



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. 10, No. 10

October 2021

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।

कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणः च ॥११॥

One God who alone is & He lurketh hidden in every creature for He pervadeth and is the inmost Self of all beings, He presideth over all work and is the home of all things living. He is the Mighty Witness who relateth thought with thought and again He is the Absolute in whom mood is not nor any attribute.

— Svetasvatara Upanishad 6-11

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

October 2021

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 –7:30 pm

Collective Meditation

ONLINE Sunday Meditation & Discourses 10 am

| | | |
|--------|---|---|
| Oct 3 | The Two Negations (Based on Sri Aurobindo's <i>The Life Divine</i> , Bk 1, Ch 2&3 Musical Offering | Dr. Ramesh Bijlani Dr. Maitreyee Karak |
| Oct 10 | The Outer Usefulness (Based on the Mother's <i>Prayers & Meditations</i> , Prayers of 15 & 16 May 1914) Musical Offering | Dr. Mithu Pal Dr. Mithu Pal |
| Oct 17 | Synthesis: What, Why and How (Based on Sri Aurobindo's <i>The Synthesis of Yoga</i> , Ch 1) Musical Offering | Dr. Manku Goyal Ms. Preamsheela |
| Oct 24 | Intermittent Wakening and Slumber (Based on the Mother's <i>Prayers & Meditations</i> , Prayers of 18 & 19 May 1914) Musical Offering | Dr. Mithu Pal Dr. Mithu Pal |
| Oct 31 | Discussion on one of the Sonnets of Sri Aurobindo Musical Offering | Shri Prashant Khanna Ms. Sumitra Hazra |

The Satsangs will be posted on the Ashram's YouTube channel. The link:
<https://www.youtube.com/channel/UCcmF6JzAOsBMdqJzBnmyng>

ONLINE CLASSES by Shri Prashant Khanna on FREE CONFERENCE CALL PLATFORM

Thursdays: 07,14,21,28

11:15 am–12:15 pm

Bhagvad Gita

To join, please contact Dr. Sonia Gupta (+91 98103 05078)

Saturdays: 02.09,16,23,30

11:00 am–12 noon

Sri Aurobindo's Sonnets

To join, please contact Sri K.K. Sethi/Sri Satya Prakash (+91 88007 61046)

Ashram Library (Knowledge)

Tuesday to Sunday Timings : 10:00 A.M. – 4:30 P.M.

(Monday closed)

Contact : 2656 7863

श्रीस्मृति
Sri Smriti

(Memorabilia of the Mother)

Open: Tuesday to Sunday

Timing: 10 am – 12 noon

(Monday Closed)

Contact : 2656 7863



Important Notice

Precautions to minimize the spread of coronavirus to be observed

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/ |
| Micro Website | : | http://sriurobindoashram.net/Mirra100/ |

The Mother's Integral Health Centre Activities

Phone 011-2685 8563, Sanjeeb: 88005 52685, <tmihc2000@gmail.com>

Speciality Clinics

| | | |
|--------------------|----------------------|-----------------------|
| Tue/Thu/Sat | 10 am-12 noon | Allopathy |
| Saturday | 11 am-1 pm | Ayurveda |
| Tuesday | 10 am-12 noon | Counselling |
| Thursday | 11 am-12 noon | Eye specialist |
| Mon/Wed/Fri | 11 am-1 pm | Homeopathy |

FREE Virtual Medical Consultation with Dr. Tarun Baveja

ON COVID, 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 : Sanjeeb at 88005 52685; <tmihc2000@gmail.com>

Round-the-Year classes on the Physical Practices of Yoga

| | | |
|--------------------|----------------------|---------------------------|
| Tue/Thu/Sat | 6:45-7:45 am | Ms. Riya Chaudhary |
| Mon/Wed/Fri | 11 am-12 noon | Ms. Vidya Mundhra |
| Mon/Wed/Fri | 5:30-6:30 pm | Ms. Deepa Bisht |

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 | Aparoksanubhuti | Discourse | Dr. Tarun Baveja |
| Wed/Fri | 4:00-4:45 pm | Tattva-Bodh | Discourse | Dr. Tarun Baveja |
| Saturday | 4:00-4:45 pm | Bhagvad Gita Sadhana | Discourse | Dr. Tarun Baveja |
| Sunday | 4:00-4:45 pm | Satsang | Discourse | Dr. Tarun Baveja |

Contact: 011-2685 8563; Ms. Swati Kohli <swatikohli3@gmail.com>

Matri Kala Mandir (MKM) CLASSES

Corona Virus (COVID-19) outbreak has forced all Matri Kala Mandir classes in abeyance. Please make a status-check on the Ashram website, www.sriurobindoashram.net.

Important Notice

Precautions to minimize the spread of coronavirus to be observed

The Philosophy of the Upanishads

Maya : the Principle of Phenomenal Existence (2)

The Vedanta answers this question with its usual uncompromising candour and imperturbable clearness of thought;—we cannot tell, it says, for we do not and cannot know; at least we cannot intelligibly define; and this for the simple reason that the birth of Maya, if it had any birth, took place on the other side of phenomena, before the origin of Time, Space and Causality; and is therefore not cognizable by the intellect which can only think in terms of Time, Space and Causality. A little reflection will show that the existence of Maya is necessarily involved even in the casting of the luminous shadow called Parabrahman. A thing so far removed in the dark backward and abysm before Time, a state, force or process (call it what we will) operating directly in the Absolute Who is but cannot be thought of, may be perceived as a fact, but cannot be explained or defined. We say therefore that Maya is a thing *anirdeshyam*, impossible to define, of which we cannot say that it is,—for it is Illusion,—and we cannot say that it is not,—for it is the Mother of the Universe; we can only infer that it is a something inherent in the being of Brahman and must therefore be not born but eternal, not in Time, but out of Time. So much arises from our premises; more it would be dishonest to pretend to know.

Still Maya is no mere assumption or its existence unprovable! Vedanta is prepared to prove that Maya is; prepared to show *what* it is, not ultimately but as involved in Parabrahman and manifested in the Universe; prepared to describe *how* it set about the work of Evolution, prepared to present Maya in terms of the intellect as a perfectly possible explanation of the entire order of the Universe; prepared even to contend that it is the only explanation perfectly consistent with the nature of being and the recognized bases of scientific and philosophical truth. It is only not prepared to represent the ultimate infinite nature and origin of Maya in precise terms comprehensible to finite mind; for to attempt philosophical impossibilities constitutes an intellectual pastime in which the Vedantist is too much attached to clear thinking to indulge.

What then is Maya? It is, intellectually envisaged, a subjective necessity involved in the very nature of Parabrahman. We have seen that Parabrahman is visible to us in the form of three subjective conceptions with three corresponding objective conceptions, which are the essentialities of His being. But Parabrahman is the Brahman as envisaged by the individual self in the act of returning to its source; Brahman externalized by His own will in the form of Maya is looking at Himself with the curtains of Maya half-lifted but not yet quite thrown back. The forms of Maya have disappeared, but the essentiality stands behind the returning Self at the entrance of the porch, and it is only when he reaches the inner end of the porch that he passes utterly out of the control of Maya. And the essentiality of Maya is to resolve Existence, Consciousness and Bliss which are really one, into three, the Unity appearing as a Trinity and the single Essentiality immediately breaking up into manifold properties or attributes. The Absolute Brahman at the inner entrance is the bright triune Parabrahman, absolute also, but cognizable; at the threshold of the porch He is Parabrahman envisaging Maya, and the next step carries Him into Maya, where Duality begins, Purusha differentiates from Prakriti, Spirit from Matter, Force from Energy, Ego from Non-Ego; and as

the descent into phenomena deepens, single Purusha differentiates itself into multitudinous receptacles, single Prakriti into innumerable forms. This is the law of Maya.

But the first step, speaking in the terms of pure intellect, is the envisaging of the Essentiality as possessing Its three subjective and three objective properties,—Existence; Consciousness; Bliss: Truth; Knowledge; Infinity. The moment this happens, by inevitable necessity, the opposite attributes, Nothingness, Non-Sentience, Pain, present themselves as inseparable shadows of the three substances, and with them come the objective triad, Falsehood, Ignorance, Limitation; Limitation necessitates Divisibility, Divisibility necessitates Time and Space; Time and Space necessitate Causality; Causality, the source from which definite phenomena arise, necessitates Change. All the fundamental laws of Duality have sprung into being, necessitated in a moment by the appearance of Saguna Brahman, the Unqualified Infinite become Qualified. They do not really or ultimately exist, because they are inconsistent with the absolute nature of Parabrahman, for even in the sphere of phenomena we can rise to the truth that annihilation is an illusion and only form is destroyed; nothingness is an impossibility, and the Eternal cannot perish; nor can He become non-sentient in whose being sentience and non-sentience are one; nor can He feel pain who is infinite and without limitation. Yet these things, which we know cannot exist, must be conceived and therefore have phenomenally an existence and a reality in impermanence. For this is the paradox of Maya and her works that we cannot say they exist, because they are in reality impossible, and we cannot say they do not exist, because we must conceive them subjectively and, knowledge being now turned outward, envisage them objectively.

Surely this is to land ourselves in a metaphysical morass! But the key of the tangle is always in our hands;—it is to remember that Parabrahman is Himself only the aspect of the indefinable Absolute who is beyond Science and Nescience, Existence and Non-existence, Limitation and Infinity, and His sixfold attributes are not really six but one, not really attributes of Brahman, but in their unity Brahman Himself. It is only when we conceive of them as attributes that we are driven to regard Annihilation, Non-sentience and Limitation and their correspondings subjective or objective, as realities. But we are driven so to conceive them by something datelessly inherent in the infinite Will to live, in Brahman Himself. To leave for a moment the difficult language of metaphysics which on this dizzy verge of infinity, eludes and bewilders our giddy understanding and to use the trenchant symbolic style of the Upanishads, Parabrahman is the luminous shadow of the Absolute projected in Itself by Itself, and Maya is similarly the dark shadow projected by the Absolute in Parabrahman; both are real because eternal, but sheer reality is neither the light nor the darkness but the Thing in-itself which they not merely like phenomena represent, but which in an inexplicable way they are. This, then, is Maya in its subjective relation to Parabrahman.

— *Sri Aurobindo*

To be contd.

Activities during August 16 – September 15, 2021

JANMASHTAMI, 30 AUGUST 2021: On Janmashtmi evening, Premsheela and Minati sang a collection of Krishna Bhajans, interspersed with readings by Tara Didi from the *Bhagavdgita* and Sri Aurobindo's *Essays on the Gita*.

CHACHAJI'S PUNYA TITHI, 2 SEPTEMBER, 2021: The 35th Punya tithi of Shri Surendra Nath Jauhar (Chachaji), founder of Sri Aurobindo Ashram-Delhi Branch, was observed on 2 September 2021. The day started with an invocation for the divine Presence by Premsheela. Due to rather heavy rain, the traditional *havan* could



not be performed; instead, there was a chanting of sacred mantras. In the evening, a musical program was offered by the Ashram Choir in the Meditation Hall.

VISION IMPROVEMENT COURSE: The Mother's Integral Health Centre's third online course was held on September 4, 5, 11 & 12, 2021. A total of 19 individuals in the age group of 14 – 61 registered and participated in the course on the ZOOM platform.



The first session on Sep 4th through the medium of a PowerPoint presentation elaborated on Dr. Bates' affirmation that, contrary to general belief that focusing errors cannot be removed or improved, it is entirely feasible to improve vision through judicious regimen of routines. This session also covered an overview of the routines and exercises to induce such improvement and that benefits of the regimen may also extend to cases of dry eyes, cataract, glaucoma, etc. as a supplementary bonus.

The second session on the 4th Sep guided the participants to the actual practice of the routines. On Sep 5, practical session was repeated, and at the end of the session all were encouraged to practice the regimen during the intervening days, Sep 6-10, on

their own. Sep 11 & 12 were devoted again to the practice of the regimen. Throughout the course the participants were encouraged to ask any relevant questions.

INTEGRAL EDUCATION, YOGA AND FITNESS WORKSHOP (ONLINE): A 7-day Sports Workshop was conducted online between September 6–12, 2021 by Sri Aurobindo Ashram-Delhi Branch on the digital platform – Zoom for a total of 48 schools (Manipur, 2; Assam, 3; Jharkhand, 1; Karnataka, 1; Uttarakhand, 12; W. Bengal, 4; Maharashtra, 5; Odisha, 19) with 309 teachers and 696 students participating from across the length and breadth of India. This program was made possible by a generous grant from The Boston Consulting Group (India) Pvt. Ltd. of Mumbai. The beneficiaries, most of them from rural regions of India, of the workshop included sports teachers, students and management personnel.

The workshop was designed in conformity to the teachings of Sri Aurobindo and the Mother regarding Integral Education as well as the National Education Policy 2020 by focusing attention on ‘experiential learning and critical thinking’. These techniques help in reducing stress, anxiety and fear, and provide a reserve of inner peace.



The workshop was inaugurated by Tara Didi’s kindling of the lamp of aspiration amid mantra chanting by the Ashram Choir. Following meditation everyday at 1:30 pm, sessions of the workshop began. On the first two days, Dr. Aparna Roy gave talks on significance of Integral Education which encompasses the totality of the being: physical, vital, mental, psychic and spiritual. On the 3rd day, Dr. Surinder Katoch expounded on the acronym ‘BALANCED’ (Brahmacharya, Acceptance,

Lifestyle, *Aahar* [diet], *Nidra* [sleep], Commitment with sincerity, Endurance and Discipline) in Ayurveda. On day four, Ms. Puneeta Puri expounded on the art of Integral Well-Being by nurturing positive thoughts and developing the art of expression through expressing right things at the right place and time and how sports, dance, singing and other art forms are of help in better expression and healing emotional hurts. On the 5th day, Dr. Ramesh Bijlani helped in evaluating one’s integral being through questionnaire which included things such as physical activities, diet, smoking & drinking tendencies, sleep, screen time, mental stress and spiritual inclination.



All game sessions began with warm-up exercises at 3 pm. Mr. Hira Das, the sports coach of the Ashram, and a team of 12 volunteers demonstrated the activities



over ZOOM and participants from schools followed the activities designed to invigorate and enhance agility, concentration and cardiovascular efficiency. Various games with accompaniment of rhythmic music created vibrations of true exhilaration and enthusiasm. The games were organized in such a way that the players played for the sake of enjoyment, involvement & socialization, and not merely for the sake of the general win-lose attitudes. At the end teachers informed Tara Didi that what they had learned in the workshop will become valuable teaching-aids for them in their teaching process. Mr. Baren Roul, coordinator, exchanged good wishes with the participants at the end of the workshop.

All in all, the workshop was a huge success. Free sports materials worth Rs.20,000/- were sent via courier to each school beforehand so as to enable them to play per instructions of the Sports Coach live on Zoom.

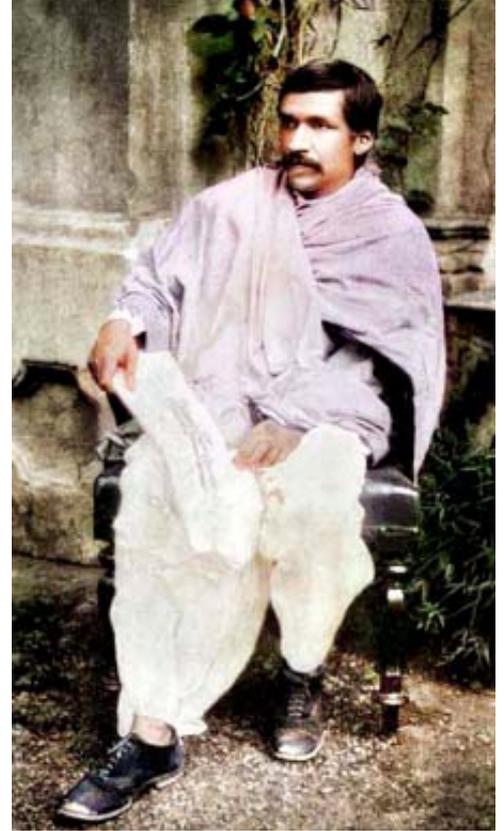
NEW YOUTUBE POSTINGS : 16 August to 15 September, 2021

| Title | Link |
|---|---|
| <i>Kaahe re! bn khojan jaayee</i> Devi Karunamayee | https://www.youtube.com/watch?v=SaA_rt1F5go |
| Savitri by Sri Aurobindo : Book I Canto IV Section VI | https://www.youtube.com/watch?v=ZUPk-zo4Yyc |
| <i>Dhanya Su Dhanyam</i> by Devi Karunamayee | https://www.youtube.com/watch?v=kCT8CPRNRRM |
| Integral Education : An Introduction by Dr. Ramesh Bijlani | https://www.youtube.com/watch?v=3cHbG6F5Jlk |
| श्रीअरविंद का पूर्ण योग ॥ डा० रमेश बिजलानी | https://www.youtube.com/watch?v=r7UfG8nZAN4 |
| Homage to Sri Aurobindo | https://www.youtube.com/watch?v=eSnA3FfaoNo |
| The Relevance of Sri Aurobindo for the Young – Dr. Ramesh Bijlani | https://www.youtube.com/watch?v=xo21z1wWe5I |
| <i>Ajab Tera Qaanoon</i> - Sufi Ghazal by Devi Karunamayee | https://www.youtube.com/watch?v=1vcU3fWoOrk |
| Sri Aurobindo as a Devotee – Dr. Ramesh Bijlani | https://www.youtube.com/watch?v=1CwjUYkHhfA |
| श्रीअरविंद रचना कर्म भाग १ ॥ डा० सुरेश चन्द्र त्यागी | https://www.youtube.com/watch?v=RKXy29OyNoQ |
| Overcoming Mental Inertia(Based on Mother’s prayer)–Dr. Mithu Pal | https://www.youtube.com/watch?v=OovkIvZdhVk |
| <i>Doorat sudoorat janani tvametaa</i> by Devi Karunamayee | https://www.youtube.com/watch?v=2N9o8ob4kXg |
| Savitri by Sri Aurobindo : Book I Canto IV Section VII | https://www.youtube.com/watch?v=2LqE1zzh5_U |
| श्रीअरविंद का राष्ट्र चिन्तन। डा० अनिल बाजपेयी | https://www.youtube.com/watch?v=RhU7Xl_qPOc |

SRI AUROBINDO AND INDIA'S INDEPENDENCE

SHALL INDIA BE FREE ? (3)

We are arguing the impossibility of a healthy national development under foreign rule, — except by reaction against that rule. The foreign domination naturally interferes with and obstructs the functioning of the native organs of development. It is therefore in itself an unnatural and unhealthy condition, a wound, a disease, which must result, unless arrested, in the mortification and rotting to death of the indigenous body politic. If a nation were an artificial product which could be made, then it might be possible for one nation to make another. But a nation cannot be made, — it is an organism which grows under the stress of a principle of life within. We speak indeed of nation-building and of the makers of a nation, but these are only convenient metaphors. The nation-builder, Cavour or Bismarck, is merely the incarnation of a national force which has found its hour and its opportunity, of an inner will which has awakened under the stress of shaping circumstances. A nation is, indeed, the outward expression of a community of sentiment, whether it be the sentiment of a common blood or the sentiment of a common religion or the sentiment of a common interest or any or all of these sentiments combined. Once this sentiment grows strong enough to develop into a will towards unity and to conquer obstacles and make full use of favouring circumstances, the development of the nation becomes inevitable and there is no power which can ultimately triumph against it. But the process, however rapid it may be, is one of growth and not of manufacture. The first impulse of the developing nation is to provide itself with a centre, a means of self-expression and united action, a chief organ or national nerve-centre with subsidiary organs acting under and in harmony with it. If the need of self-protection is its first overpowering need, the organization may be military or semi-military under a single chief or a warlike ruling class; if the pressure from outside is not overpowering or the need of internal development strongly felt, it may take the shape of some form of partial or complete self-government. In either case the community becomes a nation or organic State.



What, then, is the place of foreign rule in such an organic development? The invasion of the body politic by a foreign element must result either in the merging of the alien into the indigenous nationality or in his superimposition on the latter in a precarious position which can only be maintained by coercion or by hypnotizing the subject people into passivity. If the alien and the native-born population are akin in blood and in religion, the fusion will be easy. Even if they are not, yet if the former settles down in the conquered country and makes it his motherland, community of interests will in the end inevitably bring about union.

The foreigners become sons of the country by adoption and the sentiment of a common motherland is always a sufficient substitute for the sentiment of a common race-origin. The difficulty of religion may be solved by the conversion of the foreigner to the religion of the people he has conquered, as happened with the ancient invaders of India, or by the conversion of the conquered people to the religion of their rulers, as happened in Persia and other countries conquered by the Arabs. Even if no such general change of creed can be effected, yet the two religions may become habituated to each other and mutually tolerant, or the sentiment of a common interest and a common sonhood of one motherland may overcome the consciousness of religious differences. In all these contingencies there is a fusion, complete or partial; and the nation, though it may be profoundly affected for good or evil, need not be disorganized or lose the power of development. India under Mahomedan rule, though greatly disturbed and thrown into continual ferment and revolution, did not lose its power of organic readjustment and development. Even the final anarchy which preceded the British domination, was not a process of disorganization but an acute crisis, — the attempt of Nature to effect an organic readjustment in the body politic.

Unfortunately the crisis was complicated by the presence and final domination of a foreign body, foreign in blood, foreign in religion, foreign in interest. This body remains superimposed on the native-born population without any roots in the soil. Its presence, so long as it is neither merged in the nation nor dislodged, must make for the disorganization and decay of the subject people. It is possible for a foreign body differing in blood, religion and interest, to amalgamate with the native organism but only on one of two conditions; either the foreign body must cut itself off from its origin and take up its home in the conquered country, — a course which is obviously impossible in the present problem, — or it must assimilate the subject State into the paramount State by the removal of all differences, inequalities, and conflicting interests. We shall point out the insuperable difficulties in the way of any such arrangement which will at once preserve British supremacy and give a free scope to Indian national development. At present there is no likelihood of the intruding force submitting easily to the immense sacrifices which such an assimilation would involve. Yet if no such assimilation takes place, the position of the British bureaucracy in India in no way differs from the position of the Turkish despotism as it existed with regard to the Christian populations of the Balkans previous to their independence or of the Austrians in Lombardy before the Italian Revolution. It is a position which endangers, demoralizes and eventually weakens the ruling nation as Austria and Turkey were demoralized and weakened, and which disorganizes and degrades the subject people. A very brief consideration of the effects of British rule in India will carry this truth home.

Bande Mataram April 30, 1907

— *Sri Aurobindo*

Man, sole awake in an unconscious world,
Aspires in vain to change the cosmic dream...
Assailed on earth and unassured of heaven,
Descended here unhappy and sublime,
A link between the demigod and the beast,
He knows not his own greatness nor his aim;
He has forgotten why he has come and whence.
His spirit and his members are at war;
His heights break off too low to reach the skies,
His mass is buried in the animal mire...
A riddle of opposites is made his field:
Freedom he asks but needs to live in bonds,
He has need of darkness to perceive some light
And need of grief to feel a little bliss;
He has need of death to find a greater life...
An Influx presses from the closed Beyond
Forbidding to him rest and earthly ease,
Till he has found himself he cannot pause.

– From *Savitri* by Sri Aurobindo

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Publisher: Sri Aurobindo Ashram-Delhi Branch, New Delhi

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