



गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः।
गुरुः साक्षात् परंब्रह्म तस्मै श्रीगुरुवे 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. 1

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An e-magazine of Sri Aurobindo Ashram-Delhi Branch

य एकोऽवर्णो बहुधा शक्तियोगाद् वर्णाननेकात्रिहितार्थो दधाति ।
वि चैति चान्ते विश्वमादौ स देवः स नो बुध्या शुभया संयुनक्तु ॥१॥

He who is one and without hue, but has ordained manifoldly many hues by the Yoga of his Force and holds within himself all objects, and in Him the universe dissolves in the end, that Godhead was in the beginning. May He yoke us with a good and bright understanding.

– Svetasvatara Upanishad 4-1

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

January 2022

Monday – Saturday

7 –7:30 pm

Meditation

Due to COVID restrictions, until further notice, Sunday Discourses will be posted on <<https://www.youtube.com/channel/UCcmF6JzAOsBMdqJjZbnmyng>>

Jan 02	The Tragedy of the Inner Death (Based on Sri Aurobindo's <i>Savitri</i> , Bk 2, Canto 8, line 187) Musical Offering	Dr. Ramesh Bijlani
Jan 09	Thy Love (Based on the <i>Mother's Prayers & Meditations</i> , Prayer of 23 Musical Offering	Dr. Maitreyee Karak Dr. Mithu Pal May 1914)
Jan 16	The Systems of Yoga (Based on Sri Aurobindo's <i>The Synthesis of Yoga</i> , Ch 4) Musical Offering	Dr. Mithu Pal Dr. Mankul Goyal
Jan 23	Controlling the Uncontrollable (Based on <i>Bhagvad Gita</i> : 2,59-61) Musical Offering	Ms. Basudhara Munshi Dr. Ramesh Bijlani
Jan 30	An Anthem of Integral Love (Based on the <i>Mother's Prayers & Meditations</i> , Prayer of 24 Musical Offering	Aditya & Arunima Dr. Mithu Pal May 1914) Dr. Mithu Pal

ONLINE CLASSES by Shri Prashant Khanna on FREE CONFERENCE CALL PLATFORM

Thursdays: 02,09,16,23,30	11:15 am–12:15 pm	Bhagvad Gita To join, please contact Dr. Sonia Gupta (+91 98103 05078)
Saturdays: 04,11,18,25	11:00 am–12 noon	Bhagvad Gita Hybrid – Online + Physical (Sri Aurobindo Bhavan, Gurgaon) To join, please contact Sri Satya Prakash (+91 88007 61046)
Sundays: 05,12,19,26	11:15 am–12 noon	Sonnets by Sri Aurobindo To join, please contact Sri Satya Prakash (+91 88007 61046)

YES.01 ONLINE Course on Integral Yoga [FREE], 12 January to 03 March 2022

Mon – Fri 90 minute classes (Theory: 20 classes; Practical: 10 classes)
Info Website: <YESpirituality.wordpress.com> Email: sa150yes@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/sriaurobindoashramdelhibranch
Facebook	:	http://facebook.com/sriaurobindoashramdelhibranch
Instagram	:	https://www.instagram.com/sriaurobindoashramdelhibranch
Twitter	:	https://twitter.com/saadelhibranch
Website	:	http://sriaurobindoashram.net/
Micro Website	:	http://sriaurobindoashram.net/Mirra100/

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.sriaurobindoashram.net.

The Mother's Integral Health Centre Activities

Phone 88005 52685, <tmihc2000@gmail.com>

Speciality Clinics by Appointment

Tue/Thu/Sat	10 am-12 noon	Allopathy
Saturday	11 am-1 pm	Ayurveda Consultation
Mon-Sat	10 am-4 pm	Ayurveda Treatments
Tuesday	10 am-12 noon	Counselling
Thursday	11 am-12 noon	Eye specialist
Mon/Wed/Fri	11 am-1 pm	Homeopathy
Mon-Sat (6 days)	10:30 am-12:30 pm	Physiotherapy

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>

ONLINE classes on the Physical Practices of Yoga

Mon/Wed/Fri	11 am-12 noon	Ms. Vidya Mundhra
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Spiritual Wellness ONLINE Program by Shri Deepak Jhamb

Tue/Thu/Sat 4-5 pm | and | Individual sessions by appointment Daily 10am-12noon
Contacts : 88005 52685; 011 2656 7863 Email: 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	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 Ms. Swati Kohli : 98739 04420, <swatikohli3@gmail.com>

Important Notice

Precautions to minimize the spread of coronavirus to be observed

The Philosophy of the Upanishads

Maya : the Energy of the Absolute (2)

But these are distant, unimmediate things, and for some of them the evidence may not be considered ample. Let us come nearer to our daily life. We see a stone and we note its properties of solidity and immobility, nor can we by any persuasion be induced to imagine it as anything else but solid and immobile; and we are right, for it is both: and yet we know that its immobility and solidity are not real, that it is, and to a vision sensible of the infinitesimal would appear, a world of the most active motion, of myriads of atoms *with spaces between them*. Again, if there is one thing that is real to me, it is this, that I am vertical and upright, whatever the people at the Antipodes may be and that I walk in all directions horizontally along the earth; and yet alas! I know that I am in reality not vertical but nearer the horizontal, walking often vertically up and down the earth, like a fly on the wall. I know it perfectly, yet if I were constantly to translate my knowledge into imagination, a padded room in Bedlam would soon be the only place for me. This is indeed the singular and amazing law of our consciousness that it is perfectly capable of holding two contradictory conceptions at the same time and with equal strength. We accept the knowledge which Science places at our disposal, but we perpetually act upon the images which Nescience creates. I know that the sun does not rise or set, does not move round the earth, does not sail through the heavens marking the time of day as it proceeds, but in my daily life I act precisely on the supposition that this unreality really happens; I hourly and momentarily conceive it and firmly image it as real and sometimes regulate on it my every movement. The eternal belligerents, Science and Nescience, have come in this matter of the sun's motion, as in so many others, to a working compromise. To me as an untrammelled Will to live who by the subtle intellectual part of me, can wander through Eternity and place myself as a spectator in the centre of the sun or even outside the material Universe the better to observe its motions, the phenomenon of the earth's movement round the sun is the reality, and even Nescience consents that I shall work on it as an acknowledged fact in the operations of pure intellect; but to me as a trammelled body unable to leave the earth and bound down in my daily life to the ministry of my senses, the phenomenon of the sun's movement round the earth is the reality and to translate my intellectual knowledge into the stuff of my daily imaginations would be intolerably inconvenient; it would take my secure resting-place, the earth, from under my feet and make havoc of my life in sensation; even Science therefore consents that I shall work on the evidence of my senses as an acknowledged fact in my material life of earth-bounded existence. In this duplicity of standpoint we

see as in a glass darkly some image of the manner in which the Absolute wills to be phenomenally conditioned; at once knows perfectly what is, yet chooses to image what is not, having infinite Science, yet makes room for self-limiting Nescience. It is not necessary to labour the point, or to range through all scientific knowledge for instances; in the light of modern knowledge the objection to the coexistence of Vidya & Avidya cannot stand; it is a perpetual fact in the daily economy of Consciousness.

Yes, it may be argued, but this does not establish it as anything more than a possibility in regard to the Absolute. A state of things true throughout the range of phenomenal existence, may cease to operate at the point where phenomena themselves cease. The possibility, however, once granted, Vedanta is entitled to put forward Maya as the one successful explanation yet advanced of this manifold existence; first, because Maya does explain the whole of existence metaphysically and is at the same time an universal, scientifically observable fact ranging through the whole Universe and fundamentally present in every operation of Consciousness; secondly, because it does transcend phenomena as well as inform them, it has its absolute as well as its conditioned state and is therefore not only possible in the Absolute but must be the Absolute Himself in manifestation; and thirdly, because no other possible explanation can logically contain *both* the truth of sheer transcendent Absoluteness of the Brahman and the palpable, imperative existence of the phenomenal Universe.*

Illogical theories, theories which part company with reason, theories which, instead of basing themselves in observed laws, take their stand in the void, may be had in plenty. Maya is no theory but a fact; no mere result of logic or speculation, but of careful observation, and yet unassailable by logic and unsurpassable by speculation.

– *Sri Aurobindo*

* Of course I am not prepared, in these limits, to develop the final argument; that would imply a detailed examination of all metaphysical systems, which would be in itself the labour of a lifetime.

To be contd.

Activities during November 16 – December 15, 2021

Anniversary of the Mother's Mahasamadhi Day : The day, 17 November 2021, was observed as a day of 'silence', a day on which everybody was conscious of speaking only as much as is absolutely necessary. Collective silent meditations were held at 11:30 am and 7 pm in the Meditation Hall. Lights of Aspiration were kindled in the evening by the Ashram community at Sri Aurobindo's Shrine and the Samadhi Lawn.

SIDDHI DAY : On *Siddhi Day* 24 November 2021, one of the four Darshan Days celebrated in the Ashram, Km. Srila Basu in the morning led an invocation for the divine Presence in the Meditation Hall. Later in the day, an exhibition on



Sri Aurobindo's life (The Divine Signature) and an exhibition on the objects used or gifted by the Mother (Sri Smriti) remained open to the devotees till 3 pm. In the evening the traditional march-past took place and lamps of aspiration were



kindled around Sri Aurobindo's Shrine and the Samadhi Lawn. This was followed by a musical offering and a reading by Tara Didi on the atmosphere and events several days before and, on the Siddhi Day, 24 November 1926.

GLOBAL SIDDHI DARSHAN GATHERING : Tara Didi, on behalf of Sri Aurobindo Ashram - Delhi Branch participated in the auspicious occasion of Global Siddhi Darshan Gathering on 24th November 2021, which was organized virtually by La Grace, Sri Aurobindo Integral Life Center, South California, USA.

Sri Aurobindo Centers and devotees from around the world participated in

and shared common aspirations and hopes for the future. This was a collective aspiration for the realization of Human Unity and a New Creation to initiate a historic and dynamic global network taking shape as collective homage to Sri Aurobindo on his 150th Birth Anniversary.

SRI AUROBINDO'S MAHASAMADHI DAY : Anniversary of Sri Aurobindo's *mahasamadhi* Day in the Ashram was observed on 5 December, 2021, beginning by invocation for the divine Presence in the morning by Km. Srila Basu in the Meditation Hall. In the forenoon students & staff of The Mother's International School (MIS), in smaller number than usual due to COVID, along with the Ashram community, and visitor-devotees gathered on the *Samadhi Lawn* to pay homage to Sri Aurobindo. MIS programme consisted of musical offerings and recitations from the



works of Sri Aurobindo and the Mother.

Since 5th of December this year happened to be a Sunday, at 10 am in the *Satsang*, Premsheela offered devotional songs in adoration of Sri Aurobindo, and Dr. Ramesh Bijlani gave a talk, based on the phrase *Nityatripto Nirashrayaha* (Ever Content, Never Dependent) from the Bhagvad Gita (4:20). He cited anecdotes from the life of Sri Aurobindo to illustrate what the expression means. Furthermore, he dwelt on attitude to work which can help one to arrive at such a state.

In the evening, a story by The Mother, *The Virtues*, which has been illustrated and printed as a children's book, was released by Tara Didi in the Meditation Hall. The Ashram Orchestra then presented a musical offering followed by reading of passages from the writings of Nirodbaran, a close disciple of Sri Aurobindo and the Mother, by Tara Didi and Jayanthi, recounting the events nearer to 5 December 1950. Nirod-Da made an insightful statement that Sri Aurobindo had stepped out of significant phases of his life more than once even though he was at a peak. The cited examples included his giving up the lucrative and prestigious Indian Civil Service (ICS) when he was practically close to qualifying for it, leaving Baroda when he had made a mark as a Professor and acting Principal of Baroda College, and stepping out of the freedom struggle when he had become one of the most prominent leaders of the nationalist move-



ment. He repeated it when he disappeared from the earthly scene when worldwide interest in his works and his global influence were on the ascent. Nirod-Da also talks about the time when he acted as a scribe for the Master in penning down parts of his epic, *Savitri*. Nirod-Da also saw a significance in some near-repetitions in *Savitri*, which indicated that Sri Aurobindo was leaving the progression of their work to the Mother, and expected the disciples to surrender completely to the Mother's guidance. This could be treated as the last message that Sri Aurobindo wished to give.

completely to the Mother's guidance. This could be treated as the last message that Sri Aurobindo wished to give.

NEW YOUTUBE POSTINGS : 16 November to 15 December, 2021

Title	Link
The Three Steps of Nature by Dr. Mankul Goyal (Talk based on <i>The Synthesis of Yoga</i> , Vol. 2)	https://www.youtube.com/watch?v=XI9AjQclc3c
<i>Gaaiye Ganapati Jagvandan</i> Devi Karunamayee	https://www.youtube.com/watch?v=rcq7nYie5ik
A Bond of Perfect Consciousness by Mithu Pal (Talk based on the Mother's Prayer of 20 May 1914)	https://www.youtube.com/watch?v=a4H3i-bPh_M
सत्ता के विविध अंगों का प्रशिक्षण - बौद्धिक शिक्षा ॥ डा० रमेश बिजलानी	https://www.youtube.com/watch?v=tVMgX66v9nE
Reality Omnipresent by Dr. Ramesh Bijlani (Talk based on <i>The Life Divine</i>)	https://www.youtube.com/watch?v=4ScD1-eFzdI
सखी ॥ डा० मिठू पाल	https://www.youtube.com/watch?v=0ffuHWnoZ4I
<i>Sant Parama Hitkaaree</i> Devi Karunamayee	https://www.youtube.com/watch?v=Iswb762Ad8A
<i>Jayati Jayati Jai Jai Maa Mira</i> Dr. Mithu Pal	https://www.youtube.com/watch?v=GKnLmpQgj88
<i>Savitri</i> by Sri Aurobindo : Book I Canto V Section V	https://www.youtube.com/watch?v=qsvJq9uaD-0
How Important is Cultural Sensitivity Dr. Sachchidananda Joshi	https://www.youtube.com/watch?v=-LKQuiYpbWE
For Our Existence?	
<i>Jage Bhag Hamare</i> Devi Karunamayee	https://www.youtube.com/watch?v=NvXuWWRM5Lg
<i>Om Tryambakam Yajamahe</i> Devi Karunamayee (<i>Maha Mrityunjay Mantra</i>)	https://www.youtube.com/watch?v=JiOtWcYgyO8
<i>A God's Labour</i> , a poem by Sri Aurobindo	https://www.youtube.com/watch?v=2ZkgIF6zbUw
Ever Content, Never Dependent by Dr. Ramesh Bijlani	https://www.youtube.com/watch?v=sAMtmEU14XI

THE NEW THOUGHT: THE DOCTRINE OF PASSIVE RESISTANCE (1)

INTRODUCTION

In a series of articles, published in this paper soon after the Calcutta session of the Congress, we sought to indicate our view both of the ideal which the Congress had adopted, the ideal of Swaraj or self-government as it exists in the United Kingdom or the Colonies, and of the possible lines of policy by which that ideal might be attained. There are, we pointed out, only three possible policies; petitioning, an unprecedented way of attempting a nation's liberty, which cannot possibly succeed except under conditions which have not yet existed among human beings; self-development and self-help; and the old orthodox historical method of organised resistance to the existing form of government. We acknowledged that the policy of self-development which the New party had forced to the front, was itself a novel departure under the circumstances of modern India. Self-development of an independent nation is one thing; self-development from a state of servitude under an alien and despotic rule without the forcible or peaceful removal of that rule as an indispensable preliminary, is quite another. No national self-development is possible without the support of *rajshakti*, organized political strength, commanding, and whenever necessary compelling general allegiance and obedience. A caste may develop, a particular community may develop by its own efforts supported by a strong social organization; a nation cannot. Industrially, socially, educationally there can be no genuine progress carrying the whole nation forward, unless there is a central force representing either the best thought and energy of the country or else the majority of its citizens and able to enforce the views and decisions of the nation on all its constituent members. Because Japan had such a central authority, she was able in thirty years to face Europe as an equal; because we in India neither had such an authority nor tried to develop it, but supported each tottering step by clinging to the step-motherly apron strings of a foreign Government, our record of more than seventy years has not been equal to one year of Japan. We have fumbled through the nineteenth century, prattling of enlightenment and national regeneration; and the result has been not national progress, but national confusion and weakness. Individuals here and there might emancipate themselves and come to greatness; particular communities might show a partial and one-sided development, for a time only; but the nation instead of progressing, sank into a very slough of weakness, helplessness and despondency. Political freedom is the life-breath of a nation; to attempt social reform, educational reform, industrial expansion, the moral improvement of the race without aiming first and foremost at political freedom, is the very height of ignorance and futility. Such attempts are foredoomed to disappointment and failure; yet when the disappointment and failure come, we choose to attribute them to some radical defect in the national character, as if the nation were at fault and not its wise men who would not or could not understand the first elementary conditions of success. The primary requisite for national progress, national reform, is the free habit of free and healthy national thought and action which is impossible in a state of servitude. The second is the organization of the national will in a strong

central authority.

How impossible it is to carry out efficiently any large national object in the absence of this authority was shown by the fate of the Boycott in Bengal. It is idle to disguise from ourselves that the Boycott is not as yet effective except spasmodically and in patches. Yet to carry through the Boycott was a solemn national decision which has not been reversed but rather repeatedly confirmed. Never indeed has the national will been so generally and unmistakeably declared; but for the want of a central authority to work for the necessary conditions, to support by its ubiquitous presence the weak and irresolute and to coerce the refractory, it has not been properly carried out. For the same reason national education languishes. For the same reason every attempt at large national action has failed. It is idle to talk of self development unless we first evolve a suitable central authority or Government which all will or must accept. The Japanese perceived this at a very early stage and leaving aside all other matters, devoted their first energies to the creation of such an authority in the person of the Mikado and his Government, holding it cheaply purchased even at the price of temporary internal discord and civil slaughter. We also must develop a central authority, which shall be a popular Government in fact though not in name. But Japan was independent; we have to establish a popular authority which will exist side by side and in rivalry with a despotic foreign bureaucracy—no ordinary rough-riding despotism, but quiet, pervasive and subtle, one that has fastened its grip on every detail of our national life and will not easily be persuaded to let go, even in the least degree, its octopus-like hold. This popular authority will have to dispute every part of our national life and activity, one by one, step by step, with the intruding force to the extreme point of entire emancipation from alien control. This and no less than this is the task before us. A Moderate critic characterised it at the time as an unheroic programme; but to us it seems so heroic that we frankly acknowledge its novelty and audacity and the uncertainty of success. For success depends on the presence of several very rare conditions. It demands in the first place a country for its field of action in which the people are more powerfully swayed by the fear of social excommunication and the general censure of their fellows than by the written law. It demands a country where the capacity for extreme self-denial is part of the national character or for centuries has taken a prominent place in the national discipline. These conditions exist in India. But it requires also an iron endurance, tenacity, doggedness far above anything that is needed for the more usual military revolt or sanguinary revolution.

These qualities we have not as yet developed at least in Bengal; but they are easily generated by suffering and necessity and hardened into permanence by a prolonged struggle with superior power. There is nothing like a strong pressure from above to harden and concentrate what lies below—always provided that the superior pressure is not such as to crush the substance on which it is acting. The last requisite therefore for the success of the policy of self-development against the pressure of foreign rule is that the bureaucracy will so far respect its former traditions and professions as not to interfere finally with any course of action of the popular authority which does not itself try violently to subvert the connection of the British Empire with India. It is extremely doubtful whether this last condition will be satisfied. It is easy to see how the bureaucracy might put a summary end to National Education or an effective check on industrial

expansion or do away arbitrarily with popular Arbitration Courts. It is easy to see how the temptation to resort to Russian methods on a much larger and effective scale than that of mere Fullerism [of Lt. Governor Fuller] might prove too strong for a privileged class which felt power slipping from its hold. We therefore said in our previous articles that we must carry on the attempt at self-development as long as we were permitted. What would be our next recourse if it were no longer permitted it is too early to discuss.

The attempt at self-development by self-help is absolutely necessary for our national salvation, whether we can carry it peacefully to the end or not. In no other way can we get rid of the fatal dependence, passivity and helplessness in which a century of all-pervasive British control has confirmed us. To recover the habit of independent motion and independent action is the first necessity. It was for this reason that after extreme provocation and full conviction of the hopelessness otherwise of inducing any change of policy in the older politicians, the leaders of the new school decided to form an independent party and place their views as an independent programme before the country. Their action, though much blamed at the time, has been thoroughly justified by results. The National Congress has not indeed broken with the old petitioning traditions, but it has admitted the new policy as an essential part of the national programme.

Swadeshi and National Education have been recognized, and, in all probability, Arbitration will be given its proper prominence at the next session; Boycott has been admitted as permissible in principle to all parts of India though the recommendation to extend it in practice as an integral part of the national policy was not pressed. It only remained to develop the central authority which will execute the national policy and evolve with time into a popular Government. It was for this object that the New party determined not to be satisfied with any further evasion of the constitution question, though they did not press for the adoption of their own particular scheme. It is for this object that a Central National Committee has been formed; that Conferences are being held in various districts and sub-divisions and committees created; that the Provincial Conferences are expected to appoint a Provincial Committee for all Bengal. The mere creation of these Committees will not provide us with our central authority, nor will they be really effective for the purpose until the new spirit and the new views are paramount in the whole country. But it is the first step which costs and the first step has been taken. So far, well; but the opposition of the bureaucracy to the national self-development must be taken into account. Opposition, not necessarily final and violent, will undoubtedly be offered; and we have not as yet considered the organization of any means by which it can be effectually met. Obviously we shall have to fall back on the third policy of organised resistance, and have only to decide what form the resistance should take, passive or active, defensive or aggressive. It is well known that the New party long ago formulated and all Bengal has in theory accepted, the doctrine of passive, or, as it might be more comprehensively termed, defensive resistance. We have therefore not only to organize a central authority, not only to take up all branches of our national life into our hands, but in order to meet bureaucratic opposition and to compel the alien control to remove its hold on us, if not at once, then tentacle by tentacle we must organize defensive resistance.

Because Thou Art

Because Thou art All-beauty and All-bliss,
My soul blind and enamoured yearns for Thee;
It bears Thy mystic touch in all that is
And thrills with the burden of that ecstasy.

Behind all eyes I meet Thy secret gaze
And in each voice I hear Thy magic tune:
Thy sweetness hunts my heart through Nature's ways;
Nowhere it beats now from Thy snare immune.

It loves Thy body in all living things;
Thy joy is there in every leaf and stone:
The moments bring Thee on their fiery wings;
Sight's endless artistry is Thou alone.

Time voyages with Thee upon its prow,—
And all the future's passionate hope is Thou.

— Sri Aurobindo

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