



गुरुब्रह्मा 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. 5

May 2022

An e-magazine of Sri Aurobindo Ashram - Delhi Branch

ॐ भद्रं कर्णभिः शृणुयाम देवाः भद्रं पश्येमाक्षभिर्यजत्राः।
स्थिरैरडैगस्तुष्टुवागंसस्तनूभिः व्यश्येम देवहितं यदायूः॥।
ॐ शान्तिः शान्तिः शान्तिः

Om ! with our ears what is auspicious may we hear, O gods ! with our eyes may we see what is auspicious, O ye worshipful ones ! May we who sing praise (to thee) enjoy the life allotted to us by the gods with strong limbs and body. Om Peace ! Peace ! Peace !

– Shanti Mantra (Invocation)

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

011-2656 7863; www.sriaurobindoashram.net

Ongoing & Forthcoming Events

May 2022

Meditation & Satsang venue : Meditation Hall

Monday - Saturday 7 - 7:30 pm Collective Meditation

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

May 01	Outer Agitation and Inner Intervention (Based on Mother's <i>Prayers & Meditations</i> , Prayer of 26 May 1914) Musical offering	Dr. Mithu Pal
May 08	The Four Aids (Based on Sri Aurobindo's <i>The Synthesis of Yoga</i> , Part 1, Chapter 1) Musical offering	Dr. Mithu Pal Dr. Mankul Goyal
May 15	Reasserting Sanatana Dharma for the World: Sri Aurobindo's Vision Musical offering	Aditya & Arunima Dr. Bharat Gupt
May 22	Hamare Prashn Sri Maa ke Uttar Musical offering	Ms. Pragya Taneja Dr. Aparna Roy
May 29	Flowers Without Fragrance (Based on Ch. <i>Flowers</i> in Mother's commentary on the <i>Dhammapada</i>) Musical Offering	Ms. Premsheela Dr. Aditi Kaul Dr. Maitreyee Karak

ONLINE CLASSES by Shri Prashant Khanna on FREE CONFERENCE CALL PLATFORM

Thursdays: 05,12,19,26	11:15 am-12:15 pm To join, please contact Dr. Sonia Gupta (+91 98103 05078)	Bhagvad Gita
Saturdays: 07,14,21,28	11:00 am-12 noon Hybrid – Online + Physical (Sri Aurobindo Bhavan, Gurgaon)	Bhagvad Gita
Sundays: 01,08,15,22,29	To join, please contact Sri Satya Prakash (+91 88007 61046)	Sonnets by Sri Aurobindo

Important Days in the Ashram 2021

29 May Anniversary of Relics Enshrinement at Van Niwas, Nainital

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/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/

The Mother's Integral Health Centre Activities

Phone 88005 52685, <tmihc2000@gmail.com>

Speciality Clinics – By Appointment Only

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

FREE Virtual Medical Consultation with Dr. Tarun Baveja

ON LIFESTYLE, PHYSICAL OR PSYCHOLOGICAL ISSUES

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

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

Physical Practices of Yoga

Mon/Wed/Fri	6:30-7:30 am	Yogasana class	Ms. Priya Gupta
Mon/Wed/Fri	11 am–12 noon	Yogasana class	Ms. Vidya Mundhra
Tue/Thu/Sat	4:30– 5:30 pm	Yogasana 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	The Supreme Knowledge	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>

The Triple Brahman (2)

The question then arises, what is the subjective aspect of Parabrahman in the state of Avyakta? The organs and organisms are evolved out of protoplasm and forms out of ether by a power which resides and works in them, and that power must be intelligent consciousness unmanifested; *must*, because it is obviously a power that can plan, arrange and suit means to ends; *must* because otherwise the law of subtler involving grosser cannot obtain. If matter is all, then from the point of view of matter, the gross is more real because more palpable than the subtle and unreality cannot develop reality; it is intelligent consciousness and nothing else we know of that not only has the power of containing at one and the same time the gross & the subtle, but does consistently proceed in its method of creation or evolution from vagueness to precision, from no-form to form and from simple form to complex form. If the discoveries of Science mean anything and are not a chaos, an illusion or a chimaera, they can only mean the existence of an intelligent consciousness present and working in all things. Parabrahman therefore is present subjectively even in the condition of Avyakta no less than in the other conditions as intelligent consciousness and therefore as bliss.

For the rest, we are driven to the use of metaphors, and since metaphors must be used, one will do as well as another, for none can be entirely applicable. Let us then image Avyakta as an egg, the golden egg of the Puranas, full of the waters of undifferentiated existence and divided into two halves, the upper or luminous half filled with the upper waters of subjective ideation, the lower or tenebrous half with the lower waters of objective ideation. In the upper half Purusha is concealed as the final cause of things; it is there that is formed the idea of undifferentiated, eternal, infinite, universal Spirit. In the lower half he is concealed as Prakriti, the material cause of things; it is there that is formed the idea of undifferentiated, eternal, infinite, universal matter, with the implications Time, Space and Causality involved in its infinity. It is represented mythologically by Vishnu on the causal Ocean sitting on the hood of Ananta, the infinite snake whose endless folds are Time, and are also Space and are also Causality, these three being fundamentally one,—a Trinity. In the upper half Parabrahman is still utterly Himself, but with a Janus face, one side contemplating the Absolute Reality which He *is*, the other envisaging Maya, looking on the endless procession of her works not yet as a reality, but as a phantasmagoria. In the lower half, if we may use a daring metaphor, Parabrahman forgets Himself. He is subjectively in the state corresponding to

utter sleep or trance from which when a man awakes he can only realise that he was and that he was in a state of bliss resulting from the complete absence of limitation; that he was conscious in that state, follows from his realisation of blissful existence, but the consciousness is not a part of his realisation. This concealment of Consciousness is a characteristic of the seed-state of things and it is what is meant by saying that when Parabrahman enters into matter as Prakriti, He forgets Himself.

Of such a condition, the realisations of consciousness do not return to us, we can have no particular information. The Yigin passes through it on his way to the Eternal, but he hastens to this goal and does not linger in it; not only so, but absorption in this stage is greatly dreaded except as a temporary necessity; for if the soul finally leaves the body in that condition, it must recommence the cycle of evolution all over again; for it has identified itself with the seed state of things and must follow the nature of Avyakta which is to start on the motions of Evolution by the regular order of universal manifestation. This absorption is called the Prakriti laya or absorption in Prakriti. The Yigin can enter into this state of complete Nescience or Avidya and remain there for centuries, but if by any chance his body is preserved and he returns to it, he brings nothing back to the store of our knowledge on this side of Avyakta.

Parabrahman in the state of Avyakta Purusha is known as Prajna, the Master of Prajna, Eternal Wisdom or Providence, for it is here that He orders and marshals before Himself like a great poet planning a wonderful masterpiece in his mind, the eternal laws of existence and the unending procession of the worlds. Vidya and Avidya are here perfectly balanced, the former still and quiescent though comprehensive, the latter not yet at active work, waiting for the command, Let there be darkness. And then the veil of darkness, Vidya seems to be in abeyance, and from the disturbance of the balance results inequality; then out of the darkness Eternal Wisdom streams forth to its task of creation and Hiranyagarbha, the Golden Child, is born.

— Sri Aurobindo

Activities during March 16 – April 15, 2022

HOLI, 18 MARCH 2022

Ashram Community celebrated Holi with a difference, colourful, but without colours. The day started with cleaning of the Ashram premises, the shramdaan being 30 minutes longer than usual. After



breakfast, games were played with gusto and, after lunch, the movie, *De Dana Dan* was screened. In the evening, there was musical offering of Krishna Bhajans by Premsheela, followed by open air moon-light dinner.



CHANTING FROM THE DHAMMAPADA, 22 MARCH 2022



synchronized chanting of the verses in Pali.

A group of nearly 30 monks stayed in the Ashram and chanted for several hours in the forenoon from the Buddhist scripture, the Dhammapada, in the Meditation Hall. They created a very healthy and spiritually uplifting atmosphere with their well-

COMMEMORATION OF KARUNA DIDI'S BIRTH ANNIVERSARY, 24-26 MARCH 2022



A 3-day festival of classical music, 'Swaranjali', was held to observe the Birthday of Karuna Didi, who was synonymous with music in the Ashram till she left her body in 2017 after singing and invoking the divine Presence for over 50 years.



On 24th March,

Vocal music was offered by Dr. Subhadra Desai with accompaniments, on Tabla by Shri Shambhunath Bhattacharjee and on harmonium by Shri Chetan Nigam.

On 25th March, Violin recital by Dr. Ranjan Kumar was accompanied by Pandit Durjoy Bhoumick on the Tabla.

On 26th March, Sitar recital by Pandit Shubhendra Rao was accompanied by Pandit Ashish Sengupta on the Tabla.

WORKSHOP ON INTEGRAL EDUCATION AND NATIONAL EDUCATION POLICY 2020

To pay tribute to Sri Aurobindo for his 150th birth anniversary Sri Aurobindo Ashram-Delhi Branch planned and conducted various meaningful initiatives including a year-long teacher empowerment program launched on 18th July 2021 at Madhuban, Talla Ramgarh, Uttarakhans. A series of workshops was held in various phases to empower teachers of 14 private schools of Uttarakhand through this programme. The fourth and final workshop of this series was held at Delhi Ashram from 25 – 29 Marchh 2022.

The workshop aimed to impart a deeper understanding of Integral Education and its contribution to overall development of children. As a part of this endeavour, it also developed understanding and implementation of National Education Policy 2020 (NEP), emphasizing holistic development and experiential learning.

Tara Didi inaugurated the workshop by kindling



diyas at Sri Aurobindo's Shrine. Assembled participants thereafter congratulated Tara Didi on her receiving the prestigious award of Padmashree. Tara Didi briefly described various activities of Delhi Ashram including its initiatives for the betterment of the society.

Activities of the workshop included Yoga & chanting, Shramdaan, exercises & games, and Meditation. Sessions were held

on Connecting with the inner-self, Deeper insight behind Integral Education, Teaching English creatively, Singing and songs for children, How to Work with children in Psychic Education, Activity based Mathematics learning, Hindi Language learning, Project Work, etc. Participants also had an opportunity to visit some renowned landmarks of the capital city including National Museum, Akshardham Temple, Kutab Minar, Red Fort and Science Museum.

Resource persons for activities and workshop sessions included Sukanti Raul, Sumitra, Pratibha, Narendra, Minati, Rashmita, Sulochana, Nandita, Premsheela, Hira, Aruna, Baren and Dr. Ramesh Bijlani.



ANNIVERSARY OF MOTHER'S FIRST ARRIVAL IN PONDICHERRY IN 1914

The Mother reached Pondicherry in the forenoon of 29 March 1914 and met Sri Aurobindo for the first time at 3:30 p.m. the same afternoon.



The day began with an Invocation for the divine Presence by Premsheela, Jayanthi and Minati. In the evening, lights of aspiration were kindled at Sri Aurobindo's Shrine and in the Samadhi Lawn. This was followed by a musical offering by the Ashram Choir led by Premsheela in the Meditation Hall. The musical program was interspersed with Tara Didi's reading from the Mother's

own narrative about her spiritual inclinations since childhood and the reason for her coming and surrendering to Sri Aurobindo in Pondicherry.

ORIENTATION TO INTEGRAL YOGA

A Weekend Orientation to Integral Yoga program held on 2 & 3 April, 2022 for 12 participants in which the participants were given in a nutshell the life-affirming spiritual philosophy of Sri Aurobindo and The Mother, and its relevance to a happy, healthy and meaningful life. They were also given tips for stress management, and administered a questionnaire for self-assessment of their lifestyle.



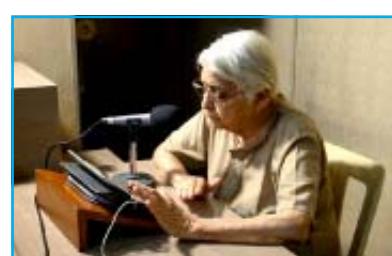
In addition, on both days, they also had one-hour sessions on the physical practices of yoga. On Sunday, 3 April, the participants also attended the Sunday Satsang in the Meditation Hall which comprised of several devotional songs as well as a discourse on one of the passages from the Mother's *Prayers and Meditations* by Dr. Mithu Pal.

SRI AUROBINDO'S ARRIVAL IN PONDICHERRY, 4 APRIL

The day began with invocation for the divine Presence by Srila Basu.



In the evening, Tara Didi read out a few historical facts describing the circumstances under which Sri Aurobindo left Calcutta, first for Chandernagore, and then onward to Pondicherry. Receiving reliable information that Karmayogin office



would be raided and he will be arrested, he sat quietly till he heard an inner command, an adesh, from an inner voice which he had begun to obey implicitly since his incarceration in Alipur Jail during 1908-1909. After over a month's sojourn in Chandernagar, another command made him leave for Pondicherry where he arrived on 4th April 1910. His whereabouts remained a mystery until he himself wrote a letter to the newspaper *The Hindu*, published on 7th November 1910 with the information that he was residing in Pondicherry, then a French held territory. And that he had retired from politics to further pursue his spiritual aspirations and goals.

The Ashram Choir made a musical offering during the event in the Meditation Hall.

MEERA BHAJANS BY DR. JAYANTI RAVI, 6 APRIL 2022

On the evening of 6 April 2022, Dr. Jayanti Ravi, Secretary, Auroville Foun-



dation, made a musical offering of Meera Bhajans in the Meditation Hall.

MUSICAL OFFERING ON VAISAKHI PARV, 13 & 15 APRIL 2022

On the occasion of the Indian new year (Vaisakhi), we had a musical offering of devotional music in Punjabi by Dr. Alankar Singh, the first recipient of Sangeet Natak Akademi's prestigious Ustad Bismillah Khan Yuva Puraskar for Gurbani Kirtan. He is on the faculty of the Department of Music at Punjabi University, Patiala. Dr.



Alankar Singh was accompanied by Shri Sandeep Singh on the Dilruba, and by Shri Narinder Pal Singh on the Tabla.



NEW YOUTUBE POSTINGS : 16 March to 15 April 2022

Title	Link
<i>Ho Dhubiya Dhoe Lao</i> Devi Karunamayee	https://www.youtube.com/watch?v=0FhpilmEgEg
Searching for the Beauty Within Dr. Anju Khanna	https://www.youtube.com/watch?v=8nwOgXyPiKg
The Pure Flawless Crystal Dr. Mithu Pal (Talk based on Mother's Prayer of 25 May 1914)	https://www.youtube.com/watch?v=c_DTiF7vSY
The Mother's Centenary 21-2-1978 Karuna ji & Taradidi	https://www.youtube.com/watch?v=wyMVaZ_uF6Y
The Systems of Yoga Dr. Ramesh Bijlani (Based on <i>The Synthesis of Yoga</i> , Ch. 4)	https://www.youtube.com/watch?v=ArP3VwjR9ZE
<i>Kaam Krodh Mad Maan na Mohaa</i> Devi Karunamayee श्रीअरविंद का रचना कर्म-विचार व सूत्रावली॥ डा. चरण सिंह	https://www.youtube.com/watch?v=zHa9XJ5_m48 https://www.youtube.com/watch?v=21GucupjCYo https://www.youtube.com/watch?v=yRS6OzN051g
Living a Well-examined Life Aditi Kaul (Based on Mother's commentaries on Dhammapada)	
What is Yoga? Matthias Cornelissen	https://www.youtube.com/watch?v=V9JBCEO-oQ4
Savitri: A Legend and a Symbol Book II Canto I Pt II	https://www.youtube.com/watch?v=NmRV944saVw
<i>Manuaa Raam Naam Ras Peeje</i> Devi Karunamayee Philosophical, Lyrical & Yogic Aspects of Mother's Prayers & Meditations Dr. Mithu Pal	https://www.youtube.com/watch?v=bkky6RPIK5A
Raag Charukeshi Dr. Ranjan Kumar & Sh Durjay Bhaumik	https://www.youtube.com/watch?v=ocln_CZuo6I https://www.youtube.com/watch?v=ngET-UEwU4w

THE NEW THOUGHT: THE DOCTRINE OF PASSIVE RESISTANCE (5)

ITS OBLIGATIONS

In the early days of the new movement it was declared, in a very catching phrase, by a politician who has now turned his back on the doctrine which made him famous, that a subject nation has no politics. And it was commonly said that we as a subject nation should altogether ignore the Government and turn our attention to emancipation by self-help and self-development. This was the self-development principle carried to its extreme conclusions, and it is not surprising that phrases so trenchant and absolute should have given rise to some misunderstanding. It was even charged against us by Sir Pherozshah Mehta and other robust exponents of the opposition-cum-co-operation theory that we were advocating non-resistance and submission to political wrong and injustice! Much water has flowed under the bridges since then, and now we are being charged, in deputations to the Viceroy and elsewhere, with the opposite offence of inflaming and fomenting disturbance and rebellion. Yet our policy remains essentially the same, — not to ignore such a patent and very troublesome fact as the alien bureaucracy, for that was never our policy, but to have nothing to do with it, in the way either of assistance or acquiescence. Far from preaching non-resistance, it has now become abundantly clear that our determination not to submit to political wrong and injustice was far deeper and sterner than that of our critics. The method of opposition differed, of course. The Moderate method of resistance was verbal only — prayer, petition and protest; the method we proposed was practical, — boycott. But, as we have pointed out, our new method, though more concrete, was in itself quite as legal and peaceful as the old. It is no offence by law to abstain from Government schools or Government courts of justice or the help and protection of a fatterly executive or the use of British goods; nor is it illegal to persuade others to join in our abstention.

At the same time this legality is neither in itself an essential condition of passive resistance generally, nor can we count upon its continuance as an actual condition of passive resistance as it is to be understood and practised in India. The passive resister in other countries has always been prepared to break an unjust and oppressive law whenever necessary and to take the legal consequences, as the non-Conformists in England did when they refused to pay the education rate or as Hampden did when he refused to pay ship-money. Even under present conditions in India there is at least one direction in which, it appears, many of us are already breaking what Anglo-Indian courts have determined to be the law. The law relating to sedition and the law relating to the offence of causing racial enmity are so admirably vague in their terms that there is nothing which can escape from their capacious embrace. It appears from the *Punjabee* case that it is a crime under bureaucratic rule to say that Europeans hold Indian life cheaply, although this is a fact which case after case has proved and although British justice has confirmed this cheap valuation of our lives by the leniency of its sentences on European murderers; nay, it is a crime to impute such failings to British justice or to say even that departmental

enquiries into “accidents” of this kind cannot be trusted, although this is a conviction in which, as everyone is aware, the whole country is practically unanimous as the result of repeated experiences. All this is not crime indeed when we do it in order to draw the attention of the bureaucracy in the vain hope of getting the grievance redressed. But if our motive is to draw the attention of the people and enlighten them on the actual or inevitable results of irresponsible rule by aliens and the dominance of a single community, we are criminals, we are guilty of breaking the law of the alien. Yet to break the law in this respect is the duty of every self-respecting publicist who is of our way of thinking. It is our duty to drive home to the public mind the congenital and incurable evils of the present system of government so that they may insist on its being swept away in order to make room for a more healthy and natural state of things. It is our duty also to press upon the people the hopelessness of appealing to the bureaucracy to reform itself and the uselessness of any partial measures. No publicist of the new school holding such views ought to mar his reputation for candour and honesty by the pretence of drawing the attention of Government with a view to redress the grievance. If the alien laws have declared it illegal for him to do his duty unless he lowers himself by covering it with a futile and obvious lie, he must still do his duty, however illegal, in the strength of his manhood; and if the bureaucracy decide to send him to prison for the breach of law, to prison he must willingly and, if he is worth his salt, rejoicingly go. The new spirit will not suffer any individual aspiring to speak or act on behalf of the people to palter with the obligation of high truthfulness and unflinching courage without which no one has a claim to lead or instruct his fellow-countrymen.

If this penalty of sedition is at present the chief danger which the adherent or exponent of passive resistance runs under the law, yet there is no surety that it will continue to be unaccompanied by similar or more serious perils. The making of the laws is at present in the hands of our political adversaries and there is nothing to prevent them from using this power in any way they like, however iniquitous or tyrannical, — nothing except their fear of public reprobation outside and national resistance within India. At present they hope by the seductive allurements of Morleyism to smother the infant strength of the national spirit in its cradle; but as that hope is dissipated and the doctrine of passive resistance takes more and more concrete and organized form, the temptation to use the enormously powerful weapon which the unhampered facility of legislation puts in their hands, will become irresistible. The passive resister must therefore take up his creed with the certainty of having to suffer for it. If, for instance, the bureaucracy should make abstention from Government schools or teaching without Government licence a penal offence, he must continue to abstain or teach and take the legal consequences. Or if they forbid the action of arbitration courts other than those sanctioned by Government, he must yet continue to act on such courts or have recourse to them without considering the peril to which he exposes himself. And so throughout the whole range of action covered by the new politics. A law imposed by a people on itself has a binding force which cannot be ignored except under extreme necessity: a law imposed from outside has no such moral sanction; its claim to obedience must rest on coercive force or on its own equitable and beneficial character and not on the source from which it proceeds. If it is unjust and oppressive, it may become a

duty to disobey it and quietly endure the punishment which the law has provided for its violation. For passive resistance aims at making a law unworkable by general and organized disobedience and so procuring its recall; it does not try, like aggressive resistance, to destroy the law by destroying the power which made and supports the law. It is therefore the first canon of passive resistance that to break an unjust coercive law is not only justifiable but, under given circumstances, a duty.

Legislation, however, is not the only weapon in the hands of the bureaucracy. They may try, without legislation, by executive action, to bring opposition under the terms of the law and the lash of its penalties. This may be done either by twisting a perfectly legal act into a criminal offence or misdemeanour with the aid of the ready perjuries of the police or by executive order or ukase making illegal an action which had previously been allowed. We have had plenty of experience of both these contrivances during the course of the Swadeshi movement. To persuade an intending purchaser not to buy British cloth is no offence; but if, between a police employed to put down Swadeshi and a shopkeeper injured by it, enough evidence can be concocted to twist persuasion into compulsion, the boycotter can easily be punished without having committed any offence. Executive orders are an even more easily-handled weapon. The issuing of an ukase asks for no more trouble than the penning of a few lines by a clerk and the more or less legible signature of a District Magistrate; and *hey presto!* that brief magical abracadabra of despotism has turned an action which five minutes ago was legitimate and inoffensive into a crime or misdemeanour punishable in property or person. Whether it is the simple utterance of "Bande Mataram" in the streets or an august assemblage of all that is most distinguished, able and respected in the country, one stroke of a mere District Magistrate's omnipotent pen is enough to make them illegalities and turn the elect of the nation into disorderly and riotous budmashes to be dispersed by police cudgels. To hope for any legal redress is futile; for the power of the executive to issue ukases is perfectly vague and therefore practically illimitable, and wherever there is a doubt, it can be brought within the one all-sufficient formula, — "It was done by the Magistrate in exercise of the discretion given him for preserving the peace." The formula can cover any ukase or any action, however arbitrary; and what British Judge can refuse his support to a British Magistrate in that preservation of peace which is as necessary to the authority and safety of the Judge as to that of the Magistrate? But equally is it impossible for the representatives of popular aspirations to submit to such paralysing exercise of an irresponsible and unlimited authority. This has been universally recognized in Bengal. Executive authority was defied by all Bengal when its representatives, with Babu Surendranath Banerji at their head, escorted their President through the streets of Barisal with the forbidden cry of "Bande Mataram." If the dispersal of the Conference was not resisted, it was not from respect for executive authority but purely for reasons of political strategy. Immediately afterwards the right of public meeting was asserted in defiance of executive ukase by the Moderate leaders near Barisal itself and by prominent politicians of the new school in East Bengal. The second canon of the doctrine of passive resistance has therefore been accepted by politicians of both schools — that to resist an unjust coercive order or interference is not only justifiable but, under given circumstances, a duty.

Finally, we must be prepared for opposition not only from our natural but from unnatural adversaries, — not only from bureaucrat and Anglo-Indian, but from the more self-seeking and treacherous of our own countrymen. In a rebellion such treachery is of small importance, since in the end it is the superior fate or the superior force which triumphs; but in a campaign of passive resistance the evil example, if unpunished, may be disastrous and eat fatally into the enthusiastic passion and serried unity indispensable to such a movement. It is therefore necessary to mete out the heaviest penalty open to us in such cases — the penalty of social excommunication. We are not in favour of this weapon being lightly used; but its employment, where the national will in a vital matter is deliberately disregarded, becomes essential. Such disregard amounts to siding in matters of life and death against your own country and people and helping in their destruction or enslavement, — a crime which in Free States is punished with the extreme penalty due to treason. When, for instance, all Bengal staked its future upon the boycott and specified three foreign articles, — salt, sugar and cloth, — as to be religiously avoided, anyone purchasing foreign salt or foreign sugar or foreign cloth became guilty of treason to the nation and laid himself open to the penalty of social boycott. Wherever passive resistance has been accepted, the necessity of the social boycott has been recognized as its natural concomitant. “Boycott foreign goods and boycott those who use foreign goods,” — the advice of Mr. Subramaniya Aiyar to his countrymen in Madras, — must be accepted by all who are in earnest. For without this boycott of persons the boycott of things cannot be effective; without the social boycott no national authority depending purely on moral pressure can get its decrees effectively executed; and without effective boycott enforced by a strong national authority the new policy cannot succeed. But the only possible alternatives to the new policy are either despotism tempered by petitions or aggressive resistance. We must therefore admit a third canon of the doctrine of passive resistance, that social boycott is legitimate and indispensable as against persons guilty of treason to the nation.

Bande Mataram April 18/19, 1907

— Sri Aurobindo

Vain, they have said

Vain, they have said, is the anguish of man and his labour
diurnal,
Vainly his caravans cross through the desert of Time to the
Eternal.

Thick and persistent the night confronts all his luminous
longings;
Dire death's sickle mows like a harvest his hosts and his
throngings.

Even if all life has failed, must it therefore be failure for ever?
Are not the ages before us still for a grander endeavour?

Have we not Beauty around in a dangerous world but
entralling,
Courage inciting our steps and Thought to infinity calling?

— Sri Aurobindo

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