



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. 9

September 2023

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

न सांपरायः प्रतिभाति बालं प्रमाद्यन्तं वित्तमोहेन मूढम् ।

अयं लोको नास्ति पर इति मानी पुनः पुनर्वशमापद्यते मे ॥६॥

The childish wit bewildered and drunken with the illusion of riches cannot open its eyes to see the passage to heaven; for he that thinks this world is and there is no other, comes again and again into Death's thralldom.

- Katha Upanishad 1-2-6

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

September 2023

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 – 7:30 pm

Collective Meditation

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

Sep 03	My Journey as a Seeker of the Path of Integral Yoga Musical offering	Ms. Preeti Mahurkar Shri Rajkumar
Sep 10	Sant Kabir, on the Mind Musical offering	Ms. Monica Gulati Dr. Mithu Pal
Sep 17	<i>Hamare Prashn, Sri Maa ke Uttar</i> (Our Questions, the Mother's Answers) Musical offering	Dr. Aparna Roy Aditya & Richa
Sep 24	The Status of Knowledge (Based on Sri Aurobindo's <i>The Synthesis of Yoga</i> Part 2, Ch. 2) Musical offering	Dr. Mankul Goyal Ms. Basudhara Munshi

CLASSES by Shri Prashant Khanna

Thursdays: 07,14,21,28	5:30 pm	Room for SAAM – 'Knowledge'	Savitri
Fridays: 01,08,15,22,29	11:30 am	Room for SAAM – 'Knowledge'	Bhagvad Gita
Sundays: 03,10,17,24	11:45 am–12:45	Room for SAAM – 'Knowledge'	Savitri
	Also ONLINE, contact Amit Arora (+91 95600 88456)		
Sundays: 03,10,17,24	5:30 pm	Room for SAAM – 'Knowledge'	Bhagvad Gita
Saturdays: 02,09,16,23,30	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	:	https://youtube.com/sriurobindoashramdelhibranch
Facebook	:	http://facebook.com/sriurobindoashramdelhibranch
Instagram	:	https://www.instagram.com/sriurobindoashramdelhibranch
Twitter	:	https://twitter.com/sadelhibranch
Website	:	http://sriurobindoashram.net/

Important Days in the Ashram 2023

2 September (Saturday) 37th Anniversary of Shri Surendra Nath Jauhar's Mahasamadhi Day

07:00 am	Invocation by Srila Basu	Meditation Hall
08:30 am	Flower Offering and <i>Havan</i>	Chacha ji's <i>samadhi</i>
06:30 pm	Lights of Aspiration	Shrine Area
06:45 pm	Musical offering by Sh. Partha Chandra & Smt. Ranjini Chaturvedi	Meditation Hall
	They will also share their memories as students of MIS	

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

The Supreme Consciousness knows everything beforehand, because everything is realised there in her eternity. But for the sake of her play and in order to carry out actually on the physical plane what is foreordained in her own supreme self, she moves here upon earth as if she did not know the whole story; she works as if it was a new and untried thread that she was weaving. It is this apparent forgetfulness of her own foreknowledge in the higher consciousness that gives to the individual in the active life of the world his sense of freedom and independence and initiative. These things in him are her pragmatic tools or devices, and it is through this machinery that the movements and issues planned and foreseen elsewhere are realised here.

It may help you to understand if you take the example of an actor. An actor knows the whole part he has to play; he has in his mind the exact sequence of what is to happen on the stage. But when he is on the stage, he has to appear as if he did not know anything; he has to feel and act as if he were experiencing all these things for the first time, as if it was an entirely new world with all its chance events and surprises that was unrolling before his eyes.

Is there then no real freedom? Is everything absolutely determined, even your freedom, and is fatalism the highest secret?

Freedom and fatality, liberty and determinism are truths that obtain on different levels of consciousness. It is ignorance that makes the mind put the two on the same level and pit one against the other. Consciousness is not a single uniform reality, it is complex; it is not something like a flat plain, it is multidimensional. On the highest height is the Supreme and in the lowest depth is matter; and there is an infinite gradation of levels of consciousness between this lowest depth and the highest height.

In the plane of matter and on the level of the ordinary consciousness you are bound hand and foot. A slave to the mechanism of Nature, you are tied to the chain of Karma, and there, in that chain, whatever happens is rigorously the consequence of what has been done before. There is an illusion of independent movement, but in fact you repeat what all others do, you echo Nature's world-movements, you revolve helplessly on the crushing wheel of her cosmic machine.

But it need not be so. You can shift your place if you will; instead of being below, crushed in the machinery or moved like a puppet, you can rise and look from above and by changing your consciousness you can even get hold of

some handle to move apparently inevitable circumstances and change fixed conditions. Once you draw yourself up out of the whirlpool and stand high above, you see you are free. Free from all compulsions, not only you are no longer a passive instrument, but you become an active agent. You are not only not bound by the consequences of your action, but you can even change the consequences. Once you see the play of forces, once you raise yourself to a plane of consciousness where lie the origins of forces and identify yourself with these dynamic sources, you belong no longer to what is moved but to that which moves.

This precisely is the aim of Yoga,—to get out of the cycle of Karma into a divine movement. By Yoga you leave the mechanical round of Nature in which you are an ignorant slave, a helpless and miserable tool, and rise into another plane where you become a conscious participant and a dynamic agent in the working out of a Higher Destiny. This movement of the consciousness follows a double line. First of all there is an ascension; you raise yourself out of the level of material consciousness into superior ranges. But this ascension of the lower into the higher calls a descent of the higher into the lower. When you rise above the earth, you bring down too upon earth something of the above,—some light, some power that transforms or tends to transform its old nature. And then these things that were distinct, disconnected and disparate from each other—the higher in you and the lower, the inner and the outer strata of your being and consciousness—meet and are slowly joined together and gradually they fuse into one truth, one harmony.

— *The Mother*

Activities during July 16 – August 15, 2023

***Bhajan Sandhya* and release of the book, ‘The End of Evil’**

On the evening of 19 July 2023, which would have been the 75th Birthday of late Dr. Lovleen Bijlani (Ashramite, 2006-2022), as a homage to her memory, Dr. Mithu Pal made a musical offering in a *bhajan sondhya*. Shri Rajkuma accompanied her on tabla. The event also



included release of a children’s fairy-tale book titled *The End of Evil* by a budding 13 year-old writer Ananya Lal. The book published by Sri Aurobindo Ashram-Delhi Branch and dedicated by the author to her late grandmother, Dr. Lovleen, was released by the noted children’s writer, Ms. Anupa Lal.

Release of *This is Sanatana Dharma*, a book by Partho

On the evening of 3 August 2023, the above-mentioned book was released



by Tara Didi during a program which included playing of recorded chanting of mantras by late Karuna Didi, Tara Didi’s reading of a passage on ‘surrender’ by Sri Aurobindo and meditation with the Mother’s Music and chanting of mantras by the Mother and Manoj Dasgupta in the background.

Several copies of the book, blessing packets, and mementoes were distributed by Tara Didi.

13 August 2023, Chacha ji's birthday anniversary

On the occasion of Shri Surendranath Jauhar's (fondly called *Chachaji*) 120th birth anniversary, the day started with invocation for the divine Presence by Srila and Jayanthi. Later in the forenoon, floral tributes were paid to Chacha ji at his Samadhi, and a *havan* was conducted at the adjacent *Faquir Sthal*.



Thereafter, an exhibition was inaugurated displaying paintings made by the Vocational Trainees and Aspirants of the Ashram during an art work-



shop conducted by Ms. Shilpi Pratap and it was quite apparent that she was able to bring to the fore the artist lurking somewhere in each individual. There was a painting in which the Mother's Light was symbolised by a Lighthouse. Each youngster had painted a small boat, written her/his name on it, and the caption asserted their aspiration for seeking the Mother's Light. Many youngsters had collectively made a single painting as well. The exhibition remained open through 15 August 2023. This exhibition comprised of



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as an addition to the other ongoing exhibitions, viz. *Sri Smriti*, *All Life is Yoga*, and an exhibition on Sri Aurobindo's Life.

In the Sunday *Satsang*, Dr. Aparna Roy quoted several inspiring anecdotes from Chacha ji's life in a talk titled *Sri Maa ka Adarsh Balak* (The Ideal Child of the Mother). During *Satsang*, a musical offering was made by Ms. Minati Pradhan.

In the evening, a program comprising of music, dance and physical practices was presented by the youngsters of the Ashram. The program started with



Guru Vandana, and included 'Radha's Prayer'; the physical practices of yoga synchronised with mantras, creating a meditative ambience; the formation of human pyramids; and a presentation *Swasth Bharat, Khelo India*. The program ended with a soothing musical titled 'Samarpan' (Surrender). The presentation was interspersed with the anchor Dr. Aparna Roy's enlightening interventions. Still later, there was a musical offering by Lin Thoi, who was accompanied on Tabla by Giridhar. The offering included some of the favourites of Chacha ji, such as *maganrahna*, *kachhulenadena*. Tara Didi read passages about Chacha ji's temperament of non-possessiveness and his spiritual inclinations since



a very young age. On the occasion, Lights of Aspiration were also kindled at the Shrine and Chacha ji's Samadhi.

14 August 2023, D.N. Jhunjhunwala Memorial Program

This year's D.N. Jhunjhunwala Memorial Program comprised of a play, *Nirjan Karawas* (solitary imprisonment) enacted by the Rangbhoomi Theatre



Group. The play was directed by Shri J.P. Singh, while Sri Aurobindo's eminent role was played by Shri Vipin Kumar. The play was based on Sri Aurobindo's arrest in 1908, his one year confinement in Alipore Jail of which a substantial period was spent in solitary internment, and the Alipore Bomb Case trial, in which Sri Aurobindo was eventually acquitted. The play ended with Sri Aurobindo bidding 'good bye' to his wife, Mrinalini Devi, just before his departure for Chandernagore in 1910.

15 August 2023, Darshan Day – Sri Aurobindo’s 151st Birth Anniversary & 76th Anniversary of India’s Independence

The day began with *Prabhat Pheri*, walking around the campus singing the glory of the Lord, followed by invocation



for the divine Presence by Srila and Jayanthy in the Meditation Hall. Tabla accompaniment was provided by Giridhar.



Later in the forenoon Tara Didi hoisted the national flag in the lawn opposite the Meditation Hall. Dr.



Mithu Pal then made an offering of devotional and patriotic songs in the Meditation Hall, and Dr. Ramesh Bijlani



gave a talk incorporating many inspiring and illuminating anecdotes from Sri Aurobindo’s life, based on the well-

researched treatise *Sri Aurobindo: Life and Times of the Mahayogi* by the eminent author Manoj Das. In the early afternoon, students attending evening music classes made offerings in the Meditation Hall. The audience naturally included a large number of parents of the students.



Later in the early evening, a scintillating musical offering titled ‘Bharatvarsham: the Spirit Incarnate’ was pre-





sented by students of The Mother's International School. The presentation blended several classical and folk dance forms from different regions of the country, interspersed with narration of India's glorious past, and her bright future, as envisioned by Sri Aurobindo.

In the evening, there was a graceful display and musical offering near the Shrine, including the chanting of Bande Mataram. This was followed by the traditional





March-past and kindling of the Lamps of Aspiration. Subsequently in the Meditation Hall, the Ashram choir, led by Mithu, Srila, Jayanthi, Minati and Lin Thoi & accompanied by Giridhar on Tabla, made a musical offering. The program was interspersed with reading of *Bhavani Bharati* and related passages by Tara Didi. The events of the auspicious day concluded with distribution of *prasad* and a card bearing the following message:



I do not want tens of thousands of disciples. It will be enough if I can get as instruments of God one hundred complete men free from petty egoism. I have no confidence in guruhood of the usual type. I do not want to be a guru. What I want is for someone, awakened by my touch or by that of another, to manifest from within his sleeping divinity and to realise the divine life. Such men will uplift this country.

- Sri Aurobindo

THE MARVELLOUSLY INSPIRING LIFE OF SRI AUROBINDO

[Excerpted from published material]

MANCHESTER, ENGLAND (2)

Surveying Sri Aurobindo's performance as a student in later years — despite his continuous encounter with odds — we can conclude that he received his lessons not only well but also with ease, saving for himself time enough to study English literature — he must have been recommended the best of it — including the King James version of the Bible, and to begin writing poetry. In other words, the creative aspect of his life was vibrantly active.

Sri Aurobindo rarely spoke about the state of his inner experience at any stage of his life unless it was either to correct some incorrect impression in circulation or in answering a question. We get just a hint of it at this stage of his life from a statement he made in one such context, that at the age of eleven, that is, a year before he left Manchester,

. . . Sri Aurobindo had already received strongly the impression that a period of general upheaval and great revolutionary changes was coming in the world and he himself was destined to play a part in it. His attention was now drawn to India and this feeling was soon canalised into the idea of the liberation of his own country. But the "firm decision" took full shape only towards the end of another four years. It had already been made when he went to Cambridge and as a member and for sometime secretary of the Indian Majlis at Cambridge he delivered many revolutionary speeches which, as he afterwards learnt, had their part in determining the authorities to exclude him from the Indian Civil Service; the failure in the riding test was only the occasion, for in some other cases an opportunity was given for remedying this defect in India itself. (Sri Aurobindo: *Autobiographical Notes*)

If he had such feelings at the age of eleven — feelings that must have begun to undo the effect of all that had been done to keep him and India uncompromisingly apart — his creative literary genius had begun to flourish even earlier. At ten he had published a poem in a local magazine. Answering a question in 1939 as to when he began writing poetry, Sri Aurobindo said,

When my two brothers and I were staying at Manchester, I wrote for the Fox Family Magazine. It was an awful imitation of somebody I don't remember. (Nirodbaran: *Talks with Sri Aurobindo*)

Sri Aurobindo obviously meant *Fox's Weekly*, a short-lived publication of Manchester, edited by W. G. Fox. If this first published poem of his has been supposed to bear the influence of Shelley's "The Cloud", one hardly sees the influence extending beyond the metre and the stanza-construction. "Awful imitation"? That only speaks of Sri Aurobindo's utter humility. Here is Shelley's first stanza:

I bring fresh showers for the thirsting flowers,
From the seas and the streams;
I bear light shade for the leaves when laid
In their noonday dreams.

From my wings are shaken the dews that waken
The sweet buds every one,
When rocked to rest on their mother's breast,
As she dances about the sun.
I wield the flail of the lashing hail,
And whiten the green plains under,
And then again I dissolve it in rain,
And laugh as I pass in thunder.

And here is Sri Aurobindo's:

From the quickened womb of the primal gloom,
The sun rolled, black and bare,
Till I wove him a vest for his Ethiop breast,
Of the threads of my golden hair;
And when the broad tent of the firmament
Arose on its airy spars,
I pencilled the hue of its matchless blue,
And spangled it around with stars.

The only other incident of his Manchester days that is known may appear a bit farcical. But surveying the situation objectively one cannot but appreciate the goodwill those concerned in the small episode had for their tender target. The orthodox Christian believed that Jesus alone saved a soul — just as anchors of some other faiths attribute that exclusive power of mercy to their gods. That a bright little boy like Sri Aurobindo would live in the custody of qualified Christian mentors and yet one day go back to his native land bereft of that invaluable insurance must have appeared absurd to Mr. Drewett's mother. (Obviously she did not care much for the souls of the other two boys as she might have observed them to be lagging far behind the point when one becomes eligible for the privilege.) So, she decided to act. In the context of clarifying a rumour that he had been converted to Christianity, Sri Aurobindo narrated the episode thus:

The only thing that happened was that there was once a meeting of nonconformist priests at Cumberland when we were in England. The old lady in whose house we dwelt, i.e. old Mrs. Drewett, took me there, after the prayers were over all dispersed and devout people remained a little longer afterwards and it was at that time that conversions were made. I was feeling completely bored. Then a priest approached me and put me some questions. I did not give any reply. Then they all shouted, 'he is saved, he is saved' and began to pray for me and offer thanks to God. I did not know anything. Then the priest came to me and asked me to pray. I was not in the habit of praying. But somehow I did it in the manner children recite their prayers before going to sleep in order to keep up an appearance. That was the only thing that happened. I was not used to attend the Church. I was about ten at that time. (A.B. Purani: *The Life of Sri Aurobindo*)

The Manchester phase of Sri Aurobindo's life ended in 1884.

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

To be contd.

Our knowledge walks leaning on Error's staff,
A worshipper of false dogmas and false gods,
Or fanatic of a fierce intolerant creed
Or a seeker doubting every truth he finds,
A sceptic facing Light with adamant No
Or chilling the heart with dry ironic smile,
A cynic stamping out the god in man;
A darkness wallows in the paths of Time
Or lifts its giant head to blot the stars;
It makes a cloud of the interpreting mind
And intercepts the oracles of the Sun...
On heights unreached by mind's most daring soar,
Upon a dangerous edge of failing Time
The soul draws back into its deathless Self;
Man's knowledge becomes God's supernal Ray.
There is the mystic realm whence leaps the power
Whose fire burns in the eyes of seer and sage;
A lightning flash of visionary sight,
It plays upon an inward verge of mind:
Thought silenced gazes into a brilliant Void.

– From *Savitri* by Sri Aurobindo

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