



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. 11, No. 9

September 2022

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते ।

ततो भूयः इव ते तमो य उ सम्भूत्यां रताः ॥१२॥

Into a blind darkness they enter who follow after the Non- Birth, they as if into a greater darkness who devote themselves to the Birth alone.

– Isha Upanishad 12

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

September 2022

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 – 7:30 pm

Collective Meditation

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

Sep 04	Hamare Prashn Sri Maa ke Uttar Musical offering	Dr. Aparna Roy Aditya & Arunima
Sep 11	From Swami Vivekananda to Sri Aurobindo: a continuity Musical offering	Dr. Bharat Gupt Ms. Anisha Ray
Sep 18	Thy Peace (Based on Prayers & Meditations, Prayer of 10 March 1914) Musical offering	Dr. Mithu Pal Dr. Mithu Pal
Sep 25	Self-surrender in Work-Way of Gita (Based on The Synthesis of Yoga, Part 1, Ch 3) Musical Offering	Dr. Mankul Goel Ms. Preamsheela

CLASSES by Shri Prashant Khanna

Thursdays: 01,08,15,22,29	11:15 am–12:15 pm	ONLINE	Bhagvad Gita
		Online contact Dr. Sonia Gupta (+91 98103 05078)	
Saturdays: 03,10,17,24	11:00 am–12 noon		Bhagvad Gita
		(In physical mode at Sri Aurobindo Bhavan, Gurgaon)	
		To join, please contact Sri Satya Prakash (+91 88007 61046)	

YES Online Talks/Capsules by Dr. Ramesh Bijlani

03 Sep	Sri Aurobindo's Essays on the Gita – a glimpse	at 6 pm for 30 min.
10 Sep	Sri Aurobindo's The Synthesis of Yoga – a glimpse	at 6 pm for 30 min.
17 Sep	Sri Aurobindo's The Life Divine – a glimpse	at 6 pm for 30 min.
24 Sep	Sri Aurobindo's Savitri – a glimpse	at 6 pm for 30 min.

Zoom link : <<https://us02web.zoom.us/j/6082144500?pwd=dHJLWUNqcTIJR25JTnBJYzdjVG5OQT09>>

Meeting ID: 608 214 4500; Passcode: 8kPJG6

Questions? Email to <yes.aditik@gmail.com>

Online YES (Yoga, Education & Spirituality) .03 course on Health Sciences & Yoga

15 Sep to 25 Nov, 2022 [In 10 weeks 40 classes: Theory 30; Practical 10]

[Principal facilitator, Dr. Ramesh Bijlani; with Ms. Monica Chand, Ms. Suman Maheshwari]

Offered FREE during Sri Aurobindo's 150th Birth Anniversary year

Info: <https://www.youtube.com/channel/UCy0kOAmEWXqLKLuKtyxfRgQ/videos?view=0> OR

Info : www.yespirituality.wordpress.com/

Contact : <aditikaul9@gmail.com>

श्रीस्मृति Sri Smriti

(Memorabilia of the Mother)

Open: Tuesday to Sunday

Timing: 10 am – 12 noon

(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
Facebook	:	http://facebook.com/sriurobindoashramdelhibranch
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)
Tuesday	Counselling (Online/Offline)	(10:00 am-12:00 noon)
Friday	Psychiatry	(2:00 pm-4:00 pm)
Tuesday	Gynaecology	(10:30 am-11:30 am)
Wednesday	Surgery	(10:00 am-12:00 noon)
Mon, Wed	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)

FREE Virtual Medical Consultation with Dr. Tarun Baveja

ON LIFESTYLE, PHYSICAL OR PSYCHOLOGICAL ISSUES

Dr. Baveja, a general physician with over 30 years experience. has been working for The Mother's International School since 1996.

For appointment, pl. contact : 88005 52685; <tmihc2000@gmail.com>

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 Sadhana	Discourse	Dr. Tarun Baveja

Contact Ms. Swati Kohli : 98739 04420, <swatikohli3@gmail.com>

Physical Practices of Yoga

Mon/Wed/Fri	6:30–7:30 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

Vision Improvement Course

September 3-5 (Sat, Sun, Mon), 2022

Timing : 9:30 – 11:30 am

Contact : 88005 52685 (Health Centre); <tmihc2000@gmail.com>

MANIFESTATION

.. I mean by the supracosmic Reality the supreme Sachchidananda who is above this and all manifestation, not bound by any, yet from whom all manifestation proceeds and all universe...

.. I mean by the supramental the Truth-Consciousness whether above or in the universe by which the Divine knows not only his own essence and being but his manifestation also...

.. The overmind is a sort of delegation from the supermind.. which supports the present evolutionary universe in which we live here in Matter. If supermind were to start here from the beginning as the direct creative Power, a world of the kind we see now would be impossible; it would have been full of the divine Light from the beginning, there would be no involution in the inconscience of Matter, consequently no gradual striving evolution of consciousness in Matter. A line is therefore drawn between the higher half of the universe of consciousness, *parârdha*, and the lower half, *aparârdha*. The higher half is constituted of Sat, Chit, Ananda, Mahas (the supramental) - the lower half of mind, life, Matter. This line is the intermediary overmind which, though luminous itself, keeps from us the full indivisible supramental Light... To this action of the overmind

Note: Diagrams (c. 1931) below are from one of Sri Aurobindo's private diaries published later as *Record of Yoga*

THE SUPREME

Sachchidananda – Unmanifest, making possible every kind of manifestation.

SACHCHIDANANDA IN MANIFESTATION

The Supreme Planes of Infinite Consciousness

- (1) Sat (implying Chit-Tapas and Ananda)
- (2) Chit (implying Sat and Ananda)
- (3) Ananda (implying Sat and Chit-Tapas.)

SUPERMIND or DIVINE GNOSIS.

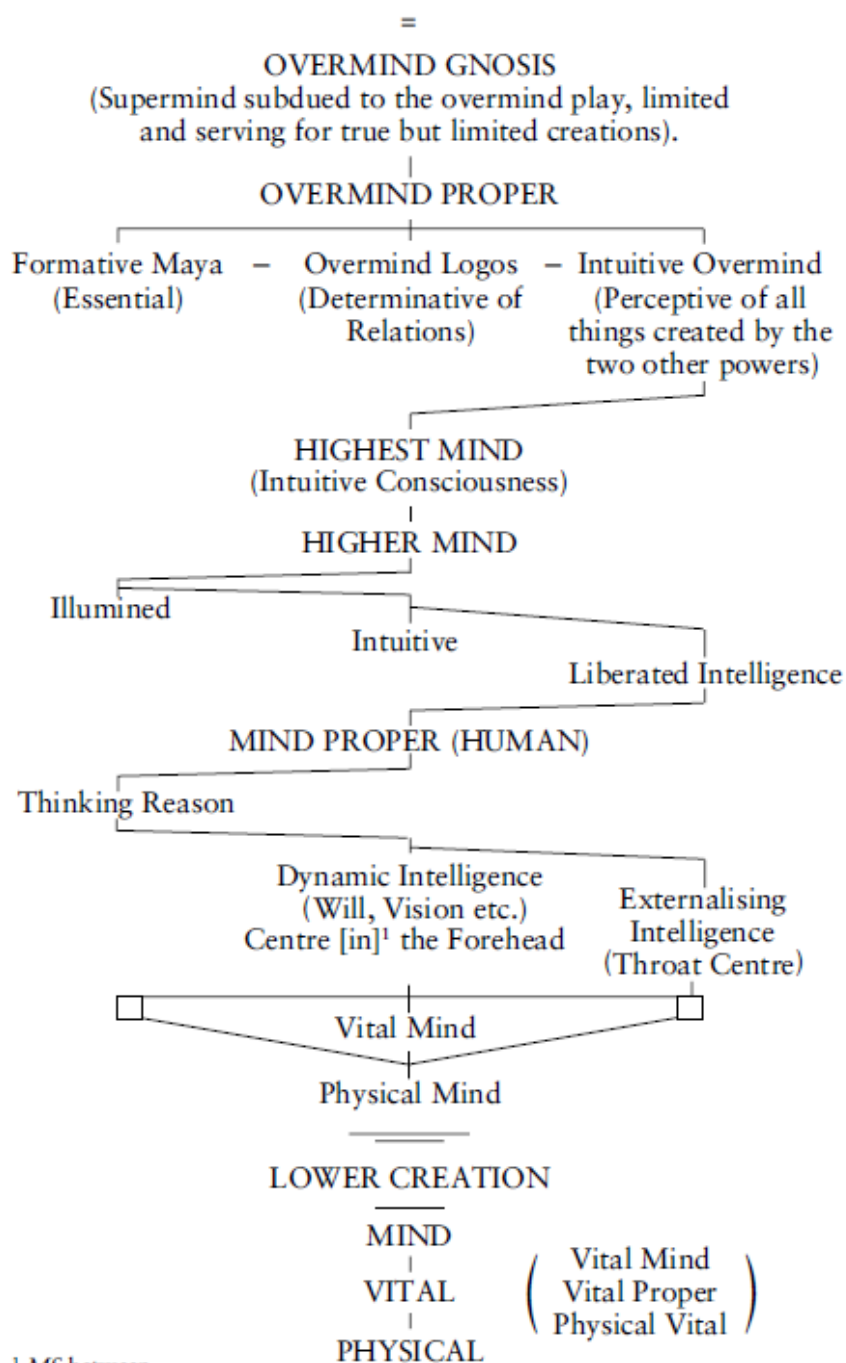
(The Self-Determining Infinite Consciousness)

From the point of view of our ascent upwards this is the Truth-Consciousness as distinguished from all below that belongs to the separative Ignorance.

OVERMIND or MAYA

(Overmind takes all Truth that comes down to it from the Supermind, but sets up each Truth as a separate force and idea capable of conflicting with the others as well as cooperating with them. Each overmental being has his own world, each force has its own play and throws itself out to realise its own fulfilment in the cosmic play. All is possible; and from this separative seat of conflicting and even mutually negating possibilities comes too, as soon as mind, life and matter are thrown out into play[,] the possibility of ignorance, unconsciousness, falsehood, death and suffering.)

OVERMIND GRADATION TO MIND



may be applied the words of the Upanishad, “The face of the Truth is covered by a golden Lid”... Here there is the working of a sort of *vidyâ-avidyâmâyî mâyâ* [knowledge-ignorance illusion] which makes possible the predominance of *avidyâ*... This divisional principle pursues man’s mental knowledge everywhere and even when he thinks he has arrived at the final unity, it is only a constructed unity, based on an Aspect... It is the reason why mental knowledge can never arrive at a final solution of anything...

In the overmind itself there is not this confusion, for the overmind knows the One as the support, essence, fundamental power of all things, but in the dynamic play proper to it it lays emphasis on its divisional power of multiplicity... In Matter, descending below Mind, we arrive at the acme of fragmentation and division; the One, though secretly there, is lost to knowledge and we get the fullness of the Ignorance, even a fundamental Inconscience out of which the universe has to evolve consciousness and knowledge.

– Sri Aurobindo

Activities during July 16 – August 15, 2022

BHAJAN SANDHYA, 29 JULY 2022

During the evening meditation, Ms. Sapna Mukherjee offered a collection of melodious devotional songs in the Meditation Hall. She was accompanied on the Tabla by Shri Fateh Singh, and received vocal support from her daughter, Ms. Suhani Mukherjee.



RESIDENTIAL YOUTH CAMP, 9-15 AUGUST 2022

Ms. Kirti Adhikari from the Paigambarpur centre of Sri Aurobindo Society brought a group of about 30 young students and eight adults, most of them farmers, from five different centres of the Society to Sri Aurobindo Ashram – Delhi Branch for a residential camp from 9-15 August 2022. During their stay, they had a yogasana session early in the morning, shramdaan, a theory session from 9.30 am – 12 noon, innovative games in the afternoons and, group meditation in the evening.

150TH BIRTH ANNIVERSARY OF SRI AUROBINDO & 75TH ANNIVERSARY OF INDIA'S INDEPENDENCE CELEBRATIONS, 11-15 AUGUST 2022

A variety of events were organized for the celebrations. The events on 11 & 12 August, on the broad theme of *Sri Arvind ka Bharat* (Sri Aurobindo's India) were held in collaboration with the North India Chapter (Hindi Zone) of Sri Aurobindo Society, Puducherry.

11TH AUGUST

The program, anchored by Dr. Aparna Roy, began with the lighting of the lamp and musical offering by Premsheela and Minati in the afternoon in the Hall of Grace and was followed by the inauguration of the Exhibition 'Constitution of India in the Light of Sri Aurobindo' based on the work done by Shri Surya Pratap Singh Rajawat. The exhibition displayed pictures of the original handwritten pages from the 22 Parts of the Constitution. Each of these pages was accompanied with a painting by Nandalal Bose, covering sequentially the history of India from Mohenjodaro to Mahatma Gandhi. Shri Singh, advocate and secretary of Sri Aurobindo Society, Rajasthan, had researched Sri Aurobindo's works extensively to pinpoint passages related to the same period of India's history as depicted by Nandalal Bose's paintings. Shri Singh in a talk indicated the deeper roots of our Constitution to the Indian scriptures, Ramayana and Mahabharata as well as to great personalities, *yugapurushas*, such as Ashoka, Shivaji, Guru Gobind Singh, etc. To educate the masses, he has displayed the exhibition at many locales throughout the country. His book, *Sri Aurobindo and the Constitution of India* was released by the Home Minister Shri Amit Shah on 24th April 2022. At the end, Tara didi presented to Shri Rajawat a memento as a token of appreciation.



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In the evening, the audience enjoyed a beautiful stage rendition of Sri Aurobindo's celebrated poem *WHO*. It was a treat in costumes, dance performances, body movements, and how the unfathomable mystery of the Creator can be intuited in our day-to-day living.



Nearly 100 students from standards 6-12 of The Mother's International School enacted in the dazzling performance. The ballet also displayed impressive visual props to convey psychological moods and emotions of people. It was a wonderful journey for all who took part in it as well as for the people who watched in the audience.

12TH AUGUST

The celebrations on the afternoon of 12 August were anchored by Dr. Anil Vajpayee from the Mathura centre of Sri Aurobindo Society and started with playing of Mother's Music and lighting of the lamps. Thereafter, a new film *Sri Aurobindo: an Indian Mystic Who Worked for Human Unity* was screened. The 47-minute film encapsulates seamlessly the life and teachings of Sri Aurobindo. Although like any such attempt, it falls into the unavoidable trap of seeing Sri Aurobindo's life only as it was lived on the surface, but it does give an overview of the different phases and facets of Sri Aurobindo's life to people unfamiliar with his signal contribution to India's Independence and to evolution in its next giant leap.

The screening of the film was followed by brief talks on the film and on the India of Sri Aurobindo's dreams by Drs. Ramesh Bijlani and Bharat Gupt. The event ended with the anchor, Dr. Anil Vajpayee; the creative directors of the film, Shri Neeraj Sharma and Sushree Vinni Sharma and their team that contributed to the film as graphic artist, 3-D artist, editor and sound designer; and Shri Subhash Chandra, the artist who made drawings for the film, all receiving gifts as tokens of appreciation.



The evening ended with a joyful presentation of *Maharas "Sri AravindKrishnamrita"* by students of Amar Nath Vidya Ashram Senior Second-

ary School, Mathura, escorted by Dr. Anil Vajpayee. The dance-drama successfully brought forth the intimate experiences and realizations Sri Aurobindo had



through intimate encounters with Sri Krishna in Alipore Jail. The *maharas* could bring the *rasa* of Sri Krishna's life to the audience including his playful & naughty childhood, his love for Radha and the gopis, his compassionate and intimate friendship with Sudama, and the overwhelming *Viswaroopadarshan* he blessed Arjuna with.

13TH AUGUST

CHACHAJI'S BIRTH ANNIVERSARY: On the occasion of Shri Surendranath Jauhar's (fondly called *Chachaji*) 119th birth anniversary, the day started with invocation for the divine Presence by Srila and Jayanthi. Being an *aryasamaji*, Chachaji used to regularly organize *havan* even during the period of India's freedom struggle as a means to link ourselves to our Vedic heritage. This particular morning began with a *havan* conducted adjacent to his *samadhi*. Chanting of sacred *mantras* for half an hour created an atmosphere of consecration and peace. Thereafter in the Meditation Hall students and staff of The Mother's International School (MIS) offered soulful *bhajans*



interspersed with recitations which beautifully weaved the story of Chachaji's life, as well as the recitation of appropriate verses from the Gita and the Upanishads. Thereafter, Sushree Surendra Sharma, one of the first teachers to have joined the MIS, gave a talk replete with anecdotes, which brought out the difficult conditions under which the school developed and grew in its early days, as well as of Chachaji's innate sense of humour. She then released a book, *Whose Gold: Yours, Not Mine*, based

on a real-life story narrated by Chachaji. Finally, Dr. Ramesh Bijlani narrated almost the entire story but left the ending untold so as to motivate the audience to peruse the book themselves.

In the afternoon, a new film based on Chachaji's life made under the guidance of Pondy Ashram's Shri Kush Sen was screened. The team that made the film did a wonderful job, using improvised sets and ordinary persons as 'actors' to recreate the effect of the period and location of the historical events. It was a moment of great joy and pride for people of the Ashram and guests to come together and celebrate the life of such a large-hearted man who dedicated his life first to the service of the Motherland and then to the Mother's work. Shri Kush Sen, and other contributors to the film, Shri Swapna Bose and Shri Avadhoot Thali, were presented mementoes as token of appreciation and gratitude by Tara Didi.



Later in the evening, the celebrations continued in the Meditation Hall with a musical offering by the Ashram Choir led by Preamsheela singing several favourite bhajans of Chachaji (such as *maganrahna*, *kachhulenana*), and reading by Tara Didi from Chachaji's biography. One noteworthy trait was intrinsic to Chachaji nature: an intense fire to do something for a

noble cause, and whenever he got an opportunity, he did what he could wholeheartedly. The eventful day culminated with kindling of diyas at Sri Aurobindo's Shrine and Chachaji's *Samadhi*.

14TH AUGUST

The program began with Dr. Mithu Pal making a musical offering of selected songs in view of the 150th Birth Anniversary of Sir Aurobindo in the Meditation Hall. The 9th D.N. Jhunjhunwala Memorial lecture was thereafter delivered by Dr. Ramesh Bijlani, based on a line from *Savitri*. "He saw a world that is from a world to be," wherein he shared with the audience what Sri Aurobindo has envisioned for the future of humanity. The speaker emphasised that the vision is neither wishful thinking, nor extrapolation based on the trend in evolution so far, but a certitude based on what Sri Aurobindo, as a rishi, could see as inevitable.

The afternoon event was organised in the Hall of Grace, and Dr Kiran Bedi graced the occasion as the chief guest. Also present on the occasion was Shri L.N. Jhunjhunwala, the elder brother of the Late Shri D.N. Jhunjhunwala, to whose memory the day's events were dedicated. The program was anchored by Dr Ramesh Bijlani, who recounted the simple, sacrificing and spiritual character of Shri D.N. Jhunjhunwala. The program started with an Invocation for the divine Presence by Preamsheela, followed by a talk by Shri Prashant Khanna on Sri Aurobindo's poem, *Baji Prabhou* in which he delineated parallels between Sri Aurobindo's struggle for



the Independence of India and Baji's fight for the Motherland, and the Power of the Divine Mother. Thereafter, a dance drama based on the same poem was enacted by the team of Ms. Anjali Bagal, the concept creator & choreographer. Script & voiceover was by Sayali and music by Amod Kulkarni with a total of eight performers. The essence of this performance can perhaps be described in three words: simplicity, power and intricacy.



Simplicity was in terms of the costumes, which while being comfortable, also looked graceful and depicted the Maratha warriors rather authentically. No props were used; rather the entire drama was conceived of and conveyed by intricate, beautifully synchronized body movements. The power of the warrior was shown by the appropriate *mudras* which in fact looked close to martial arts postures. The script accurately conveys Baji's character and his experiences of life and war. The music added even more power and life to the whole presentation, aptly conveying war, pain, exhaustion, but never frustration. Synchronization between the eight people was flawless.



After the performance, Dr Kiran Bedi felicitated the performers by giving them tokens of appreciation. In her address to the audience, Dr Kiran Bedi talked of the emotions brought out by the performance, and how her own emotional relation with Sri Aurobindo grew through her five-year stay in Pondicherry as the Lieutenant-Governor. She also encouraged the youth in the audience to work hard and fulfil their *kartavaya* towards the Motherland, especially mentioning the enthusiasm that the campaign *HarGharTiranga* has generated. Explaining the significance of the three colours of Indian Flag, she said that orange symbolises thousands of years of the Indian spiritual culture; white stands for peace and spotless character; and green stands for prosperity: prosperity material and spiritual for all. She said that as L-G of Puducherry, she gave the state the slogan 'Prosperous Puducherry'. The program ended with presentation of a memento to the Chief Guest by Tara Didi.

15TH AUGUST

SRI AUROBINDO'S 150TH BIRTH ANNIVERSARY AND INDIA'S 75TH INDEPENDENCE ANNIVERSARY DAY were celebrated on August 15. 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 Basu in the Meditation Hall. At 10:30am India's National flag was hoisted in front of Meditation Hall accompanied by singing of *vandemataram* and *janaganamana*.

Thereafter in the presence of Dr. Karan Singh, noted politician and author of the *Prophet of Indian Nation-*



alism, a noteworthy treatise on Sri Aurobindo's contribution to the freedom movement, the Ashram Choir led by Premsheela sang the *Bande Mataram* in Raag Bhopali, composed by Karuna Didi in the Delhi Ashram more than 50 years ago. This rendition has become a tradition in the Ashram and Dr Karan Singh is particularly fond of listening to the *Bande Mataram* in this tune. Dr Karan Singh started his talk with a tribute to Karuna Didi, and then spoke about the various phases of Sri Aurobindo's life, and elaborated on his five dreams articulated in his message for the Independence Day of India broadcast on All India Radio on 14 August 1947, the eve of Independence. The speaker also commented on the extent to which each dream has so far been realized, and the possibility of their getting fulfilled in the near future. He ended his talk with the recitation of Sri Aurobindo's poem, 'WHO'.



In the early afternoon, Matri Kala Mandir students offered a musical program in the Meditation Hall. The budding artistes were encouraged by the opportunity to demonstrate their talent, and were felicitated by their teachers and parents.

Later in the afternoon, the youngsters of the Ashram presented a cultural programme *Adhyatma aur Tiranga* in the Hall of Grace comprising of yoga,



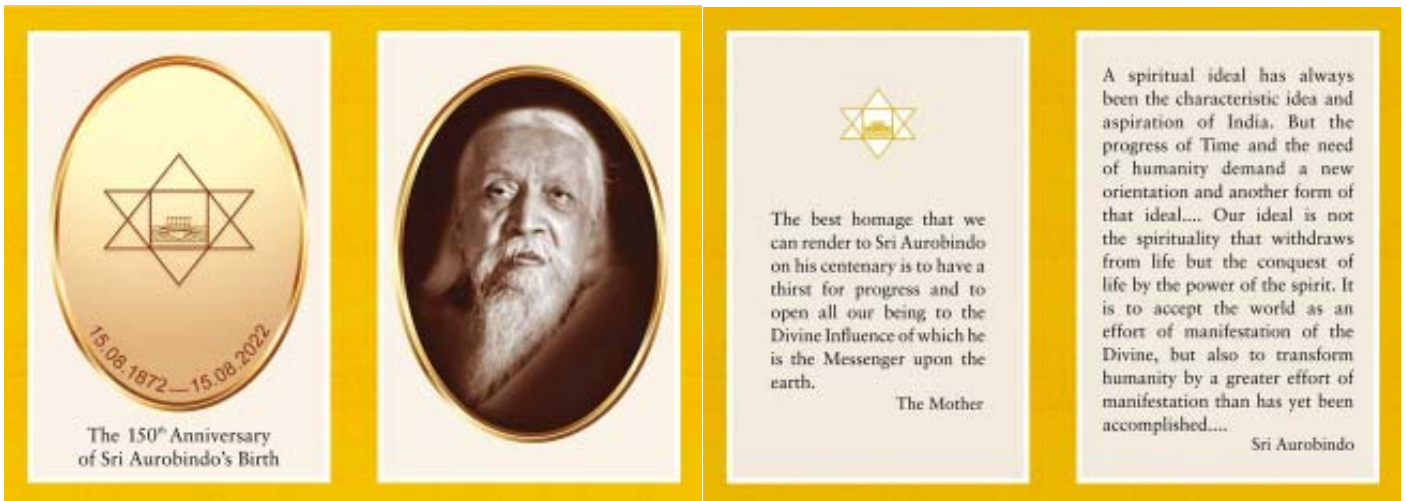
aerobics, classical dance, and a powerful dance performance dedicated to the Indian Army. The last was especially a heart-rending tribute to the martyrs who sacrifice their lives for the Motherland. Items in the program owed their distinguished quality to the unceasing effort of the instructor, Shri Hira Das.

In the evening, after the traditional March-Past, Lamps of Aspiration at and





around the Shrine were kindled with singing of *Vande Mataram*. Subsequently, in the Meditation Hall, a book, *Flowers: Joyful Companions to the Soul*, was released by Lt. Gen. Daljit Singh, and the Ashram Choir recited *Sri Aravindopanishad* accompanied by reading from the English translation by Tara Didi. The events of the auspicious day concluded with distribution of *prasad* and a card bearing the following message:



VISION IMPROVEMENT COURSE, 13-15 AUGUST 2022 : After a lapse of over two years, IN-PERSON Vision Improvement Course resumed on 13th August. A number of people attended the course at The Mother’s Integral Health Centre during this period. All expressed their satisfaction at the beneficial effect of the routines, a few of which were incorporated from Dr. Bates’ work and some others primarily developed at Sri Aurobindo Ashram, Pondicherry. Few feedback comments include: “Eye Camp ... created awareness about eye health. Very knowledgeable. Had great fun...” “My daughter attended the eye camp. That is very useful and Sir gave a brief info about eye exercises. These are easy to follow. People here are helpful.. and they clear the doubts in a very kind manner.” “In the beginning was a bit bored. After practicing found it lovely and useful. Thank you so much for such orientation.” “It was the great experience with this eye camp. So knowledgeable and beneficial. Hope will attend the next eye camp.”

SRI AUROBINDO'S 150TH BIRTH ANNIVERSARY AND 75TH ANNIVERSARY OF INDIA'S INDEPENDENCE CELEBRATION AT SRI AUROBINDO ASHRAM-DELHI BRANCH'S HIMALAYAN CENTRE AT MADHUBAN, TALLA RAMGARH, UTTARAKHAND

15 August 2022: this auspicious day began with a community March past led by the inmates of Madhuban.



- Women of the Khushali Livelihood Initiative marched with the Ashram inmates
- Children and teachers of the Sunrise School, village shopkeepers, Shishu Mandir School with its own band, Global school and Vidya Mandir school.
- Flag hoisting and rendering of Vande Mataram was held at the junction of the road with Talla Ramgarh Board.

The entire village community marching together was a unique and moving experience. Sri Aurobindo's Five Dreams were read by Dr. Anju Khanna in the Relics Shrine Hall. Auspicious Day's events culminated with distribution of *Prasad*.

NEW YOUTUBE POSTINGS : 16 July – 15 August 2022

Title	Link
Towards the Light Dr. Mithu Pal (Talk based on Mother's Prayer of 28 April 1914)	https://youtu.be/EkNTL4IThw4
<i>Raag Malkauns</i> Devi Karunamayee	https://youtu.be/N9jLZJHiyHA
In finite things the conscious Infinite dwells Dr. Ramesh Bijlani (Talk based on Savitri)	https://youtu.be/Hy31heHE2oQ
Near, it retreated; far, it called him still Dr. Ramesh Bijlani (Talk based on Savitri)	https://youtu.be/7Gjku-yZCYw

SRI AUROBINDO AND INDIA'S INDEPENDENCE

Arabinda Ghosh — Vedantist and Swarajist

It is difficult to say to which of these classes, if to either at all, Arabinda Ghosh belonged or still belongs. At one time it was believed that he belonged to the first class, to which most of the other Bengalee extremists belonged, but whether that belief was right and whether he still thinks on the same lines, it is difficult to say. One thing is certain, that he was and is quite unlike Har Dayal in his line of thought. In intellectual acumen and in scholastic accomplishments he is perhaps superior to Har Dayal, but above all he is deeply religious and spiritual. He is a worshipper of Krishna and is a high-souled Vedantist. Even simpler and more ascetic in his life and habits than Har Dayal, he is for an all around development of Indian Nationalism. His notions of life and morality are pre-eminently Hindu and he believes in the spiritual mission of his people. His views may better be gathered from an interview, which he recently gave to a correspondent of *The Hindu*, of Madras. We quote the interview [published in 1915] almost bodily and in the words of the interviewer.

— Lajpat Rai in *Young India*: New York, B.W. Huebsch, 1916

The Interview

“But what do you think of the 1914 Congress and Conferences?” I insisted.

He spoke almost with reluctance but in clear and firm accents. He said : “I do not find the proceedings of the Christmas Conferences very interesting and inspiring. They seem to me to be mere repetitions of the petty and lifeless formulas of the past and hardly to show any sense of the great breath of the future that is blowing upon us. I make an exception of the speech of the Congress President [Bhupendra Nath Bose] which struck me as far above the ordinary level. Some people, apparently, found it visionary and unpractical. It seems to me to be the one practical and vital thing that has been said in India for some time past.”

He continued : “The old, petty forms and little narrow, make-believe activities are getting out of date. The world is changing rapidly around us and preparing for more colossal changes in the future. We must rise to the greatness of thought and action which it will demand from the nations who hope to live. No, it is not in any of the old formal activities, but deeper down that I find signs of progress and hope. The last few years have been a period of silence and compression, in which the awakened *Virya* (Force, energy and vitality) and *Tejas* of the nation have been concentrating for a greater outburst of a better directed energy in the future.

“We are a nation of three hundred millions,” added Mr. Ghosh, “inhabiting a great country in which many civilisations have met, full of rich material and unused capacities. We must cease to think and act like the inhabitants of an obscure and petty village.”

“If you don't like our political methods, what would you advise us to do for the realisation of our destiny?”

He quickly replied : “Only by a general intellectual and spiritual awakening can this nation fulfil its destiny. Our limited information, our secondhand intellectual activities, our bounded interests, our narrow life of little family aims and small money getting have prevented us from entering into the broad life of the world. Fortunately, there are ever-increasing signs of a widened outlook, a richer intellectual output and numerous sparks of liberal genius which show that the necessary change is coming. No nation in modern times can grow great by politics alone. A rich and varied life, energetic in all its parts, is the condition of a sound, vigorous national existence. From this point of view also the last five years have been a great benefit to the country.”

I then asked what he thought of the vastly improved relations that now exist between the Briton and the Indian in our own country and elsewhere.

“It is a very good thing,” he said, and he explained himself in the following manner: “The realisation of our nationhood separate from the rest of humanity was the governing

idea of our activities from 1905 to 1910. That movement has served its purpose. It has laid a good foundation for the future. Whatever excesses and errors of speech and action were then disclosed, came because our energy, though admirably inspired, lacked practical experience and knowledge. "The idea of Indian nationhood is now not only rooted in the public mind, as all recent utterances go to show, but accepted in Europe and acknowledged by the Government and the governing race. The new idea that should now lead us is the realisation of our nationhood not separate from, but in, the future scheme of humanity. When it has realised its own national life and unity, India will still have a part to play in helping to bring about the unity of the nations."

I naturally put in a remark about the Under-Secretary's "Angle of Vision."

"It is well indeed," observed Mr. Ghosh, "that British statesmen should be thinking of India's proper place in the Councils of the Empire, and it is obviously a thought which, if put into effect, must automatically alter the attitude of even the greatest extremists towards the Government and change for the better all existing political relations.

"But it is equally necessary that we, Indians, should begin to think seriously what part Indian thought, Indian intellect, Indian nationhood, Indian spirituality, Indian culture have to fulfil in the general life of humanity. The humanity is bound to grow increasingly on. We must necessarily be in it and of it. Not a spirit of aloofness or of jealous self-defence, but of generous emulation and brotherhood with all men and all nations, justified by a sense of conscious strength, a great destiny, a large place in the human future — this should be the Indian spirit."

The oneness of humanity is a topic dear to the heart of Babu Arabinda Ghosh and when I (i. e., the interviewer) suggested to him that Vedantic ideas would be a good basis for unity, his reply was full of enthusiasm :

"Oh, yes," he said, "I am convinced and have long been convinced that a spiritual awakening, a reawakening to the true self of a nation is the most important condition of our national greatness. The supreme Indian idea of the oneness of all men in God and its realisation inwardly and outwardly, increasingly even in social relations and the structure of society is destined, I believe, to govern the progress of the human race. India, if it chooses, can guide the world."

And here I said something about our "four thousand" castes, our differences in dress and in "caste marks," our vulgar sectarian antipathies and so on.

"Not so hard, if you please," said Mr. Ghosh with a smile. "I quite agree with you that our social fabric will have to be considerably altered before long. We shall have, of course, to enlarge our family and social life, not in the petty spirit of present day Social Reform, hammering at small details and belittling our immediate past, but with a larger idea and more generous impulses. Our past with all its faults and defects should be sacred to us. But the claims of our future with its immediate possibilities should be still more sacred."

His concluding words were spoken in a very solemn mood :

"It is more important," he said, "that the thought of India should come out of the philosophical school and renew its contact with life, and the spiritual life of India issue out of the cave and the temple and, adapting itself to new forms, lay its hand upon the world. I believe also that humanity is about to enlarge its scope by new knowledge, new powers and capacities, which will create as great a revolution in human life as the physical science of the nineteenth century. Here, too, India holds in her past, a little rusted and put out of use, the key of humanity's future.

"It is in these directions that I have been for some time impelled to turn my energies rather than to the petty political activities which are alone open to us at the present moment. This is the reason of my continued retirement and detachment from action. I believe in the necessity at such times and for such great objects, of *Tapasya* (Life of meditation and self-denial), in silence for self-training, for self-knowledge and storage of spiritual force. Our forefathers used that means, though in different forms. And it is the best means for becoming an efficient worker in the great days of the world."

The Vedantin's Prayer

Circa 1900 – 1906.

Spirit Supreme

Who musest in the silence of the heart,
Eternal gleam,

Thou only Art!

Ah, wherefore with this darkness am I veiled,
My sunlit part

By clouds assailed?

Why am I thus disfigured by desire,
Distracted, haled,

Scorched by the fire

Of fitful passions, from thy peace out-thrust
Into the gyre

Of every gust?

Betrayed to grief, o'ertaken with dismay,
Surprised by lust?

Let not my grey

Blood-clotted past repel thy sovereign ruth,
Nor even delay,

O lonely Truth!

Nor let the specious gods who ape Thee still
Deceive my youth.

These clamours still;

For I would hear the eternal voice and know
The eternal Will.

This brilliant show

Cumbering the threshold of eternity
Dispel,—bestow

The undimmed eye,

The heart grown young and clear. Rebuke in me
These hopes that cry

So deafeningly,

Remove my sullied centuries, restore
My purity.

O hidden door

Of Knowledge, open! Strength, fulfil thyself!
Love, outpour!

– Sri Aurobindo

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Publisher: *Sri Aurobindo Ashram-Delhi Branch*, New Delhi

Editor: Nirankar Agarwal, Ph.D.

Feedback : <emag@aurobindoonline.in>