

ALL  
INDIA  
MAGAZINE  
AUGUST 2016



Eternal Birth

*The winged Garuda (the giant Eagle, King of birds) is revered and regarded in the Indian tradition as 'the upbearer of divinity who opens his vans to the sunlight and soars to the highest seats of Wisdom and Power.' It is a symbol of Omniscient Power that stoops down from high above towards its goal, its comprehensive vision beholding in a single sweep, the earth, the sky and the space in-between. It is also a symbol of Strength that removes the hostile energies from the way and bears in its powerful beak the cup of immortality coveted even by the gods. In its earthly form as an eagle, it knows how to resurrect itself and grow young by shedding the dead past. The cover painting shows the Eagle that has just descended upon Earth bringing with it new Hope, Wisdom and Strength.*

***Painting on Cover by: Priti Ghosh***

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# All India Magazine — August 2016

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

## Eternal Birth

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### **Avatar-the Supreme Manifested in a Body upon Earth**

The pink lotus is the flower of Sri Aurobindo.

*(Spiritual Significance and explanation given by the Mother)*

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*Editorial Note: Due to Sri Aurobindo's Birth, the date 15th August has assumed a divine significance. No wonder that India, the land of Yoga, the chosen earthly home of Sri Aurobindo for His Tapasya and the gift of Integral Yoga; the nation chosen by the Mother for the unfolding of Her Grace, received her gift of Independence on the same date, 15th August 1947. Yet India and mankind have a long way to go before even recognising, let alone realising, the tremendous import of Sri Aurobindo's birth. In this issue we try to touch upon some important and interesting aspects of Sri Aurobindo's Birthday, celebrated world over as a Darshan Day by the disciples and devotees.*



## Light

From the quickened womb of the primal gloom,  
The sun rolled, black and bare,  
Till I wove him a vest for his Ethiop<sup>1</sup> breast,  
Of the threads of my golden hair;  
And when the broad tent of the firmament  
Arose on its airy spars,  
I pencilled the hue of its matchless blue,  
And spangled it around with stars.

1. Archaic Greek word indicating "to burn" or "fiery-looking". -ed

I painted the flowers of the Eden bowers,  
And their leaves of living green,  
And mine were the dyes in the sinless eyes  
Of Eden's Virgin queen;  
And when the fiend's art in the truthful heart  
Had fastened its mortal spell,  
In the silvery sphere of the first-born tear  
To the trembling earth I fell.

When the waves that burst o'er a world accurst  
Their work of wrath had sped,  
And the Ark's lone few, tried and true,  
Came forth among the dead,  
With the wondrous gleams of the bridal beams,  
I bade their terrors cease,  
As I wrote on the roll of the storm's dark scroll  
God's covenant of peace.

Like a pall at rest on the senseless breast,  
Night's funeral shadow slept—  
Where shepherd swains on Bethlehem's plains,  
Their lonely vigils kept,  
When I flashed on their sight, the heralds bright,  
Of Heaven's redeeming plan,  
As they chanted the morn, the Saviour born—  
Joy, joy, to the outcast man!

Equal favour I show to the lofty and low,  
On the just and the unjust I descend:  
E'en the blind, whose vain spheres, roll in darkness and  
tears,  
Feel my smile—the blest smile of a friend.  
Nay, the flower of the waste by my love is embraced,  
As the rose in the garden of kings:  
At the chrysalis bier of the morn I appear,  
And lo! the gay butterfly wings.

The desolate morn, like the mourner forlorn,  
    Conceals all the pride of her charms,  
Till I bid the bright hours, chase the night from her flowers,  
    And lead the young day to her arms.  
And when the gay rover seeks Eve for her lover,  
    And sinks to her balmy repose,  
I wrap the soft rest by the zephyr-fanned west,  
    In curtains of amber and rose.

From my sentinel steep by the night-brooded deep  
    I gaze with unslumbering eye,  
When the cynosure star of the mariner  
    Is blotted out from the sky:  
And guided by me through the merciless sea,  
    Though sped by the hurricane's wings,  
His companionless, dark, lone, weltering bark,  
    To the haven home safely he brings.

I waken the flowers in the dew-spangled bowers,  
    The birds in their chambers of green,  
And mountain and plain glow with beauty again,  
    As they bask in their matinal sheen.  
O, if such the glad worth of my presence on earth,  
    Though fitful and fleeting the while,  
What glories must rest on the home of the blessed,  
    Ever bright with the Deity's smile.

CWSA 2: 5-6

**Sri Aurobindo**

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This prophetic poem published in 1883, is the first published poem of Sri Aurobindo, written at the age of 10



The Divine is what you adore  
in Sri Aurobindo.

*CWM 13:27*

***The Mother***

## **Divine Presence in our Midst**

People are so unwilling to recognise anything that expresses the Divine that they are ever on the alert to find fault, discover apparent defects and so reduce what is high to their own level. They are simply furious at being surpassed and when they do succeed in finding superficial “shortcomings” they are greatly pleased. But they forget that if they confront even the Divine, when its presence is on the earth, with their crude physical mind they are bound to meet only what is crude. They cannot hope to see what they are themselves incapable of seeing or unwilling to see. They are sure to misjudge the Divine if they consider the surface-aspect of its actions, for they will never understand that what seems similar to human activity is yet altogether dissimilar and proceeds from a source which is non-human.

The Divine, manifesting itself for the work on earth, appears to act as men do but really does not. It is not possible to evaluate it by such standards of the obvious and the apparent. But men are utterly in love with their own inferiority and cannot bear to submit to or admit a higher reality. This desire to find fault, this malicious passion to criticise and doubt what something in oneself tells one is a higher reality is the very stamp of humanity —it marks out the merely human. Wherever, on the other hand, there is a spontaneous admiration for the true, the beautiful, the noble, there is something divine expressed. You should know for certain that it is the psychic being, the soul in you with which your physical consciousness comes in contact when your heart leaps out to worship and admire what you feel to be of a divine origin.

CWM 3: 158-59

**The Mother**



## The Significance of 15th August

### The significance of Sri Aurobindo's Birth

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”. ...

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.

All that, contained in two words: “eternal birth”.....

CWM 9: 178-79

*Can Sri Aurobindo be helped by anyone or anything?*

*It is He who helps, he is not helped!*

CWM 17:57

**The Mother**

## **A turning point: Program for the future work**

15th August is usually a turning point or a notable day for me personally either in sadhana or life—indirectly only for others. This time it has been very important for me. My subjective sadhana may be said to have received its final seal and something like its consummation by a prolonged realisation & dwelling in Parabrahman for many hours. Since then, egoism is dead for all in me except the Annamaya Atma,—the physical self which awaits one farther realisation before it is entirely liberated from occasional visitings or external touches of the old separated existence.

My future sadhan is for life, practical knowledge & shakti, — not the essential knowledge or shakti in itself which I have got already—but knowledge & shakti established in the same physical self & directed to my work in life. I am now getting a clearer idea of that work & I may as well impart something of that idea to you; since you look to me as the centre, you should know what is likely to radiate out of that centre.

1. To re-explain the Sanatana Dharma to the human intellect in all its parts, from a new standpoint. This work is already beginning, & three parts of it are being clearly worked out. Sri Krishna has shown me the true meaning of the Vedas, not only so but he has shown me a new Science of Philology showing the process & origins of human speech so that a new Nirukta can be formed & the new interpretation of the Veda based upon it. He has also shown me the meaning of all in the Upanishads that is not understood either by Indians or Europeans. I have therefore to re-explain the whole Vedanta & Veda in such a way that it will be seen how all religion arises out of it & is one everywhere. In this way it will be proved that India is the centre of the religious life of the world & its destined saviour through the Sanatana Dharma.

2. On the basis of Vedic knowledge to establish a Yogic sadhana which will not only liberate the soul, but prepare a perfect humanity & help in the restoration of the Satyayuga. That work has to begin now but will not be complete till the end of the Kali.

3. India being the centre, to work for her restoration to her proper place in the world; but this restoration must be effected as a part of the above work and by means of Yoga applied to human means & instruments, not otherwise.

4. A perfect humanity being intended society will have to be remodelled so as to be fit to contain that perfection.

CWSA 36: 177 – 178 (from a letter to Barin), August 1912 or after

### **The last Avatara and the divinisation of matter**

*Q: Is there any connection between the Feast of the Assumption in the Catholic Church and the date of Sri Aurobindo's birth?*

**Yes. And he has also said it himself. The Assumption of the Virgin Mary<sup>1</sup> is the divinisation of Matter. And this is the aim of the last Avatar.<sup>2</sup>**

CWM 8: 269: 268

**The Mother**

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1. A section of the Catholic church celebrates the 15th August as the day when Mother Mary ascended bodily to Heaven.

2. The Mother also declared that 'Sri Aurobindo is "the last Avatar"; but he is probably the last Avatar in a human body.'  
CWM 10: 253

## 15th August Darshan

### A period of great descents but also of great resistances

*Q: During this Darshan, instead of Ananda, Force or Light I felt a great dryness.*

It depends upon your condition whether the Ananda or Force or Light descends or whether the resistance rises. It is the resistance of the ordinary physical consciousness ignorant and obscure that seems to have risen in you. The period of the 15th is a period of great descents but also of great resistances.

Correspondence with Nirodbaran: 57

It very often happens that when the Darshan day is approaching the adverse Forces gather themselves for an attack individually or generally in order to prevent what has to be individually received from being received and what has to be generally brought down from being brought down. Also very often there is a strong attack after the darshan day because they want to undo what has been done or else to stop it from going farther. But as far as the individual is concerned, there is no need of undergoing this attack; if one is conscious of its nature, one can react and throw it away. Or if it still presses one can keep one's will and faith firm and come out of the temporary obstacle with a greater opening and a new progress.

CWSA 35: 524-25

**Sri Aurobindo**

## Right attitude towards August Darshan

*Q: Someone told me that only ten days were left for the August 15th Darshan. I replied that every day should be considered as the 15th.*

That is the right attitude. Every day should be regarded as a day when a descent may take place or a contact established with the higher consciousness. Then the 15th itself would be more successful.

\*

As to the 15th August, well, don't lay too much stress on it which is after all more a general than a personal occasion — for the individual any day in the year may be the 15th — that is, the birthday or a birthday of something in the inner being. It is with that feeling that one should do the sadhana.

CWSA 36: 523

**Sri Aurobindo**

It is the invocation of the people who are celebrating Sri Aurobindo's centenary which makes his presence more active and effective. But for those who are always with him, this hardly makes any difference.

The same phenomenon occurs when people concentrate on him at the Samadhi: he is always there, but in response to their call his presence becomes more active.

CWM 17: 372

.....after having had the joy of receiving Sri Aurobindo's blessing, it is better to remain concentrated and to keep one's joy locked inside oneself rather than to throw it out by mixing and talking with others.

CWM 16:86

**The Mother**

## The World is not yet ready

You see, it's not as if this world of Truth had to be created from nothing: it is fully ready, it is there, like a lining of our own present world. Everything is there, everything is there.

I remained in that state for two full days, two days of absolute felicity. And Sri Aurobindo was with me the whole time, the whole time — when I walked, he walked with me, when I sat down, he sat next to me. On the day of August 15th, too, he remained there constantly during the darshan. But who was aware of it? A few — one or two — felt something. But who saw? — No one.

And I showed all these people to Sri Aurobindo, this whole field of work, and asked him when this other world, the real one that is there, so near, would come to take the place of our world of falsehood. Not ready. That was all he replied. *Not ready. ...*

And yet, it would take little, very little, to pass from this world to the other, or for the other to become the real world. A little click would be enough, or rather a little reversal in the inner attitude. How should I put it? ... It is imperceptible to the ordinary consciousness; a very little inner shift would be enough, a change in quality.

*The Mother: Conversation with a disciple, October 6, 1959*

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... being a disciple does not necessarily imply that one lives in the Ashram. In fact, there are more disciples living outside the Ashram than in it. Several conditions are needed to live in the Ashram, one of which is that one's health should be good enough to allow one to conform to the Ashram discipline which does not provide any special arrangements for food, services and so on. Those arrangements can be made, for a limited period, for visitors; but for various reasons it is impossible to make them permanent.

CWM 17: 188-89

## Golden Peace

I took my seat, it was almost time, perhaps half a minute before, and all of a sudden, without preparation, like that, like a hammer blow: a descent so powerful—completely immobile —of something... It was as though Sri Aurobindo spoke to me at the same time (because the definition came at the same time as the experience: it was a vision that was not a vision, it was wholly concrete) and the word was: golden peace. But so strong! And then it did not move. During the whole half-hour, it did not move. It is something new that I had never felt before. I cannot say... It was perceived, but not like an objective vision. And spontaneously, other persons told me that as soon as they were seated for meditation (gesture of massive descent), something came down with a tremendous power, completely immobile, and a feeling of peace that they had never felt in their life. Golden peace. And it is true, it gave the impression of the golden supra-mental light. But it was... a peace! Concrete, you know, not the negation of disorder and activity, no: concrete, concrete peace. I did not want to stop. The time was over, still I remained two minutes, three minutes. When I stopped, it was gone. And it has made a great difference for the body—the body itself—such a difference that when it had gone, I felt quite uneasy, I needed half a minute to regain my equilibrium. It came and it went away. It came for the meditation and then it went away. For more than half an hour, thirty-five minutes.

And in the evening, at the balcony,<sup>1</sup> there was a crowd. I believe it was the biggest crowd that we have ever had: it spread out into all the streets; as far as I could see, the streets were full of people. Then I came out, and as I came out, there arose from this crowd like a... something between an imploring, a prayer and a protest about the condition the

world is in, particularly this country. And that rose up in waves. I looked at it, and then (it was extremely insistent) I said to myself: "It is not my day, it is Sri Aurobindo's day." I went like this (gesture of withdrawal) and I put Sri Aurobindo in front. And when he was put in front, standing in front he simply said, simply: "The Lord knows best what he is doing." (Mother laughs) Immediately, I began to smile (I did not laugh, but I began to smile) and there came the same peace as in the morning.

There you are.

"The Lord knows best what he is doing", with his most perfect sense of humour. And immediately everything became calm.

CWM 15: 403 -04

**The Mother**

*The Divine gives itself to those who give themselves without reserve and in all their parts to the Divine. For them the calm, the light, the power, the bliss, the freedom, the wideness, the heights of knowledge, the seas of Ananda.*

CWSA 35: 837

*Sri Aurobindo*



## Birthday Talks by Sri Aurobindo

(Extracts)

### **Do not be impatient, do not despair. Do not lose faith**

In my childhood before the full development of my faculties, I became conscious of a strong impulse in me. I did not realise what it was then, but it grew stronger and stronger as I gained in years till all the weakness of my childhood, fear, selfishness, etc., vanished from my mind. From the day of my return to the mother country, the impulse is surging forth in great force, and my set purpose and devotion are becoming more confirmed with the trials and oppressions to which I am subjected. When some divine power by the grace of God manifests itself in a human being any efforts to develop it give a new force to the national life. You will have to sacrifice yourself at the feet of your Mother. You should, therefore, devote yourself with firm faith and whole heart to her service. Service of our motherland is our highest duty at this moment. This must be our duty in this iron age. It is now the time for us to conserve our energy. Do not be impatient, do not despair. Do not lose faith. The present fatigue and inactivity are natural; you will find instances of them in the history of every nation. Everyone must store up energy. Be prepared with fresh hope and vigour for the worship of the Mother. Divine power has infused this nation with a new power.

This power will exalt the nation one day.

*(Delivered at Sri Aurobindo's residence in Calcutta on  
15 August 1909, his thirty seventh birthday. )*

CWSA 8: 178

**Sri Aurobindo**

## **A Symbol of descent of the Supramental Truth**

Formerly we used to celebrate the event of my physical birth in a "vital" manner. There was the seed of the inner Truth in it, but the manifestation was vital. Now, I wish that if the day is observed, it should be in keeping with the Truth it symbolises.

You all know of the Supramental Truth that has to descend into our life. This day that Truth is symbolised. But there are several obstacles in the way of its coming down. There is the Mind and the mental ideas that grasp at the Truth coming from Above and try to utilise the Truth for their own aims. There is, for instance, the Vital, or the Life-force, which seizes upon the Higher Force and wants to throw itself out into impure actions. The Truth that is coming down is not mental, it is Supramental. In order that it may be able to work properly, all the lower instruments must be Supramentalised. The lower forces want to utilise this higher Truth for the satisfaction of their ordinary movements. Whenever a man enjoys the pleasures of life, or spends his life in pursuit of his selfish ends it is, really speaking, these universal forces that take enjoyment through and in him.

In order that this higher Truth may be able to work in its purity, one has to open oneself to the greater Power above, to give oneself up to it and remove all that stands in the way of the higher Truth. The capacity to surrender consists in these three things.

I have been working all these years to meet the obstacles and remove them and prepare and clear the path so that the task may not be very difficult for you. As for my helping you in that task it all depends upon your capacity to receive the help. I can give any amount that you can take. ... Real spiritual surrender is of course, quite another matter; but if any of you have experienced even a degree of it, even some faint reflection, then the purpose of the 15th will have been served.

*Evening Talks with Sri Aurobindo, p.297-98, 15th Aug. 1923*

## **"Digging" into the Earth**

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

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

There are three layers of the Supermind corresponding to the three activities of the Intuitive mind. First is what I call the Interpretative Supermind. I call it interpretative because what is a possibility on the mental plane becomes a potentiality on the Supramental plane. The Interpretative Supermind puts all the potentialities before you. It shows the root cause of events that may come true on the physical plane. When intuition is changed into its Supramental value, it becomes Interpretative Supermind.

Next comes what I call the Representative Supermind. It represents the actual movements of the potentialities and shows what is in operation. When inspiration is changed into its Supramental value then it becomes this Representative Supermind. This is not the highest Supermind. You know certain potentialities working and in many cases you

can say what would happen, or how a certain thing happened or can happen. But there may be no certainty.

Finally there is the Imperative Supermind which corresponds to Revelation. It is always true as nothing can stand against it. It is Knowledge fulfilling itself by its own inherent power.

I have to distinguish between all these and try to bring down the Imperative Supermind into the physical. Thus, there is a constant movement up and down. The whole being is now made conscious but what is required is that no force should be able to attack the physical.

*Ibid, pp.298-300, 15-8-1923*

### **The Aim of this Yoga**

Sri Aurobindo: It has become customary to expect some speech from me on this day. I prefer to communicate through the Silent Consciousness, because speech addresses itself to the mind while through the Silent Consciousness one can reach something deeper. We are practising together a yoga which is quite different in certain essentials from other methods which go by the same name. According to the old method we have to select the intellect, the emotion or the will or to differentiate between Purusha and Prakriti, the conscious Soul and Nature. By that we arrive at an Infinite of Knowledge, an all-Loving and all-Beautiful Supreme or an Infinite Impersonal Will or the Silent Brahman beyond our mind, emotional Being or, Will or our individual Purusha.

Our yoga does not aim at an Impersonal Infinite of knowledge, Will or Ananda but at the realization of a Supreme Being, an Infinite Knowledge which is beyond the limited infinity of the human knowledge, an Infinite Power which is the source of our personal will and an Ananda

which cannot be seized by surface movement of emotions.

This Supreme Being that we want to realize is not impersonal Infinite but a Divine Personality; and in order to realize Him. We have to grow conscious of our own true personality. You must know your own inner being. This Personality is not the inner mental, the inner vital and the inner physical being and its consciousness as is many times wrongly described, but it is your true Being which is in direct communication with the Highest. Man grows by gradual growth in Nature and each has to realize his own Divine Person which is in the Supermind. Each is one with the Divine in essence but in nature each is a partial manifestation of the Supreme Being.

Such being the aim of our yoga we want to return upon life and transform it. The old yogas failed to transform life because, they did not go beyond mind. They used to catch at mental experiences but when they came to apply them to life they reduced it to a mental formula. For example, the mental experience of the Infinite or the application of the principle of universal Love.

*Ibid, pp.306, 15-8-1924*

### **The conditions of transformation**

We have therefore, to grow conscious on all the planes of our being, and to bring down the higher light, power and ananda to govern even the most external details of life. We must detach ourselves and observe all that is going on in the Nature, not even the smallest movement, the most external act must remain unnoticed. This process is comparatively easy in the mental and vital planes. But in the physico-vital and the physical plane the powers of ignorance hold their sway and reign in full force, persisting in what they believe to be the eternal laws. They obstruct the passage of the

Higher light and hold up their flag. It is there that the powers of darkness, again and again, cover the being and even when the physico-vital is opened the elements of ignorance come up from the lower levels of the physical being. To deal with them is a work of great patience. The physico-vital and the physical being do not accept the Higher Law and persist. They justify their persistence and their play by intellectual and other justifications and thus they try to deceive the sadhaka under various guises.

Another thing is that, here, as we are, all of us together, given to the pursuit of the same Truth the whole time we have arrived at some kind of solidarity so that we can mutually help or retard our progress.

The conditions of transformation of the being are the opening of ourselves to the Higher Light and an absolute surrender. This brings about the transformation, so that if there is the entire essential sincerity, opening to the Light and surrender and a gradual growth of consciousness on all the planes, you can become an ideal Sadhaka of this Yoga.

*Ibid, 305-07, August 15, 1924*

### **The question of Death and Immortality**

*Disciple : In your present stage of sadhana where do you stand with regard to the question of Death ?*

Sri Aurobindo : In my own case ?

*Disciple : Yes ?*

Sri Aurobindo : There are three things that can bring it about : –

1. Violent surprise and accident.
2. Action of age.
3. My own choice ...

*Disciple : When the vital being has got the calm and power and ananda then sometimes there is an idea that the body is also immortal.*

Sri Aurobindo : That is due to the vital casting its own glow upon the physical. The vital Purusha is immortal and that creates a sense of immortality in the body but that is not the real conquest. In the case of Swami Brahmananda (of Chandod) he lived upto 300 years so that he was practically immune from the action of age but one day a rusty nail pricked him and he died of that slight wound. On the physical plane something you have not worked out turns up and shows that your conquest is not complete. That is why the process takes such a long time. You must establish the higher Consciousness in every atom of the body, otherwise what happens is that something escapes your view in the hidden depth of the lower physical being which is known to the hostile forces and then they can attack through that weak point. They can create a combination of circumstances which would give rise to the thing not worked out and before you can control them they are already beyond control. In that case they can destroy you.

*Disciple : Why is the physical so very obstinate and obscure?*

Sri Aurobindo : Well, it is the nature. That is the arrangement. If the physical were not like that then the thing would have been done much easily and long ago instead of taking Kalpas and Manvantaras. The Sadhana would have been very easy. God does not want it to be easily done.

*Disciple : When will it be finished ?*

Sri Aurobindo : You want me to prophesy? It does not

depend totally upon me; time is about the last thing one knows. And fixing the limit is more likely to prolong it" like "Swaraj in one year". Besides, a Yogin who is to take part in action is not shown all the things by the Supreme. Only when the universal conditions are ready then all things are shown to him ; while one who is detached sees many things more. Also, the Supreme does not decide every detail before the universal conditions are ready when it comes down with an imperative decision. In between, it is all a working of universal forces. Not that the Supreme does not know it all the time; only, it does not interfere till the universal conditions are ready. The decision which the universal forces work out is also the decision of the Supreme.

*Disciple : Are the universal conditions fulfilled so far as the physical is concerned?*

Sri Aurobindo : The general conditions have been fulfilled in the case of the physical consciousness; but now the most material level remains and that is the most dangerous.

*Disciple : Why is it most dangerous ?*

Sri Aurobindo : Because it is solid, compact, and can refuse or give up its own stuff completely. It is the least open to reasoning and in dealing with it you require the highest divine Power. Besides, the whole *samskara* – established impression – of the whole universe is against your effort. Something from Above has to descend and remove the obstacle.

*Ibid, p.309-11, August 15.1924*

*... it is the day of great amnesties (the 15th of August), the day when all past errors are effaced ...*

**The Mother, August 15, 1959**



## **Certain misconceptions about the Supramental**

Our Yoga aims at the discovery of the Supramental being, the Supramental world, and the Supramental nature, and their manifestations in life. But we must guard ourselves against certain general mistakes which are likely to arise. People think that certain powers such as Anima, Garima, or the control of the physical functions, and the capacity to cure diseases, constitute the Supramentalised physical. In many cases, these powers are acquired by persons who happen to open themselves consciously, or unconsciously, to the subliminal being, where these powers lie. There are plenty of cases where such powers are seen in persons who have no idea of the Supermind or Yoga.

There is an idea that this Yoga has been attempted times without number in the past, that the Light descended and has withdrawn again and again. This does not seem to be correct. I find that Supramental physical body has not been brought down: otherwise it would have been there. We must not therefore belittle our effort and throw obstacles in the way of its accomplishment.

The time has not yet come to say what would be the nature of the ultimate transformation. What the old yogins manifested in their life was largely due to the control of the vital being over physical functions. Our aim is not this attainment of the vital siddhi, – the control of the physical substance and functions through vital forces. What we are attempting to achieve is a complete transformation of our entire being in all its planes of manifestation. In the old disciplines the goal was not transformation or victory over the physical being. They did not lay any direct hold on it.

Then there is an idea that since everything is One, what we have to do is to realise the One Consciousness and have some experience of it on various planes of our being. This

is a mistake due to obsession by Vedantic ideas. It is true that there is the One Consciousness and we have to realise it, but we have not to stop short with that realisation. We have, as I said just now, to transform our entire being.

There is an idea that our yoga is an attempt at conscious evolution. The Spirit is here involved in Matter and appears subject to it. By the process of evolution the vital and the mental being have come into manifest existence here. Our effort is to evolve to the Supermind from mind.

*Ibid, p.313-14, August 15, 1925*

### **Ascent and Descent**

The *Taittiriya* Upanishad speaks of the physical being taken up into the vital, and that into the mental and that again into the Supramental and Ananda Consciousness. Another Upanishad says that the man who attains the Supermind escapes through "the door of the Sun". There is no idea of a conscious descent upon life after ascending to the Supermind. ...

We also notice in our Sadhana that there is a movement of ascent. But that is not the whole thing; we have not to rest content merely with the ascent. We have also to descend again and consciously bring down the Supramental Light, Truth and Harmony to govern and transform our nature – that is, our mind, life, and body.

There is an idea that everybody can do this yoga, but that is only partly true. All are not called to do this yoga. It may be said that all men have got a latent capacity for this yoga. But that only helps them up to the point of a certain preparation for the yoga. The vast mental expansion, the difficult long and arduous task of rejecting the lower movements of the vital nature and the still harder task of bringing about a change in the physical being, all this

cannot be attempted by all. We want first to transform all our being into the Supramental nature. But that is not all, we have to call down and throw that Power upon the external life and establish the Truth and harmony there also. I have already told you that the time has not yet come to say what would be the nature of the ultimate transformation. When the time comes it will reveal itself. What is demanded of you is to open yourself more and more to the Truth. As to all the rest, it will work itself out according to the will of the Supreme Ishwara.

*Ibid, p.314-15, August 15, 1925*

### **Supramental yoga and the world conditions**

I am not doing an isolated yoga. When I wrote that much-abused sentence about humanity in *The Yoga and its Objects*, there was a truth behind it though I was not conscious of it. It is true that my yoga is not for humanity ; but it is not for myself either; of course, my attaining to the Siddhi is the preliminary condition to others being able to attain it. If I were seeking my own liberation and perfection, my *yoga* would have been finished long ago.

*Disciple : You said in your speech in the afternoon that the physical plane had not been worked upon by any one before.*

Sri Aurobindo : I did not say that no attempt had been made in the past. Attempts were made, but nothing stable was attained on the physical level; nothing fundamental was established. If it were established, the thing would be there, however partial the achievement.

You see, however imperfect the achievement, it is there in the Mind and you find it, so also in the Vital. But you find nothing like that in the physical plane.

*Disciple : It means that the necessary atmosphere for bringing down the Supermind on the physical plane is to be created ?*

Sri Aurobindo : That is the whole attempt. You ought to help in it by creating the necessary condition, if you want it to be done this time.

(Pointing to himself) There is the centre. You can take from it. But we must be all on one side if we want to succeed. If you give room to hostile suggestions you retard your own progress and also the general advancement.

*Disciple : What should be done to reduce the resistance of the physical nature ?*

Sri Aurobindo : You must have an integral aspiration for the truth. It is true, of course, that there come times in the Sadhana when the mind gets depressed, and the higher Presence is veiled, the knowledge obscured. At that time it is the aspiration and the faith – what Ramakrishna calls "blind faith" – that supports one. That faith is not really speaking "blind". It is the memory of the soul.

*Ibid: pp.318-19, August 15, 1925*

*Evening Talks with Sri Aurobindo, recorded by A.B.Purani : pp. 297 to 319*

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*To bring the Divine Love and Beauty and Ananda into the world is, indeed, the whole crown and essence of our Yoga. But it has always seemed to me impossible unless there comes as its support and foundation and guard the Divine Truth — what I call the Supramental — and its Divine Power.*

CWSA 35: 837

*Sri Aurobindo*

## The universal conditions and the signs of readiness

*Disciple : How are the universal conditions more ready now for the coming down of the Supermind than they were before?*

Sri Aurobindo : Firstly, the knowledge of the physical world has increased so much that it is on the verge of breaking its own bounds.

Secondly, there is an attempt all over the world towards breaking the veil between the outer and the inner mental, the outer and the inner vital and even the outer and the inner physical. Men are becoming more "psychic".

Thirdly, the vital is trying to lay its hold on the physical as it never did before. It is always the sign that whenever the Higher Truth is coming down, it throws up the hostile vital world on the surface, and you see all sorts of abnormal vital manifestations, such as increase in the number of persons who go mad, earthquakes etc.

Fourthly, also, the world is becoming more united on account of the discoveries of modern science, the aeroplane, the railways, the wireless telegraph etc. Such a union is the condition for the Highest Truth coming down and it is also our difficulty.

Fifthly; the rise of persons who wield tremendous vital influence over large numbers of men.

These are some of the signs to show that the universal condition may be more ready now. Of course we do not know anything about the conditions of past attempts. But in so far as we can see now there are conditions to warrant the attempt.

*Evening Talks with Sri Aurobindo,  
recorded by A.B.Purani (ETABP), pp. 322-23, August 15, 1925*

## Knowledge of world-forces needed

*Disciple : Do you consider the knowledge of the world-forces a necessary part of the yoga.*

Sri Aurobindo : Yes! You have to deal with world-forces because they make themselves felt, especially the hostile ones; and so also you have to know the forces that make for help. Even when one is doing individual Sadhana, these universal forces make themselves felt. Of course, as you develop, their aspect changes completely. The movement of these world-forces does not begin on the lower planes. It begins high above. All decisions are made high above, it is true, but they are not allowed to be known to the planes to which they concern. A veil is interposed, and each plane is left free to make its own decision. The struggle is left to be decided over again by the contending forces. It is only when the decisive turn has been taken that the highest decision is made known.

Well, you can help the attempt by one-pointed aspiration. You should reject everything that stands in the way of fulfilling this ideal. But, if instead of doing that, you go on accepting the suggestions of the hostile forces and repeat their *mantrams*<sup>1</sup> which would give you or give others the idea that it is not possible then you help them.

*Ibid, p. 323, August 15, 1925*

## Need for active collaboration of all parts

I shall say a few words today about the 15th of August. ... What that object, – that yoga – is you know in principle. It is the bringing down of a Consciousness, a Power, a Light, a Reality that is other than the consciousness which satisfies

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1. Powerful suggestions

the ordinary man upon earth: a Consciousness, a Power and Light of Truth, a Divine Reality which is destined to raise the earth-consciousness and transform everything here.

That cannot take place unless there is a decision from Above. But, also, it cannot be unless the earth-consciousness itself is in some part of it, in some of those who dwell here upon these lower planes, ready to receive. Once this Consciousness, the Power descends it is there for all times and everyday for those who are willing and fit to receive it.

But we have attached a special importance to this day and it is justified if we live in the light of the Truth it symbolises. For this day we can fix a mark in the stage in the individual and general progress. It is a day which ought to be a day of consecration, of self-examination and a preparation for future advance, if possible, for the reception of a special Power which would carry on the work of advance.

This can only be done in each individually if he takes up the true attitude and lives on that day under the right conditions.

*Ibid*, pp. 325-26, August 15, 1925

### **Making 15th August a decisive day**

It is we who can make it a decisive day in this sense, and it is we who can help to fulfil it.

There must be a consecration from beforehand, and a looking inward on the past to see how far we have reached, what in us is ready, what in us has not yet changed and has yet to be changed, what stands behind waiting for a complete transformation; what still resists and what is still obscure. There must be the aspiration, a calling down of the Power to effect the change which we see to be necessary.

All this we cannot do if we throw ourselves out on this day, but only by an intense concentration so that the internal being is ready, and turned upwards to receive the Light. In proportion as we admit an externalising movement we disturb the higher working and waste the energy needed for the work of inner change. Whatever is done other than on ordinary days should be done either as a part of the movement itself, or as something which is held on the outskirts of the being and cannot disturb the inner movement. And all the customary circumstances of the day must be used for advance.

And if you came to me in the morning, it should not be in fulfilment of a customary ceremony but with your souls and minds prepared to receive. If you listen to me now and if it is merely something that touches your mental interest and satisfies a mental interest I had rather remain silent. But if it touches somewhere the inner being, the soul, then only this day has a utility or a purpose. And the meditation too ought to be under such conditions that even if nothing decisive descends there would be a certain infiltration the results of which would come afterwards.

That is the one meaning of the 15th of August from the point of view of our yoga.

*Ibid, pp. 326-27, August 15, 1925*

## **Resistance of the Material World**

*Disciple: What would you say this time about the success of our efforts?*

Sri Aurobindo: I can say that I am morally sure but practically not sure. I am not sure practically because the material world is unrepentant. The chief obstacle which may prove



to be insurmountable is the resistance of the material world.

*Disciple: What do you mean by- "unrepentant"?*

Sri Aurobindo: I mean, that the material world does not care a jot for the Divine or the Divine Life.

*Disciple : What do you mean by the resistance of the material world ?*

Sri Aurobindo : Its impossibility of opening to something high, of conceiving something different from what it is accustomed to. I am referring to the obscurity and stupidity of the human being, if I may say so. When I speak of the resistance of the material world, I do not mean the external material but the subtle material. There is the subtle and the external material and when I say that Matter is impenetrable, I mean that the subtle material has not accepted the Truth, the material mind has not accepted the Higher Truth. The cells of the material body have a consciousness of their own and that consciousness has to open itself to the Truth. But the material mind does not believe in the Divine possibility of transformation. And as I already said for us nothing is done unless all is done.

*Disciple : How are you morally sure ?*

Sri Aurobindo : Because I see more and more power coming down into the physical and the physical being is showing signs of awakening.

*Evening Talks with Sri Aurobindo,  
recorded by A.B.Purani (ETABP), pp.328-29, August 15, 1926*



**The sceptic mind doubts always because it cannot understand, but the faith of the God-lover persists in knowing although it cannot understand. Both are necessary to our darkness, but there can be no doubt which is the mightier. What I cannot understand now, I shall some day master, but if I lose faith & love, I fall utterly from the goal which God has set before me.**

CWSA 12: 488

**Sri Aurobindo**

## **Aim of Yoga not a rejection of life but its fulfillment**

*(The Sadhak said to Motibabu that Sri Aurobindo appears to move very near to Shankaracharya. Sri Aurobindo told him when he (the Sadhak) was at Pondicherry on 15th August, 1923 that we should not accept ignorance of life and as ordinary life is full of ignorance, the only possible solution is to reject ordinary life and as this doctrine is preached by Shankaracharya, so Sri Aurobindo is near to Shankaracharya and therefore there is very little new to learn from him.)*

Sri Aurobindo: That is an entire misreading of my Yoga which aims not at rejection of life but fulfilment of life. Of course, — ordinary life is full of ignorance but it is not impossible to live without ignorance. In fact, life with full consciousness is the meaning of evolution. There is a nescience in matter and life which offers great obstacles when we progress towards conscious life and these obstacles have to be conquered by means of the supermind. There are several curves and circles coming up and down. They have to be understood and used for transforming the ordinary life. Shankaracharya understood Vijnan as a superior mental consciousness and as this was still mental he rejected that Vijnan, Shankaracharya did not believe in manifestation which to him was Maya. Manifestation is truth of Divine power and has to be accepted. That power is working in us and it is possible for us to identify ourselves with that power and thus take part in the manifestation of the Divine on this earth. For some time I also could not understand Vijnan and mistook higher mental consciousness for Vijnan.

It is not sufficient to realise the higher-consciousness in meditation. Its working presence should be felt even while doing the ordinary works of life. But supermind proper is Divine Consciousness which arranges and guides the move-

ments of the Universe. This consciousness must be made to be our normal nature, and allowed to descend and transform our mind, life and body.

Human effort is of no use. There should be complete surrender so that the higher power will come down and work. It is not difficult to realise supramental consciousness but it is very difficult to make it active. Therefore several great souls after realizing this consciousness worked through mind and reduced it to mental terms. Therefore they could not experience the working of the supramental consciousness in its true nature. This new process has not yet been attempted by anyone up to now. ...

*Champakal Treasures: pp. 219-20*

### **Invocation to Mother India**

O our Mother, O Soul of India, Mother who hast never forsaken thy children even in the days of darkest depression, even when they turned away from thy voice, served other masters and denied thee, now when they have arisen and the light is on thy face in this dawn of thy liberation, in this great hour we salute thee. Guide us so that the horizon of freedom opening before us may be also a horizon of true greatness and of thy true life in the community of the nations. Guide us so that we may be always on the side of great ideals and show to men thy true visage, as a leader in the ways of the spirit and a friend and helper of all the peoples.

CWM 13: 352

**The Mother**

## Dreams of the Divine

*Sri Aurobindo wrote this message at the request of All India Radio, Tiruchirapalli, for broadcast on the eve of the day when India achieved independence, 15 August 1947. The text submitted was found to be too long for the allotted time-slot. Sri Aurobindo revised it, and the shorter version was broadcast on 14 August 1947*

The Fifteenth of August 1947  
[Short Version]

August 15th, 1947 is the birthday of free India. It marks for her the end of an old era, the beginning of a new age. But we can also make it by our life and acts as a free nation an important date in a new age opening for the whole world, for the political, social, cultural and spiritual future of humanity.

August 15th is my own birthday and it is naturally gratifying to me that it should have assumed this vast significance. I take this coincidence, not as a fortuitous accident, but as the sanction and seal of the Divine Force that guides my steps on the work with which I began life, the beginning of its full fruition. Indeed, on this day I can watch almost all the world-movements which I hoped to see fulfilled in my lifetime, though then they looked like impracticable dreams, arriving at fruition or on their way to achievement. In all these movements free India may well play a large part and take a leading position.

The first of these dreams was a revolutionary movement which would create a free and united India. India today is free but she has not achieved unity. At one moment it almost seemed as if in the very act of liberation she would fall back into the chaos of separate States which preceded the British conquest. But fortunately it now seems probable

that this danger will be averted and a large and powerful, though not yet a complete union will be established. Also, the wisely drastic policy of the Constituent Assembly has made it probable that the problem of the depressed classes will be solved without schism or fissure. But the old communal division into Hindus and Muslims seems now to have hardened into a permanent political division of the country. It is to be hoped that this settled fact will not be accepted as settled for ever or as anything more than a temporary expedient. For if it lasts, India may be seriously weakened, even crippled: civil strife may remain always possible, possible even a new invasion and foreign conquest. India's internal development and prosperity may be impeded, her position among the nations weakened, her destiny impaired or even frustrated. This must not be; the partition must go. Let us hope that that may come about naturally, by an increasing recognition of the necessity not only of peace and concord but of common action, by the practice of common action and the creation of means for that purpose. In this way unity may finally come about under whatever form—the exact form may have a pragmatic but not a fundamental importance. But by whatever means, in whatever way, the division must go; unity must and will be achieved, for it is necessary for the greatness of India's future. Another dream was for the resurgence and liberation of the peoples of Asia and her return to her great role in the progress of human civilisation. Asia has arisen; large parts are now quite free or are at this moment being liberated: its other still subject or partly subject parts are moving through whatever struggles towards freedom. Only a little has to be done and that will be done today or tomorrow. There India has her part to play and has begun to play it with an energy and ability which already indicate the measure of her possi-

bilities and the place she can take in the council of the nations.

The third dream was a world-union forming the outer basis of a fairer, brighter and nobler life for all mankind. That unification of the human world is under way; there is an imperfect initiation organised but struggling against tremendous difficulties. But the momentum is there and it must inevitably increase and conquer. Here too India has begun to play a prominent part and, if she can develop that larger statesmanship which is not limited by the present facts and immediate possibilities but looks into the future and brings it nearer, her presence may make all the difference between a slow and timid and a bold and swift development. A catastrophe may intervene and interrupt or destroy what is being done, but even then the final result is sure. For unification is a necessity of Nature, an inevitable movement. Its necessity for the nations is also clear, for without it the freedom of the small nations may be at any moment in peril and the life even of the large and powerful nations insecure. The unification is therefore to the interests of all, and only human imbecility and stupid selfishness can prevent it; but these cannot stand for ever against the necessity of Nature and the Divine Will. But an outward basis is not enough; there must grow up an international spirit and outlook, international forms and institutions must appear, perhaps such developments as dual or multilateral citizenship, willed interchange or voluntary fusion of cultures. Nationalism will have fulfilled itself and lost its militancy and would no longer find these things incompatible with self-preservation and the integrality of its outlook. A new spirit of oneness will take hold of the human race.

Another dream, the spiritual gift of India to the world has already begun. India's spirituality is entering Europe and America in an ever increasing measure. That move-

ment will grow; amid the disasters of the time more and more eyes are turning towards her with hope and there is even an increasing resort not only to her teachings, but to her psychic and spiritual practice.

The final dream was a step in evolution which would raise man to a higher and larger consciousness and begin the solution of the problems which have perplexed and vexed him since he first began to think and to dream of individual perfection and a perfect society. This is still a personal hope and an idea, an ideal which has begun to take hold both in India and in the West on forward-looking minds. The difficulties in the way are more formidable than in any other field of endeavour, but difficulties were made to be overcome and if the Supreme Will is there, they will be overcome. Here too, if this evolution is to take place, since it must proceed through a growth of the spirit and the inner consciousness, the initiative can come from India and, although the scope must be universal, the central movement may be hers.

Such is the content which I put into this date of India's liberation; whether or how far this hope will be justified depends upon the new and free India.

CWSA 36: 478-80

**Sri Aurobindo**

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*I would like them (the Government) to recognise Yoga as education, not so much for ourselves, but it will be good for the country.*

*Matter will be transformed, that will be a solid base. Life will be divinised. Let India take the lead.*

CWM 12-252

**The Mother**



## Few Reminiscences

### Golden Shiva

Sri Aurobindo appeared to me like the great Shiva whom I had been worshipping for a very long time. He was all golden, not figuratively but actually. In the ancient Hindu spiritual works, gods and goddesses and great Rishis are described as golden (*hiranya varnam, hiranmayam*), the supramental colour. With a smooth golden body emitting light and flowing locks over his shoulders glowing bright, and shining eyes penetrating deep into everything. Sri Aurobindo was majestic in his appearance. His gait was royal and when he was pacing to and fro in the verandah, he appeared to be drawing force and using it according to his divine will. Sri Aurobindo's touch was magnetic and awakened the slumbering cells into life and activity. ....

*T. Kodandarama Rao*

### Golden Purusha

On entering the front room, to my utter surprise, I found it fully charged with golden light. The meagre furniture, the windows and walls seemed to radiate a powerful vibration. Verily, it was a chamber of golden sunshine. Very soon I discovered the radiant source. It was Sri Aurobindo sitting in an empyrean posture in the adjoining front room facing the approaching devotees. Lo and behold, I saw the one and only God – the Purushottama, the Golden Purusha. I was deluged by a flood of deep silence and honeyed light. There was installed in our midst the very embodiment of celestial splendour – a Guru with sublime dimension, a God with infinite span. The cosmos itself was like a temple built in honour of his advent, and I felt certain that a thousand suns must have borrowed their radiance from the glowing

face of Sri Aurobindo. The wonderment is too towering and massive for words!

*V. Madhusudan Reddy*

### **Boon of a beatific vision**

Once some disciples gathered round Sri Aurobindo and during some very informal talking, Sri Aurobindo asked those around what they wanted. Dara asked for a vision of God. There was no immediate compliance to his wish. But when Dara went up on the Darshan day, he did not see Sri Aurobindo as a person, but saw him as a source of a bright white light. Dara thought at first that there was something wrong with his eyes. Then as he was returning, – on the stairs he saw the Raslila. It then struck him that he was being granted his wish of a few days back.

*Among the Not so Great, p. 136*

### **Leonine & Mountainous calm**

The first darshan with the Mother I had the impression of a radiance all around her. When I first saw Sri Aurobindo I had the sense of something leonine, as well as a mountainous calm. He leaned forward and blessed me with both hands about my head. The Mother kept smiling all the time as if to set me at ease in the presence of Sri Aurobindo. My turn to go to them was to follow an American couple that I overheard discussing whom to bow to first. They solved the problem by bowing between them. This way they touched the feet of neither but had the rare experience of being blessed by both of them at the same time.

... Sri Aurobindo had a soft, very soft voice, I am told, but I never heard him speak.

*K.D. Sethna*





The grace and protection are always with you. When in any inner or outer difficulty or trouble, do not allow it to oppress you; take refuge with the Divine Force that protects.

If you do that always with faith and sincerity, you will find something opening in you which will always remain calm and peaceful in spite of all superficial disturbances.

CWM 14: 226

**The Mother**



If I had been standing on the Supermind level and acting on the world by the instrumentation of Supermind, that world would have changed or would be changing much more rapidly and in a different fashion from what is happening now. My present effort is not to stand up on a high and distant Supermind level and change the world from there, but to bring something of it down here and to stand on that and act by that, but at the present stage the progressive supramentalisation of the Overmind is the first immediate preoccupation and a second is the lightening of the heavy resistance of the Inconscient and the support it gives to human ignorance which is always the main obstacle in any attempt to change the world or even to change oneself.

I have always said that the spiritual force I have been putting on human affairs such as the War is not the supramental but the overmind force, and that when it acts in the material world it is so inextricably mixed up in the tangle of the lower world forces that its results, however strong or however adequate for the immediate object, must necessarily be partial. That is why I am getting a birthday present of a free India on August 15, but complicated by its being presented in two packets as two free Indias: this is a generosity I could have done without, one free India would have been enough for me if offered as an unbroken whole.

CWSA 35:367-368

**Sri Aurobindo**



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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 24<sup>th</sup> September 2016, 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 19<sup>th</sup> September 2015.
2. To consider and approve the audited Balance Sheet and Income & Expenditure Account of the Society for the year ended 31.03.2016.
3. To consider and adopt the Executive Committee's Annual Report of Activities for the year 2015 – 2016.
4. To appoint an auditor for the Society for the year 2016-2017.
5. To consider any other matter with the permission of the chair.

27<sup>th</sup> April 2016  
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.*

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**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 24<sup>th</sup> September 2016, at 4.00 p.m. and at any adjournment thereof.

In witness whereof, I have set my hand this  
..... day of ..... 2016.

Revenue Stamp

(Signature of the member across the stamp)

*Note: The proxy must be deposited at the Registered Office of the Society, No.8, Shakespeare Sarani, Kolkata – 700 071, not less than 48 hours before the time of the meeting.*



Sri Aurobindo Society

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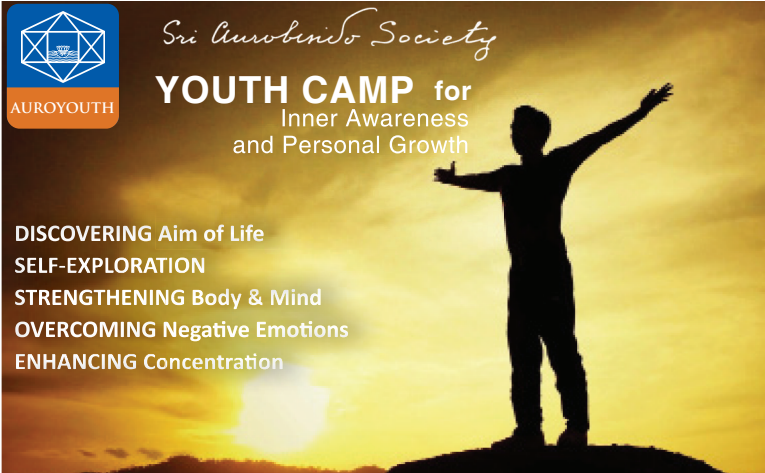
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## AUROYOUTH YOUTH CAMPS

**AUROYOUTH** is an initiative of Sri Aurobindo Society to propagate the message of Sri Aurobindo among the youth (15-29 years) through Youth Camps. During the last year close to 50 AuroYouth Youth Camps, titled **INNER AWARENESS & PERSONAL GROWTH**, have been conducted in several colleges across India, touching more than a thousand youths.



 Sri Aurobindo Society  
**YOUTH CAMP** for  
Inner Awareness  
and Personal Growth

DISCOVERING Aim of Life  
SELF-EXPLORATION  
STRENGTHENING Body & Mind  
OVERCOMING Negative Emotions  
ENHANCING Concentration

Please email to us at the address below,

**If you know of any college** where you can help AuroYouth conduct 1-day introductory Youth Camps for students.

**If you are in the age group of 15-29 years** and wish to attend a Youth Camp (you may also contact your local branch).

**If you wish that youth in your family** should attend a Youth Camp, send us your details and the details of the branch/centre closest to you.

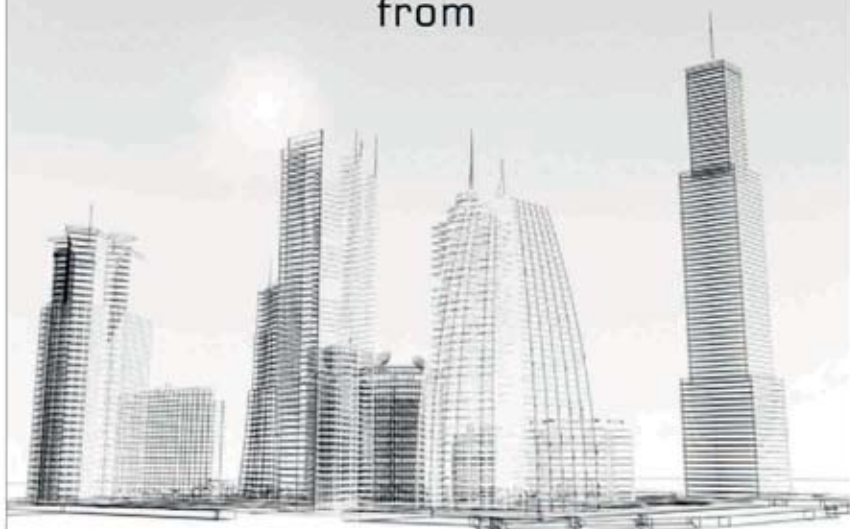
**If you are below the age of 40 and wish to volunteer as an AuroYouth Executive** to conduct camps at your local branch.

**Most Sri Aurobindo Society branches/centres now have a designated AuroYouth Executive** as a part of their Management Committee. Over 80 volunteers from different branches/centres across the country have been trained during the last one year to conduct youth camps.

**E:** [auroyouth@aurosociety.org](mailto:auroyouth@aurosociety.org); **W:** <https://ay.aurosociety.org/>

Postal Address: AuroYouth Desk, Sri Aurobindo Society,  
C56/36, Sector 62, Noida – 201 307, Uttar Pradesh.

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