



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. 10, No. 12

December 2021

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

छन्दांसि यज्ञाः रितवो व्रतानि भूतं भव्यं यच्च वेदा वदन्ति ।

अस्मान्मायी सृजते विश्वमेतत् तस्मिश्चान्यो मायया संनिरुद्धः ॥६॥

Rhythms and sacrifices and ritual and vows, what has been and what is to be and
what the Vedas declare,—the Master of Maya brings forth from that all this that
is and there is another whom within it his Maya holds imprisoned.

— Svetasvatara Upanishad 4-9

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

December 2021

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 – 7:30 pm

Collective Meditation

Sunday Meditation & Discourses 10 am

Dec 05	Ever Content, Never Dependent (<i>Nityatripto Nirashrayah</i>) (Based on Bhagvad Gita, Ch 4) Musical Offering	Acharya Navneet Ms Preamsheela
Dec 12	The Labour of Transfiguration (Based on the Mother's Prayers & Meditations, Prayer of 22 May 1914) Musical Offering	Dr. Mithu Pal Dr. Mithu Pal
Dec 19	The Threefold Life (Based on Sri Aurobindo's <i>The Synthesis of Yoga</i> , Ch 3) Musical Offering	Dr. Mankul Goyal Ms. Basudhara Munshi
Dec 26	The Tragedy of the Inner Death (Based on Sri Aurobindo's <i>Savitri</i> , Bk 2, Canto 8, line 187) Musical Offering	Dr. Ramesh Bijlani Ms. Sowmya Narayanan

Satsangs will be posted on : <https://www.youtube.com/channel/UCcmF6JzAOsBMdqJjZbnmyng>

ONLINE CLASSES by Shri Prashant Khanna on FREE CONFERENCE CALL PLATFORM

Thursdays: 02,09,16,23,30	11:15 am–12:15 pm	Bhagvad Gita To join, please contact Dr. Sonia Gupta (+91 98103 05078)
Saturdays: 04,11,18,25	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: 05,12,19,26	11:15 am–12 noon	Sonnets by Sri Aurobindo To join, please contact Sri Satya Prakash (+91 88007 61046)

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/saadelhibranch
Website	:	http://sriurobindoashram.net/
Micro Website	:	http://sriurobindoashram.net/Mirra100/

श्रीस्मृति Sri Smriti

(Memorabilia of the Mother)

Open: Tuesday to Sunday

Timing: 10 am – 12 noon

(Monday Closed)

Contact : 2656 7863



Precautions to minimize the spread of coronavirus to be observed

Ashram Library (Knowledge)

Tuesday to Sunday Timings : 10:00 A.M. – 4:30 P.M.
(Monday closed) **Contact : 011 2656 7863**

The Mother's Integral Health Centre Activities

Phone 88005 52685, <tmihc2000@gmail.com>

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>

6th Online Vision Improvement Course

December 11 & 12 [2nd Saturday–Sunday], 2021

Contact Info : 88005 52685; <tmihc2000@gmail.com>

Round-the-Year classes on the Physical Practices of Yoga

Mon/Wed/Fri	11 am–12 noon	Ms. Vidya Mundhra
Mon/Wed/Fri	5:30–6:30 pm	Ms. Deepa Bisht

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: 011-2685 8563; Ms. Swati Kohli <swatikohli3@gmail.com>

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.sriaurobindoashram.net.

Important Notice

Precautions to minimize the spread of coronavirus to be observed

Important Days in the Ashram

5 December Anniversary of Sri Aurobindo's Mahasamadhi Day



Sri Aurobindo left his body on 5 December 1950



5 December 1957

Sri Aurobindo's Sacred Relics enshrined in Sri Aurobindo Ashram - Delhi Branch

9 December Anniversary of Sri Aurobindo's Samadhi Day



Samadhi at Pondicherry Ashram

To Thee who hast been the material envelop of our Master, to Thee our infinite gratitude. Before Thee who hast done so much for us, who hast worked, struggled, suffered, hoped, endured so much, before Thee who hast willed all, attempted all, prepared, achieved all for us, before Thee we bow down and implore that we may never forget, even for a moment, all we owe to Thee.

– The Mother

25 December

Descent of Light

31 December

Welcome New Year 2022

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

The Philosophy of the Upanishads

Maya : the Energy of the Absolute (1)

Maya then is the fundamental fact in the Universe, her dualistic system of balanced pairs of opposites is a necessity of intellectual conception; but the possibility of her existence as an inherent energy in the Absolute, outside phenomena, has yet to be established. So long as Science is incomplete and Yoga a secret discipline for the few, the insistent questions of the metaphysician can never be ignored, nor his method grow obsolete. The confident and even arrogant attempt of experimental Science to monopolise the kingdom of Mind, to the exclusion of the metaphysical and all other methods, was a rash and premature aggression,—rash because premature; successful at first its victorious usurping onrush is beginning to stagger and fail, even to lose hold on positions once thought to be permanently secured. The slow resurgence of metaphysics has already begun. Certainly, no metaphysic can be admissible which does not take count of the standards and undoubted results of Science; but until experimental analysis has solved the whole mystery of the Universe, not by speculation through logic (a method stolen from metaphysics with which Science has no business) but by experimental proof and hypotheses checked&confirmed by experimental proof, leaving no phenomenon unaccounted for and no fact ignored,—until then metaphysics must reign where analytic experiment leaves a void. Vedanta, though it bases itself chiefly on the subjective experimental methods of Yoga and admits no metaphysical hypothesis as valid which is not in agreement with its results, is yet willing to submit its own conclusions to the tests of metaphysical logic. The Vedantic Yogin shrinks at present, because of certain moral scruples, from divulging his arcana to the crowd, but he recognises that so long as he refuses, he has no right to evade the inquisition of the metaphysical logician. Atharvan&Svetasvatara having spoken, Shankara and Ramanuja must be allowed their arena of verbal discussion.

The metaphysical question involved turns upon the nature of Avidya, Nescience, and its possibility in Parabrahman who is, after all, absolute,—Absolute Consciousness and therefore Absolute Knowledge. It is not sound to say that Parabrahman envisaging Maya, *becomes* capable of Avidya; for envisagement of Maya is simply a metaphorical expression for Avidya itself. Neither can the Vedantist take refuge in the theologian's evasion of reason by an appeal to lawless Omnipotence, to the *Credo quia Impossibile*. The Eternal is undoubtedly in His own nature free and unlimited, but, as undoubtedly, He has deliberately bound Himself in His relation to phenomena by certain fundamental principles; He has willed that certain things shall not and cannot be, and to use a human parallel He is like a King who having promulgated a certain code is as

much bound by his own laws as the meanest subject, or like a poet whose imaginations in themselves free, are limited by laws the moment they begin to take shape. We may say, theoretically, that God being Omnipotent can create something out of nothing, but so long as no single clear instance can be given of a something created out of nothing, the rule of *ex nihilo nihil fit* remains an universal and fundamental law and to suppose that God has based the Universe on a violation of a fundamental law of the Universe, is to kick Reason out of the house and slam the door against her return. Similarly, if the coexistence of Avidya with Vidya in the same field and as it were interpenetrating each other, is against the Law, it does by that very fact become impossible and the theory of Maya will then be proved an error; no appeal to Omnipotence will save it.

The objection to Avidya may be stated thus that Absolute Knowledge cannot at the same time not know, cannot imagine a thing to be real which is not real; for such imagination involves an element of self-deception, and self-deception is not possible in the Absolute. But is it really a law of consciousness—for there lies the point—that things can in no sense be at the same time real and unreal, that you cannot by any possibility imagine things to be real which *at the same time* you know perfectly well to be unreal? The dualist objector may contend that this impossibility is a law of consciousness. The Vedantin replies at once, *Negatur*, your statement is refuted by a host of examples; it is inconsistent with universal experience. The most utter and avowed unrealities can be and are firmly imagined as realities, seen as realities, sensed as realities, conceived as realities without the mind for a moment admitting that they are indeed real. The mirage of the desert we know after a time to be unreal, but even then we see & firmly image it as a reality, admire the green beauty of those trees and pant for the cool shining delight of those waters. We see dreams and dreams are unrealities, and yet some of them at least are at the same time not positive unrealities, for they image, and sometimes very exactly, events which have happened, are happening or will happen in the future. We see the juggler throw a rope in the air, climb up it, kill the boy who has preceded him and throw down his bleeding limbs piecemeal on the earth; every detail and circumstance of the unreal event corresponding to the event as it would have been, were it real; we do not imagine it to be unreal while it lasts, and we cannot so imagine it; for the visualisation is too clear & consistent, the feelings it awakes in us are too vivid, and yet all the time we perfectly well know that no such thing is happening. Instances of this sort are not easily numbered.

—*Sri Aurobindo*

To be contd.

Activities during October 16 – November 15, 2021

DIPAWALI CELEBRATIONS, 4 NOVEMBER 2021 : Dipawali, the festival of light, in the Ashram is always celebrated without crackers. The spirit of the festival, however, prevailed with decorations and illuminations throughout the campus. In the



forenoon most of the Ashram youngsters played games and the rest were busy preparing items for lunch, as it was a day off for the kitchen staff. Lunch was served outdoors in the field under the fairly bright sun-rays and was a welcome occurrence in the cool of November. At dusk, the Ashram community kindled lamps of aspiration at Sri Aurobindo's Shrine as well as over the campus. In the evening, Premsheela, Linthoi and Sumitra offered a musical offering in the Meditation Hall along with reading of the passage on Mahakali from Sri Aurobindo's booklet, *The Mother* by Tara Didi.

NEW YOUTUBE POSTINGS : 16 October to 15 November, 2021

Title	Link
<i>Mere Man ke Andh Tamas Mein</i> Devi Karunamayee	https://www.youtube.com/watch?v=l1CjgIA18w
<i>He Ati Manas Param Pita</i> Anisha Ray	https://www.youtube.com/watch?v=uSgqCF2VLwM
Flute & Hawaiiin Guitar duet	https://www.youtube.com/watch?v=Zlc9PViNOdc
सुनी री मैने निर्बल के बल राम - भजन (सूरदास) ॥ डा० मिटू पाल	https://www.youtube.com/watch?v=ceSTeLQhF9w
The Outer Usefulness by Mithu Pal	https://www.youtube.com/watch?v=1BdRr4gh_dQ
(Talk based on the Mother's Prayer of 15 & 16 May 1914)	
Mahalakshmi ॥ महालक्ष्मी ॥ डा० मिटू पाल	https://www.youtube.com/watch?v=isbAgf_fXSQ
Mahakali ॥ महाकाली ॥ डा० मिटू पाल	https://www.youtube.com/watch?v=qsGQlysmsS0
Mahasaraswati ॥ महासरस्वती ॥ डा० मिटू पाल	https://www.youtube.com/watch?v=jRuG-G3LJYk
Maheshwari ॥ महेश्वरी ॥ डा० मिटू पाल	https://www.youtube.com/watch?v=mH46FoquAhQ
<i>Abhee Chalta Hoon</i> Devi Karunamayee	https://www.youtube.com/watch?v=x-eiF4Rx7LU
मानव व्यक्तित्व के विविध भागों की शिक्षा (प्राण की) ॥ डा० प्रभजोत कुलकर्णी	https://www.youtube.com/watch?v=Zg3vZGmPjZs
<i>Savitri</i> by Sri Aurobindo : Book I Canto V Section III	https://www.youtube.com/watch?v=xVyiRoz7bjQ
<i>Kachu Lena na Dena</i> Devi Karunamayee	https://www.youtube.com/watch?v=9B11Ac6LETs
डगर चलत रार करत (अवध संगीत)॥ डा० मिटू पाल	https://www.youtube.com/watch?v=MAEQIGb7udE
The Blue Bird Poem by Sri Aurobindo	https://www.youtube.com/watch?v=-NJN934RAAdI
<i>Mantra Maala</i> to Mother & Sri Aurobindo Devi Karunamayee	https://www.youtube.com/watch?v=YvPS-g4HHs4
मैं तो गिरधर आगे नाचूंगी - भजन (मीराबाई) ॥ डा० मिटू पाल	https://www.youtube.com/watch?v=4Rjn2VzK_QI
श्रीअरविंद का रचना कम (भारत का पुनर्जागरण) ॥ डा० सुरेश चन्द्र त्यागी	https://www.youtube.com/watch?v=d65gXdxqBJ-8
<i>Savitri</i> by Sri Aurobindo : Book I Canto V Section IV	https://www.youtube.com/watch?v=gnvGnpt5geU
What Makes Us Learn Santosh Naidu	https://www.youtube.com/watch?v=J9L0v_8CyGg
<i>Man Mast Hua Tab Kyoon Bole</i> Devi Karunamayee	https://www.youtube.com/watch?v=SIPD_HnfZDI
श्याम रंग रंगा रे (कीर्तन) ॥ डा० मिटू पाल	https://www.youtube.com/watch?v=VJR6iYoY_M

THE *TIMES* ON CONGRESS REFORMS

The pronouncement of the *Times* [The Times, London] on the proposal of the Congress for a further reform and expansion of the Indian Councils is significant for the thoroughness with which the futility and impossibility of the entire Congress ideal is exposed by the writer. Mr. Gokhale took great pains last year in his address as President of the Congress to point out, in detail, how the present Council of the Indian Viceroy might be remodelled, without disturbing the present position of the Government. His idea is that the elected members of the Viceregal Council may well be increased from five to twelve, of whom two shall be elected by the Chamber of Commerce and the representative of some important industry, and ten by the different Provinces. The two representatives of commerce and industry will, Mr. Gokhale opined, be Europeans, as there shall be 10 Indian members elected to the Council, out of 25, the total strength of that body; and even if they voted together they would be in a permanent and absolute minority; and the only effect of any vote they might give against the Government would be a moral effect. This is Mr. Gokhale's position and programme; and neither the *Times* nor, we are afraid, anybody else outside the ranks of those who hold that everything that is unreal and moderate is the product of sound statesmanship, clearly sees what the gain either to the people or to the Government will be from the acceptance of this wise and cautious counsel. The ten Indian members will form HM's permanent Opposition in India: that is all; but a permanent Opposition has all the evils of irresponsible criticism without the advantages of a real Opposition which can some day hope to be the Government, and whom this possibility always makes sober and responsible. "The policy proposed by the Congress," says the *Times*, "is a policy for bringing the Government into disrepute without the safeguards which all popular constitutions provide; it is a policy for generating steam without the precaution of supplying safety-valves;" and the justice of this criticism cannot be honestly denied.

If Mr. Gokhale's programme does not guarantee any benefit to the Government, neither is it likely to confer any benefit on the people except, of course, on a handful of men who shall enjoy the luxury of being Hon'bles and get enlarged opportunities of recommending their friends, relatives and proteges for office under the Government. The people will take little interest in these Council-elections, because they will soon find out — as they have already done in Bengal — that the elected members cannot carry any popular measure successfully through the Council or oppose effectively even the most mischievous ones. Mr. Gokhale is not only anxious to keep the elected members perpetually in the minority, but though he wants them to be vested with the right of moving amendments on the Budget, the Viceroy must have the right of vetoing them even if they are carried. The fact is, there is absolutely no seriousness about the whole thing. It is all to be a mere child's play. Or, Mr. Gokhale thinks, perhaps, that by gradually securing these so-called rights, he will ultimately get real constitutional rights and privileges from his British masters, but he forgets that these masters have never in the past done anything that has directly affected their interests and status as a sovereign power, nor will they do any such thing in the future, unless, of course, they are compelled to do it, by apprehensions of some great loss or danger. As for the idea that this so-called reform in the Legislative

Council will, in any way, make for popular freedom by educating the people, that also is evidently without any reasonable justification for its success; for, as the *Times* very justly points out, Mr. Gokhale's programme has no room for any real political education for the people. To quote it in full: —

“Nor is the policy one which offers any substantial advantage to the people of India; it gives them increased opportunities of criticism but no increase of responsibility; it does nothing to give the people that education in politics which is essential if... they are now for the first time to have some share in the management of their own affairs. By the scheme under consideration the leaders of Indian opinion would not acquire that sense of responsibility which necessarily comes to men who expect that they will shortly be in power themselves; they are to have opportunities for finding fault with the Government but they will never have to make their words good; they can with a light heart demand a reduction of taxation or denounce the Government for not putting a stop to famines, because they know that they can never themselves be called upon to prove that these reforms are practicable. It is the prospect of office which sobers and restrains a European Opposition! Is it wise to assume that Indian politicians will be moderate and without this restraint?”

And the justice of this criticism who will deny? Mr. Gokhale's programme if accepted by Government, can have only one effect on the growth of public opinion and political life in India: it will prove the utter futility of any half-measures like these to secure real and substantial rights for the people. Such an education through failure, was needed twenty-five years ago, when people still had faith in British shibboleths or had confidence in British character and British policy; it is absolutely needless and involves sheer waste of time and energy that have much greater calls on them for more substantial and urgent work now, — today when the people have already commenced to realise that their future must be shaped by themselves, without any help from their British masters, and indeed in spite of the most violent opposition that will, naturally, be offered by them. Mr. Gokhale's creed and his policy are anachronisms in the India of 1906; the one stands absolutely discredited with the people, the other is declared unwise and impracticable by the Government. The Congress must give these up, or continue as an effete anachronism in the country, or possibly turn by the logic of this creed and this policy, into a loyalist opposition to all true and forceful popular movement and propaganda in India. Can we afford to allow an institution that we have all served so faithfully all these years, and that may at once become an organised institution of popular deliberation and effective public life, to grow effete and useless? Much less can we afford to place it in the hands of the enemies of popular freedom. That is the question before the country now. The coming Congress in Calcutta will perhaps decide this question. Friends of popular freedom should understand this and gather their forces accordingly for saving the Congress from both these calamities.

[Bande Mataram 8-9-1906](#)

— *Sri Aurobindo*

THE OLD POLICY AND THE NEW

Babu Bhupendranath Bose has issued a manifesto of his views in the *Bengalee*, in which he explains his letter to the Secretary of the People's Association at

Comilla. That document, it seems, was a private letter, although it was obviously intended to produce a public effect, *viz.* to prevent the nomination of Mr. Tilak and to counteract the effect of Babu Bipin Chandra Pal's meeting and speeches in Comilla. However, we have now an authoritative statement of Babu Bhupendranath's "policy", and no further misunderstanding is possible. This policy is precisely what we expected; it might have been penned in the pre-Partition and pre-Swadeshi days and amounts simply to the old Congress programme. We are to solicit Government help and favours as before, to oppose its measures when they are bad, and, when they are very bad, to support this opposition "with the vital energy of the entire nation". But we are not to attempt to stand apart from the Government; we are not fit (because we have castes!) to stand among the self-governing countries of the world. We must therefore accept our subjection and wait for the golden days when we are thoroughly Europeanised, before we make any attempt to assert our national existence. At the same time, we may work out our own salvation in industrial matters, by such enterprises as the Banga Lakshmi Mill, in social matters by the abolition of caste, and even in educational matters by — but no, Babu Bhupendranath Bose has never been a friend of the National University idea. Such, when stripped of all verbiage, is the programme which Babu Bhupendranath sets before us, and since, in spite of his modest disclaimer, he has a commanding influence in determining the active policy of our leaders, his programme may be taken as the ultimate programme of his party.

We should like to know what Babu Bhupendranath precisely means by opposition to Government schemes. Except in extreme cases, so far as we understand him, he is opposed to bringing the vital energy of the nation to bear on the Government; and the only alternative policy is one of prayer and petition. It has been demonstrated repeatedly that prayer and petition have no appreciable influence on the British Government and that whatever slight influence it might have once had, has faded into nullity. It is only when the nation, finding its prayers and petitions rejected, begins to manifest its strength that the British Government inclines its ear and is graciously pleased to withdraw a circular, to dismiss a Fuller [Lt. Governor of E. Bengal] or to consider whether it can unsettle a settled fact. But Babu Bhupendranath argues that we cannot bring "the vital energies of the nation" to support opposition to any and every measure of Government. We are quite at one with him; but we cannot follow him in the strangely illogical conclusion he draws from this premise. He concludes from it that our right course is to trust to the broken weapon of remonstrance and futile petition in all but exceptional cases like the Partition. We conclude that our right course is not to waste unnecessary time over smaller matters, but to go to the root of the matter, the control over finance and legislation which is the basis of self-government and the first step towards autonomy.

The proposal of the old party is to use the great outburst of national strength which the Partition has evoked, in order to get the Partition rescinded, and then to put it back in the cupboard until again wanted. Such a policy will be absolutely suicidal. These outbursts can only come once or twice in a century; they cannot be evoked and ruled at the will of any leader, be he Surendranath Banerji or even a greater than Surendranath. Nor would such frequent outbursts benefit the country, but would rather, like frequent occasions of fever, weaken the nation and render it finally listless and strengthless. The problem for statesmanship at

this moment is to organise and utilise the energy which has been awakened for an object of the first importance to our national development. The withdrawal of the Partition by itself will not improve the position of our race with regard to its rulers nor leave it one whit better than before Lord Curzon's regime. Even if the present Government were overflowing with liberal kindness, it cannot last for ever, and there is nothing to prevent another Imperialist Viceroy backed by an Imperialist Government from perpetrating measures as injurious to the interests and sentiments of the nation. The only genuine guarantee against this contingency is the control by the nation of its own destinies, and to secure an effective instalment of this control, should be the first aim of all our political action. No British Government will willingly concede anything in the nature of effective control. It can only be wrested from them by concentrating "the vital energies of the entire nation" into opposition to the Government and admitting of no truce until the desired end is secured. This is the kernel of the new party's policy and it differs entirely from Babu Bhupendranath's meaningless and futile programme.

Bande Mataram 12-9-1906

– *Sri Aurobindo*

Divine Sense

Surely I take no more an earthly food
But eat the fruits and plants of Paradise!
For Thou hast changed my sense's habitude
From mortal pleasure to divine surprise.

Hearing and sight are now an ecstasy,
And all the fragrances of earth disclose
A sweetness matching in intensity
Odour of the crimson marvel of the rose.

In every contact's deep invading thrill,
That lasts as if its source were infinite,
I feel Thy touch; Thy bliss imperishable
Is crowded into that moment of delight.

The body burns with Thy rapture's sacred fire,
Pure, passionate, holy, virgin of desire.

– Sri Aurobindo

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