



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. 13, No. 3

March 2024

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

यो योनिं योनिमधितिष्ठत्येको यस्मिन्निदं सं च वि चैति सर्वम् ।
तमीशानं वरदं देवमीड्यं निचाय्येमां शान्तिमत्यन्तमेति ॥११॥

He who being One enters every womb and in whom all this comes together and goes apart, the adorable Godhead who rules as lord and gives us our desirable boons, one having seen comes exceedingly unto this peace.

– Svetasvatara Upanishad 4-11

Sri Aurobindo Ashram (Delhi Branch)

Sri Aurobindo Marg, New Delhi 110 016

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

Ongoing & Forthcoming Events

March 2024

Meditation & Satsang venue : Meditation Hall

Monday - Saturday

7 - 7:30 pm

Collective Meditation

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

Mar 03	<i>Main Tumhare Sameep Hoon</i> (I am near you) Musical offering	Dr. Aparna Roy Ms. Oshani Gupta
Mar 10	Discourse by Swami Sarvalokananda ji Maharaj, Secretary Ramkrishna Mission, New Delhi Musical offering	Dr. Mithu Pal
Mar 17	The Release from Sujection to the Body (Based on Sri Aurobindo's <i>The Synthesis of Yoga</i> , Pt 2, Ch 7) Musical offering	Dr. Mankul Goyal Dr. Maitreyee Karak
Mar 24	The Importance of Unlearning (Based on Mother's prayer dated 3 April 1914 in <i>Prayers and Meditations</i>) Musical offering	Dr. Mithu Pal Dr. Mithu Pal
Mar 31	Stay Temporal, Outcome Eternal Musical offering	Dr. Ramesh Bijlani Ms. Basudhara Munshi

CLASSES by Shri Prashant Khanna

Tuesdays: 05,12,19,26	11:30 am	Room for SAAM - 'Knowledge'	Nourishing the Soul
Thursdays: 07,14,21,28	5:00 pm	Room for SAAM - 'Knowledge'	Savitri
Fridays: 01,08,15,22,29	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: 05,12,19,26	5:30 pm	Room for SAAM - 'Knowledge'	Looking Within (in Hindi)
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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

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 : 91-11-2656 7863



Important Days in the Ashram

29 March 110th Anniversary of Sri Aurobindo and Mother's first meeting

Ashram Library (Knowledge)

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

Residential Yoga Retreat – Balance & Reboot with Yoga

At The Mother's Integral Health Centre, Sri Aurobindo Ashram (Delhi Branch), New Delhi - 16

Duration: Friday March 1: 3 pm – Sunday March 3: 1 pm

Includes double-room shared Accommodation

Activities include : Yoga Asanas; Tratak Dhyana; Restorative Practices; Pranayam; Satsang; Meditation; Introduction to Integral Yoga; Nature Walk

Principal Facilitator : Ms. Ruchi Mohan Arora

Details at Ashram Reception : 011-2656 7863; Health Centre 88005 52685

And at : 99999 57955 (WhatsApp)

Free for All Acupuncture Camp – Experience Acupuncture Therapy

At The Mother's Integral Health Centre, Sri Aurobindo Ashram (Delhi Branch), New Delhi - 16

Sunday March 3, 2024: 11 am – 2 pm

Facilitators : Dr. Sunita Kapur (40 years experience in acupuncture)

Dr. Mankul Goyal (Dermatologist & acupuncturist)

Important note: Registration is mandatory, call 91-70424 62606

Spiritual and Ordinary Atmosphere

Sweet Mother, here it is written [Sri Aurobindo's words]: "A spiritual atmosphere is more important than outer conditions; if one can get that and also create one's own spiritual air to breathe in and live in it, that is the true condition of progress." How can one get that and also create one's true spiritual atmosphere?

Get what? This—it is by... precisely by inner discipline; you can create your atmosphere by controlling your thoughts, turning them exclusively towards the sadhana, controlling your actions, turning them exclusively towards the sadhana, abolishing all desires and all useless, external, ordinary activities, living a more intense inner life, and separating yourself from ordinary things, ordinary thoughts, ordinary reactions, ordinary actions; then you create a kind of atmosphere around you.

For example, instead of reading any odd thing and chatting and doing anything whatever, if you read only what helps you to follow the path, if you act only in conformity with what can lead you to the divine realisation, if you abolish in yourself all desires and impulses turned towards external things, if you calm your mental being, appease your vital being, if you shut yourself against suggestions coming from outside and become immune to the action of people surrounding you, you create *such* a spiritual atmosphere that nothing can touch it, and it *no longer* depends *at all* on circumstances or on whom you live with or on the conditions you live in, because you are enclosed in your own spiritual atmosphere. And that is how one obtains it: by turning one's attention *solely* to the spiritual life, by reading only what can help in the spiritual life, by doing only what leads you to the spiritual life, and so on. Then you create your own atmosphere. But naturally, if you open all the doors, listen to what people tell you, follow the advice of this one and the inspirations of that one, and are full of desires for outside things, you cannot create a spiritual atmosphere for yourself. You will have an ordinary atmosphere like everybody else.

Sweet Mother, here it is written [Sri Aurobindo's words]: "Do not be troubled by your surroundings and their opposition. These conditions are often imposed at first as a kind of ordeal." Imposed by the Divine?

He has not put it that way, has he? You must take it in the way it helps you most. This is a very difficult question.

Oh, I have already explained to you very often that when you live in an ordinary consciousness, and to the extent you remain on a certain plane which is a combination of the most material mind, vital, physical, that is, the ordinary plane of life, you are subject to the determinism of this plane and it is this subjection to the determinism of this plane which puts you exactly in these conditions, for you have deep within you something which aspires for another life but doesn't yet know how to live that other life, and which pushes from inside in order to get the conditions necessary for this other life. These are inner conditions, they are not outer conditions. But this takes its support on outside obstacles in order to strengthen itself in its will to progress; and so, if you look at it from within, you can even say that it is you yourself who create the difficulties to help you to go forward.

Now, if you enter another plane and tell yourself (but this is a thing subject to many explanations and discussions), if you say that there is nothing in the universe that is not the work of the Divine, which is essentially true, though not true here, then you say, “Good. It is the Divine who organises everything; consequently it is He who has organised the difficulties also.” But this is indeed a very childish way of putting things—oversimple. Only, as I said at the beginning, “If it helps you to think in this way, think in this way.” You see, thought is so approximate a thing, it is so far from *the truth*... it is only a kind of vague, incomplete, confused reflection, full of falsehood, even at its best. So, in truth, it is the moment to be practical and tell yourself, “Well, I shall adopt this thought if it helps me to progress.” But if you think that it is the absolute truth, you are sure to go wrong, for there is not a single thought which is the absolute truth.

Ah, yes, we are going to put into the books of the lending library of the University one of Sri Aurobindo’s short reflections, which is wonderful—I had it printed today—in which he says that any teaching, however great it may be, however pure, noble, true it may be, is only one aspect of the Truth and not the Truth itself (I am commenting, the text {“But thought nor word can seize eternal truth.”—*Sri Aurobindo*} is not exactly this), it is not the entire Truth. Well, that is it. Whatever your thought may be, even if it is very high, very pure, very noble, very true, it is only a very tiny microscopic aspect of the Truth, and consequently it is not entirely true. So in that field one must be practical, as I said, adopt the thought for the time being, the one which will help you to make progress when you have it. Sometimes it comes as an illumination and this helps you to progress. So long as it helps you to make progress, keep it; when it begins to crumble, not to act any longer, well, drop it, and try to get another which will lead you a little farther.

Many miseries and misfortunes in the world would disappear if people knew the relativity of knowledge, the relativity of faith, the relativity of the teachings and also the relativity of circumstances... to what extent a thing is so relatively important! For the moment it may be capital, it may lead you to life or to death—I am not speaking of physical life and death, I am speaking of the life and death of the spirit—but this is for the moment; and when you have made a certain progress, when you have grown a few years older from the spiritual point of view, and you look back on this thing, this circumstance or idea which perhaps has decided your life, it will seem so relative, so insignificant to you... and you will need something much higher to make new progress.

If one could always remember this, well, one would avoid much sectarianism, much intolerance, and annul all quarrels immediately, because a quarrel means just this, that one thinks in one way and the other in another, that one has taken one attitude and the other another, and that instead of trying to bring them together and find out how they could be harmonised, one puts them over against each other as one fights with one’s fists. It is nothing else.

But if you become aware of the complete relativity of your point of view, your thought, your conviction of what is good, to what an extent it is relative in the march of the universe, then you will be less violent in your reactions and more tolerant. Here we are.

– *The Mother*

Activities during January 16 – February 15, 2024

ANIL JI'S BIRTHDAY ANNIVERSARY, 20 JANUARY 2024

The 94th birth-anniversary of late Shri Anil Kumar Jauhar, erstwhile Chairperson of Delhi Ashram, was observed with a special assembly in the forenoon by students and the staff of The Mother's International School in the Hall of Grace. Besides singing of devotional songs invoking the Mother's Grace, students recounted inspiring quotes, such as the following from the Mother implying Anil ji's contribution: "Some give their soul to the Divine, some their life, some offer their work, some their money. A few consecrate all of themselves and all they have-soul, life, work, wealth; these are the true children of God." An audio-visual presentation was also screened



depicting a sketch of Anil ji's life onward from childhood. May his life and work continue to inspire us!

In the evening, Shlokas of Sri Arvindopanishad were chanted by Premsheela and Minati. The English translation of the Shlokas was read out by Jayanthy. The presentation was sweet and enchanting. Sri Arvindopanishad was written by Sri Aurobindo during the early part of his stay in Pondicherry (1910-1914) and was first published in Sri Aurobindo Ashram's jour-



nal 'Sri Aurobindo: Archives and Research' in December 1978 with English translation rendered by Shri Jagannath Vedalankar. This Upanishad is the essence of Sri Aurobindo's teaching asserting that this world is not an illusion; it is as true as Brahman.

REPUBLIC DAY AND KARUNA DIDI'S 7th PUNYATITHI, 26 JANUARY 2024

On Republic Day, 26 January, which also happens to be Karuna Didi's

Punyatithi, who left her body on this day in 2017, the Ashram community saw the Republic Day parade on the TV in the forenoon. In the afternoon, the alumni of The Mother's International School (The Mother's Blossoms) had their annual reunion in the school's playground attended by many of their teachers and several members of the Ashram.

In the evening, there was a musical offering by Shri Danish Aslam Khan on *sarod*



in the Meditation Hall. He played Raag Yaman followed by Dhun, and was accompanied by Shri Gulam Gous Bharti on Tabla. Both are Akash Vani (Delhi) artists.

In continuation of the program, Smt. Smita Mokhashi, a disciple of Shri Nalin Dholakia (ashramite and erstwhile manager of Van Niwas, Ashram's Himalayan Centre in Nainital) sang



in the Meditation Hall on the evening of 27th January. She began with Guruvandana and ended her program with Matru Vandana. She was accompanied by Shri Damodar Lal Ghose on Harmonium and Shri Adhir Das on Tabla

VISIT BY STUDENTS OF STEPNEY ALL SAINTS SCHOOL, LONDON, 3 & 5 FEB 2024

A group of some 40 high school students with 4 teachers from Stepney All Saints School, London, U.K., visited The Mother's International School as part of an educational tour. The teachers accompanying the students got first-hand experience of Integral Education in action. The group was also able to spend some time in the Ashram where they had lunch as well as an introduction to the life-affirming spiritual philosophy of the Integral Yoga of Sri Aurobindo and The Mother.



SESSION FOR SCHOOL PRINCIPALS FOR TRAINING IN NCERT, 7 FEB 2024

A group of seven teachers who stayed in the Ashram while attending a workshop in NCERT had an introductory session on Integral Education with Dr. Ramesh Bijlani on 7 February 2024.

VISIT BY STUDENTS OF HERITAGE SCHOOL, 7-9 FEB 2024, 13-15 FEB 2024

Two batches of some 40 students each attended a residential educational program organized by the NGO Pravah at the Ashram. Activities of the program included games and sports, meditation, art and craft, and a story telling session.





Auro-Mira Vidya Mandir : Sports Day in colour
AMVM, a school in the tribal village of Kechla, Dt. Koraput, Odisha, run by Auro-Mira Service Society of New Delhi, began functioning in 2008. On 2 February 2024, the school had its Annual Sports Day. This year, Tara Didi, chairperson of Sri Aurobindo Ashram (Delhi Branch) Trust Society especially graced the occasion with her presence.



GURBANI, 9 FEB 2024

Dr. Alankar Singh and his team made an offering of *shabad kirtan* on the evening of 9 February 2024 in the Meditation Hall. A unique feature of the program was the usage of rabab, the first musical instrument used by Sikhs, which was gifted to Guru Nanak by his disciple, Bhai



Mardana. Rabab is typically an instrument of the Middle East. Keeping the advent of spring in mind, the evening started with a devotional song that extolled the beauty of the flowers, but with the caveat that the beauty could be

‘seen’ only after a person has overcome his ego.

ASHRAM FOUNDATION DAY ANNIVERSARY, 12 FEBRUARY 2024

On the 68th Foundation Day of Sri Aurobindo Ashram (Delhi Branch), the day began with an invocation for divine Presence by Srila Basu in the Meditation Hall. While the ongoing exhibitions continue to be open to viewing, a new art exhibition was inaugurated displaying work done by Ashram youngsters in a workshop conducted by Ms. Shilpi Pratap. Themes of the art work em-



braced the twelve qualities incorporated in the Mother’s Symbol, and the Upanishadic tale of two birds – one eating the fruits, both sweet and bitter, and the other watching as the witness. The exhibition was a living demonstration of hidden talent and team work on one hand, and the inspiring guidance provided by Ms. Pratap.

The tradition of taking group pictures of the Ashram Community on the Foundation Day (please see page 11) afternoon was continued in the afternoon. In the evening, the Ashram com-



munity kindled lamps of aspiration at and around Sri Aurobindo's Shrine. Subsequently, a musical offering was made by Mithu, Srila, Minati and Linthoi, interspersed with reading by Tara Didi of the message given by the Mother for foundation of the Delhi Branch of Sri Aurobindo Ashram in 1956, and also some excerpts

from the history of the Ashram based on the founder Shri Surendra Nath Jauhar's memoirs. Shri Jauhar, popularly called Chacha-ji, has humorously narrated in one of his memoirs as to how he had dreamt of living like a king in a palatial house built on the land on which the Ashram stands today. However, the dream never materialized; instead, after his momentous visit to Pondicherry, he philosophized, "This was, then, the supreme discovery of my life, the miracle of Sri Aurobindo Ashram, Pondicherry, where I lost my heart and won the soul and the real life."



VASANT PANCHAMI / SARASWATI PUJA, 14 FEBRUARY 2024

On 14th evening in the Meditation Hall, Presence of Mahasaraswati was invoked through chants and devotional songs. The Ashram Choir sang a bevy of items including *Ya Kundenthu Thushara Hara Dawala*, *Varade Veena Vadhini*, *Sweta Padmasana Devi*, and *Jaya Jaya Hey Bhagavati Sura Bharati*. Reading of passages on Mahasarawati from Sri Aurobindo's *The Mother* and excerpts extolling her significance from the Vedas also formed part of the program.

Ashram Community on 12 February 2024



Ashram Community



Ashramites



**Teacher Trainees
with mentors**



**Vocational Trainees
with mentors**



Aspirants with mentors

The Marvellously Inspiring Life of Sri Aurobindo

[Excerpted from published material]

KING'S COLLEGE, CAMBRIDGE (3)

Poets All

“Have you written any stories?” asked a curious Nirod. [on 4 January 1939]

“I have,” replied Sri Aurobindo, “but they are all lost.” He explained how it happened. “When there was the rumour that our house would be searched by the [Pondicherry] police, my trunk was sent off to David’s place. After some time when they brought the trunk back it was found that all my stories had been eaten away by white ants. So my future fame as a story-writer perished.” The way he said that made everyone burst into laughter. “But it is a pity I lost two translations of poems,” Sri Aurobindo said more seriously. “One of them was a translation of Kalidasa’s *Meghaduta* in terza rimas. It was rather well done.”

“Yes, indeed a pity,” sympathized the poet in Nirod.

“But the stories were nothing to speak of—except one. I can say something of this one because I have still two pages left of it. All my stories were occult.”

One of his main occupations at Cambridge was writing English poetry to which he had devoted much of his time the last two years he was at St. Paul’s School. Sri Aurobindo’s lifelong poetical career, let us recollect, began in Manchester when he wrote for the *Fox Family Magazine* — “an awful imitation of somebody I don’t remember.” Brother Mano was also a contributor to the *Family Magazine*. “Then I went to London,” said Sri Aurobindo, “where I began really to write.” He admitted later, in Pondicherry, when he was besieged with disciples and did not have much time to himself, that “in England indeed I could write a lot every day, but most of that has gone to the Waste Paper Basket.” Whatever could be salvaged went in *Songs to Myrtilla* [16 poems of this collection were written in England] which was published in 1895 from Baroda for private circulation. Also much of what he wrote in the first years at Baroda —poetry, translations from the Sanskrit in blank verse and heroic verse —“has disappeared into the unknown in the whirlpools and turmoil of my political career.”

When he was seventeen, he translated from Greek a passage titling it *Hecuba*. Mano’s friend Binyon happened to read it, then asked the young man why he was not writing more poetry? “I dare say,” acknowledged Sri Aurobindo, “my brother stimulated me greatly to write poetry.”

Stephen Phillips, a Victorian poet, made a considerable impression on Sri Aurobindo. Phillips (1868-1915), also a playwright and actor, was a cousin of Binyon’s and a very close friend of Manmohan’s. The three of them along with Arthur Cripps “who did not come to much in poetry afterwards, brought out a book in conjunction. It was well spoken of,” recalled Sri Aurobindo. This was *Primavera* (May 1890), and it was reviewed by none other than Oscar Wilde [noted Anglo-Irish poet and playwright]. “A young Indian of brilliant scholarship and high literary attainments who gives some culture to Christ Church,” he wrote of Manmohan in the *Pall Mall Gazette* in 1890. “His verses show how quick and subtle are the intellectual sympathies of the oriental mind, and suggest how close is the bond of union that may some day bind India to us by other methods than those of commerce and military strength. Mr. Ghose ought some day to make a name in our literature.” Oscar Wilde’s glowing review had its impact, and *Primavera* ran into a second edition in no time at all.

At the Memorial Meeting held after the death of Manmohan Ghose in January 1924 [Rabindra Nath] Tagore, in his presidential address, paid him rich tributes. Speaking of his long-standing relationship with the late Manmohan's family he said, "I was in England when Manmohan, Aurobindo and their other brothers arrived with their mother..." Tagore said simply, "Today I pay my respect to his memory. I have some acquaintance with his poetry which he would often read out to me. I used to listen in delighted wonder."...

Prolific reader that he was, Sri Aurobindo knew Shakespeare and Milton to the full. "I read Shelley a great deal and took an intense pleasure in some of Coleridge's poetry." Keats too, specially his *Hyperion*. Among the Victorian poets, Stephen Phillips made a considerable impression on him. "I read *Marpessa* and *Christ in Hades*, before they were published and as I was just in the stage of formation then — at the age of seventeen — they made a powerful impression which lasted until it was worked out in *Love and Death*." Sri Aurobindo noted, "The only romantic poets of the Victorian Age who could have had any influence on me, apart from Arnold whose effect on me was considerable, were Tennyson perhaps, subconsciously, and Swinburne of the earlier poems, for his later work I did not at all admire. Still it is possible that the general atmosphere of the later Victorian decline, if decline it was, may have helped to mould my work and undoubtedly it dates and carries the stamp of the time in which it was written." These influences may have helped in moulding the 'poet' in Sri Aurobindo before he had entirely found himself.

Poets are born and not taught, goes the saying, and metre is not taught at school, so how did Sri Aurobindo learn it? "I have *never* studied prosody myself—in English at least; what I know I know by reading and writing and following my ear and using my intelligence." Sri Aurobindo later amplified his remark. "Moreover, my intelligence was inborn and so far as it grew before the Yoga, it was not by training but by a wide haphazard activity developing ideas from all things read, seen or experienced. That is not training, it is natural growth."

Sri Aurobindo explained what he meant by 'following my ear.' Alluding to the Alipore Bomb Case when he was undergoing trial, and on whose bench was his former friend Beachcroft, Sri Aurobindo said, "Another intimate English friend of mine, Ferrers... gave me the clue to the real hexametre in English." It was his recitation of a very Homeric line from Clough...

But Sri Aurobindo's greatest debt was undoubtedly to his brother Manmohan. In 1899, after six years in Baroda during which he had delved deep into Sanskrit literature, he wrote his long poem *Love and Death* based on a theme from the Mahabharata, and dedicated it to his brother. He sent him an accompanying letter in which he tried to soften Manmohan's indictment of Hindu legend, which he found 'lifeless' compared to the 'warm' Greek myths. At the end of his long apology of Sanskrit literature, Sri Aurobindo generously concluded : "Will you accept this poem as part-payment of a deep intellectual debt I have been long owing to you? Unknown to yourself, you taught and encouraged me from my childhood to be a poet. From your sun my farthing rushlight was kindled, and it was in your path that I long strove to guide my uncertain and faltering footsteps. If I have now in independent surroundings departed from your guidance and entered into a path perhaps thornier and more rugged, but my own, it does not lessen the obligation of that first light and example."

– From *Mother's Chronicle (4) Mirra Sri Aurobindo* by Sujata Nahar

To be contd.

The world is a spiritual paradox
Invented by a need in the Unseen,
A poor translation to the creature's sense
Of That which for ever exceeds idea and speech,
A symbol of what can never be symbolised,
A language mispronounced, misspelt, yet true.
Its powers have come from the eternal heights
And plunged into the inconscient dim Abyss
And risen from it to do their marvellous work.
The soul is a figure of the Unmanifest,
The mind labours to think the Unthinkable,
The life to call the Immortal into birth,
The body to enshrine the Illimitable
The world is not cut off from Truth and God...
My mind is a torch lit from the eternal sun,
My life a breath drawn by the immortal Guest,
My mortal body is the Eternal's house.
Already the torch becomes the undying ray,
Already the life is the Immortal's force,
The house grows of the householder part and one.

– From *Savitri* by Sri Aurobindo

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