



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

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

Realization

Vol. 11, No. 3

March 2022

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।

दृश्यते त्वग्रयया बुध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥१२॥

The secret Self in all existences does not manifest Himself to the vision: yet is He seen by the seers of the subtle by a subtle and perfect understanding.

– Katha Upanishad 1-3-12

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

March 2022

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 –7:30 pm

Collective Meditation

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

Mar 06	Seeing the Beauty Within Musical offering	Dr. Anju Khanna Ms. Preamsheela
Mar 13	Thy Pure Flawless Crystal (Based on Mother's <i>Prayers & Meditations</i> , Prayer dated 25 May 1914) Musical offering	Dr. Mithu Pal Dr. Mithu Pal
Mar 20	The Systems of Yoga (Based on Sri Aurobindo's <i>The Synthesis of Yoga</i> , Chapter 4) Musical offering	Dr. Ramesh Bijlani Ms. Sumitra Hazra
Mar 27	To be announced	

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: 03,10,17,24,31	11:15 am–12:15 pm To join, please contact Dr. Sonia Gupta (+91 98103 05078)	Bhagvad Gita
Saturdays: 05,12,19,26	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: 06,13,20,27	11:15 am–12 noon To join, please contact Sri Satya Prakash (+91 88007 61046)	Sonnets by Sri Aurobindo

ADVANCE NOTICE

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

For details, contact : **Dr. Bijlani (rambijwork@gmail.com); Dr. Aditi Kaul (aditikaul9@gmail.com)**

Ashram Library (Knowledge)

Tuesday to Sunday Timings : 10:00 A.M. – 4:30 P.M.

(Monday closed)

Contact : 011 2656 7863

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

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/

Matri Kala Mandir (MKM) CLASSES

Corona Virus (COVID-19) outbreak has forced all Matri Kala Mandir classes in abeyance. Please make a status-check on the Ashram website, www.sriurobindoashram.net.

The Mother's Integral Health Centre Activities

Phone 88005 52685, <tmihc2000@gmail.com>

Speciality Clinics - By Appointment Only

Tue/Fri	Accupressure	Mon-Sat (10:30am-12:30pm)	Physiotherapy
Mon to Sat	Mind Body Medicine	Mon/Wed/Fri	Homeopathy
Thursday	Holistic Dermatology	Tuesday	Gynaecology
Thursday	Ophthalmology (Eye)	Tuesday	Psychiatry
Tuesday	Counselling	Wednesday	General Surgery

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	11 am-12 noon	Yogasana class	Ms. Vidya Mundhra
Tue/Thu/Sat	4- 5 pm	Yogasana class	Shri Deepak Jhamb
Mon/Wed/Fri	10 am-12 noon	Individual sessions	Shri Deepak Jhamb

Contact : 88005 52685 (Health Centre)

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

29 March 108th Anniversary of Sri Aurobindo and Mother's first meeting

Maya : the Energy of the Absolute (4)

In the manner of its working, then, Imagination is a carefully executed replica of Avidya; and if other marks of her essential identity with Avidya are needed, they can be found. Both are, for instance, preponderatingly purposeless. The workings of imagination are often totally dissociated, on the material plane at least, from any intelligible purpose and though it is quite possible that the latent part of our consciousness which works below the surface, may have sometimes a purpose of which the superficial part is not aware, yet in the most ordinary workings of Imagination, an absolute purposelessness is surely evident. Certainly, if not purposelessness there is colossal waste. A few hundreds of images were selected from Shakespeare's mind for a definite artistic purpose, but the thousands that never found verbal expression, many of them with as splendid potentialities as those which did materialize in Hamlet and Macbeth seem to have risen & perished without any useful purpose. The same wastefulness is shown by Nature in her works; how many millions of lives does she not shower forth that a few may be selected for the purposes of evolution! Yet when she chooses to work economically and with set purpose, she like Imagination can become a scrupulous miser of effort and show herself possessed of a magical swiftness and sureness in shaping the means to the end. Neither Nature nor Imagination, therefore, can be supposed to be blind, random energies proceeding from an uncontrolled force and teleological only by accident. Their operations are obviously guided by an Intelligence as perfectly capable, when it so wills, of purposing, planning, fitting its means to its ends, economising its materials and labour as any intelligent and careful workman in these days of science and method. We need therefore some explanation why this great universal Intelligence should not be, as a careful workman, always, not occasionally, economical of its materials and labour. Is not the truth this that Nature is not universally and in all her works teleological, that purpose is only one minor part of existence more concentrated than most and therefore more intense and triumphant, while for the greater part of her universal operation we must find another explanation than the teleological? or rather [one that] will at once contain and exceed the teleological? If it had only been Shakespeare, Michelangelo, Edison, Beethoven, Napoleon, Schopenhauer, the creators in poetry, art, science, music, life or thought, who possessed imagination, we might then have found an use for their unused imaginations in the greater preparatory richness they gave to the soil from which a few exquisite flowers were to spring. The explanation might not be a good one, little more indeed than a poetical fancy, but it could have passed for want of a better. But every human being possesses the divine faculty, more or less developed; every mind is a teeming world of imaginations; and indeed, imagination for imagination the opium-smoker's is more vivid, fertile and gorgeous than Shakespeare's. Yet hardly in one case out of a thousand are these imaginations of use to the world or anything but a practical hindrance or at best a purposeless pastime to the dreamer. Imagination is a fundamental energy of consciousness, and this marvellous, indomitable energy works on without caring whether she is put to use or misuse or no use at all; she exists merely for the sake of delight in her own existence. Here I think we touch bottom. Imagination is outside purpose, sometimes above, sometimes below it, sometimes united with it, because she is an inherent energy not of some great teleological Master-Workman, but of Ananda, the Bliss of existence or Will to live, and beyond this delight in exist-

ence she has no reason for being. In the same way Maya, the infinite creative energy which peoples the phenomenal Universe, is really some force inherent in the infinite Will to be; and it is for this reason that her operations seem so wasteful from the standpoint of utilitarian economy; for she cares nothing about utilitarianism or economy and is only obeying her fundamental impulse towards phenomenal existence, consciousness, and the pleasure of conscious existence. So far as she has a purpose, it is this, and all the teleologic element in Nature has simply this end, to find more perfect surroundings or more exquisite means or wider opportunities or a grander gust and scope for the pleasure of conscious phenomenal existence. Yet the deepest bliss is after all that which she left and to which she will return, not the broken and pain-bounded bliss of finite life, but the perfect and infinite Bliss of transcendent undivided and illimitable consciousness. She seeks for a while to find perfect bliss by finite means and in finite things, the heaven of the socialist or anarchist, the heaven of the artist, the heaven of knowledge, the heaven of thought, or a heaven in some other world; but one day she realises that great truth, "The Kingdom of Heaven is within you," and to that after all she returns. *This* is Maya.

One metaphysical test remains to be satisfied before we can be sure that Avidya and Vidya, the outcurve and incurve of Maya, go back to something eternally existent in the Absolute and are not created by phenomenal causes. If inherent in the Absolute, Maya must culminate in conceptions that are themselves absolute, infinite and unconditioned. Vidya tapers off into infinity in the conceptions, SAT or Pure Existence, CHIT or Pure Consciousness, ANANDA or Pure Bliss; Avidya rises at her apex into ASAT, Nothingness, ACHETANAM, Non-sentience, NIRANANDAM, Blisslessness or Misery. Nothingness & Non-sentience are certainly absolute conceptions, infinite and unconditioned; but the third term of the negative Trinity gives us pause. Absolute pain, blank infinite unconditioned and unrelieved Misery is a conception which Reason shies at and Consciousness refuses, violently refuses to admit as a possibility. A cypher if you like to make metaphysical calculations with, but by itself sheer nought, nowhere discoverable as existing or capable of existence. Yet if infinite misery could be, it would in the very act of being merge into Nothingness, it would lose its name in the very moment of becoming absolute. As a metaphysical conception we may then admit Absolute Blisslessness as a valid third term of the negative Trinity, not as a real or possible state, for no one of the three is a real or possible state. The unreality comes home to us most in the third term, just as reality comes home to us most in the third term of the positive Trinity, because Bliss and its negative blisslessness appeal to us on the material plane vividly and sensibly; the others touch us more indirectly, on the psychic & causal planes. Yet the Nothingness of nothingness is taught us by Science, and the unreality of non-sentience will become clear when the nature of sentience is better understood.

It will be said that the escape from pleasure as well as pain is after all the common goal of Buddhism & Vedanta. True, escape from limited pleasure which involves pain, escape from pain which is nothing but the limitation of pleasure. Both really seek absolute absence of limitation which is not a negative condition, but a positive, infinity and its unspeakable, unmixed bliss; their escape from individuality does not lead them into nothingness, but into infinite existence, their escape from sensation does not purpose the annihilation of sentience but pure absolute consciousness as its goal. Not ASAT ACHETANAM NIRANANDAM, but SACCHIDANANDAM is the great Reality to which Jivatman rises to envisage, the TAT or sole Thing-in-itself to whom by the force of Vidya he tends ever to return.

– Sri Aurobindo

Activities during January 16 – February 15, 2022



BIRTH ANNIVERSARY OF SHRI ANIL JAUHAR. JANUARY 20, 2022

Shri Anil Jauhar, fondly called Anil ji, was the Chairperson of Sri Aurobindo Ashram-Delhi Branch till he left his body at the age of 84 in 2014. His birth anniversary was observed by distributing tea and snacks at 10.30 am to the workers engaged in gardening, cleaning, repairs, etc. on the Ashram campus.

PRAYER MEETING FOR SHRI BARUN PAL, 20 JANUARY 2022

A prayer meeting was held in the Meditation Hall in the evening of 20th January in memory of Shri Barun Kumar Pal, a renowned musician who had

been associated with the Ashram for a long time and was an Ashramite for some years and had conducted many music workshops for children at multiple venues of the Ashram. As a devotee of Sri Aurobindo and the Mother, he was always keen to make an offering of a Hansaveena recital on every special occasion. He left his body on 17 January 2022, a few months after suf-



fering a stroke.

The prayer meeting was attended, besides the Ashram community, by his close disciples, whom he treated as a part of his family, in keeping with the Guru-shishya Parampara. In the prayer meeting, the Ashram orchestra made a musical offering, accompanied by reading of a few relevant passages from *Savitri* by Tara Didi.

REPUBLIC DAY AND KARUNA DIDI'S FIFTH PUNYATITHI, 26 JANUARY 2022

On 26 January, the Ashram Community watched the Republic Day parade on the television. A special feature in this year's celebrations and the Republic Day Parade was a tableau on Sri Aurobindo and his Ashram in Pondicherry and consolidated several facets of his life: as a freedom fighter, writer, philosopher, poet and a spiritual master (Please see picture at the top of next page).

In the afternoon a movie *Parmanu* on TV was watched by the community.

In the evening, Preamsheela, one of the favourite disciples of Karuna Didi, made a musical offering in the Meditation Hall, in which she was joined by many others from the Ashram, and Tara Didi read a few relevant passages from Sri Aurobindo's *Savitri*.



INTEGRAL EDUCATION AND EXPERIENTIAL MATHEMATICS WORKSHOP (ONLINE)

An online 27 hour workshop on ‘Integral Education and Experiential Mathematics’ was organised by Sri Aurobindo Ashram-Delhi Branch from 7th to 13th February 2022, for 95 teachers from 20 schools from the rural regions of six states, viz. 4 schools from Assam, 1 from Maharashtra, 4 from Odisha, 1 from Telangana, 6 from Uttarakhand and 4 from W. Bengal.

The workshop was inaugurated with chanting and kindling of lamps of aspiration by Dr. Ramesh Bijlani at Mirambika. He gave an introduction to the four aspects of Integral Education, viz. Physical, emotional, mental and spiritual, and three principles of true teachings of Sri Aurobindo with



colourful PPT. He further explained it’s implementation in teaching and learning of mathematics in simple manner with examples from living stories.

Srinath Maharana elaborated on how to build and develop early number sense, early geometry sense, four operations of the number by using the natural collections and math kits like Ganit Mala, judo sticks, judo straw, judo blocks, rangometry, digit cards, aakarparivar, tangrams, and games, etc. How to develop an understanding of fraction, decimal, word problems, etc. was explained by Narayan Meher through a PPT presentation and fraction kit, decimal cards, digit cards, fraction dice, decimal dice, etc. Many games and innovative methods were elaborated upon for building a firm foundation and skill for mathematics in primary classes.

Teaching Learning Material (TLM) Kits & books on Mathematics and Integral Education worth INR 35,000/- were sent to each school by the coordinator, Baren Roul, in advance of the workshop.

MR. JAYANTA PAUL PASSES AWAY

Mr. Jayanta Paul left his body rather suddenly on 11th February 2022 at Kolkata. Jayanta Paul was primarily and diligently involved in the camps for the youth, Adventure as well as National Integration, at Sri Aurobindo Ashram-Delhi Branch's Himalayan Centre at Van Niwas in Nainital since 1998, and in subsequent years at other places such as Kechla in Odisha, as well. He was directly active in many camp activities including keep-fit exercises, rock-climbing, trekking, etc. He also had experience with physiotherapy and could be a big help in things like sprains and cramps. He was a tireless worker and latterly had assumed administrative and accounting duties as well, besides assisting Shri Nalin Dholakia, Manager of Van Niwas since 1985. His presence will be sorely missed.



ANNIVERSARY OF THE ASHRAM FOUNDATION DAY, 12 FEBRUARY 2022

On the sixty-fifth anniversary of the Foundation Day of Sri Aurobindo Ashram-Delhi Branch, the day started with an invocation for the divine Presence. Later in the day a *havan* was conducted at the Samadhi of the founder, Shri Surendra



Nath Jauhar, fondly called Chacha ji. At the end of the havan, a book titled *Wellness: Wisdom of Sanatana Dharma* by Dr. Tarun Baveja was released by Tara Didi.



In the evening a special function was organized to formally receive from the Ministry of Culture, the tableau on Sri Aurobindo which was a part of the Republic Day Parade. The function started with several minutes of silent meditation with the Mother's music creating a celestial atmosphere. Subsequently, the dignitaries including Shri Govind Mohan, Secretary, Ministry of Culture; Shri Ram Bahadur Rai, President, Indira Gandhi National Centre of the Arts (IGNCA); Prof. R.C. Gaur, Dean, IGNCA;



and others lit lamps of aspiration

with chanting of Sri Aurobindo's Gayatri Mantra in the background. Shri Govind Mohan formally handed over the Republic Day tableau to Sri Aurobindo Ashram – Delhi Branch, and addressed the audience. Shri Ram Bahadur Rai in addition to addressing the audience also felicitated Tara Didi on the Padma Shri conferred upon her recently by the Government



of India. On behalf of the Ashram, Dr. Ramesh Bijlani addressed the audience. Then Tara Didi recited in her powerful voice Sri Aurobindo's English rendering of Bankim Chandra Chatterjee's Bande Mataram, which was followed by an energetic musical rendition of the original Bande Mataram by the Ashram Choir led by Preamsheela. The function ended with a vote of thanks by Dr.

Jayanthy Ramachandran.

Recording of the function is available on the Ashram's YouTube channel. The link is: <https://www.youtube.com/watch?v=kWZKPi4oRVQ>

NEW YOUTUBE POSTINGS : 16 January to 15 February 2022

Title	Link
<i>Ishopanishad</i> Devi Karunamayee	https://www.youtube.com/watch?v=ICCCqNMayWo
<i>Kaahere Ban Khojana Jayi</i> Devi Karunamayee	https://www.youtube.com/watch?v=V3ro5GOjPhc
Thy Love by Mithu Pal (Talk based on the Mother's Prayer of 22 May 1914)	https://www.youtube.com/watch?v=xFrW8gKe4Jl
<i>Ya Kundendu (Saraswati Vandana)</i> Devi Karunamayee	https://www.youtube.com/watch?v=o196NBQWqXw
The Anthem of Integral Love by Mithu Pal (Talk based on the Mother's Prayer of 24 May 1914)	https://www.youtube.com/watch?v=v94a7O4fOV0
<i>Savitri</i> by Sri Aurobindo : Book II Canto I Part I	https://www.youtube.com/watch?v=PXi-FKwKC_I
जीवन विज्ञान (Science of Living) ॥ अनुराधा अग्रवाल	https://www.youtube.com/watch?v=S6OQPmijRLw
<i>He Chiro Diner Soorjo</i> Devi Karunamayee	https://www.youtube.com/watch?v=inff83-T7DI
The Golden Light (Film on Aims & Teachings of Sri Aurobindo)	https://www.youtube.com/watch?v=O7MUYPkO74I

Ashram Community on 12 February 2022



Ashram Community



Ashramites



Aspirants, Volunteers with mentors



Teacher Trainees with mentors



Vocational Trainees with mentors

THE NEW THOUGHT: THE DOCTRINE OF PASSIVE RESISTANCE (3)

ITS NECESSITY

We have defined, so far, the occasion and the ultimate object of the passive resistance we preach. It is the only effective means, except actual armed revolt, by which the organized strength of the nation, gathering to a powerful central authority and guided by the principle of self-development and self-help, can wrest the control of our national life from the grip of an alien bureaucracy, and thus, developing into a free popular Government, naturally replace the bureaucracy it extrudes until the process culminates in a self-governed India, liberated from foreign control. The mere effort at self-development, unaided by some kind of resistance, will not materially help us towards our goal. Merely by developing national schools and colleges we shall not induce or force the bureaucracy to give up to us the control of education. Merely by attempting to expand some of our trades and industries, we shall not drive out the British exploiter or take from the British Government its sovereign power of regulating, checking or killing the growth of Swadeshi industries by the imposition of judicious taxes and duties and other methods always open to the controller of a country's finance and legislation. Still less shall we be able by that harmless means to get for ourselves the control of taxation and expenditure. Nor shall we, merely by establishing our own arbitration courts, oblige the alien control to give up the elaborate and lucrative system of civil and criminal judicature which at once emasculates the nation and makes it pay heavily for its own emasculation. In none of these matters is the bureaucracy likely to budge an inch from its secure position unless it is forcibly persuaded. The control of the young mind in its most impressionable period is of vital importance to the continuance of the hypnotic spell by which alone the foreign domination manages to subsist; the exploitation of the country is the chief reason for its existence; the control of the judiciary is one of its chief instruments of repression. None of these things can it yield up without bringing itself nearer to its doom. It is only by organized national resistance, passive or aggressive, that we can make our self-development effectual. For if the self-help movement only succeeds in bringing about some modification of educational methods, some readjustment of the balance of trade, some alleviation of the curse of litigation, then, whatever else it may have succeeded in doing, it will have failed of its main object. The new school at least have not advocated the policy of self-development merely out of a disinterested ardour for moral improvement or under the spur of an inoffensive philanthropic patriotism. This attitude they leave to saints and philosophers,—saints like the editor of the *Indian Mirror* or philosophers like the ardent Indian Liberals who sit at the feet of Mr. John Morley [Secretary of State for India in London]. They for their part speak and write frankly as politicians aiming at a definite and urgent political object by a way which shall be reasonably rapid and yet permanent in its results. We may have our own educational theories; but we advocate national education not as an educational experiment or to subserve any theory, but as the only way to secure truly national and patriotic control and discipline for the mind of the country in its malleable youth. We desire industrial expan-

sion, but Swadeshi without boycott, – non-political Swadeshi, Lord Minto's [Viceroy] "honest" Swadeshi — has no attractions for us, since we know that it can bring no safe and permanent national gain; that can only be secured by the industrial and fiscal independence of the Indian nation. Our immediate problem as a nation is not how to be intellectual and well-informed or how to be rich and industrious, but how to stave off imminent national death, how to put an end to the white peril, how to assert ourselves and live. It is for this reason that whatever minor differences there may be between different exponents of the new spirit, they are all agreed on the immediate necessity of an organized national resistance to the state of things which is crushing us out of existence as a nation and on the one goal of that resistance, — freedom.

Organized national resistance to existing conditions, whether directed against the system of government as such or against some particular feature of it, has three courses open to it. It may attempt to make administration under existing conditions impossible by an organized passive resistance. This was the policy initiated by the genius of Parnell when by the plan of campaign he prevented the payment of rents in Ireland and by persistent obstruction hampered the transaction of any but Irish business in Westminster. It may attempt to make administration under existing conditions impossible by an organized aggressive resistance in the shape of an untiring and implacable campaign of assassination and a confused welter of riots, strikes and agrarian risings all over the country. This is the spectacle we have all watched with such eager interest in Russia. We have seen the most absolute autocrat and the most powerful and ruthless bureaucracy in the world still in unimpaired possession of all the most effective means of repression, yet beaten to the knees by the determined resistance of an unarmed nation. It has mistakenly been said that the summoning of the Duma was a triumph for passive resistance. But the series of strikes on a gigantic scale which figured so largely in the final stages of the struggle was only one feature of that widespread, desperate and unappeasable anarchy which led to the first triumph of Russian liberty. Against such an anarchy the mightiest and best-organised Government must necessarily feel helpless; its repression would demand a systematic and prolonged course of massacre on a colossal scale the prospect of which would have paralysed the vigour of the most ruthless and energetic despotism even of mediaeval times. Only by concessions and compromises could such a resistance be overcome. The third course open to an oppressed nation is that of armed revolt, which instead of bringing existing conditions to an end by making their continuance impossible sweeps them bodily out of existence. This is the old time-honoured method which the oppressed or enslaved have always adopted by preference in the past and will always adopt in the future if they see any chance of success; for it is the readiest and swiftest, the most thorough in its results, and demands the least powers of endurance and suffering and the smallest and briefest sacrifices. The choice by a subject nation of the means it will use for vindicating its liberty, is best determined by the circumstances of its servitude. The present circumstances in India seem to point to passive resistance as our most natural and suitable weapon. We would not for a moment be understood to base this conclusion upon any condemnation of other methods as in all circumstances criminal and unjustifiable. It is the common habit of established Governments and especially those which are themselves oppressors, to brand all violent methods in subject peoples and communities as criminal and wicked.

When you have disarmed your slaves and legalised the infliction of bonds, stripes and death on any one of them, man, woman or child, who may dare to speak or to act against you, it is natural and convenient to try and lay a moral as well as a legal ban on any attempt to answer violence by violence, the knout by the revolver, the prison by riot or agrarian rising, the gallows by the dynamite bomb. But no nation yet has listened to the cant of the oppressor when itself put to the test, and the general conscience of humanity approves the refusal. Under certain circumstances a civil struggle becomes in reality a battle and the morality of war is different from the morality of peace. To shrink from bloodshed and violence under such circumstances is a weakness deserving as severe a rebuke as Srikrishna addressed to Arjuna when he shrank from the colossal civil slaughter on the field of Kurukshetra. Liberty is the life-breath of a nation; and when the life is attacked, when it is sought to suppress all chance of breathing by violent pressure, any and every means of self-preservation becomes right and justifiable, — just as it is lawful for a man who is being strangled to rid himself of the pressure on his throat by any means in his power. It is the nature of the pressure which determines the nature of the resistance. Where, as in Russia, the denial of liberty is enforced by legalised murder and outrage, or, as in Ireland formerly, by brutal coercion, the answer of violence to violence is justified and inevitable. Where the need for immediate liberty is urgent and it is a present question of national life or death on the instant, revolt is the only course. But where the oppression is legal and subtle in its methods and respects life, liberty and property and there is still breathing time, the circumstances demand that we should make the experiment of a method of resolute but peaceful resistance which while less bold and aggressive than other methods, calls for perhaps as much heroism of a kind and certainly more universal endurance and suffering. In other methods, a daring minority purchase with their blood the freedom of the millions; but for passive resistance it is necessary that all should share in the struggle and the privation.

This peculiar character of passive resistance is one reason why it has found favour with the thinkers of the New party. There are certain moral qualities necessary to self-government which have become atrophied by long disuse in our people and can only be restored either by the healthy air of a free national life in which alone they can permanently thrive or by their vigorous exercise in the intensity of a national struggle for freedom. If by any possibility the nation can start its career of freedom with a fully developed unity and strength, it will certainly have a better chance of immediate greatness hereafter. Passive resistance affords the best possible training for these qualities. Something also is due to our friends, the enemy. We have ourselves made them reactionary and oppressive and deserved the Government we possess. The reason why even a radical opportunist like Mr. Morley refuses us self-government is not that he does not believe in India's fitness for self-government, but that he does not believe in India's determination to be free; on the contrary, the whole experience of the past shows that we have not been in earnest in our demand for self-government. We should put our determination beyond a doubt and thereby give England a chance of redeeming her ancient promises, made when her rule was still precarious and unstable. For the rest, circumstances still favour the case of passive resistance. In spite of occasional Fullerism the bureaucracy has not yet made up its mind to a Russian system of repression. It is true that for India also it is now a question

of national life or death. Morally and materially she has been brought to the verge of exhaustion and decay by the bureaucratic rule and any farther acquiescence in servitude will result in that death-sleep of centuries from which a nation, if it ever awakes at all, wakes emaciated, feeble and unable to resume its true rank in the list of the peoples. But there is still time to try the effect of an united and unflinching pressure of passive resistance. The resistance, if it is to be of any use, must be united and unflinching. If from any timidity or selfishness or any mistaken ideas of caution and moderation our Moderate patriots succeed in breaking the unity and weakening the force of the resistance, the movement will fail and India will sink into those last depths of degradation when only desperate remedies will be of any utility. The advocates of self-development and defensive resistance are no extremists but are trying to give the country its last chance of escaping the necessity of extremism. Defensive resistance is the sole alternative to that ordeal of sanguinary violence on both sides through which all other countries, not excepting the Moderates' exemplar England, have been compelled to pass, only at last "embracing Liberty over a heap of corpses".

Bande Mataram April 13, 1907

– Sri Aurobindo

Bliss of Identity

All Nature is taught in radiant ways to move,
All beings are in myself embraced.
O fiery boundless Heart of joy and love,
How art thou beating in a mortal's breast !

It is Thy rapture flaming through my nerves
And all my cells and atoms thrill with Thee;
My body Thy vessel is and only serves
As a living wine-cup of Thy ecstasy.

I am a centre of Thy golden light
And I its vast and vague circumference;
Thou art my soul great, luminous and white
And Thine my mind and will and glowing sense.

Thy spirit's infinite breath I feel in me;
My life is a throb of Thy eternity.

– Sri Aurobindo

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