

SRI AUROBINDO SOCIETY
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June 2015

NEWSLETTER

VOL 29.06



Botanical Name: *Catharanthus roseus*

Common Name: Madagascar periwinkle, Old maid, Cayenne jasmine, Rose periwinkle

Spiritual Significance: **Integral Progress**

Can only be satisfied by integrality. The best way to go fast – The Mother

PROGRESS

It is especially the will for progress and self-purification that lights the fire. The will for progress. When those who have a strong will turn it towards spiritual progress and purification, they automatically light the fire within themselves.

- *The Mother*

Guiding Light of the Month

“To retrace the path in all innocence as though one had never before travelled it, is the true purity, the perfect sincerity — the sincerity that brings an uninterrupted progress, growth, an integral perfecting.”

The Mother, ‘Prayers and Meditations’ August 20 1914



From the Editor’s Desk

In the last four issues, we examined the four inner petals of The Mother’s symbol, namely, Maheshwari, Mahakali, Mahalakshmi and Mahasaraswati. From this June issue onwards, we visit the qualities of the outer petals of The Mother’s symbol. In all, there are twelve such petals representing twelve qualities. In this issue, we take a glimpse of the first quality, Progress.

Progress denotes an onward, forward or an upward movement where one emerges better off than at the starting point of the movement in any area chosen to progress in. In our usual parlance, we refer to progress in studies, progress in one’s career, progress in one’s health conditions and life as a whole. In a more detailed analysis, Progress is the result of an effort one would have out into improving oneself in an area, for example, in improving one’s handwriting. The effort required would be first of all, to recognize that one’s handwriting is beyond legibility and hence of no worth to another who may be reading it. A reasonable reaction would be to desire legibility so that one’s handwriting may be read and understood by the reader. The severity of this requirement is added more value especially when one’s handwriting affects one’s performance in work or in an examination. Hence follows a string of action and effort towards correcting the undesirable nature of one’s handwriting. The reward becomes a focus point, the effort proceeds and one progresses in presenting one’s writing legibly, after systematic correction efforts.

Prioritising the area for progress differs with people and their levels of consciousness. But the spirit of progress is one. Though seemingly mooted by outer needs or expectations, it stems from a need from the depth to exceed oneself, one’s nature, one’s habits,

and to attain a level of perfection in the way of expressing ourselves through any work we do.

However, in a life given to spirituality, where conscious and consecrated living is attempted, motivated by spiritualised reasons of existence, then ‘progress’ takes a more refined meaning. The idea itself of an end result or goal or aim recedes into the background and disappears. Progress becomes the natural state of a life consecrated to the Divine, for the sake of the Divine and His expression through the being. This attitude does not place any demands on the Divine. This attitude places on oneself the only demand of making the right and prolonged and sincere effort for progress in an attitude of self-giving and surrender to the Divine will, be it in the developing of a helpful habit, in relinquishing an unhelpful one on the path. The Mother explains thus:

“As with everything in yoga, the effort for progress must be made for the love of the effort for progress. The joy of effort, the aspiration for progress must be enough in themselves, quite independent of the result..... Indeed, in life, always, in all things, the result does not belong to us. And if we want to keep the right attitude, we must act, feel, think, strive spontaneously, for that is what we must do, and not in view of the result to be obtained.”

“What does progress mean to me?” If one were to simply put this question to oneself, the answers would come quite spontaneously, and it only leaves for one to pick each, one by one, and chart out the path of progress consciously, and walk on this path diligently, calling for Divine grace all along the way. Success is not at all promised. Patience become a need and the certitude of victory a reliable stroke of the oars along the way, on the seas of time.

Savitri

*A fire shall come out of the infinitudes,
A greater Gnosis shall regard the world
Crossing out of some far omniscience
On lustrous seas from the still rapt Alone
To illumine the deep heart of the self and things.
A timeless knowledge it shall bring to Mind,
Its aim to life, to Ignorance its close.*

(Book Two, Canto Ten)

*Yet shall there glow on mind like a horned moon
The spirit's crescent splendour in pale skies
And light man's life upon his Godward road.
But more there is concealed in God's Beyond
That shall one day reveal its hidden face.*

(Book Eleven, Canto One)

Question of the month

Q: It has been said that in order to progress in Yoga one must offer up everything to the Divine, even every little thing that one has or does in life. What is precisely the meaning of that?

A: The Mother: Yoga means union with the Divine, and the union is effected through offering - it is founded on the offering of yourself to the Divine. In the beginning you start by making this offering in a general way, as though once for all; you say, "I am the servant of the Divine; my life is given absolutely to the Divine; all my efforts are for the realisation of the Divine Life." But that is only the first step; for this is not sufficient. When the resolution has been taken, when you have decided that the whole of your life shall be given to the Divine, you have still at every moment to remember it and carry it out in all the details of your existence. You must feel at every step that you belong to the Divine; you must have the constant experience that, in whatever you think or do, it is always the Divine Consciousness that is acting through you. You have no longer anything that you can call your own; you feel everything as coming from the Divine, and you have to offer it back to its source. When you can realise that, then even the smallest thing to which you do not usually pay much attention or care, ceases to be trivial and insignificant; it becomes full of meaning and it opens up a vast horizon beyond.

This is what you have to do to carry out your general offering in detailed offerings. Live constantly in the presence of the Divine; live in the feeling that it is this presence which moves you and is doing everything you do. Offer all your movements to it, not only every mental action, every thought and feeling but even the most ordinary and external actions such as eating; when you eat, you must feel that it is the Divine who is eating through you. When you can thus gather all your movements into the One Life, then you have in you unity instead of division. No longer is one part of your nature given to the Divine, while the rest remains in its ordinary ways, engrossed in ordinary things; your entire life is taken up, an integral transformation is gradually realized in you. In the integral Yoga, the integral life down even to the smallest detail has to be transformed, to be divinised. There is nothing here that is insignificant, nothing that is indifferent. You cannot say,

“When I am meditating, reading philosophy or listening to these conversations I will be in this condition of an opening towards the Light and call for it, but when I go out to walk or see friends I can allow myself to forget all about it.” To persist in this attitude means that you will remain untransformed and never have the true union; always you will be divided; you will have at best only glimpses of this greater life. For although certain experiences and realisations may come to you in meditation or in your inner consciousness, your body and your outer life will remain unchanged. An inner illumination that does not take any note of the body and the outer life, is of no great use, for it leaves the world as it is. This is what has continually happened till now. Even those who had a very great and powerful realisation withdrew from the world to live undisturbed in inner quiet and peace; the world was left to its ways, and misery and stupidity, Death and Ignorance continued, unaffected, their reign on this material plane of existence.

For those who thus withdraw, it may be pleasant to escape from this turmoil, to run away from the difficulty and to find for themselves a happy condition elsewhere; but they leave the world and life uncorrected and untransformed; and their own outer consciousness too they leave unchanged and their bodies as unregenerate as ever. Coming back to the physical world, they are likely to be worse there than even ordinary people; for they have lost the mastery over material things, and their dealing with physical life is likely to be slovenly and helpless in its movements and at the mercy of every passing force. An ideal of this kind may be good for those who want it, but it is not our Yoga. For we want the divine conquest of this world, the conquest of all its movements and the realisation of the Divine here. But if we want the Divine to reign here we must give all we have and are and do here to the Divine. It will not do to think that anything is unimportant or that the external life and its necessities are no part of the Divine Life. If we do, we shall remain where we have always been and there will be no conquest of the external world; nothing abiding there will have been done.

(CWM, Volume 3, Sri Aurobindo Ashram Trust, Puducherry)

The Mother on Progress of Humanity

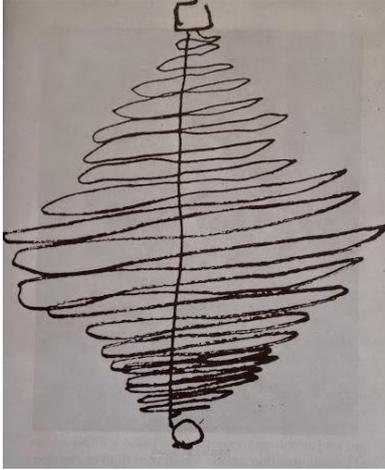
In spite of all adverse appearances, it may well be that earth has been preparing for a certain realisation by steps and stages. There has been a change in civilisation and a change in nature. If it is not apparent, it is because we see from an external point of view and because matter and its difficulties have never been seriously or thoroughly dealt with up till now. Still internally there has been a progress; in the inner consciousness there have been descents of the Light. But as to any realisation in matter, it is difficult to say anything, because we do not exactly know what might have happened there.

There have been in the long past great and beautiful civilisations, perhaps as advanced materially as ours. Looked at from a certain standpoint the most modern might seem to be only a repetition of the most ancient cultures, and yet one cannot say that there has been no progress anywhere. An inner progress at least has been achieved and a greater readiness to respond to the higher consciousness has been born into the material parts. It has been necessary to do over and over again the same things, because what was attempted was never sufficiently done; but each time it has come nearer to being adequately done. When we practise an exercise over and over again we seem to be only repeating the same thing always, but still the accumulative result is some effective change.

The mistake is to look at these things through the dimensions of the human consciousness, for so seen these deep and vast movements seem inexplicable. It is dangerous to try to explain or understand them with the limited mental intelligence. That is the reason why philosophy has always failed to unveil the secret of things; it is because it has tried to fit the universe into the size of the human mind.

(CWM, Volume 3, Sri Aurobindo Ashram Trust, Puducherry)

The Path of Yoga



Mother drew this sketch to explain to a child the meaning of Yoga: man is below, the Divine above; the twists and turns represent the path of ordinary life, the straight line, the path of Yoga.

How many times have I heard people who were making an effort say, “I try, but what’s the use of my trying? Every time I think I have gained something, I find that I must begin all over again.” This happens because they are trying to go forward while standing still, they are trying to progress without changing their consciousness. It is the entire point of view which must be shifted, the whole consciousness must get out of the rut in which it lies so as to rise up and see things from above. It is only thus that victories will not be changed into defeats. One step ahead is not enough, a total conversion is necessary.

(Stories Told By the Mother, Part – II, Excerpt from Chapter ‘Purification’ Sri Aurobindo Ashram Trust, Puducherry)

April – May Sunday Activities at the Centre – A glimpse

April 12th - Readings from Questions and Answers:

Quote from the Synthesis of Yoga “*His is the Love and the Bliss of the infinite divine Lover who is drawing all things by their own path towards hid happy oneness*” - Page No. 77

A Sadhak asks The Mother “*All things are attracted by the Divine. Are the hostile forces also attracted by the Divine?*” Mother without doubt says that everything will be attracted by Divine. There is an inner urge in every being to works its way to the Divine.

But some choose a direct path and some a labyrinthine path. Some choose to be a slave to the habits and find pleasure in that though it gives painful knocks. Some will have the illumination of greater paths to take account of the secret stuff of their nature and its constituent and resultant motions and to create in it all a divine centre and a true harmony and luminous order. Even the Asuras in our Puranas were attracted to Divine Avatharas to get moksha from their evil deeds.

April 19th - Meditation on Savitri Book 9 Canto 2:

Here is a beautiful summary from the “*Collected Works of Sri Aurobindo*” to give our readers the full joy of Savitri’s dialogue with God of Death. – “The Journey in Eternal Night and the Voice of the Darkness”.

All pause for a while on the edge of the dark Night. Then Savitri steps forward to journey through that eternal Night. A mysterious terror closes on her from all sides. Savitri vanishes into the dark. There is no path, no goal; yet she moves on. She loses sight of the God of Death as well as of Satyavan. But she does not lose heart; she continues to live and move.

Slowly a faint gleam appears. It throws the Night into a bolder relief. The giant head of Nothingness tries to stifle the ray, but in vain. The light prevails and Savitri recovers her lost self. Once again she hears the steps of the god and out of the darkness, Satyavan shows as a luminous shade.

Then is heard the lethal voice of Death proclaiming that this dark Night, this Nothingness is the end and the source of all. Where in this stark emptiness is there place for life and love? The voice asks mockingly.

Savitri refuses to answer. She gazes into her soul and knows that she is eternal. Then Death, the dire god, opposes her with his endless night and calls:

Thou hast survived the void and won a victory, but to what purpose? Thou cant only live for a little while without Satyavan. Man is a fragile creature with death prowling round him in all directions. The gods have burdened him with a mind and sown in his heart an incurable unrest. He is the Cattle of the shepherd gods. If thou still hopest to live, to love, return to the earth. But do not hope to win back Satyavan. Still, that unique strength deserves a reward. Choose what left wilt, I shall give.

Death is unmoved. He cries out scornfully:

Dost thou forget that thou art a mere mortal? I, Death, have created all and I destroy all. I reward, I punish. Flee back lest the Furies strike at thee.

But Savitri replies with equal scorn:

My God is not the God of thy imagination. My God is Love that sweetly suffers all. To him who is irresistible I have offered my life. He is supreme, he shall remake thy universe, O Death.

For a while they journey in silence in that trackless night. Then again Death speaks:

Wilt thou claim immortality, thou who art but a sparkling ferment in life’s sunlit mire? Only I am eternal, I am the Vast. I am He, there is no other God. Man has no other help than myself. I am his final refuge. Even if there were a being witnessing all, sole and absolute, neither Satyavan nor Savitri exists beside him. There is no Love there, nor Time nor Space. Forget Satyavan, be thou alone and sufficient to thy soul till I, Death, shall rescue thee from life.

Savitri replies:

O Death, thou reasonest, I do not reason, I am, I love, I act, I will.

Death answers:

Know also. When thou wilt know, then thou shalt cease to love and accept the impermanence of things.

Savitri replies:

Only when I have loved for ever, shall I know. Love in me knows the unchanging truth behind all change. I know the transcendent God above, the Lord of the universe, God the In dweller. I know

my coming was a wave from God. I know that man was born with a mind and heart to conquer thee.

Death does not answer again. Compelled by Savitri, the three glide through the long fading night.

May 3rd - Readings from the book 'Commentaries on Elements of Yoga' by The Mother:

The Call and Fitness and the Foundation

Here The Mother answers the questions of members in her Wednesday classes, when she read the passages from Elements of Yoga.

The question asked: Mother, here it is written: "In our Yoga our aim is to be united (with the Divine) in the physical consciousness and the Supramental plane"; then, when the physical consciousness is united with the Divine, does transformation follow?

In our Yoga, our aim is to be united with the Divine in the physical consciousness and on the Supramental plane. Then transformation will follow but not instantaneously. Only if the Divine descends into the physical consciousness - or rather, to put it more precisely, if the physical consciousness is totally receptive to the Divine - naturally transformation ensues.

The transformation of the body-consciousness will take place first and a progress in the mastery and control of all movements of the body will come next. But what must happen in the end is even the organs will be transformed, in the sense that they will be replaced by centres of concentration of forces of different qualities and kinds.

Aspiration in everyone, no matter who it is, has the same power. But the effect of this aspiration is different. This aspiration calls down an answer, and this answer, the effect, which is the result of the aspiration, depends on each one, for it depends upon his receptivity. Receptivity in turn depends upon sincerity and humility. There is nothing that closes one up more than vanity.

But when one is very self-satisfied, can one still aspire? One is not made all of a piece. There is something in the being which can aspire. There is always something in the being which is conscious exactly of what is not all right, at times vaguely, imprecisely, but yet sufficiently conscious that still, after all, one is not perfect, that things could be better than they are. That part can aspire.

She also explains what is activity and passivity in the Sadhana:

"Activity in aspiration" means that your aspiration goes out from you and rises to the Divine.

Passivity means to get inspiration with calm quietude for the Force to enter and then open yourself as wide as possible to take in all that comes to you. And these can exist together and can be felt whatever one is doing.

May 10th - Readings from the Questions and Answers:

Here the Mother clears the doubts the disciples have when they read the Synthesis of Yoga page 100.

She explains that we need not torture ourselves by painful ways to get rid of the disturbing elements in us. Even Lord Krishna says that He is Indwelling spirit in every being. And we should remain transparent for that Light to enter all our feelings and thoughts. Self-immolation, austere self-mortification are like the Titans of world that trouble and torture!

Gita doesn't talk of physical transformation. But Sri Aurobindo's Yoga gives Integral transformation wherein even the character undergoes a transformation. When the bad elements are pushed out of our being there is a kind of pain, but we should concentrate on the Divine Grace from above coming to liberate us than on the well cherished qualities or "Swabhava" which we are holding on to. The divine joy we experience is not like the ordinary pleasure, it is the inner joy that is unalloyed.

- Jayalakshmi and Kiran

PROGRAMME FOR THE MONTH OF JUNE 2015

DATE	TIME	DETAILS
7 th June 2015 Sunday	8:00 AM	<i>Monthly Morning Walk *</i>
7 th June 2015 Sunday	6:00 PM	Reading from Mother's Works
14 th June 2015 Sunday	6:00 PM	Q&A on Synthesis of Yoga followed by OM Choir
21 st June 2015 Sunday	6:00 PM	Meditations on Savitri with Huta's visuals
28 th June 2015 Sunday	6:00 PM	Savitri Reading Circle

* Please see below for details.

June 2015 MORNING WALK – NO. 358



Date: Sunday, 7th June 2015

Time: 8:00 A.M. sharp for warm up exercise

Walk Venue: East Coast Park

Meeting Point: Car Park F3 near the Bus Stop

Contact No: S.Ramanathan (91385130)

Directions to **Driving:**

the Meeting
Point: Those driving along ECP (heading from the city towards airport) exit ECP at Bayshore Road Exit No. 7A. Turn left on East Coast Park Service Road and continue to drive up to Car Park F3.

Bus:

Take Bus no. 36 or 36A from Changi Airport basement bus terminal. Alight at second stop (bus stop no. 94099).

MRT:

Alight at Bedok MRT and take taxi to East Coast Park Service Road Car Park F3.

Hosts:

M/s. Anand and Vrunda Patel,
3, Tanah Merah Kechil Road,
02 – 05, The Tanamera, Singapore - 466664.

Directions to the hosts' residence:

Bus: SBS Transit 2, 9, 14, 24,31,35,45. Bus-stop no. 84061 on New Upper Changi Road. (Opp. bus-stop no. 84069)

MRT: 5 mins walk from Tanah Merah MRT.

RSVP Info:

Please RSVP to the hosts by SMS: 98307621 (Anand) or 98206389 (Vrunda) not later than 4th June, if you are able to make it for the walk & brunch (including the No. of persons attending).

PREVIEW OF FORTHCOMING SUNDAY MORNING WALKS

WALK NO	DATE	PLACE	HOST
359	5/7/2015	Pasir Ris Park	Mr Sanjay Mehta and Mrs Ami Mehta
360	02/8/2015	Singapore Botanical Gardens	Mr K V Rao and Mrs Shailaja Rao
361	06/9/2015	We invite volunteers to host September month walk. If interested, kindly contact S.Ramanathan (91385130)	
362	04/10/2015	Gardens By the Bay	Mr & Mrs Sashi Lal Kashyap

Along the Way...

May 2015 Morning Walk No. 357 – A Review

There are many happy occasions that we experience in life but not all are memorable. To me the monthly walk on the first Sunday of every month organized by the Singapore Centre since the year 1985 was both a happy and a memorable event. It has been many years since I have been hearing about the walks at Singapore and wished that someday I will be part of it. Little did I imagine that my daughter would be married to settle in Singapore with the Rao's family! Thus, during my stay here on a vacation I was invited to be part of this wonderful walk on May 3rd, 2015.

It is said that life has a miraculous way of gracing you with experiences that you deeply hold dear in your heart; at least it has always worked for me! When Anjanaben showed the text books from Singapore I took a keen interest in ordering for them for my school at Hyderabad. It was then that my wish to visit Singapore took a keen turn and I expressed my wish to Uncle Patel that I would love to visit and be party to his gracious hospitality which I had heard so much about. But alas, it was not to be! Hence, to me it was a double bonus that I was part of the walk and brunch hosted by Ashokbhai and Bhaktiben and a third added as I was requested at the very start that I write about it! We all gathered at the host's condominium around 8.00 am. There were a dozen members of all ages who enthusiastically started off in different groups. It was a lovely morning, cloudy but with no rain. The best part was the site where we walked. - The East Coast Park with a super view of the east bay speckled with many ships and yachts.

The combination of the blue sea and the greenery is always an exhilarating one. The environment was fresh although humid but the beauty of the scenery was so overwhelming that the slight pain on my right ankle caused by the pinch of new shoes was happily dismissed. We walked for around an hour fifteen minutes and gathered at Ashokbhai's home at around 10 am. There were many more who joined us for the meditation and the reading of the Mother's Prayers and Meditations. KV Rao shared his fond remembrances of Uncle Patel and made many in the gathering recollect their memories likewise. It was followed by a sumptuous and tasty brunch. What more could I have asked for!

Thank you for the opportunity given!

- Chhalamayi

The Banyan Talks...

Vikas, an Aurovillian, and one of the blessed children of The Mother, writes about his thoughts on his life and its meaning. He gives us glimpses of his personal experiences with The Mother, offering us sweet moments of contemplation of our own lives lived as The Mother's children, her devotees, followers, however we see that special relationship with The Mother.

The Mother gave me the name Vikas which translates as 'Progress'. An Indian friend also gave the sense that it means '*unfolding, like a flower to light*'. A very beautiful image and symbol, and something, a blessing, and a grace, that I have come to experience as a living reality. There are times when I think 'This Mother has a great sense of humour, to call me Vikas when I am the very antithesis of progress'. But She knows what She is doing and the name is also a force within me that calls me back to awareness of why I am on earth at this time.

It was 1972 and I had been in Auroville some months and had been blessed with some beautiful experiences. Meeting Mother face to face, public darshans, working at the earliest stages of the Matrimandir construction. I truly felt as if I had been new born, so I wrote to tell Mother of my experience and asked her for a name. She wrote to me 'Let your name be Vikas (Progress)'.

Time is cruel to the human memory. It either inflates and embellishes the recollection of experience with touches of imagination and thereby falsifies it, or else it slowly erases it, leaving only brief moments recalled vividly whilst the totality of the experience fades to the point where one sometimes no longer even trusts what is recalled. My recollection now of meeting with Mother

is that I entered her room and as I was waiting my turn to go up to her to receive her blessings, I was very aware of the fact that she was a little old lady sitting in her chair, very frail, rather bent over, but that her skin was translucent. I had brought her a rose and a candle, with the aspiration that she would light its (my) flame. As I handed her the candle she smiled and said 'Bougie', the French for candle. I knelt in front of her and looked closely at her, whilst she looked deeply into me and then, put her hand on my head and smiled. Nothing else was said. I suppose I had expected to see lights, but no, it was just very sweet and human. I got up and left the room. I am fortunate that I came across an interview recorded in 1974 in which I recalled the meeting with Mother and its life-changing effect.

I went to see the Mother. Once.

And even then it was curious, because my first reaction after seeing her, the first thought that came into my head, before I got to the bottom of the stairs, was that I was not worthy to be here. By then I had sort of got to know one person in the Ashram and I told this to him that this was my reaction, and he said to be careful of not jumping on it, just to wait and see what came... It was very powerful, this meeting with Mother... When I look back on it now, it seems as though (the whole thing took maybe ten seconds) she grabbed hold of my eyes and said, "Just look, from this side, at yourself"... And what I saw was a mess... I think it was that that made me think I wasn't worthy. But gradually I came to see that staying here (in Auroville) was the only, or at least the very fastest way, to do anything about it, about the mess I was, and also that it didn't matter that I was unworthy, because her grace is exactly that, to accept people who aren't worthy. In a sense nobody is worthy of her Grace, or it wouldn't be Grace.

In 1972 on Sri Aurobindo's birth Centenary on 15th August, Mother gave a public balcony Darshan. I stood in the street below along with several thousand others. Mother came onto the Balcony and looked at us, but this time I saw the whole scene bathed in brilliant white light, what Mother elsewhere has described as 'a bath of the Lord'. I felt Her as manifesting All Love. Intensely powerful.

Finally, when Mother left Her body, an act that we could not believe was possible, I went to see Her body lying 'in state' at the Ashram. As I looked upon her, I became aware that the whole room was filled again with this intense white light, vibrantly luminous, yet soft and all enveloping.

When her body was interred in the Samadhi, in the ignorance of my spiritual youth, I wept. I wept for our loss. I wept for the total self-giving that her life represented. And I wept in gratitude. In trying to understand why she had left, my own understanding was that She now would act from the other side in affecting world events, in determining the progress of the evolution. It seemed not long after this that we saw the web of deceit that was Watergate, all the lies and covert games exposed, a whole fabric of Falsehood dissolved. I knew with absolute certainty that this was now the mode of action that the Consciousness-Force that had manifested itself as The Mother would work. It always has, but we do not see it. I see Her Force at work now all the time both in the 'little' things that affect my life and in the big events that shape the course of human destiny. I also see that what we think of as the very opposite of progress is part of a larger process in which the forces which seem to us as hostile to progress are raised up to be confronted and overcome, and the apparently dormant periods are necessary for our obviously (to our perception) forward moves to be assimilated. Nothing is necessarily what it seems.

Again, from my 1974 interview:

What is this attitude? I think it is not simply to become conscious of the Divine, but to try to serve the Divine and to surrender to the Divine and to do it in every situation of life. Also to express the Divine. One can have spiritual experiences and get into states of consciousness that are very

beautiful and fine; but I feel that the Auroville consciousness includes a drive towards expression and this is why Auroville is not only an attitude but also a physical place, it's a place that wants to be the site of an incredible manifestation, not only in the buildings and gardens and cultural activities, but in the contact between people in the course of its ordinary daily life. It's this idea, this possibility of every contact of daily life being a direct, living expression of the highest spiritual truth, that is the magnet for me. There have only been moments of it, glimpses, but they seem like glimpses of the future, glimpses, of what the future will be like. That state – it feels like something absolutely miraculous, that beauty, that splendour – and yet, it's in the everyday process of living – making your bed, taking your food. It's that idea, to make the ordinary business of living a sustained expression of... the Truth – that, for me, is the promise of what the future will eventually bring. And one has these glimpses now to show one that it's being prepared and that that's the real thing, that everything else, all the difficulties, are simply the means of getting to that. But it's that that's the real thing.

Vikas - 19.05.2015

Mighty Spirited Sunshine!

Here is a poem on sunshine in continuation with the column on describing change in Seasons.
Also with this is a short collage work based on the summer theme.

Hey Mighty Prince...

*Walking forward through the year,
Along the changing colours of earth,
Spring, summer, monsoon and winter
Are your songs filled with mirth!*

*Soft and Warm,
Your fingers graze the sky,
Thus comes the bright dawn,
With a princely stride so might...*

*Fulgent and dazzling,
You shower noon rays,
Leave peasants perspiring,
On blinding hot summer days.*

*Passionate and calming,
You sing a song happy of twilight,
Invite the silver moon shining,
A friend in the dark of night.*



*Across the burning languor of the soil
Paced Summer with his pomp of violent noons
And stamped his tyranny of torrid light
And the blue seal of a great burnished sky.
(Savitri, Book 4, Canto 1)*

**Picture: Different images sourced from internet and merged together using Photoshop*

- Sandhya

ANNOUNCEMENTS

Membership Renewal for 2015 & Subscription to AIM

The committee has resolved to simplify the annual membership fee structure beginning 2015. The previous combined fee will be split into 2 parts:

- A) Annual Membership fee (SGD 60)
- B) All India Magazine fee (SGD 30)

For 2015, Annual Members need to pay SGD 60 as their membership subscription to the Society.

Those subscribing to the All India Magazine will need to pay an additional SGD 30 for the magazine.

Please send a cheque payable to "**Sri Aurobindo Society**" and post it to the Treasurer, Sanjay Mehta at the following address:

Blk 720 Tampines Street 72 #03-31 Singapore 520720.

You may also physically pay it to him in cash or by passing a cheque to a committee member and letting Sanjay know, during our activities.

Annual General Meeting

The Annual General Meeting of Sri Aurobindo Society Singapore, for the year ending June 2015, will be held on June 28th, 2015 - 4:00 PM at the centre room in SIFAS. All are welcome!

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2A Starlight Road 01-07, Singapore 217755.

Saurab: 86559940 or saurab.nair@gmail.com; Sanjay: 98750767 or srmehta65@gmail.com;

Email: sas.webteam@gmail.com Visit our website at: www.sriaurobidosociety.org.sg