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*S*piritual Guide to Seekers

Flower on the Cover Page:

Realisation

(Significance of the Gulmohar flowers given by the Mother)

Botanical name: Delonix regia

This issue is Compiled by: K. C. Anand

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Spiritual Guide to Seekers

Words of Sri Aurobindo and the Mother

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

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Note: When the book "Prayers and Meditations" went for printing, the Mother added the following note :

"This book comprises extracts from a diary written during years of intensive yogic discipline. It may serve as a spiritual guide to three principal categories of seekers: those who have undertaken self-mastery, those who want to find the road leading to the Divine, those who aspire to consecrate themselves more and more to the Divine Work."

Section II, here, presents a few entries from this book.

PROLOGUE

One Single Reason for Existence

The only thing which must count is the Divine, His Will, His manifestation, His expression. One is here for that, **one is that, and nothing else.** And so long as there is a feeling of self, of the ego, the person, which enters, well, this proves that one is not yet what one ought to be, that's all. I don't say that this can be done overnight but still this indeed is the truth.

It is just because even in this field, the spiritual field, there are far too many people (I could say even the majority of those who take to the spiritual life and do yoga), far too many of these who do it for personal reasons, all kinds of personal reasons: some because they are disgusted with life, others because they are unhappy, others still because they want to know more, others because they want to become spiritually great, others because they want to learn things which they may be able to teach others; indeed there are a thousand personal reasons for taking up yoga. But the simple fact of giving oneself to the Divine so that the Divine takes you and makes of you what He wills, and this in all its purity and constancy, well, there are not many who do that and yet this indeed is the truth...

But that kind of feeling that you have only one single reason for existence, one single goal, one single motive, the entire, perfect, complete consecration to the Divine to the point of not being able to distinguish yourself from Him any longer, to be Himself entirely, completely, totally without any personal reaction intervening, this is the ideal attitude; and besides, it is the only one which makes it possible for you to go forward in life and in the work, absolutely protected from everything and protected from yourself which is of all dangers the greatest for you — there is no greater danger than the self (I take “self” in the sense of an egoistic self).

CWM 7: 189-90

The Mother

The transformation of our superficial, narrow and fragmentary human way of thinking, seeing, feeling and being **into** a deep and wide spiritual consciousness and an integrated inner and outer existence and of our ordinary human living into the divine way of life must be its central purpose. The means towards this supreme end is a self-giving of all our nature to the Divine. Everything must be given to the Divine within us, to the universal All and to the transcendent Supreme. An absolute concentration of our will, our heart and our thought on that one and manifold Divine, an unre-served self-consecration of our whole being to the Divine alone – this is the decisive movement, the turning of the ego to That which is infinitely greater than itself, its self-giving and indispensable surrender.

CWSA 23: 89

It is not possible to enter utterly into the spiritual truth of the Eternal and Infinite if we have not the faith and courage to trust ourselves into the hands of the Lord of all things and the Friend of all creatures and leave utterly behind us our mental limits and measures. At one moment we must plunge without hesitation, reserve, fear or scruple into the ocean of the free, the infinite, the Absolute.

CWSA 23: 208

Sri Aurobindo

The Divine we seek is not remote and inaccessible. He is at the core of His own creation and what He wants us to do is to find Him, and by our personal transformation to become capable of knowing Him, of uniting with Him and, in the end, of manifesting Him consciously. This is what we should consecrate ourselves to, this is our true reason for existence.

CWM 13: 347

The Mother



The Infinitesimal Infinite

Out of a still immensity we came.

These million universes were to it
The poor light-bubbles of a trivial game,
A fragile glimmer in the Infinite.

It could not find its soul in all that Vast:

It drew itself into a little speck
Infinitesimal, ignobly cast
Out of earth's mud and slime strangely awake,—

A tiny plasm upon a casual globe

In the small system of a dwarflike sun,
A little life wearing the flesh for robe,
A little mind winged through wide space to run.

It lived, it knew, it saw its self sublime,

Deathless, outmeasuring Space, outlasting Time.

(CWSA 2: 589)

Prichard

October 23, 1937

(A prayer for those who wish to serve the Divine)

GLORY to Thee, O Lord, who triumphest over every obstacle.

Grant that nothing in us shall be an obstacle in Thy work.

Grant that nothing may retard Thy manifestation.

Grant that Thy will may be done in all things and at every moment.

We stand here before Thee that Thy will may be fulfilled in us, in every element, in every activity of our being, from our supreme heights to the smallest cells of the body.

Grant that we may be faithful to Thee utterly and for ever.

We would be completely under Thy influence to the exclusion of every other.

Grant that we may never forget to own towards Thee a deep, an intense gratitude.

Grant that we may never squander any of the marvellous things that are Thy gifts to us at every instant.

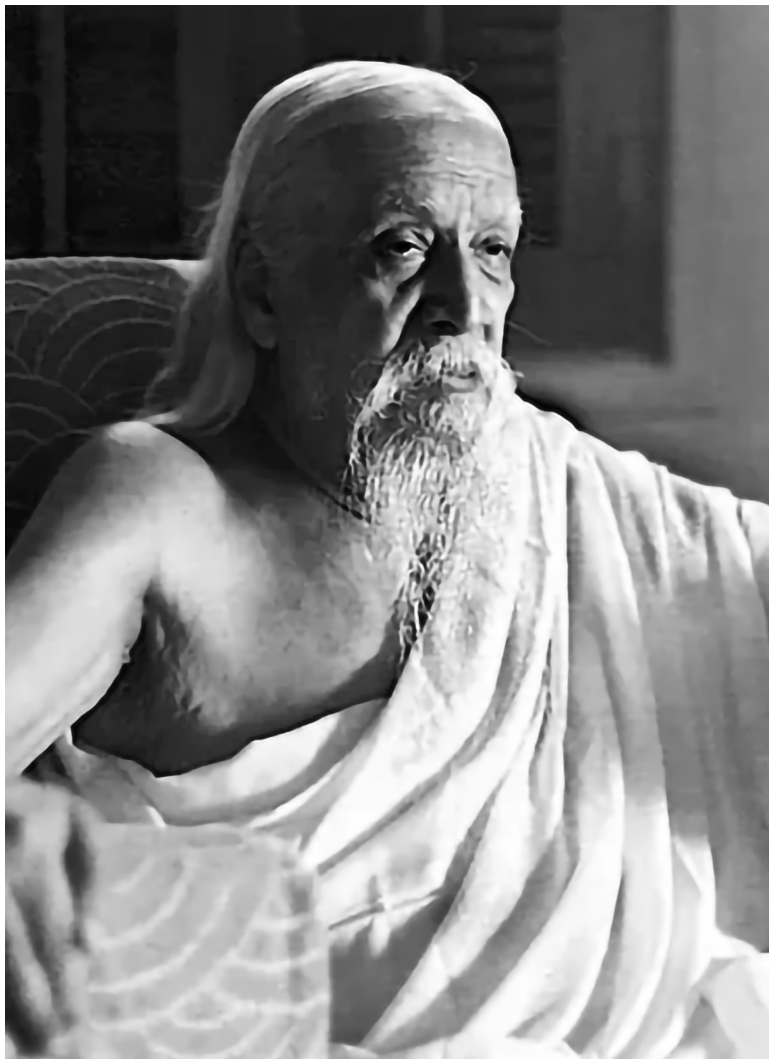
Grant that everything in us may collaborate in Thy work and all be ready for Thy realisation.

Glory to Thee, O Lord, Supreme Master of all realisation.

Give us a faith active and ardent, absolute and unshakable in Thy Victory.

CWM 1: 382

The Mother



Because he is there the Inconscient does its work,
Because he is there the world forgets to die.

Savitri, p. 681

Section I

What is Spirituality

The ordinary life
is that of the average human consciousness
separated from its own true self and from the Divine
and led by the common habits of the mind, life and body
which are the laws of the Ignorance. ...

The spiritual life, on the contrary,
proceeds directly by a change of consciousness,
a change from the ordinary consciousness,
ignorant and separated from its true self and from God,
to a greater consciousness
in which one finds one's true being and
comes first into direct and living contact and
then into union with the Divine.

For the spiritual seeker
this change of consciousness is the one thing
he seeks and nothing else matters.

CWSA 28: 419

It is spirituality when you begin to become aware of
another consciousness than ego
and begin to live in it or under its influence
more and more.

It is that consciousness
wide, infinite, self-existent, pure of ego etc.
which is called Spirit (Self, Brahman, Divine)...

SABCL 23: 877

Spirituality is not a high intellectuality,
not idealism,
not an ethical turn of mind
 or moral purity and austerity,
 not religiosity
 or an ardent and exalted emotional fervour,
not even a compound of all these excellent things...

These things are of considerable value to mind and life;
they are of value to the spiritual evolution itself
 as preparatory movements disciplining, purifying
 or giving a suitable form to the nature;
but they still belong to the mental evolution,
 — the beginning of a spiritual realisation, experience,
 change is not yet there.

Spirituality is in its essence
an awakening to the inner reality of our being,
 to a spirit, self, soul
 which is other than our mind, life and body,
an inner aspiration to know, to feel, to be that,
 to enter into contact with the greater Reality
 beyond and pervading the universe
 which inhabits also our own being,
 to be in communion with It and union with It,
and a turning, a conversion, a transformation of
 our whole being as a result of
 the aspiration, the contact, the union,
 a growth or waking into a new becoming
 or new being, a new self, a new nature.

CWSA 21: 879-80

Spirituality has meant...
a recognition of something greater than mind and life,
the aspiration to a consciousness pure, great, divine
beyond our normal mental and vital nature,
a surge and rising of the soul in man out of
the littleness and bondage of our lower parts
towards a greater thing secret within him.

CWSA 20:121

The meaning of spirituality is
a new and greater inner life of man
founded in the consciousness of his true,
his inmost, highest and largest self and spirit
by which he receives the whole of existence as
a progressive manifestation of the self in the universe
and his own life as a field of
a possible transformation in which
its divine sense will be found,
its potentialities highly evolved,
the now imperfect forms changed into
an image of the divine perfection,
and an effort not only to see but to live out
these greater possibilities of his being.

CWSA 26:270

The divine perfection is always there above us;
but for man to become divine in consciousness and act
and to live inwardly and outwardly the divine life
is what is meant by spirituality;
all lesser meanings given to the word are
inadequate fumbings or impostures.

CWSA 25:262-63

Sri Aurobindo



*B*ecause thou art in him, man hopes and dares;
Because thou art, men's souls can climb the heavens...

Savitri, pp. 513-14

Q: Mother, what is it that will help me always remember that I am living a spiritual life?

The awareness of the Divine Presence in all things and always.

CWM 16: 155

The Mother

Section II

Spiritual Guide to Seekers

December 3, 1912

LAST night I had the experience of the effectivity of confident surrender to Thy guidance; when it is needful that something should be known, one knows it, and the more passive the mind to Thy illumination, the clearer and the more adequate is its expression.

I listened to Thee as Thou spokest in me, and I would have liked to write down what Thou saidst so that the formula in all its precision might not be lost, — for now I should not be able to repeat what was said. Then I thought that this care for conservation was again an insulting lack of confidence towards Thee, for Thou canst make of me all that I need to be, and in the measure in which my attitude allows Thee to act on me and in me, Thy omnipotence has no limits. To know that at each instant what must be surely is, as perfectly as is possible, for all those who know how to see Thee in everything and everywhere! **No more fear, no more uneasiness, no more anguish; nothing but a perfect Serenity, an absolute Confidence, a supreme unwavering Peace.**

CWM 1: 9

The Mother

December 5, 1912

IN Peace and Silence the Eternal manifests; allow nothing to disturb you and the Eternal will manifest; have perfect equality in face of all and the Eternal will be there. . . . Yes, we should not put too much intensity, too much effort into our seeking for Thee; the effort and intensity become a veil in front of Thee; we must not desire to see Thee, for that is still a mental agitation which obscures Thy Eternal Presence; it is in the most complete Peace, Serenity and Equality that all is Thou even as Thou art all, and the least vibration in this perfectly pure and calm atmosphere is an obstacle to Thy manifestation. No haste, no inquietude, no tension, Thou, nothing but Thou, without any analysis or any objectivising, and Thou art there without a possible doubt, for all becomes a Holy Peace and a Sacred Silence.

And that is better than all the meditations in the world.



June 18, 1913

TO turn towards Thee, unite with Thee, live in Thee and for Thee, is supreme happiness, unmixed joy, immutable peace; it is to breathe infinity, to soar in eternity, no longer feel one's limits, escape from time and space. Why do men flee from these boons as though they feared them? What a strange thing is ignorance, that source of all suffering! How miserable that obscurity which keeps men away from the very thing which would bring them happiness and subjects them to this painful school of ordinary existence fashioned entirely from struggle and suffering!

CWM 1: 10, 22

November 28, 1912

THE outer life, the activity of each day and each instant, is it not the indispensable complement of our hours of meditation and contemplation? And is not the proportion of time given to each the exact image of the proportion which exists between the amount of effort to be made for the preparation and realisation? For meditation, contemplation, Union is the result obtained — the flower that blooms; the daily activity is the anvil on which all the elements must pass and repass in order to be purified, refined, made supple and ripe for the illumination which contemplation gives to them. All these elements must be thus passed one after the other through the crucible before outer activity becomes needless for the integral development. Then is this activity turned into the means to manifest Thee so as to awaken the other centers of consciousness to the same dual work of the forge and the illumination. Therefore are pride and satisfaction with oneself the worst of all obstacles. Very modestly we must take advantage of all the minute opportunities offered to knead and purify some of the innumerable elements, to make them supple, to make them impersonal, to teach them forgetfulness of self and abnegation and devotion and kindness and gentleness; and when all these modes of being have become habitual to them, then are they ready to participate in the Contemplation, and to identify themselves with Thee in the supreme Concentration. That is why it seems to me that the work must be long and slow even for the best and that striking conversions cannot be integral. They change the orientation of the being, they put it definitively on the straight path; but truly to attain the goal none can escape the need of innumerable experiences of every kind and every instant.

... O Supreme Master who shinest in my being and each thing,
let Thy Light be manifest and the reign of Thy Peace come for all.

CWM 1: 6-7

February 21, 1914

EVERY day, every moment should be an occasion for a new and completer consecration, and not one of those enthusiastic and flurried consecrations, over-active, full of illusions about the work, but a deep and silent consecration which is not necessarily visible but penetrates and transfigures all action. Our mind, solitary and peaceful, should always repose in Thee and from that pure summit have the exact perception of realities, of the sole and eternal Reality behind all unstable and fleeting appearances.

O Lord, my heart is purified of all uneasiness and anguish; it is steady and calm and sees Thee in all things; and whatever our outer actions may be, whatever the circumstances the future has in store for us, I know that Thou alone livest, that Thou alone art real in Thy immutable permanence and it is in Thee that we live. . . .

May there be peace upon all the earth.



November 28, 1913

IN this calm concentration which comes before daybreak, more than at any other moment, my thought rises to Thee, O Lord of our being, in an ardent prayer. ...

O Divine Master, grant that today may bring to us a completer consecration to Thy Will, a more integral gift of ourselves to Thy work, a more total forgetfulness of self, a greater illumination, a purer love. Grant that in a communion growing ever deeper, more constant and entire, we may be united always more and more closely to Thee and become Thy servitors worthy of Thee. Remove from us all egoism, root out all petty vanity, greed and obscurity. May we be all ablaze with Thy divine Love; make us Thy torches in the world.

A silent hymn of praise rises from my heart like the white smoke of incense of the perfumes of the East.

CWM 1: 80, 37

November 29, 1913

WHY all this noise, all this movement, this vain and futile agitation; why this whirlwind carrying men away like a swarm of flies caught in a storm? How sad is the sight of all that wasted energy, all those useless efforts! When will they stop dancing like puppets on a string, pulled they know not by whom or what? When will they find time to sit quietly and go within, to recollect themselves and open that inner door which screens from them Thy priceless treasures, Thy infinite boons? . . .

How sorrowful and miserable seems to me their life of ignorance and obscurity, their life of mad agitation and unprofitable dispersion! — when one single spark of Thy sublime light, one single drop of Thy divine love, can transform this suffering into an ocean of delight!

O Lord, my prayer soars towards Thee: May they know at last Thy peace and that calm and irresistible strength which comes of an immutable serenity — the privilege of those whose eyes have been opened and who are able to contemplate Thee in the flaming core of their being.

But the hour of Thy manifestation is come.

And soon hymns of gladness will burst forth on every side.

Before the solemnity of this hour I bow down in devotion.

CWM 1: 38

March 17, 1914

WHEN physical conditions are a little difficult and some discomfort follows, if one knows how to surrender completely before Thy will, caring little for life or death, health or illness, the integral being enters immediately into harmony with Thy law of love and life, and all physical indisposition ceases giving place to a calm well-being, deep and peaceful.

I have noticed that when one enters into an activity that necessitates great physical endurance, what tires one most is antici-

pating beforehand all the difficulties to which one will be exposed. It is much wiser to see at every moment only the difficulty of the present instant; in this way the effort becomes much easier for it is always proportionate to the amount of strength, the resistance at one's disposal. The body is a marvellous tool, it is our mind that does not know how to use it and, instead of fostering its suppleness, its plasticity, it brings a certain fixity into it which comes from preconceived ideas and unfavourable suggestions.

But the supreme science, O Lord, is to unite with Thee, to trust in Thee, to live in Thee, to be Thyself; and then nothing is any longer impossible to a man who manifests Thy omnipotence.

Lord, my aspiration rises to Thee like a silent canticle, a mute adoration, and Thy divine Love illumines my heart.

O divine Master, I bow to Thee!

CWM 1:101

January 4, 1914

THE tide of materialistic thoughts is always on the watch, waiting for the least weakness, and if we relax but one moment from our vigilance, if we are even slightly negligent, it rushes in and invades us from all sides, submerging under its heavy flood the result sometimes of numberless efforts. Then the being enters a sort of torpor, its physical needs of food and sleep increase, its intelligence is clouded, its inner vision veiled, and in spite of the little interest it really finds in such superficial activities, they occupy it almost exclusively. This state is extremely painful and tiring, for nothing is more tiring than materialistic thoughts, and the mind, worn out, suffers like a caged bird which cannot spread its wings and yet longs to be able to soar freely.

But perhaps this state has its own use which I do not see. . . . In any case, I do not struggle; and like a child in its mother's arms, like a fervent disciple at the feet of his master, I trust myself to Thee and surrender to Thy guidance, sure of Thy victory.

CWM 1:46

February 15, 1914

O THOU, sole Reality, Light of our light and Life of our life, Love supreme, Saviour of the world, grant that more and more I may be perfectly awakened into the awareness of Thy constant presence. Let all my acts conform to Thy law; let there be no difference between my will and Thine. Extricate me from the illusory consciousness of my mind, from its world of fantasies; let me identify my consciousness with the Absolute Consciousness, for that art Thou.

Give me constancy in the will to attain the end, give me firmness and energy and the courage which shakes off all torpor and lassitude.

Give me the peace of perfect disinterestedness, the peace that makes Thy presence felt and Thy intervention effective, the peace that is ever victorious over all bad will and every obscurity.

Grant, I implore Thee, that all in my being may be identified with Thee. May I be nothing else anymore than a flame of love utterly awakened to a supreme realisation of Thee.

CWM 1:75



June 23, 1914

... We doubt Thy power, O Lord, and thus become bad intermediaries for it and veil the major part of its transforming force.

Oh, give us the faith which we lack; give us the certitude of detail which is wanting in us. Deliver us from the ordinary way of thinking and judging; grant that we may live in the consciousness of Thy infinite love and see it at work at every moment and that by our consciousness of it we may bring it into touch with the most material states of being. . . .

O Lord, deliver us from all ignorance, give us true faith.

CWM 1:182

April 3, 1914¹

IT seems to me that I am being born to a new life and all the methods, the habits of the past can no longer be of any use. It seems to me that what I thought were results is nothing more than a preparation. I feel as though I have done nothing yet, as though I have not lived the spiritual life, only entered the path that leads to it, it seems to me that I know nothing, that I am incapable of formulating anything, that all experience is yet to begin. It is as though I were stripped of my entire past, of its errors as well as its conquests, as though all that has vanished and made room for a new-born child whose whole existence is yet to be lived, who has no Karma, no experience to learn from, but no error either which has to be set right. My head is empty of all knowledge and all certitude, but also of all vain thought. I feel that if I learn how to surrender without any resistance to this state, if I do not try to know or understand, if I consent to be completely like an ignorant and candid child, some new possibility will open before me. I know that I must now definitively give myself up and be like an absolutely blank page on which Thy thought, Thy will, O Lord, can be inscribed freely without danger of any deformation.

An immense gratitude rises from my heart, it seems to me that I have at last reached the threshold I sought so much.

Grant, O Lord, that I may be sufficiently pure, impersonal, animated with Thy divine love to be able to cross it definitively.

Oh, to belong to Thee without any darkness, without any restriction!

CWM 1:116

1. The Mother met Sri Aurobindo at Pondicherry on March 29, 1914 and wrote in her Diary on 30th march 1914: "It matters little that there are thousands of beings plunged in the densest ignorance, He whom we saw yesterday is on earth; his presence is enough to prove that a day will come when darkness shall be transformed into light, and Thy reign shall be indeed established upon earth."

April 10, 1914

SUDDENLY the veil was rent, the horizon was disclosed — and before the clear vision my whole being threw itself at Thy feet in a great outburst of gratitude. Yet in spite of this deep and integral joy all was calm, all was peaceful with the peace of eternity.

I seem to have no more limits; there is no longer the perception of the body, no sensations, no feelings, no thoughts — a clear, pure, tranquil immensity penetrated with love and light, filled with an unspeakable beatitude is all that is there and that alone seems now to be myself, and this “myself” is so little the former “I”, selfish and limited, that I cannot tell if it is I or Thou, O Lord, sublime Master of our destinies.

It is as though all were energy, courage, force, will, infinite sweetness, incomparable compassion. . . .

Even more forcibly than during these last days the past is dead and as though buried under the rays of a new life. The last glance that I have just thrown backward as I read a few pages of this book definitely convinced me of this death, and lightened of a great weight I present myself before Thee, O my divine Master, with all the simplicity, all the nudity of a child. . . . And still the one only thing I perceive is that calm and pure immensity. . . .

Lord, Thou hast answered my prayer, Thou hast granted me what I have asked from Thee; the “I” has disappeared, there is only a docile instrument put at Thy service, a centre of concentration and manifestation of Thy infinite and eternal rays; Thou hast taken my life and made it Thine; Thou hast taken my will and hast united it to Thine; Thou hast taken my love and identified it with Thine; Thou hast taken my thought and replaced it by Thy absolute consciousness.

The body, marvelling, bows its forehead in the dust in mute and submissive adoration.

And nothing else exists but Thou alone in the splendour of Thy immutable peace.

CWM 1:123-24

November 17, 1914

ALAS, sublime Mother, how great must be Thy patience! Each time Thy conscious will attempts to manifest itself in order to rectify errors, to hasten the uncertain progress of the individual led astray by his own illusion of knowledge, to trace the sure path and give him the strength to walk steadily upon it without stumbling, almost always he pushes Thee away as a tiresome and short-sighted adviser. He is willing to love Thee in theory with a vague and inconsistent love, but his proud mind refuses to confide in Thee and prefers to wander all by itself rather than advance guided by Thee.

And Thou repliest, ever smiling in Thy unwearying benevolence: "This intellectual faculty which makes man proud and leads him into error is the very same which, once enlightened and purified, can also lead him farther, higher than universal nature, to a direct and conscious communion with our Lord, with That which is beyond all manifestation. This dividing intellect, which makes him stand apart from me, also enables him to scale rapidly the heights he must climb, without letting his progress be enchained and delayed by the totality of the universe, which, in its immensity and complexity, cannot effect so swift an ascent."

O Divine Mother, always Thy word comforts and blesses, calms and illumines, and Thy generous hand lifts a fold of the veil hiding the infinite knowledge.

How calm, noble and pure is the splendour of Thy perfect contemplation!

CWM 1: 276

November 20, 1914

OH, I would be before Thee, Lord, always like an absolutely blank page, so that Thy will may be written in me without any difficulty, any mixture.

The very remembrance of past experiences should sometimes be swept away from the thought so as not to obstruct this work of perpetual reconstruction which alone in a world of relativities permits Thy perfect manifestation.

Often one clings to that which was, fearing to lose the result of a precious experience, to give up a vast and high consciousness, to fall back into a lower state.

And yet, what should he fear who is Thine? Can he not walk with joyful soul and illumined brow upon the path Thou tracest for him, whatever it may be, even if this path be altogether incomprehensible to his limited reason?

O Lord, break the old frames of thought, abolish past experiences, dissolve the conscious synthesis if Thou thinkest it necessary, so that Thy work may be accomplished better and better, Thy service upon earth be perfected.

CWM 1:277

January 10, 1917

DOST Thou then want to teach me that every effort that has my own being as its aim will be useless and vain? That action alone which has as its motive the radiating of Thy Grace is accomplished with ease and success. When the will acts in the external life, it is powerful and effective; when it attempts to practise going inwards, it is without force or effect. . . . So all action undertaken for personal progress becomes more and more unfruitful, and consequently rarer and rarer. On the other hand, all outer action seems to gain in effectivity what the inner has lost. Thus, O Lord, Thou takest the instrument as it is, and if it has to be refined, that will come in the course of the work.

CWM 1:348

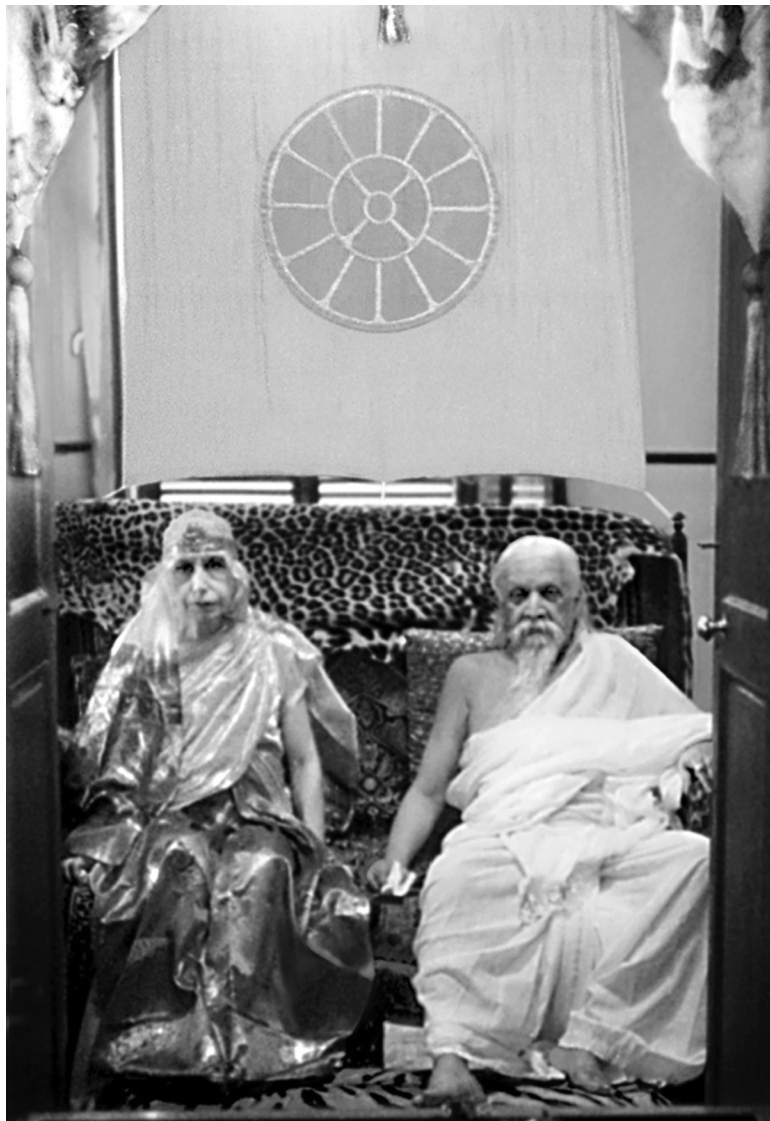
December 10, 1914

LISTEN, O Lord . . . in the silence of deep meditation my prayer rises ardently to Thee.

Is it not a great folly to become identified with one form of thought, one mental construction, however vast and powerful it may be, to the point of making it the living centre of one's being, one's experience and activity? Truth is eternally beyond all that we can think or say of it. To endeavour to find the most suitable expression, the one best adapted to this truth, is of course a useful task, even an indispensable one for the integrality of one's own development and that of all humanity; but one must always feel free in front of this expression, have one's centre of consciousness above it, in the reality which, despite the grandeur, the beauty, the perfection of a mental formula, always eludes every formula. The world is not what we think it to be. The importance of the idea we have of it lies in its effect on our attitude towards action; and this attitude may come from a much deeper, truer, more unchanging inspiration than that resulting from a mental construction, however powerful it may be. To feel in oneself the will to express for men the eternal Truth in a completer, higher, more exact form than all those which have preceded it, is good; but on condition that one does not identify one's "self" with this work to the point of being its slave and losing before it all independence and self-control. It is just an activity and nothing more, whatever may be its importance from the earthly point of view; but it must not be forgotten that it is relative like all activities and that we should not allow it to disturb our deep peace and that immutable calm which alone lets the divine forces manifest through us without any deformation.

O Lord, my prayer is not formulated, but Thou hearest it.

CWM 1: 281-82



Lo, we have looked upon the face of God,
Our life has opened with divinity.

Savitri, p. 719

Section III

Practice of Spirituality in Everyday Life

Create your Own Spiritual Atmosphere

... precisely by inner discipline you can create your atmosphere by controlling your thoughts, turning them exclusively towards the sadhana, controlling your actions, turning them exclusively towards the sadhana, abolishing all desires and all useless, external, ordinary activities, living a more intense inner life, and separating yourself from ordinary things, ordinary thoughts, ordinary reactions, ordinary actions; then you create a kind of atmosphere around you.

For example, instead of reading any odd thing and chatting and doing anything whatever, if you read only what helps you to follow the path, if you act only in conformity with what can lead you to the divine realisation, if you abolish in yourself all desires and impulses turned towards external things, if you calm your mental being, appease your vital being, if you shut yourself against suggestions coming from outside and become immune to the action of people surrounding you, you create *such* a spiritual atmosphere that nothing can touch it, and it *no longer* depends *at all* on circumstances or on whom you live with or on the conditions you live in, because you are enclosed in your own spiritual atmosphere. And that is how one obtains it: by turning one's attention *solely* to the spiritual life, by reading only what can help in the spiritual life, by doing only what leads you to the spiritual life, and so on. Then you create your own atmosphere. But naturally, if you open all the doors, listen to what people tell you, follow the advice of this one and the inspirations of that one, and are full of desires for outside things, you cannot create a spiritual atmosphere for yourself. You will have an ordinary atmosphere like everybody else.

CWM 6: 356-57

The Infinite is Open to Us; Plunge into It

... when you are bored by something, when something is painful to you or very unpleasant, if you begin to think of the eternity of time and the immensity of space, if you think of all that has gone before and all that will come afterwards, and that this second in eternity is truly just a passing breath, and that it seems so utterly ridiculous to be upset by something which in the eternity of time is... one doesn't even have the time to become aware of it, it has no place, no importance, because, what indeed is a second in eternity? If one can manage to realise that, to... how to put it?... visualise, picture the little person one is, in the little earth where one is, and the tiny second of consciousness which for the moment is hurting you or is unpleasant for you, just this —which in itself is only a second in your existence, and that you yourself have been many things before and will be many more things afterwards, that what affects you now you will have probably completely forgotten in ten years, or if you remember it you will say, “How did I happen to attach any importance to that?”... if you can realise that first and then realise your little person which is a second in eternity, not even a second, you know, imperceptible, a fragment of a second in eternity, that the whole world has unfolded before this and will unfold yet, indefinitely — before, behind — and that... well, then suddenly you sense the utter ridiculousness of the importance you attach to what happened to you.... *Truly* you feel... to what an extent it is absurd to attach any importance to one's life, to oneself, and to what happens to you. And in the space of three minutes, if you do this properly, all unpleasantness is swept away. Even a very deep pain can be swept away. Simply a concentration like this, and to place oneself in infinity and eternity. Everything goes away. One comes out of it cleansed. One can get rid of *all* attachments and even, I say, of the deepest sorrows — of everything, in this way — if one knows how to do it in the right way. It immediately takes you out of your little ego. CWM 6: 345-46

Do not let yourself be overwhelmed by the sense of vastness; bathe in it, rather, with joy and serenity. Were we confined inescapably within the four walls of our personal consciousness, that would indeed be sad and overwhelming — but the infinite is open to us; we have only to plunge into it.

CWM 17:188

Another Kind of Meditation

It is very difficult to meditate. There are all kinds of meditations.... You may take an idea and follow it to arrive at a given result — this is an active meditation; people who want to solve a problem or to write, meditate in this way without knowing that they are meditating. Others sit down and try to concentrate on something without following an idea — simply to concentrate on a point in order to intensify one's power of concentration; and this brings about what usually happens when you concentrate upon a point: if you succeed in gathering your capacity for concentration sufficiently upon a point whether mental, vital or physical, at a given moment you pass through and enter into another consciousness. Others still try to drive out from their head all movements, ideas, reflexes, reactions and to arrive at a truly silent tranquillity. This is extremely difficult; there are people who have tried for twenty-five years and not succeeded, for it is somewhat like taking a bull by the horns.

There is another kind of meditation which consists in being as quiet as one can be but without trying to stop all thoughts, for there are thoughts which are purely mechanical and if you try to stop these you will need years, and moreover you will not be sure of the result; instead of that you gather together all your consciousness and remain as quiet and peaceful as possible, you detach yourself from external things as though they do not interest you at all, and all of a sudden, you brighten the flame of aspiration and throw into it everything that comes to you so that

the flame may rise higher and higher, higher and higher; you identify yourself with it and you go up to the extreme point of your consciousness and aspiration, thinking of nothing else — simply, an aspiration which mounts, mounts, mounts, without thinking a minute of the result, of what may happen and especially of what may not, and above all without desiring that something may come — simply, the joy of an aspiration which mounts and mounts and mounts, intensifying itself more and more in a constant concentration. And there I may assure you that what happens is the best that can happen. That is, it is the maximum of your possibilities which is realised when you do this. These possibilities may be very different according to individuals. But then all these worries about trying to be silent, going behind appearances, calling a force which answers, waiting for an answer to your questions, all that vanishes like an unreal vapour. And if you succeed in living consciously in this flame, in this column of mounting aspiration, you will see that even if you do not have an immediate result, after a time something will happen.

CWM 4:104-05

Pull out Dark Elements from Oneself

Q: Mother, last time you said that often there is in us a dark element which... which suggests to us... which makes us commit stupidities. So you said that when one is conscious of this element, it must be pulled out. ...

For that, first of all, you must become conscious of it, you see, put it right in front of you, and cut the links which attach it to your consciousness. It is a work of inner psychology, you know.

One can see, when one studies oneself very attentively.... For example, if you observe yourself, you see that one day you are very generous. Let us take this, it is easy to understand. Very generous: generous in your feelings, generous in your sensations, generous

in your thoughts and even in material things; that is, you understand the faults of others, their intentions, weaknesses, even nasty movements. You see all this, and you are full of good feelings, of generosity. You tell yourself, “Well... everyone does the best he can!” — like that.

Another day — or perhaps the very next minute — you will notice in yourself a kind of dryness, fixity, something that is bitter, that judges severely, that goes as far as bearing a grudge, has rancour, would like the evil-doer punished, that almost has feelings of vengeance; just the very opposite of the former! One day someone harms you and you say, “Doesn’t matter! He did not know” ... or “He couldn’t do otherwise” ... or “That’s his nature” ... or “He could not understand!” The next day — or perhaps an hour later—you say, “He must be punished! He must pay for it! He must be made to feel that he has done wrong!” — with a kind of rage; and you want to take things, you want to keep them for yourself, you have all the feelings of jealousy, envy, narrowness, you see, just the very opposite of the other feeling.

This is the dark side. And so, the moment one sees it, if one looks at it and doesn’t say, “It is I”, if one says, “No, it is my shadow, it is the being I must throw out of myself”, one puts on it the light of the other part, one tries to bring them face to face; and with the knowledge and light of the other, one doesn’t try so much to convince — because that is very difficult — but one compels it to remain quiet... first to stand farther away, then one flings it very far away so that it can no longer return — putting a great light on it. There are instances in which it is possible to change, but this is very rare. There are instances in which one can put upon this being — or this shadow — put upon it such an intense light that it transforms it, and it changes into what is the truth of your being.

But this is a rare thing.... It can be done, but it is rare. Usually, the best thing is to say, “No, this is not I! I don’t want it! I have nothing to do with this movement, it doesn’t exist for me, it is

something contrary to my nature!” And so, by dint of insisting and driving it away, finally one separates oneself from it.

But one must first be clear and sincere enough to see the conflict within oneself. Usually one doesn't pay any attention to these things. One goes from one extreme to the other. You see, you can say, to put it in very simple words: one day I am good, the next day I am bad. And this seems quite natural.... Or even, sometimes for one hour you are good and the next hour you are wicked; or else, sometimes the whole day through one is good and suddenly one becomes wicked, for a minute very wicked, all the more wicked as one was good! Only, one doesn't observe it, thoughts cross one's mind, violent, bad, hateful things, like that... Usually one pays no attention to it. But this is what must be caught! As soon as it manifests, you must catch it like this (*Mother makes a movement*) with a very firm grip, and then hold it, hold it up to the light and say, “No! I don't want you! I — don't — want — you! I have nothing to do with this! You are going to get out of here, and you won't return!”

(*After a silence*) And this is something — an experience that one can have daily, or almost... when one has those movements of great enthusiasm, great aspiration, when one suddenly becomes conscious of the divine goal, the urge towards the Divine, the desire to take part in the divine work, when one comes out of oneself in a great joy and great force... and then, a few hours later, one is miserable for a tiny little thing; one indulges in so petty, so narrow, so commonplace a self-interestedness, has such a dull desire... and all the rest has evaporated as if it did not exist. One is quite accustomed to contradictions; one doesn't pay attention to this and that is why all these things live comfortably together as neighbours. One must first discover them and prevent them from intermingling in one's consciousness: decide between them, separate the shadow from the light. Later one can get rid of the shadow.

CWM 6: 262-64

How to Do One's Best When One is in a Hurry?

Q: When one works and wants to do one's best, one needs much time. But generally we don't have much time, we are in a hurry. How to do one's best when one is in a hurry?

It is a very interesting subject and I wanted to speak to you about it in detail, one day. Generally when men are in a hurry, they do not do completely what they have to do or they do badly what they do. Well, there is a third way, it is to intensify one's concentration. If you do that you can gain half the time, even from a very short time. Take a very ordinary example: to have your bath and to dress; the time needed varies with people, doesn't it? But let us say, half an hour is required for doing everything without losing time and without hurrying. Then, if you are in a hurry, one of two things happens: you don't wash so well or you dress badly! But there is another way — to concentrate one's attention and one's energy, think only of what one is doing and not of anything else, not to make a movement too much, to make the exact movement in the most exact way, and (it is an experience lived, I can speak of it with certitude) you can do in fifteen minutes what you were formerly doing in half an hour, and do it as well, at times even better, without forgetting anything, without leaving out anything, simply by the intensity of the concentration.

And this is the best answer to all those who say, "Oh, if one wants to do things well, one must have time." This is not true. For all that you do — study, play, work — there is only one solution: to increase one's power of concentration. And when you acquire this concentration, it is no longer tiring. Naturally, in the beginning, it creates a tension, but when you have grown used to it, the tension diminishes, and a moment comes when what fatigues you is to be not thus concentrated, to disperse yourself, allow yourself to be swallowed by all kinds of things, and not to concentrate on what you do. One can succeed in doing things even better

and more quickly by the power of concentration. And in this way you can make use of work as a means of growth; otherwise you have this vague idea that work must be done “disinterestedly”, but there is a great danger there, for one is very quick to confuse disinterestedness with indifference.

CWM 4: 137-38

Utility of Free Time

How often there is a kind of emptiness in the course of life, an unoccupied moment, a few minutes, sometimes more. And what do you do? Immediately you try to distract yourself, and you invent some foolishness or other to pass your time. That is a common fact. All men, from the youngest to the oldest, spend most of their time in trying not to be bored. Their pet aversion is boredom and the way to escape from boredom is to act foolishly.

Well, there is a better way than that — to remember.

When you have a little time, whether it is one hour or a few minutes, tell yourself, “At last, I have some time to concentrate, to collect myself, to relive the purpose of my life, to offer myself to the True and the Eternal.” If you took care to do this each time you are not harassed by outer circumstances, you would find out that you were advancing very quickly on the path. Instead of wasting your time in chattering, in doing useless things, reading things that lower the consciousness — to choose only the best cases, I am not speaking of other imbecilities which are much more serious — instead of trying to make yourself giddy, to make time, that is already so short, still shorter only to realise at the end of your life that you have lost three-quarters of your chance — then you want to put in double time, but that does not work — it is better to be moderate, balanced, patient, quiet, but never to lose an opportunity that is given to you, that is to say, to utilise for the true purpose the unoccupied moment before you.

When you have nothing to do, you become restless, you run about, you meet friends, you take a walk, to speak only of the

best; I am not referring to things that are obviously not to be done. Instead of that, sit down quietly before the sky, before the sea or under trees, whatever is possible (here you have all of them) and try to realise one of these things – to understand why you live, to learn how you must live, to ponder over what you want to do and what should be done, what is the best way of escaping from the ignorance and falsehood and pain in which you live.

CWM 3: 250-51

It is Indispensable to Go Within Each Day

We read, we try to understand, we explain, we try to know. But a single minute of true experience teaches us more than millions of words and hundreds of explanations.

So the first question is: “How to have the experience?”

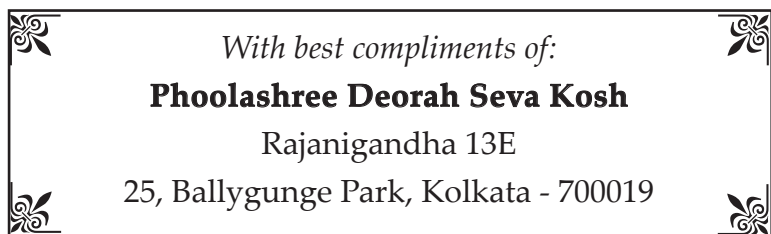
To go within yourself, that is the first step.

And then, once you have succeeded in going within yourself deeply enough to feel the reality of that which is within, to widen yourself progressively, systematically, to become as vast as the universe and lose the sense of limitation.

These are the first two preparatory movements.

And these two things must be done in the greatest possible calm, peace and tranquillity. This peace, this tranquillity brings about silence in the mind and stillness in the vital.

This effort, this attempt must be renewed very regularly, persistently. And after a certain lapse of time, which may be longer or shorter, you begin to perceive a reality that is different from the



reality perceived in the ordinary, external consciousness.

Naturally, by the action of Grace, the veil may suddenly be rent from within, and at once you can enter the true truth; but even when that happens, in order to obtain the full value and full effect of the experience, you must maintain yourself in a state of inner receptivity, and to do that, it is indispensable for you to go within each day.

CWM 10: 19-20

Flame of Gratefulness Must Always Burn

To be grateful, never to forget this wonderful grace of the Supreme who leads each one to his divine goal by the shortest ways, in spite of himself, his ignorance and misunderstandings, in spite of the ego, its protests and its revolts.

The pure flame of gratefulness must always burn in our heart, warm, sweet and bright, to dissolve all egoism and all obscurity; the flame of gratefulness for the Supreme's Grace who leads the sadhak to his goal — and the more he is grateful, recognises this action of the Grace and is thankful for it, the shorter is the way.

White Roses, 26.06.1964

... of all movements, the one that perhaps gives the most joy — an unalloyed joy, untainted by egoism — is spontaneous gratitude.

It is something very special. It isn't love, it isn't self-giving. It is a very *full* joy. Very full.

It is a very special vibration unlike anything other than itself. It is something that widens you, that fills you, that is so fervent!

Of all the movements within the reach of human consciousness, it is certainly the one that draws you most out of your ego. ...

When you can enter this vibration in its purity, you realise immediately that it has the same quality as the vibration of Love: it is directionless. ... Ultimately, gratitude is only a very slightly coloured shade of the essential vibration of Love.

(The Spiritual Significance of Flowers, Part 1, p. 122)

The Mother

Appendix

The Last Days of Dilip Kumar Roy

The doctors advised leaving Poona for health reasons at the end of September, 1979. A change of place was necessary for one of Dadaji's (Dilip Kumar Roy as he was affectionately known) children (devotees).

It was the first time in 30 years that Dadaji did not pay heed to her pleading. He left with his party on September 30, for Bombay.

In the early hours of the next day Dadaji got up in great ecstasy; "Wonderful! Radharani blessed me in my dream. I saw Her standing in front of me. It is difficult to describe Her beauty. I was overwhelmed and started singing a song my father had composed on Radharani. The song is: *Kee diye shaajabo madhur moorti...*

After I had sung the song I fell at Her feet Radharani looked at me with a bewitching smile and said: 'Sing again in joy.' Oh, what beauty! What compassion! My child! Radharani has blessed me in my dream!"

"You are blessed Dadaji to have such a wonderful vision. Tell us more, " a devotee exclaimed. "Yes! it is a great blessing, but I can best describe it in a poem."

He wrote a beautiful poem in Bengali and there and then translated it into English for his non-Bengali friends. ...

Dadaji's health was good. He was translating the Gita into Bengali blank verse, working eight to nine hours a day, reading his translation, reciting, chanting, singing in his inimitable way. It had always been his habit to rest in an easy-chair and read for an hour or so after lunch and dinner. Every night he read *Savitri*, *Ramakrishna Kathamrita*, *Gita* and the Upanishads. He often read Wode-house in the afternoon. In Bombay he worked after lunch for an hour or more on his translation on the Gita and till midnight after dinner. In the evenings he gave his beautiful discourses, sang in chorus with the devotees and spread joy and harmony every-

where. Anybody who has met him has felt this *ananda* around him.

Two years back, Dadaji had gone to see Shri Jayaprakash Narayan with his friend Shri Gangasara Sinha. Shri Sinha told us the next day that Jayaprakashji said about Dadaji: "What a wonderful man, he carries an aura of joy around him. On November 11, Dadaji developed a slight cough which turned into bronchitis in a couple of days. Complications set in. Everyday he used to walk to the bathroom and insist on a bath. He was allowed by doctors to do so. On the 17th evening he almost collapsed while coming back; he did not leave his bed after that. The fever lasted a few days but in a week's time doctors said he had improved and was much better. Dadaji was singing a different tune — "I don't understand, but I know that not understanding is also a part of the Plan, I know why I don't understand." He started saying:

"Don't grieve for me! Death is not a tragedy, a life wasted is a tragedy!"

"Why do you talk of death, Dada? Doctors say you are much better and it is only a matter of time before you are on your feet again," asked a devotee.

He smiled and answered with a twinkle in his eyes, "The doctors are under a pleasant illusion."

He wrote a poem in Bengali in his own hand on November 23, and called it "The Last Prayer." I give my very inadequate translation:

*Not this way, Lord! nor that way, now
Your way alone, Love! I shall walk .
Not these words, Lord! nor those words, now
Of you alone, Love! I shall talk.
Come, clasp my hand, I call to you
Light of my life, lead on, lead on.
I ask for naught, I give my all,
My heart's aflame, all shadows gone.*

He kept repeating the fortieth verse in the sixth chapter of

the Gita and wrote in his diary, in his own hand, on November 23, 1979:

*"My friend, here or hereafter, none who is
A true aspirant ever can come to grief."*

— D. K. Roy.

He wrote it in Bengali and Sanskrit.

Even though Dadaji was not his usual self — full of laughter, joy and vitality (he was quiet and inward-drawn most of the time), he was full of love, grateful for the smallest service done to him, extremely reluctant to trouble anyone. He said, "I am giving you a lot of trouble but you cannot say that I have not brought you to the right path — have brought you children to the greatest path possible."

On November 26 he said: "If people ask you why was Dadaji born, what was his mission in life, do not talk of my music, literature or anything else or even my aspiration. Just say: 'Dadaji was born to love, his mission in life was to love all, love all without discrimination and love God.' " And he added: "*I have realised that **Divine Grace is the greatest reality on earth.** I do not ask for death, but I do not crave for life."* In the end of February he dictated a line in Bengali:

Kaalo hoyey aalo chuey tomaro tapon: Darkness becomes light when it touches your Sun. "I have touched the Sun," he said.

In the first week of December he asked:

"Do I own any property? What about the temple?"

"You do not own any property, Dadaji we are only trustees — or sevakas (servants) as you call it."

"Do I have any personal possessions, any money?", he asked.

"No Dadaji! You have always insisted that you should possess nothing personally," answered the devotee.

"I am so glad, that I will die a mendicant in the Lord's Name," he exclaimed again and again.

"I have always wanted to be sincere. I have always been very

careful that there should be no self-deception on my part. You know that I have wanted nothing but the Lord. I am fulfilled that I die a mendicant in the Lord's Name."

"Do not pray for my health, pray only that my surrender may be complete at the Lord's feet."

It is strange but true that there was no restlessness or gloom of illness around him. One felt a deep peace in the atmosphere as one entered his room.

"I am in deep peace," Dadaji said again and again.

"I am in great *ananda*. Are you in *ananda*?" he asked on January 3.

"In life, in death, O Lord abide with me."

"Have Him I must and have Him I will, my Gurudev Sri Aurobindo wrote to me, so this is my mantra. What a great Guru I have, I am blessed."

"I have no attachments, no regrets, I'm free — I'm free."

Earlier, Dadaji had said in his illness, "I have passed through the valley of death and seen Him face to face and experienced the great bliss all men desire."

"Many great yogis, like Sri Anirwan, leave their body through the crown of their head. I must learn the trick and go the same way." (The same way he did go through the crown of his head.)

When asked by one of his children, "Are you meditating on the Lord?", he answered: "What else do you think I'm doing all the time? I feel a deep peace in my heart, my surrender is complete now. The Flute is still playing, as sweetly and loudly as ever, I hear it all the time." (He had been hearing the Flute since December 17, 1975. It never paused.)

These are just a few of the things Dadaji said day after day for the seven weeks he was in bed. He uttered such words of beauty, wisdom, humour and love all the time. Never once did he complain, never uttered a groan, nor even a sigh. Quietly he lay submitting to all that was done to him — 13 injections a day and so on.

He never said 'no' once to any request. "I am co-operating, am I not?", he asked sometimes.

One who had always said, "I fight shy of physical pain; the Lord has spared me much physical suffering," bore so much suffering with amazing fortitude and patience. Always a smile and a word of love and encouragement for everyone.

In spite of all the physical agony and weakness, Dadaji's fantastic memory and his sense of humour remained intact and glowing. Just a few days before January 6, he asked one of his children who was trying to find something in a book of quotations, "What are you looking for?"

The disciple answered: "And this to thine own self be true".

"It is from *Hamlet*," Dadaji said: Immediately. Polonius says it to his son Laertes:

*This above all: to thine own self be true,
And it must follow, as the night the day
Thou canst not then be false to any man.*

"My mind is very clear. I keep reciting different hymns from the *Bhagavad*, *Mahabharat*, Rabindranath Tagore, *Savitri* and *Gita* to check whether my memory is still sharp."

Another day when he seemed very drowsy, his child asked: "Do you remember Prahlad's hymn to the Lord, Dadaji?"

"The original Sanskrit or my English translation?", asked Dadaji.

"Sanskrit."

He recited the whole hymn without faltering once in his gorgeous voice — grown weak now.

It was in the middle of December, that slowly but surely clouds started gathering on the horizon. Clinically, the doctors found him much better but a kind of hopelessness, a deep fear, descended on one of his children — such a causeless fear that one was afraid to hope and afraid to despair — one just looked upon his radiant face and prayed, just prayed. One of his children whom he claimed

to be his strength right up to January 6 found herself utterly helpless and weak. Dadaji had not parted from her for a single day — not a single day from 1949 to January 6, 1980. The only exception was in June 1979, when she was in the hospital for 18 days. The maximum she had stayed away from him was an hour or two at a time.

On the 5th, something happened which made her tell Dadaji, "Go Dada! I release you from your promise never to leave me — Go to your land of bliss — go to your Guru, your Thakur Sri Rama-krishna and your Lord." Everybody was shocked to hear her utter such words.

January 6, 1980. Dadaji said in the morning: "Wash my hands, I have to touch the Lord's feet." Soap and water were brought and his hands were washed. At about 12 noon she asked, "Dada, don't you want to use your will to get well?"

For the first time again, in 31 years, he did not answer her question. He merely smiled and blessed her very tenderly.

Though he had grown so weak that he could not swallow even water, as it went into the wind pipe — even when a tea-spoon of porridge given would remain on his tongue, he did not refuse to be made to sit up — said 'thank you' to the nurse, and smiled at the others.

Doctors examined him at 2.30 p.m. and declared him 'not too bad.' The cardiogram was all right.

His last words were "Jai Guru — Jai Hari."

A strange phenomenon happened then — the sun set at 3.40 p.m. on Hari Krishna Mandir.

— Dadaji's devotee.

Curtesy: Bhavan's Journal, March 9, 1980

Indeed, all life is love if we know how to live it.

CWM 14: 132

The Mother



If you have a sincere aspiration to the spiritual change in your heart and soul, then you will find the way and the Guide. A mere mental seeking and questioning are not enough to open the doors of the Spirit.

CWSA 28: 420

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With the infinite grace and blessings of The Mother & Sri Aurobindo, Sri Aurobindo Society Puducherry, Branch Indore has already started construction work from 25 January, 2021 on a land area of 13495 Sq.Ft. for the shaktipeeth "Sri Aurobindo Vishwa Nilayam" - A Centre for Integral Yoga & Meditation for conducting spiritual activities in order to build a Divine Society. The land is situated at survey no.126/8, Chota Bangerda, near airport ,Indore

It is a pleasure to inform you that in the first phase work shall commence for Ground floor, First floor, Second floor, in which the hall with all facilities, Library containing Divine text of the Mother and Sri Aurobindo, Guest rooms, Kitchen, Dining hall and Shrine containing Divine Relics of Sri Aurobindo will be constructed. There are also expansion plans for the future.

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