



ध्यान मूलं गुरोर्मूर्तिः पूजामूलं गुरोः पदम् ।
मंत्रमूलं गुरोर्वाक्यं मोक्ष मूलं गुरोः कृपा ॥

The focal point of meditation is Guru's form, the core of worship are Guru's feet, the soul of mantra is Guru's utterance, the source of salvation is Guru's grace.

Realization

Vol. 11, No. 2

February 2022

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

आत्मैवह्यात्मनोगोप्तानिर्विद्येतयदाखिलात् ।

अप्रमत्त इदंपश्येद्ग्रस्तंकालाहिनाजगत् ॥४२॥

Only when one can see how this material world is being swallowed by the serpent of time does he become sober and thus come to his senses. Thus, he refrains from all types of material enjoyment and becomes qualified to act for his own protection.

– Uddhav Gita 2-42

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

February 2022

Monday – Saturday

7 – 7:30 pm

Meditation

Due to COVID restrictions, until further notice, Sunday Discourses will be posted on <<https://www.youtube.com/channel/UCcmF6JzAOsBMdqJjZbnmyng>>

SUNDAY SATSANGS

The Sunday Satsangs will not be held till the weekend curfew in Delhi continues. They will be resumed as and when covid-related restrictions are lifted and activities like the satsang are legally permissible.

However, discourses would be recorded and uploaded on the Ashram's YouTube channel. All efforts would be made to maintain a frequency of one new discourse per week.

ONLINE CLASSES by Shri Prashant Khanna on FREE CONFERENCE CALL PLATFORM

Thursdays: 03,10,17,24	11:15 am–12:15 pm	Bhagvad Gita
	To join, please contact Dr. Sonia Gupta (+91 98103 05078)	
Saturdays: 05,12,19,26	11:00 am–12 noon	Bhagvad Gita
	Hybrid – Online + Physical (Sri Aurobindo Bhavan, Gurgaon)	
	To join, please contact Sri Satya Prakash (+91 88007 61046)	
Sundays: 06,13,20,27	11:15 am–12 noon	Sonnets by Sri Aurobindo
	To join, please contact Sri Satya Prakash (+91 88007 61046)	

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>

Please Note: Health Centre activities, except for the online, are in abeyance due to COVID. Please make a status-check on the Ashram website, www.sriurobindoashram.net.

Speciality Clinics by Appointment

Tue/Thu/Sat	10 am-12 noon	Allopathy
Saturday	11 am-1 pm	Ayurveda Consultation
Mon-Sat	10 am-4 pm	Ayurveda Treatments
Tuesday	10 am-12 noon	Counselling
Thursday	11 am-12 noon	Eye specialist
Mon/Wed/Fri	11 am-1 pm	Homeopathy
Mon-Sat (6 days)	10:30 am-12:30 pm	Physiotherapy

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>

ONLINE classes on the Physical Practices of Yoga

Mon/Wed/Fri (for Senior Citizens)	9:45 - 10:45 am	Ms. Vidya Mundhra
Mon/Wed/Fri	11 am-12 noon	Ms. Vidya Mundhra
Tue/Thu/Sun	7 - 8 pm	Ms. Vidya Mundhra

Contacts : 98181 89603 (Vidya Mundhra); 88005 52685 (Health Centre)

Spiritual Wellness ONLINE Program by Shri Deepak Jhamb

Tue/Thu/Sat 4-5 pm |and| Individual sessions by appointment Daily 10am-12noon
Contacts : 88005 52685; 011 2656 7863 Email: 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

12 February Foundation Day anniversary of Sri Aurobindo Ashram-Delhi Branch

Mother's message for the Foundation Day

<p>12-2-56</p> <p><i>Opening of the Sri Aurobindo Ashram Delhi branch</i></p> <p><i>Let this place be worthy of its name and manifest the true spirit of Sri Aurobindo's teaching and message to the world. With my blessings</i></p> 	<p>12.2.56</p> <p>Opening of the Sri Aurobindo Ashram Delhi Branch</p> <p>Let this place be worthy of its name and manifest the true spirit of Sri Aurobindo's teaching and message to the world. With my blessings</p> <p><i>The Mother</i></p>
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21 February 144th Birth Anniversary of the Mother – Darshan Day



I am the Shakti of Sri Aurobindo alone, and the Mother of all my children.

My children are all equally part of my consciousness and of my being. When transformed and realised, all will have an equal right to manifest each one an aspect of myself and Sri Aurobindo.

It is the unity of all in the solidarity of a common manifestation that will allow the creation of the new and divine world upon the Earth. Each will bring his part, but no part will be complete except as a power in the solidarity of the whole.

1927

– Sri Aurobindo

(from the point of view of the Mother)

दर्शन (Darshan)

Program details will be available on <www.sriaurobindoashram.net>

Maya : the Energy of the Absolute (3)

One of the most remarkable manifestations of Avidya in human consciousness, presenting in its nature and laws of working a close analogy to its parent is the power of imagination,—the power of bodying forth images which may either be reabsorbed into the individual consciousness which gave them forth or outlast it. Of the latter kind poetical creation is a salient example. At a certain time in a certain country one named Shakespeare created a new world by the force of his Avidya, his faculty of imagining what is not. That world is as real and unreal today as it was when Shakespeare created it or in more accurate Vedantic language *asrijata*, loosed it forth from the causal world within him. Within the limits of that world Iago is real to Othello, Othello to Desdemona, and all are real to any and every consciousness which can for a time abstract itself from this world [of] its self created surroundings and enter the world of Shakespeare. We are aware of them, observe them, grow in knowledge about them, see them act, hear them speak, feel for their griefs and sorrows; and even when we return to our own world, they do not always leave us, but sometimes come with us and influence our actions. The astonishing power of poetical creation towards moulding life and history, has not yet been sufficiently observed; yet it was after all Achilles, the swift-footed son of Peleus, who thundered through Asia at the head of his legions, dragged Batis at his chariot-wheels and hurled the Iranian to his fall,—Achilles, the son of Peleus, who never lived except as an image,—nay, does not omniscient learning tell us, that even his creator never lived, or was only a haphazard assortment of poets who somehow got themselves collectively nicknamed Homer! Yet these images, which we envisage as real and confess by our words, thoughts, feelings, and sometimes even by our actions to be real, are, all the time and we know them perfectly well to be as mythical as the dream, the mirage and the juggler on his rope. There is no Othello, no Iago, no Desdemona but all these are merely varieties of name & form, not of Shakespeare, but in which Shakespeare is immanent and which still exist merely because Shakespeare is immanent in them. Nevertheless he who best succeeds in imaging forth these children of illusion, this strange harmonic Maya, is ever adjudged by us to be the best poet, Creator or Maker, even though others may link words more sweetly together or dovetail incidents more deftly. The parallel between this work of imagination and the creation of phenomena and no less between the relation of the author to his creatures and the relation of the Conditioned Brahman to His creatures is astonishingly close in most of their details no less than in their general nature. Observe for instance that in all that multitude of figures vicious & virtuous, wise and foolish, he their creator who gave them forth, their Self and reality without whom they cannot exist, is unaffected by their crimes and virtues, irresponsible and free...

What then? Is this analogy anything more than poetic fancy, or is not after all, the whole idea of Brahman and Maya itself a mere poetic fancy? Perhaps, but not more fanciful or unreal, in that case, than the Universe itself and its motions; for the principle & working of the two are identical.

Let us ask ourselves, what it is that has happened when a great work of

creation takes place and how it is that Shakespeare's creatures are still living to us, now that Shakespeare himself is dead and turned to clay. Singular indeed that Shakespeare's creations should be immortal and Shakespeare himself a mere shortlived conglomeration of protoplasmic cells! We notice first that Shakespeare's dramatic creatures are only a selection or anthology from among the teeming images which peopled that wonderful mind; there were thousands of pictures in that gallery which were never produced for the admiration of the ages. This is a truth to which every creator whether he use stone or colour or words for his thought-symbols will bear emphatic testimony. There was therefore a subtler and vaster world in Shakespeare than the world we know him to have bodied forth into tangible material of literature. Secondly we note that all these imaginations already existed in Shakespeare unmanifested and unformed before they took shape and body; for certainly they did not come from outside. Shakespeare took his materials from this legend or that play, this chronicle or that history? His framework possibly, but not his creations; Hamlet did not come from the legend or the play, nor Cassius or King Henry from the history or the chronicle. No, Shakespeare contained in himself all his creatures, and therefore transcended & exceeded them; he was and is more than they or even than their sum and total; for they are merely limited manifestations of him under the conditions of time & space, and he would have been the same Shakespeare, even if we had not a scene or a line of him to know him by; only the world of imagination would have remained latent in him instead of manifest, *avyakta* instead of *vyakta*. Once manifest, his creatures are preserved immortally, not by print or manuscript, for the Veda has survived thousands of years without print or manuscript,—but, by words, shall we say? no, for words or sounds are only the physical substance, the atoms out of which their shapes are built, and can be entirely rearranged,—by translation, for example—without our losing Othello and Desdemona, just as the indwelling soul can take a new body without being necessarily changed by the transmigration. Othello and Desdemona are embodied in sounds or words, but thought is their finer and immortal substance. It is the subtler world of thought in Shakespeare from which they have been selected and bodied forth in sounds, and into the world of thought they originally proceeded from a reservoir of life deeper than thought itself, from an ocean of being which our analysis has not yet fathomed.

Now, let us translate these facts into the conceptions of Vedanta. Parabrahman self-limited in the name and form of Shakespeare, dwells deepest in him invisible to consciousness, as the unmanifest world of that something more elemental than thought (may it not be causal, elemental Will?), in which Shakespeare's imaginations lie as yet unformed and undifferentiated; then he comes to a surface of consciousness visible to Shakespeare as the inwardly manifest world of subtle matter or thought in which those imaginations take subtle thought-shapes & throng; finally, he rises to a surface of consciousness visible to others besides Shakespeare as the outwardly manifest world, manifest in sound, in which a select number of these imaginations are revealed to universal view. These mighty images live immortally in our minds because Parabrahman in Shakespeare is the same as Parabrahman in ourselves; and because Shakespeare's thought is, therefore, water of the same etheric ocean as that which flows through our brains. Thought, in fact, is one, although to be revealed to us, it has to be bodied forth and take separate shapes in sound forms which we are accustomed to perceive

and understand. Brahman-Brahma as Thought Creative in Shakespeare brings them forth, Brahman-Vishnu as Thought Preservative in us maintains them, Brahman-Rudra as Thought Destructive or Oblivion will one day destroy them; but in all these operations Brahman is one, Thought is one, even as all the Oceans are one. Shakespeare's world is in every way a parable of ours. There is, however, a distinction—Shakespeare could not body forth his images into forms palpable in gross matter either because, as other religions believe, that power is denied to man, [or] because, as Vedantism suggests, mankind has not risen as yet to that pitch of creative force.

There is one class of phenomena however in which this defect of identity between individual Imagination and universal Avidya seems to be filled up. The mind can create under certain circumstances images surviving its own dissolution or departure, which do take some kind of form in gross matter or at least matter palpable to the gross senses. For the phenomena of apparition there is an accumulating mass of evidence. Orthodox Science prefers to ignore the evidence, declines to believe that a *prima facie* case has been made out for investigation and shuts the gate on farther knowledge with a triple polysyllabic key, mysticism, coincidence, hallucination. Nevertheless, investigated or not, the phenomena persist in occurring! Hauntings, for example, for which there are only scattered indications in Europe, are in India, owing to the more strenuous psychical force and more subtle psychical sensitiveness of our physical organisation, fairly common. In these hauntings we have a signal instance of the triumph of imagination. In the majority of cases they are images created by dying or doomed men in their agony which survive the creator, some of them visible, some audible, some both visible and audible, and in rare cases in an unearthly, insufficient, but by no means inefficient manner, palpable. The process of their creation is in essence the same as attends the creation of poetry or the creation of the world; it is *tapas* or *tapasya*,—not penance as English scholars will strangely insist on translating it, but HEAT, a tremendous concentration of will, which sets the whole being in a flame, masses all the faculties in closed ranks and hurls them furiously on a single objective. By *tapas* the world was created; by *tapas*, says the Moondaca, creative Brahman is piled up, *chiyate*, gathered & intensified; by *tapas* the rush of inspiration is effected. This *tapas* may be on the material plane associated with purpose or entirely dissociated from purpose. In the case of intense horror or grief, fierce agony or terrible excitement on the verge of death it is totally dissociated from any material purpose, it is what would be ordinarily called involuntary, but it receives from its origin an intensity so unparalleled as to create living images of itself which remain & act long after the source has been dissolved or stilled by death. Such is the ultimate power of imagination, though at present it cannot be fully used on the material plane except in a random, fortuitous and totally unpurposed manner.

—Sri Aurobindo

Activities during December 16, 2021 – January 15, 2022

HIGH LEVEL COMMITTEE TO CELEBRATE 150TH BIRTH ANNIVERSARY OF SRI AUROBINDO

“To commemorate the 150th birth anniversary of Sri Aurobindo in a befitting manner the Competent Authority has approved the constitution of a High Level Committee (HLC) under the Chairmanship of Hon’ble Prime Minister Shri Narendra Modi” reads a notification from the Ministry of Culture, Govt. Of India, dated 20th December 2021. The committee is composed of a total of 53 members at this time. Km. Tara Jauhar and Dr. Ramesh Bijlani have been co-opted as the representatives from Sri Aurobindo Ashram-Delhi Branch.

Speaking to the Committee on 24th December 2021, Tara Didi said, “The main thrust of the work of Sri Aurobindo Ashram – Delhi Branch has been Education and upliftment of the Youth from the underprivileged sections of the society. Although the Government is making remarkable changes in the education system I would stress that we pay heed to the integral education as laid down by Sri Aurobindo and the Mother to bring in a deeper and more intense system of value-based education not only for the mind but also for the entire being which we call ‘Integral Education.’” She added that three schools are being run, two in Delhi and one in Odisha, and one Institute of Vocational Training, along the lines of Integral Education. Besides, through its institutions, the Ashram provides equipment, funds and training to 150 rural schools in under-developed regions of the country. In addition to EWS children in own schools, funding is provided for education of 260 children across the country. Another activity referred to by Tara Didi was the holding of almost fifty 7-day value based camps for children and youth where activities included Yoga, Shramdan and Meditation, etc.

Towards the end, Tara Didi made two requests: One, to christen the road between the Ashram and Sarvodaya Enclave, which has no real name at present, as **Sri Aurobindo Lane**; and Two, to “always put Sri before our guru’s name and call him “**Sri Aurobindo**” and not Aurobindo.”



DESCENT OF LIGHT, 25 DECEMBER 2021

On Christmas Eve, a beautifully decorated Christmas tree with dangling stars and lights stood at the main entrance of the Ashram, all ready to receive the descent of light. Celebrations on Christmas day began with the ‘Athletic meet’



at the playground in which Ashram residents participated with gusto in sports activities such as 100 m race, 400 m relay, skipping, etc.

In the evening, the playground was bursting with energy and enthusiasm as members of the Ashram came together to participate in the Novelty Games. Everyone was seen exploring the different game stalls, where concentration, will power and creativity, all were put to test in the spirit of joy. Winners were given coupons for receiving gifts by the Ashram's very own Santa Claus sitting at the gift counter, which added that extra element of fun to the whole celebration.

Later in the evening, the Ashram community kindled lamps of aspiration at and around Sri Aurobindo's Shrine, followed by musical offering by the Ashram Choir interspersed with readings of relevant passages from 'The Descent of Light' by Tara Didi in the Meditation Hall. Prasad was distributed at the end to all attendees.

ADVENT OF THE NEW YEAR, 31 DECEMBER 2021 – 1 JANUARY 2022

“Savitri is a mantra for the transformation of the world.” - *The Mother*

To usher in the New Year, vocalized reading of *Savitri* (an epic poem of 23,837 lines by Sri Aurobindo) began in the afternoon of 31 December 2021 in the Meditation Hall and continued till the evening of 1 January 2022. The reading



was interrupted only at 11.45 p.m. on the New Year's Eve for meditation and distribution of the New Year calendar. Earlier in the evening the Ashram young-



sters put up a cultural program including group dance and singing. The highlight of the program was a *Nukkad Natak* on Cyber Crime Security. On the New Year Day, games were played in the morning, followed by a movie in the afternoon. In the evening the Ashram community took part in a special meditation in the Meditation Hall.

LOHRI, 13TH JANUARY 2022

“Lohri is the celebration of the arrival of longer days after the winter solstice.

According to folklore, in ancient times Lohri was celebrated at the end of the traditional month when winter solstice occurs. It celebrates the days getting longer as the sun proceeds on its northward journey.” In the Ashram Lohri was celebrated with distribution of the traditional groundnuts and *revadi*.

NEW YOUTUBE POSTINGS : 16 December 2021 to 15 January 2022

Title	Link
<i>Jayati Jaya Ma Saraswati</i> Devi Karunamayee	https://www.youtube.com/watch?v=r-m-t0QtVn8
<i>Nityatripto Nirashraya</i> Acharya Navneet (Ever Content, Never Dependent)	https://www.youtube.com/watch?v=zfRES5_vMg0
संज्ञा के विविध अंगों का प्रशिक्षण - चैत्य शिक्षा ॥ अनुराधा अग्रवाल	https://www.youtube.com/watch?v=xy4FL9rqn_0
<i>Sumiran Kar Le Mere Manaa</i> Devi Karunamayee	https://www.youtube.com/watch?v=UUiZ-3DpuyQ
The Threefold Life by Dr. Mankul Goyal	https://www.youtube.com/watch?v=IIYqL00tejY
(Talk based on Sri Aurobindo's <i>The Synthesis of Yoga</i>)	
<i>Samajh Dekh Man Meet Piyaa Re</i> (Kabir bhajan)	https://www.youtube.com/watch?v=t18Ppkmrr60
by Sant Kamaal & Magan Rehnaa	
<i>Savitri</i> by Sri Aurobindo : Book I Canto V Section VI	https://www.youtube.com/watch?v=cReTiCFY1HU
श्रीअरविन्द का रचना कर्म [भारतीय संस्कृति] ॥ डा० सुरेश चंद्र त्यागी	https://www.youtube.com/watch?v=t7ijeZQ_gps
<i>Savitri Marg Darshan</i> – 3rd offering	https://www.youtube.com/watch?v=0vyGPwSqs0
The Labour of Transfiguration by Mithu Pal	https://www.youtube.com/watch?v=3Y83kU0Bun4
(Talk based on the Mother's Prayer of 22 May 1914)	
<i>Man Lago Yar Fakeeri Mein</i> Devi Karunamayee	https://www.youtube.com/watch?v=rMFY55ssjAo
The Tragedy of the Inner Death by Dr. Ramesh Bijlani	https://www.youtube.com/watch?v=Om0aVn7A6UQ
(Talk based on Sri Aurobindo's <i>Savitri</i>)	
<i>He Divya Prem</i> Devi Karunamayee	https://www.youtube.com/watch?v=bCeo6a8qddE
Controlling the Uncontrollable by Aditi Kaul	https://www.youtube.com/watch?v=h7u5mHakEU

BREAKING NEWS

Ministry of Home Affairs, Govt. of India, in a Press Note dated 25th January 2022 has announced this year's "Padma" awards. "These awards are conferred by the President of India at ceremonial functions which are held at Rashtrapati Bhawan usually around March/ April every year."

It is a matter of great jubilation that Tara Didi has been awarded *Padma Shri* for Literature and Education this year. All well-wishers heartily congratulate her on this signal recognition of her contribution, and by reflection of the Sri Aurobindo Ashram-Delhi Branch of which institution she presently is the chairperson.



SRI AUROBINDO AND INDIA'S INDEPENDENCE

THE NEW THOUGHT: THE DOCTRINE OF PASSIVE RESISTANCE (2)

ITS OBJECT

Organized resistance to an existing form of government may be undertaken either for the vindication of national liberty, or in order to substitute one form of government for another, or to remove particular objectionable features in the existing system without any entire or radical alteration of the whole, or simply for the redress of particular grievances. Our political agitation in the nineteenth century was entirely confined to the smaller and narrower objects. To replace an oppressive land revenue system by the security of a Permanent Settlement, to mitigate executive tyranny by the separation of judicial from executive functions, to diminish the drain on the country naturally resulting from foreign rule by more liberal employment of Indians in the services—to these half-way houses our wise men and political seers directed our steps, with this limited ideal they confined the rising hopes and imaginations of a mighty people reawakening after a great downfall. Their political inexperience prevented them from realising that these measures on which we have misspent half a century of unavailing effort, were not only paltry and partial in their scope but in their nature ineffective. A Permanent Settlement can always be evaded by a spendthrift Government bent on increasing its resources and unchecked by any system of popular control; there is no limit to the possible number of cesses [a cess is an additional tax besides the existing tax structure; aka *tax on tax*] and local taxes by which the Settlement could be practically violated without any direct infringement of its provisions. The mere deprivation of judicial functions will not disarm executive tyranny so long as both executive and judiciary are mainly white and subservient to a central authority irresponsible, alien and bureaucratic; for the central authority can always tighten its grip on the judiciary of which it is the controller and paymaster and habituate it to a consistent support of executive action. Nor will Simultaneous Examinations and the liberal appointment of Indians mend the matter; for an Englishman serves the Government as a member of the same ruling race and can afford to be occasionally independent; but the Indian civilian is a serf masquerading as a heaven-born and can only deserve favour and promotion by his zeal in fastening the yoke heavier upon his fellow-countrymen. As a rule the foreign Government can rely on the “native” civilian to be more zealously oppressive than even the average Anglo-Indian [that is, British] official. Neither would the panacea of Simultaneous Examinations really put an end to the burden of the drain.

The Congress insistence on the Home Charges for a long time obscured the real accusation against British rule; for it substituted a particular grievance for a radical and congenital evil implied in the very existence of British control. The huge price India has to pay England for the inestimable privilege of being ruled by Englishmen is a small thing compared with the murderous drain by which we purchase the more exquisite privilege of being exploited by British capital. The diminution of the Home Charges will not prevent the gradual death by bleeding of which exploitation is the true and abiding cause. Thus, even for the partial objects they were intended to secure, the measures for which we petitioned and clamoured in the last century were hopelessly ineffective. So was it with all the Congress nostrums; they were palliatives which could not even be counted upon to palliate; the radical evil, uncured, would only be driven from one seat in the

body politic to take refuge in others where it would soon declare its presence by equally troublesome symptoms. The only true cure for a bad and oppressive financial system is to give the control over taxation to the people whose money pays for the needs of Government. The only effective way of putting an end to executive tyranny is to make the people and not an irresponsible Government the controller and paymaster of both executive and judiciary. The only possible method of stopping the drain is to establish a popular government which may be relied on to foster and protect Indian commerce and Indian industry conducted by Indian capital and employing Indian labour. This is the object which the new politics, the politics of the twentieth century, places before the people of India in their resistance to the present system of government,—not tinkering and palliatives but the substitution for the autocratic bureaucracy which at present misgoverns us of a free constitutional and democratic system of government and the entire removal of foreign control in order to make way for perfect national liberty.

The redress of particular grievances and the reformation of particular objectionable features in a system of government are sufficient objects for organized resistance only when the Government is indigenous and all classes have a recognised place in the political scheme of the State. They are not and cannot be a sufficient object in countries like Russia and India where the laws are made and administered by a handful of men, and a vast population, educated and uneducated alike, have no political right or duty except the duty of obedience and the right to assist in confirming their own servitude. They are still less a sufficient object when the despotic oligarchy is alien by race and has not even a permanent home in the country, for in that case the Government cannot be relied on to look after the general interests of the country, as in nations ruled by indigenous despotisms; on the contrary, they are bound to place the interests of their own country and their own race first and foremost. Organized resistance in subject nations which mean to live and not die, can have no less an object than an entire and radical change of the system of government; only by becoming responsible to the people and drawn from the people can the Government be turned into a protector instead of an oppressor. But if the subject nation desires not a provincial existence and a maimed development but the full, vigorous and noble realization of its national existence, even a change in the system of government will not be enough; it must aim not only at a national Government responsible to the people but at a free national Government unhampered even in the least degree by foreign control.

It is not surprising that our politicians of the nineteenth century could not realize these elementary truths of modern politics. They had no national experience behind them of politics under modern conditions; they had no teachers except English books and English liberal “sympathisers” and “friends of India”. Schooled by British patrons, trained to the fixed idea of English superiority and Indian inferiority their imaginations could not embrace the idea of national liberty and perhaps they did not even desire it at heart preferring the comfortable ease which at that time still seemed possible in a servitude under British protection to the struggles and sacrifices of a hard and difficult independence. Taught to take their political lessons solely from the example of England and ignoring or not valuing the historical experience of the rest of the world, they could not even conceive of a truly popular and democratic Government in India except as the slow result of the development of centuries, progress broadening down from precedent to precedent. They could not then understand that the experience of an

independent nation is not valid to guide a subject nation, unless and until the subject nation throws off the yoke and itself becomes independent. They could not realize that the slow, painful and ultra-cautious development, necessary in mediaeval and semi-mediaeval conditions when no experience of a stable popular Government had been gained, need not be repeated in the days of the steamship, railway and telegraph, when stable democratic systems are part of the world's secured and permanent heritage. The instructive spectacle of Asiatic nations demanding and receiving constitutional and parliamentary government as the price of a few years' struggle and civil turmoil, had not then been offered to the world. But even if the idea of such happenings had occurred to the more sanguine spirits, they would have been prevented from putting it into words by their inability to discover any means towards its fulfilment. Their whole political outlook was bounded by the lessons of English history, and in English history they found only two methods of politics, — the slow method of agitation and the swift decisive method of open struggle and revolt. Unaccustomed to independent political thinking they did not notice the significant fact that the method of agitation only became effective in England when the people had already gained a powerful voice in the Government. In order to secure that voice they had been compelled to resort no less than three times to the method of open struggle and revolt. Blind to the significance of this fact, our nineteenth century politicians clung to the method of agitation, obstinately hoping against all experience and reason that it would somehow serve their purpose. From any idea of open struggle with the bureaucracy they shrank with terror and a sense of paralysis. Dominated by the idea of the overwhelming might of Britain and the abject weakness of India, their want of courage and faith in the nation, their rooted distrust of the national character, disbelief in Indian patriotism and blindness to the possibility of true political strength and virtue in the people, precluded them from discovering the rough and narrow way to salvation. Herein lies the superiority of the new school that they have an indomitable courage and faith in the nation and the people. By the strength of that courage and faith they have not only been able to enforce on the mind of the country a higher ideal but perceive an effective means to the realization of that ideal. By the strength of that courage and faith they have made such immense strides in the course of a few months. By the strength of that courage and faith they will dominate the future.

The new methods were first tried in the great Swadeshi outburst of the last two years, — blindly, crudely, without leading and organization, but still with amazing results. The moving cause was a particular grievance, the Partition of Bengal; and to the removal of the particular grievance, pettiest and narrowest of all political objects, our old leaders strove hard to confine the use of this new and mighty weapon. But the popular instinct was true to itself and would have none of it. At a bound we passed therefore from mere particular grievances, however serious and intolerable, to the use of passive resistance as a means of cure for the basest and vilest feature of the present system, — the bleeding to death of a country by foreign exploitation. And from that stage we are steadily advancing, under the guidance of such able political thinking as modern India has not before seen and with the rising tide of popular opinion at our back, to the one true object of all resistance, passive or active, aggressive or defensive, — the creation of a free popular Government and the vindication of Indian liberty.

The Inconscient Foundation

My soul regards its veiled subconscious base;
All the dead obstinate symbols of the past,
The hereditary moulds, the stamps of race
Are upheld to sight, the old imprints effaced.

In a downpour of supernal light it reads
The black Inconscient's enigmatic script—
Recorded in a hundred shadowy screeds
An inert world's obscure enormous drift;

All flames, is torn and burned and cast away.
Here slept the tables of the Ignorance,
There the dumb dragon edicts of her sway,
The scriptures of Necessity and Chance.

Pure is the huge foundation now and nude,
A boundless mirror of God's infinitude.

– Sri Aurobindo

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