



गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः।
गुरुः साक्षात् परंब्रह्म तस्मै श्रीगुरवे नमः॥

Guru is Brahma (the Creator), Guru is Vishnu (the Preserver), and Guru is the god Maheshwara (the Destroyer). Unto that Guru who is truly the manifest Parabrahman, I bow down with reverence.

Realization

Vol. 12, No. 1

January 2023

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

अभिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥८॥

The Knots of his heart are cut, all doubts disappear and the effects of his karma are destroyed, when is realised that One who is both the high and the low.

– Mundak Upanishad 2-2-8

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

January 2023

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 – 7:30 pm

Collective Meditation

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

Jan 01 'Savitri' Reading

Jan 08 *Hamare Prashn. Sri Maa ke Uttar*

Dr. Aparna Roy

Musical Offering

Ms. Monidipa Ghosh

Jan 15 Thou Art Everywhere

Dr. Mithu Pal

(Based on Mother's *Prayers and Meditations*, prayer of 14 March 1914)

Musical offering

Dr. Mithu Pal

Jan 22 Thy Presence

Dr. Mithu Pal

(Based on Mother's *Prayers and Meditations*, prayer of 15 March 1914)

Musical offering

Dr. Mithu Pal

Jan 29 The Ascent of the Sacrifice – II

Dr. Mankul Goyal

(Based on Sri Aurobindo's *The Synthesis of Yoga*: Part 1, Ch 6)

Musical offering

Ms. Basudhara Munshi

CLASSES by Shri Prashant Khanna

Fridays: 06,13,20,27

11:30 am–12:30 pm

Meditation Hall

Bhagvad Gita

Sundays: 01,08,15,22,29

5:30–6:30 pm

Meditation Hall

Bhagvad Gita

Saturdays: 07,14,21,28

11:00 am–12 noon

ONLINE

Savitri

Online contact Sri Satya Prakash (+91 88007 61046)

Online YES (Yoga, Education & Spirituality) .04 course on Lifestyle Diseases

FREE six-week course starting 12 January 2023

Facilitator: Prof. Ramesh Bijlani

For details, contact: Dr. Aditi Kaul (yes.aditik@gmail.com)

श्रीस्मृति Sri Smriti

(Memorabilia of the Mother)

OPEN

Tue, Thu: 10am-12noon, 2-4pm

Wed, Fri: 10am-12noon

Sat : 2-4pm

Sun : 11am-1pm

Darshan Days: 10am-3pm

(Monday Closed)

Contact : 2656 7863



Precautions to minimize the spread of coronavirus to be observed

Ashram Library (Knowledge)

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

Sri Aurobindo Ashram-Delhi Branch's SOCIAL MEDIA LINKS

YouTube	:	https://youtube.com/sriurobindoashramdelhibranch
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Instagram	:	https://www.instagram.com/sriurobindoashramdelhibranch
Twitter	:	https://twitter.com/saadelhibranch
Website	:	http://sriurobindoashram.net/
Micro Website	:	http://sriurobindoashram.net/Mirra100/

The Mother's Integral Health Centre Activities

Phone 88005 52685, <tmihc2000@gmail.com>

Speciality Clinics – By Appointment Only

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

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	Aparokshanubhuti	Discourse	Dr. Tarun Baveja
Wed/Fri	4:00-4:45 pm	The Supreme Knowledge	Discourse	Dr. Tarun Baveja
Saturday	4:00-4:45 pm	Bhagvad Gita <i>Sadhana</i>	Discourse	Dr. Tarun Baveja

Physical Practices of Yoga

Mon/Wed/Fri	11 am–12 noon	<i>Yogasana</i> class	Ms. Vidya Mundhra
Mon/Wed/Fri	10 am–12 noon	Individual sessions	Shri Deepak Jhamb

Dhanwantari Ayurveda Residential Camp

At Sri Aurobindo Ashram-Delhi Branch

January 9–15, 2023

Focus : Graceful Ageing (Age Group: 40 years & above); Limited Seats

Activities : Yoga classes & meditation; geriatric healthcare & harmony; 3 Ayurvedic therapies; Recreational games; Fun & cultural evening; Havana & chanting; Personal consultations

Facilitators: Dr. Surinder Katoch, Dr. Mukta Katoch Arora

Coordinator: Oindrila

Contact: 98117 74751 / 97111 12609

Email: aurocamps@aurobindoonline.in

The whole world yearns after freedom, yet each creature is in love with his chains; this is the first paradox and inextricable knot of our nature.

Man is in love with the bonds of birth; therefore he is caught in the companion bonds of death. In these chains he aspires after freedom of his being and mastery of his self-fulfilment.

Man is in love with power; therefore he is subjected to weakness. For the world is a sea of waves of force that meet and continually fling themselves on each other; he who would ride on the crest of one wave, must faint under the shock of hundreds.

Man is in love with pleasure; therefore he must undergo the yoke of grief and pain. For unmixed delight is only for the free and passionless soul; but that which pursues after pleasure in man is a suffering and straining energy.

Man hungers after calm, but he thirsts also for the experiences of a restless mind and a troubled heart. Enjoyment is to his mind a fever, calm an inertia and a monotony.

Man is in love with the limitations of his physical being, yet he would have also the freedom of his infinite mind and his immortal soul.

And in these contrasts something in him finds a curious attraction; they constitute for his mental being the artistry of life. It is not only the nectar but the poison also that attracts his taste and his curiosity.

* * *

In all these things there is a meaning and for all these contradictions there is a release. Nature has a method in every madness of her combinings and for her most inextricable knots there is a solution.

Death is the question Nature puts continually to Life and her reminder to it that it has not yet found itself. If there were no siege of death, the creature would be bound for ever in the form of an imperfect living. Pursued by death he awakes to the idea of perfect life and seeks out its means and its possibility.

Weakness puts the same test and question to the strengths and energies and greatnesses in which we glory. Power is the play of life, shows its degree, finds the value of its expression; weakness is the play of death pursuing life in its movement and stressing the limit of its acquired energy.

Pain and grief are Nature's reminder to the soul that the pleasure it enjoys is only a feeble hint of the real delight of existence. In each pain and torture of our being is the secret of a flame of rapture compared with which our greatest pleasures are only as dim flickerings. It is this secret which forms the attraction for the soul of the great ordeals, sufferings and fierce experiences of life which the nervous mind in us shuns and abhors.

The restlessness and early exhaustion of our active being and its instruments

are Nature's sign that calm is our true foundation and excitement a disease of the soul; the sterility and monotony of mere calm is her hint that play of the activities on that firm foundation is what she requires of us. God plays for ever and is not troubled.

The limitations of the body are a mould; soul and mind have to pour themselves into them, break them and constantly remould them in wider limits till the formula of agreement is found between this finite and their own infinity.

Freedom is the law of being in its illimitable unity, secret master of all Nature: servitude is the law of love in the being voluntarily giving itself to serve the play of its other selves in the multiplicity.

It is when freedom works in chains and servitude becomes a law of Force, not of Love, that the true nature of things is distorted and a falsehood governs the soul's dealings with existence.

Nature starts with this distortion and plays with all the combinations to which it can lead before she will allow it to be righted. Afterwards she gathers up all the essence of these combinations into a new and rich harmony of love and freedom.

Freedom comes by a unity without limits; for that is our real being. We may gain the essence of this unity in ourselves; we may realise the play of it in oneness with all others. The double experience is the complete intention of the soul in Nature.

Having realised infinite unity in ourselves, then to give ourselves to the world is utter freedom and absolute empire.

Infinite, we are free from death; for life then becomes a play of our immortal existence. We are free from weakness; for we are the whole sea enjoying the myriad shock of its waves. We are free from grief and pain; for we learn how to harmonise our being with all that touches it and to find in all things action and reaction of the delight of existence. We are free from limitation; for the body becomes a plaything of the infinite mind and learns to obey the will of the immortal soul. We are free from the fever of the nervous mind and the heart, yet are not bound to immobility.

Immortality, unity and freedom are in ourselves and await there our discovery; but for the joy of love God in us will still remain the Many.

– *Sri Aurobindo*

THE MOTHER’S MAHASAMADHI DAY, 17 NOVEMBER, 2022

The Mother’s Mahasamadhi Day was observed as a day of silence. Keeping in mind the Mother’s dictum that speaking only what is necessary is more important and difficult than observing total silence, a conscious effort was made to keep conversation to the level of necessity. An effort was also made to foster inner silence. In the evening, lamps of aspiration were kindled near the Shrine, followed by silent meditation in the Meditation Hall.

ICPR LECTURE BY RAMESH BIJLANI, 20 NOVEMBER 2022

Dr. Bijlani spoke on “Sri Aurobindo’s Idea of Nationalism and His Quest for Freedom’ in the Meditation Hall. Laying stress on Sri Aurobindo’s love for the country, he said, it was akin to the love of a son for his mother who could never tolerate his Motherland in chains. In his sweeping vision, India’s emancipation was essential not only for the country itself, but also was a pre-requisite for furtherance of human evolution through a widespread dissemination of India’s spiritual wisdom, thereby providing a lasting solution for the problems of human existence.

The talk was organised by the Rishihood University, Sonipat, as a part of a Lecture-Series on Sri Aurobindo’s thoughts on Nationalism and Swaraj sponsored by the Indian Council of Philosophical Research (ICPR) through a grant to Prof. Sampadananda Mishra, Director, Centre of Human Sciences, Rishihood University, as a part of the celebrations of the 150th Birth Anniversary of Sri Aurobindo and the 75th Anniversary of India’s independence. The talk is available on YouTube. The link is:

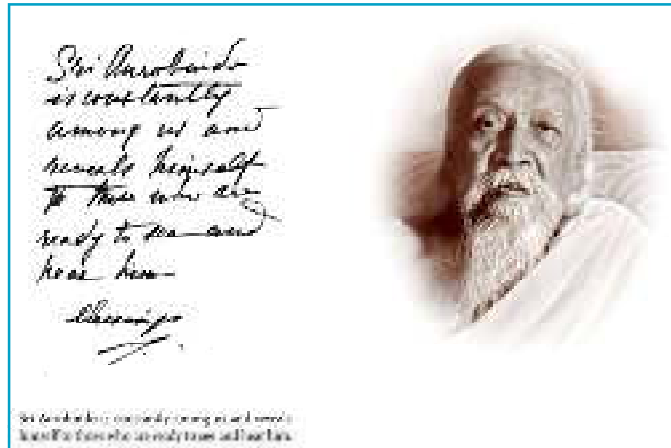
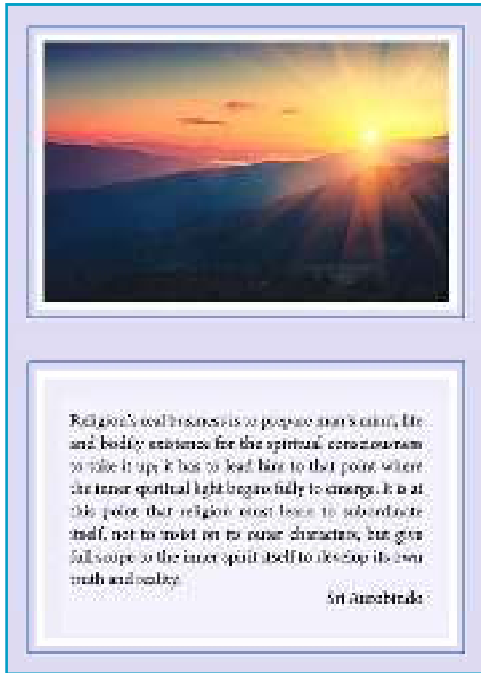
https://www.youtube.com/watch?v=EQh_79yTEenM

SIDDHI DAY, 24 NOVEMBER 2022

On *Siddhi Day*, one of the four Darshan Days celebrated in the Ashram, in



the morning Km. Srila Basu led invocation for the divine Presence in the Meditation Hall. Later in the day, an exhibition on Sri Aurobindo's life was kept open for the devotees throughout the day. In the evening the traditional march-past took place and lamps of aspiration were kindled around Sri Aurobindo's Shrine and the Samadhi Lawn. . Thereafter the Ashram Choir recited verses from Chapters 2, 12 and 18 of the Bhagvad Gita, interspersed by Tara Didi's reading out English translation of the same. The following message card was distributed to all attendees on exit from the Meditation Hall:



HIMALAYAN CENTRE ‘MADHUBAN’ VICINITY EFFORTS

On 25th November 2022, Tara Didi accompanied by Dr. Anju Khanna and Ms. Oindrilla Bhatnagar met Shri Pushkar Singh Dhama, Hon’ble Chief Minister of Uttarakhand to request quicker action on the following points:

1. At the request of Sri Aurobindo Ashram-Delhi Branch, the Government of India has kindly sanctioned the name ‘Sri Aurobindo Sarani (श्रीअरविंद सरणी)’ for the 8-Km. long road connecting its Himalayan Centre at ‘Madhuban’ to Halli in Talla Ramgarh in Dist. Nainital.



At this meeting Shri Dhama was requested his help in getting this road, heavily damaged due to cloudburst in October 2021, speedily repaired.

2. An appeal to change the name of village Ramgarh (both Talla and Malla) in Dist. Nainital to ‘Aurogram (औरोग्राम)’. This would also reduce confusion because there are seven places by the name of Ramgarh in India.

3. A request that the Ramgarh area, which is a fruit belt, be declared as a model village and the relevant up-gradation be started ASAP.

ANNUAL DAY OF THE MOTHER'S INTERNATIONAL SCHOOL, 26 NOVEMBER 2022

The Annual Day of The Mother's International School was celebrated on 26 November 2022. The function was inaugurated by Shri Pradeep Narang, Chair-

man, Sri Aurobindo Society, Puducherry. In an address replete with historical anecdotes, he traced briefly the journey of his life, and how he turned to Sri Aurobindo and the Mother. He echoed the general observation shared by many that during the year of the 150th Birth Anniversary of Sri Aurobindo, many centres and individuals all over the world have started working towards the vision of Sri Aurobindo and the Mother with renewed energy, and there has emerged a palpable cohesiveness, in which a pivotal role has been played by Tara Didi.

He also mentioned that the year 2028 will be the 150th Birth Anniversary year of the Mother. He predicted that during the forthcoming six years, from 2022–2028, opposition to the march of evolution of consciousness will go down drastically, and consequently the process will gather speed. His address was followed by two cultural programs presented by students of The Mother's International School. The first was a play, *Mahamanav*, on the early life of Sri Aurobindo, and the second a ballet, 'Adventure of Consciousness', on Sri Aurobindo's vision of human destiny. Both performances had a distinct panache, a characteristic trait of the School.



Screening of a film on Auro-Mira Vidya Mandir (AMVM), 29 November 2022

A film on Auro-Mira Vidya Mandir (AMVM), Kechla (District Koraput, Odisha), was screened on 29 November 2022 in the Ashram Meditation Hall. It is perhaps the only school that runs 365 days a year, and has cent percent attendance. The students and teachers stay on the campus like a family.

AMVM implements the system of integral education and the free progress model as sincerely as possible. The classrooms are organised in terms of activities rather than classes. Thus, in the Art or Maths rooms, the students of different age groups are seen doing Art or Maths as per their level of progress. The school also has up-to-date facilities, such as the computer lab. Much of learning is through projects. The students learn several languages, including Sanskrit. Physical culture is not neglected, nor are music and dance. The students of senior classes volunteer two hours a day to teach younger children. The practice often continues even after they have left the school and may be studying in a college. Learning is so spontaneous that when a student was asked, “Who taught you English?” He said, “Nobody. I don’t know how I learnt it!”

SRI SMRITI REOPENS

Renovated and enlarged Sri Smriti, with additional items used or given by the Mother, was reopened to visitors on the 5th December 2022. New timings

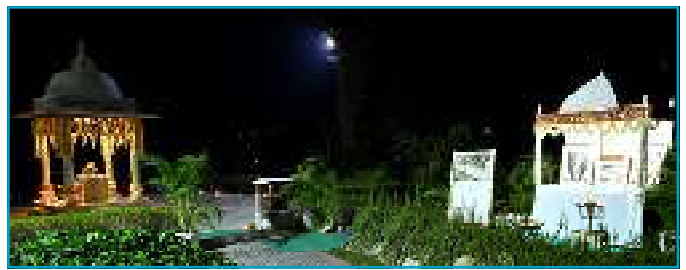


for visit to Sri Smriti are as follows: Tue & Thu, 10am–12noon and 2–4pm; Wed & Fri, 10am–12noon; Sat, 2–4pm; Sun, 11am–1pm; Darshan Days, 10am–3pm; Monday CLOSED.

SRI AUROBINDO’S MAHASAMADHI DAY

Anniversary of Sri Aurobindo’s *mahasamadhi* Day in the Ashram was observed on 5 December, 2022, beginning by invocation for the divine Presence in

the morning in the Meditation Hall. In the forenoon students & staff of The Mother's International School (MIS) along with the Ashram community, and visitor-devotees gathered on the *Samadhi Lawn* to pay homage to Sri Aurobindo. As the host of students, teachers and devotees sat in meditative silence, the serene verdure of the Ashram resonated



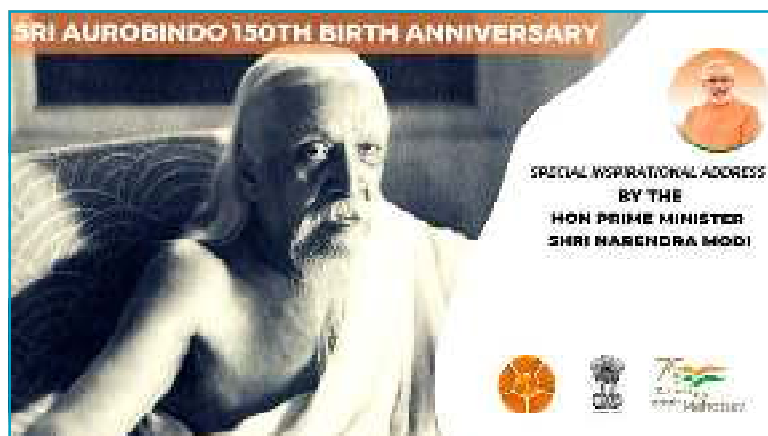
with the strains of melodious shlokas and



bhajans sung by the School Choir, interspersed with commentaries and prophetic lines from 'Savitri'. Even after 72 years of Sri Aurobindo's *mahasamadhi*, the Mother's reassuring words that "He is always with us, aware of what we are doing..." filled all hearts with faith and conviction of a new future that he envisaged for us and that "holding to the hem of Thy garment we shall raise ourselves to High Heaven." MIS programme consisted of musical offerings and recitations from the works of Sri Aurobindo and the Mother.



In the evening, Ashram Choir made an offering of bhajans and Tara Didi read passages about Sri Aurobindo's leaving his body, in the Meditation Hall.



SRI AUROBINDO INSPIRED GENERATIONS, LEFT HIS MARK WHEREVER HE WENT: PM MODI

Hailing Sri Aurobindo's life and work as reflecting the oneness and cultural pre-eminence of the country, Prime Minister Narendra Modi on Tuesday said the poet-philosopher's modern thoughts, higher consciousness and uncompromising nationalism should in-

spire India's leadership role in the world in greater measure.

In his address after virtually releasing a commemorative coin and postage stamp to mark the ongoing 150th birth anniversary celebrations of Sri Aurobindo at a function hosted at the Kamban Kalaiaramam, Mr. Modi likened the country to an immortal seed which may be suppressed a little under adverse circumstances, even wither a little, but cannot die. "India is the most refined idea of human civilisation, the most natural voice of humanity. India has a pivotal role in tackling challenges faced by the world today," Mr. Modi said.

He noted that in the life of Sri Aurobindo, who was born in Bengal but spent most of his life in Gujarat and Puducherry, one could get the fundamental philosophy of India's soul and its development journey. The poet-philosopher had left an imprint wherever he went, Mr. Modi said.

Sri Aurobindo, along with Swami Vivekananda and Mahatma Gandhi, were the three icons whose lives and contributions around the same period shaped the destiny of the nation, the Prime Minister noted. He recalled that Sri Aurobindo on his return to India after education and global exposure in England, had become proficient in several languages, and had studied the scriptures and translated texts ranging from the *Ramayana*, the *Mahabharata* and the *Upanishads* to Kalidasa, Bhavabhuti and Bharatthari.

Noting that apart from emerging as the "loudest voice of Indian culture", the Prime Minister said Sri Aurobindo's ideological clarity, cultural strength and patriotism made him a role model for freedom fighters of that time. He was among the first freedom fighters to call for full Independence and instrumental in helping India break free from the colonial mindset, Mr. Modi said.

Sri Aurobindo, whose uncompromising patriotism inspired the likes of Netaji Subhash Chandra Bose, had even declared that, "If we want to rebuild our country we have to stop genuflecting before British Parliament," Mr. Modi said.

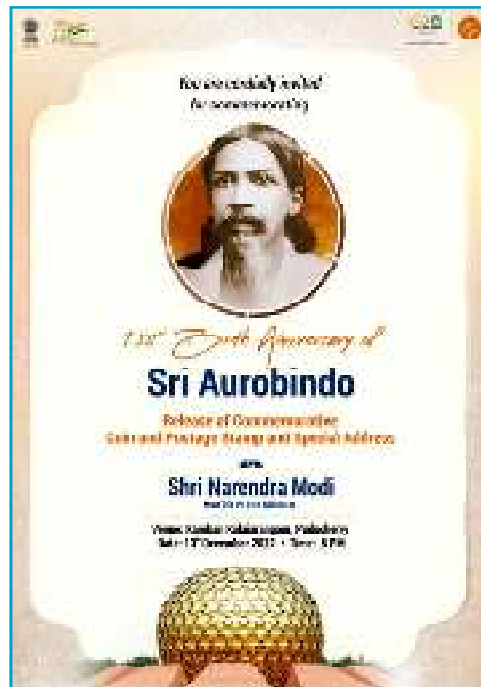
At a time when the country is moving ahead with an "India first" mantra, the 150th birth anniversary of Sri Aurobindo, which coincided with the 75th anniversary of India's Independence, presented a historic occasion for the entire country, the Prime Minister said. The country has especially resolved to celebrate the year to take his inspirations and thoughts to the new generation, Mr. Modi added...

"When motivation and action come together, even impossible goals get accomplished," Mr. Modi said.

Union Culture Minister G. Kishan Reddy said Sri Aurobindo's teachings are relevant and necessary for the nation and the youth of today.

Tamil Nadu Governor R.N. Ravi said Sri Aurobindo, who conceptualised integral yoga, had shown the way for India to be a world leader.

Puducherry Lieutenant Governor Tamilisai Soundararajan pointed to the coincidence of Sri Aurobindo's vision for India becoming a global leader coming true in the year of his 150th birth anniversary, with India taking over the G-



20 Presidency. The spiritual revolution he brought about in Puducherry is not only purifying minds but instilling happiness in hearts, she said.

Puducherry Chief Minister N. Rangasamy said that though small in size, Puducherry was a land of spiritual giants like Sri Aurobindo and seers before his time. He also mentioned how Sri Aurobindo and Mahakavi Subramania Bharati inspired each other. Noting that a nation can rise only on its spiritual strength, Mr. Rangasamy felt that this was why Sri Aurobindo envisioned India transforming into a global leader.

Jayanti Ravi, secretary, Auroville Foundation, and Pradeep Narang, chairperson of the Sri Aurobindo Society, were among those who participated. The event was also marked by a recital of Sri Aurobindo's "The Five Dreams", and a dance performance by students on the theme "India and her future"

– From: *The Hindu* 14 December 2022

THE TIME THAT WAS

CHILDREN born after 1947 often wonder how a handful of foreigners sailing in from across the distant seas kept this vast subcontinent of ours numb under their whip. The gradual domination of the country by hook or by crook by a determined band of merchant-conquerors had been possible because of, on the one hand, a plethora of the country's weaknesses and the unsuspecting nature of those who mattered and, on the other hand, the preoccupation of its people with ideals originally lofty but which had, unfortunately misinterpreted, cultivated a negative outlook on life among its masses.

... The foreign rule in India did not go utterly unchallenged. Several rebellions and mutinies marked every phase of it. However, the brutal persecution and sustained repression that followed the great rebellion against the colonial rulers commonly referred to as the 'Sepoy Mutiny of 1857', kept the masses stupefied for long. Short of a national uprising, the one force that could have meant a real challenge to the British was the community of native rulers, the princes. But they were never united and the British, after the unforgettable lessons they had received from the legendary Rani of Jhansi, Nana Sahib, Kunwar Singh and their like had begun pampering the princes in an unabashed manner. There was more or less a lull in the political atmosphere of the country in the second half of the 19th century — the British rule was taken for granted, it would continue, it was felt, for an indefinite period of time. The leading personalities of the day devoted their talent and zeal to religious and social reforms...

Let us glance briefly at the country's condition on different fronts prior to and around the time of Sri Aurobindo's birth.

Decades had passed since a brave Maharaja, Nandakumar,¹ who had the audacity to notify the authorities of the East India Company about the gross corruption resorted to by Warren Hastings, the Governor-General employed by it, was summarily tried and hanged on the silly grounds of forging someone's signature... The celebrated thinker and reformer, Raja Rammohun Roy, born [precisely] a century before Sri Aurobindo on 15 August 1772, and who was one of those notables whom the British Indian administration had decided to accord some respect, had to face a volcano of 'epithets of abuse too great to admit' from one Hamilton, the district collector of Bhagalpur, simply because his palanquin passed by the Englishman and he did not get down and salute the collector...

Yet were there benevolent, even highly benevolent elements among the ruling race and India came to owe much to the Indologists and archaeologists emerging from that community...

Things, however, were changing. The formation of the Indian National Congress in 1885 at the initiative of an Englishman — even though with the avowed aim of strengthening the hands of the British empire — and the support it received from the colonial administration was indicative of the ruling class recognising the importance of mobilising the moral support of the principal section of Indians — a clear departure from its sole faith in sheer physical might and a policy of arbitrary and brazen manipulations...

The formation of the National Congress had in its background the growth of the middle class in the Indian body politic. Long before Karl Marx propounded

the theory about the role of the middle class people in shaping revolutions, Rammohun's vision clearly saw this development. This is what Rammohun Roy wrote: "A class of society has sprung into existence, that was before unknown, these are placed between aristocracy and the poor and are daily forming a most influential class... It is a dawn of a new era — whenever such an order of men have been created, freedom has followed in train."...

With the end of the East India Company's rule, the British felt secure about their stability in India and with the formation of the Congress they were confident of satisfying the Indian sentiments and demands by doling out spoonfuls of charity from time to time...

Literacy was negligible all over the world. Barring the elite or those involved and concerned, few among the population of the world that had touched 1.7 billion in 1900 were aware of events beyond their environs... [A glaring example of the kind of mentality prevailing in those days can be gleaned from the following sample] A bishop who believed that nothing new beyond the Biblical perspective could be invented, fairly bristled when a member of his congregation observed that one day man would probably fly! "I beseech you," shouted the agitated holy man, "never again to utter such blasphemy, for flying is the prerogative of angels!" The bishop had to eat humble pie — and it must have tasted delicious! — for he was none other than Milton Wright, father of the celebrated Orville and Wilber Wright who were to launch their epoch-making invention, the first aircraft, in December 1903...

By the last quarter of the 19th century the city [Calcutta, now Kolkata] had begun to throb with cultural and literary activities...

While paying his tributes to Bankim Chandra Chatterjee (1838-1894), Sri Aurobindo wrote, signed with a pseudonym 'Zero', in the *Induprakash* of Mumbai (then Bombay):

"The society by which Bankim was formed, was the young Bengal of the fifties, the most extraordinary perhaps that India has yet seen, — a society electric with thought and loaded to the brim with passion. Bengal was at that time the theatre of a great intellectual awakening. A sort of miniature Renaissance was in process. An ardent and imaginative race, long bound down in the fetters of a single tradition, had had suddenly put into its hands the key to a new world thronged with the beautiful or profound creations of Art and Learning. From this meeting of a foreign Art and civilisation with a temperament differing from the temperament which created them, there issued, as there usually does issue from such meetings, an original Art and an original civilisation."...

If, globally speaking, the 20th century was the most eventful of all the centuries known to us, it would be a mere truism to say that the 19th century contained in a concealed manner the seeds of all the events and ideas that flourished later. Two of the prominent, though seemingly contradictory, trends that marked the 20th century were clearly evident in the 19th — a growth of the national spirit and an aspiration for human unity transcending national barriers. The first was indispensable for several nations like India not only for the reconstruction of their own national identities, but also for wresting their freedom from their imperial masters; the second was an evolutionary necessity...

– From *Sri Aurobindo: Life and Times of the Mahayogi* by Manoj Das

Renewal

When the heart tires and the throb stills recalling
Things that were once and again can be never,
When the bow falls and the drawn string is broken,
Hands that were clasped, yet for ever are parted,

When the soul passes to new births and bodies,
Lands never seen and meetings with new faces,
Is the bow raised and the fall'n arrow fitted,
Acts that were vain rewedded to the Fate-curve?

To the lives sundered can Time bring rejoining,
Love that was slain be reborn with the body?
In the mind null, from the heart's chords rejected,
Lost to the sense, but the spirit remembers!

– Sri Aurobindo

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