



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. 13, No. 5

May 2024

An e-magazine of Sri Aurobindo Ashram (Delhi Branch)

यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान्पुण्यपापे विधूय निरंजनः परमं साम्यमुपैति ॥३॥

When, a seer, he sees the Golden-hued, the maker, the Lord, the Spirit who is the source of Brahman, then he becomes the knower and shakes from his wings sin and virtue; pure of all stain he reaches the supreme identity.

– Mundak Upanishad 3-1-3

Sri Aurobindo Ashram (Delhi Branch)

Sri Aurobindo Marg, New Delhi 110 016

91-11-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

May 2024

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 – 7:30 pm

Collective Meditation

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

- May 05 The Intricacies of Being Consciously Charitable Dr. Srividya
(Based on the chapter on Charity in the Mother's *Words of Long Ago*)
Musical offering Dr. Mithu Pal
- May 12 *Chaukidari* / Guarding the Inner Sanctuary Ms. Monica Gulati
Musical offering Aditya & Richa
- May 19 The Realisation of the Cosmic Self Dr. Mankul Goyal
(Based on Sri Aurobindo's *The Synthesis of Yoga*, Pt 2, Ch 10)
Musical offering Ms. Monidipa Ghosh
- May 26 The Flame of Consecration Dr. Mithu Pal
(Based on Mother's prayer dated 4 April 1914 in *Prayers and Meditations*)
Musical offering Dr. Mithu Pal

CLASSES by Shri Prashant Khanna

Tuesdays: 07,14,21,28	11:30 am	Room for SAAM – 'Knowledge'	Nourishing the Soul
Thursdays: 02,09,16,23,30	5:00 pm	Room for SAAM – 'Knowledge'	Savitri
Fridays: 03,10,17,24,31	11:30 am	Room for SAAM – 'Knowledge'	Bhagvad Gita

All classes ONLINE also. Please contact Amit Arora (+91 95600 88456)

CLASS by Dr. Aparna Roy

Tuesdays: 07,14,21,28	5:30 pm	Room for SAAM – 'Knowledge'	Looking Within (in Hindi)
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Important Days in the Ashram 2024

29 May Anniversary of Relics Enshrinement at Van Niwas, Nainital

श्रीस्मृति
Sri Smriti

(Memorabilia of the Mother)

OPEN

Mon-Sat: 10am-12noon

Darshan Days: 10am-3pm

(Sunday Closed)

But special opening for grp. possible

Contact : 91-11-2656 7863



Ashram Library (Knowledge)

Tuesday to Sunday Timings : 10:00 am – 4:00 pm
(Monday closed) Contact : 011 2656 7863

Art for Ashram, 2023 – Exhibitions

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

Contact : 91-11-2656 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/

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	(03:00– 04:00 pm)
Thursday	Ophthalmology	(11:00 am–12:00 noon)
Friday	Psychiatry	(01:00 pm–03:00 pm)
Tuesday	Gynaecology	(10:30 am–11:30 am)
Wednesday	Surgery	(10:00 am–12:00 noon)
Saturday	Medicine, and Geriatrics [NEW]	(09:30–10:30 am)
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 Pranav 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

Advance Notice

20-WEEK CERTIFICATE COURSE ON TEACHING YOGA

August 07–December 20, 2024

To be conducted by: Ms. Ruchi Mohan Arora, under Dr. Ramesh Bijlani's guidance

For enquiries, please send email to <ruchi.mohan24@gmail.com>

Opening to the Divine

Opening is a change of the consciousness by which it becomes receptive to the Divine.

* * *

Opening means that the consciousness becomes opened to the Truth or the Divine to which it is now shut—it indicates a state of receptivity.

* * *

Opening is a thing that happens by itself by sincerity of will and aspiration. It means to be able to receive the higher forces that come from the Mother.

* * *

The object of the self-opening is to allow the force of the Divine to flow in bringing light, peace, Ananda, etc. and to do the work of transformation. When the being so receives the Divine Shakti and it works in him, produces its results (whether he is entirely conscious of the process or not), then he is said to be open.

* * *

In the practice of yoga, what you aim at can only come by the opening of the being to the Mother's force and the persistent rejection of all egoism and demand and desire, all motives except the aspiration for the Divine Truth. If this is rightly done, the Divine Power and Light will begin to work and bring in the peace and equanimity, the inner strength, the purified devotion and the increasing consciousness and self-knowledge which are the necessary foundation for the siddhi of the yoga.

* * *

In this yoga the whole principle is to open oneself to the Divine Influence. It is there above you and, if you can once become conscious of it, you have then to call it down into you. It descends into the mind and into the body as Peace, as a Light, as a Force that works, as the Presence of the Divine with or without form, as Ananda. Before one has this consciousness, one has to have faith and aspire for the opening. Aspiration, call, prayer are forms of one and the same thing and are all effective; you can take the form that comes to you or is easiest to you. The other way is concentration; you concentrate your consciousness in the heart (some do it in the head or above the head) and meditate on the Mother in the heart and call her in there. One can do either and both at different times – whatever comes naturally to you or you are moved to do at the moment. Especially in the beginning the one great necessity is to get the mind quiet, reject at the time of meditation all thoughts and movements that are foreign to the sadhana. In the quiet mind there will be a progressive preparation for the experience. But you must not become impatient, if all is not done at once; it takes time to bring entire quiet into the mind; you have to go on till the consciousness is ready.

* * *

In this yoga all depends on whether one can open to the Influence or not. If there is a sincerity in the aspiration and a patient will to arrive at the higher consciousness in spite of all obstacles, then the opening in one form or another is sure to come. But it may take a long or short time according to the prepared or unprepared condition of the mind, heart and body; so if one has not the necessary patience, the effort may be abandoned owing to the difficulty of the beginning. There is no method in this yoga except to concentrate, preferably in the heart, and call the presence and power of the Mother to take up the being and by the workings of her force transform the consciousness; one can concentrate also in the head or between the eyebrows, but for many this is a too difficult opening. When the mind falls quiet and the concentration becomes strong and the aspiration intense, then there is a beginning of experience. The more the faith, the more rapid the result is likely to be. For the rest one must not depend on one's own efforts only, but succeed in establishing a contact with the Divine and a receptivity to the Mother's Power and Presence.

– Sri Aurobindo

Activities during March 16 – April 15, 2024

KARUNA DIDI'S BIRTH ANNIVERSARY, 'SWARANJALI', MARCH 20-24, 2024



Late Km. Karunamayee Abrol's 94th Birth Anniversary was observed through a musical homage and remembrance, christened 'Swaranjali', on 20, 21, 22, 23, 24 March from 6:45 to 7:30 pm each day in the Meditation Hall.

On 20 March, Smt. Nalini Joshi, a senior disciple of Vidushi Prabha sang a classical music item in Raga Madhur Kauns and several bhajans. She was accompanied by Shri Damodar Lal Ghose on Harmonium and Shri Uday Shankar Mishra on Tabla.



On 21 March, Dr. Ranjan Kumar on violin and Shri Subrata Dey on sitar offered a jugalbandi in



Raga Keervani with a bevy of mesmerizing *sawaal-jabaab*. Shri Jaheen Khan accompanied them on tabla.

Shri Kshitij Mathur sang a Holi Geet in Raga Bhupali on 22 March. Accompaniment on harmonium was provided by Shri Chetan Nigam and on tabla by Shri Shambhunath Bhattacharjee.



In the 23rd March program, Shri Vivek Bhola offered a Holi Geet in Raga Yaman with harmonium accompaniment by Shri Chetan Nigam and tabla accompaniment by Shri Kharak Singh.



On the last day of the festival, 24th March, Smt. Smita Mokashi, a disciple of Shri Nalin Dholakia who especially travelled from Indore to participate in the festival, sang Puria Dhanashree followed by hori and bhajan in Raga Bhairavi. Accompaniments were provided by Shri Damodar Lal Ghose on harmonium and by Shri Tansen Shrivastava on tabla.



ASHRAM EXPERIENCE FOR UDYOGINI, 21 MARCH 2024

Twelve members of Udyogini, an NGO working for women's empowerment, while staying in the Ashram, had a session on "Management by Consciousness" with Dr. Ramesh Bijlani.



INTEGRAL EDUCATION AND EXPERIENTIAL SCIENCE WORKSHOP, 24 TO 30 MARCH 2024

Children are born scientists.

It's a challenge to keep that curiosity alive.

Sri Aurobindo Ashram – Delhi Branch conducted a 7-day workshop on Integral Education and Experiential Science for 33 teachers from underprivileged regions of India., The participants





hailed from: Assam schools 2, teachers 4; Uttarakhand school 1, teacher 1; Chhattisgarh school 1, teachers 3; Odisha schools 4, teachers 8; Karnataka schools 2, teachers 4; Rajasthan school 1, teachers 2; West Bengal schools 3, teachers 6; Tamil Nadu school 1, teacher 1; Andhra Pradesh school 1, teacher 1 and Madhya Pradesh schools 2, teachers 3. The workshop was inaugurated by kindling of a lamp of aspiration before the pictures of Sri Aurobindo and the Mother by Dr. Aparna Roy.

The workshop incorporated talks on the life of Sri Aurobindo and the Mother by Dr. Ramesh Bijlani



and Integral Education by Dr. Aparna Roy. Experiential and activity science sessions were conducted by Mr Baren Kumar Raul, Mr Biswajit Nayak and Mrs Anshu Mala Gupta and her team. Other activities included mantra chanting led by Ms. Indra & Ms. Lalita, Yogasanas by Ms. Priya Gupta, Values in Education by Mr. Biswajit Nayak, Indian traditional games by Mr. Fakira Rana.



Participants took part in 30 minute of *satsang* & meditation in the Meditation Hall every evening, and 45 minutes of shramdaan in the forenoon on the campus. At the end, a sightseeing tour of Delhi covered Qutub Minar, National Science Center, India Gate, War Memorial and Akshardham temple. In the closing session of the workshop, teachers received a certificate of participation, a set of books and a set of science kit. Organizers gratefully acknowledge support from a generous grant by Boston Consulting Private Ltd. of Mumbai, which made the accomplish-

ment of this program possible.

PRAYER MEETING FOR MRS. KANTA MALHOTRA, 28 MARCH 2024

A prayer meeting was held on 28 March in memory of Mrs. Kanta Malhotra, who along with her husband, Shri Y.R. Malhotra, had been a volunteer 'seeker' associated for some 20 years and used to stay in the Ashram for long periods until a few years ago. The meeting started with Tara Didi's reading of passages from Sri Aurobindo's *Savitri*. Thereafter Mrs. Malhotra's daughter Dr. Sangeeta Trehan and her two sons narrated the disciplined life of Mrs. Kanta, getting up at 4 am and beginning the day with prayers. Despite a poor posture and weak legs, she



uncomplainingly went about her daily tasks with help of a walking-stick for decades. Finally Linthoi sang Kabir's couplets with intermittent explanations of the meaning by Dilipbhai Patel with table accompaniment by Santosh Kumar Nanda. The offering ended with a prayerful song, *De Maa nijcharanon ka pyaar*.

THE MOTHER'S FIRST ARRIVAL IN PONDICHERRY, 29 MARCH 2024, AND CERTIFICATE DISTRIBUTION TO VTs
 The Mother's first arrival in Pondicherry on 29 March 1914 was observed in the Ashram with an Invocation for the divine Presence by Srila Basu in the Meditation Hall.

In the afternoon, the outgoing batch of Vocational Trainees after completing their one year course received Certificates in the Meditation Hall. The event was anchored by two trainees,



Kusma and Wangmo. All outgoing students were invited to express their views about the course and their stay in the Ashram. Many were appreciative of the peaceful atmosphere and a family feeling in the Ashram. Tangible gains mentioned by many included learning the use of computers and the English language; getting exposed to art and craft, music, dance and theatre; regular sports, *shramdaan* and meditation; and picking up life skills such as punctuality, discipline and time management. Thereafter several of the teachers involved in different trades of the vocational training spoke about their experience with this batch of trainees and tendered parting advice for their future.

In the evening, Ashram Community and visitors kindled lights of aspiration at and near Sri Aurobindo' Shrine. Subsequently, in the Meditation Hall, Dr. Mithu Pal sang a devotional song which she was inspired to pen down that very morning beginning with the lyrics: *Samay aa gayaahai, Sri Maa ab aayengi; Nauka bhavsaagar se lekarnabh se veutarengi* (The time has come for the arrival of the Mother; She will



descend from the sky on earth in a celestial boat). Then Dr. Ramesh Bijlani gave a brief talk on the historical significance of Mother's first arrival on 29 March 1914. Though the sojourn was to last not even a full year, it triggered the start of a momentous journal, *Arya* (from 1914 to 1921) in which most of the major works of Sri Aurobindo were first published in serial form.

INTEGRAL EDUCATION WORKSHOP FOR TEACHERS FROM RUSSIA, 1-12 APRIL 2024

Sri Aurobindo Ashram (Delhi Branch), in collaboration with Mirambika, organized a 12-day workshop on Integral Education and Experiential Learning for 16 Russian teachers. The workshop aimed to delve into the theoretical and philosophical underpinnings of Indian Culture and the Prin-



ciples of Integral Education as envisioned by Sri Aurobindo and The Mother. In addition to covering core principles of Integral Education, viz. physical, vital, mental, psychic and spiritual aspects, much emphasis was placed on experiential teaching meth-

odologies for foundation subjects like mathematics and languages, project-based learning, and traditional Indian games. The group spent considerable amount of time in observing the actual conduct of classes at Mirambika Free Progress School on campus and interacting with students and teachers.

Cultural component of the workshop also consisted of their being familiarized with classical dance, music and art of India and an excursion to Ashram's Himalayan Centre at Madhuban in district Nainital.

At the end of the workshop, participants were awarded certificate. Feedback response by the group was highly positive and many expressed a wish to join in any similar program in future.

Resource Persons for diverse aspects of the workshop included: Dr. Prabhjot Kulkarni, Dr. Kamala Menon, Ms. Srila Basu, Ms. Minati Pradhan, Ms. Rasmita Pradhan, Dr. Jwalin Patel, Mr. Fakira Rana, Shri Prashant Khanna, Ms. Sowmya, and Ms. Aditi Gupta. Dr. Jayanthi Ramachandran efficiently coordinated the entire program.



ANNIVERSARY OF SRI AUROBINDO'S ARRIVAL IN PONDICHERRY, 4 APRIL 2024

Sri Aurobindo's historical arrival in Pondicherry on 4 April 1910 began in the forenoon with



an invocation for divine Presence by Srila Basu in the Meditation Hall. In the evening, Tara Didi read passages in which Sri Aurobindo himself had explained that Pondicherry was the place, ordained by the Power guiding his steps, for his spiritual advancement and work for further evolution of the human species. His participation in active political field ceased from here onwards. Tara Didi also read some passages from Sri Aurobindo's *Savitri*. After presentation of a musical offering by Srila Basu and Linthoi, Dr. Prabhjot Kulkarni released a book on Integral Yoga titled *We Are All Drivers* by Dr. Ramesh Bijlani.

ORIENTATION OF MIS PARENTS TO INTEGRAL EDUCATION, 8 APRIL 2024

Parents of newly admitted students to The Mother's International School (MIS) attended an orientation session conducted by Dr. Ramesh Bijlani on Integral Education in which he explained as to how it goes beyond what is normally called value or moral education, and why that is important. He also touched upon the futuristic vision of Sri Aurobindo and the Mother, and why it is likely that children of today will manifest a distinctly higher level of con-



sciousness. This manifestation may translate into children asking deep existential questions at a very young age, or using criteria quite different from the conventional ones while choosing their careers or their partners. Dr. Bijlani thus prepared the parents for not getting too disturbed by novel flowerings of their children's talents and behaviour. The link for the uploaded session on YouTube is:

<https://www.youtube.com/watch?v=iE1U5xbHBjA&t=131s>

BHAJAN SANDHYA ON BAISHAKHI, 13 APRIL 2024

On Baisakhi day, there was a presentation in the Meditation Hall by Sandar Kulkar Singh ji in which he sang *Saviye* from *Dasham Guru Guru*. He was accompanied on *tabla* by Bhai Swaran Singh ji and on *dilruba* by Bhai Gurjit Singh ji. Bhai Gurjit Singh ji also provided vocal support in singing Gurbani. The event was organised by Dr. Prabhjot Kulkarni. Distin-



guished Artists were duly felicitated by Tara Didi at the end of the program.

The Marvellously Inspiring Life of Sri Aurobindo

[Excerpted from published material]

HOMEWARD BOUND (1)

Sri Aurobindo, like his brother Manomohan, — they were, indeed, in the Horatian phrase *par nobile fratrum*, a noble pair of brothers, — had, as mentioned earlier, started writing English verse even during his stay in England..

A poet's first essays in verse are akin to promissory notes... Sri Aurobindo's early adventures in English verse were thus the promissory notes of a millionaire confident of his credit. "No one with an ear for sound-values, an eye for apt images and a little ability to look below the surface," writes K.D. Sethna, "can fail to observe that his juvenilia hold just the right kind of promise... And who can deny either music or imaginative subtlety to Sri Aurobindo when in his *Songs to Myrtilla*, written largely in his late teens under the influence of a close contact with the Greek Muse, he gives us piece after finely-wrought piece"...

"Juvenile" these poems may be, yet are they the "juvenile" poems of a truly exceptional talent that had won through a mastery of the classics of Greece and Rome the master-key that unlocked the sumless treasuries of Western culture ... these early poems snap Sri Aurobindo in various emotional and intellectual attitudes and reveal also his tightening craftsmanship in verse, making a significant record of the education and ideas, imagination and feelings, engendered by a purely European culture...

Songs to Myrtilla, the title-piece in the volume of that name, is cast in the form of a debate between Glaucus and Aethon, who expatiate on the attractions and felicities of night and day respectively. Glaucus'

Sweet is the night, sweet and cool
As to parched lips a running pool...
When earth is full of whispers, when
No daily voice is heard of men,
But higher audience brings
The footsteps of invisible things...
Pleasant 'tis then heart-overawed to lie
Alone with that clear moonlight and that listening sky...
 is nearly met by Aethon's;
But day is sweeter; morning bright
Has put the stars out ere the light...
Crowning her locks. Sunshine and dew
Each morn delicious life renew.
The year is but a masque of flowers,
Of light and song and honied showers...
Summer has pleasant comrades, happy meetings
Of lily and rose and from the trees divinest greetings.

...These early poems of Sri Aurobindo's are the effusions of a rich mind burdened by an adolescent sensibility... Oh yes — oh dear yes — the lines trip merrily, glide along easily, the very

conceits are pretty and convincing... a supersensibility for Greek and an impeccable feeling for the nuances of English sound and rhythm.

What can be more sensuously Greek and reminiscently Keatsian than *Night by the Sea*, with its lilt and sparkle, and its suggestion of mystery and love's languor and romance:

Love, a moment drop thy hands;
Night within my soul expands.
Veil thy beauties milk-rose-fair
In that dark and showering hair.
Coral kisses ravish not
When the soul is tinged with thought...
 Not we first nor we alone
 Heard the mighty Ocean moan
 By this treasure-house of flowers
 In the sweet ambiguous hours...
Beauty pays her boon of breath
To thy narrow credit, Death,
Leaving a brief perfume; we
Perish also by the sea.

The same metrical proficiency can also be seen in poems like *The Lover's Complaint* and *Love in Sorrow*... Another early poem, the elegiac *The Island Grave*, opens magnificently:

Ocean is there and evening; the slow moan
 Of the blue waves that like a shaken robe
Two heard together once, one hears alone.

Estelle is almost radiant with a spiritual glow, and foreshadows the maturer Sri Aurobindo:
 Why do thy lucid eyes survey,
Estelle, their sisters in the milky way?
 The blue heavens cannot see
 Thy beauty nor the planets praise.
Blindly they walk their old accustomed ways.
 Turn hither for felicity.
 My body's earth thy vernal power declares,
 My spirit is a heaven of thousand stars,
And all these lights are thine and open doors on thee.

Besides love and death and day and light and soul's immensity, Sri Aurobindo had other things too to occupy his thoughts, politics,— for instance, and the career of poets and political leaders. *Hic Jacet* (Glasnevin Cemetery) and *Charles Stewart Parnell* (1891) are both vigorous expressions of Sri Aurobindo's political sensibility,

Patriots, behold your guerdon....
 Where sits he?...
Beneath this stone
He lies: this guerdon only Ireland gave,
A broken heart and an unhonoured grave. (*Hic Jacet*) [Hic jacet, literally 'Here lies']

The six lines on Parnell, again, have a pointed adequacy in phrasing, and their juxtaposition with *The Lost Deliverer* would be very suggestive. Parnell, even he — once most feared and most hated — even he was to prove but a “child of tragic earth”! No less deserving of praise is the metallic finish of this portrait of Goethe:

A perfect face amid barbarian faces,
A perfect voice of sweet and serious rhyme,
Traveller with calm, inimitable paces,
Critic with judgment absolute to all time,
A complete strength when men were maimed and weak,
German obscured the spirit of a Greek.

Admirer of Parnell and Goethe, lover of Greece and Ireland, young Sri Aurobindo wanted to lay deep the foundations of his faith, to plan and work out the details of his future course of action. Even when he was gripped by the march of events in Ireland, wasn't he thinking in the hinterland of his consciousness of his own country, the oppressor's wrong, the proud man's contumely, the insolence of office and the pangs of subjection — and of the things that needed to be done there before she could redeem herself in her own and in the eyes of the world?...

He had made but few friendships in England, and none very intimate comparable to Manomohan's with Laurence Binyon; Sri Aurobindo had, as a matter of fact, never found the mental atmosphere of England congenial to the movements of his mind and the tremors of his sensibility. Anyhow, he was leaving England, — but why had he ever been sent away by his Mother, — “Mother of might. Mother free” — to that distant country? Sri Aurobindo felt the flutter of unutterable thoughts. It is in his *Envoi*, which appears at the end of *Songs to Myrtilla*, that Sri Aurobindo casts one last look at the Western world that he is leaving and also thrills in anticipation of the beloved country he is returning to —

For in Sicilian olive-groves no more
Or seldom must my footprints now be seen,
Nor tread Athenian lanes, nor yet explore
Parnassus or thy voiceful shores, O Hippocrene.

Me from her lotus heaven Saraswati
Has called to regions of eternal snow
And Ganges pacing to the southern sea,
Ganges upon whose shores the flowers of Eden blow.

No more would he devote himself to Greek poetry as he had done during the past few years... that chapter was ended for good; and — “Tomorrow to fresh woods, and pastures new!” It is significant too that Sri Aurobindo is already talking of the Ganges and of the “regions of eternal snow” rather than of Baroda or Narmada or Mount Abu. Baroda would be a steppingstone, convenient and welcome enough, but Sri Aurobindo's real work would embrace all India; and he seems to have known it — somehow very clearly glimpsed it — from the very outset.

– From *Sri Aurobindo: A Biography and a History* by K.R. Srinivasa Iyengar

To be contd.

Evolution's Dance

To man's righteousness this is his cosmic crime,
Almighty beyond good and evil to dwell
Leaving the good to their fate in a wicked world
And evil to reign in this enormous scene.
All opposition seems and strife and chance,
An aimless labour with but scanty sense,
To eyes that see a part and miss the whole;
The surface men scan, the depths refuse their search:
A hybrid mystery challenges the view,
Or a discouraging sordid miracle.
Yet in the exact Inconscient's stark conceit,
In the casual error of the world's ignorance
A plan, a hidden Intelligence is glimpsed.
There is a purpose in each stumble and fall;
Nature's most careless lolling is a pose
Preparing some forward step, some deep result.
Ingenious notes plugged into a motived score,
These million discords dot the harmonious theme
Of the evolution's huge orchestral dance.

–From *Savitri* by Sri Aurobindo

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Feedback : **<emag@aurobindoonline.in>**