



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. 12, No. 10

October 2023

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

नित्याानित्यवस्तुविवेकस्तावद् ब्रह्मैव नित्यं वस्तु ततोऽन्यदखिलमनित्यमिति विवेचनम् ॥१६॥

By Discrimination of eternal objects from the transient we understand  
the discernment of Brahman as the one thing eternal and of everything  
other than Brahman as transient and perishable.

– Sadanand's Essence of Vedanta 16

Sri Aurobindo Ashram-Delhi Branch

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# Ongoing & Forthcoming Events

## October 2023

### Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 – 7:30 pm

Collective Meditation

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

Oct 01	<i>Sundar aur Santulit Jeevan</i> (Beautiful and Balanced Life) Musical offering	Dr. Aparna Roy Ms. Monidipa Ghosh
Oct 08	Kabir – <i>Soorma ka Ang</i> (The Way of the Warrior) Musical offering	Ms. Monica Gulati Aditya & Arunima
Oct 15	Integral Yoga: Integral in Ways More Than One Musical offering	Dr. Ramesh Bijlani Dr. Mithu Pal
Oct 22	Inner Conviction (Based on Mother's prayer dated 28 March 1914 in <i>Prayers and Meditations</i> ) Musical offering	Dr. Mithu Pal
Oct 29	The Purified Understanding (Based on Sri Aurobindo's <i>The Synthesis of Yoga</i> Part 2, Ch. 3) Musical offering	Dr. Mankul Goyal Ms. Basudhara Munshi

### CLASSES by Shri Prashant Khanna

Thursdays: 05,12,19,26	5:30 pm	Room for SAAM – 'Knowledge'	Savitri
Fridays: 06,13,20,27	11:30 am	Room for SAAM – 'Knowledge'	Bhagvad Gita
Sundays: 01,08,15,22,29	11:45 am–12:45	Room for SAAM – 'Knowledge'	Savitri
		Also ONLINE, contact Amit Arora (+91 95600 88456)	
Sundays: 01,08,15,22,29	5:30 pm	Room for SAAM – 'Knowledge'	Bhagvad Gita
Saturdays: 07,14,21,28	11:00 am–12 noon	ONLINE	Savitri
		Online contact Sri Satya Prakash (+91 88007 61046)	

### Ashram Library (Knowledge)

Tuesday to Sunday Timings : 10:00 am – 4:30 pm

(Monday closed)

Contact : 011 2656 7863

### Sri Aurobindo Ashram – Delhi Branch'S SOCIAL MEDIA LINKS

YouTube	:	<a href="https://youtube.com/sriurobindoashramdelhibranch">https://youtube.com/sriurobindoashramdelhibranch</a>
Facebook	:	<a href="http://facebook.com/sriurobindoashramdelhibranch">http://facebook.com/sriurobindoashramdelhibranch</a>
Instagram	:	<a href="https://www.instagram.com/sriurobindoashramdelhibranch">https://www.instagram.com/sriurobindoashramdelhibranch</a>
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Website	:	<a href="http://sriurobindoashram.net/">http://sriurobindoashram.net/</a>

# 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**



## ART FOR ASHRAM, 2023 – EXHIBITIONS

<u>Theme</u>	<u>Timing</u>	<u>Venue</u>
'All Life is Yoga'	10 am–12 noon & 2–4 pm	Prasad Block, Ground Floor
'Divine Signature' (Life of Sri Aurobindo)	10 am–12 noon & 2–4 pm	Prasad Block, First Floor

Contact 011-2656 7863

## 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	(2:30– 03:30 pm)
Thursday	Ophthalmology	(11:00 am–12:00 noon)
Friday	Psychiatry	(1:00 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 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

*What are the dangers of Yoga? Is it especially dangerous to the people of the West? Someone has said that Yoga may be suitable for the East, but it has the effect of unbalancing the Western mind.*

Yoga is not more dangerous to the people of the West than to those of the East. Everything depends upon the spirit with which you approach it. Yoga does become dangerous if you want it for your own sake, to serve a personal end. It is not dangerous, on the contrary, it is safety and security itself, if you go to it with a sense of its sacredness, always remembering that the aim is to find the Divine.

Dangers and difficulties come in when people take up Yoga not for the sake of the Divine, but because they want to acquire power and under the guise of Yoga seek to satisfy some ambition. If you cannot get rid of ambition, do not touch the thing. It is fire that burns.

There are two paths of Yoga, one of *tapasyâ* (discipline), and the other of surrender. The path of *tapasyâ* is arduous. Here you rely solely upon yourself, you proceed by your own strength. You ascend and achieve according to the measure of your force. There is always the danger of falling down. And once you fall, you lie broken in the abyss and there is hardly a remedy. The other path, the path of surrender, is safe and sure. It is here, however, that the Western people find their difficulty. They have been taught to fear and avoid all that threatens their personal independence. They have imbibed with their mothers' milk the sense of individuality. And surrender means giving up all that. In other words, you may follow, as Ramakrishna says, either the path of the baby monkey or that of the baby cat. The baby monkey holds to its mother in order to be carried about and it must hold firm, otherwise if it loses its grip, it falls. On the other hand, the baby cat does not hold to its mother, but is held by the mother and has no fear nor responsibility; it has nothing to do but to let the mother hold it and cry *ma ma*.

If you take up this path of surrender fully and sincerely, there is no more danger or serious difficulty. The question is to be sincere. If you are not sincere, do not begin Yoga. If you were dealing in human affairs, then you could resort to deception; but in dealing with the Divine there is no possibility of deception anywhere. You can go on the Path safely when you are candid and open to the core and when your only end is to realise and attain the Divine and to be moved by the Divine.

There is another danger; it is in connection with the sex impulses. Yoga in its process of purification will lay bare and throw up all hidden impulses and desires in you. And you must learn not to hide things nor leave them aside, you have to face them and conquer and remould them. The first effect of Yoga, however, is to take away the mental control, and the hungers that lie dormant are suddenly set free, they rush up and invade the being. So long as this mental control has not been replaced by the Divine control, there is a period of transi-

tion when your sincerity and surrender will be put to the test. The strength of such impulses as those of sex lies usually in the fact that people take too much notice of them; they protest too vehemently and endeavour to control them by coercion, hold them within and sit upon them. But the more you think of a thing and say, “I don’t want it, I don’t want it”, the more you are bound to it. What you should do is to keep the thing away from you, to dissociate from it, take as little notice of it as possible and, even if you happen to think of it, remain indifferent and unconcerned.

The impulses and desires that come up by the pressure of Yoga should be faced in a spirit of detachment and serenity, as something foreign to yourself or belonging to the outside world. They should be offered to the Divine, so that the Divine may take them up and transmute them.

If you have once opened yourself to the Divine, if the power of the Divine has once come down into you and yet you try to keep to the old forces, you prepare troubles and difficulties and dangers for yourself. You must be vigilant and see that you do not use the Divine as a cloak for the satisfaction of your desires. There are many self-appointed Masters, who do nothing but that. And then when you are off the straight path and when you have a little knowledge and not much power, it happens that you are seized by beings or entities of a certain type, you become blind instruments in their hands and are devoured by them in the end. Wherever there is pretence, there is danger; you cannot deceive God. Do you come to God saying, “I want union with you” and in your heart meaning “I want powers and enjoyments”? Beware! You are heading straight towards the brink of the precipice. And yet it is so easy to avoid all catastrophe. Become like a child, give yourself up to the Mother, let her carry you, and there is no more danger for you.

This does not mean that you have not to face other kinds of difficulties or that you have not to fight and conquer any obstacles at all. Surrender does not ensure a smooth and unruffled and continuous progression. The reason is that your being is not yet one, nor your surrender absolute and complete. Only a part of you surrenders; and today it is one part and the next day it is another. The whole purpose of the Yoga is to gather all the divergent parts together and forge them into an undivided unity. Till then you cannot hope to be without difficulties— difficulties, for example, like doubt or depression or hesitation. The whole world is full of the poison. You take it in with every breath. If you exchange a few words with an undesirable man or even if such a man merely passes by you, you may catch the contagion from him. It is sufficient for you to come near a place where there is plague in order to be infected with its poison; you need not know at all that it is there. You can lose in a few minutes what it has taken you months to gain. So long as you belong to humanity and so long as you lead the ordinary life, it does not matter much if you mix with the people of the world; but if you want the divine life, you will have to be exceedingly careful about your company and your environment.

– *The Mother*

## Activities during August 16 – September 15, 2023

### ANNUAL DAY CELEBRATION OF EVENING MUSIC & ART CLASSES OF MIS

56<sup>th</sup> Annual Day celebrations of the evening classes of The Mother's International School (MIS) were held in the Hall of Grace on 25<sup>th</sup>, 26<sup>th</sup> and 27<sup>th</sup> of August 2023.

An art exhibition, *Anubhuti*, with works of art by the students was inaugurated on the afternoon of the 25<sup>th</sup> by Shri Ashutosh Sharan, senior arts teacher of MIS. Cultural programmes on all three days began at 5:00 pm. Chief guest was



Captain Shikhar Jauhari, a lover of Indian culture and art. Vidushi Mitali Chakraborty, a retired Director of All India Radio and Shri Mohinder Singh Sareen, retired director of Door

Darshan were guests of Honor. Tara didi and senior members of Sri Aurobindo Ashram-Delhi Branch blessed the occasion. The audience was thrilled to see the performance of Martial Arts by students of Taekwondo. Then younger children sang *Sargam Geet* in their playful way followed by Flute re-

cital in *Raag Bhupali* set to *teen taal* and *Tabla Vaadan* by Tabla students in *teen taal* showing many varieties. After Spanish Guitar recital, there was mesmerizing Odissi Dance performance!



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26<sup>th</sup> August program began with Kathak Dance, *Shiv Vandana*. Then came a Hindustani Classical Vocal recital by Junior students who sang *Jhula to daro Kadam ki chaiyan*, written and composed by the late eminent musician, Pt. Vinay



Chandra Maudgalya, in *Raag Tilak Kamod* set to *Deepchandi*. This was followed by Violin *vaadan* in *Raag*



*Bhimpalasi* set to *teen taal*. A subsequent item was Carnatic vocal concert by the well-known Vaggeyakars of south India. Thereafter came the scin-



tillating Bharata Natyam performance based on the theme of Vande Mataram.

27<sup>th</sup> August witnessed Senior students singing Hindustani classical Music



in *Raag Kamod* in *Vilambit* and *Drut Kheyal* – *Barase Badariya Saavanki* and



*Ye ri jane na doongi.* After that Teachers were felicitated by our Tara Didi. The last item was Kathak Dance recital – *Ganesh Vandana* in



*Jhap taal* and Krishna Bhajan in *teen taal*.

The celebrations ended with Rashtra Gaan “VANDE MATARAM”.

### INAUGURATION OF SAAM, 31 AUGUST 2023

A new facility (Room No. 005) with a seating capacity for about 30 persons and including necessary wherewithal for online transmission, for discussing and disseminating teachings of Sri Aurobindo and the Mother, was inaugurated on 31 August 2023. The venue has been named Sri Aurobindo



A d h y a n  
M a n c h  
(SAAM). The  
i n a u g u r a l  
f u n c t i o n  
b e g a n  
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Didi, followed by invocation for the divine Presence by Dr. Mithu Pal. Thereafter, Shri





Prashant Khanna, who conducts several sessions every week throughout the year on Sri Aurobindo's *Essays on the Gita* and *Savitri*, spoke for about 10 minutes and thanked Tara Didi for approving, and Pranjal Jauhar for executing the renovation required for creating the SAAM. He also remarked that his sessions would not only facilitate understanding of Sri Aurobindo's works but



will also lead to greater appreciation as pieces of literature – mystic poetry, and prose that is poetic in its expression. Subsequently, Tara Didi read passages from Mother's prayer of 30 March 1914, in which She had given the assurance that the darkness in the world would be transformed into light because Sri Aurobindo ("He whom we saw yesterday") was here on earth. In conclusion, Dr. Ramesh Bijlani, who anchored the program, made a few apt remarks based on the Mother's quote, "To know is good, to live is better, to be, that is perfect." The function ended with silent meditation and distribution of *prasad*.

**PUNYATITHI OF SHRI SURENDRA NATH JAUHAR (CHACHA JI), 2 SEPTEMBER 2023**

Chacha ji, Founder of Sri Aurobindo Ashram–Delhi Branch and The Mother's International School, was remembered on this day through an early morning invocation for divine Presence by Srila Basu. Later in the forenoon, floral tributes were paid at Chacha ji's *Samadhi*, and the traditional *havan* was conducted at the nearby *Faquir Sthal*.



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In the evening, lamps of aspiration were kindled near the Shrine and Chacha ji's *Samadhi*. A musical



offering was thereafter tendered by two alumni of The Mother's International School (MIS), Shri Partho Chanda and Smt. Ranjini Chaturvedi in the Meditation Hall. Devotional and patriotic songs proffered by them were the ones they had been taught by late Karuna Didi and late Indu Didi of whom they had fond memories. They were accompanied on harmonium by Shri Diwakar Sharma and on Tabla by Shri Giridhar Sharma. After the



musical offering, Partho and Ranjini shared anecdotes of their time at the MIS and expressed their gratitude for the invaluable learning they had imbibed from the school, increasing appreciation of which they continued to realize in their commerce with the real world. Also felicitated on the occasion were teachers who had retired from the MIS but had taught Partho and Ranjini – Rita Chatterjee Ma'am, the music teacher; and Benny Ma'am, the dance teacher.

# THE MARVELLOUSLY INSPIRING LIFE OF SRI AUROBINDO

[Excerpted from published material]

## LONDON, ENGLAND (1)

The Rev. W. H. Drewett was in pastoral charge in 1879 but in 1881 he resigned his living on account of differences with the deacons. He is mentioned in the Church register in 1882 as staying in Manchester but “without pastoral charge”. So he was in Manchester up to 1882, but later on, before 1884, he seems to have immigrated to Australia leaving the three Ghose brothers in the charge of his mother...

Dr. Ghose used to send £360 per year for the maintenance of his three sons at Manchester. But even during the first six years of their stay in England, Dr. Ghose was unable to send regular remittances to Mr. Drewett, and so the latter, on his way to Australia, passed through Calcutta and collected his dues from Dr. Ghose. It is not known who took Aurobindo and Manmohan to St. Paul's School in London, but in the register Manmohan, who was admitted in the same month as Aurobindo, September 1884, is listed as a “Ward of W.H. Drewett”. The address given is 49, St. Stephen's Avenue, Uxbridge Road, Shepherd's Bush. Sri Aurobindo later said that Mrs. Drewett, the mother of W.H. Drewett, had taken lodgings for them in London.

### *St. Paul's School, London. September 1884 to December 1889...*

St Paul's School is a selective independent school for boys aged 13–18, founded in 1509 by John Colet, Dean of St. Paul's cathedral, and located on a 43-acre site by the Thames in London...Originally, the school provided education for 153 children of "all nations and countries indifferently", primarily in literature and etiquette... St Paul's was the largest school in England at its foundation, and its High Master had a salary of 13 shillings and sixpence weekly, which was double that of the contemporary Head Master of Eton College. The scholars were not required to make any payment... According to Charles Dickens Jr., writing in 1879: ..There are 153 scholars on the foundation, who are entitled to entire exemption from school fees. Vacancies are filled up at the commencement of each term according to the results of a competitive examination. Candidates must be between 12 and 14 years of age... Between 1886 and 1895, St Paul's boys won 173 entrance awards at Oxford and Cambridge, which was 26 more than any other school. Over many years its record of Open Awards at Oxford and Cambridge in all subjects has been equal, or superior, to that of any other school of comparable size. [Wikipedia]

Aurobindo was admitted to St. Paul's after being examined by Dr. Walker, the headmaster of the school. Dr. Walker was satisfied with Aurobindo's proficiency in Latin and other subjects, but he found him weak in Greek. He took a personal interest in Aurobindo and coached him in classes called “specials” where it was his practice to gather all young and promising students. Dr. Walker did not take any regular classes, but used to coach some students in the subject in which they were weak. He had an eye for a clever student and never lost sight of one once he found him.

Aurobindo's five years at St. Paul's were full of activity during which he mastered the classics and secured the Butterworth Second Prize in Literature and an Honourable Mention in the Bedford History Prize. He was pushed up rapidly to higher forms, for the High Master wanted to put him in the form in which his powers might get full scope for development. This saved some years for Aurobindo. He used to take an active part in the Literary Society at St. Paul's. It is recorded that he spoke on the inconsistency of Swift's political

opinions on 5 November 1889 and on Milton on 19 November of the same year.

Both at Manchester and at St. Paul's Aurobindo gave his attention to the study of classics, but even at St. Paul's in the last three years he simply went through his school course without labouring over it and spent most of his time in general reading, especially of English poetry, literature and fiction, French literature and the history of mediaeval and modern Europe. He also spent some time learning Italian, some German and a little Spanish. This he could do as he was at ease in his school studies. Though some of his teachers used to regret his preoccupation with general reading, he was nevertheless able to win many prizes. He had with him for many years an illustrated edition of the *Arabian Nights* which he had himself selected as a prize. He was also able to secure an open scholarship to King's College [Cambridge University].

Aurobindo began writing poetry at a very early age. Even while he was at Manchester he wrote a poem for the *Fox's Weekly*, "an awful imitation" as he used to call it. At St. Paul's, between the ages of sixteen and eighteen, he began to write more English poetry. This activity continued when he went to Cambridge, and indeed throughout his life. His brother Manmohan was a classmate of Laurence Binyon and a friend of Oscar Wilde. He was also very intimate with Stephen Phillips, and was himself a promising poet, having written verses which were published from Oxford in a collection entitled *Primavera*. It is likely that, apart from Aurobindo's own classical studies and poetical bent, Manmohan's influence stimulated him to write poetry. At the age of seventeen he translated from the Greek a passage entitled "Hecuba". Laurence Binyon, who happened to read it, asked Aurobindo why he was not writing more poetry. Occasionally Aurobindo used to write Greek and Latin verses.

During those days games did not form an important item of school life as they do today. Football and cricket were just being introduced. It was Shepard, one of the masters, who made the games popular at St. Paul's. Dr. Walker, the High Master, was rather indifferent to sports in the beginning...

When Aurobindo, Manmohan and Benoybhushan came to stay in London, Mrs. Drewett took lodgings for them at 49, St. Stephen's Avenue, Shepherd's Bush, and stayed with them there. During his six years stay in London, Aurobindo lived at three or four different places. All the brothers stayed at 49, St. Stephen's Avenue from September 1884 to July 1887. Then, after a holiday at Hastings, Aurobindo and Benoybhushan moved, in August or September 1887, to rooms at the top of the building at 128, Cromwell Road where the office of the South Kensington Liberal Club was situated. They seem to have stayed there from September 1887 to April 1889. From there they moved to private lodgings at 28, Kempsford Gardens, Earl's Court. Aurobindo was at King's College, Cambridge from October 1890 to October 1892. After October 1892 he stayed at 6, Burlington Road, Bayswater, London. This place is now known as 68, St. Stephen's Gardens. Aurobindo left for India in January 1893.

– From *Life of Sri Aurobindo* by A.B. Purani

*To be contd.*

All contraries are aspects of God's face.  
The Many are the innumerable One,  
The One carries the multitude in his breast;  
He is the Impersonal, inscrutable, sole,  
He is the one infinite Person seeing his world;  
The Silence bears the Eternal's great dumb seal,  
His light inspires the eternal Word;  
He is the Immobile's deep and deathless hush,  
Its white and signless blank negating calm,  
Yet stands the creator Self, the almighty Lord  
And watches his will done by the forms of Gods  
And the desire that goads half-conscious man  
And the reluctant and unseeing Night.  
These wide divine extremes, these inverse powers  
Are the right and left side of the body of God;  
Existence balanced twixt two mighty arms  
Confronts the mind with unsolved abysses of Thought.

- From *Savitri* by Sri Aurobindo

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