



**All  
India  
Magazine  
August 2021**

**Sri Aurobindo: A Life Sketch**

*Flower on the Cover:*  
**Avatar-the Supreme Manifested in a Body upon Earth**  
*The pink lotus is the flower of Sri Aurobindo.*  
*(Significance and explanation of the flower given by the Mother)*

*Botanical name:* Nelumbo nucifera  
*Common name:* Sacred lotus, East Indian lotus

---

**ALL INDIA MAGAZINE**

**A Monthly Magazine of Sri Aurobindo Society**

Annual Subscription: Rs.200 in India, US \$ 25 by Air-mail

*Owner:* Sri Aurobindo Society

*Printer:* Swadhin Chatterjee for Sri Aurobindo Ashram Press

*Publisher:* Pradeep Narang for Sri Aurobindo Society

*Published from:* Society House, 11 Saint Martin Street, Puducherry - 605 001

*Printed from:* Sri Aurobindo Ashram Press, No 38, Goubert Avenue,  
Puducherry - 605 001, India.

***Editor:* Dr. Alok Pandey**

Registered with the Registrar of Newspapers for India : No. 22334/71

Phone Nos:(0413) 2336396-97-98

**Email:** [info@aurosociety.org](mailto:info@aurosociety.org) **Website:** [www.aurosociety.org](http://www.aurosociety.org)

# Sri Aurobindo: A Life Sketch

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

## CONTENTS

Sri Aurobindo: A brief Glimpse of His Life	...	5
The Arya	...	12
The Mother and Sri Aurobindo	...	19
Sri Aurobindo's Teaching	...	23
The Avatar	...	28
Chronology of Sri Aurobindo's Life	...	33



*Editorial note: Sri Aurobindo's life is an example of how we can divinise the human in us and change our earthly human life into a life divine. He is as vast as the universe and it is impossible to touch upon all the different facets of his life. Here we attempt to touch upon only some aspects as revealed directly from his own writings.*



## To the hill-tops of silence

To the hill-tops of silence from over the infinite sea,  
Golden he came,  
Armed with the flame,  
Looked on the world that his greatness and passion must free.

*CWSA 2: 649*

**Sri Aurobindo**

# Sri Aurobindo: A Brief Glimpse of His Life

## Childhood and early years

Sri Aurobindo was born in Calcutta on August 15, 1872. In 1879, at the age of seven, he was taken with his two elder brothers to England for education and lived there for fourteen years. Brought up at first in an English family at Manchester, he joined St. Paul's School in London in [1884] and in 1890 went from it with a senior classical scholarship to King's College, Cambridge, where he studied for two years. In 1890 he passed also the open competition for the Indian Civil Service, but at the end of two years of probation failed to present himself at the riding examination and was disqualified for the Service. At this time the Gaekwar of Baroda was in London. Aurobindo saw him, obtained an appointment in the Baroda Service and left England in [January], 1893.

Sri Aurobindo passed thirteen years, from 1893 to 1906, in the Baroda Service, first in the Revenue Department and in secretariat work for the Maharaja, afterwards as Professor of English and, finally, Vice-Principal in the Baroda College. These were years of self-culture, of literary activity — for much of the poetry afterwards published from Pondicherry was written at this time — and of preparation for his future work. In England he had received, according to his father's express instructions, an entirely occidental education without any contact with the culture of India and the East. At Baroda he made up the deficiency, learned Sanskrit and several modern Indian languages, assimilated the spirit of Indian civilisation and its forms past and present. A great part of the last years of this period was spent on leave in silent political activity, for he was debarred from public action by his position at Baroda. (He was a brilliant scholar in Greek and Latin. He had learned French from his childhood in Manchester and studied for himself German and Italian sufficiently to read Goethe and Dante

in the original tongues. He passed the Tripos in Cambridge in the first division and obtained record marks in Greek and Latin in the examination for the Indian Civil Service.)

### **In the Indian revolutionary movement**

The outbreak of the agitation against the partition of Bengal in 1905 gave him the opportunity to give up the Baroda Service and join openly in the political movement. He left Baroda in 1906 and went to Calcutta as Principal of the newly-founded Bengal National College.

The political action of Sri Aurobindo covered eight years, from 1902 to 1910. During the first half of this period he worked behind the scenes, preparing with other co-workers the beginnings of the Swadeshi (Indian Sinn Fein) movement, till the agitation in Bengal furnished an opening for the public initiation of a more forward and direct political action than the moderate reformism which had till then been the creed of the Indian National Congress. In 1906 Sri Aurobindo came to Bengal with this purpose and joined the New Party, an advanced section small in numbers and not yet strong in influence, which had been recently formed in the Congress. The political theory of this party was a rather vague gospel of Non-cooperation; in action it had not yet gone farther than some ineffective clashes with the Moderate leaders at the annual Congress assembly behind the veil of secrecy of the "Subjects Committee". Sri Aurobindo persuaded its chiefs in Bengal to come forward publicly as an All-India party with a definite and challenging programme, putting forward Tilak, the popular Maratha leader at its head, and to attack the then dominant Moderate (Reformist or Liberal) oligarchy of veteran politicians and capture from them the Congress and the country. This was the origin of the historic struggle between the Moderates and the Nationalists (called by their opponents Extremists) which in two years changed altogether the face of Indian politics.

The new-born Nationalist party put forward Swaraj (independence) as its goal as against the far-off Moderate hope of colonial self-government to be realised at a distant date of a century or two by a slow progress of reform; it proposed as its means of execution a programme which resembled in spirit, though not in its details, the policy of Sinn Fein developed some years later and carried to a successful issue in Ireland. The principle of this new policy was self-help; it aimed on one side at an effective organisation of the forces of the nation and on the other professed a complete non-cooperation with the Government. Boycott of British and foreign goods and the fostering of Swadeshi industries to replace them, boycott of British law courts and the foundation of a system of Arbitration courts in their stead, boycott of Government universities and colleges and the creation of a network of National colleges and schools, the formation of societies of young men which would do the work of police and defence and, wherever necessary, a policy of passive resistance were among the immediate items of the programme. Sri Aurobindo hoped to capture the Congress and make it the directing centre of an organised national action, an informal State within the State, which would carry on the struggle for freedom till it was won. He persuaded the party to take up and finance as its recognised organ the newly-founded daily paper, *Bande Mataram*, of which he was at the time acting editor. The *Bande Mataram*, whose policy from the beginning of 1907 till its abrupt winding up in 1908 when Aurobindo was in prison was wholly directed by him, circulated almost immediately all over India. During its brief but momentous existence it changed the political thought of India which has ever since preserved fundamentally, even amidst its later developments, the stamp then imparted to it. But the struggle initiated on these lines, though vehement and eventful and full of importance for the future, did not last long at the time; for the country was still unripe for so bold a programme.

Sri Aurobindo was prosecuted for sedition in 1907 and acquitted. Up till now an organiser and writer, he was obliged by this event and by the imprisonment or disappearance of other leaders to come forward as the acknowledged head of the party in Bengal and to appear on the platform for the first time as a speaker. He presided over the Nationalist Conference at Surat in 1907 where in the forceful clash of two equal parties the Congress was broken to pieces. In May, 1908, he was arrested in the Alipur Conspiracy Case as implicated in the doings of the revolutionary group led by his brother Barindra; but no evidence of any value could be established against him and in this case too he was acquitted. After a detention of one year as undertrial prisoner in the Alipur Jail, he came out in May, 1909, to find the party organisation broken, its leaders scattered by imprisonment, deportation or self-imposed exile and the party itself still existent but dumb and dispirited and incapable of any strenuous action. For almost a year he strove single-handed as the sole remaining leader of the Nationalists in India to revive the movement. He published at this time to aid his effort a weekly English paper, the *Karmayogin*, and a Bengali weekly, the *Dharma*. But at last he was compelled to recognise that the nation was not yet sufficiently trained to carry out his policy and programme. For a time he thought that the necessary training must first be given through a less advanced Home Rule movement or an agitation of passive resistance of the kind created by Mahatma Gandhi in South Africa. But he saw that the hour of These movements had not come and that he himself was not their destined leader. Moreover, since his twelve months' detention in the Alipur Jail, which had been spent entirely in the practice of Yoga, his inner spiritual life was pressing upon him for an exclusive concentration. He resolved therefore to withdraw from the political field, at least for a time.



## The journey to Pondicherry

In February, 1910, he withdrew to a secret retirement at Chandernagore and in the beginning of April sailed for Pondicherry in French India. A third prosecution was launched against him at this moment for a signed article in the Karmayogin; in his absence it was pressed against the printer of the paper who was convicted, but the conviction was quashed on appeal in the High Court of Calcutta. For the third time a prosecution against him had failed. Sri Aurobindo had left Bengal with some intention of returning to the political field under more favourable circumstances; but very soon the magnitude of the spiritual work he had taken up appeared to him and he saw that it would need the exclusive concentration of all his energies. Eventually he cut off connection with politics, refused repeatedly to accept the Presidentship of the National Congress and went into a complete retirement. During all his stay at Pondicherry from 1910 to the present moment he has remained more and more exclusively devoted to his spiritual work and his *sadhana*.

In 1914 after four years of silent Yoga he began the publication of a philosophical monthly, the *Arya*. Most of his more important works, those published since in book form, the *Isha Upanishad*, the *Essays on the Gita*, and others not yet published, the *Life Divine*, the *Synthesis of Yoga*, appeared serially in the *Arya*. These works embodied much of the inner knowledge that had come to him in his practice of Yoga. Others were concerned with the spirit and significance of Indian civilisation and culture, the true meaning of the Vedas, the progress of human society, the nature and evolution of poetry, the possibility of the unification of the human race. At this time also he began to publish his poems, both those written in England and at Baroda and those, fewer in number, added during his period of political activity and in the first years of his residence at Pondicherry. The *Arya* ceased publication in 1921 after six years and a half of uninterrupted appearance.

Sri Aurobindo lived at first in retirement at Pondicherry with four or five disciples. Afterwards more and yet more began to come to him to follow his spiritual path and the number became so large that a community of *sadhaks* had to be formed for the maintenance and collective guidance of those who had left everything behind for the sake of a higher life. This was the foundation of the Sri Aurobindo Asram which has less been created than grown around him as its centre.

### **The practice of Yoga**

Sri Aurobindo began his practice of Yoga in 1905. At first gathering into it the essential elements of spiritual experience that are gained by the paths of divine communion and spiritual realisation followed till now in India, he passed on in search of a more complete experience uniting and harmonising the two ends of existence, Spirit and Matter. Most ways of Yoga are paths to the Beyond leading to the Spirit and, in the end, away from life; Sri Aurobindo's rises to the Spirit to redescend with its gains bringing the light and power and bliss of the Spirit into life to transform it. Man's present existence in the material world is in this view or vision of things a life in the Ignorance with the Inconscient at its base, but even in its darkness and nescience there are involved the presence and possibilities of the Divine. The created world is not a mistake or a vanity and illusion to be cast aside by the soul returning to heaven or *Nirvana*, but the scene of a spiritual evolution by which out of this material Inconscience is to be manifested progressively the Divine Consciousness in things. Mind is the highest term yet reached in the evolution, but it is not the highest of which it is capable. There is above it a Supermind or eternal Truth-consciousness which is in its nature the self-aware and self-determining light and power of a Divine Knowledge. Mind is an ignorance seeking after Truth, but this is a self-existent Knowledge harmoniously manifesting the play of its forms and

forces. It is only by the descent of this supermind that the perfection dreamed of by all that is highest in humanity can come. It is possible by opening to a greater divine consciousness to rise to this power of light and bliss, discover one's true self, remain in constant union with the Divine and bring down the supramental Force for the transformation of mind and life and body. To realise this possibility has been the dynamic aim of Sri Aurobindo's Yoga.  
CWSA 36: 5-10

Sri Aurobindo



### Sri Aurobindo's Compassion

*Innumerable, ever present and effective in every instance.*

*(Significance and explanation of the flower given by the Mother)*

*Botanical name: Portulaca grandiflora*

**Now other claims had hushed in him their cry:  
Only he longed to draw her presence and power  
Into his heart and mind and breathing frame;  
Only he yearned to call for ever down  
Her healing touch of love and truth and joy  
Into the darkness of the suffering world.**

*Savitri: 316*

Sri Aurobindo

## The Arya

*The monthly journal (1914 – 1921) in which The Life Divine, The Synthesis of Yoga and many other works by Sri Aurobindo first appeared. Before these works were published as separate books, they were referred to collectively as “the Arya”.—Ed.*

### The thought of the Arya

Moreover people in India are accustomed only to secondhand thoughts, — the old familiar ideas of the six philosophies, Patanjali etc. etc. Any new presentation of life and thought and Yoga upsets their expectations and is unintelligible to them. The thought of the Arya demands close thinking from the reader; it does not spare him the trouble of thinking and understanding and the minds of the people have long been accustomed to have the trouble of thought spared them. They know how to indulge their minds, they have forgotten how to exercise them.

It does not matter very much just now, so long as the people who practise the Yoga, read and profit. The Arya presents a new philosophy and a new method of Yoga and everything that is new takes time to get a hearing. Of course, in reality it is only the old brought back again, but so old that it has been forgotten. It is only those who practise and experience that can at first understand it. In a way, this is good, because it is meant to change the life of people and not merely satisfy the intellect. In France it has been very much appreciated by those who are seeking the truth, because these people are not shut up in old and received ideas, they are on the lookout for something which will change the inner and outer life. When the same state of mind can be brought about here, the Arya will begin to be appreciated. At present, Bengal only understands and appreciates politics and asceticism. The central ideas of the Arya are Greek to it.

Soon after the Arya began, I got a letter from some graduates saying that what they wanted was “man-making”. I have done my share of man-making and it is a thing which now anybody can do; Nature herself is looking after it all over the world, though more slowly in India than elsewhere. My business is now not man-making, but divine man-making. My present teaching is that the world is preparing for a new progress, a new evolution. Whatever race, whatever country seizes on the lines of that new evolution and fulfils it, will be the leader of humanity. In the Arya I state the thought upon which this new evolution will be based as I see it, and the method of Yoga by which it can be accomplished.

*CWSA 36: 224-25*

### **The Idea in the Arya**

We start from the idea that humanity is moving to a great change of its life which will even lead to a new life of the race, — in all countries where men think, there is now in various forms that idea and that hope, — and our aim has been to search for the spiritual, religious and other truth which can enlighten and guide the race in this movement and endeavour. The spiritual experience and the general truths on which such an attempt could be based, were already present to us, otherwise we should have had no right to make the endeavour at all; but the complete intellectual statement of them and their results and issues had to be found. This meant a continuous thinking, a high and subtle and difficult thinking on several lines, and this strain, which we had to impose on ourselves, we were obliged to impose also on our readers. This too is the reason why we have adopted the serial form which in a subject like philosophy has its very obvious disadvantages, but was the only one possible.

Our original intention was to approach the synthesis from the starting-point of the two lines of culture which divide human thought and are now meeting at its apex, the knowledge of the

West and the knowledge of the East; but owing to the exigencies of the war this could not be fulfilled. The “Arya” except for one unfinished series has been an approach to the highest reconciling truth from the point of view of the Indian mentality and Indian spiritual experience, and Western knowledge has been viewed from that standpoint. Here the main idea which has governed our writing, was imposed on us by the very conditions of the problem. All philosophy is concerned with the relations between two things, the fundamental truth of existence and the forms in which existence presents itself to our experience. The deepest experience shows that the fundamental truth is truth of the Spirit; the other is the truth of life, truth of form and shaping force and living idea and action. Here the West and East have followed divergent lines. The West has laid most emphasis on truth of life and for a time come to stake its whole existence upon truth of life alone, to deny the existence of spirit or to relegate it to the domain of the unknown and unknowable; from that exaggeration it is now beginning to return. The East has laid most emphasis on truth of the Spirit and for a time came, at least in India, to stake its whole existence upon that truth alone, to neglect the possibilities of life or to limit it to a narrow development or a fixed status; the East too is beginning to return from this exaggeration. The West is reawaking to the truth of the Spirit and the spiritual possibilities of life, the East is reawaking to the truth of Life and tends towards a new application to it of its spiritual knowledge. Our view is that the antinomy created between them is an unreal one. Spirit being the fundamental truth of existence, life can be only its manifestation; Spirit must be not only the origin of life but its basis, its pervading reality and its highest and total result. But the forms of life as they appear to us are at once its disguises and its instruments of self manifestation.

*CWSA 13: 105*

## The meaning of the term Arya

*What is the significance of the name, "Arya"?*

The question has been put from more than one point of view. To most European readers the name figuring on our cover is likely to be a hieroglyph which attracts or repels according to the temperament. Indians know the word, but it has lost for them the significance which it bore to their forefathers. Western Philology has converted it into a racial term, an unknown ethnological quantity on which different speculations fix different values. Now, even among the philologists, some are beginning to recognise that the word in its original use expressed not a difference of race, but a difference of culture. For in the Veda the Aryan peoples are those who had accepted a particular type of self-culture, of inward and outward practice, of ideality, of aspiration. The Aryan gods were the supraphysical powers who assisted the mortal in his struggle towards the nature of the godhead. All the highest aspirations of the early human race, its noblest religious temper, its most idealistic velleities of thought are summed up in this single vocable.

In later times, the word Arya expressed a particular ethical and social ideal, an ideal of well-governed life, candour, courtesy, nobility, straight dealing, courage, gentleness, purity, humanity, compassion, protection of the weak, liberality, observance of social duty, eagerness for knowledge, respect for the wise and learned, the social accomplishments. It was the combined ideal of the Brahmana and the Kshatriya. Everything that departed from this ideal, everything that tended towards the ignoble, mean, obscure, rude, cruel or false, was termed un-Aryan. There is no word in human speech that has a nobler history.

In the early days of comparative Philology, when the scholars sought in the history of words for the prehistoric history of peoples, it was supposed that the word Arya came from the root *ar*, to plough, and that the Vedic Aryans were so called when they

separated from their kin in the north-west who despised the pursuits of agriculture and remained shepherds and hunters. This ingenious speculation has little or nothing to support it. But in a sense we may accept the derivation. Whoever cultivates the field that the Supreme Spirit has made for him, his earth of plenty within and without, does not leave it barren or allow it to run to seed, but labours to exact from it its full yield, is by that effort an Aryan.

If Arya were a purely racial term, a more probable derivation would be *ar*, meaning strength or valour, from *ar*, to fight, whence we have the name of the Greek war-god Ares, *areios*, brave or warlike, perhaps even *arete*, virtue, signifying, like the Latin *virtus*, first, physical strength and courage and then moral force and elevation. This sense of the word also we may accept. "We fight to win sublime Wisdom, therefore men call us warriors." For Wisdom implies the choice as well as the knowledge of that which is best, noblest, most luminous, most divine. Certainly, it means also the knowledge of all things and charity and reverence for all things, even the most apparently mean, ugly or dark, for the sake of the universal Deity who chooses to dwell equally in all. But, also, the law of right action is a choice, the preference of that which expresses the godhead to that which conceals it. And the choice entails a battle, a struggle. It is not easily made, it is not easily enforced.

Whoever makes that choice, whoever seeks to climb from level to level up the hill of the divine, fearing nothing, deterred by no retardation or defeat, shrinking from no vastness because it is too vast for his intelligence, no height because it is too high for his spirit, no greatness because it is too great for his force and courage, he is the Aryan, the divine fighter and victor, the noble man, *aristos*, best, the *srestha* of the Gita.

Intrinsically, in its most fundamental sense, Arya means an effort or an uprising and overcoming. The Aryan is he who strives and overcomes all outside him and within him that stands opposed to the human advance. Self-conquest is the first law of his



nature. He overcomes earth and the body and does not consent like ordinary men to their dullness, inertia, dead routine and tamasic limitations. He overcomes life and its energies and refuses to be dominated by their hungers and cravings or enslaved by their rajasic passions. He overcomes the mind and its habits, he does not live in a shell of ignorance, inherited prejudices, customary ideas, pleasant opinions, but knows how to seek and choose, to be large and flexible in intelligence even as he is firm and strong in his will. For in everything he seeks truth, in everything right, in everything height and freedom.

Self-perfection is the aim of his self-conquest. Therefore what he conquers he does not destroy, but ennobles and fulfils. He knows that the body, life and mind are given him in order to attain to something higher than they; therefore they must be transcended and overcome, their limitations denied, the absorption of their gratifications rejected. But he knows also that the Highest is something which is no nullity in the world, but increasingly expresses itself here, — a divine Will, Consciousness, Love, Beatitude which pours itself out, when found, through the terms of the lower life on the finder and on all in his environment that is capable of receiving it. Of that he is the servant, lover and seeker. When it is attained, he pours it forth in work, love, joy and knowledge upon mankind. For always the Aryan is a worker and warrior. He spares himself no labour of mind or body whether to seek the Highest or to serve it. He avoids no difficulty, he accepts no cessation from fatigue. Always he fights for the coming of that kingdom within himself and in the world.

The Aryan perfected is the Arhat. There is a transcendent Consciousness which surpasses the universe and of which all these worlds are only a side-issue and a by-play. To that consciousness he aspires and attains. There is a Consciousness which, being transcendent, is yet the universe and all that the

universe contains. Into that consciousness he enlarges his limited ego; he becomes one with all beings and all inanimate objects in a single self-awareness, love, delight, all-embracing energy. There is a consciousness which, being both transcendental and universal, yet accepts the apparent limitations of individuality for work, for various standpoints of knowledge, for the play of the Lord with His creations; for the ego is there that it may finally convert itself into a free centre of the divine work and the divine play. That consciousness too he has sufficient love, joy and knowledge to accept; he is puissant enough to effect that conversion. To embrace individuality after transcending it is the last and divine sacrifice. The perfect Arhat is he who is able to live simultaneously in all these three apparent states of existence, elevate the lower into the higher, receive the higher into the lower, so that he may represent perfectly in the symbols of the world that with which he is identified in all parts of his being, — the triple and triune Brahman.

*CWSA 13: 441-44*

**Sri Aurobindo**

### **Recognising Divinity**

Of course. Whatever does not say ditto to the human mind cannot be divine. That is the usual maxim of judgment. “The Divine must do what I want and think as I think, judge as I judge and support my ideas, interests or feelings against others, otherwise how can he be Divine? For whatever I think, feel or want must be the TRUTH.” At least that seems to be the attitude of most sadhaks in the Asram.

*CWSA 35: 532*

**Sri Aurobindo**

# The Mother and Sri Aurobindo

## One Consciousness

The opposition between the Mother's consciousness and my consciousness was an invention of the old days (due mainly to X, Y and others of that time) and emerged in a time when the Mother was not fully recognised or accepted by some of those who were here at the beginning. Even after they had recognised her they persisted in this meaningless opposition and did great harm to them and others. The Mother's consciousness and mine are the same, the one Divine Consciousness in two, because that is necessary for the play. Nothing can be done without her knowledge and force, without her consciousness — if anybody really feels her consciousness, he should know that I am there behind it and if he feels me it is the same with hers. If a separation is made like that (I leave aside the turns which their minds so strongly put upon these things), how can the Truth establish itself — from the Truth there is no such separation.

## One Force

*Is there any difference in your working and the Mother's working — I mean any difference in the force or effectivity?*

No, it is a single Power.

\*

Of course you are right in saying we are one and whatever is given is from both. If I give, the Mother's Force goes with it, or else the sadhak would get nothing, and if the Mother gives, my support goes with it and gives it my light as well as the Mother's. It is two sides of one indivisible action, one carrying with it the other. It is the Mother's Force that gives the push, but also the peace.

\*

Whatever one gets from the Mother, comes from myself also

— there is no difference. So, too, if I give anything, it is by the Mother's Force that it goes to the sadhak.

## One Path

The Mother's consciousness is the divine Consciousness and the Light that comes from it is the light of the divine Truth; the Force that she brings down is the force of the divine Truth. One who receives and accepts and lives in the Mother's light, will begin to see the truth on all the planes, the mental, the vital, the physical. He will reject all that is undivine; the undivine is the falsehood, the ignorance, the error of the dark forces; the undivine is all that is obscure and unwilling to accept the divine Truth and its light and force. The undivine, therefore, is all that is unwilling to accept the light and force of the Mother. That is why I am always telling you to keep yourself in contact with the Mother and with her Light and Force, because it is only so that you can come out of the confusion and obscurity and receive the Truth that comes from above.

When we speak of the Mother's Light or my Light in a special sense, we are speaking of a special occult action — we are speaking of certain lights which come from the Supermind. In this action the Mother's is the white Light which purifies, illumines, brings down the whole essence and power of the Truth and makes the transformation possible. But in fact all light that comes from above, from the highest divine Truth is the Mother's.

There is no difference between the Mother's path and mine; we have and have always had the same path, the path that leads to the supramental change and the divine realisation; not only at the end, but from the beginning they have been the same.

The attempt to set up a division and opposition of this kind, putting the Mother on one side and myself on another and opposite or quite different side, has always been a trick of the forces of the Falsehood when they want to prevent a sadhaka from reach-

ing the Truth. Dismiss all such falsehoods from your mind.

\*

I wrote once before that these ideas about the separation between the Mother and myself and our paths being different or our goal different are quite erroneous. Our path is the same; our goal too is the same — the Supramental Divine.

\*

Mother was doing Yoga before she knew or met Sri Aurobindo; but their lines of sadhana independently followed the same course. When they met, they helped each other in perfecting the sadhana. What is known as Sri Aurobindo's Yoga is the joint creation of Sri Aurobindo and the Mother; they are now completely identified — the sadhana in the Asram and all arrangement is done directly by the Mother, Sri Aurobindo supports her from behind. All who come here for practising Yoga have to surrender themselves to the Mother who helps them always and builds up their spiritual life.

### **No Less nor Greater**

*I feel the Divine as spirit everywhere, pulling me towards Him. He is the Self of all and the Master of all. I feel He is greater than the Mother. I feel He is the Divine who is embodied in my Father Sri Aurobindo.*

It is one aspect of the Divine — but the Divine as the Self and Lord and the Divine as the Mother are the same — there is no less nor greater.

\*

*Why do some people here consider you greater than the Mother? Are not both of you from the same plane? Is it not a veil over the human vision that makes such a distinction?*

It is the minds that see surface things only and cannot see what is behind them.

CWSA 32: 79-82

## One in Two Bodies

Mother and I are one but in two bodies; there is no necessity for both the bodies to do the same thing always. On the contrary, as we are one it is quite sufficient for one to sign, just as it is quite sufficient for one to go down to receive Pranam or give meditation.

\*

The Mother and I are one and equal. Also she is supreme here and has the right to arrange the work as she thinks best for the work, no one has any right or claim or proprietorship over any work that may be given him. The Asram is the Mother's creation and would not have existed but for her, the work she does is her creation and has not been given to her and cannot be taken from her. Try to understand this elementary truth, if you want to have any right relation or attitude towards the Mother.

*CWSA 32: 82-83*

## Beginnings of the Sri Aurobindo Ashram

There was no Asram at first, only a few people came to live near Sri Aurobindo and practise Yoga. It was only some time after the Mother came from Japan that it took the form of the Asram, more from the wish of the sadhaks who desired to entrust their whole inner and outer life to the Mother than from any intention or plan of hers or of Sri Aurobindo....

In the meantime, the Mother, after a long stay in France and Japan, returned to Pondicherry on the 24th April, 1920. The number of disciples then showed a tendency to increase rather rapidly. When the Asram began to develop, it fell to the Mother to organise it; Sri Aurobindo soon retired into seclusion and the whole material and spiritual charge of it devolved on her.

*CWSA 36: 102-03*

**Sri Aurobindo**

## Sri Aurobindo's Teaching

The teaching of Sri Aurobindo starts from that of the ancient sages of India that behind the appearances of the universe there is the Reality of a Being and Consciousness, a Self of all things one and eternal. All beings are united in that One Self and Spirit but divided by a certain separativity of consciousness, an ignorance of their true Self and Reality in the mind, life and body. It is possible by a certain psychological discipline to remove this veil of separative consciousness and become aware of the true Self, the Divinity within us and all.

Sri Aurobindo's teaching states that this One Being and Consciousness is involved here in Matter. Evolution is the method by which it liberates itself; consciousness appears in what seems to be inconscient, and once having appeared is self-impelled to grow higher and higher and at the same time to enlarge and develop towards a greater and greater perfection. Life is the first step of this release of consciousness; mind is the second; but the evolution does not finish with mind, it awaits a release into something greater, a consciousness which is spiritual and supramental. The next step of the evolution must be towards the development of Supermind and Spirit as the dominant power in the conscious being. For only then will the involved Divinity in things release itself entirely and it become possible for life to manifest perfection.

But while the former steps in evolution were taken by Nature without a conscious will in the plant and animal life, in man Nature becomes able to evolve by a conscious will in the instrument. It is not however by the mental will in man that this can be wholly done, for the mind goes only to a certain point and after that can only move in a circle. A conversion has to be made, a turning of the consciousness by which mind has to change into the higher principle. This method is to be found through the ancient psychological discipline and practice of Yoga. In the past it has been at-

tempted by a drawing away from the world and a disappearance into the height of the Self or Spirit. Sri Aurobindo teaches that a descent of the higher principle is possible which will not merely release the spiritual Self out of the world, but release it in the world, replace the mind's ignorance or its very limited knowledge by a supramental truth-consciousness which will be a sufficient instrument of the inner Self and make it possible for the human being to find himself dynamically as well as inwardly and grow out of his still animal humanity into a diviner race. The psychological discipline of Yoga can be used to that end by opening all the parts of the being to a conversion or transformation through the descent and working of the higher still concealed supramental principle.

*CWSA 36: 547-48*

**Sri Aurobindo**

There is an ascending evolution in nature which goes from the stone to the plant, from the plant to the animal, from the animal to man. Because man is, for the moment, the last rung at the summit of the ascending evolution, he considers himself as the final stage in this ascension and believes there can be nothing on earth superior to him. In that he is mistaken. In his physical nature he is yet almost wholly an animal, a thinking and speaking animal, but still an animal in his material habits and instincts. Undoubtedly, nature cannot be satisfied with such an imperfect result; she endeavours to bring out a being who will be to man what man is to the animal, a being who will remain a man in its external form, and yet whose consciousness will rise far above the mental and its slavery to ignorance.

Sri Aurobindo came upon earth to teach this truth to men. He told them that man is only a transitional being living in a mental consciousness, but with the possibility of acquiring a new consciousness, the Truth-consciousness, and capable of living a life perfectly harmonious, good and beautiful, happy and fully conscious. During the whole of his life upon earth, Sri Aurobindo gave all his time to establish in himself this consciousness he called supramental, and to help those gathered around him to realise it. *CWM 12: 116*



## Unique Earth Transformation

Sri Aurobindo's work is a unique earth-transformation.

Above the mind there are several levels of conscious being, among which the really divine world is what Sri Aurobindo has called the Supermind, the world of the Truth. But in between is what he has distinguished as the Overmind, the world of the cosmic Gods. Now it is this Overmind that has up to the present governed our world: it is the highest that man has been able to attain in illumined consciousness. It has been taken for the Supreme Divine and all those who have reached it have never for a moment doubted that they have touched the true Spirit. For, its splendours are so great to the ordinary human consciousness that it is absolutely dazzled into believing that here at last is the crowning reality. And yet the fact is that the Overmind is far below the true Divine. It is not the authentic home of the Truth. It is only the domain of the *formateurs*, all those creative powers and deities to whom men have bowed down since the beginning of history. And the reason why the true Divine has not manifested and transformed the earth-nature is precisely that the Overmind has been mistaken for the Supermind. The cosmic Gods do not wholly live in the Truth-Consciousness: they are only in touch with it and represent, each of them, an aspect of its glories.

No doubt, the Supermind has also acted in the history of the world but always through the Overmind. It is the direct descent of the Supramental Consciousness and Power that alone can utterly re-create life in terms of the Spirit. For, in the Overmind there is already the play of possibilities which marks the beginning of this lower triple world of Mind, Life and Matter in which we have our existence. And whenever there is this play and not the spontaneous and infallible working of the innate Truth of the Spirit, there is the seed of distortion and ignorance. Not that the Overmind is a field of ignorance; but it is the borderline between the Higher and the Lower, for, the play of possibilities, of separate even if not yet di-

vided choice, is likely to lead to deviation from the Truth of things.

The Overmind, therefore, does not and cannot possess the power to transform humanity into divine nature. For that, the Supramental is the sole effective agent. And what exactly differentiates our Yoga from attempts in the past to spiritualise life is that we know that the splendours of the Overmind are not the highest reality but only an intermediate step between the mind and the true Divine.

*CWM 3: 173-74*

### **A New Creation upon Earth**

The consciousness is like a ladder: at each great epoch there has been one great being capable of adding one more step to the ladder and reaching a place where the ordinary consciousness had never been. It is possible to attain a high level and get completely out of the material consciousness; but then one does not retain the ladder, whereas the great achievement of the great epochs of the universe has been the capacity to add one more step to the ladder without losing contact with the material, the capacity to reach the Highest and at the same time connect the top with the bottom instead of letting a kind of emptiness cut off all connection between the different planes. To go up and down and join the top to the bottom is the whole secret of realisation, and that is the work of the Avatar. Each time he adds one more step to the ladder there is a new creation upon earth.... The step which is being added now Sri Aurobindo has called the Supramental; as a result of it, the consciousness will be able to enter the supramental world and yet retain its personal form, its individualisation and then come down to establish here a new creation. Certainly this is not the last, for there are farther ranges of being; but now we are at work to bring down the supramental, to effect a reorganisation of the world, to bring the world back to the true divine order. It is essentially a creation of order, a putting of everything in its true

place; and the chief spirit or force, the Shakti active at present is Mahasaraswati, the Goddess of perfect organisation.

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: 178-79

**The Mother**

*One can't say categorically and absolutely that the Divine is omnipotent, because there are different planes from which he works. It is when he acts from the supramental level that his Power is omnipotent.*

*If the Divine were not in essence omnipotent, he could not be omnipotent anywhere — whether in the supramental or anywhere else. Because he chooses to limit or determine his action by conditions, it does not make him less omnipotent. His self limitation is itself an act of omnipotence.*

CWSA 35: 403

**Sri Aurobindo**

## The Avatar

### Personal example of the Avatar

The question involved is also this — is a man bound to the character and qualities he has come with into this life — can he not become a new man by Yoga? That also I have proved in my sadhana, it can be done. When you say that I could do this only in my case because I am an Avatar (!) and it is impossible in any other case, you reduce my sadhana to an absurdity and Avatarhood also to an absurdity. For my Yoga is done not for myself who need nothing and do not need salvation or anything else, but precisely for the earth consciousness, to open a way to the earth consciousness to change. Has the Divine need to come down to prove that he can do this or that or has he any personal need of doing it? Your argument proves that I am not an Avatar but only a big human person. It may well be so as a matter of fact, but you start your argument from the other basis. Besides, even if I am only a big human person, what I achieve shows that that achievement is possible for humanity. Whether any street-beggar can do it or has done it, is a side issue. It is sufficient if others who have not the economic misfortune of being street-beggars can do it.

\*

*We see in the whole history of humanity only one Christ, one Buddha, one Krishna, one Sri Aurobindo and one Mother. Has there been any breaking of this rule? Since it has not been done, it can't be done.*

What a wonderful argument! Since it has not been done, it cannot be done! At that rate the whole history of the earth must have stopped long before the protoplasm. When it was a mass of gases, no life had been born, ergo life could not be born — when only life was there, mind was not born, so mind could not be born.

Since mind is there but nothing beyond, as there is no supermind manifested in anybody, so supermind can never be born. Sobhannallah! Glory, glory, glory to the human reason!! Luckily the Divine or the Cosmic Spirit or Nature or whoever is there cares a damn for the human reason. He or she or it does what he or she or it has to do, whether it can or cannot be done.

### **The Avatar as the Way**

About myself and the Mother, — there are people who say, “If the supramental is to come down, it can come down in everyone, why then in them first? Why should we not get it before they do? Why through them, not direct?” It sounds very rational, very logical, very arguable. The difficulty is that this reasoning ignores the conditions, foolishly assumes that one can get the supramental down into oneself without having the least knowledge of what the supramental is and so supposes an upside-down miracle — everybody who tries it is bound to land himself in a most horrible cropper — as all have done hitherto who tried it. It is like thinking one need not follow the Guide, but can reach up to the top of the mountain from the narrow path one is following on the edge of a precipice by simply leaping into the air. The result is inevitable.

\*

*I don't quite follow what you mean when you state that whatever you achieve is possible for humanity to achieve, your attainments opening the way for others to follow.*

It is singular that you cannot *understand* such a simple thing. I had no urge towards spirituality in me, I developed spirituality. I was incapable of understanding metaphysics, I developed into a philosopher. I had no eye for painting — I developed it by Yoga. I transformed my nature from what it was to what it was not. I did

it by a special manner, not by a miracle and I did it to show what could be done and how it could be done. I did not do it out of any personal necessity of my own or by a miracle without any process. I say that if it is not so, then my Yoga is useless and my life was a mistake — a mere absurd freak of Nature without meaning or consequence. You all seem to think it a great compliment to me to say that what I have done has no validity for anybody except myself — it is the most damaging criticism on my work that could be made.

### **Avatar's life and miracles**

Practically what I know is that I had not all the powers necessary when I started, I had to develop them by yoga, at least many of them which were not in existence in me when I began, and those which were I had to train to a higher degree. My own idea of the matter is that the Avatar's life and action are not miracles and if they were, his existence would be perfectly useless, a mere superfluous freak of Nature. He accepts the terrestrial conditions, he uses means, he shows the way to humanity as well as helps it. Otherwise what is the use of him and why is he here?

\*

Let me remind you of what I wrote about the Avatar. There are two sides of the phenomenon of Avatarhood, the Divine Consciousness behind and the instrumental personality. The Divine Consciousness is omnipotent but it has put forth the instrumental personality in Nature, under the conditions of Nature, and it uses it according to the rules of the game — though also sometimes to change the rules of the game. If Avatarhood is only a flashing miracle, then I have no use for it. If it is a coherent part of the arrangement of the omnipotent Divine in Nature, then I can understand and accept it.

*CWSA 35: 405-14*

## The burden of humanity

*I am eagerly waiting to see what you say in reply to X's questions of tonight. Often I have wondered why you made your cases equal to ours. Did you ever suffer from desires, passions, ignorance, attachment etc. as we do?*

We have had sufferings and struggles to which yours are mere child's play, — I have not made our cases equal to yours. I have said that the Avatar is one who comes to open the Way for humanity to a higher consciousness — if nobody can follow the Way, then either our conception of the thing, which is that of Christ and Krishna and Buddha also, is all wrong or the whole life and action of the Avatar is quite futile. X seems to say that there is no Way and no possibility of following, that the struggles and sufferings of the Avatar are unreal and all humbug, — there is no possibility of struggle for one who represents the Divine. Such an idea makes nonsense of the whole idea of Avatarhood — there is no reason in it, no necessity for it, no meaning in it. The Divine being all-powerful can lift people up without bothering to come down on earth. It is only if it is part of the world arrangement that he should take upon himself the burden of humanity and open the Way that Avatarhood has any meaning.

\*

... I have said, "I have opened the Way; now you with the Divine help can follow it." I have not said "Find the way for yourself as I did."

CWSA 35: 420-21

**Sri Aurobindo**



*I have a strong faith that you are the Divine Incarnate in bhagavati tanu. Am I right?*

Follow your faith — it is not likely to mislead you.

CWSA 35: 433

**Sri Aurobindo**



## **CHRONOLOGY OF SRI AUROBINDO'S LIFE**

**1872** — August 15 Birth in Calcutta.

1872-1879 At first in Rangpur, East Bengal; later sent to the Loretto Convent School, Darjeeling.

**1878** — February 21 Birth of the Mother in Paris.

**1879** — Taken to England.

**1879-1884** — In Manchester (84, Shakespeare Street) in the charge of the Drewett family. Tutored at home by the Drewetts.

**1883** — First Poem written: 'Light'.

**1884** — September Admitted to St. Paul School, London.

**1887** — August Vacation in Hastings. After returning from Hastings takes lodgings at 128, Cromwell Road, London.

**1889** — December Passes matriculation from St. Paul's.

**1890** — July Admitted as a probationer to the Indian Civil Service. October 11 Admitted on a scholarship to King's College, Cambridge. While at Cambridge, joins the Indian Majlis, a student group; makes speeches advocating Indian freedom.

The Play 'Harmony of Virtues' written.

**1892** — August Passes the Indian Civil Service final examination. October Leaves Cambridge. In London, takes part in the formation of a secret society called the "Lotus and Dagger".

Has first "pre-yogic" experience, the mental experience of the Atman.

November Disqualified for the Indian Civil Service due to deliberately failing to appear in riding examination.

**1892** — December Obtains employment in the service of the Maharaja Gaekwar of Baroda.

**1893** — January 12 Leaves England by the S. S. Carthage. Travels via Gibraltar, Port Said and Aden.

February 6 Arrives in India, landing at the Apollo Bunder, Bombay.

A "vast calm" descends upon him as he sets foot on Indian soil and remains for months afterwards.

February 18 Officially joins the Baroda State Service.

His first work is in the Land Settlement Department.

During the first year of his stay in Baroda, has a vision of the god-head surging up from within him when in danger of a carriage accident.

March-April Works at translations from the Mahabharata.

Contributes an article, "India and the British Parliament", to the Indu Prakash, Bombay, and a series of articles. New Lamps/or Old, to the Indu Prakash.

**1897** — Begins part-time work in the Baroda College as a lecturer in French.

**1898** — Appointed acting professor of English in the College.

**1899** — Serves as acting professor of English and lecturer in French.

**1900** — Acting professor of English in the College.

**c. 1900** — First political move: sends Jatindranath to Bengal as his lieutenant for the work of revolutionary organisation.

**1901** — April 17 Transferred from the college to the Revenue Department, Baroda State.

April 30 Marriage to Mrinalini Bose, eldest daughter of Bhupal Chandra Bose, in Calcutta. Afterwards goes to Nainital with Mrinalini and his sister Sarojini.

**1902** — Sri Aurobindo uses his leaves and vacations, especially from 1902 onwards, for the organisation of revolutionary action in Bengal.

December Meeting with Lokmanya Tilak at the Ahmedabad session of the Indian National Congress.

**1903**— May-August Accompanies the Gaekwar on his tour of Kashmir as his Private Secretary.

In Kashmir on Takht-e-Suleman has an experience of the vacant infinite. Writes a poem on it: Adwaita.

**1904** — Works as Huzur Kamdar, often doing secretarial work for the Gaekwar.

**1904** — Begins the practice of Yoga-Pranayama.

**1905** — January Assumes the post of Vice-principal of the College.

March 3 Becomes acting Principal of the College.

October 16 The partition of Bengal becomes an "accomplished fact".

Sri Aurobindo writes the pamphlets "No Compromise" and "Bhawani Mandir" during the agitation that precedes the Partition.

**1906** — February 19 Takes privilege leave; goes to Bengal.

March 11 Present at the formation of the National Council of Education in Calcutta.

June 19 Takes one year's leave without pay from Baroda College, returns to Bengal.

August 6 Declaration of the Bande Mataram and joins the Bande Mataram as an assistant editor.

August 14 Opening of the Bengal National College, Calcutta, with Sri Aurobindo as its principal.

**1907** — August 23 Speech to the students of the Bengal National College.

After the Bande Mataram sedition case, Sri Aurobindo comes forward as the leader of the National Party in Bengal.

December 27 Second day of the session: Sri Aurobindo gives the order that leads to the breaking of the Congress.

**1908** — January In Baroda.

Meets Vishnu Bhaskar Lele, a Maharashtrian yogi. Following Lele's instructions, establishes complete silence of the mind, attaining to the experience of the Silent Brahman.

Gives eighteen public speeches in different places

May 2 Arrested as implicated in the Alipore Bomb case terrorist activities of a group led by his brother Barindra.

May 5 Taken to Alipore Jail.

May 5, 1908-May 6, 1909 Under trial prisoner at Alipore. Spends his time reading the Gita and the Upanishads and in meditation and the practice of Yoga. Has the realisation of the Immanent Divine (Sri Krishna) as all beings and in all that is. The Mother spoke of this experience as the Supramental Oneness.

**1909** — May 6 Acquitted and released.

May 30 Speech at Uttarpara.

June 19 First issue of the Karmayogin, a weekly review directed and mostly written by Sri Aurobindo.

Gives 6 Speeches at different places.

August 23 First issue of the Dharma, a Bengal weekly directed and mostly written by Sri Aurobindo.

October 18 Durga Stotra published in the Dharma.

**1910** — February Leaves Calcutta for Chandernagore in French India.

March 31 Leaves Chandernagore for Calcutta.

April 1 Embarks for Pondicherry in French India by the S.S. Duplex.

April 4 Arrival in Pondicherry; stays in the house of Shanker Chetty in Comty Chetty Street.

Although Sri Aurobindo changes his residence several times he does not leave Pondicherry.

\*\*\*\*\*

**1910** — October Moves to the house of Sunder Chetty on Rue du Pavilion (Rue Suffren).

**1911** — April New lodgings taken on Rue St. Louis ("Raghavan House").

August 15 First celebration of Sri Aurobindo's birthday in Pondicherry.

**1912** — Parabrahman realisation

**1913** — April Change of residence to Rue des Missions Etrangères (Mission Street).

October Change of residence to Rue François Martin 9 (the

"Guest House").'

**1914** — March 29 First meeting of the Mother and Sri Aurobindo.  
June 21 announced the decision to publish the Arya.

August 15 First issue of the Arya. First instalments of The Life Divine, The Synthesis of Yoga, The Secret of the Veda, The Isha Upanishad.

**1915** — February 21 First celebration of the Mother's birthday at Pondicherry.

February 22 The Mother departs for France.

**1916** — The Mother leaves France for Japan.

**1918** — December 17 Death of Mrinalini Ghose in Calcutta.

**1920** — April 24 The Mother returns to Pondicherry from Japan.

November 24 The Mother moves to the house on Rue François Martin where Sri Aurobindo is living.

**1921** — January 15 Last issue of the Arya.

**1922** — January The Mother takes charge of the management of Sri Aurobindo's household. Regular evening talks and group meditations held from this year.

September-October Sri Aurobindo and the Mother move to 9, Rue de la Marine (southwest section of the present Ashram block).

**1926** — November 24 The Day of Siddhi (Victory Day): the descent of Krishna into the physical.

The evening talks and all other direct contacts with Sri Aurobindo are discontinued. He retires completely into concentrated sadhana, but gives "Darshan" three times a year.

The Mother is given the charge of organising the life of sadhaks leading to the formation of the Ashram.

**1927** — February 8 Sri Aurobindo and the Mother move to the house on Rue François Martin (north-east section of the present Ashram block) where they remain for the rest of their lives.

**1928** — Publication of The Mother.

**1930-1938** — The limited correspondence with disciples begun after Sri Aurobindo's retirement in 1926 assumes very large proportions.

portions during this period. Much of it has been collected and published as Letters on Yoga; Letters on the Mother; Letters on Poetry, Literature and Art; etc.

Throughout these years Sri Aurobindo works on his poetry, especially the epic Savitri.

**1938** — November 24 Accident to Sri Aurobindo's right leg.

Regular correspondence with the sadhaks stopped. Personal contact with a few sadhaks, his attendants, begins.

**1939** — April 24 Gives Darshan for the first time on this day; later it becomes a regular Darshan Day.

**1939-1940** — Revision and publication in book form of The Life Divine.

**1940** — September 19 Joint declaration by Sri Aurobindo and the Mother in support of the Allies in World War II. PFrom the time of the evacuation of Dunkirk Sri Aurobindo puts his spiritual force behind the Allied war effort.

**1942** — March 31 Sri Aurobindo's support of the Proposals of Sir Stafford Cripps, emissary of the British government, which offered to India self-government after the war and invited her assistance in the war effort.

**1943** — December 2 The Ashram school started.

**1947** — August 15 Liberation of India on Sri Aurobindo's 75th birthday. A message from Sri Aurobindo is broadcast by the All India Radio.

**1949** — February 21 First issue of the Bulletin of Physical Education (now called the Bulletin of the Sri Aurobindo International Centre of Education) with Sri Aurobindo's "Message". Seven more articles written by Sri Aurobindo appear in subsequent issues. First issue of the cultural review Mother India.

**1950** — Publication in book form of Part One of Savitri

December 5 Mahasamadhi: Sri Aurobindo withdraws from his body.

December 9 Sri Aurobindo's body is placed in a vault in the

courtyard of the Ashram.

1951 — Publication of Parts Two and Three of Savitri.

April 24 A convention, presided over by the Mother for the inauguration of the Sri Aurobindo University Centre (presently called the Sri Aurobindo International Centre of Education).

1956 February 29 The Supramental Manifestation

1962 — The Mother withdraws into the room upstairs.

1968 — February 28 Foundation of Auroville.

1972 — August 15 Worldwide celebration of the birth centenary of Sri Aurobindo. Publication of his complete works in thirty volumes.

1973 — November 17 The Mother's Mahasamadhi.

November 20 The Mother's body is placed in a separate chamber immediately above that of Sri Aurobindo.

*I did say that the difficulties and struggles of the Avatar are all shams, put on, so to say.*

*If they are shams, they have no value for others or for any true effect. If they have no value for others or for any true effect, they are perfectly irrational and unreal and meaningless. The Divine does not need to suffer or struggle for himself; if he takes on these things it is in order to bear the world-burden and help the world and men; and if these sufferings and struggles are to be of any help, they must be real. A sham or falsehood cannot help. They must be as real as the struggles and sufferings of men themselves — the Divine bears them and at the same time shows the way out of them. Otherwise his assumption of human nature has no meaning and no utility and no value. It is strange that you cannot understand or refuse to admit so simple and crucial a point. What is the use of admitting Avatarhood if you take all the meaning out of it?*

CWSA 35: 417

Sri Aurobindo

## Nirvana

All is abolished but the mute Alone.

The mind from thought released, the heart from grief  
Grow inexistent now beyond belief;

There is no I, no Nature, known-unknown.

The city, a shadow picture without tone,

Floats, quivers unreal; forms without relief

Flow, a cinema's vacant shapes; like a reef

Foundering in shoreless gulfs the world is done.

Only the illimitable Permanent

Is here. A Peace stupendous, featureless, still,

Replaces all, — what once was I, in It

A silent unnamed emptiness content

Either to fade in the Unknowable

Or thrill with the luminous seas of the Infinite.

\*

## Seer deep-hearted

Seer deep-hearted, divine king of the secrecies,

Occult fountain of love sprung from the heart of God,

Ways thou knewest no feet ever in Time had trod.

Words leaped flashing, the flame-billows of wisdom's seas.

Vast thy soul was a tide washing the coasts of heaven.

Thoughts broke burning and bare crossing the human night,

White star-scripts of the gods born from the book of Light

Page by page to the dim children of earth were given.

**Sri Aurobindo**



## The Golden Light

Thy golden Light came down into my brain  
    And the grey rooms of mind sun-touched became  
A bright reply to Wisdom's occult plane,  
    A calm illumination and a flame.

Thy golden Light came down into my throat,  
    And all my speech is now a tune divine,  
A paeon song of Thee my single note;  
    My words are drunk with the Immortal's wine.

Thy golden Light came down into my heart  
    Smiting my life with Thy eternity;  
Now has it grown a temple where Thou art  
    And all its passions point towards only Thee.

Thy golden Light came down into my feet;  
My earth is now Thy playfield and Thy seat.

— Sri Aurobindo



## The Greater Plan

I am held no more by life's alluring cry,  
Her joy and grief, her charm, her laughter's lute.  
Hushed are the magic moments of the flute,  
And form and colour and brief ecstasy.  
I would hear, in my spirit's wideness solitary,  
The Voice that speaks when mortal lips are mute:  
I seek the wonder of things absolute

Born from the silence of Eternity.  
There is a need within the soul of man  
The splendours of the surface never sate;  
For life and mind and their glory and debate  
Are the slow prelude of a vaster theme,  
A sketch confused of a supernal plan,  
A preface to the epic of the Supreme.

— Sri Aurobindo



*With best compliments of:*

**DEORAH SEVA NIDHI**

(Founder Trustee: Late Shri S.L. Deorah)

25, Ballygunge Park, Kolkata - 700019

**HEAL YOURSELF: WITH THE POWER OF CONSCIOUSNESS,**  
organised by NAMAHA, the Journal of Integral Health: an online certified programme from 9th August to 14<sup>th</sup> August and from 16<sup>th</sup> August to 21<sup>st</sup> August. 1 hour sessions at 5pm- IST

When we heal ourselves with consciousness, we are seeking much more than symptomatic relief. It transcends all systems, modalities and therapies. We aim to go to the very root of the affliction and enable permanent and lasting cure. We don't just acquire physical relief, because the whole is always addressed. Our emotional and mental patterns are healed too. It is an integral healing that we seek.

But this power is not just given: we have to work on ourselves first. However, once unleashed, true consciousness comes armed with an executive Power, something that radically heals, changes and sometimes even transforms our being.

In this online course of 12 days, we aim to make this healing a reality in your life.

- 09.08. 2021 Dr. Alok Pandey : An Overview of Spiritual Healing
- 10.08.2021 Sigrid Lindemann : Your Inner Song
- 11.08.2021 Arul Dev : Agni: the Flame that Directs our Healing
- 12.08.2021 Dr. Monica Gulati : Give Yourself and Reclaim Your Life
- 13.08.2021 Dr. Falguni Jani : Understanding Self-Healing Through the Inner Process
- 14.08.2021 Dr. Debabrata Sahani : Open to the Power of Shakti
- 16.08.2021 Manoj Pavitran : How to Receive Inner Guidance for Healing
- 17.08.2021 Dr. Yogesh Mohan: Self-healing – Consciousness as Medicine
- 18.08.2021 Gitanjali : Healing Consciously
- 19.08.2021 James Anderson: Practice Consciousness-Work on Your Body
- 20.09.2021 Neelesh Marik : From Incapacity towards Delight
- 21.08.2021 Dr. Soumitra Basu : Consciousness-Based Psychology

***Join meeting after registration with this link :***  
<https://join.freeconferencecall.com/james5528>

Course fee: Rs. 2,750.

The workshop fee is non-refundable

For Bank Transfer: Account : NAMAHA Account no : 1235498160,  
Type : Savings Bank : Central Bank of India, IFSC : CBIN0281354

*For further details contact:*

**E-mail : [james@namahjournal.com](mailto:james@namahjournal.com)**

**Phone : James +91 7094898789**

**Rs.30.00**

Vol. 51, No.1

Regd.:SSP/PY/42/2021-2023

ISSN 0972-0782

WPP No. TN/PMG/(CCR)/WPP-471/21-2023

**Date of Publication: 01. 08. 2021 (Monthly)**

RNI No. 22334/71



## **Sachchidananda**

*Strong and pure, it stands erect with its creative power*

*(Significance and explanation of the flowers given by the Mother)*

*Botanical name: Hedychium*

*Common name: Ginger lily. Garland lily*