



**Bamanpukur Humayun Kabir Mahavidyalaya**  
Email : [bhkm2007@gmail.com](mailto:bhkm2007@gmail.com) Website : [www.bhkm.org](http://www.bhkm.org)  
ESTD-2007

**NAAC ACCREDITED**

Profile of the WEBINAR held on 15<sup>th</sup> August 2020

*Presented by Sumita Chatterjee*

*Assistant Prof in Education*

*Bamanpukur Humayun Kabir Mahavidyalaya*

*Organizer of the Webinar*



*Celebration of 15<sup>th</sup> August 2020 and observation of birthday of Sri Aurobindo in the college premises.*



## One Day National Level Webinar On Relevance Of Sri Aurobindo's Thoughts In Modern India



### Resource Persons



Dr. Soumitra Basu, MD,DPM  
Founder-Director of the  
Sri Aurobindo International  
Institute of Integral Health and  
Research, Pondicherry,  
Director of the Institute of Integral  
Yoga Psychology, Auroshakti  
Foundation, Honorary Secretary of  
MirraVision Trust



Dr. Srabanti Mukhopadhyay,  
Assistant Professor (stage 3),  
Department of Education,  
Gokhale Memorial Girls' College

Organized by  
Department of Education Bamanpukur Humayun Kabir  
Mahavidyalaya in collaboration with IQAC & Alumni Association  
Date: 15/08/2020 Time: 05:30 - 07:30 PM



*The first principle of true teaching is that nothing can be taught.*

**Free Registration** - Sri Aurobindo Ghosh

Registration Link: [Click here for Registration](#)

E-Certificates will be given after successful submission of the feedback form

Platform: **Google Meet**

Contacts: Prof Sumita Chatterjee [sumichatu@gmail.com, 9830711801]

Technical Support: Moumita Ghosh [moumita.90cse@gmail.com, 9938371620]

### Chief Patron



Dr Subhash Biswas  
Principal,  
Bamanpukur Humayun  
Kabir Mahavidyalaya

### Organizing Secretary



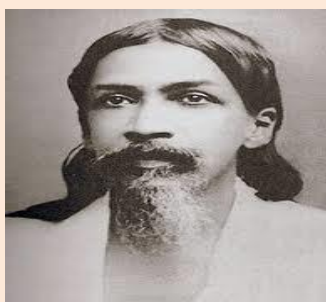
Prof Sumita Chatterjee  
Asst Prof & HOD Dept of Education,  
Bamanpukur Humayun  
Kabir Mahavidyalaya

### IQAC Coordinator



Prof Arghadip Paul  
Asst Prof, Dept of Education,  
Bamanpukur Humayun  
Kabir Mahavidyalaya

# BROCHURE OF THE WEBINAR



<b>5.30 onwards</b>	<b>Registration</b>	<b>Technical Desk</b>
<b>5.35 – 5.40</b>	<b>Inauguration and garlanding</b>	<b>Sumita chatterjee</b>
<b>5.40- 5.50</b>	<b>Inauguration song</b>	<b>Priyanka Pramanik (Dept of Education )</b>
<b>5.50 – 6 pm</b>	<b>Key note Address</b>	<b>Principal Dr S. Biswas B.H.K.M.</b>
<b>6.pm</b>	<b>Introduction and invitation of Resource Person</b>	<b>Sumita Chatterjee</b>
<b>6pm to 6.30</b>	<b>Technical Session -1</b>	<b>Speaker Dr Soumitra Basu</b>
<b>6.30pm to 7.pm</b>	<b>Technical Session -2</b>	<b>Speaker Dr Srabonti Mukhopadhyaya</b>
<b>7pm onwards</b>	<b>Paper presentation of students</b>	<b>Chairperson Dr Srabonti Mukhpadhya</b>
<b>7.30 onwards</b>	<b>Vote of Thanks</b>	<b>Prof Arghadip Paul Co –coordinator IZAC</b>

## SCHEDULE OF THE WEBINAR



## **BamanpukurHumayunKabirMahavidyalaya**

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**ESTD-2007**

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To

The Principal

BHK Mahavidyalaya ,Bamanpukur, North 24 Paraganas,WB.

**Sub: Organisation of a Webinar**

Date : 06.08.2020

Sir

We have decided from the Department of Education and discussed with the Seminar and Research Forum of the College to organize a **Webinar on “ Sri Aurobindo “in collaboration with IQAC of the college, B.H.K.M. on 15<sup>th</sup> Aug 2020.** Dr Soumitra Basu and Srabonti Mukhopadhyaya will act as the resource person of the programme.

I, therefore, place the application for your approval and also with a request you to be the chief patron on the said programme.

Yours faithfully

*Sumita Chatterjee*



# BAMANPUKUR HUMAYUN KABIR MAHAVIDYALAYA

Estd. – 2007

BAMANPUKUR . NORTH 24 PARGANAS . PIN – 743425 . WB

Ph- 03217-260816 /(M) 9830362656 .email ;[bhkm2007@gmail.com](mailto:bhkm2007@gmail.com),

Affiliated to West Bengal State University and sanctioned under 2(f) and 12(B) of the UGC Act.

**(NAAC ACCREDITED)**

07.08.2020

To

Prof. Sumita Chatterjee

Convenor, Seminar and Research Forum and

HoD, Department of Education, BHK Mahavidyalaya.

Organiser, Webinar on “ Sri Aurobindo and South East Asia”.

Madam

Our college feels happy and delighted to organise a Webinar as planned by the Department of Education on 15<sup>th</sup> August 2020, the Independence Day of the country and Sri Aurobindo’s birthday. I expect that the Webinar will be a successful one under your able leadership. I also convey thanks to the resource persons and the technical staff and students and teachers whom you have consulted to make the webinar a successful one.

Thanking you

[S.Biswas,]

Principal, BHK Mahavidyalaya



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### NOTICE

This is to inform all the members of seminar research forum of B.H.K.M. that an online meeting will be held on 5.08.2020 ,time 6 p.m. onwards regarding the Webinar organized by Dept of Education on 15.08.2020 .All members are requested to present in the meeting for discussion.

Convener

Seminar and research forum



## BAMANPUKUR HUMAYUN KABIR MAHAVIDYALAYA

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**(NAAC ACCREDITED)**

### Extract of the seminar and research forum meeting held on 05.08.2020 online (On line Mode )

#### Agenda 2 :Discussion about the webinar

Prof. Sumita Chatterjee has informed the members regarding the organization of another webinar by the department of education. Prof. Chatterjee has informed the members that IQAC of the college has shown eagerness to act as the co-organiser .. The members have expressed their pleasure and assured all types of technical and academic assistance to make the webinar a success.

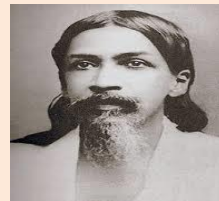
Sd/ chairperson



## *Sri Aurobindo's Political Thought and Vision*

**Dr. Subhash Biswas**

**Principal, Bamanpukur Humayun Kabir Mahavidyalaya , 24 PGS(N)**



It is a matter of great pleasure for me to inaugurate any webinar organised by a college from a remotest corner of the country at a time when the country is searching a way out to remain safe and to keep the fellow citizens free from any quarantine hazards. Bamanpukur Humayun Kabir Mahavidyalaya, specifically the department of Education, takes the opportunity to express sincere thanks to the participants who have spared their valuable times to organise the webinar. I must express my gratitude to Dr. Soumitra Basu, Director, Auroshakti Foundation, for taking interest in the matter and extending support to our college for organising such a webinar. Dr. Basu, a regular contributor to Sri Aurobindo Philosophy at Auroville, Pondicherry, is a well-wisher of our college from the very beginning. I must convey my regards to Dr. Basu on the very occasion again. Dr. Srabanti Mukhopadhyay of Gokhale Memorial College, Kolkata, has responded to our call to deliver a special lecture on Sri Aurobindo's philosophy. I convey my sincere thanks to Dr. Mukhopadhyay. Other resource persons of different Colleges and Universities also deserve special thanks as they have participated in the webinar during a crisis period. Finally, I express my heartfelt thanks to the department of Education, specifically Prof Sumita Chatterjee and the students for organising such a webinar after participating in different programmes on the Independence Day of the country. I also convey my special thanks to the technical team, rapporteurs, observers, moderators who directly and indirectly worked a lot for making the webinar a success.

So far as the webinar on Sri Aurobindo is concerned, Sri Aurobindo was the first determinative voice in India to claim complete Independence from British Rule and rightfully regarded as the 'Prophet of Indian Nationalism' by Deshbandhu C.R. Das while depositing in the famous Alipore Bomb Trial. However his nationalism was not the aggressive type of nationalism prevalent in Europe which in some instances led to a false sense of subjectivism culminating in disastrous dictatorship. Rather it opened itself to a sort of spiritual universalism that could enable him to shift to the concept of internationalism in 1916 when no other visionary had the guarantee of India's forthcoming freedom. His famous write-up that year titled 'The United States of Europe' prevised the setting up of the European Union by many decades. His nationalism was basically secular as he boldly announced that the type of Hindu nationalism of the times of Shivaji and Ramdas had lost relevance and the need of the hour was a composite nationalism surpassing religious connotations. And he, the hero and connoisseur of the Indian freedom movement was again the first voice to declare on the very eve of Indian Independence that unity in South Asia would require a realignment of its components based on a programme of common and mutual actions and benefits thus hinting at a South Asian Confederation that would surpass the fissured freedom of the erstwhile British Indian Empire.

It has been perhaps the most unfortunate and least discussed saga of the Indian Independence movement that Sri Aurobindo's fervent appeal to the Indian polity for accepting the Cripp's Proposals or Cabinet Mission went unheeded as this would have prevented the partition, communal disharmony, the Kashmir imbroglio, the mayhem in East Pakistan as well as the untimely demise of Mahatma Gandhi. His warning on 28<sup>th</sup> June 1950, two days after North Korea crossed the 38<sup>th</sup> parallel (and five months before his own demise) that the next step would be the annexation of Tibet by vested forces as a gateway to reach the Indian frontiers was similarly unheeded (and forgotten) by Indian politicians even though President Kennedy was taken aback years later. It is time to make a reappraisal of Sri Aurobindo's political thought and vision and assess how our world-view can be worked upon for a united South Asia.

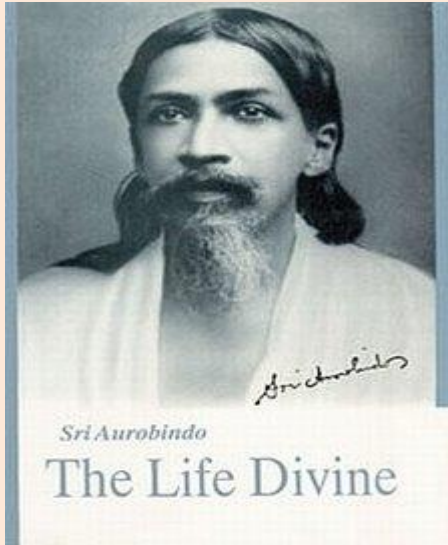
Sri Aurobindo's views for India's evolving polity also need to be appreciated. His vision was an alignment of States in the true spirit of federalism, a principle of self-determination that surpasses collective egoism, a Presidential form of government, strengthening of the Panchayat system, a mixed economy and a vast betterment of the present parliamentary system which in spite of its advantages worked through a huge wastage of time and resources, represented mediocrity at its optimal best as well as at times the tyranny of the majority.

Sri Aurobindo's political thought has to be finally viewed in the background of his visionary gestalt of an idealized global unity based not on regimented uniformity but on the free choice of a higher anarchy which he painstakingly constructs through a consciousness paradigm that integrates individualism and collectivism, liberty and equality, economic and non-economic factors, objectivism and subjectivism, war and peace, materialism and spirituality.

.....

## *A Psychological Approach to Sri Aurobindo's The Life Divine*

**Dr. Soumitra Basu**



### **The Sevenfold Chord of Being**

#### **The range of the manifestation**

Sri Aurobindo examines the seven fold mode of all existence as enumerated by the Vedic seers and quote famous verse from Rig Veda: *“In the ignorance of my mask of these steps of the Gods that are set within. The knowing Gods have taken the Infant of a year and they woven about him seven threads to make this weft.”* (The Divine, pg.276)

Taking the Vedic suggestion as a template, Sri Aurobindo constructs a scaffolding that not only houses the gradations of cosmic existence but also serves as a framework to accommodate the movement of evolution and the movement of involution which precedes the evolution; it explains the movement from unity to multiplicity and vice versa and poises the consciousness of the Supermind in its proper place. In doing so he does not strictly adhere to the seven principles but elaborates an eighth as he himself acknowledges that the Vedic seers themselves were not rigid in fixing numbers for they had spoken not only of seven Rays but also of eight, nine, ten or twelve. In a letter on the significance of symbols he had commented, “Sat, Ananda, Supermind, Mind, Life, Matter are the seven [seas of consciousness mentioned in the Veda]. But in this Yoga one sees many levels of consciousness...” (CWSA 30,pg.148-149)

#### **The two aspects of Consciousness**

The basic and fundamental Reality of the cosmos is the experientially perceived triune one Sachchidananda ---it is a complex of Existence (Sat), Chit (Consciousness) and Bliss (Ananda). These are not additive principles but different poises of the same Reality.

Sri Aurobindo further qualifies the “consciousness” component, describing that it has two aspects:

1. **Illuminating** – the state and power of self-awareness, and
2. **Effective** – the state and power of self-force. (The Life Divine, pg.276)

In Sachchidananda, these two aspects of Reality or Being are dormant. This is natural as the Reality at this stage is unmanifest, absorbed in itself.

To shift from unmanifest to manifest Reality there must interfere a creative consciousness which is an intermediate principle .In fact, it is the fourth principle of the Higher Reality after the three principles of Sat, Chit and Ananda. Sri Aurobindo describes this creative consciousness as the Supermind or Real-Idea. It is a consciousness whose task is to program the qualities of Sachchidananda so that they can be aroused from dormancy and start to be active to release potentialities that would build the cosmos.

The first important thing that happens is that in the Supermind, the “illuminating” and “effective” aspects of Consciousness that were present in Sachchidananda in a dormant state become translated as:

1. A **divine Knowledge** that automatically is self-aware of the plan of the cosmos, and
2. A **substantial Will** which is in perfect unison with the divine Knowledge and automatically and spontaneously works out the divine plan with perfect clarity and harmony. (Ibid, pg.276-277)

Sri Aurobindo elaborated that in the Supermind, “there is no division between Knowledge and Will, each acting on each other or rather fixed together in oneness and therefore infallible”. (CWSA 30, pg.409)

### **Unity and Multiplicity**

The Supermind runs a sort of program (like a software program) so that the oneness of the Supreme Reality can be translated into the multiplicity. This is a great contribution of Sri Aurobindo as prior to him nobody could explain how the unity became the multiplicity and the traditional explanation was that it was by Maya. Swami Vivekananda however was bold enough to point out that Maya was a descriptive and not an explanatory term. (Vivekananda, Swami: Complete Works, Mayavati Memorial Edition, Advaita Ashram, Kolkata, 10th ed, 1989, Vol. II,

pg. 97)

The process of translating the unity to the multiplicity is complex and undergoes two phases:

“a double faculty of comprehensive and apprehensive knowledge; proceeding from the essential oneness to the resultant multiplicity, it comprehends all things in itself as itself the One in its manifold aspects and it apprehends separately all things in itself as objects of its will and knowledge.” (The Life Divine, pg.277)

Thus there are two operative principles of the Supermind:

(a) **The Comprehending principle** – This enables the creative idea destined to produce a variegated multiplicity to be held as an in-built program even in an indivisible and unitary consciousness.

(b) **The Apprehending principle** – This enables the pre-programmed vision of creation to move from a consciousness that is indivisible and unitary towards a divisible and multiple manifestation.

In the spiritual parlance of India, the unity of consciousness is Knowledge and the multiplicity that has lost contact with the unity is the basis of Ignorance. As the Supermind upholds both the unity and the multiplicity, “It is the secret Wisdom which upholds both our Knowledge and our Ignorance”. (Ibid)

### **Higher and subordinate Powers**

The Higher principles in the domain of Knowledge that is based on oneness are represented by their subordinate principles in the domain of Ignorance where the link with oneness is lost in the play of the multiplicity.

Thus

(a) The Sat or Existential aspect of Sachchidananda becomes Matter.

(b) The Chit or Chit-Shakti or Consciousness-Force aspect of Sachchidananda becomes Life-Energy.

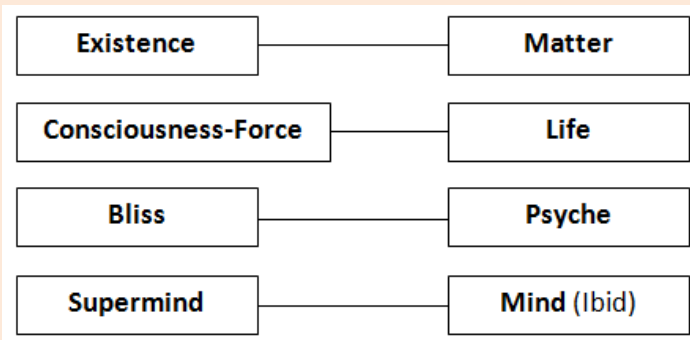
(c) The Supermind or creative consciousness or the Real-Idea becomes Mind

(d) The Ananda or Bliss aspect of Sachchidananda becomes the Psyche or true psychic entity (soul-entity) at the nodus of mind, life and body and is veiled by the desire-soul in front. The nature of the psychic entity is pure Bliss, it is not tainted by the Inconscience. (Ibid,pg.277-278)

Matter, Life and Mind appear successively as the evolution proceeds from the Inconscience where the Superconscient had descended through a process of involution. However the psychic entity is an exception for it does not carry the impurity of the Inconscience. It is not an evolutionary product but the result of the direct descent of the Ananda-principle in the human consciousness (Of course, a personality builds up around the psychic entity and this personality evolves, but that is another thing). Because of its intrinsic purity, it is held back in the inner or subliminal recesses and can only be accessed “through the development of the individual consciousness towards universality and transcendence”. (Ibid, pg.278)

Thus the existence we perceive at the level of the manifestation is “a sort of refraction of the divine existence, in inverted order of ascent and descent”. (Ibid) Sri Aurobindo himself presents this range in a tabulated form:

**Table 1 :The range of the manifestation: Principles and Subordinates**



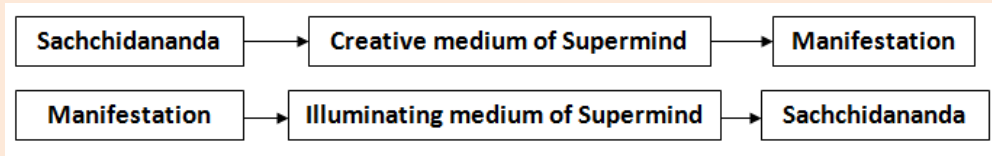
**The link between upper and lower hemispheres**

The gradation of the Being provides a framework for the two-way communication between the upper and lower hemispheres: When the Unmanifest unitary Reality of Sachchidananda existing in infinity and eternity has to manifest in space and time, it has to do so through the creative medium of the Supermind.

When the manifest beings aspire to resurrect the unitary consciousness in the matrix of the manifestation and without rejecting the manifestation, they have to progress through the

illuminating medium of the Supermind to the divine being. (Table 2) Thus the Supermind functions in different denouements.

**Table 2 : The denouements of the Supermind**



Sri Aurobindo explains:

“The knot of the two, the higher and lower hemispheres, is where mind and Supermind meet with a veil between them. The rending of the veil is the condition of the divine life in humanity; for by that rending, by the illumining descent of the higher into the nature of the lower being and the forceful ascent of the lower being into the nature of the higher, mind can recover its divine light in the all-comprehending Supermind, the soul realise its divine self in the all-possessing all-blissful Ananda, life repossess its divine power in the play of the omnipotent Conscious-Force and Matter open to its divine liberty as a form of the divine Existence”. (Ibid, pg.278-279)

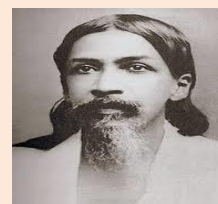
Sri Aurobindo adds that if the aim of human life is not just an escape from the cycle of birth and death into some blank or luminous Void, then the human being has to develop his potentials to an infinite extent so as to be able to mediate between the upper and lower hemispheres for some other goal .The activation of the Supermind principle and rending of the veil between mind and Supermind would lead to that high goal that would not reject the world, instead, “such a luminous and puissant transfiguration and emergence of the Divine in the creature must be that high-uplifted goal and that supreme significance”. (Ibid, pg.279) The human being would be able to live a “Life Divine”.

## *Sri Aurobindo ( 1872-1950) : the Seer of Indian Education*

**Sumita Chatterjee**

**Head, Department of Education**

**BHK Mahavidyalaya, N 24 PGS**



Sri Aurobindo Ghosh, occupies a very important position among the contemporary Indian philosophers of education due to his wide knowledge of East and West, ancient and modern system of education. He has presented an integral philosophy of education through his 'ashram' at Pondicherry. Here, experiments are conducted to evolve a new system of education which may be adopted for the reconstruction of Indian education. He considers the fulfilment of *swadharma* as the law of life and wants that every individual in a nation should fulfil his *swadharma*. Hence, the purpose of education is to prepare the individual to serve their nation and humanity. His education philosophy in the field of modern education is very important.

Sri Aurobindo , a famous sage, poet, patriot, philosopher and an educationist, is known by the name Aurobindo, was born on August 15, 1872 in Kolkata. The word 'Aurobindo' means 'Lotus' in Sanskrit. His father Dr. Krishan Dhan Ghosh loved the Western culture and he wanted his son to grow up into a fake Englishman. So, Aurobindo was sent to England at the age of seven and he lived there for 14 years. He got education in London and Cambridge, and he became a master in English, Greek and Latin. He passed the Indian Civil Service Examination in 1890 but he could not appear for the horse-riding test As a result, he was disqualified for the job and he returned to India in 1893.

Aurobindo studied Sanskrit language and literature in India and served as an adviser and sometimes as secretary to the Maharaja for fourteen year, in the princely state of Baroda. He became a professor of English at Baroda college. He learnt Bengali, Gujarati and Marathi, and delve deeply in the culture and philosophy of India. He practiced yoga in 1904. As per the instruction of the Indian National Congress he became the principal of Bengal National College (now Jadavpur University) at Kolkata. After the Bengal Partition (1905), Aurobindo resigned from his job and became an active freedom fighter. He launched the journals *Vande Matram*, *Karma Yogi*, *Dham* and the Bengali daily *Yugantar* to propagate his revolutionary ideas and arouse intense feelings of nationalism among the people of India. His political and nationalistic sentiments were expressed through his writings and fiery speeches. The British Government arrested Aurobindo and put him in Alipore Jail for a year in connection with the Alipore Bomb Case in 1908. When he



was in jail, he spent most of his time in yoga meditation and the study of the Gita. Philosophy and spiritual literature.

Once he was in Alipore jail, he realised the presence of God in a dream, After' his release from the prison, he shunned all his political activities immediately and returned to Pondicherry for penance and spiritual advancement. He spent his retired life at his ashram in Pondicherry, He became a yogi and devoted his time to yoga and meditation, He preached his philosophy of dharma. Education, spiritual advancement and brahmacharya across the country. He had set up an international ashram and International Centre of Educatic'11 at Pondicherry and started several educational and social activities, He established Auroville as a city of universal culture for international cooperati"11 and human unity. Aurobindo propounded his major philosophy and published it in *Arya* a new journal in English from 1914 to 1921. Aurobindo, the great saint, passed away on December 5, 1950. His demise put an end to a glorious chapter in. the spiritual history of India.Sri Aurobindo's philosophy of life is based on an experienced integralism. It is a synthesis of idealism, realism, naturalism and pragmatism. His life beg:::n with psychic experiences connected with his political, Philosophical and poetic life, The general philosophical ideas of Aurobindo are found mostly in his weekly newspaper "karma yoga".

*Jnana* (knowledge) *Bhakti* (devotion) and *Karma* (work ethics) are the three cornerstones upon which the Indian philosophy of life has been built, Those who resort to *Jnana. Bhakti* and *Karma* can walk on the divine path. Aurobindo stood against the exclusive emphasis on them. He did not want to deprive the individual of the variety of life; He believed any such emphasis resulted in the lopsided development of a personality, He felt that there should be a combination of India's genius consisting of spirituality creativeness and intellectuality. Spirituality is indeed the master key of Indian mind, the sense of the infinite is native to it. The first age of India's greatness was a spiritual age when she sought passionately for the truth of existence through the intuitive mind and through an inner experience interpretation of both the psychic and the physical existence. Aurobindo a great faith in the creativeness of India. "For three thousand years at least ... India has been creating abundantly, incessantly and lavishly with," inexhaustible many sidedness republics and kingdoms and empires; philosophies and cosmogonies and sciences; creeds, arts and poems , system of yoga: arts spiritual, arts worldly, the list is endless and in each item there is about a plethora of activity". The third pillar of India's genius is its strong intellectuality. In the words of Aurobindo, "the greatness of Indian culture" depends on its strong intellectuality. It is at once austere and rich, robust and minute, powerful and delicate, massive in principle and curious in

detail..Aurobindo wanted to discover integration in Indian thoughts. He also wanted to see life as a whole. As he wanted to strike a balance between the multi-coloured shades of life, he turned to the Gita. He says that there is a fellowship between God and man. The fellowship with God can be achieved by disinterested action (*Nishkan Karmta*) in society, never-ending meditation. Self-forgetting devotion and feeling a kind of unity of all things in God. The basic principle of Aurobindo's philosophy of life is. the synthesis and understanding of life and the universe. He believed that the Gita preserves a proper balance in the world of knowledge, devotion and work. In the words of Aurobindo, "He in whom all three meet and become one entirety". He is the supreme being, the *Purushothama*". Swami Sivananda says, "Aurobindo is the consummate expression of the Indian" spirit of synthesis". Aurobindo arrived at the concept of the basic unity of truth" by synthesizing the views in Indian thoughts, He observes. "First of all, there is undoubtedly a truth, one and eternal, which we are seeking, from which all other truth derives, by the light of which all other Truth finds its rightful place in the total scheme of knowledge". This is the keyword of Aurobindo's philosophy. He believes that the mind of man is imperfect and is not in a position to understand the integral truth. Only the super mind can have an understanding of the integral truth. Aurobindo remarks, "Man will become a super mind, Super mind will have a super mental consciousness. Consciousness of Sat-Chit-Anand: Truth, Self, Bliss: Truth, Beauty. Goodness",Man becomes a superman when he attains a supernind. He surrenders himself completely to the will of God and becomes a superman, Aurobindo aimed at the integral man. The superman is the integral Man, the ideal man who makes an ideal society.Aurobindo thought that there is a wide gulf between the ordinary mind and the super mind. He tried to integrate them into a single whole through purna yoga . He believed that purna yoga helps man to realise the supreme, the *purushothama*. According to him, "All life is "Yoga". In the words of Aurobindo "The very first lesson in this yoga is to face life and its trials with a quiet mind, a firm courage and an entire reliance on the Divine Shakti". According to Aurobindo, "An unconditional surrender to God is the first step of Yoga". In fact, Aurobindo's yoga aims at the creation of divinity in the whole man. The education of the mind is stressed in order to achieve the aim of yoga.

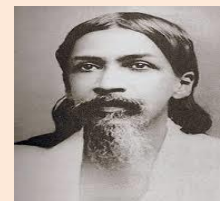
Aurobindo Ghosh was a true yogi, a great philosopher and an eminent educationist. He started his life as a political thinker but very soon he became a spiritual integralist. He showed mankind the way to the highest spiritual growth. His philosophy of education directly emerges from his philosophy of life based on spiritual penance, practice of yoga and brahmacharya. He believes that any education which involves all the three factors will definitely develop man to the fullest extent. The journey of his life is a unique experience in harmonising the two important ends of

existence, that is, spirit and matter. He tries to translate these ideals into a system of education through his Pondicherry ashram school now grown into Auroville, a city of universal culture. According to Aurobindo, real education is that which provides a free and creative, environment to the child by developing his interests, creativity, mental, moral and aesthetic senses. Finally, they lead to the development of his spiritual powers. The true basis of education, according to Sri Aurobindo, is the study of mind. Any system of education that ignores the study of mind hampers the intellectual growth. Therefore, the study of human mind is basic to education. The human mind consists of four layers, namely, *chitta*, *manas*, *buddhi*, and *intuition*. *Chitta* is the store house of memory. This passive memory is automatic and needs no training. The active memory requires training and improvement. *Manas* or the power of mind is the second layer of the mind. It is regarded as the sixth sense. Intellect or *Buddhi* is the third layer of mind and works at the higher level. There are two kinds of intellect that is right hand mind and left hand mind. Right hand mind judges, images, memories, observe commands and manipulates. Left hand mind is the source of analytical faculties-distinguish, compare, classify, generalise, deduce, infer and conclude. *Intuition* is the fourth layer of mind having a "direct vision of knowledge", "It brings to man those brilliant messages from the unknown. Which are the beginning of his higher knowledge", Therefore. an ideal teacher should try to develop this intuitive power in the people..Aurobindo considers the man the nation or people and the Universal humanity as the three focal points. True education should take them into account. Aurobindo advocates the national system of education on a spiritual basis. True education will be "an instrument for this real spirit in the mind and body of the individual and the nation". The important business of education is to bring out the real man. Therefore, education should aim at the development of all the faculties of the child to make him a real man. It can be done by promoting the powers of observation, memory, reasoning etc,

Aurobindo believed that education must be provided to the child according to his/her mental aptitudes and psychological needs. He wanted and advocated child-centred education. Aurobindo wanted education to be child-centred. He therefore, advocated perfect liberty for the child. This is because he believed that the child could acquire the best knowledge if his mind was trained in a free atmosphere without any hindrance. He also advised that hard things should not be brought into the child's experience. Education should foster consciousness in the students by bringing out or developing the latent powers of the child. Aurobindo bestowed great importance on moral education for physical purification. He wanted the child to habituate himself to the right emotions, the noblest associations, the best mental, emotional and physical habits through moral education.

The teacher should impart the moral training to the students by his/her personal example, daily conversation and extensive reading of good books..Aurobindo was of the opinion that without religious overtones in education there would be corruption and anarchy in the country. He believed that the essence of religious education was to prepare the student to live for God, for humanity, for country, for others and for himself.Like Western philosophers Rousseau, Pestolazzi and Froebel, Aurobindo believed that the senses are the gateways of knowledge. The senses of the child should be trained in a proper manner. Such training helps the child to grasp the soul of education.Sri Aurobindo came out against the educational system of his time. He believed that education should be according to the mental and spiritual needs of the children and the demands of the country. It means that education should lie in accordance with the changing and growing needs of our real as well as modern life. Thus, education should create dynamic citizens so that they may be able to face the present challenges and meet the needs of modern complex life with ease. In the words of Sri Aurobindo, "Education to be true must not be a machine made fabric but a true building or living evocation of the powers of the mind and spirit of human being". According to Aurobindo, "Education is helping the growing soul to draw out that is itself'. In other words, education should bring out the latent powers of child to make him a complete man. N.C. Dowsett has summarised Sri Aurobindo's philosophy of education thus, "the meaning of the word education is to bring forth the inner, hidden, latent, dormant, potential secret within every human being, secret because it is not of senses but of the inner truth of being and because it is that most unknown pan of the being which has yet to evolve to its full stature".

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### ***About the theme of the Webinar***

***The relevance of Sri Aurobindo's thought in modern Indian Education is the theme of the webinar .***

: Bamanpukur Humayun Kabir Mahavidyalaya is a NAAC accredited College under West Bengal State University. The College is an institution of higher learning in a remote place known as Minakhan. The students of the College come from different remotest areas of Sunderban delta. However, the college not only caters the need of the students but also enkindles the lamp at the heart of the students. During this period of COVID-19 the College has so far organised four webinar extremely relevant for the stakeholders. Participants from different parts of the country have not only appreciated the College but also left comments in the chat boxes and also in the feedback forms.

The department of Education is definitely a vibrant department in the college. This one is the fourth webinar organised by the department. Prof. Sumita Chatterjee has organised many webinars and received good wishes from different academicians from different parts of the country. The first webinar was co-organised by the Vivekananda College for Women, Barisha. Prof. Tara Pramanik of that College has definitely assisted the organiser and also looked after the technical sides of the webinar. The current one is being assisted by Acharya Prafulla Chandra College, New Barrackpore. Prof. Gouri Kumar Nanda of the department of education has worked as co-organiser of the webinar. Prof. Shubhra Ghosal, IQAC Co-ordinator of APC College has lent his support to make the webinar a success. Students from both the Colleges have not only worked hard for making the webinar a success, they also presented their viewpoints before the learned participants of the webinar. The 3<sup>rd</sup> seminar was organized in collaboration with Mahadebananda MA Susmita Sau, Rakesh Mondal and Ratna Natua have worked a lot for the organisation of the webinar. The College as well as the participants expect more webinar from the department and to create enthusiasm to other departments to organise webinars in a befitting manner.

*From the desk of the organizing secretary*

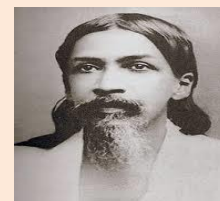
*Webinar on Sri Aurobindo*

**Sumita Chatterjee**

**Assistant Professor**

**HOD Dept of Education**

**B.H.K.M**



We give the name 'psychic' to the psychological centre of our being, the seat within us of the highest truth of our existence, that which can know this truth and set it in movement. It is therefore of capital importance to become conscious of its presence in us, to concentrate on this presence until it becomes a living fact for us and we can identify ourselves it."  
—THE MOTHER

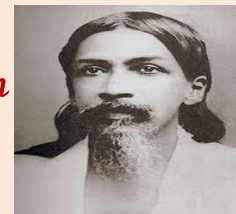
On 15.08.2020 Bamanpukur Humayun Kabir Mahavidyalaya has witnessed the 2nd<sup>st</sup> Webinar organised by the Department of Education in collaboration with IQAC of the college on One day National Webinar On Relevance of Sri Aurobindo's Thought in modern India'. During this Covid-19 period when on-line classes are the main platform for education, the concept of on-line webinar also gradually became famous. It is a good platform to address some academic issues/challenges/problems/ doubts etc. that support the stakeholders to get deeper understanding on subjects and concepts. In connection with the same thought, it was also a need from the teachers to experience such platform as they were finding out few solutions to overcome with some pedagogical implications while dealing with this pandemic situation. The Resource Persons, and Principals of both the host and co-host colleges, Dr. Subhash Biswas discussed the contribution of Sri Aurobindo in Education. Around 50 delegates from India and abroad participated in the Seminar, which included talks, experiential activities and exercise sessions which centred on the theme of the Seminar.

The early morning session with the 15<sup>th</sup> August celebration in the college premises then later on the webinar started with rhythmic movements by Prof Sree Chatterjee Assistant Prof Dept of Education Netaji Satabarshiki Mahavidyalaya, followed by speech of Dr Soumtra Basu and Paper presentation of the students chaired by Prof Srabonti Mukhopadhyaya Gokhale memorial college. The resource persons from different universities and colleges discussed that, there is a tendency to see learning as a process that operates on the "content" of what is to be learnt and that content is seen to be independent of *how* it is learnt. Thus discussions of the nature of technological knowledge centre around philosophical arguments such as how science and technology might differ, or cultural analyses that try to relate knowledge to the nature of technological activity as found in industry and other contexts. These analyses are quite legitimate and important in order to clarify the nature of technological knowledge. However, these approaches tend to see knowledge as an object to be passed around and which will find its way into a learner's head. Participants are happy and as per their necessity they gained a lot of information during the

webinar regarding issue of on-line classes during the covid –period. They requested for more programs in different topics. This type of requirement prioritization can be considered as a positive outcome of a webinar during lockdown period. Better mutual understanding of the roles, needs and interests of all stakeholders involved in decision-making, greater orbit, i.e, from politics and public agencies to civil society and industry may also result in a clearer societal understanding of the role and responsibilities of universities. This would be an important element in better preparing ourselves for future crises.

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## *Sri Aurobindo's Philosophy of Education and Harmony in*



**Dr. Srabanti Mukhopadhyay**

**Assistant Professor (Stage 3)**

**Department of Education**

**Gokhale Memorial Girls' College**

India is a country of “Unity in Diversity”. India is divided into separate language groups, religions, races, community, castes, different types of food habits and different life style. But still we were united and trying to be united even today. At the same time there has always been diversity of thought, action and outlook among the people of our country. As a result of these diversities we are watching the problem of communal disharmony, narrowism, provincialism, classism, casteism, linguism etc. which are the examples of disharmony of our country. We should avoid disharmony for the sake of our internal peace, development and progress. To avoid disharmony we should have a peaceful mind and well balanced personality. In this context educational philosophy of Sri Aurobindo is utmost important.

Aurobindo Ghosh said that education should foster consciousness in the students by developing the latent powers of the child. He opined for religious education to prevent corruption (sometimes which creates disharmony) in the country. He gave more importance to the spiritual development of the child in his educational philosophy. Sri Aurobindo stressed on different spiritual and psychic values like love, truth, faith in God, strength of mind and heart etc. in the curriculum of psychic and spiritual education. We know that love, tolerance, truth etc. are the universal values of secularism. He also believed that taking up yoga will to lead man to perfection. According to him, Yoga is life which strengthens the power of mind. He also stressed on brahmacharya. According to him, “The practice of brahmacharya is the first and most necessary condition of increasing the force within and turning it to such uses as may benefit the possessor or mankind....”.

Sri Aurobindo's scheme of education is integral because this education is not only for the evolution of the individual alone but also of the nation and finally of the humanity. There are four types of ‘Tapasya’ which builds human being as part of humanity and also cultivates knowledge, power, beauty and love which helps human being for liberating themselves from the material things and binding them in as member of the total humanity. A student educated under the principles of integral education would be found to be useful for himself/herself, to his/her family and to the society in which he/she lives and the humanity to which he/she belongs.

Aurobindo Ghosh always stressed on the harmony, humanization and harmony between the individuals and nations. These principles should be the basis of our future education if we



want to create and maintain harmony in our country. In the national scheme of education, he emphasised that education has to prepare the mind and soul of the individual and also of the nation to serve humanity. He said that national education should be based on national cultural heritage, national needs, temperament and spirit, under national control, and on national lines and through the medium of mother-tongue and directed towards international amity and unity of human race. Aurobindo Ghosh showed the path for creating human unity and world unity.

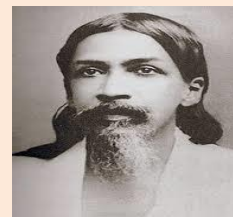
Sri Aurobindo International Centre of Education provides an environment of peace and harmony. The teachers and students of this institution are from different parts of India and other countries of the universe. They live and work together forgetting their race, caste, colour, sex and religion which is the symbol of unity and diversity. Most of the Indian languages are taught here. To promote racial unity and develop a synthetic organization of all nations, the culture of different countries is also accepted here. The different co-curricular activities are used for education for the purpose of encouraging unity in diversity.

It is stated in the Charter of Auroville that it belongs to nobody in particular. It belongs to humanity as a whole and conceived as “the city of Human Unity”. Auroville wants to be the bridge between the past and the future, will be a site of material and spiritual development for a living embodiment of an actual human unity. From the works of the Centre and Auroville we can learn how to respect every religion, how to live together and how to create mutual tolerance. This is the right place of ‘Human Unity’.

Aurobindo Ghosh always wants to make the Indian society happy and good by making the peoples good through education. With the help of Aurobindian educational philosophy we can teach our children how to live together. Different elements of his educational thoughts can develop the ideas and feelings of harmony among the students. Implementation of these thoughts can surely bring about some remarkable changes in different parts of India as well as in the world. This will help to promote peace within and without. Sri Aurobindo International Centre of Education, Pondicherry Ashram and Auroville is still showing the light of humanity and unity.

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INTEGRAL PSYCHOLOGY: IT'S RELEVANCE IN SCHOOL EDUCATION.



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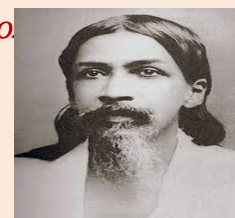
**Abstract**

The integral psychology is a method of psychological approach to be used in the educational system to create a learning environment in the classroom. Sri Aurobindo used the term “integral” as equivalent to the Sanskrit word “*purna*” which means holistic or full. Haridas Chaudhuri, a distinguished disciple of Sri Aurobindo, who used the word “integral” in much broader sense. His vision of integral psychology is that it should be open-ended, flexible, and able to concerns of everyday life and at the same time to facilitate the spiritual growth of those who are ready to take off to a different realm. On the other hand, Education is for manifestation of inner potential towards desirable changes in behaviour. Sri Aurobindo stressed that the aim of education is building of the powers of the human mind and spirit. Integral education based on the Indian yogic science aims at the total and complete development of the individual’s physical, emotional, intellectual and spiritual qualities that can channelise, harmonise and direct all the different parts of an individual into a life that is beneficial to the individual and to his fellow men. The teacher with the help of the experts tried to simplify the Indian psychological concepts as teaching modules which includes: understanding about the self, consciousness, prayer, practice of yoga, meditation, spirituality, etc. The teacher could conveniently teach these concepts to the students from the primary to the higher secondary level students to reflect upon and understand the cognitive process of all round development of the students by identifying their inner potentials and learning abilities. This study highlighted the need of introducing the Indian psychological approaches and concepts in the school curriculum. However, there always remains some resistance in the way of introducing new approaches. The educational policy-making bodies like the National Council of Educational Research and Training (NCERT) and the National Council for Teacher Education (NCTE) need to take initiative to introduce integral studies/integral psychology in school curriculum. These are also some suggestions for implementation:

- Prepare simplified course content on integral psychology.
- Develop new approaches in teaching-learning of integral education.
- Evolve training methodology for school teacher to teach Yoga and Indian psychology.
- Emit strategies to integrate the concepts with pedagogy and androgogy of variuos subjects.

**Key words:** Integral psychology, *purna*, open-ended, integral education etc.

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Susmita Sau

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Department of Education 4th Semester

### Abstract

Sri Aurobindo Ghosh, occupies a very important position among the contemporary Indian philosophers of education due to his wide knowledge of East and West, ancient and modern system of education. He has presented an integral philosophy of education through his 'ashram' at Pondicherry. The Aurobindo's Ashram school was established near the sea-shore ell Pondicherry in 1943. It started functioning with twenty children of Aurobindo disciples. It expanded gradually from a primary school to a full- fledged high school. The Ashram is intended to provide an environment of peace and harmony, There are both residential and day students. The Ashram school, was inaugurated in 1952 by the Mother [Sri Aurobindo's close spiritual, collaborator, Mirra Richard (1878-1973) a French women, was known a' e Mother". She played an active role in the merger of the French pocket' in India, and according to Sri Aurobindo's wish helped to make Pondicherry:. a seat of cultural exchange between India and France] as the "Sri Aurobindo International University Centre". But it came to be known as "Sri Aurobindo International Centre of Education" from 1959 onwards. In this way. the growth" of Ashram is like that of an organism. It has developed with many department and services, workshops farms and with a number of commercial and industries undertakings. The centre of international education is meant to be the cradle of the new world. The life of the children is related to the life led in the Ashram. It aims at divine human life in the light of the teaching of Arobindo and the mother. There is a continuity of education from the kindergarten till the end of studies. A student is required to stay at the centre for 10 to 15 years. He may continue to live if he likes after his studies. This centre provides everything needed for the free growth of the child according to nature without any compulsion whatsoever. A child should not be brainwashed or indoctrinated through false The international centre of education provides opportunities to develop unity in diversify which is very essential for national integration wd international understanding. The students and the teachers of this institution are from different parts of India and other countries of the world. They live and work together irrespective of their race, caste, creed, colour, sex and religion. Most of the Indian languages are taught here. The culture of different countries is accepted here to promote racial unity and develop a synthetic organization of all nations. Aurobindo is a great philosopher, educationist, nationalist and a yogi. His contribution to the field of education is very unique. He integrates the Western philosophy with the Indian one. He accepts the teacher as a helper, guide and instructor. . The philosophy of Sri Aurobindo Ghosh is a unique one in the field of Indian education. He wants to make the Indian society good and happy by making the individuals good through education. IQ the words of Dr. R. S. Mani, "His views on education reveal that Sri Aurobindo Ghosh was one of the most eminent and distinguished educationists of our country.

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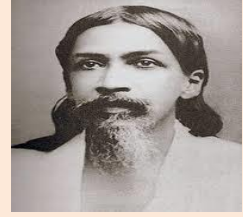
## *Educational philosophy of rishi Aurobindo Ghosh*

Ratna Natuya

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Department of Education 4th Semester

ratnanatuya@gmail.com



### **Abstract**

Sri Aurobindo, one of the illumined and illustrious sons ever born in modern India became a legend in his life time. He was a believer in prophetic philosophy. He took Srimad Bhagavatam Gita as his life philosophy and he saw life as yoga. Sri Aurobindo's ideas about education are particularly influenced by his philosophical thinking. The two main aspects of his philosophy are people and society. He believed that the education system of a society depended on the nature of that society and the intellect and cultural minds of the people who lived there. According to him, the goal of education is to prepare people for the heavenly and divine life. He added spirit and matter. He believed that education was the source of enlightenment of the inner soul which led to the development of physical, mental, intellectual and spiritual abilities of human beings. Therefore, it can be said that Sri Aurobindo's philosophy of education is currently fulfilling the concept of demand coordination. The ultimate truth of philosophy is that it must meet the current needs. The demand of this period is that optimism is the most dynamic aspect. The past, present and future are equally predominant in his educational thinking. that's why he said the past is the foundation, the present is the material and future the aim and each must finds it's due and natural place on any national system of education. Shri Aurobindo Ghosh opposed the conventional education of his time. He acknowledges that since independence, our education system has changed, but not according to the mental and spiritual needs of children and the needs of the nation. According to him, our education should be in accordance with the needs of our real modern life. According to him, there is some heavenly or divine aspect in everyone. The heavenly or divine aspect must be found, developed and used in human beings. This heavenly or divine aspect can be achieved by spiritual discipline, which is known as yoga. He said that, yoga does not mean that a monk attains another life in order to approach God. Yoga can be practiced in general. If a businessman thinks that he will do yoga, then he will consider his work as heavenly. He never practices anything bad to make money. If a student wants to acquire higher values, he must observe celibacy. In Sri aurobindo's educational thought, on the one hand, spirituality is seen and on the other hand, modernity is manifested. He wanted to teach through mother tongue so that the students do not face any difficulty. And they can easily grasp complex subjects. According to him, students should be taught according to their nature and interest. The student should be educated according to his / her efforts and experience so that he / she can learn independently. In this way the learning of the student will be sustainable which will help him in many ways in future life. So there is no doubt that Sri Auribindo played a pioneering role in the development and application of new and modern thinking in the field of education

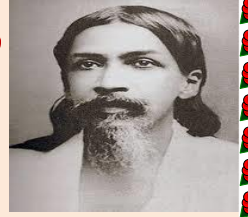
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## *SIGNIFICANCE OF INTEGRAL YOGA OF SRI AUROBINDO*

Ashifa parveen

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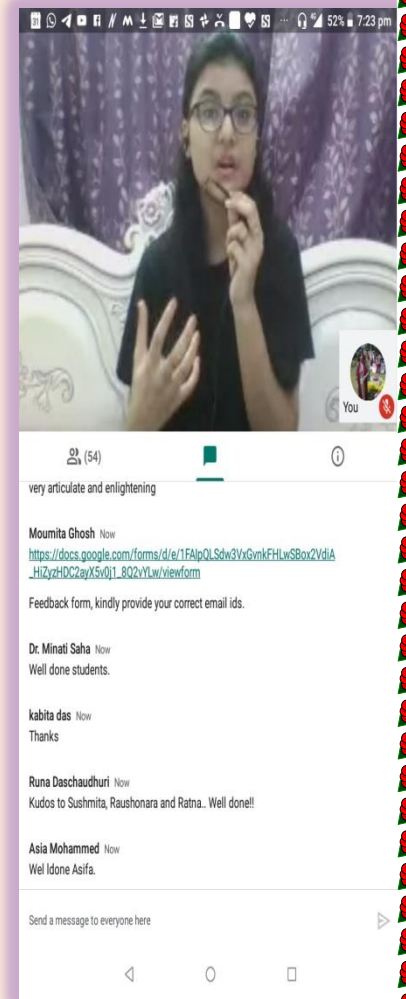
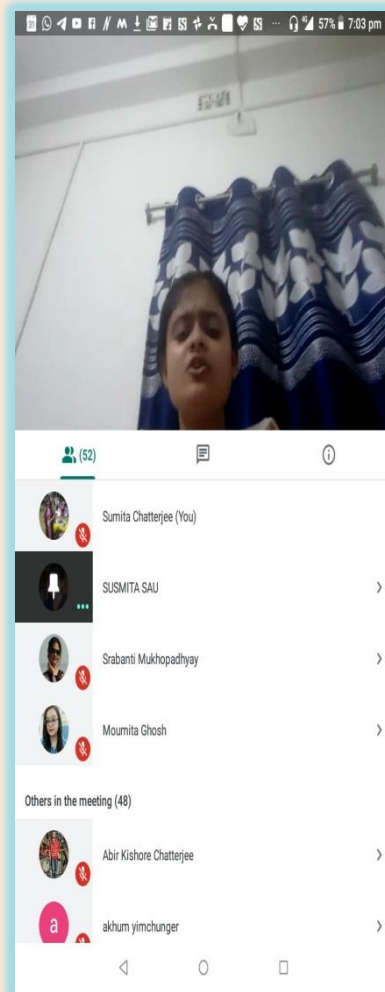
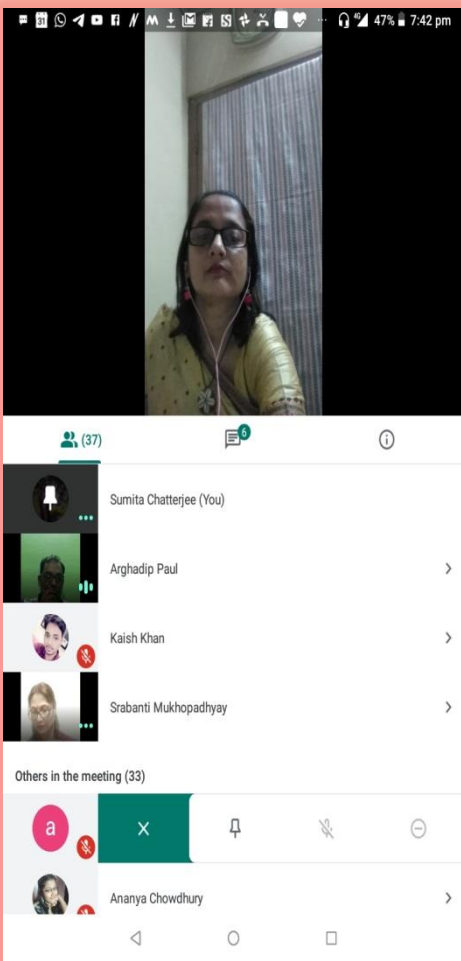
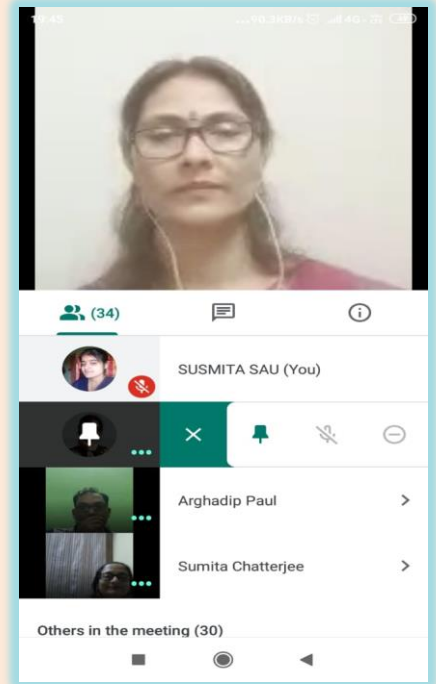
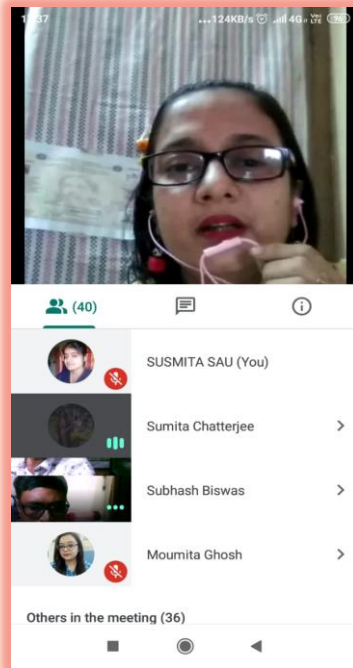
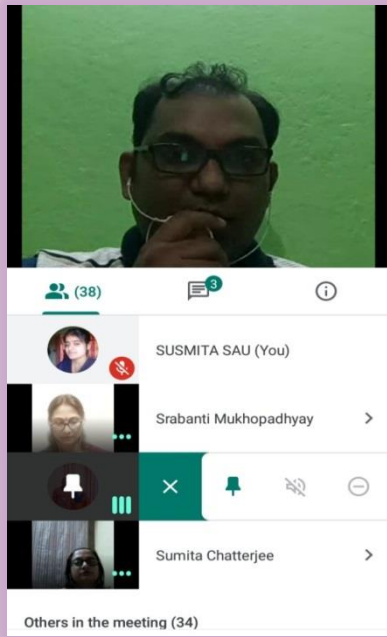
### **abstract**

Sri Aurobindo is the founder of the system “Samagra Yoga” (Integral Yoga). Before we proceed to throw light on this system of Yoga, it will be relevant to know a little about Sri Aurobindo. He was born on 15th August 1872 at Calcutta. He was a poet, a writer, a prophet, a teacher, a freedom fighter, a philosopher, an educator, a great nationalist, a great internationalist, a psychologist, an idealist, a realist and a naturalist, a social reformer, an experimentalist, a thinker, an eminent educationist, a saint, a rishi, a mastermind of educational renaissance, a karma yogi, a humanitarian, a leader of thought and action and above all, also a great spiritualist. He knew many languages such as Bengali, English, Latin, German, French, Greek, Italian, Spanish, Gujarati, Marathi, Sanskrit and Hindi. Most yoga only develops a single aspect of the being, and has as their aim a state of liberation or transcendence. But the aim of integral yoga is the transformation of the entire being. Because of this, the various elements of one's make-up - Physical, Vital, Mental, Psychic, and Spiritual, and the means of their transformation, are described in great detail by Sri Aurobindo, who in this way formulates an entire integral psychology. The goal is then the transformation of the entire nature of one's being. Nothing is left behind. For the practice of integral yoga one must first resolve to surrender entirely to the Divine, there is no other way, this is the way. But after that one must have the five psychological virtues, five psychological perfections and we say that the perfections are –1.Sincerity or Transparency2.Faith or Trust (Trust in the Divine) 3.Devotion or Gratitude 4.Courage or Inspiration5.Endurance or Perseveranc It would not be possible to change all that in a moment – I beleive that the whole of humanity will not change the moment there is the Descent. But what can be done is to establish the higher principle in the earth-consciousness in such a way that it will remain and go on strengthening and spreading itself in the earth life. That is how a new principle in the evolution must necessarily work. Transformation is the keyword of the Integral Yoga of Sri Aurobindo. In his words: “ By transformation I do not mean some change of the nature – I do not mean, for instance, sainthood or ethical perfection or Yogic siddhis (like the Trantric’s) or a transcendental body. I use transformation in a special sense, a change of consciousness radical and complete and of a certain specific kind. The Integral Yoga takes up the essence of these yogis, but presents a synthetic interpretation. It aims at achieving union with the Divine on this earth itself, and not in some heaven beyond. It is not only the individual, but also the earth-nature that is transformed. The Integral Yoga touches the vecorof the Indian yoga system, of which “highest ideal [...] is neither to turn back into the maternal depths of Nature, nor to rise up to the heavenly Spirit, rejecting Nature, but to discover that ultimate ground of existence in which Nature and Spirit are unified.” For Aurobindo, Yoga is “nothing less than to break up

the whole formation of our past and present which makes up the ordinary material and mental man and to create a new centre of vision and a new universe of activities in ourselves which shall constitute a divine humanity or a superhuman nature.” According to Sri Aurobindo, the time has come for the generalization of Yoga in Humanity.

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## Registration form

Questions

Responses 127



Section 1 of 2

### One Day National Level Webinar On "Relevance Of Sri Aurobindo' s Thought In Modern India"

Organized by  
Department of Education Bamanpukur Humayun  
Kabir Mahavidyalaya in collaboration with IQAC  
On 15th August 2020 from 5:30PM

Email address \*

## Feedback form 15th Aug Webinar

Questions

Responses 62

Total points: 0



### Feedback form for One Day National Level Webinar On Relevance Of Sri Aurobindo's Thoughts In Modern India

Organized by  
Department of Education Bamanpukur Humayun  
Kabir  
Mahavidyalaya in collaboration with IQAC & Alumni

*Registration and Feedback google forms of the participants*





## One Day National Level Webinar Certificate for Participation



This is to certify that ..... *Ashifa Parveen* .....  
of ..... *Gokhale Memorial Girls' College* .....  
has participated and acted as a Presenter on the topic "Significance of  
Integral Yoga of Sri Aurobindo" in the one day national level webinar  
entitled "*Relevance Of Sri Aurobindo's Thoughts In Modern India*". Organized  
by, Department of Education, *Bamanpukur Humayun Kabir Mahavidyalaya*  
in collaboration with IQAC & Alumni Association on 15th August 2020 from  
5:30 PM to 7:30 PM.

*Subhas*

Dr Subhashi Biswas  
Principal  
Bamanpukur Humayun Kabir  
Mahavidyalaya

*Sumita Chatterjee*

Prof Sumita Chatterjee  
Asst Prof & HOD Dept Of Education  
Bamanpukur Humayun Kabir  
Mahavidyalaya

*Arghadip Paul*

Prof Arghadip Paul  
Asst Prof, Dept Of Education  
Bamanpukur Humayun Kabir  
Mahavidyalaya

Date of Issue: 08-31-2020

## Certificates of the webinar



## One Day National Level Webinar Certificate for Participation



This is to certify that ..... *Ashifa Parveen* .....  
of ..... *Gokhale Memorial Girls' College* .....  
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*Subhas*

Dr Subhashi Biswas  
Principal  
Bamanpukur Humayun Kabir  
Mahavidyalaya

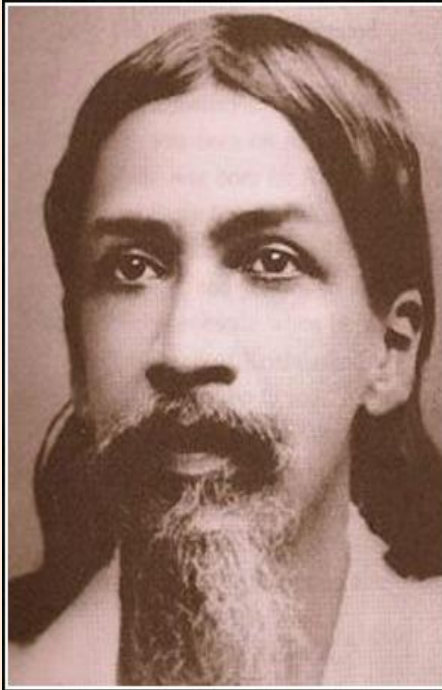
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The mind has these four levels:  
physical, vital, buddhi, higher mind.  
The Supermind is far above these.

— *Sri Aurobindo* —

AZ QUOTES

## SRI AUROBINDO

