



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. 12, No. 8

August 2023

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

एको वशी निष्क्रियाणां बहूनामेकं बीजं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥१२॥

One God & alone He controlleth the many who have themselves no separate work nor purpose; and He developeth one seed into many kinds of creatures; the strong-hearted behold God in their own Self, therefore for them is everlasting bliss and not for others.

- Svetasvatara Upanishad 6-12

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863

www.sriurobindoashram.net

Ongoing & Forthcoming Events

August 2023

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 – 7:30 pm

Collective Meditation

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

Aug 06	<i>Suniye Kabir ki Chetavani</i> (Pay heed to Kabir's warnings) Musical offering	Ms. Monica Gulati Aditya & Arunima
Aug 13	<i>Sri Maa kaa Aadarsh Baalak</i> Musical offering	Dr. Aparna Roy Dr. Mithu Pal
Aug 20	Supermind and the Yoga of Works (Based on Sri Aurobindo's <i>The Synthesis of Yoga</i> : Part 1, Ch 13) Musical offering	Dr. Mankul Goyal Ms. Monidipa Ghosh
Aug 27	The God-Touch (Based on the Mother's prayer of 25 March 1914 in <i>Prayers & Meditations</i>) Musical offering	Dr. Mithu Pal Dr. Mithu Pal

CLASSES by Shri Prashant Khanna

Thursdays: 03,10,17,24,31	5:30 pm	Reception Back Office	Savitri
Fridays: 04,11,18,25	11:30 am	Meditation Hall	Bhagvad Gita
Sundays: 06,13,20,27	11:45 am–12:45	Reception Back Office	Savitri
	Also ONLINE, contact Amit Arora (+91 95600 88456)		
Sundays: 06,13,20,27	5:30 pm	Reception Back Office	Bhagvad Gita
Saturdays: 05,12,19,26	11:00 am–12 noon	ONLINE	Savitri
	Online contact Sri Satya Prakash (+91 88007 61046)		

Ashram Library (Knowledge)

Tuesday to Sunday Timings : 10:00 am – 4:30 pm

(Monday closed)

Contact : 011 2656 7863

Sri Aurobindo Ashram – Delhi Branch's SOCIAL MEDIA LINKS

YouTube	:	https://youtube.com/sriurobindoashramdelhibranch
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Instagram	:	https://www.instagram.com/sriurobindoashramdelhibranch
Twitter	:	https://twitter.com/sadelhibranch
Website	:	http://sriurobindoashram.net/

श्रीस्मृति Sri Smriti

(Memorabilia of the Mother)

OPEN

Tue, Thu: 10am-12noon, 2-4pm

Wed, Fri: 10am-12noon

Sat : 2-4pm

Sun : 11am-1pm

Darshan Days: 10am-3pm

(Monday Closed)

Contact : 2656 7863



ART FOR ASHRAM, 2023 – EXHIBITIONS

<u>Theme</u>	<u>Timing</u>	<u>Venue</u>
'All Life is Yoga'	10 am–12 noon & 2–4 pm	Prasad Block, Ground Floor
'Divine Signature' (Life of Sri Aurobindo)	10 am–12 noon & 2–4 pm	Prasad Block, First Floor

Contact 011-2656 7863

The Mother's Integral Health Centre Activities

Phone 88005 52685, <tmihc2000@gmail.com>

Speciality Clinics – By Appointment Only

Mon-Sat (6 days)	Allopathy- Integral Health	(10:00 am–12:00 noon)
Mon-Sat (6 days)	Physiotherapy	(10:30 am–12:30 pm)
Thursday	Dermatology	(2:30– 3:00 pm)
Thursday	Ophthalmology	(11:00 am–12:00 noon)
Friday	Psychiatry	(1:00 pm–3:00 pm)
Tuesday	Gynaecology	(10:30 am–11:30 am)
Wednesday	Surgery	(10:00 am–12:00 noon)
Mon, Wed, Fri	Homoeopathy (Online only; Call 88005 52685)	(11:00 am–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)

Physical Practices of Yoga

Mon/Wed/Fri	06:45–07:45 am	Yogasana class	Ms. Priya Gupta
Mon/Wed/Fri	11 am–12 noon	Yogasana class	Ms. Vidya Mundhra
Mon/Wed/Fri	10 am–12 noon	Individual sessions	Shri Deepak Jhamb

Important Days in the Ashram

13 August (Sunday) – Anniversary of Shri Surendra Nath Jauhar's Birthday

15 August (Tuesday) — Anniversary of Sri Aurobindo's Birthday – Darshan Day



दर्शन (Darshan)

You all know of the Supramental Truth that has to descend into our life. This day that Truth is symbolised. But there are several obstacles in the way of its coming down... The lower forces want to utilise this higher Truth for the satisfaction of their ordinary movements. Whenever a man enjoys the pleasures of life, or spends his life in pursuit of his selfish ends it is, really speaking, these universal forces that take enjoyment through and in him... I have been working all these years to meet the obstacles and remove them and prepare and clear the path so that the task may not be very difficult for you...

I am at present engaged in bringing the Supermind into the physical consciousness, down even to the sub-material. The physical is by nature inert and does not want to be rendered conscient. It offers much greater resistance as it is unwilling to change.

One feels as if “digging the earth”, as the Veda says. It is literally digging from Supermind above to Supermind below. The being has become conscious and there is constant movement up and down. The Veda calls it “the two ends” – the head and the tail of the dragon completing and compassing the consciousness. I find that so long as Matter is not Supra-mentalised the mental and the vital also cannot be fully Supramentalised. The physical is therefore to be accepted and transformed. It is this birth after birth on every plane that makes the process complex...

In all this I am following a certain programme that was laid down for me when I came down to Pondicherry.

– Sri Aurobindo, 15-8-1923

(Recorded by A.B. Purani, published in *Evening Talks with Sri Aurobindo*)

Program details on the following page

13 August (Sunday) — Anniversary of Shri Surendra Nath Jauhar's Birthday

07:00 am	Invocation	Meditation Hall
08:30 am	<i>Havan</i> & flower offering	Chacha ji's <i>samadhi</i>
10:00 am	Talk: <i>Sri Maa kaa Aadarsh Baalak</i> by Dr. Aparna Roy Musical Offering by Dr. Mithu Pal	Meditation Hall
10 am–3:30 pm	Sri Smriti visit	Near Shrine Area
10 am–4:30 pm	Exhibitions: 1. Life of Sri Aurobindo 2. All Life is Yoga	Prasad Block
01:30 pm	Film on Shri Surendra Nath Jauhar	Hall of Joy
05:00 pm	Ashram Youth Program	Hall of Aspiration
06:45 pm	Musical offering by Ms. Linthoi	Meditation Hall
	Reading by Tara Didi	
07:30 pm	Lights of Aspiration	Shrine Area

14 August (Monday) — Shri D.N. Jhunjhunwala Memorial Program

We invite you to witness this theatrical masterpiece
by Rangbhoomi Theatre Group, New Delhi

NIRJANK ARAWAS

Director: J.P. Singh

Writer: Jayvardhan

Light Design: R.K. Dhingra

5:00–6:30 pm

15 August (Tuesday) — Anniversary of Sri Aurobindo's Birthday – Darshan Day

05:30 am	<i>Prabhat Pheri</i>	Shrine Area
07:00 am	Invocation	Meditation Hall
09:30 am	Flag Hoisting	Near Meditation Hall
10:00 am	Talk: 'Inspiring & Illuminating anecdotes from Sri Aurobindo' Life' by Dr. Ramesh Bijlani Musical offering by Dr. Mithu Pal	Meditation Hall
10 am–3:30 pm	Sri Smriti visit	Near Shrine Area
10 am–4:30 pm	Exhibitions: 1. Life of Sri Aurobindo 2. All Life is Yoga	Prasad Block
12:00 noon	Lunch	Dining Hall
02:00 pm	Musical Offering by Matri Kala Mandir students	Meditation Hall
04:00 pm	Tiffin	Dining Room
05:00	"Vande Mataram" – A program by M.I.S. students	Hall of Aspiration
06:30 pm	March-Past & Lights of Aspiration	Shrine Area
07:00 pm	Musical Offering by Ashram Choir	Meditation Hall
07:45 pm	<i>Prasad</i>	

When can one say that one has truly entered the spiritual path?

The first sign (it is not the same for everybody) but in a chronological order, I believe, is that everything else appears to you absolutely without importance. Your entire life, all your activities, all your movements continue, if circumstances so arrange things, but they all seem to you utterly unimportant, this is no longer the meaning of your existence. I believe this is the first sign.

There may be another; for example, the feeling that everything is different, of living differently, of a light in the mind which was not there before, of a peace in the heart which was not there before. That does make a change; but the positive change usually comes later, very rarely does it come at first except in a flash at the time of conversion when one has decided to take up the spiritual life. Sometimes, it begins like a great illumination, a deep joy enters into you; but generally, afterwards this goes into the background, for there are too many imperfections still persisting in you... It is not disgust, it is not contempt, but everything appears to you so uninteresting that it is truly not worth the trouble of attending to it. For instance, when you are in the midst of certain physical conditions, pleasant or unpleasant (the two extremes meet), you say to yourself, "It was so important to me, all that? But it has no importance at all!" You have the impression that you have truly turned over to the other side.

Some imagine that the sign of spiritual life is the capacity to sit in a corner and meditate! That is a very, very common idea. I do not want to be severe, but most people who make much of their capacity for meditation—I do not think they meditate even for one minute out of one hour. Those who meditate truly never speak about it; for them it is quite a natural thing. When it has become a natural thing, without any glory about it, you may begin to tell yourself that you are making progress. Those who talk about it and think that this gives them a superiority over other human beings, you may be sure, are most of the time in a state of complete inertia.

It is very difficult to meditate. There are all kinds of meditations... You may take an idea and follow it to arrive at a given result—this is an active meditation; people who want to solve a problem or to write, meditate in this way without knowing that they are meditating. Others sit down and try to concentrate on something without following an idea—simply to concentrate on a point in order to intensify one's power of concentration; and this brings about what usually happens when you concentrate upon a point: if you succeed in gathering your capacity for concentration sufficiently upon a point whether mental, vital or physical, at a given moment you pass through and enter into another consciousness. Others still try to drive out from their head all movements, ideas, reflexes, reactions and to arrive at a truly silent tranquillity. This is extremely

difficult; there are people who have tried for twenty-five years and not succeeded, for it is somewhat like taking a bull by the horns.

There is another kind of meditation which consists in being as quiet as one can be but without trying to stop all thoughts, for there are thoughts which are purely mechanical and if you try to stop these you will need years, and moreover you will not be sure of the result; instead of that you gather together all your consciousness and remain as quiet and peaceful as possible, you detach yourself from external things as though they do not interest you at all, and all of a sudden, you brighten the flame of aspiration and throw into it everything that comes to you so that the flame may rise higher and higher, higher and higher; you identify yourself with it and you go up to the extreme point of your consciousness and aspiration, thinking of nothing else—simply, an aspiration which mounts, mounts, mounts, without thinking a minute of the result, of what may happen and especially of what may not, and above all without desiring that something may come—simply, the joy of an aspiration which mounts and mounts and mounts, intensifying itself more and more in a constant concentration. And there I may assure you that what happens is the best that can happen. That is, it is the maximum of your possibilities which is realised when you do this. These possibilities may be very different according to individuals. But then all these worries about trying to be silent, going behind appearances, calling a force which answers, waiting for an answer to your questions, all that vanishes like an unreal vapour. And if you succeed in living consciously in this flame, in this column of mounting aspiration, you will see that even if you do not have an immediate result, after a time something will happen...

When the consciousness feels imprisoned within its too narrow external mould, what should be done?

You must particularly not be violent, for if you are violent, you will come out of it tired, exhausted, without any result. You must concentrate all the forces of aspiration. If you are conscious of the inner flame, you should put into this flame all that you find strongest in you by way of aspiration, of a call, and hold yourself as quiet as you can, calling, with a deep reliance that the answer will come; and when you are in this state, with your aspiration and concentrated force, with your inner flame, press gently upon this kind of outer crust, without violence, but with insistence, as long as you can, without getting agitated, irritated or excited. You must be perfectly quiet, must call and push.

It will not succeed the first time. You must begin again as many times as is necessary, but suddenly, one day... you are on the other side! Then you emerge in an ocean of light...

– *The Mother*, 12 February 1951

Activities during June 16 – July 15, 2023

RESIDENTIAL CAMP, 15-17 JUNE 2023

The Ashram helped organise a series of 3-day residential camps for class XII girls from government schools. The fourth camp in the series was held from 15-17 June 2023. The groups brought to the Ashram by the NGO, ‘Udayan



Care’, were part of its Udayan Shalini Fellowship program. This batch comprised of 29 students from East Delhi. Topics for discussion covered during the camp included, ‘Interpersonal Relationship’, ‘Storytelling about how to be a good person’, ‘Importance of social work’, ‘Mental health and well-being’, ‘Attitude and Gratitude’, ‘Theatre Skills’, and ‘Relationship Communication and Traps’. The students additionally participated in ShramDaan, Sports activities, and Meditation. Resource persons for camp activities included Dr. Ramesh Bijlani, Ms. Vijay Bharti and Mr. Hira Das.

Feedback from the participants included: “unforgettable, above expectations,” “the atmosphere of the Ashram is so pure and clean and full of peace,” “people in the ashram are very pleasant and soft-spoken,” “learned lots of things about personality development and growth.”

INTERNATIONAL DAY OF YOGA, 21 JUNE 2023

The Ashram organized a special early morning session of yogasanas and



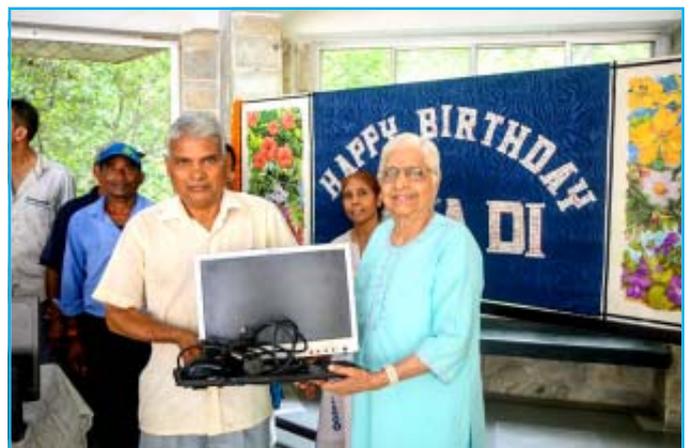
pranayamas for the Ashram community on 21 June 2023 to celebrate the International Yoga Day.

TARA DIDI'S BIRTHDAY, 5 JULY 2023

On Tara Didi's 87th Birthday this year, as in preceding years, there was a spontaneous outpouring of love for her from the Ashram community as well as scores of admirers and friends who came to the Ashram to felicitate her on this auspicious day. The celebration, in keeping with her wishes, was primarily a series of plantations, in the morning and in the afternoon & evening, at differ-



ent points in the Ashram campus and the associated schools – The Mother’s International School and Mirambika Free Progress School. In the evening, the Ashram choir made an offering of devotional music, interspersed with reading



by Tara Didi of passages from the Mother’s *Prayers and Meditations* and Sri Aurobindo’s *Savitri*. Post dinner, a video made from Tara Didi’s photographs going back to her childhood and youth was screened which generated much excitement in the youngsters of the Ashram for they could now get a glimpse of the inordinately active life of Tara Didi and her frequent interactions with the Mother Herself.

THE MARVELLOUSLY INSPIRING LIFE OF SRI AUROBINDO

[Excerpted from published material]

MANCHESTER, ENGLAND (1)

DR. K. D. GHOSE must have appreciated the reformist outlook of his staunch Brahmo father-in-law, Rajnarain Bose, that contrasted clearly with the superstitions and orthodoxy then currently dictating the social life of the Hindus. But that appreciation failed to ignite in him the spirit of nationalism by which Rajnarain swore. While the doctor loved to serve the people wherever he was posted and launched schemes to alleviate their suffering going beyond the scope of his prescribed duty, he had no love for the native social culture or even the native language — be it Bengali or Hindustani. He could not remain satisfied for long with the process of insulation he had ensured for his boys by leaving them under the care of Irish nuns at Darjeeling, the very best he could have done in India. He was keen to lead them to England, for him still the ideal ground, the model environment for the proper growth of his children.

Thus were the three boys led to Manchester, the second-most important city in England after London. It was 1879... Manchester was also the first city to have a railway station. But it had no claim to any educational or cultural experiment or excellence. Dr. K. D. Ghose would have been happy to plant his boys in any notable place in England and if he decided on Manchester, it was because of suitable connections. As Civil Surgeon and head of the district medical service, and even more because of his pronounced admiration for persons and things English, he had developed a close friendship with the District Magistrate and Collector, Edward Glazier. He must have discussed with this gentleman the future of his sons. He sincerely believed that his sons were “children of a better breed” and he had nurtured for them a dream of a brilliant future, although for him success in the Indian Civil Service examination would be the unerring proof of that brilliance. Writes Barindrakumar, Sri Aurobindo’s younger brother,

Father’s fond wish was that Aurobindo will brighten the face of the country by achieving a position in the I.C.S. Were he alive I do not know what would be his feeling at his renowned son’s fame spread all over the world.

Mr. Glazier had a close relative at Manchester, William H. Drewett (circa 1857- 1909), a minister in a non-conformist church. The Drewett couple had no children of their own. They agreed to take charge of the boys and arrange for their education. The paying-guest system was not so much in vogue and in any case to accommodate three boys from abroad at their most vulnerable age and to undertake educating them certainly required qualities of heart in which the Rev. Drewett seems to have been amply rich.

A voyage to England was not an easy task then and Dr. K. D. Ghose probably had other considerations for proceeding there at the earliest. Swarnalata Devi, once an efficient support to her husband in his social life and herself so charming as to be called the Rose of Rangpur, had started showing signs of mental imbalance as we have seen from a letter of Miss Akroyd. They were

expecting their fifth child and the doctor obviously thought that the delivery would be safer under medical care in London and its after-effect on Swarnalata Devi's already unstable mind could be better managed there.

Recollects Barindrakumar,

Father proceeded to England for the second time with his three sons, one daughter and my mother, for educating his three sons. Carrying me in her womb this was my mother's first and last voyage across the blue ocean. On our arrival in England I was born in the suburbs of London, at Norwood, in front of the Marble Palace. Because I was born almost on the sea I was to be called Barindrakumar [Varuna being the presiding deity of the Oceans]. I have already stated earlier that since Dada's birth my mother was showing signs of insanity. The name of my mother's doctor was Mathew. And since I was born on the 5th of January, soon after the birth of Christ, my crazy mother christened me with an absurd Biblical name, Emmanuel Mathew Ghose. My birth certificate carrying this name can still be obtained from the Birth Registration Office at Croydon.

The 6th of January, the day after Barindrakumar was born, happened to be the festival of Epiphany — commemorating the three Wise Men of the East discovering and greeting the newborn Christ. In an atmosphere of gratitude Emmanuel (literally "God with us"), a name of Christ, could have occurred to Swarnalata Devi as a fitting prefix to Mathew. However, the name did not travel any distance beyond the Croydon Birth Registration Office.

To quote again a few more relevant words from Barindrakumar,

My eldest brother Benoy Bhushan Ghose was born at Bhagalpur, the second brother Manmohan Ghose too was born there. My sister Sarojini Ghose was born at Rangpur and I was born at Norwood in England. Father went to England with the family but returned alone in August 1879. Mother returned home three months after my birth, in March 1880, along with me and my sister. There is nobody alive now who could remember how long my parents lived together after we were back home and when exactly my mother went away to Rohini along with me and Didi. I and Didi continued growing up on the lap of our insane mother. The three elder brothers were left to grow up in the magical island of the whites.

The island does not seem to have proved that magical for Sri Aurobindo.

There was an attachment to English and European thought and literature, but not to England as a country; he had no ties there and did not make England his adopted country, as Manmohan did for a time. (Sri Aurobindo: *Autobiographical Notes*)

While his two brothers were admitted to the Manchester Grammar School, Sri Aurobindo was taught privately by Mr. and Mrs. Drewett, the latter an accomplished Latin scholar. He was taught Latin, History, French, Geography and Arithmetic. The Drewetts of course taught him well, but they also diligently kept him untaught about anything Indian. That was Dr. Ghose's strict instruction to them.

These instructions were carried out to the letter and Aurobindo grew up in entire ignorance of India, her people, her religion and her culture. (Sri Aurobindo: *Autobiographical Notes*)

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

To be contd.

The Divine Worker

I face earth's happenings with an equal soul;
In all are heard Thy steps: Thy unseen feet
Tread Destiny's pathways in my front. Life's whole
Tremendous theorem is Thou complete.

No danger can perturb my spirit's calm:
My acts are Thine; I do Thy works and pass;
Failure is cradled on Thy deathless arm,
Victory is Thy passage mirrored in Fortune's glass.

In this rude combat with the fate of man
Thy smile within my heart makes all my strength;
Thy Force in me labours at its grandiose plan,
Indifferent to the Time-snake's crawling length.

No power can slay my soul; it lives in Thee.
Thy presence is my immortality.

– Sri Aurobindo

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