



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. 13, No. 4

April 2024

An e-magazine of Sri Aurobindo Ashram (Delhi Branch)

श्रवणायापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो यं न विद्युः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धाऽऽश्चर्यो ज्ञाता कुशलानुशिष्टः ॥७॥

He that is not easy even to be heard of by many, and even of those that have heard they are many who have not known Him,—a miracle is the man that can speak of Him wisely or is skilful to win Him, and when one is found, a miracle is the listener who can know God even when taught of Him by the knower.

—Katha Upanishad 1-2-7

Sri Aurobindo Ashram (Delhi Branch)

Sri Aurobindo Marg, New Delhi 110 016

91-11-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

April 2024

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 –7:30 pm

Collective Meditation

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

- Apr 07 The Flame of Consecration Dr. Mithu Pal
(Based on Mother's prayer dated 4 April 1914 in *Prayers and Meditations*)
Musical offering Dr. Mithu Pal
- Apr 14 *Prabhu ka kaam hota hai Sharir se Prarthana* Dr. Aparna Roy
(“To work for the Divine is to pray with the body” – The Mother)
Musical offering Aditya & Richa
- Apr 21 The Release from the Ego Dr. Mankul Goyal
(Based on Sri Aurobindo's *The Synthesis of Yoga*, Pt 2, Ch 9)
Musical offering Ms. Monidipa Ghosh
- Apr 28 The Intricacies of Being Consciously Charitable Dr. Srividya
(Based on the chapter on Charity in the Mother's *Words of Long Ago*)
Musical offering Ms. Basudhara Munshi

CLASSES by Shri Prashant Khanna

Tuesdays: 02,09,16,23,30	11:30 am	Room for SAAM – ‘Knowledge’	Nourishing the Soul
Thursdays: 04,11,18,25	5:00 pm	Room for SAAM – ‘Knowledge’	Savitri
Fridays: 05,12,19,26	11:30 am	Room for SAAM – ‘Knowledge’	Bhagvad Gita

All classes ONLINE also. Please contact Amit Arora (+91 95600 88456)

CLASS by Dr. Aparna Roy

Tuesdays: 02,09,16,23,30	5:30 pm	Room for SAAM – ‘Knowledge’	Looking Within (in Hindi)
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Weekend Orientation to Integral Yoga

Sat 27 & Sun 28 April 2024

Timing: 8 am–12 noon

Activities: Asanas & Pranayama, Understanding Yoga, Stress Management, Campus Tour, Satsang on Health & Disease, Q&A sessions

To be conducted by Ms. Ruchi Mohan Arora under Dr. Ramesh Bijlani's guidance

Contacts: 2656 7863; 88005 52685; ruchi.mohan24@gmail.com, or 99999-57955 (WhatsApp only)

श्रीस्मृति Sri Smriti

(Memorabilia of the Mother)

OPEN

Mon-Sat: 10am-12noon
Darshan Days: 10am-3pm
(Sunday Closed)

But special opening for grp. possible

Contact : 91-11-2656 7863



Ashram Library (Knowledge)

Tuesday to Sunday Timings : 10:00 am – 4:00 pm
(Monday closed) Contact : 011 2656 7863

Art for Ashram, 2023 – Exhibitions

<u>Theme</u>	<u>Timing</u>	<u>Venue</u>
'All Life is Yoga'	10 am–4 pm	Prasad Block, Ground Floor
'Divine Signature' (Life of Sri Aurobindo)	10 am–4 pm	Prasad Block, First Floor
'The World Stair'	10 am–4 pm	Prasad Block, First Floor

Contact : 91-11-2656 7863

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/

The Mother's Integral Health Centre Activities

Phone 88005 52685, <tmihc2000@gmail.com>

Speciality Clinics – By Appointment Only

Mon-Sat (6 days)	Allopathy- Integral Health	(10:00 am–12:00 noon)
Mon-Sat (6 days)	Physiotherapy	(10:30 am–12:30 pm)
Wednesday	Dermatology	(02:30– 03:30 pm)
Thursday	Ophthalmology	(11:00 am–12:00 noon)
Friday	Psychiatry	(01:00 pm–03:00 pm)
Tuesday	Gynaecology	(10:30 am–11:30 am)
Wednesday	Surgery	(10:00 am–12:00 noon)
Mon, Wed, Fri	Homoeopathy (Online only; Call 88005 52685)	(11:00 am–01:00 pm)
Tue, Sat	Ayurveda Consultation	(12:00 noon–03:00 pm)
Mon-Sat (6 days)	Ayurveda Treatment	(10:00 am–4:00 pm) Tue-
Wed, Sat	Accupressure	(10:30 am–01:00 pm)

Physical Practices of Yoga

Mon/Wed/Fri	06:45–07:45 am	Yogasana class	Ms. Priya Pranav Gupta
Mon/Wed/Fri	11 am–12 noon	Yogasana class	Ms. Vidya Mundhra
Mon/Wed/Fri	10 am–12 noon	Individual sessions	Shri Deepak Jhamb

Advance Notice

20-WEEK CERTIFICATE COURSE ON TEACHING YOGA

August 07–December 20, 2024

To be conducted by: Ms. Ruchi Mohan Arora, under Dr. Ramesh Bijlani's guidance

For enquiries, please send email to <ruchi.mohan24@gmail.com>

Important Days in the Ashram 2024

4 April Anniversary of Sri Aurobindo's advent in Pondicherry

4 April Anniversary of *Tapasya Bhavan's* Inauguration Day

23 April Foundation Day Anniversary of The Mother's International School

24 April 104th Anniversary of Mother's final arrival in Pondicherry–*Darshan Day*



दर्शन (*Darshan*)

Our worth lies only in the measure of our effort to exceed ourselves, and to exceed ourselves is to attain the Divine.

Human mediocrity is intolerable.

We aspire for a knowledge truly knowing, for a power truly powerful, for a love that truly loves.

– *The Mother*, 24 April 1964

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

Choose Your Life's Aim

Everything depends upon the aim you put before you. If for the realisation of one's spiritual aim it is necessary to give up the ordinary life of the Ignorance (*samsara*), it must be done; the claim of the ordinary life cannot stand against that of the spirit.

If a Yoga of works alone is chosen as the path, then one may remain in the *samsara*, but it will be freely, as a field of action and not from any sense of obligation; for the Yogin must be free inwardly from all ties and attachments. On the other hand there is no necessity to live the family life—one can leave it and take any kind of works as a field of action.

In the Yoga practised here the aim is to rise to a higher consciousness and to live out of the higher consciousness alone, not with the ordinary motives. This means a change of life as well as a change of consciousness. But all are not so circumstanced that they can cut loose from the ordinary life; they accept it therefore as a field of experience and self-training in the earlier stages of the sadhana. But they must take care to look at it as a field of experience only and to get free from the ordinary desires, attachments and ideas which usually go with it; otherwise it becomes a drag and hindrance on their sadhana. When one is not compelled by circumstances there is no necessity to continue the ordinary life.

One becomes tamasic by leaving the ordinary actions and life only if the vital is so accustomed to draw its motives of energy from the ordinary consciousness and its desires and activities that if it loses them, it loses all joy and charm and energy of existence. But if one has a spiritual aim and an inner life and the vital part accepts them, then it draws its energies from within and there is no danger of one's being tamasic.

MORALITY AND YOGA

The principle of life which I seek to establish is spiritual. Morality is a question of man's mind and vital, it belongs to a lower plane of consciousness. A spiritual life therefore cannot be founded on a moral basis, it must be founded on a spiritual basis. This does not mean that the spiritual man must be immoral—as if there were no other law of conduct than the moral. The law of action of the spiritual consciousness is higher, not lower than the moral—it is founded on union with the Divine and living in the Divine Consciousness and its action is founded on obedience to the Divine Will.

* * *

The beliefs you speak of with regard to right and wrong, beauty and ugliness etc. are necessary for the human being and for the guidance of his life. He cannot do without the distinctions they involve. But in a higher consciousness when he enters into the Light or is touched by it, these distinctions disappear, for he is then approaching the eternal and infinite good and right which he reaches perfectly when he is able to enter into the Truth Consciousness or Supermind. The belief in the guidance of God is also justified by spiritual experience and is very necessary for the sadhana; this also rises to its highest and completest truth when one enters into the Light.

* * *

It [*the reason people remain calm and self-controlled in ordinary life*] is social pressure accompanied by a certain habit of mental control born of the social pressure. It is not from peace at all. Remove the social pressure even partly and as in England and America recently people let themselves go and do according to the vital impulses instead of controlling them—except of course those who stick to the religious and moral ideas of the past even when society drifts away from these ideas.

VICE AND VIRTUE

Vice and virtue have nothing to do with darkness or light, truth and falsehood. The spiritual man rises above vice and virtue, he does not rise above truth and light, unless you mean by truth and light, human truth and mental light. They have to be transcended, just as virtue and vice have to be transcended.

* * *

Are you in a position to make a judgment as to what will or will not help God's work? You seem to have very elementary ideas in these matters. What is your idea of divinisation,—to be a virtuous man, a good husband, son, father, a good citizen etc.? In that case I myself am most undivine,—for I have never been these things. Men like X or Y would then be the great Transformed Divine Men.

* * *

Many sinners are people who are preparing to turn to the Divine and many virtuous people have a long run of lives yet to go through before they will think of it.

* * *

Vices are simply an overflow of energy in unregulated channels.

THE SATTWIC MAN AND THE SPIRITUAL MAN

The passage through sattwa is the ordinary idea of Yoga, it is the preparation and purification by the yama-niyama of Patanjali or by other means in other Yogas, e.g., saintliness in the bhakti schools, the eightfold path in Buddhism etc., etc. In our Yoga the evolution through sattwa is replaced by the cultivation of equanimity, *samata*, and by the psychic transformation.

– Sri Aurobindo

Activities during February 16 – March 15, 2024

CAMP FOR SOUTH AMERICAN GROUP, 18-21 FEBRUARY 2024

A group of some 25 yoga enthusiasts from Argentina and Columbia led by Mr. Marcelo de Aquino Vicente stayed in the Ashram from 18-21 February 2024. During this period, they attended the Sunday Satsang on 18 Feb 2024, had a conducted tour of the Ashram premises including Sri Smriti and other exhibitions. In addition to a fruitful interaction with Tara Didi, they had two sessions with Dr. Ramesh Bijlani, a class on the physical practices of yoga with Priya Guptai, and also participated in Mother's birth anniversary celebrations in the Ashram as well as at The Mother's International School. Mr. Aditya Pathak led them on an enjoyable sightseeing tour of the Mehrauli Archeological Park. and attended the Mother's Birthday celebrations in the Ashram and The Mother's International School. At the conclusion of their visit some expressed their feeling that their stay at the Ashram was too short.

DIVERSE MUSICAL OFFERING, 19 FEBRUARY 2024

A guest from New York, Michael Braugy started with meditative music based on an Indian raga on violin and followed it with a 300 year-old composition of Johann Sebastian Bach in the Meditation Hall. After Dr. Mithu Pal had made an offering of devotional songs, Michael and



Mithu together sang 'Abide with me' with accompaniments of violin by Michael and of harmonium by Mithu. It was a real treat to listen to the fusion of faiths, instruments and diverse musical traditions.

THE MOTHER'S BIRTH ANNIVERSARY, 21 FEBRUARY 2024 – DARSHAN DAY

146th Birth Anniversary of the Mother started with invocation for the divine Presence in the Meditation Hall by Srila Basu. Later in forenoon, while the Meditation Hall and its environs vibrated with the recorded devotional songs in the soulful voice of late Km. Karunamayee Abrol, students and staff of The Mother's International School paid homage at Sri Aurobindo's Shrine. In the afternoon, a program of 'physical demonstration' began with Guru Vandana through an Odissi dance performance by Sukanti. A few additional classical and folk dances requiring much physical endurance were a blend of art, aesthetics and devotion were the next items. Another noteworthy performance of a classical dance was by a guest, engineer Dr.





Pavleen Kaur from the United States. Many pyramidal formations accompanied by devotional music were remarkable examples of concentration, coordination and cooperation, facilitated by short cues from Hira Das, the instructor who had worked hard for several weeks to make the youngsters achieve perfection.



In the evening, the traditional March-Past coupled with the Mother's Music and chanting of 'Bande Mataram'



was held near the Shrine. After kindling of lamps of aspiration in and around the Shrine, in the Meditation Hall a new book published by the Ashram titled, 'The Mother's Symbol: Unending Inspiration Month After Month' was released by Tara Didi. Subsequently, Srila and Jayanthy led the Ashram Choir in an offering of devotional

songs while Tara Didi read passages from Sri Aurobindo's *Savitri* and *The Mother*. Prasad and a Darshan Day message card were distributed to all attendees at the conclusion of the eventful day.



So long as you do not have the power to change the world, it is useless to say that the world is wrong. And if you abolish in yourself the things that are wrong in the world, you will see that the world will no longer be wrong.

GWM 14-279



जब तक तुमको अगर दुनिया को बदलने की शक्ति नहीं है तब तक यह बयान बेकार है कि दुनिया गलत है और अगर तुम अपने अंदर से उन चीजों को मिटाकर तो जो दुनिया में गलत हैं तो तुम देखोगे कि फिर दुनिया गलत न रहेगी।

श्रीमं

श्रीप्रसाद, मार्च १९३५



21 February 2024

ANIL JI'S PUNYATITHI, 28 FEBRUARY 2024

Erstwhile Chairman of Sri Aurobindo Ashram (Delhi Branch) and associated educational institutions left for his heavenly abode on 28 February 2014. His tenth *punyatithi* was commemorated through an offering of devotional music by Shri Himanshu Dutt with *tabla* accompa-



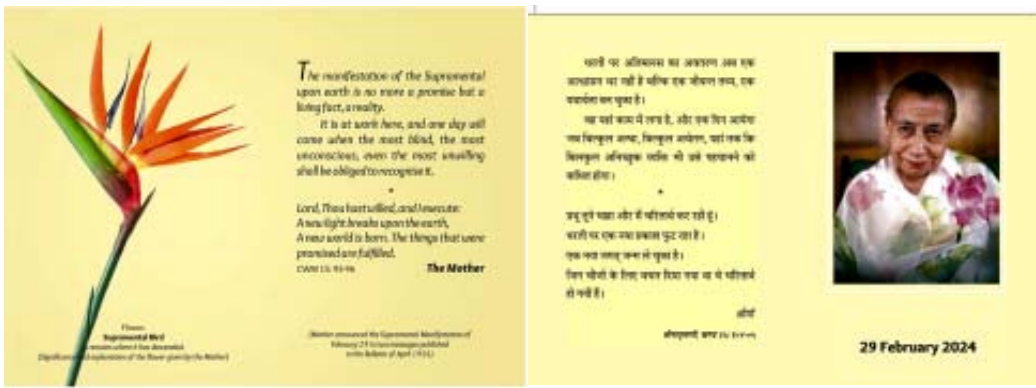
niment provided by Shri Fateh Singh. Jayanthy thereafter read out a few passages on the events around 29 February 1956 and a narrative by Sri Aurobindo on the Supramental Consciousness

THE GOLDEN DAY, 29 FEB 2024

The Mother declared that on 29 February 1956, Supermind was concretely established in the atmosphere of the Earth. The seventeenth cycle of this momentous event began with an



invocation for the divine Presence by Srila in the Meditation Hall. In the evening, the Ashram Community, guests and visitors formed a moving chain near the Shrine while holding diyas of aspiration on their palms as Tara Didi recited Sri Aurobindo's sonnet, *The Golden Light*. Prasad and a card bearing the following message were distributed to all attendees:



The manifestation of the Supramental upon earth is no more a promise but a living fact, a reality.

It is at work here, and one day will come when the most blind, the most unconscious, even the most unwilling shall be obliged to recognise it.

*

Lord, Thou hast willed, and I execute: A new light breaks upon the earth, A new world is born. The things that were promised are fulfilled.

The Mother

DISCOURSE BY SWAMI SARVALOKANANDA-JI MAHARAJ, 10 MARCH 2024

On Sunday, 10 March 2024, in the Satsang the discourse was by Swami Sarvalokananda-ji



Maharaj, Secretary, Sri Ramakrishna Mission, New Delhi. He gave an interest talk on 'Swami Vivekananda and Sri Aurobindo' in the Meditation Hall.

ANNUAL PICNIC, 10 MARCH 2024

On 10th March 2024, the Ashram community, youngsters and those not so young, partici-



pated in a fun-filled annual activity, the picnic, which included music, dance, poetry, storytelling, games and sumptuous meals. The picnic was



held at Vatika Farms, Gurugram, Haryana.

CAMP FOR A GROUP FROM BRAZIL, 10-11 MARCH 2024

A group of 30 yoga enthusiasts led by Mr. Renan Marcel Martinelli Leme from Brazil stayed for two days in the Ashram. Besides attending the Sunday Satsang on 10 March 2024, the group had a conducted tour of the Ashram premises including visits to Sri Smriti and other exhibitions and a fruitful interaction with Tara Didi. Dr. Ramesh Bijlani conducted a Q&A session on Integral Yoga and a session on self-evaluation of Lifestyle. They also attended a class on physical practices of yoga conducted by Ms. Priya Gupta. Mr. Renan Leme also did some videography for a film on Integral Yoga for which financial support is graciously provided by Ministry of Culture, Govt. of Brazil.



The Marvellously Inspiring Life of Sri Aurobindo

[Excerpted from published material]

COVETED ICS (INDIAN CIVIL SERVICE) VS. LOVE OF MOTHERLAND

Even before he went up to Cambridge, Sri Aurobindo's mind had turned towards his motherland and he had begun to take interest in the political and social conditions in India. Ironically enough, it was Dr. Krishna Dhan who was mainly responsible for first arousing patriotic feelings in young Aurobindo. In the course of his official duties Dr. Ghose came across many instances of injustice and harshness to Indians from their English masters. Such treatment was intolerable to his independent character. In one instance, there was an open clash with the English Magistrate of the district in which the doctor was serving. Sometimes reports of misbehaviour and arrogance were published in local newspapers and Dr. Ghose would send the cuttings to his sons. Sri Aurobindo, in particular, used to pore over them with avidity and growing indignation. So it was that Krishna Dhan, who had asked that his sons were not to be exposed to any Indian influence, himself helped to turn Sri Aurobindo's mind towards his motherland.

Sri Aurobindo's growing interest in politics led him to take part actively in the affairs of the Indian Majlis, an association of Indian students studying at Cambridge which had been formed a few years earlier; and although it was apparently a social club, in fact it was more a union of politically-minded students who resented the British rule in India. Debates and discussions formed part of the Union's activities. Sri Aurobindo was a keen participant of the Majlis. Often fiery speeches would be made at the meetings; Sri Aurobindo once told us an amusing story in this connection. One day an undergraduate was speaking eloquently on the subject of independence. Citing the example of the Egyptians, he repeated two or three times: 'The Egyptians rose up like a man.' When he said this for the third time, someone from the audience exclaimed: 'But how many times did they sit down?'...

Purani in his *Life of Sri Aurobindo*, has also given us an enjoyable anecdote which goes back to these days. When Sri Aurobindo started learning Bengali for his ICS probationership, his teacher at Cambridge was a certain Mr. Towers, a retired member of the ICS. He was called 'Pandit Towers' perhaps because his knowledge of Bengali did not go beyond Pandit Ishwar Chandra Vidyasagar. Once Sri Aurobindo took a passage from Bankim Chandra to his teacher. The old man could not understand it at all and said, 'But this is not Bengali!'

In May 1892 Sri Aurobindo passed the first part of the Classical Tripos examination in the first class, a fine achievement which fulfilled his promise as a classical scholar. For distinguishing himself in the examination he won 'books bearing the College arms to the value of £40'. Earlier he had also won prizes for Greek and Latin verses. However, in spite of these distinctions Sri Aurobindo never obtained his B.A. degree. Under the rules it was necessary for a student to put in at least three years' residence at the University in order to earn the degree, and Sri Aurobindo left Cambridge after two years. Indeed he was not interested in a degree as such. Sri Aurobindo told us that it was needed only if one wanted to take up an academic career or for securing a job, and he said, "If one has true knowledge, a job is always available."

Later that year, in August 1892, Sri Aurobindo passed the ICS final examination which opened the way to joining the coveted service. There was only one more formality left, that of passing the riding test. Between August and November Sri Aurobindo had four different chances of appearing for this test and, on each occasion, he failed to put in an appearance. Evidently he had made up his mind not to go in for the ICS. Once, in our talks with him, we asked: "Why did you appear at all for the ICS? Was it on account of some (yogic) intuition that you didn't go for the riding test?" "Not at all," he replied, "I knew nothing of yoga at that time. I appeared for the ICS because my father wanted it and I was too young to understand it. Later I found out what sort of

work it was and I had no interest in the administrative life. My interest was in poetry and literature and the study of languages and patriotic action.”

In October 1892 Sri Aurobindo left Cambridge and came to London, taking up lodgings there. The last chance given to him to appear for the riding test was on November 15, but on that day he chose to wander in the streets of London. Late in the evening he came home and told his eldest brother, Benoybhusan, “I am chucked.” Sometime later Manmohan dropped in and when he heard what had happened, “he set up a howl as if the heavens had fallen.” Sri Aurobindo himself was quite unperturbed. But it was not only Manmohan who was upset at what Sri Aurobindo had done. Both James Cotton and G.W. Prothero, the senior tutor at Cambridge who knew Sri Aurobindo well, thought that grave injustice had been done and decided to intercede with the Civil Service Commission, the final authority for selecting the candidates. In a letter to Cotton, Prothero wrote:

“I am very sorry to hear what you tell me about Ghose, that he has been rejected in his final ICS examination for failure in riding. His conduct throughout his two years here was most exemplary.... He performed his part of the bargain, as regards the College, most honourably and took a high place in the 1st class of Classical Tripos at the end of the second year of his residence. He also obtained certain college prizes, showing command of English and literary ability. That a man should have been able to do this (which alone is quite enough for most undergraduates), and at the same time keep up his ICS work proves very unusual industry and capacity. Besides his classical scholarship he possessed a knowledge of English Literature far beyond the average of undergraduates, and wrote a much better English style than most young Englishmen. That a man of this calibre should be lost to the Indian Government merely because he failed in sitting on a horse or did not keep an appointment appears to me, I confess, a piece of official shortsightedness which it would be hard to beat.

Moreover the man has not only ability but character. He has had a very hard and anxious time of it for the last two years. Supplies from home have almost entirely failed, and he has had to keep his two brothers as well as himself, and yet his courage and perseverance have never failed...’I am quite sure that these pecuniary difficulties were not due to any extravagance on Ghose’s part: his whole way of life, which was simple and penurious in the extreme, is against this: they were due entirely to circumstances beyond his control. But they must have hampered him in many ways, and probably prevented him from spending enough on horses to enable him to learn to ride...

If he is finally turned out, it will be, however legally justifiable, a moral injustice to him and a very real loss to the Indian Government...”

In transmitting this letter to the authorities Mr: Cotton wrote: “It happens that I have known Mr. A.A. Ghose and his two brothers for the past five years, and that I have been a witness of the pitiable straits to which they have all three been reduced through the failure of their father, a Civil Surgeon in Bengal and (I believe) a most respectable man, to supply them with adequate resources. In addition, they have lived an isolated life, without any Englishman to take care of them or advise them...

Should the Secretary of State feel himself able to give Mr. Ghose one more chance, I undertake to provide the necessary expenses of riding lessons, journeys to Woolwich etc...”

These representations on behalf of Sri Aurobindo had their effect and the authorities conceded that another chance should be given to him. But their efforts to communicate with him failed and, finally, he was rejected from the ICS for failing to pass the riding test. But there is another point we should bear in mind. There is hardly any doubt that the authorities were anxious to keep Sri Aurobindo away from the ICS. Had they wished, they could have allowed him to take the riding test in India – there were precedents which permitted this. But it is possible that Sri Aurobindo’s patriotic activities at Cambridge, such as the speeches he made in the Indian

Majlis, had come to the notice of the authorities and they felt that he would be a thorn in the flesh of the Government were he allowed to join the ICS. [“... I must add however as an ‘obiter dictum’ that I should much doubt whether Mr Ghose would be a desirable addition to the Service – and if Mr Prothero or any one else is under the impression that a Hindoo ought to have a special exemption from the requirement of being able to ride, the sooner he is disabused of such an absurd notion the better” – K [Kimberley] Dec. 2/92; Secretary of State for India, Lord Kimberley’s final verdict quoted in Purani’s book]. Little did they realise that, by his other activities later, he would cause the Government far greater injury.

So you see that the truth behind his rejecting the ICS was his love for the motherland. But let us remember that it was not a small matter to have thrown away a glittering prize like the ICS at his age, for he was not even twenty-one at the time. His was the first example of the kind and it is not unlikely that Subhas Chandra Bose, when he rejected the ICS in 1920, drew his inspiration from Sri Aurobindo’s example.

We have another instance at this time of Sri Aurobindo’s intense yearning to serve his motherland. In London, he became a member of a secret society with the name ‘Lotus and Dagger’. Its members had to take a solemn vow to work for the liberation of India and not to serve the alien Government. The society was short-lived and not all the members kept their vow but Sri Aurobindo remained faithful to it.

– From *Sri Aurobindo for All Ages* by Nirodbaran

To be contd.

One

The mind of a man
And the mind in a stone.
But the Mind of minds
Sits bright and alone.

The life of a tree,
The life in a clod,
To the Life of all life
That men call God.

The heart of a beast
And a seraph's heart,—
But the Heart of all hearts
Throbs ever apart.

A body beloved
And a body slain.
Yet both were the bodies
Of One in their pain.

– Sri Aurobindo

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