



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. 11, No. 10

October 2022

An e-magazine of Sri Aurobindo Ashram-Delhi Branch

अरा इव रथनाभौ संहता यत्र नाडयः स एपोऽन्तश्चरते बहुधा जायमानः ।

ओमित्येवं ध्यायथ आत्मानं स्वस्ति वः पराय तमसः परस्तात् ॥६॥

Lives He there within, in manifold ways, where all the nerves meet like spokes in the nave. Do ye meditate upon that Atman, as Om. Godspeed to you (in your journey) beyond, across the darkness !

– Mundak Upanishad 2-2-6

Sri Aurobindo Ashram-Delhi Branch

Sri Aurobindo Marg, New Delhi 110 016

011-2656 7863; www.sriurobindoashram.net

Ongoing & Forthcoming Events

October 2022

Meditation & Satsang venue : Meditation Hall

Monday – Saturday

7 – 7:30 pm

Collective Meditation

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

Oct 02	What Receives and What Gives (Based on <i>Prayers & Meditations</i> , Prayer of 31 May 1914) Musical offering	Dr. Mithu Pal
Oct 09	Harmony: the Quest of Nature Musical offering	Dr. Mithu Pal Dr. Aditi Kaul
Oct 16	Looking Back and Forth Musical offering	Ms. Basudhara Munshi Dr. Ramesh Bijlani
Oct 23	The Sacrifice, the Triune Path and the Lord of the Sacrifice (Based on <i>The Synthesis of Yoga</i> , Part 1, Ch 4) Musical Offering	Aditya & Arunima, Mithu & Premeesha Dr. Mankul Goel
Oct 30	Hamaare Prashn Sri Maa ke Uttar Musical Offering	Dr. Mithu Pal Dr. Aparna Roy Ms. Sowmya Narayanan

CLASSES by Shri Prashant Khanna

Thursdays: 06,13,20,27	11:15 am–12:15 pm	ONLINE	Bhagvad Gita
		Online contact Dr. Sonia Gupta (+91 98103 05078)	
Saturdays: 01,08,15,22,29	11:00 am–12 noon		Bhagvad Gita
		(In physical mode at Sri Aurobindo Bhavan, Gurgaon)	
		To join, please contact Sri Satya Prakash (+91 88007 61046)	

YES Online Talks at 6 pm (IST) on Saturdays

Oct 01	Consciousness -based psychology	Dr. Soumitra Basu
Oct 08	Relationship with God(s): Psychological Exploration	Dr. Jyotsna Agrawal
Oct 15	The Current Evolution Crisis: in Light of Sri Aurobindo	Dr. Monica Gupta
Oct 22	The prism affects the perception	Dr. Anuradha Chowdry
Oct 29	The Seven Jewel Centers of the Earth Mother	Dr. Michael Miovic

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

Meeting ID: 608 214 4500; Passcode: 8kPJJG6

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

श्रीस्मृति Sri Smriti

(Memorabilia of the Mother)

Open: Tuesday to Sunday

Timing: 10 am – 12 noon

(Monday Closed)

Contact : 2656 7863



Precautions to minimize the spread of coronavirus to be observed

Ashram Library (Knowledge)

Tuesday to Sunday Timings : 10:00 A.M. – 4:30 P.M.
(Monday closed)

Contact : 011 2656 7863

Sri Aurobindo Ashram - Delhi Branch'S SOCIAL MEDIA LINKS

YouTube	:	https://youtube.com/sriurobindoashramdelhibranch
Facebook	:	http://facebook.com/sriurobindoashramdelhibranch
Instagram	:	https://www.instagram.com/sriurobindoashramdelhibranch
Twitter	:	https://twitter.com/saadelhibranch
Website	:	http://sriurobindoashram.net/
Micro Website	:	http://sriurobindoashram.net/Mirra100/

The Mother's Integral Health Centre Activities

Phone 88005 52685, <tmihc2000@gmail.com>

Speciality Clinics – By Appointment Only

Mon-Sat (6 days)	Allopathy- Integral Health	(10:00 am-12:00 noon)
Mon-Sat (6 days)	Physiotherapy	(10:30 am-12:30 pm)
Thursday	Dermatology	(1:30 – 2:30 pm)
Thursday	Ophthalmology	(11:00 am-12:00 noon)
Tuesday	Counselling (Online/Offline)	(10:00 am-12:00 noon)
Friday	Psychiatry	(1:00 pm-3:00 pm)
Tuesday	Gynaecology	(10:30 am-11:30 am)
Wednesday	Surgery	(10:00 am-12:00 noon)
Mon, Wed	Homoeopathy	(11:00 am-1:00 pm)
Tue, Sat	Ayurveda Consultation	(12:00 noon-3:00 pm)
Mon-Sat (6 days)	Ayurveda Treatment	(10:00 am-4:00 pm)

FREE Virtual Medical Consultation with Dr. Tarun Baveja

ON LIFESTYLE, PHYSICAL OR PSYCHOLOGICAL ISSUES

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

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

Ongoing activities venue: ONLY on SKYPE (ID: tmihc2000)

Monday	4:00-4:45 pm	Vivekachoodamani	Discourse	Dr. Tarun Baveja
Tue/Thu	4:00-4:45 pm	Aparokshanubhuti	Discourse	Dr. Tarun Baveja
Wed/Fri	4:00-4:45 pm	The Supreme Knowledge	Discourse	Dr. Tarun Baveja
Saturday	4:00-4:45 pm	Bhagvad Gita Sadhana	Discourse	Dr. Tarun Baveja

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

Physical Practices of Yoga

Mon/Wed/Fri	6:30–7:30 am	Yogasana class	Ms. Priya Gupta
Mon/Wed/Fri	11 am–12 noon	Yogasana class	Ms. Vidya Mundhra
Mon/Wed/Fri	10 am–12 noon	Individual sessions	Shri Deepak Jhamb

Vision Improvement Course

October 1-3 (Sat, Sun, Mon), 2022

Timing : 9:30 – 11:30 am

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

MANIFESTATION

Along with the mental evolution of man there has been going forward the early process of another evolution which prepares the spiritual and supramental being. This has had two lines, one the discovery of the occult forces secret in Nature and of the hidden planes and worlds concealed from us by the world of Matter and the other the discovery of man's soul and spiritual self. If the tradition of Atlantis is correct, it is that of a progress which went to the extreme of occult knowledge, but could go no farther. In the India of Vedic times we have the record left of the other line of achievement, that of spiritual self-discovery ; occult knowledge was there but kept subordinate. We may say that here. in India the reign of Intuition came first, intellectual Mind developing afterwards in the later philosophy and science. But in fact the mass of men at the time, it is quite evident, lived entirely on the material plane, worshipped the Godheads of material Nature, sought from them entirely material objects. The effort of the Vedic mystics revealed to them the things behind through a power of inner sight and hearing and experience which was confined to a limited number of seers and sages and kept carefully secret from the mass of humanity - secrecy was always insisted on by the mystic. We may very well attribute this flowering of Intuition on the spiritual plane to a rapid re-emergence of essential gains brought down from a previous cycle. If we analyse the spiritual history of India we shall find that after reaching this height there was a descent which attempted to take up each lower degree of the already evolved consciousness and link it to the spiritual at the summit. The Vedic age was followed by a great outburst of intellect and philosophy which yet took spiritual truth as its basis and tried to reach it anew, not through a direct Intuition or occult process as did the Vedic seers, but by the power of the mind's reflective, speculative, logical thought ; at the same time processes of yoga were developed which used the thinking mind as a means of arriving at spiritual realisation, spiritualising this mind itself at the same time. Then followed an era of the development of philosophies and yoga processes which more and more used the emotional and aesthetic being as the means of spiritual realisation and spiritualised the emotional level in man through the heart and feeling. This was accompanied by Tantric and other processes which took up the mental will, the life-will, the will of sensations and made them at once the instruments and the field of spiritualisation. In the Hathayoga and the various attempts at divinisation of the body there is also a line of endeavour which attempted to arrive at the same achievement with regard to living Matter; but this still awaits the discovery of the true characteristic method and power of Spirit in the body. We may say therefore that the universal Consciousness after its descent into Matter has conducted the evolution there along two lines, one of

ascent to the discovery of the Self and Spirit, the other of descent through the already evolved levels of mind, life and body so as to bring down the spiritual consciousness into these also and to fulfil thereby some secret intention in the creation of the material universe. Our yoga is in its principle a taking up and summarising and completing of this process, an endeavour to rise to the highest possible supramental level and bring down its consciousness and power into mind, life and body.

... This is a world of slow evolution in which man has emerged out of the beast and is still not out of it, light out of darkness, and a higher consciousness out of first a dead and then a struggling and troubled unconsciousness. A spiritual consciousness is emerging and it is through this spiritual consciousness that one can meet the Divine. Religions, full of vital and mental, mixed, troubled and ignorant stuff, can only get glimpses of the Divine; positivist reason with its questioning based upon things as they are and refusing to believe in anything that may or will be cannot get any vision at all. The spiritual is a new consciousness that has to evolve and has been evolving. It is quite natural that at first and for a long time only a few should get the full light, while a greater number but still only a few compared with the mass of humanity, should get it partially. But what has been gained by the few can at a stage of the evolution be completed and more generalised and that is the attempt which we are making. But if this greater consciousness of light, peace and joy is to be gained, it cannot be by questioning and scepticism which can only fall back on what is and say: "It is impossible, what has not been in the past cannot be in the future, what is so imperfectly realised as yet cannot be better realised in the future." A faith, a will, or at least a persistent demand and aspiration are needed - a feeling that with this and this alone I can be satisfied and a push towards it that will not cease till it is done. That is why a spirit of scepticism and denial stands in the way, because they stand against the creation of the conditions under which spiritual experience can unroll itself.

– *Sri Aurobindo*

Ashram Activities

VEDANTA AND AYURVEDA RETREAT 2022

Katoch's Holistic Health Centre and The Mother's Integral Health Centre organized a *Vedânta* and *Âyurveda* retreat at Madhuban, Sri Aurobindo Ashram-Delhi Branch's Himalayan Centre in Talla Ramgarh, Uttarakhand, between June 9-15, 2022 for 35 individuals in the age group 6-85. General activities for each day consisted of *Brahma Muhûrtam. Prabhât Pheri* – a 20



minute walk in

the morning with chanting followed by one-hour *Ashtânga Yoga* class, both activities were led by Dr. Surinder Katoch; *Shramadâna* in the forenoon and early afternoon, traditional Indian games/ trekking in the late afternoon and Meditation in the evening. The day ended with a stroll around the campus under a brilliant sky scintillating with stars and moonshine.

Other activities included: Interactive sessions on



multiple topics; by Acharya Navneet on 'What do we know about the *Vedas* and allied texts', 'Modern Psychology and Happiness', 'The Teachings of the *Upanishads*', 'The Teachings of the *Bhagvad Gî tâ*', and 'Religion vs. Spirituality – The Confusion'; by Dr. Surinder Kaur on 'Group Activity on *Âyurveda* and *Yoga*', '*Âyurvedic* Nutrition, 'The 3 Pillars of Health', 'Lifestyle – The Cause and The Remedy' and 'AYSOL for Immunity Building.' In addition Q&A sessions by Acharya Navneet and Dr. Surinder Katoch were held on '*Vedas, Âyurveda* and



Yoga’ and ‘Life, Living and Wellness’ to provide clarifications for queries.

During the period, *Panchakarma* therapy (Whole Body Massage and Head & Foot Massage) was done for each participant also.

Dr. Dinesh Chand Katoch was available for any medical attention throughout. He also distributed *Āyurvedic* medications *Anu Tailam* for COVID and *AYUSH Kwatha* – a herbal immuno-booster (sponsored by Hamdard) for daily use.

Resource persons for the retreat included Acharya Naveneet, Dr. Surinder Katoch, Dr. Dinesh Chand Katoch, and Dr. Mukta Katoch Arora (camp coordinator), Velayudhan K.M. & Zareena Khatoon (*Panchakarma* therapists).

Feedback comments include, “I ingrained many aspects of Ayurvedic way of life supported by Vedantic concepts of spiritual living” (R.D.); “The workshop arrangements were good— food, accommodation, venue, everything was gracious and charming” (D.P.M.); “Energy & passion of Ms Katoch was infectious and inspiring and coupled with knowledge of Mr Katoch resulted in a perfect balanced & holistic ayurvedic knowledge retreat. Acharyaji’s meditations, havan and vedanta interpretations brought calmness and inspired us to further know more about Indian scriptures & philosophy” (P.S.); “Excellent program. Many important take aways. Changed the view of looking towards life” (M.N.G.); “Retreat was well planned, well attended and very well executed.” (V.K.G.)

EXHIBITION OF PRODUCTS MADE BY VOCATIONAL TRAINEES, 19-8-2022



MUSICAL OFFERING BY VISUALLY IMPAIRED BAND

A group of 6 visually impaired young men comprising the music band *Anhad* offered a music concert in the Meditation Hall on 27 August 2022 for over an hour. The troupe was led by the soul-stirring voice of the band founder Rajeev. Beginning with a worshipful *bhajan* to the glory of Lord Ganesh, the offering continued with a bevy of Sufi songs of renowned Kabir. Despite their major handi-



cap, the blessed individuals have really progressed far in their pursuit for excellence and the audience responded with highly emotional appreciation to their singular performance.

CHACHAJI'S PUNYATITHI, 2 SEPTEMBER 2022

The day started with *Havan* in the vicinity of Chachaji's *Samadhi* with participation of Ashram community. Later in the evening, a heart-warming offering



of Shabad from Gurbani and Kabir Dohe (couplets) was done by Bhai Baljit Singh Namdhari and his troupe in the Meditation Hall. Thereafter lamps of aspiration were kindled at Sri Aurobindo's Shrine and Chachaji's *Samadhi* and the

surrounding lawn.

VISION IMPROVEMENT COURSE, 3-5 SEPTEMBER 2022

Almost a score of people attended the course at The Mother's Integral Health

Centre during this period. All expressed their satisfaction at the beneficial effect of the routines taught for vision improvement. Feedback comments include: “The 3 days eye camp has been extremely beneficial. Constant guidance from Dr. Agarwal, Dr. Pardeep Kaur & others from Health Centre has made this camp very fruitful.” “I can highly recommend this camp to everybody ... one needs to be careful about vision and this camp with tested natural remedies is really beneficial for all sorts of troubles related to vision... This camp is “value for time, money & effort.” “...after 3 days I have noticed less strain in my eyes.” “यहां आकर अद्भुत feeling आयी जो पहले तो हर चीज धुंधली नजर आती थी वह बहुत ही साफ नजर आने लगी [Here a wonderful feeling came, what looked fuzzy before became very clear]” “आंखें चमकने लगीं, दृश्य साफ दिखने लगे, मन शांत हो गया, आत्म विश्वास बढ़ गया [Eyes brightened, scenes acquired clarity, mind became calm, self-confidence got a boost]... Just in 3 days tremendous improvement in eyes.” “The vision eye camp is very beneficial. Many doubts are cleared. Honey treatment has given clear vision.”

ENACTMENT OF THE STORY, ‘WHOSE GOLD’ BY CHACHA JI, 5 SEP 2022

Vocational trainees enacted a real-life incident shared by Chacha Ji, Shi Surendra Nath Jauhar, which is now available as an illustrated book, “Whose Gold – Yours, Not Mine”.



The idea of a play emerged during a book reading session where the VTs were



asked if the same situation were repeated now, would the story end differently. The trainees changed the ending, making it more socially relevant. Trainees shared their learning thus: “We live in a society of different people with different

mindsets. Through this play, we want to share how the youth think, act, and grow in society.”

SHUBHAKSHIKA STUDENTS VISIT, 8 SEP 2022

A group of 20 children, average age around 12, escorted by four teachers, from an NGO that runs a shelter and school for underprivileged children, the Shubhakshika Educational Society, Rohini, made a half-day visit to the Ashram on 8 September 2022. They were given





a feel of the Ashram, its history and activities, and the life-affirming view of spirituality through a conducted tour of the Ashram, as well as through relevant stories and music. The program ended with lunch in the Ashram Dining Hall.

NEW YOUTUBE POSTINGS : 16 August – 15 September 2022

Title	Link
No short cuts in Integral Yoga A talk based on ‘The Synthesis of Yoga’ by Dr. Mankul Goyal	https://youtu.be/Dk4mQY0BiLA
Sri Aurobindo: An Indian Mystic Who Worked for Human Unity ‘Vedic Psychology’, a talk by Dr. Anuradha Choudry based on Sri Aurobindo’s ‘Secret of the Veda’.	https://youtu.be/S7gQFRUSRqk https://youtu.be/QQSD9Jwd0tc
Belief & Experience: A talk by Dr. Aditi Kaul based on The Mother’s ‘Commentaries on the Dhammapada’	https://youtu.be/aB5Hj2y4wYs
“Baji Prabhou “ - A Dance Drama By Anjali Bagal And Team	https://youtu.be/Dk4mQY0BiLA
He saw a world that is from a world to be A talk based on ‘Savitri’ by Dr. Ramesh Bijlani	https://youtu.be/MrDc392dBds
Receive, Reform & Transform: a talk based on Sri Aurobindo’s ‘The Synthesis of Yoga’.	https://youtu.be/0eajVw092wU
Constitution of India in the Light of Sri Aurobindo: a talk by Shri Surya Pratap Singh Rajawat.	https://youtu.be/3zaGvacuCUA

SRI AUROBINDO AND INDIA'S INDEPENDENCE

PROPHET OF INDIAN NATIONALISM

...The political thinking of Sri Aurobindo during the period beginning with his return from England in 1893 and ending with his departure for Chandernagore in 1910 [may broadly be assessed] under four headings:-

1... His concept of spiritual nationalism and the divinity of the Motherland... The divinity of the Motherland is, of course, a concept that has existed since the dawn of history.. The Vedas contain numerous hymns in adoration of the earth.. This tradition continued unbroken in India right down to modern times, when Bankim Chandra Chatterjee in his *Ananda Math* created the famous *mantra* 'Bande Mataram' glorifying the divinity of the Motherland. Sri Aurobindo's contribution was to take up this mystic and religious concept, adapt it to the political requirements of India at the turn of the century, and turn it into a veritable dynamo of strength and inspiration. His exposition of the religion of nationalism and the consequent necessity for utter self-sacrifice and immolation at the feet of Mother India was unsurpassed for its deeply-felt eloquence... He thus imparted a new dimension to the national movement, lifting it above the purely material plane and placing before it an inspired and inspiring spiritual ideal. It was his *Bhawani Mandir* that became the gospel of Indian revolutionaries, and it was with a smile and the cry of *Bande Mataram* on their lips that thousands of patriots faced repression and even death... in his own words: 'The strength of the new movement in India lies in its supreme idealism... It is an intensely spiritual movement having for its object not simply the development of economic life or the attainment of political freedom, but really the emancipation in every sense of the term of the Indian manhood and womanhood...

2. ... His exposition of the ideal of complete freedom from foreign rule and his role in radicalizing the national movement. Despite the brevity of his political career, Sri Aurobindo did enough to infuse a new spirit into the movement and thus to help change the very complexion of politics in the country... in 'New Lamps for Old', he laid out a radical philosophy of politics. Later his tireless dedicated activity helped to politically galvanize the people of Bengal during the anti-partition agitation. The key to his great influence upon men and events is to be found in the fact that he laid before the people a worthwhile ideal, the ideal of *Purna Swaraj*, complete independence. He had the courage to demand this freedom openly, not as a favour from her alien rulers but as the inalienable birthright of India... he also effectively demolished the timid and constricted political platform of the Moderates...

It must also be mentioned that Sri Aurobindo was one of the first Indian leaders to recognize the absolute necessity of generating mass enthusiasm and participation in the national cause, of getting the support of all the varied constituents of the Indian body politic, in other words, of democratizing the whole movement. As early as 1893 he clearly enunciated this view, and trenchantly criticized the Congress for remaining a confined and narrow organization without any mass support. He is thus one of the earliest true democrats on the modern Indian scene.

Another facet... was his stress on the necessity for suffering by the children before their Mother could be liberated. Unlike the proper, prim and correct conservatives who thought that the British would out of their own charity and beneficence grant India the loaf of freedom crumb by crumb, Sri Aurobindo knew and stressed clearly the necessity for a 'purification by blood and fire' before the goal could be attained. His stress on the goal of complete independence, his theory of the divinity of the Motherland and the almost religious character of the liberation movement, his emphasis upon the ne-

cessity of suffering and sacrifice to achieve the goal, all combined to impart a revolutionary spirit to the whole struggle against British domination. ..

Yet another factor in his thought which helped to revitalize the spirit of India was his profound reappraisal of the true springs of Indian culture, of the true greatness of her spiritual heritage. His writings, combining as they did startling erudition with flaming patriotic fervour, caused a stir among the intelligentsia. Of all the great leaders of the Radical movement, Sri Aurobindo's literary talent was by far the most impressive, and this enabled him effectively to transmit his dream of the future India to receptive and anxious minds. At the same time his forceful writing helped to break the myth of British cultural superiority so assiduously fostered by the foreign rulers... He was indeed, as Tagore so eloquently put it, the 'Voice incarnate free, of India's soul.'

A word may here be said about a criticism levelled against Sri Aurobindo and other Radical leaders that they neglected the important issue of social reform... They recognized the importance of such reform, but... To attempt social reform before becoming independent would not only be to put the cart before the horse, but also to fritter away energies that could more usefully be yoked to the national movement itself..

3. ... His contribution to the theory of boycott and passive resistance... he was not only a theorist but a masterly political tactician. His voluminous writings on boycott contain a comprehensive exposition of the theory in its many facets. At the same time he made concrete suggestions about the positive steps that must accompany boycott if it was to be really effective. Thus along with his theory of economic boycott he postulated the necessity of *swadeshi*; along with educational boycott he put forward his views of national education; along with judicial boycott he stressed the necessity for national arbitration courts; along with executive boycott he expounded the importance of national organization; and as the sanction behind the whole boycott theory he placed the concept of social boycott. Sri Aurobindo was one of those rare thinkers... who descended into the arena of life and tested his theories against the actual demands of practical politics.

A word may here be said about his advocacy of force and violence if necessary in the struggle against foreign domination... He sought to replace British rule not by anarchy but by national rule. Regarding his terrorism, there is now little doubt that he was not only closely in touch with secret revolutionary groups throughout the country but, in Bengal, was for a considerable time their secret leader and inspirer. This charge, if such it can be termed, is one which is fully in consonance with his basic political theory. Which son, if his mother was being crushed and humiliated by an alien aggressor, would hesitate to use every means including force and violence to effect her deliverance?... To this end all means were admissible, including violence, specially when the foreigners themselves were in India as the result of forcible conquest.

4. ...His lofty ideal of human unity and of India's destined role in the international community... even in the 1893-1910 period it is clearly brought out in his political writings. Thus, when discussing the theoretical compulsions behind Sri Aurobindo's political goal of complete independence, we saw that an important factor in his thought was the conviction that India must be free not for herself alone, but for the benefit of entire mankind...

Sri Aurobindo must be counted among the great builders of modern India, as he contributed nobly towards laying the foundations for the edifice of national freedom which Mahatma Gandhi and others later reared. Even after 1910 his interest in Indian freedom remained undiminished and he lived to see the fruition of his work when India finally achieved Independence on his seventy-fifth birthday [anniversary], the fifteenth of August, 1947.

– Dr. Karan Singh

[Material excerpted from his treatise, *Prophet of Indian Nationalism*]

Who art thou that camest

Who art thou that camest
Bearing the occult Name,
Wings of regal darkness,
Eyes of an unborn flame?

Like the august uprising
Of a forgotten sun
Out of the caverned midnight
Fire-trails of wonder run.

Captured the heart renouncing
Tautness of passion-worn strings
Allows the wide-wayed sweetness
Of free supernal things.

– *Sri Aurobindo*

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