the Enjoyer, Prakriti as the enjoyed; Purusha as the Witness, Prakriti as the phenomena he witnesses; Purusha as the *getter* or father of things, Prakriti as their *bearer* or mother. And there are many other images the Upanishad employs, Purusha, for instance, symbolising Himself in the Sun, the father of life, and Prakriti in the Earth, the bearer of life. It is necessary thus clearly to define Purusha from the first in order to avoid confusion in endeavouring to grasp the development of Maya as the Upanishads describe it.

Parabrahman in the course of evolving phenomena enters into three states or conditions which are called in one passage his three habitations and, by a still more suggestive figure, his three states of dream. The first condition is called *avyakta*, the state previous to manifestation, in which all things are involved, but in which nothing is expressed or imaged, the state of ideality, undifferentiated but pregnant of differentiation, just as the seed is pregnant of the bark, sap, pith, fibre, leaf, fruit and flower and all else that unites to make the conception of a tree; just as the protoplasm is pregnant of all the extraordinary variations of animal life. It is, in its objective aspect, the seed-state of things. The objective possibility, and indeed necessity of such a condition of the whole Universe, cannot be denied; for this is the invariable method of development which the operations of Nature show to us. Evolution does not mean that out of protoplasm as a material so many organisms have been created or added by an outside power, but that they have been developed out of the protoplasm; and if developed, they were already there existent, and have been manifested by some power dwelling and working in the protoplasm itself. But open up the protoplasm, as you will, you will not find in it the rudiments of the organs and organisms it will hereafter develop. So also though the protoplasm and everything else is evolved out of ether, yet no symptom of them would yield themselves up to an analytical research into ether. The organs and organisms are in the protoplasm, the leaf, flower, fruit in the seed and all forms in the ether from which they evolve, in an undifferentiated condition and therefore defy the method of analysis which is confined to the discovery of differences. This is the state called involution. So also ether itself, gross or subtle, and all that evolves from ether is involved in Avyakta; they are present but they can never be discovered there because there [they] are undifferentiated. Plato's world of ideas is a confused attempt to arrive at this condition of things, confused because it unites two incompatible things, the conditions of Avyakta and those of the next state presided over by Hiranyagarbha.

— Sri Aurobindo

To be contd.

Activities during February 16 – March 15, 2022

21 FEBRUARY 2022 – DARSHAN DAY

144th Birth anniversary of the Mother started with invocation for the divine Presence in the Meditation Hall by Premsheela, Jayanthy and Minati. Later in



the day, an Exhibition on Sri Aurobindo and the Mother, ‘The Divine Signature’, was kept open. In the Meditation Hall, recorded devotional music in Karuna Didi’s voice continued to be played till the lunch hour. The highlight of the day was an assorted program of physical demonstration and music and dance sequences by the Ashram young-



sters, guided by Hira Das. The program illustrated the incredible performance of which the physical part of the being is capable when concentration is coupled with cooperative group effort.

In the early evening after the traditional March-past to the accompaniment of music, lights of aspiration were kindled around the Shrine and in the Samadhi



Lawn. Thereafter in the Meditation Hall, the Ashram Choir made an offering of devotional music and a reading of the four aspects of the Mother by Tara Didi.

ASHRAM RESIDENTS' PICNIC IN RAJASTHAN ON 26-02-2022

Sri Aurobindo Ashram-Delhi Branch residents went for a day-long picnic cum sightseeing to Neemrana in Alwar district of Rajasthan on the 26th of



February. "Neemrana is an ancient historical town ... 122 kms. from Delhi... It is the site of a 15th-century hill-fort occupied by Chauhans till 1947. The erstwhile ruling family is considered to be of the direct lineage of Prithviraj Chauhan." They also paid a visit to the premises of the Parle Group of Industries including their MDVM (Parle) School.

SHRI ANIL JAUHAR'S PUNYATITHI, 28 FEBRUARY 2022

Erstwhile Chairman of Sri Aurobindo Ashram-Delhi Branch Trust and associated educational institutions left for his heavenly abode on 28 February 2014. His eighth *punyatithi* was observed by a devotional music offering by Premsheela and reading of the essay *The Divine Superman* from Sri Aurobindo's *Essays Divine and Human* in the Meditation Hall.



YES.01 COURSE, 12 JANUARY - 3 MARCH 2022

As part of the Celebrations during the 150th Birth Anniversary year of Sri Aurobindo, a series of free on-line courses titled YES (Yoga, Education & Spirituality) was launched on 12 January 2022. The first course, on yoga and spirituality, concluded on 3 March 2022. The course was attended live by about 50



participants, and approximately another 100 have watched the class recordings on YouTube while more continue to watch them. The Class recordings are available at https://www.youtube.com/playlist?list=PLKYy7iXI_Z_0Hpk01FPdoGxu8Hn-W1c6W

INTRODUCTION TO INTEGRAL EDUCATION, MARCH 3-6, 2022

A workshop on Integral Education was conducted at Sri Aurobindo Ashram-Delhi Branch for 26 students and 2 teachers of Amar Nath Degree College, Mathura between 3rd and 6th of March 2022.



This was a milestone at the Ashram after two years of near isolation due to the COVID outbreak. The students and the facilitators were quite enthusiastic, perhaps getting their first opportunity to participate in in-person activity after a long while. The sessions ranged from Exploring Movements with Music, an Introduction to Integral Education, Science and Ethics, Self-Observation, Management with a heart, Sense and Mental Faculties Development and Andhar Ka-dost. Their day started at 6.30am with an hour of yoga, followed by breakfast. Shramdan seemed to be a great favourite as the girls worked with their bare hands on the plots with flower and vegetable plants galore. The sessions began at 9:30 am and continued until 4 pm with only a lunch in the middle of the day. Late afternoon and early evening was devoted to physical activities, another of their favourite. In the evening they gathered for Meditation and found their inner silent spaces for half an hour. Many reflected on these moments too as unique experiences. After dinner there was a homing session every day to revisit the day and reflect on their progress. All activities were conducted by Ashram inmates, namely Dr. Bijlani, Anuradha, Deepa, Seema, Baren, Rashmita, Minati, the teacher trainees, Jayanthi, and a few volunteers namely, Vishal, Aditi and Puneeta.

NEW YOUTUBE POSTINGS : 16 February to 15 March 2022

Title

Foundation Day of Sri Aurobindo Ashram-Delhi Br
Laagi Mohe Raam Khumaree || Devi Karunamayee
Thy Heart by Mithu Pal

(Talk based on Mother's Prayers of 1&2 June 1914)

Ram Bhaju Rma Bhaju || Devi Karunamayee
शिक्षा के तीन सिद्धांत – भाग १ और २ ॥ डा. कमला मेनन

Trinity in Spirituality || Dr. Mankul Goyal

Mother's Prayers & Meditations as Scripture by Mithu Pal
Yaa Devee Sarva Bhooteshu || Devi Karunamayee
The What, Why & How of Mental Discipline || Aditi Kaul
सर्वोच्च अभीष्टा, सर्वोच्च प्रार्थना ॥ डा. रमेश बिजलानी

Link

<https://www.youtube.com/watch?v=kwZKPi4oRVQ>

<https://www.youtube.com/watch?v=O97SnPKzvNc>

<https://www.youtube.com/watch?v=itMCDuF870c>

<https://www.youtube.com/watch?v=U0m9Yo-5gsg>

<https://www.youtube.com/watch?v=T4vCz-L0F8Y>

<https://www.youtube.com/watch?v=mnsjEsY8pD4>

<https://www.youtube.com/watch?v=QqMU83BIEqQ>

<https://www.youtube.com/watch?v=M3YA8QjFZuc>

https://www.youtube.com/watch?v=FCuSUD_6H3o

<https://www.youtube.com/watch?v=nKqjW2YRkSE>

President Ram Nath Kovind presents Padma Shri to Tara Jauhar for Literature and Education



March 21, 2022

Special



PADMA SHRI
2022

Ms. Tara Jauhar

Literature and Education | Delhi

Writer and Educationist - dedicated her life to propagating the teachings of Sri Aurobindo

President Ram Nath Kovind presents Padma Awards at 2022 Civil Investiture Ceremony



President Ram Nath Kovind presents Padma Awards at 2022 Civil Investiture Ceremony



YouTube video link (38 seconds) :
<https://www.youtube.com/watch?v=TnH-GgaCUlo>



THE NEW THOUGHT: THE DOCTRINE OF PASSIVE RESISTANCE (4)

ITS METHODS

The essential difference between passive or defensive and active or aggressive resistance is this, that while the method of the aggressive resister is to do something by which he can bring about positive harm to the Government, the method of the passive resister is to abstain from doing something by which he would be helping the Government. The object in both cases is the same, — to force the hands of the Government; the line of attack is different. The passive method is especially suitable to countries where the Government depends mainly for the continuance of its administration on the voluntary help and acquiescence of the subject people. The first principle of passive resistance, therefore, which the new school have placed in the forefront of their programme, is to make administration under present conditions impossible by an organized refusal to do anything which shall help either British commerce in the exploitation of the country or British officialdom in the administration of it, — unless and until the conditions are changed in the manner and to the extent demanded by the people. This attitude is summed up in the one word, Boycott. If we consider the various departments of the administration one by one, we can easily see how administration in each can be rendered impossible by successfully organized refusal of assistance. We are dissatisfied with the fiscal and economical conditions of British rule in India, with the foreign exploitation of the country, the continual bleeding of its resources, the chronic famine and rapid impoverishment which result, the refusal of the Government to protect the people and their industries. Accordingly, we refuse to help the process of exploitation and impoverishment in our capacity as consumers, we refuse henceforth to purchase foreign and especially British goods or to condone their purchase by others. By an organised and relentless boycott of British goods, we propose to render the farther exploitation of the country impossible. We are dissatisfied also with the conditions under which education is imparted in this country, its calculated poverty and insufficiency, its anti-national character, its subordination to the Government and the use made of that subordination for the discouragement of patriotism and the inculcation of loyalty. Accordingly we refuse to send our boys to Government schools or to schools aided and controlled by the Government; if this educational boycott is general and well-organized, the educational administration of the country will be rendered impossible and the control of its youthful minds pass out of the hands of the foreigner. We are dissatisfied with the administration of justice, the ruinous costliness of the civil side, the brutal rigour of its criminal penalties and procedure, its partiality, its frequent subordination to political objects. We refuse accordingly to have any resort to the alien courts of justice, and by an organised judicial boycott propose to make the bureaucratic administration of justice impossible while these conditions continue. Finally, we disapprove of the executive administration, its arbitrariness, its meddling and inquisitorial character, its thoroughness of repression, its misuse of the police for the repression instead of the protection of the people. We refuse, accordingly, to go to the executive for help or advice or protection or to tolerate any paternal

interference in our public activities, and by an organized boycott of the executive propose to reduce executive control and interference to a mere skeleton of its former self. The bureaucracy depends for the success of its administration on the help of the few and the acquiescence of the many. If the few refused to help, if Indians no longer consented to teach in Government schools or work in Government offices, or serve the alien as police, the administration could not continue for a day. We will suppose the bureaucracy able to fill their places by Eurasians, aliens or traitors; even then the refusal of the many to acquiesce, by the simple process of no longer resorting to Government schools, courts of justice or magistrates' cutcherries, would put an end to administration.

Such is the nature of passive resistance as preached by the new school in India. It is at once clear that self-development and such a scheme of passive resistance are supplementary and necessary to each other. If we refuse to supply our needs from foreign sources we must obviously supply them ourselves; we cannot have the industrial boycott without Swadeshi and the expansion of indigenous industries. If we decline to enter the alien courts of justice, we must have arbitration courts of our own to settle our disputes and differences. If we do not send our boys to schools owned or controlled by the Government, we must have schools of our own in which they may receive a thorough and national education. If we do not go for protection to the executive, we must have a system of self-protection and mutual protection of our own. Just as Swadeshi is the natural accompaniment of an industrial boycott, so also arbitration stands in the same relation to a judicial boycott, national education to an educational boycott, a league of mutual defence to an executive boycott. From this close union of self-help with passive resistance it also follows that the new politics do not contemplate the organisation of passive resistance as a temporary measure for partial ends. It is not to be dropped as soon as the Government undertakes the protection of indigenous industries, reforms its system of education, improves its courts of justice and moderates its executive rigour and ubiquity, but only when the control of all these functions is vested in a free, constitutional and popular Government. We have learned by bitter experience that an alien and irresponsible bureaucracy cannot be relied upon to abstain from rescinding its reforms when convenient or to manage even a reformed administration in the interests of the people.

The possibilities of passive resistance are not exhausted by the refusal of assistance to the administration. In Europe its more usual weapon is the refusal to pay taxes. The strenuous political instinct of European races teaches them to aim a direct blow at the most vital part of the administration rather than to undermine it by slower and more gradual means. The payment of taxes is the most direct assistance given by the community to the administration and the most visible symbol of acquiescence and approval. To refuse payment is at once the most emphatic protest possible short of taking up arms and the sort of attack which the administration will feel immediately and keenly and must therefore parry at once either by conciliation or by methods of repression which will give greater vitality and intensity to the opposition. The refusal to pay taxes is a natural and logical result of the attitude of passive resistance. A boycott of Government schools, for example, may be successful and national schools substituted; but the administration continues to exact from the people a certain amount of revenue for the purposes of education, and is not likely to relinquish its claims;

the people will therefore have doubly to tax themselves in order to maintain national education and also to maintain the Government system by which they no longer profit. Under such circumstances the refusal to pay for an education of which they entirely disapprove, comes as a natural consequence. This was the form of resistance offered by the Dissenters in England to the Education Act of the last Conservative Government. The refusal to pay rents was the backbone of the Irish Plan of Campaign. The refusal to pay taxes levied by an Imperial Government in which they had no voice or share, was the last form of resistance offered by the American colonists previous to taking up arms. Ultimately, in case of the persistent refusal of the administration to listen to reason, the refusal to pay taxes is the strongest and final form of passive resistance.

This stronger sort of passive resistance has not been included by the new party in its immediate programme, and for valid reasons. In the first place, all the precedents for this form of resistance were accompanied by certain conditions which do not as yet obtain in India. In the Irish instance, the refusal was not to pay Government taxes but to pay rents to a landlord class who represented an unjust and impoverishing land system maintained in force by a foreign power against the wishes of the people; but in India the foreign bureaucracy has usurped the functions of the landlord, except in Bengal where a refusal to pay rents would injure not a landlord-class supported by the alien but a section of our own countrymen who have been intolerably harassed, depressed and burdened by bureaucratic policy and bureaucratic exactions and fully sympathise, for the most part, with the national movement. In all other parts of India the refusal to pay rents would be a refusal to pay a Government tax. This, as we have said, is the strongest, the final form of passive resistance, and differs from the method of political boycott which involves no breach of legal obligation or direct defiance of administrative authority. No man can be legally punished for using none but Swadeshi articles or persuading others to follow his example or for sending his boys to a National in preference to a Government school, or for settling his differences with others out of court, or for defending his person and property or helping to defend the person and property of his neighbours against criminal attack. If the administration interferes with the people in the exercise of these legitimate rights, it invites and compels defiance of its authority and for what may follow the rulers and not the people are responsible. But the refusal to pay taxes is a breach of legal obligation and a direct defiance of administrative authority precisely of that kind which the administration can least afford to neglect and must either conciliate or crush. In a free country, the attempt at repression would probably go no farther than the forcible collection of the payments refused by legal constraint; but in a subject country the bureaucracy, feeling itself vitally threatened, would naturally supplement this legal process by determined prosecution and persecution of the advocates of the policy and its adherents, and, in all probability, by extreme military and police violence. The refusal to pay taxes would, therefore, inevitably bring about the last desperate struggle between the forces of national aspiration and alien repression. It would be in the nature of an ultimatum from the people to the Government.

The case of the English Dissenters, although it was a refusal to pay taxes, differed materially from ours. The object of their passive resistance was not to bring the Government to its knees, but to generate so strong a feeling in the country that the Conservative Government would be ignominiously brushed out

of office at the next elections. They had the all-powerful weapon of the vote and could meet and overthrow injustice at the polling-station. In India we are very differently circumstanced. The resistance of the American colonists offers a nearer parallel. Like ourselves the Americans met oppression with the weapon of boycott. They were not wholly dependent on England and had their own legislatures in local affairs; so they had no occasion to extend the boycott to all departments of national life nor to attempt a general policy of national self-development. Their boycott was limited to British goods. They had however to go beyond the boycott and refuse to pay the taxes imposed on them against their will; but when they offered the ultimatum to the mother country they were prepared to follow it up, if necessary, and did finally follow it up by a declaration of independence, supported by armed revolt. Here again there is a material difference from Indian conditions. An ultimatum should never be presented unless one is prepared to follow it up to its last consequences. Moreover, in a vast country like India, any such general conflict with dominant authority as is involved in a no-taxes policy, needs for its success a close organization linking province to province and district to district and a powerful central authority representing the single will of the whole nation which could alone fight on equal terms the final struggle of defensive resistance with bureaucratic repression. Such an organization and authority has not yet been developed. The new politics, therefore, confines itself for the time to the policy of lawful abstention from any kind of co-operation with the Government,—the policy of boycott which is capable of gradual extension, leaving to the bureaucracy the onus of forcing on a more direct, sudden and dangerous struggle. Its principle at present is not “no representation, no taxation,” but “no control, no assistance”.

Bande Mataram April 17, 1907

— Sri Aurobindo

To be contd.

The Divine Hearing

All sounds, all voices have become Thy voice,
 Music and thunder and the cry of birds,
Life's babble of her sorrows and her joys,
 Cadence of human speech and murmured words,

The laughter of the sea's enormous mirth,
 The winged plane purring through the conquered air,
The auto's trumpet-song of speed to earth,
 The machine's reluctant drone, the siren's blare

Blowing upon the windy horn of Space
 A call of distance and of mystery,
Memories of sun-bright lands and ocean ways,—
 All now are wonder-tones and themes of Thee.

A secret harmony steals through the blind heart
And all grows beautiful because Thou art.

— Sri Aurobindo

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