

*Remembrance
of
Sri Aurobindo*



*All India Magazine
August 2015*

The Blue Lotus in Buddhism is the symbol of the victory of the spirit over the senses, of intelligence and wisdom, of knowledge. It is generally represented as a partially opened bud, whose center is unseen, the embodiment of the "perfection of wisdom". The Blue Lotus of the Nile was the most sacred of plants in Egypt, prized above all others. The plant was associated with the sun god Ra as the bringer of light. In the various traditions of India, the Blue Lotus has many treasured and sacred meanings.

The Mother gave it a special significance on the occasion of Sri Aurobindo's centenary in 1972. In Her own words:

'The red lotus is the flower of Sri Aurobindo, but specially for his centenary we shall choose the blue lotus, which is the colour of his physical aura, to symbolise the centenary of the manifestation of the Supreme upon earth.'

21 December 1971

The excerpts from the Works of Sri Aurobindo and the Mother published in *All India Magazine* carry titles and captions chosen by the editor, highlighting the theme of the excerpts.

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Email: info@aurosociety.org Website: www.aurosociety.org



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Matter shall reveal the Spirit's face. — Sri Aurobindo

Remembrance of Sri Aurobindo

Words of the Mother on Sri Aurobindo

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I would like us to meditate on the remembrance of Sri Aurobindo, on the way to keep it alive in us and on the gratitude we owe him for all that he has done and is still doing in his ever luminous, living and active consciousness for this great realisation which he came not only to announce to the Earth but also to realise, and which he continues to realise.

CWM 9: 172

The Mother



Sri Aurobindo is a permanent Avatar of the Lord.
He is always with us all and we can all be in constant contact
with Him if we do the needful which is simply to love Him.

White Roses, part II, p.3

The Mother

Some Reminiscences

The Aura of Sri Aurobindo

... when I came from Japan: I was on the boat, at sea, not expecting anything (I was of course busy with the inner life, but I was living physically on the boat), when all of a sudden, abruptly, about two nautical miles from Pondicherry, the quality, I may even say the physical quality of the atmosphere, of the air, changed so much that I knew we were entering the aura of Sri Aurobindo. It was a *physical* experience and I guarantee that whoever has a sufficiently awakened consciousness can feel the same thing.

I had the contrary experience also, the first time that I went out in a car after many, many years here. When I reached a little beyond the lake, I felt all of a sudden that the atmosphere was changing; where there had been plenitude, energy, light and force, all that diminished, diminished... and then... nothing. I was not in a mental or vital consciousness, I was in an absolutely physical consciousness. Well, those who are sensitive in their physical consciousness ought to feel that quite concretely. And I can assure you that the area we call "the Ashram" has a condensation of force which is not at all the same as that of the town, and still less that of the countryside.

CWM 4: 223-24

The power of Sri Aurobindo's Peace

You remember the night of the great cyclone, when there was a tremendous noise and splash of rain all about the place. I thought I would go to Sri Aurobindo's room and help him shut the windows. I just opened his door and found him sitting quietly at his desk, writing. There was such a solid peace in the room that nobody would have dreamed

that a cyclone was raging outside. All the windows were wide open, not a drop of rain was coming inside.

CWM 3: 155

The power of Sri Aurobindo's Word

...I shall relate an experience of mine when I first met Sri Aurobindo in Pondicherry. I was in deep concentration, seeing things in the Supermind, things that were to be but which were somehow not manifesting. I told Sri Aurobindo what I had seen and asked him if they would manifest. He simply said, "Yes." And immediately I saw that the Supramental had touched the earth and was beginning to be realised! This was the first time I had witnessed the power to make real what is true...

CWM 3: 141-42

Writing the *Arya*

To be spontaneous means not to think out, organise, decide and make an effort to realise with the personal will.

I am going to give you two examples to make you understand what true spontaneity is. One — you all know about it undoubtedly — is of the time Sri Aurobindo began writing the *Arya*, in 1914. It was neither a mental knowledge nor even a mental creation which he transcribed: he silenced his mind and sat at the typewriter, and from above, from the higher planes, all that had to be written came down, all ready, and he had only to move his fingers on the typewriter and it was transcribed. It was in this state of mental silence which allows the knowledge — and even the expression — from above to pass through that he wrote the whole *Arya*, with its sixty-four printed pages a month. This is why, besides, he could do it, for if it had been a mental work of construction it would have been quite impossible.

CWM 8: 281



He whom we saw yesterday is on earth;
his presence is enough to prove that a day will come when
darkness shall be transformed into light, and
Thy reign shall be indeed established upon earth.

March 30, 1914

The Mother

Accumulation of forces

... in books of this kind (*Mother shows "The Synthesis of Yoga"*), books of revelation, there is always an accumulation of forces — at least of higher mental forces, and most often of spiritual forces of the highest knowledge. Every book, on account of the words it contains, is like a small accumulator of these forces. People don't know this, for they don't know how to make use of it, but it is so. In the same way, in every picture, photograph, there is an accumulation, a small accumulation representative of the force of the person whose picture it is, of his nature and, if he has powers, of his powers. Now, you, when you are sincere and have an aspiration, you emanate a certain vibration, the vibration of your aspiration which goes and meets the corresponding force in the book, and it is a higher consciousness which gives you the answer.

Everything is contained potentially. Each element of a whole potentially contains what is in the whole. It is a little difficult to explain, but you will understand with an example: when people want to practise magic, if they have a bit of nail or hair, it is enough for them, because within this, potentially, there is all that is in the being itself. And in a book there is potentially — not expressed, not manifest—the knowledge which is in the person who wrote the book. Thus, Sri Aurobindo represented a totality of comprehension and knowledge and power; and every one of his books is at once a symbol and a representation. Every one of his books contains symbolically, potentially, what is in him. Therefore, if you concentrate on the book, you can, through the book, go back to the source. And even, by passing through the book, you will be able to receive much more than what is just in the book.

CWM 8: 162-63

Reading Sri Aurobindo

In any case, I advise always to read a *little* at a time, keeping the mind as tranquil as one can, without making an effort to understand, but keeping the head as silent as possible, and letting the *force contained in what one reads enter deep within*. This force received in the calm and the silence will do its work of light and, if needed, will create in the brain the necessary cells for the understanding. Thus, when one re-reads the same thing some months later, one perceives that the thought expressed has become much more clear and close, and even sometimes altogether familiar.

It is preferable to read regularly, a little every day, and at a fixed hour if possible; this facilitates the brain-receptivity.

CWM 12: 203

Perfect understanding

When I used to speak with Sri Aurobindo, we never had the need to go through intermediary ideas; he said one thing and I saw the far off result; we used to talk always like that, and if a person had happened to be present at our conversations he would have said, "What are they talking about!" But for us, you know, it was as clear as a continuous sentence. You could call that a mental miracle — it was not a miracle, it was simply that Sri Aurobindo had the vision of the totality of mental phenomena and hence we had no need to waste a good deal of time in going through all the gradations. For any person capable of following the line, the thing would have been quite natural and logical; for ignorant people it was a "miracle".

CWM 4: 85

The Healing Look

I had a very sweet little cat, absolutely civilised, a mar-

vellous cat. It was born in the house and it had the habit all cats have, that is to say, if something moved, it played with that. Just then there was in the house a huge scorpion; as was its habit, the cat started playing with the scorpion. And the scorpion stung it. But it was an exceptional cat; it came to me, it was almost dying, but it showed me its paw where it was bitten — it was already swollen and in a terrible state. I took my little cat — it was really sweet — and put it on a table and called Sri Aurobindo. I told him, “Kiki has been stung by a scorpion, it must be cured.” The cat stretched its neck and looked at Sri Aurobindo, its eyes already a little glassy. Sri Aurobindo sat before it and looked at it also. Then we saw this little cat gradually beginning to recover, to come around, and an hour later it jumped to its feet and went away completely healed....

CWM 4: 237-38

The Hand that Heals

There are two¹ ways of curing an illness spiritually. One consists in putting a force of consciousness and truth on the physical spot which is affected. In this case the effect produced depends naturally on the receptivity of the person. Supposing the person is receptive; the force of consciousness is put upon the affected part and its pressure restores order. Many of you here can tell how Sri Aurobindo cured them. It was like a hand which came and took away the pain. It is as clear as that.

CWM 4: 264

The clocks doing mischief

The other story is of the days Sri Aurobindo had the hab-

1. In other cases, if the body lacks receptivity altogether or if its receptivity is insufficient, one sees the inner correspondence with the psychological state which has brought about the illness and acts on that.

it of walking up and down in his rooms. He used to walk for several hours like that, it was his way of meditating. Only, he wanted to know the time, so a clock had been put in each room to enable him to see the time at any moment. There were three such clocks. One was in the room where I worked; it was, so to say, his starting-point. One day he came and asked, "What time is it?" He looked and the clock had stopped. He went into the next room, saying, "I shall see the time there" — the clock had stopped. And it had stopped at the same minute as the other, you understand, with the difference of a few seconds. He went to the third room... the clock had stopped. He continued walking three times like that—all the clocks had stopped! Then he returned to my room and said, "But this is impossible! This is a bad joke!" and all the clocks, one after the other, started working again.

CWM 4: 275-76

Cruelty was something most repugnant to Sri Aurobindo

Cruelty was one of the things that was most repugnant to Sri Aurobindo, but he always said that it was the distortion of an intensity, one could almost say the distortion of an intensity of love, something which is not satisfied with a middle course, which wants extremes — and that is justifiable.

I had always known that cruelty, like sadism, is a need for violent, extremely strong sensation, to penetrate a thick layer of *tamas* that feels nothing — *tamas* needs something extreme in order to be able to feel.

CWM 10: 105-06

Miracles in the mind

As for Sri Aurobindo, I only know what he told me several times. People give the name of "miracle" only to interventions in the material or the vital world. And these interven-

tions are always mixed with ignorant and arbitrary movements.

But the number of miracles that Sri Aurobindo performed in the mind is incalculable; but naturally you could only see it if you had a very straight, very sincere, very pure vision—a few people did see it. But he refused—this I know—he refused to perform any vital or material miracles, because of this mixture.

My experience is that in the present state of the world, a direct miracle, material or vital, must necessarily take into account a great many elements of falsehood that are unacceptable — they are necessarily miracles of falsehood. ... What men call “miracles” nowadays are almost always performed by vital beings or by men who are in contact with vital beings, and this is a mixture — it accepts the reality of certain things, the truth of certain things that are not true. And this is the basis on which it works. So that is unacceptable.

CWM 10: 158

Divine Renunciation

One day, I went as usual to relate to Sri Aurobindo what had been happening—we had come to something really very interesting, and perhaps I showed a little enthusiasm in my account of what had taken place—then Sri Aurobindo looked at me... and said: “Yes, this is an Overmind creation. It is very interesting, very well done. You will perform miracles which will make you famous throughout the world, you will be able to turn all events on earth topsy-turvy, indeed,...” and then he smiled and said: “It will be a *great success*. But it is an Overmind creation. And it is not success that we want; we want to establish the Supermind on earth. One must know how to renounce immediate success in or-

der to create the new world, the supramental world in its integrality.”

With my inner consciousness I understood immediately: a few hours later the creation was gone... and from that moment we started anew on other bases.

CWM 9: 149–151

The Mother on *Savitri*

These are experiences lived by him, realities, supracosmic truth. He experienced all these as one experiences joy or sorrow, physically. He walked in the darkness of inconscience, even in the neighbourhood of death, endured the sufferings of perdition, and emerged from the mud, the world-misery to breathe the sovereign plenitude and enter the supreme Ananda. He crossed all these realms, went through the consequences, suffered and endured physically what one cannot imagine. Nobody till today has suffered like him. He accepted suffering to transform suffering into the joy of union with the Supreme. It is something unique and incomparable in the history of the world. It is something that has never happened, he is the first to have traced the path in the Unknown, so that we may be able to walk with certitude towards the Supermind. He has made the work easy for us. *Savitri* is his whole Yoga of Transformation, and this Yoga appears now for the first time in the earth-consciousness.

Mona Sarkar

Sri Aurobindo's gift of Silence

I have seen many cases in which Sri Aurobindo had given silence to somebody, had made his mind silent, and that person came back to him in a kind of despair, saying: “But I have become stupid!” For his thought was no longer excited. ...

Men want freedom but they are in love with their chains,

and when one wants to take them away, when one wants to show them the path of true liberation, they are afraid, and often they even protest.

CWM 9: 28

The subtle physical hand

I have seen Sri Aurobindo doing this in somebody's head, somebody who used to complain of being troubled by thoughts. It was as if his hand reached out and took hold of the little black dancing point and then did this (*gesture with the finger-tips*), as when one picks up an insect, and he threw it far away. And that was all. All still, quiet, luminous.... It was clearly visible like this, you know, he took it out without saying anything—and it was over.

And things are very closely interdependent: I also saw the case when someone came to him with an acute pain somewhere: "Oh, it hurts here! Oh, it hurts! Oh!..." He said nothing, he remained calm, he looked at the person, and I saw, I saw something like a subtle physical hand which came and took hold of the little point dancing about in disorder and confusion, and he took it like this (*same gesture*) and there, everything had gone.

"Oh, oh! Look my pain has gone."

CWM 9: 253 – 54

Turning a prison into God's meeting ground

When I was asleep in the Ignorance, I came to a place of meditation full of holy men and I found their company wearisome and the place a prison; when I awoke, God took me to a prison and turned it into a place of meditation and His trysting-ground. (Sri Aurobindo, *Thoughts & Aphorisms*)

... Sri Aurobindo is referring here to his experience in Alipore jail.

But what is interesting in this aphorism is the contrast he points out between the material prison where only his body was confined, while his spirit, unfettered by social conventions and prejudice, free from all preconceived ideas and all doctrinaire limitations, had a direct and conscious contact with the Divine and a first revelation of the integral Yoga; and, on the other hand, the mental prison of narrow rules which excludes life and within which people often confine themselves when they renounce ordinary existence in order to devote themselves to a spiritual life based on traditional dogmatic ideas.

CWM 10: 68–69

The Supramental Oneness

You know, that well-known experience when he saw Narayana in the prisoners, Narayana in the guards, Narayana everywhere?...

That is the Supreme. Oneness.

Q: Is it a supramental experience or....

It is supramental.....

Yes, the supramental experience. He called it Narayana...

Q: It's supramental, not overmental?

No, no.

It's like the message of the Gita as Sri Aurobindo explained it: not overmental, but supramental. It is Oneness, the experience of Oneness.

Conversation with a disciple, September 26, 1962



Divine Sacrifice

The inner reason for Sri Aurobindo's withdrawal

The lack of receptivity of the earth and men is mostly responsible for the decision Sri Aurobindo has taken regarding his body. But one thing is certain: what has happened on the physical plane affects in no way the truth of his teaching. All that he has said is perfectly true and remains so. Time and the course of events will prove it abundantly.

CWM 13:7

I was painfully shocked when I heard the translation of the leaflet you are distributing here in the Ashram. I never imagined you could have such a complete lack of understanding, respect and devotion for our Lord who has sacrificed himself totally for us. Sri Aurobindo was *not* crippled; a few hours before he left his body he rose from his bed and sat for a long time in his armchair, speaking freely to all those around him. Sri Aurobindo was not compelled to leave his body, he chose to do so for reasons so sublime that they are beyond the reach of human mentality.

And when one cannot understand, the only thing to do is to keep a respectful silence.

CWM 13: 7-8

Sri Aurobindo has given up his body in an act of supreme unselfishness, renouncing the realisation in his own body to hasten the hour of the collective realisation. Surely if the earth were more responsive, this would not have been necessary.

CWM 13:9

The Promise of Sri Aurobindo

What Sri Aurobindo promised and what naturally in-

terests us, we who are here now, is that the time has come when some beings among the *élite*¹ of humanity, who fulfil the conditions necessary for spiritualisation, will be able to transform their bodies with the help of the supramental Force, Consciousness and Light, so as no longer to be animal-men but become supermen.

This promise Sri Aurobindo has made and he based it on the knowledge he had that the supramental Force was on the point of manifesting on the earth. In fact it had descended in him long ago, he knew it and knew what its effects were.

And now that it has manifested universally, I could say, generally, the certainty of the possibility of transformation is of course still greater. There is no longer any doubt that those who will fulfil or who now fulfil the conditions are on the way to this transformation.

The conditions Sri Aurobindo gives in detail in *The Synthesis of Yoga* and in still greater detail in his last articles on the Supramental Manifestation. So now it is only a question of realisation.

CWM 8: 322

People do not know what a tremendous sacrifice Sri Aurobindo has made for the world. About a year ago, while I was discussing things, I remarked that I felt like leaving this body of mine. He spoke out in a very firm tone, "No, this can never be. If necessary for this transformation, I might go, you will have to fulfil our Yoga of supramental descent and transformation."

CWM 13: 8

1. *One who has thus known himself and possessed himself. conquering all opposition within himself, has by that very fact extended himself and his conquest, making it easier for others to make the same or a similar conquest. These are the pioneers or the elite who by a victorious campaign within themselves help others towards their victory.* CWM 15: 337

Sri Aurobindo, incarnating the supramental consciousness in a human body, has not only revealed to us the nature of the path to follow and the way to follow it in order to reach the goal, but has also by his own personal realisation given us the example; he has provided us, so to say, with the proof that the thing can be done and that the time has come to do it.

CWM 12: 72

Why Sri Aurobindo came upon the earth

Sri Aurobindo came upon the earth to announce the manifestation of the supramental world and not merely did he announce this manifestation but embodied also in part the supramental force and showed by example what one must do to prepare oneself for manifesting it. The best thing we can do is to study all that he has told us and endeavour to follow his example and prepare ourselves for the new manifestation.

This gives life its real sense and will help us to overcome all obstacles.

Let us live for the new creation and we shall grow stronger and stronger by remaining young and progressive.

CWM 12: 205

Sri Aurobindo gave his life so that we may be born into the Divine Consciousness.

CWM 13:16

We stand in the Presence of Him who has sacrificed his physical life in order to help more fully his work of transformation.

He is always with us, aware of what we are doing, of all our thoughts, of all our feelings and all our actions.

CWM 13: 8

The most noble sacrifice

And for the first time I see how one can have faith in the

Divine Grace, an unshakable faith, without the least anxiety about the work which He had accomplished. It was phenomenal, the consciousness He had accumulated in Himself. It was extraordinary — the level He had reached with diverse and unknown realisations.

And a single decision: that the work for hastening the descent of the Supramental world would be done faster if He left the body in order to work more effectively in the subtle physical. And at once He left His body behind and launched Himself to conquer this domain of the subtle world which still resisted. It was not the perception of the unreality of life that made Him leave His body, but it was the conviction of His faith that to win this victory He had to be free to prepare the ground in order to bring down the Truth upon earth, so that this work of transformation is done in spite of all the consequences. One word from above, and the decision was taken - like a decree. This is the most noble sacrifice that has ever been made. No, it is a total self-abandonment into the Supreme Ecstasy — which He alone could do — to annihilate oneself completely in order to exist in Him alone.

The Supreme, pp. 38-39

All that was promised is now materialising

Formidable! What Power, what Consciousness, what Knowledge, what Compassion, what Light He had in Him ...

And He commanded me: "*You shall do My work of transformation upon earth My help is there*" So I did not think at all. I did not formulate anything, but with confidence I launched myself into this work which He had so laboriously undertaken and had now commanded me to do, to continue until it is done ... I do not question. What He had wanted has to be done, and without Him I can do nothing.

At each step He is there to support my effort, to push me further, to guide me, to enlighten me if ever I hesitate. And what a formidable work we have accomplished together!

All that was conceived, all that was promised is now materialising.

And the transformation of the body is no longer a vain mirage — it is a fact, a process that has taken root and is developing and moving steadily towards a luminous future.

The Supreme, pp. 39-40

Sri Aurobindo opens the doors

Sri Aurobindo has arranged everything so that my work becomes easy. Sri Aurobindo has the key to open this region of the Inconscience. He turns the key to open the door and illumines my way, and very gently I enter to infuse the Force, the Light and the Divine Ananda into the body of this inert and obscure matter. When it is touched by this transforming light, the atoms that constitute this matter awake to a New Consciousness. Like this the work continues and spreads or multiplies. You understand, Sri Aurobindo is the Soul of Matter, the aspiration of the whole humanity. He is the Light in Matter or the Spirit incarnated in Matter. Sri Aurobindo has separated himself from the Supreme and has plunged in this matter, in a body, with this load of inconscience and ignorance upon himself — to awaken them to the divine life. For this He has invoked the Supreme, the Grace, to descend here below on this earth to help in His work. That is why, having heard His call, I have come down here into matter in a physical body, into this world of pain, suffering and death. And it is in the union of both of us that the world will witness gradually this miracle of a divine life. It is because of Him that I have descended. It is this intense aspiration of matter from below that He has sent up

and the Grace has responded by a descent. What a blessed hour for the earth. It is an occasion for a tremendous progress so that the whole universe may blossom in a great élan towards the goal of its existence. With Our help which will be at its disposal and a will to pursue, what could be there that would be impossible to realise! This is the moment. ...

It is only because of Sri Aurobindo that I can accomplish this work. He does the major portion of the work. He invites me, He opens the door and I enter into the depths of this inconscience and I kindle the light to illumine the atoms in the torpor of inconscience. I put there a bit of force to awaken them and I give this Divine Love so that they may aspire more. I charge each atom in this way.

—*The Supreme*, p.52

Q: Mother, what is the difference between the Lord and Sri Aurobindo ?

A: There is no essential difference, but the Lord is all and Sri Aurobindo is a *part* but conscious of the Supreme Lord of whom he is an emanation.

Q: Where is Sri Aurobindo at the moment ?

A: Sri Aurobindo is wherever he wants to be, because he is free; but he has a permanent home in the subtle physical (the region *closest* to the earth physical) where all those who wish to see him can go and see him.

Q: What form has He got ?

There, in the subtle physical, his form is similar to the one he had upon earth, but with the splendid peace of immortality.

White Roses, part II, p. 4-5

Sri Aurobindo, — the Avatar

An Eternal Birth

Q: You spoke of Sri Aurobindo's birth as "eternal" in the history of the universe. What exactly was meant by "eternal"?

The sentence can be understood in four different ways on four ascending planes of consciousness:

1. Physically, the consequence of the birth will be of eternal importance to the world.
2. Mentally, it is a birth that will be eternally remembered in the universal history.
3. Psychically, a birth that recurs for ever from age to age upon earth.
4. Spiritually, the birth of the Eternal upon earth.

*

Since the beginning of earth history, Sri Aurobindo has always presided over the great earthly transformations, under one form or another, one name or another.

CWM 13: 10

The question is about the phrase in which I spoke of the birth of Sri Aurobindo—it was on the eve of his birthday— and I called it an "eternal birth". I am asked what I meant by "eternal".

Of course, if the words are taken literally, an "eternal birth" doesn't signify much. But I am going to explain to you how there can be — and in fact is — a physical explanation or understanding, a mental understanding, a psychic understanding and a spiritual understanding.

Physically, it means that the consequences of this birth will last as long as the Earth. The consequences of Sri Aurobindo's birth will be felt throughout the entire existence of the Earth. And so I called it "eternal", a little poetically.

Mentally, it is a birth the memory of which will last eternally. Through the ages Sri Aurobindo's birth will be remembered, with all the consequences it has had.

Psychically, it is a birth which will recur eternally, from age to age, in the history of the universe. This birth is a manifestation which takes place periodically, from age to age, in the history of the Earth. That is, the birth itself is renewed, repeated, reproduced, bringing every time perhaps something more — something more complete and more perfect — but it is the same movement of descent, of manifestation, of birth in an earthly body.

And finally, from the purely spiritual point of view, it could be said that it is the birth of the Eternal on Earth. For each time the Avatar takes a physical form it is the birth of the Eternal himself on Earth.

CWM 9: 178-79

Sri Aurobindo is an emanation of the Supreme who came on earth to announce the manifestation of a new race and a new world: the Supramental.

Let us prepare for it in all sincerity and eagerness.

CWM 13: 19

When in your heart and thought you will make no difference between Sri Aurobindo and me, when to think of Sri Aurobindo will be to think of me and to think of me will mean to think of Sri Aurobindo inevitably, when to see one will mean inevitably to see the other, like *one and the same Person*, — then you will know that you begin to be open to the supramental force and consciousness.

CWM 13: 32

In the eternity of becoming, each Avatar is only the an-

nouncer, the forerunner of a more perfect realisation.

And yet men have always the tendency to deify the Avatar of the past in opposition to the Avatar of the future.

Now again Sri Aurobindo has come announcing to the world the realisation of tomorrow; and again his message meets with the same opposition as of all those who preceded him.

But tomorrow will prove the truth of what he revealed and his work will be done.

CWM 13:22

Q: What is the Divine?

A: The Divine is what you adore in Sri Aurobindo.

CWM 13:27

The double work of the Avatar

There are two parallel things that, from the eternal and supreme point of view, are of identical importance, in that both are equally essential for the realisation to be a true realisation.

On the one hand, there is what Sri Aurobindo — who, as the Avatar, represented the supreme Consciousness and Will on earth — declared me to be, that is, the supreme universal Mother; and on the other hand, there is what I am realizing in my body through the integral sadhana. I could be the supreme Mother and not do any sadhana, and as a matter of fact, as long as Sri Aurobindo was in his body, it was he who did the sadhana, and I received the effects. These effects were automatically established in the outer being, but he was the one doing it, not I — I was merely the bridge between his sadhana and the world. Only when he left his body was I forced to take up the sadhana myself; not only did I have to do what I was doing before — being

a bridge between his sadhana and the world – but I had to carry on the sadhana myself. When he left, he turned over to me the responsibility for what he himself had been doing in his body, and I had to do it. So there are both these things. Sometimes one predominates, sometimes the other and they are trying to combine in a total and perfect realization: the eternal, ineffable and immutable Consciousness of the Executrice of the Supreme, and the consciousness of the Sadhak of the integral Yoga who strives in an ascending effort towards an ever increasing progression....

Those who perceive me as the eternal, universal Mother and Sri Aurobindo as the Avatar are surprised that our power is not absolute. They are surprised that we have not merely to say, 'Let it be thus' for it to be 'thus.' This is because, in the integral realization, the union of the two is essential: a union of the power that proceeds from the eternal position and the power that proceeds from the sadhana through evolutionary growth.

Conversation with a disciple, October 10, 1958

The Divine Compassion

Q: X has spoken to me several times of his lack of esteem for most people in the Ashram:

The idea is that the earth as a whole must be prepared in all its forms, including even those least ready for the transformation. There must be a symbolic representation of all the elements on earth upon which we can work to establish the link.' The earth is a symbolic representation of the universe, and the group is a symbolic representation of the earth.

Sri Aurobindo and I had discussed the matter in 1914, for we had seen two possibilities: what we are now doing, or to withdraw into solitude and isolation until we had not

only attained the Supermind, but begun the material transformation as well. And Sri Aurobindo rightfully said that we could not isolate ourselves, for as you progress, you become more and more universalised, and consequently ... you take the burden upon yourself in any case.

Conversation with a disciple, September 20, 1960

Sri Aurobindo, — the last Avatar

Q: Will the Avatars still need to take birth on earth once the supramental consciousness is firmly established?

This question will be easier to answer when the supermind is manifested in living beings on earth.

I had always heard that Sri Aurobindo was “the last Avatar”; but he is probably the last Avatar in a human body...

CWM 10: 253

Sri Aurobindo does not belong to the past nor to history.

Sri Aurobindo is the Future advancing towards its realisation.

CWM 12: 211

Who can understand Sri Aurobindo? He is as vast as the universe and his teaching is infinite...

The only way to come a little close to him is to love him sincerely and give oneself unreservedly to his work. Thus, each one does his best and contributes as much as he can to that transformation of the world which Sri Aurobindo has predicted.

CWM 12: 397

Sri Aurobindo and Krishna

I remember the days when Sri Aurobindo was here and

I used to go downstairs to give meditations to the people assembled in the hall. There's a ledge above the pillars there, where all the gods used to sit — Shiva, Krishna, Lakshmi, the Trimurti, all of them — the little ones, the big ones, they all used to come regularly, every day, to attend these meditations. It was a lovely sight. But they didn't have this kind of adoration for the Supreme. They had no use for that concept — each one, in his own mode of being, was fully aware of his own eternal divinity; and each one knew as well that he could represent all the others. They felt they were a kind of community, but they had none of those qualities that the psychic life gives: no deep love, no deep sympathy, no sense of union.

In 1926, I had begun a sort of overmental creation, that is, I had brought the Overmind down into matter, here on earth. I asked all these gods to incarnate, to identify themselves with a body. Well, with my very own eyes I saw Krishna, who had always been in rapport with Sri Aurobindo, consent to come down into his body. It was on November 24th...

It was this: Krishna consented to descend into Sri Aurobindo's body... there is a great difference, you understand, between incarnating, being fixed in a body, and simply acting as an influence that comes and goes and moves about. The gods are always moving about, and it's plain that we ourselves, in our inner beings, come and go and act in a hundred or a thousand places at once. There is a difference between just coming occasionally and accepting to be permanently tied to a body — between a permanent influence and a permanent presence.....

Conversation with a disciple, August 2, 1961

Sri Aurobindo and Shiva

Shiva, on the other hand, refused. 'No,' he said, 'I will come only when you have finished your work. I will not

come into the world as it is now, but I am ready to help.' He was standing in my room that day, so tall that his head touched the ceiling! He was bathed in his own special light, a play of red and gold ... magnificent! Just as he is when he manifests his supreme consciousness — a formidable being! So I stood up and ... then he told me, 'No, I'm not tying myself to a body, but I will give you anything you want.' The only thing I said (it was all done wordlessly, of course) was: 'I want to be rid of the physical ego.'

Well, mon petit [my child [in french]], it happened! It was extraordinary! ... After a while, I went to find Sri Aurobindo and said, 'See what has happened! I have a funny sensation (*Mother laughs*) of the cells no longer being clustered together! They're going to scatter! He looked at me, smiled and said, Not yet. And the effect vanished.

But Shiva had indeed given me what I wanted!

Not yet, Sri Aurobindo said.

Conversation with a disciple

Walking with Krishna and Sri Aurobindo

In the past, when Sri Aurobindo was there and I lived in that house which is now the "dormitory annex," there was a large verandah, and I used to walk up and down on the verandah (Sri Aurobindo was in his room, working), and I would walk alone; but I was never alone: Krishna was always there – Krishna, the god Krishna as he is known, but taller, more beautiful, and not with that ridiculous blue, you know, that slate blue! Not like that. And always, we always walked up and down together — we would walk together. He was just a little behind (*gesture behind, almost against the nape of the neck and the shoulders*); I was a little in front, as if my head was on his shoulder, and he would walk (I didn't have the feeling of my head resting on his shoulder,

but that's how it was), and we would walk, we would communicate. That lasted more than a year, you know, every day. Then it ended. Afterwards I saw him from time to time (when we moved to the new house I saw him); sometimes at night when I was very tired, he would come and I would sleep on his shoulder. But I knew very well that it was a way Sri Aurobindo had of showing himself. Then when I came here [to Mother's present room], Sri Aurobindo had left, and I began walking up and down while reciting my mantra. Sri Aurobindo came, and he was at exactly the same place as Krishna was (*same gesture, just behind the head*); I would walk, and he was there, and we would walk together day after day, day after day. And it was becoming so concrete, so marvelous that I started thinking, "Why look after people and things, I want to remain like this for ever!" He caught my thought, and he said, "I am not coming anymore." And he stopped. I said, "Very well," and I started my mantra to the supreme Lord, and I tried a lot to have Him come and walk with me, but in no other form but Himself.

Conversation with a disciple, June 18, 1968

The Lord's Promise and the great assurance

Lord, this morning Thou hast given me the assurance that Thou wouldst stay with us until Thy work is achieved, not only as a consciousness which guides and illumines but also as a dynamic Presence in action. In unmistakable terms Thou hast promised that all of Thyself would remain here and not leave the earth atmosphere until earth is transformed. Grant that we may be worthy of this marvellous Presence and that henceforth everything in us be concentrated on the one will to be more and more perfectly consecrated to the fulfilment of Thy sublime Work.

CWM 13: 6

Infinite Gratitude

We must not be bewildered by appearances. Sri Aurobindo has not left us. Sri Aurobindo is here, as living and as present as ever and it is left to us to realise his work with all the sincerity, eagerness and concentration necessary.

*

Sri Aurobindo is constantly among us and reveals himself to those who are ready to see and hear him.

CWM 13: 7,11

The work of achieving a continuity which permits one to go up and down and bring into the material what is above, is done inside the consciousness. He who is meant to do it, the Avatar, even if he were shut up in a prison and saw nobody and never moved out, still would he do the work, because it is a work in the consciousness, a work of connection between the Supermind and the material being. He does not need to be recognised, he need have no outward power in order to be able to establish this conscious connection. Once, however, the connection is made, it must have its effect in the outward world in the form of a new creation, beginning with a model town and ending with a perfect world.

CWM 3: 179

To Thee who hast been the material envelope of our Master, to Thee our infinite gratitude. Before Thee who hast done so much for us, who hast worked, struggled, suffered, hoped, endured so much, before Thee who hast willed all, attempted all, prepared, achieved all for us, before Thee we bow down and implore that we may never forget, even for a moment, all we owe to Thee.

CWM 13: 7

The Mother

Be Simple

You know, we are surrounded by complications, but there is always a place where it all opens out simple and straight – this is a fact of my experience. You go around in circles, seeking, working at it, and you feel stuck; then something in the inner attitude gives way, and all of a sudden it opens out – quite simply....

And he says repeatedly, insistently: Be simple, be simple. Say simply what you feel. Be simple, be simple, insistently. These are only words, but as a matter of fact, when he spoke these words it was like a path of light opening up, and everything became very simple: 'Just take one step after another, that's all we have to do!' ...

Sri Aurobindo wants us to have the same simple joy as a blossoming rose: Be simple, be simple, be simple. And when I hear it or see it, it's like a rivulet of golden light, like a fragrant garden – all, all, all is open. Be simple.

Conversation with a disciple, September 16, 1961



Flower: **Sri Aurobindo's Compassion**

Innumerable, ever present and effective in every instance.

(Spiritual significance and explanation given by the Mother)

The truth of Sri Aurobindo is a truth of love and light and mercy. He is good and great and compassionate and divine....

April 3, 1962

Sri Aurobindo is Constantly with us

Sri Aurobindo's Room

Q: Somebody wants to visit Sri Aurobindo's room again and sit there to meditate for some time.

What are his qualifications and titles to such a great privilege? Visiting again is all right. People can come to Sri Aurobindo's room. But to be allowed to sit and meditate there, one must have done much for Sri Aurobindo.

*

Q: Sweet Mother, You have said that to be allowed to sit in Sri Aurobindo's room and meditate there, "one must have done much for Him". What do you mean by that, Mother? What can one do for the Lord which will be this "much"?

To do something for the Lord is to give Him something of what one has, or of what one does, or of what one is. That is to say, to offer to Him one part of our goods or all of our possessions, to consecrate to Him one part of our work or all our activities, or to give ourselves to Him totally and without reserve so that He may take possession of our nature in order to transform and divinise it. But there are many people who, without giving anything, always want to take and to receive. These people are selfish and unworthy to meditate in Sri Aurobindo's room.

CWM 13: 29-30

A beautiful gift by Sri Aurobindo on His 90th birth-anniversary

... we had a meditation here on the 15th, at ten o'clock. At quarter to ten, I was sitting here at the table in a total silence. And then ... I can't say Sri Aurobindo came, for he

is always here, but he manifested in a special way.... Concretely, in the subtle physical, he became so tall that, sitting cross-legged as they do here, he covered the whole compound — even extended a bit beyond it! He was literally sitting upon the compound; so to the extent that the people meditating were not closed, they were all inside him. He was sitting like that, and I could feel the friction of his presence in the subtle physical — an utterly physical friction! And I saw him, I saw him sitting there, very tall and perfectly proportioned; and then he started gently, gently descending — this descent is what caused the friction — gently, very gently, so as not to give people a shock. Then he settled there and stayed for a little more than half an hour, a few minutes more, like that, absolutely still, but fully concentrated on all the people — they were inside him.

I was sitting here smiling, almost ... almost laughing, really; you could feel him like that everywhere, everywhere. And with such peace! Such peace, such force, such power.... And a sense of eternity, immensity, and absoluteness. A sense of absoluteness, as if all were fulfilled, so to speak, and one lived in Eternity. It was compelling. One had to be just plain dense not to feel it. ... And afterwards, it's not as though he suddenly went away: he went slowly, slowly, slowly, like something evaporating; then things went back to normal, with various concentrations here and there, various activities....

I think some people must have felt it — maybe they didn't fully understand, since they lack total vision, but they may have felt as if he were descending into them. Because in the afternoon, when everything had returned to normal (he is always here of course, but not that way! He is always here), there was a kind of wave of regret passing through the atmosphere, like something saying, "Oh, this beautiful

thing has come to an end! Oh, now August 15 is over, this beautiful thing is over." But it was like I described, something so ... more than concrete, I don't know how to express it, it was ... there was a sense of absoluteness about it.

I have often seen him in his supramental light; he has come very often (he used to come when I went to the balcony; sometimes he was above the Samadhi; he came very often). But that ... first of all, the proportions were enormous - sitting down, I tell you, he extended beyond the compound; and he materialized in a way that could be physically felt. And there was such confidence, such joy, such certainty; everything was so sure, so altogether certain, as though all had been accomplished.

It was the most beautiful August 15 we ever had.

(silence)

All his sweetness and all his splendor and all his power and all his calm were there — and far stronger and clearer than when he was in his body!

I always had that same impression — it was always like that in his room; and I would always have that impression whenever I met him. And even when I was working, all the while I would feel him behind me, doing everything. But this was much stronger. Much stronger. It was ... one was caught up and there was no way to get out of it. That's how it was - something absolute.

Conversation with a disciple, August 18, 1962

Sri Aurobindo dwells in the subtle physical

There, in that immense cave of the inner being, one must plunge to find the inner support; one must descend and descend further, more and more, plane after plane, consciousness after consciousness, leaving behind all imprints, and enter into the very depths to find the serene Peace. Within this

immense quietude of the being, far from the exterior noise, far from the anguish and the pain, far from the thoughts and the imaginations, far, far away from the waves of sensations, one must enter very carefully, there where the ego does not exist, to feel the Presence. There is yet further to go, still more to discover, to turn the consciousness inwards where the Power vibrates, all-powerful, which accomplishes everything. One must go still deeper where there is no act, no impression, no ego, no separate self, nothing but waves of joy and a vibration which is at the origin of everything, like that, equal (*gesture*), and of a perfect equanimity. To feel and be united in this perfect and immutable peace ... then to enter into that serene beatitude where the consciousness is completely identified with the central being. There, there is no duality anymore, no existence anymore, nothing at all — to be one with this spark of the Immortal Flame, the Immanent Divine, the Unique and the One, the Soul that resides in us.

And still deeper down in this purifying Flame resides Sri Aurobindo — Immutable Ananda, All-Powerful, the Invincible, the Supreme Lord of our existence, the manifestation of the Omnipresence in existence, the Omnipotence in His effectuations, the Omniscience of the Supreme Power manifested; one who is the Goal, the Master, the Beloved, — who is also the Supreme Lord.

The Power of Sri Aurobindo's Name

When one truly calls Him, it is from there (*Mother indicates the heart*) that Sri Aurobindo answers. It vibrates by His Name, with His consciousness; there resounds the name of Sri Aurobindo because His imprint is there.

In the very depths, it is He who resides All existence lives by Him.

It vibrates by Him. The whole universe vibrates by Him.

He is there in everything, vibrant and animating by His Presence.

The delight of His Name penetrates and purifies all, rings and re-sounds everywhere in the sublime Joy, eternal and true. With His Name the existence takes on a meaning. To rediscover the Immanent Divine hidden in everything in this whole universe To find Him is the eternal game. To feel Him is to feel the immutable Peace of perfect Purity. To realise Him is to find the eternal Joy. To call him is to unlock the doors of Infinity. This is the power behind the name Sri Aurobindo (*trance*)

I am there as a Presence in the Eternal Flame, the Power that animates and initiates the action, the Peace that renders all sweet and peaceful, the Joy that overflows and sublimates, the Light that purifies, and the Vibration that sanctions.

Sri Aurobindo is there as a sustaining Entity, and me I am there like a Guide. In fact, it is the same identity in two. One, who observes, — the Witness, and the other that effectuates, — the Shakti.

So long as one has not realised that, one cannot understand anything....

Yes, my child, he who recognises Sri Aurobindo and me, - in fact, it is the same thing, the same identity, - for him all obstacles, all difficulties, all traps, all the so-called interruptions on the march towards the Truth, are swept away and removed for ever, — in this life, as well as after death and in the lives to come, — till Eternity.

Yes, for him, the Lord is all powerful. Only to repeat:

"Ma — Sri Aurobindo, Ma — Sri Aurobindo" ... (*trance*).
That is enough. (*trance*)

The Supreme, pp. 62-64

Sri Aurobindo's Compassion

It was about 5 in the morning. As usual, I had gone to the holy house in which the Master and the Mother lived. I had been graciously granted the work of cleaning part of the house and the Mother herself used to open her door for me to enter and start my delightful work.

But one day, after opening the door, the Mother stood there and in Sri Aurobindo's name asked me to be more careful and quiet that day so as not to disturb a sparrow that was resting on the top of the big middle door. I took it as a divine command and promised to be cautious. Then I stepped in and the Mother retired. Without making a stir or a sound, I passed by the aforesaid door and to my wonder and delight saw the sparrow sitting motionless on its topmost part.

I was moved. How compassionate was our divine Master! He used to be walking at night in the hall there and had observed this tiny creature taking its night-rest in the peaceful atmosphere always prevailing there. We human beings were not the only creatures for His compassion to look after, but all beings, big and small had a place of love in His more than universal heart.

Blessed, indeed, are we all and blessed the earth for having Him, the divine Master, the living embodiment of the Lord of the universe, for ever leaning over us from His heights and housing us in the depths of His heart of love.

Pujalal Reminiscences

When I asked Him (December 8, 1950) to resuscitate his body, He clearly answered: "I have left this body purposely. I will not take it back. I shall manifest again in the first supramental body built in the supramental way."

CWM 13:9

The Mother

Enshrinement of Sri Aurobindo's Relics at at Othivakkam (Chengalpattu)



Sri Aurobindo's sacred Relics were enshrined at the Chengalpattu branch, Tamil Nadu on 14th June 2015. The branch is in a village (Othivakkam) and plays a significant role in spreading Sri Aurobindo's and the Mother's message in the rural area. There are approximately 30 members of the Society in Chengalpattu.

On the occasion of the enshrinement, representatives from Sri Aurobindo Ashram and Sri Aurobindo Society, Puducherry, including Shri Pradeep Narang and Shri Ram Mohan, were present. The people responded with the warmth and bhakti.

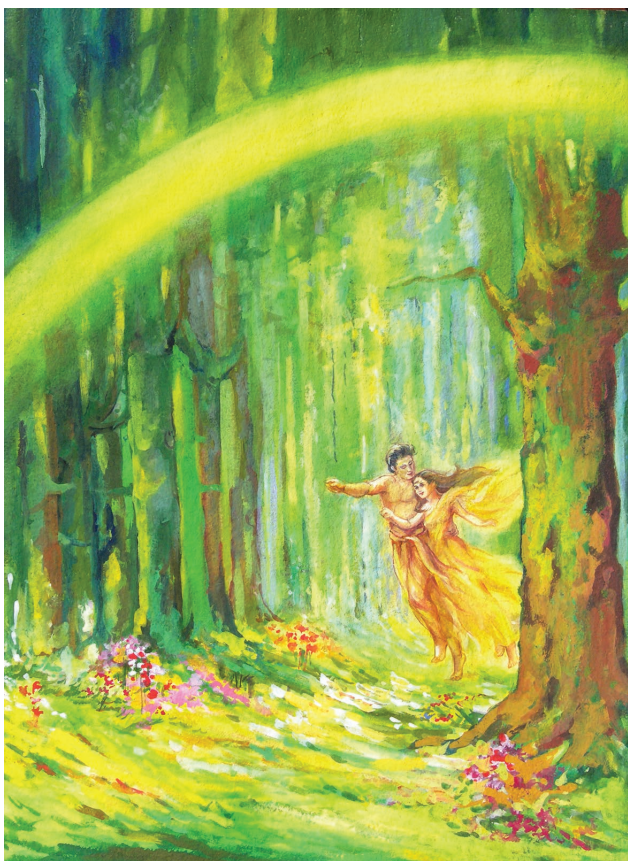
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SRI AUROBINDO SOCIETY
Notice for the Annual General Meeting

The Annual General Meeting of the members of Sri Aurobindo Society will be held on Saturday, the 19th September 2015, at 4.00 p.m. at its registered office, Sri Aurobindo Bhavan, 8, Shakespeare Sarani, Kolkata – 700 071, to transact the following business:

1. To confirm the minutes of the last Annual General Meeting held on 6th September 2014.
2. To consider and approve the audited Balance Sheet and Income & Expenditure Account of the Society for the year ended 31.03.2015.
3. To consider and adopt the Executive Committee's Annual Report of Activities for the year 2014 – 2015.
4. To appoint an auditor for the Society for the year 2015-2016.
5. To consider any other matter with the permission of the chair.

06th June 2015
Puducherry

Sd/-
(Pradeep Narang)
Chairman

Note: The members are entitled to appoint proxy. Proxies must be deposited at the Registered Office of the Society, No.8, Shakespeare Sarani, Kolkata – 700 071, during office hours, in advance but not less than 48 hours before the time of the meeting. The proxy should be a member of the Society. Proxy form is printed below.

PROXY

SRI AUROBINDO SOCIETY,

Regd. Office: 8, Shakespeare Sarani, Kolkata – 700 071.

I, being a member of Sri Aurobindo Society, having membership No. valid upto do hereby appoint having Society's membership No. valid upto as my proxy in my absence to attend and vote for me and on my behalf at the Annual General Meeting of the Society, to be held on Saturday, the 19th September 2015, at 4.00 p.m. and at any adjournment thereof.

In witness whereof, I have set my hand this
..... day of 2015.

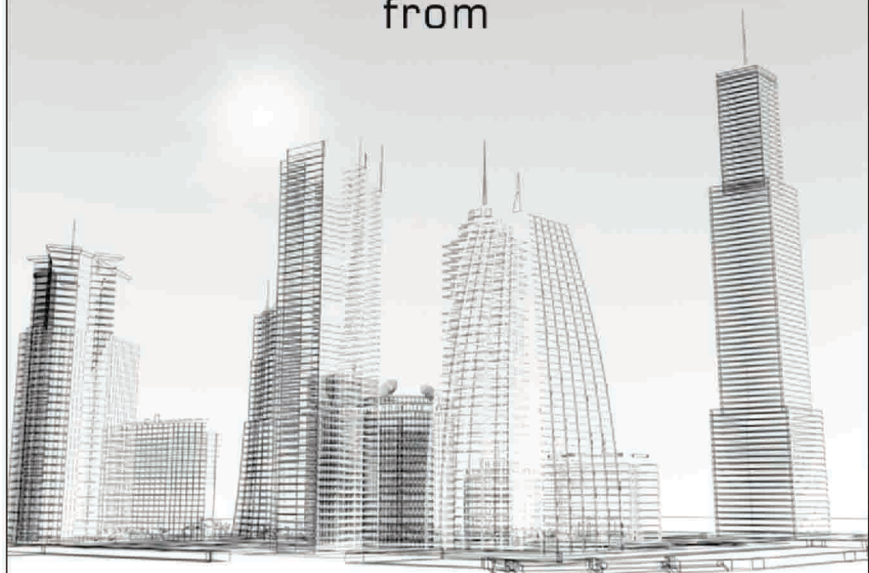
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