



*All India Magazine*  
*August 2023*

**The Avatar**



**A**vatar-the Supreme Manifested in a Body upon Earth  
The pink lotus is the flower of Sri Aurobindo.  
(*Spiritual significance and explanation of the flower given by the Mother*)

*Botanical name: Nelumbo nucifera*

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# The Avatar

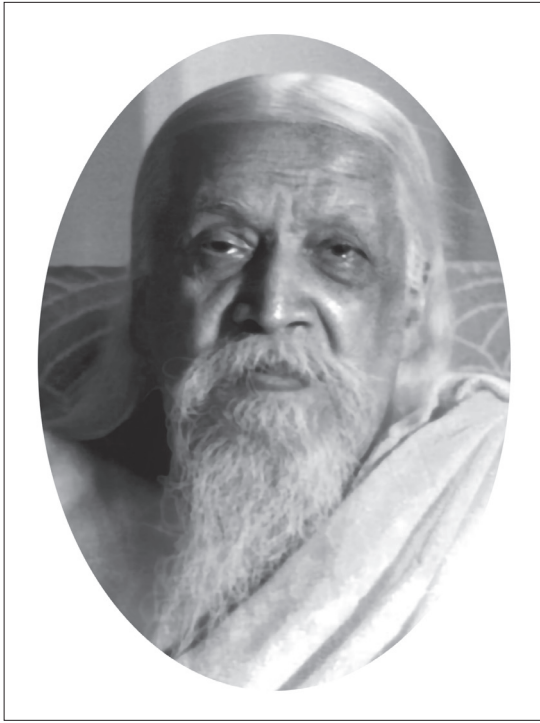
*Matter shall reveal the Spirit's face. — Sri Aurobindo*

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*Editorial note: The doctrine of Avatarhood is among the important conceptions of Indian Spiritual thought and is quite central to Sri Aurobindo's Yoga itself. It is however the least discussed aspect. This issue touches upon this interesting and intriguing phenomenon of the Divine becoming human in some of its core aspects.*



He who would bring the heavens here  
Must descend himself into clay  
And the burden of earthly nature bear  
And tread the dolorous way.

Coercing my godhead I have come down  
Here on the sordid earth,  
Ignorant, labouring, human grown  
Twixt the gates of death and birth.

I have been digging deep and long  
Mid a horror of filth and mire  
A bed for the golden river's song,  
A home for the deathless fire.

*CWSA 2: 534*

**Sri Aurobindo**

# The Doctrine of Avatarhood

## The revelation of the Godhead in humanity

India has from ancient times held strongly a belief in the reality of the Avatara, the descent into form, the revelation of the Godhead in humanity. In the West this belief has never really stamped itself upon the mind because it has been presented through exoteric Christianity as a theological dogma without any roots in the reason and general consciousness and attitude towards life. But in India it has grown up and persisted as a logical outcome of the Vedantic view of life and taken firm root in the consciousness of the race. All existence is a manifestation of God because He is the only existence and nothing can be except as either a real figuring or else a figment of that one reality. Therefore every conscious being is in part or in some way a descent of the Infinite into the apparent finiteness of name and form. But it is a veiled manifestation and there is a gradation between the supreme being of the Divine and the consciousness shrouded partly or wholly by ignorance of self in the finite. The conscious embodied soul is the spark of the divine Fire and that soul in man opens out to self-knowledge as it develops out of ignorance of self into self-being. The Divine also, pouring itself into the forms of the cosmic existence, is revealed ordinarily in an efflorescence of its powers, in energies and magnitudes of its knowledge, love, joy, developed force of being, in degrees and faces of its divinity. But when the divine Consciousness and Power, taking upon itself the human form and the human mode of action, possesses it not only by powers and magnitudes, by degrees and outward faces of itself but out of its eternal self-knowledge, when the Unborn knows itself and acts in the frame of the mental being and the appearance of birth, that is the height of the conditioned manifestation; it is the full and conscious descent of the Godhead, it is the Avatara.

CWSA 19: 13-14

**Sri Aurobindo**

## The origin of all Avatars

Today I have been asked to speak to you about the Avatar.

The first thing I have to say is that Sri Aurobindo has written on this subject and the person who has asked me the question would do well to begin by reading what Sri Aurobindo has written.

I shall not speak to you about that, for it is better to read it for yourself.

But I could speak to you of a very old tradition, more ancient than the two known lines of spiritual and occult tradition, that is, the Vedic and Chaldean lines; a tradition which seems to have been at the origin of these two known traditions, in which it is said that when, as a result of the action of the adverse forces — known in the Hindu tradition as the Asuras — the world, instead of developing according to its law of Light and inherent consciousness, was plunged into the darkness, inconscience and ignorance that we know, the Creative Power implored the Supreme Origin, asking him for a special intervention which could save this corrupted universe; and in reply to this prayer there was emanated from the Supreme Origin a special Entity, of Love and Consciousness, who cast himself directly into the most inconscient matter to begin there the work of awakening it to the original Consciousness and Love.

In the old narratives this Being is described as stretched out in a deep sleep at the bottom of a very dark cave, and in his sleep there emanated from him prismatic rays of light which gradually spread into the Inconscience and embedded themselves in all the elements of this Inconscience to begin there the work of Awakening.

If one consciously enters into this Inconscient, one can still see there this same marvellous Being, still in deep sleep, continuing his work of emanation, spreading his Light; and he will continue to do it until the Inconscience is no longer inconscient, until Darkness disappears from the world — and the whole creation

awakens to the Supramental Consciousness.

And it is remarkable that this wonderful Being strangely resembles the one whom I saw in vision one day, the Being who is at the other extremity, at the confines of form and the Formless. But that one was in a golden, crimson glory, whereas in his sleep the other Being was of a shining diamond whiteness emanating opalescent rays.

In fact, this is the origin of all Avatars. He is, so to say, the first universal Avatar who, gradually, has assumed more and more conscious bodies and finally manifested in a kind of recognised line of Beings who have descended *directly* from the Supreme to perfect this work of preparing the universe so that, through a continuous progression, it may become ready to receive and manifest the supramental Light in its entirety.

In every country, every tradition, the event has been presented in a special way, with different limitations, different details, particular features, but truly speaking, the origin of all these stories is the same, and that is what we could call a direct, conscious intervention of the Supreme in the darkest matter, without going through all the intermediaries, in order to awaken this Matter to the receptivity of the Divine Forces.

The intervals separating these various incarnations seem to become shorter and shorter, as if, to the extent that Matter became more and more ready, the action could accelerate and become more and more rapid in its movement, more and more conscious too, more and more effective and decisive.

And it will go on multiplying and intensifying until the entire universe becomes the total Avatar of the Supreme.

*CWM 9: 332-34*

**The Mother**

## **The external aspects of the life of the Avatar**

When we thus understand the conception of Avatarhood, we see that whether for the fundamental teaching of the Gita, our present subject, or for spiritual life generally the external aspect has only a secondary importance. Such controversies as the one that has raged in Europe over the historicity of Christ, would seem to a spiritually-minded Indian largely a waste of time; he would concede to it a considerable historical, but hardly any religious importance; for what does it matter in the end whether a Jesus son of the carpenter Joseph was actually born in Nazareth or Bethlehem, lived and taught and was done to death on a real or trumped-up charge of sedition, so long as we can know by spiritual experience the inner Christ, live uplifted in the light of his teaching and escape from the yoke of the natural Law by that atonement of man with God of which the crucifixion is the symbol? If the Christ, God made man, lives within our spiritual being, it would seem to matter little whether or not a son of Mary physically lived and suffered and died in Judea. So too the Krishna who matters to us is the eternal incarnation of the Divine and not the historical teacher and leader of men.

*CWSA 19: 15*

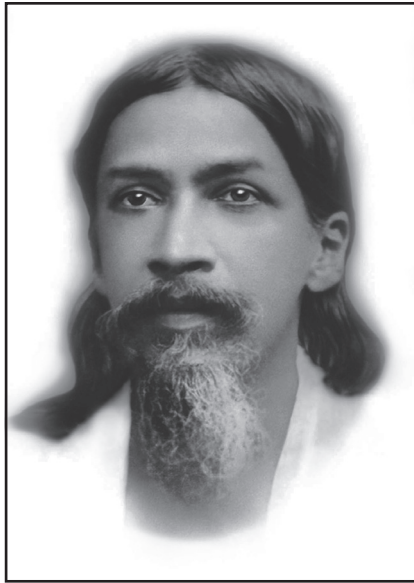
## **The Avatar: Historicity and Symbols**

Then as to the Avatar and the symbols. There is, it seems to me, a cardinal error in the modern insistence on the biographical and historical, that is to say, the external factuality of the Avatar, the incidents of his outward life. What matters is the spiritual Reality, the Power, the Influence that came with him or that he brought down by his action and his existence. First of all what matters in a spiritual man's life is not what he did or what he was outside to the view of the men of his time (that is what historicity or biography comes to, does it not?) but what he was and did within; it is only that that gives any value to his outer life at all. It is the inner life that gives to the outer any power it may have, and the inner life



of a spiritual man is something vast and full and, at least in the great figures, so crowded and teeming with significant things that no biographer or historian could ever hope to seize it all or tell it. Whatever is significant in the outward life is so because it is a symbol of what has been realised within himself and one may go on and say that the inner life also is only significant as an expression, a living representation of the movement of the Divinity behind it. That is why we need not enquire whether the stories about Krishna were transcripts, however loose, of his acts on earth or are symbol-representations of what Krishna was and is for men, of the Divinity expressing itself in the figure of Krishna. Buddha's renunciation, his temptation by Mara, his enlightenment under the Bo-Tree are such symbols, so too the virgin birth, the temptation in the desert, the crucifixion of Christ are such symbols true by what they signify, even if they are not scrupulously recorded historical events. The outward facts as related of Christ or Buddha come to not much more than what has happened in many other lives — what is it that gives Buddha or Christ their enormous place in the spiritual world? It was because something manifested through them that was more than any outward event or any teaching. The verifiable historicity gives us very little of that, yet it is that only that matters. So it seems to me that Krishnaprem is fundamentally right in what he says of the symbols. To the physical mind only the words and facts and acts of a man matter; to the inner mind it is the spiritual happenings in him that matter. Even the teachings of Christ and Buddha are spiritually true not as mere mental teachings but as the expression of spiritual states or happenings in them which by their life on earth they made possible (or at any rate more dynamically potential) in others. Also evidently sectarian walls are a mistake, an accretion, a mental limiting of the Truth which may serve a mental, but not a spiritual purpose. The Avatar, the Guru have no meaning if they do not stand for the Eternal; it is that that makes them what they are for the worshipper or the disciple.

*CWSA 28: 478-80*



The Absolute, the Perfect, the Immune,  
One who is in us as our secret self,  
Our mask of imperfection has assumed,  
He has made this tenement of flesh his own,  
His image in the human measure cast  
That to his divine measure we might rise;  
Then in a figure of divinity  
The Maker shall recast us and impose  
A plan of godhead on the mortal's mould  
Lifting our finite minds to his infinite,  
Touching the moment with eternity.  
This transfiguration is earth's due to heaven:  
A mutual debt binds man to the Supreme:  
His nature we must put on as he put ours;  
We are sons of God and must be even as he:  
His human portion, we must grow divine.  
Our life is a paradox with God for key.

*Savitri: 67*

**Sri Aurobindo**

## The Action of the Avatar

### Adding the next evolutionary step

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

### The rising of man into Godhead

If there were not this rising of man into the Godhead to be helped by the descent of God into humanity, Avatarhood for the sake of the Dharma would be an otiose phenomenon, since mere Right, mere justice or standards of virtue can always be upheld by the divine omnipotence through its ordinary means, by great men or great movements, by the life and work of sages and kings and religious teachers, without any actual incarnation. The Avatar comes as the manifestation of the divine nature in the human nature, the apocalypse of its Christhood, Krishnahood, Buddhahood, in order that the human nature may by moulding its principle, thought, feeling, action, being on the lines of that Christhood, Krishnahood, Buddhahood transfigure itself into the divine. The law, the Dharma which the Avatar establishes is given for that purpose chiefly; the Christ, Krishna, Buddha stands in its centre as the gate, he makes through himself the way men shall follow. That is why each Incarnation holds before men his own example and declares of himself that he is the way and the gate; he declares too the oneness of his humanity with the divine being, declares that the Son of Man and the Father above from whom he has descended are one, that Krishna in the human body, *mānuṣīm tanum āśritam*, and the supreme Lord and Friend of all creatures are but two revelations of the same divine Purushottama, revealed there in his own being, revealed here in the type of humanity.

CWSA 19: 148 - 149

## The Avatar, — a dual phenomenon

The Avatar is always a dual phenomenon of divinity and humanity; the Divine takes upon himself the human nature with all its outward limitations and makes them the circumstances, means, instruments of the divine consciousness and the divine power, a vessel of the divine birth and the divine works. But so surely it must be, since otherwise the object of the Avatar's descent is not fulfilled; for that object is precisely to show that the human birth with all its limitations can be made such a means and instrument of the divine birth and divine works, precisely to show that the human type of consciousness can be compatible with the divine essence of consciousness made manifest, can be converted into its vessel, drawn into nearer conformity with it by a change of its mould and a heightening of its powers of light and love and strength and purity; and to show also how it can be done. If the Avatar were to act in an entirely supernormal fashion, this object would not be fulfilled. A merely supernormal or miraculous Avatar would be a meaningless absurdity; not that there need be an entire absence of the use of supernormal powers such as Christ's so called miracles of healing, for the use of supernormal powers is quite a possibility of human nature; but there need not be that at all, nor in any case is it the root of the matter, nor would it at all do if the life were nothing else but a display of supernormal fireworks. The Avatar does not come as a thaumaturgic magician, but as the divine leader of humanity and the exemplar of a divine humanity. Even human sorrow and physical suffering he must assume and use so as to show, first, how that suffering may be a means of redemption, — as did Christ, — secondly, to show how, having been assumed by the divine soul in the human nature, it can also be overcome in the same nature,—as did Buddha. The rationalist who would have cried to Christ, "If thou art the Son of God, come down from the cross," or points out sagely that the Avatar was not divine because he died and died too by disease,—as a dog dieth, — knows not what he is saying: for he has missed

the root of the whole matter. Even, the Avatar of sorrow and suffering must come before there can be the Avatar of divine joy; the human limitation must be assumed in order to show how it can be overcome; and the way and the extent of the overcoming, whether internal only or external also, depends upon the stage of the human advance; it must not be done by a non-human miracle.

*CWSA 19: 164-65*

### **The double side of the Avatar's work**

The work for which the Avatar descends has like his birth a double sense and a double form. It has an outward side of the divine force acting upon the external world in order to maintain there and to reshape the divine law by which the Godward effort of humanity is kept from decisive retrogression and instead decisively carried forward in spite of the rule of action and reaction, the rhythm of advance and relapse by which Nature proceeds. It has an inward side of the divine force of the Godward consciousness acting upon the soul of the individual and the soul of the race, so that it may receive new forms of revelation of the Divine in man and may be sustained, renewed and enriched in its power of upward self-unfolding. The Avatar does not descend merely for a great outward action, as the pragmatic sense in humanity is too often tempted to suppose. Action and event have no value in themselves, but only take their value from the force which they represent and the idea which they symbolise and which the force is there to serve.

The crisis in which the Avatar appears, though apparent to the outward eye only as a crisis of events and great material changes, is always in its source and real meaning a crisis in the consciousness of humanity when it has to undergo some grand modification and effect some new development. For this action of change a divine force is needed; but the force varies always according to the power of consciousness which it embodies; hence the necessity of a divine consciousness manifesting in the mind and soul

of humanity. Where, indeed, the change is mainly intellectual and practical, the intervention of the Avatar is not needed; there is a great uplifting of consciousness, a great manifestation of power in which men are for the time being exalted above their normal selves, and this surge of consciousness and power finds its wave-crests in certain exceptional individuals, *vibhūtis*, whose action leading the general action is sufficient for the change intended. The Reformation in Europe and the French Revolution were crises of this character; they were not great spiritual events, but intellectual and practical changes, one in religious, the other in social and political ideas, forms and motives, and the modification of the general consciousness brought about was a mental and dynamic, but not a spiritual modification. But when the crisis has a spiritual seed or intention, then a complete or a partial manifestation of the God-consciousness in a human mind and soul comes as its originator or leader. That is the Avatar....

*CWSA 19: 168-69*

### **Restoration of Dharma**

We must then, in order to understand the Gita's description of the work of the Avatar, take the idea of the Dharma in its fullest, deepest and largest conception, as the inner and the outer law by which the divine Will and Wisdom work out the spiritual evolution of mankind and its circumstances and results in the life of the race. Dharma in the Indian conception is not merely the good, the right, morality and justice, ethics; it is the whole government of all the relations of man with other beings, with Nature, with God, considered from the point of view of a divine principle working itself out in forms and laws of action, forms of the inner and the outer life, orderings of relations of every kind in the world. Dharma is both that which we hold to and that which holds together our inner and outer activities. In its primary sense it means a fundamental law of our nature which secretly conditions all our activities, and in this sense each being, type, species, individual, group has its own dharma. Secondly, there is the divine nature

which has to develop and manifest in us, and in this sense dharma is the law of the inner workings by which that grows in our being. Thirdly, there is the law by which we govern our outgoing thought and action and our relations with each other so as to help best both our own growth and that of the human race towards the divine ideal.

Dharma is generally spoken of as something eternal and unchanging, and so it is in the fundamental principle, in the ideal, but in its forms it is continually changing and evolving, because man does not already possess the ideal or live in it, but aspires more or less perfectly towards it, is growing towards its knowledge and practice. And in this growth dharma is all that helps us to grow into the divine purity, largeness, light, freedom, power, strength, joy, love, good, unity, beauty, and against it stands its shadow and denial, all that resists its growth and has not undergone its law, all that has not yielded up and does not will to yield up its secret of divine values, but presents a front of perversion and contradiction, of impurity, narrowness, bondage, darkness, weakness, vile-ness, discord and suffering and division, and the hideous and the crude, all that man has to leave behind in his progress. This is the adharma, not dharma, which strives with and seeks to overcome the dharma, to draw backward and downward, the reactionary force which makes for evil, ignorance and darkness. Between the two there is perpetual battle and struggle, oscillation of victory and defeat in which sometimes the upward and sometimes the downward forces prevail. This has been typified in the Vedic image of the struggle between the divine and the Titanic powers, the sons of the Light and the undivided Infinity and the children of the Darkness and Division, in Zoroastrianism by Ahuramazda and Ahriman, and in later religions in the contest between God and his angels and Satan or Iblis and his demons for the possession of human life and the human soul.

It is these things that condition and determine the work of the Avatar. In the Buddhistic formula the disciple takes refuge from all



that opposes his liberation in three powers, the dharma, the sangha, the Buddha. So in Christianity we have the law of Christian living, the Church and the Christ. These three are always the necessary elements of the work of the Avatar. He gives a dharma, a law of self-discipline by which to grow out of the lower into the higher life and which necessarily includes a rule of action and of relations with our fellowmen and other beings, endeavour in the eightfold path or the law of faith, love and purity or any other such revelation of the nature of the divine in life. Then because every tendency in man has its collective as well as its individual aspect, because those who follow one way are naturally drawn together into spiritual companionship and unity, he establishes the sangha, the fellowship and union of those whom his personality and his teaching unite. In Vaishnavism there is the same trio, bhagavata, bhakta, bhagavan, — the bhagavata, which is the law of the Vaishnava dispensation of adoration and love, the bhakta representing the fellowship of those in whom that law is manifest, bhagavan, the divine Lover and Beloved in whose being and nature the divine law of love is founded and fulfils itself. The Avatar represents this third element, the divine personality, nature and being who is the soul of the dharma and the sangha, informs them with himself, keeps them living and draws men towards the felicity and the liberation.

CWSA 19: 171-73

### **Bearing the world-burden**

If they [*the difficulties and struggles of the Avatar*] 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 the 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?

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 omnipresent Divine in Nature, then I can understand and accept it.

\*

### **Divine example for humanity**

As for the Divine and human, that also is a mind-made difficulty. The Divine is there in the human, and the human fulfilling and exceeding its highest aspirations and tendencies becomes the Divine. That is what your silly X could not understand — that when the Divine descends, he takes upon himself the burden of humanity in order to exceed it — he becomes human in order to show humanity how to become Divine. But that cannot be if there is only a weakling without any divine Presence within or divine Force behind him — he has to be strong in order to put his strength into all who are willing to receive it. There is therefore in him a double element — human in front, divine behind — and it is that which gives the impression of unfathomableness of which X complained. If you look upon the human alone, looking with the external eye only and are not willing or ready to see anything else, you will see a human being only — if you look for the Divine, you will find the Divine.

\*

The Avatar is not supposed to act in a non-human way — he takes up human action and uses human methods with the human conscious-

ness in front and the Divine behind. If he did not his taking a human body would have no meaning and would be of no use to anybody. He could just as well have stayed above and done things from there.

CWSA 28: 472-73

### **The Avatar and the Vibhuti**

The Avatar is necessary when a special work is to be done and in crises of the evolution. The Avatar is a special manifestation, while for the rest of the time it is the Divine working within the ordinary human limits as a Vibhuti.

\*

An Avatar, roughly speaking, is one who is conscious of the presence and power of the Divine born in him or descended into him and governing from within his will and life and action; he feels identified inwardly with this divine power and presence. A Vibhuti is supposed to embody some power of the Divine and is enabled by it to act with great force in the world but that is all that is necessary to make him a Vibhuti: the power may be very great but the consciousness is not that of an inborn or indwelling Divinity.

CWSA 28: 485

**Sri Aurobindo**

### **An evolutionary Parable of the Ten Avatars**

Avatarhood would have little meaning if it were not connected with the evolution. The Hindu procession of the ten Avatars is itself, as it were, a parable of evolution. First the Fish Avatar, then the amphibious animal between land and water, then the land animal, then the Man-Lion Avatar, bridging man and animal, then man as dwarf, small and undeveloped and physical but containing in himself the godhead and taking possession of existence, then the rajasic, sattwic, nirguna Avatars, leading the human development from the vital rajasic to the sattwic mental man and again the overmental superman. Krishna, Buddha and Kalki depict the last three stages, the stages of the spiritual development — Krishna opens the possibility of Overmind, Buddha tries to shoot beyond

to the supreme liberation but that liberation is still negative, not returning upon earth to complete positively the evolution; Kalki is to correct this by bringing the Kingdom of the Divine upon earth, destroying the opposing Asura forces. The progression is striking and unmistakable.

As for the lives in between the Avatar lives, it must be remembered that Krishna speaks of many lives in the past, not only a few supreme ones, and secondly that while he speaks of himself as the Divine, in one passage he describes himself as a Vibhuti, *वृष्णिनाम वसुदेवाह*. We may therefore fairly assume that in many lives he manifested as the Vibhuti veiling the fuller Divine Consciousness. If we admit that the object of Avatarhood is to lead the evolution, this is quite reasonable, the Divine appearing as Avatar in the great transitional stages and as Vibhutis to aid the lesser transitions.

CWSA 28: 487

### Rama Avatar

I do not consider your method of dealing with Rama's personality to be the right one. It has to be taken as a whole in the setting that Valmiki gave it (not treated as if it were the story of a modern man) and with the significance that he gave to his hero's personality, deeds and works. If it is pulled out of its setting and analysed under the dissecting knife of a modern ethical mind, it loses all its significance at once. ...

As for the Avatarhood, I accept it for Rama first because he fills a place in the scheme and seems to me to fill it rightly — and because when I read the Ramayana I feel a great afflatus which I recognise and which makes of its story — mere faerytale though it seems — a parable of a great critical transitional event that happened in the terrestrial evolution and gives to the main character's personality and actions a significance of the large typical cosmic kind which these actions would not have had if they had been done by another man in another scheme of events. The Avatar is not bound to do extraordinary actions, but he is bound to give his

acts or his work or what he is — any of these or all — a significance and an effective power that are part of something essential to be done in the history of the earth and its races.

\*

### **Rama's work**

No, certainly not — an Avatar is not at all bound to be a spiritual prophet — he is never in fact merely a prophet, he is a realiser, an establisher — not of outward things only, though he does realise something in the outward also, but, as I have said, of something essential and radical needed for the terrestrial evolution which is the evolution of the embodied spirit through successive stages towards the Divine. It was not at all Rama's business to establish the spiritual stage of that evolution — so he did not at all concern himself with that. His business was to destroy Ravana and to establish the Ramarajya — in other words, to fix for the future the possibility of an order proper to the sattwic civilised human being who governs his life by the reason, the finer emotions, morality or at least moral ideals, such as truth, obedience, cooperation and harmony, the sense of humour, the sense of domestic and public order, to establish this in a world still occupied by anarchic forces, the Animal Mind and the powers of the vital Ego making its own satisfaction the rule of life, in other words, the Vanara and the Rakshasa. This is the meaning of Rama and his life-work and it is according as he fulfilled it or not that he must be judged as Avatar or no Avatar. It was not his business to play the comedy of the chivalrous Kshatriya with the formidable brute beast that was Bali, it was his business to kill him and get the Animal Mind under his control. It was his business to be not necessarily a perfect, but a largely representative sattwic Man, a faithful husband and lover, a loving and obedient son, a tender and perfect brother, father, friend — he is friend of all kinds of people, friend of the outcaste Guhaka, friend of the Animal leaders, Sugriva, Hanuman, friend of the vulture Jatayu, friend even of the Rakshasa Vibhishan. All that he was in a brilliant, striking but above all spontaneous and inevitable way, not

with a forcing of this note or that like Harishchandra or Shivi, but with a certain harmonious completeness. But most of all, it was his business to typify and establish the things on which the social idea and its stability depend, truth and honour, the sense of the Dharma, public spirit and the sense of order. To the first, to truth and honour, much more even than to his filial love and obedience to his father — though to that also — he sacrificed his personal rights as the elect of the King and the Assembly and fourteen of the best years of his life and went into exile in the forests. To his public spirit and his sense of public order (the great and supreme civic virtue in the eyes of the ancient Indians, Greeks, Romans, for at that time the maintenance of the ordered community, not the separate development and satisfaction of the individual was the pressing need of human evolution) he sacrificed his own happiness and domestic life and the happiness of Sita. In that he was at one with the moral sense of all the antique races, though at variance with the later romantic individualistic sentimental morality of the modern man who can afford to have that less stern morality just because the ancients sacrificed the individual in order to make the world safe for the spirit of social order. Finally it was Rama's business to make the world safe for the ideal of the sattwic human being by destroying the sovereignty of Ravana, the Rakshasa menace. All this he did with such a divine afflatus in his personality and action that his figure has been stamped for more than two millenniums on the mind of Indian culture and what he stood for has dominated the reason and idealising mind of man in all countries — and in spite of the constant revolt of the human vital is likely to continue to do so until a greater Ideal arises. And you say in spite of all this that he was no Avatar? If you like — but at any rate he stands among the few greatest of the great Vibhutis. You may dethrone him now — for man is no longer satisfied with the sattwic ideal and is seeking for something more — but his work and meaning remain stamped on the past of the earth's evolving race.

CWSA 28: 490-92

## Krishna as an Avatar

Krishna is not the supramental light. The descent of Krishna would mean the descent of the Overmind Godhead preparing, though not itself actually bringing, the descent of Supermind and Ananda. Krishna is the Anandamaya, he supports the evolution through the Overmind leading it towards his Ananda.

\*

What Krishna worked for was the Overmind consciousness acting in the mind and vital.

\*

What was said was that Krishna as a manifestation on earth opened the possibility of the Overmind consciousness here to men and stood for that, as Rama was the incarnation in mental Man. If Krishna was an overmind “God”, that means he was not an Incarnation, not the Divine, but somebody else who claimed to be the Divine—i.e. he was a god who somehow thought he was God.

\*

I suppose very few recognised him [Krishna] as an Avatar; certainly it was not at all a general recognition. Among the few those nearest him do not seem to have counted — it was less prominent people like Vidura etc.

\*

Those who were with Krishna were in all appearance men like other men. They spoke and acted with each other as men with men and were not thought of by those around them as gods. Krishna himself was known by most as a man — only a few worshipped him as the Divine.

\*

Yuge yuge may be used in a general sense, as in English “from age to age” and not refer technically to the yuga proper according to the Puranic computation. But the bahu.ni has an air of referring to very numerous lives especially when coupled with tava ca. In that case all these many births could not be full incarnations, — many may have been merely Vibhuti births carrying on the thread from incarnation to incarnation. About Arjuna’s accompanying him in

each and every birth, nothing is said, but it would not be likely — many, of course.

*CWSA 28: 499-500*

### **Buddha as an Avatar**

He [Buddha] affirmed practically something unknowable that was Permanent and Unmanifested. Adwaita does the same. Buddha never said he was an Avatar of a Personal God but that he was the Buddha. It is the Hindus who made him an Avatar. If Buddha had looked upon himself as an Avatar at all, it would have been as an Avatar of the impersonal Truth. \*

If a Divine Consciousness and Force descended and through the personality we call Buddha did a great work for the world, then Buddha can be called an Avatar — the tapasya and arriving at knowledge are only an incident of the manifestation.

If on the other hand Buddha was only a human being like many others who arrived at some knowledge and preached it, then he was not an Avatar — for of that kind there have been thousands and they cannot be all Avatars.

\*

I don't know that historically there could have been any other Buddha. It is the Vaishnava Puranas, I think, that settled the list of Avatars, for they are all Avatars of Vishnu according to the Purana. The final acceptance by all may have come later than Shankara, after the Buddhist-Brahminic controversy had ceased to be an actuality. For some time there was a tendency to substitute Balarama's name for Buddha's or to say that Buddha was an Avatar of Vishnu, but that he came to mislead the Asuras. He is evidently aimed at in the story of Mayamoha in the Vishnu Purana.

\*

He [Buddha] had a more powerful vital than Ramakrishna, a stupendous will and an invincible mind of thought. If he had led the ordinary life, he would have been a great organiser, conqueror and creator. *CWSA 28: 499-500*

**Sri Aurobindo**





## Avatar of the Future

*Q: Sweet Mother, Sri Aurobindo says that 'five thousand years have passed since the great battle of Kurukshetra was fought. But the benign influence of Sri Krishna's political genius ended only yesterday with Rani Lakshmbai. 6 After that, to protect India and the world anew, there had to be a Purna Avatar. 7 This Avatar will awaken the Brahmatej, which is dormant. Sri Aurobindo also says that it is only in the Kaliyuga that the Divine manifests fully because man is in great danger in this age. And here he is! He himself reveals the great secret: the Divine has fully manifested in India. But he has the modesty not to say that he himself is this manifestation!'*

Those who accomplish the work are not in the habit of boasting. They keep their energy for the task and leave the glory of the results to the Eternal Lord.

CWSA 16: 270

## The restoration of Sanatan Dharma

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

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

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

2. On the basis of Vedic knowledge to establish a Yogic sadhana which will not only liberate the soul, but prepare a perfect humanity & help in the restoration of the Satyayuga.

That work has to begin now but will not be complete till the end of the Kali.

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

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

*CWSA 36: 177-178*

*Elsewhere people try to find out various qualities in their Guru to prove him an Avatar; here some try to find out reasons to disprove even the possibility.*

It is a modern Asram, that's why!

*CWSA 35: 400*

### **To bear the burden of mankind**

You say that this way is too difficult for you or the likes of you and it is only "avatars" like myself or the Mother that can do it. That is a strange misconception, for it is on the contrary the easiest and simplest and most direct way and anyone can do it, if he makes his mind and vital quiet, even those who have a tenth of your capacity can do it. It is the other way of tension and strain and hard endeavour that is difficult and needs a great force of Tapasya. As for the Mother and myself, we have had to try all ways, follow all methods, to surmount mountains of difficulties, a far heavier burden to bear than you or anybody else in this Asram or outside, far more difficult conditions, battles to fight, wounds to endure, ways to cleave through impenetrable morass and desert and forest, hostile masses to conquer, a work such as I am certain none else had to do before us. For the Leader of the Way in a work like ours has not only to bring down and represent and embody the Divine, but to represent too the ascending element in humanity and to bear the burden of humanity to the full and experience

not in a mere play or līlī but in grim earnest all the obstruction, difficulty, opposition, baffled and hampered and only slowly victorious labour which are possible on the Path. But it is not necessary nor tolerable that all that should be repeated over again to the full in the experience of others. It is because we have the complete experience that we can show a straighter and easier road to others — if they will only consent to take it. It is because of our experience won at a tremendous price that we can urge upon you and others, “Take the psychic attitude; follow the straight sunlit path, with the Divine openly or secretly upbearing you — if secretly, he will yet show himself in good time, — do not insist on the hard, hampered, roundabout and difficult journey.”

*CWSA 32: 94-95*

### **The Divine Sacrifice**

Certainly. If we had lived physically in the Supermind from the beginning, nobody would have been able to approach us nor could the sadhana have been done. There could have been no hope of contact between ourselves and the earth and men. Even as it is, Mother has to come down towards the lower consciousness of the sadhaks instead of keeping always in her own, otherwise they begin to say, “How far away, how severe you were; you do not love me, I get no help from you etc. etc.” The Divine has to veil himself in order to meet the human.

*CWSA 32: 93*

### **Opening the doors to Freedom**

There were three sides to Sri Aurobindo’s political ideas and activities. First, there was the action with which he started, a secret revolutionary propaganda and organisation of which the central object was the preparation of an armed insurrection. Secondly, there was a public propaganda intended to convert the whole nation to the ideal of independence which was regarded, when he entered into politics, by the vast majority of Indians as unpractical and impossible, an almost insane chimera. It was thought that the

British Empire was too powerful and India too weak, effectively disarmed and impotent even to dream of the success of such an endeavour. Thirdly, there was the organisation of the people to carry on a public and united opposition and undermining of the foreign rule through an increasing noncooperation and passive resistance.

*CWSA 36: 47*

### **The Gospel of Freedom**

Sri Aurobindo included in the scope of his revolutionary work one kind of activity which afterwards became an important item in the public programme of the Nationalist party. He encouraged the young men in the centres of work to propagate the Swadeshi idea which at that time was only in its infancy and hardly more than a fad of the few....

*CWSA 32: 51-56*

### **Leader of the march of humanity**

Then there came to him a call to proceed to Pondicherry. A boat manned by some young revolutionaries of Uttarpara took him to Calcutta; there he boarded the Duplex and reached Pondicherry on April 4, 1910.

At Pondicherry, from this time onwards Sri Aurobindo's practice of Yoga became more and more absorbing. He dropped all participation in any public political activity, refused more than one request to preside at sessions of the restored Indian National Congress and made a rule of abstention from any public utterance of any kind not connected with his spiritual activities or any contribution of writings or articles except what he wrote afterwards in the Arya. For some years he kept up some private communication with the revolutionary forces he had led through one or two individuals, but this also he dropped after a time and his abstention from any kind of participation in politics became complete. As his vision of the future grew clearer, he saw that the eventual independence of India was assured by the march of Forces of which he

became aware, that Britain would be compelled by the pressure of Indian resistance and by the pressure of international events to concede independence and that she was already moving towards that eventuality with whatever opposition and reluctance. He felt that there would be no need of armed insurrection and that the secret preparation for it could be dropped without injury to the nationalist cause, although the revolutionary spirit had to be maintained and would be maintained intact. His own personal intervention in politics would therefore be no longer indispensable. Apart from all this, the magnitude of the spiritual work set before him became more and more clear to him, and he saw that the concentration of all his energies on it was necessary....

But this did not mean, as most people supposed, that he had retired into some height of spiritual experience devoid of any further interest in the world or in the fate of India. It could not mean that, for the very principle of his Yoga was not only to realise the Divine and attain to a complete spiritual consciousness, but also to take all life and all world activity into the scope of this spiritual consciousness and action and to base life on the Spirit and give it a spiritual meaning. In his retirement Sri Aurobindo kept a close watch on all that was happening in the world and in India and actively intervened whenever necessary, but solely with a spiritual force and silent spiritual action; for it is part of the experience of those who have advanced far in Yoga that besides the ordinary forces and activities of the mind and life and body in Matter, there are other forces and powers that can act and do act from behind and from above; there is also a spiritual dynamic power which can be possessed by those who are advanced in the spiritual consciousness, though all do not care to possess or, possessing, to use it, and this power is greater than any other and more effective. It was this force which, as soon as he had attained to it, he used, at first only in a limited field of personal work, but afterwards in a constant action upon the world forces. He had no reason to be dissatisfied with the results or to feel the necessity of any other

kind of action. Twice however he found it advisable to take in addition other action of a public kind. The first was in relation to the second World War. At the beginning he did not actively concern himself with it, but when it appeared as if Hitler would crush all the forces opposed to him and Nazism dominate the world, he began to intervene. He declared himself publicly on the side of the Allies, made some financial contributions in answer to the appeal for funds and encouraged those who sought his advice to enter the army or share in the war effort. Inwardly, he put his spiritual force behind the Allies from the moment of Dunkirk when everybody was expecting the immediate fall of England and the definite triumph of Hitler, and he had the satisfaction of seeing the rush of German victory almost immediately arrested and the tide of war begin to turn in the opposite direction. This he did, because he saw that behind Hitler and Nazism were dark Asuric forces and that their success would mean the enslavement of mankind to the tyranny of evil, and a set-back to the course of evolution and especially to the spiritual evolution of mankind: it would lead also to the enslavement not only of Europe but of Asia, and in it India, an enslavement far more terrible than any this country had ever endured, and the undoing of all the work that had been done for her liberation. It was this reason also that induced him to support publicly the Cripps' offer and to press the Congress leaders to accept it. He had not, for various reasons, intervened with his spiritual force against the Japanese aggression until it became evident that Japan intended to attack and even invade and conquer India. He allowed certain letters he had written in support of the war affirming his views of the Asuric nature and inevitable outcome of Hitlerism to become public. He supported the Cripps' offer because by its acceptance India and Britain could stand united against the Asuric forces and the solution of Cripps could be used as a step towards independence. When negotiations failed, Sri Aurobindo returned to his reliance on the use of spiritual force alone against the aggressor and had the satisfaction of seeing the tide of Japanese

victory, which had till then swept everything before it, changed immediately into a tide of rapid, crushing and finally immense and overwhelming defeat. He had also after a time the satisfaction of seeing his previsions about the future of India justify themselves so that she stands independent with whatever internal difficulties.

*CWSA 36: 64-66*

### **The new yoga for earth and man**

My Yoga can include indeed a full experience of the other worlds, the plane of the supreme Spirit and the other planes in between and their possible effects upon our life and material world; but it will be quite possible to insist only on the realisation of the supreme Being or Ishwara even in one aspect, Shiva, Krishna as Lord of the world and Master of ourselves and our works or else the universal Sachchidananda, and attain to the essential results of this Yoga and afterwards to proceed from them to the integral results if one accepted the ideal of the divine life and this material world conquered by the Spirit. It is this view and experience of things and of the truth of existence that enabled me to write *The Life Divine* and *Savitri*. The realisation of the Supreme, the Ishwara, is certainly the essential thing; but to approach him with love and devotion and bhakti, to serve him with one's works and to know him, not necessarily by the intellectual cognition, but in a spiritual experience, is also essential in the path of the integral Yoga.

*CWSA 35: 234-35*

**Sri Aurobindo**

The Divine also comes down into the cycle of rebirths, makes the great holocaust, endures shame and obloquy, torture and crucifixion, the burden of human nature, sex and passion and sorrow and suffering, manifests many births before he reveals the Avatar. And when he does reveal it? Well, read the lives of the Avatars and try to understand and see.

*CWSA 35: 424*

**Sri Aurobindo**





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

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

CWSA 35: 433

**Sri Aurobindo**

In the eternity of becoming, each Avatar is only the announcer, the forerunner of a more perfect realisation.

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

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

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

CWM 13: 22

**The Mother**

## The Saviour

All that [answers to various questions] is however another matter than the question about the present human civilisation. It is not this which has to be saved; it is the world that has to be saved, and that will surely be done, though it may not be so easily or so soon as some wish or imagine or in the way that they imagine. The present civilisation must surely change, but whether by a destruction or a new construction on the basis of a greater truth, is the issue. The Mother has left the question hanging and I can only do the same.

\*

I know that this is a time of trouble for you and everybody. It is so for the whole world; confusion, trouble, disorder and upset everywhere is the general state of things. The better things that are to come are preparing or growing under a veil and the worse are prominent everywhere. The one thing is to hold on and to hold out till the hour of light has come.

CWSA 35: 221-22

## Carrying on the Evolution

*It is said that you and the Mother have been on the earth since its creation. But what have you been doing for so many millions of years in disguise? I say "disguise" because it is only now that you are showing yourselves to the world in your real nature.*

Carrying on the evolution.

\*

*I fail to understand what you mean by "Carrying on the evolution." Could you explain this more fully?*

That would mean writing the whole of human history. I can only say that as there are special descents to carry on the evolution to a farther stage, so also something of the Divine is always there to help through each stage itself in one direction or another.

\*

*Since you and the Mother were on earth constantly from the*

*beginning what was the need for Avataras coming down here one after another?*

We were not on earth as Avataras.

\*

*You say that you both were not on earth as Avatars and yet you were carrying on the evolution. Since the Divine Himself was on the earth carrying on the evolution, what was the necessity for the coming down of the Avatars who are portions of Himself?*

The Avatar is necessary when a special work is to be done and in crises of the evolution. The Avatar is a special manifestation, while for the rest of the time it is the Divine working within the ordinary human limits as a Vibhuti.

CWSA 32: 88-91

### **The last Avatar**

Too much importance need not be attached to the details about Kalki — they are rather symbolic than an attempt to prophesy details of future history. What is expressed is something that has to come, but it is symbolically indicated, no more. So too, too much weight need not be put on the exact figures about the Yugas in the Purana. Here again the Kala and the Yugas indicate successive periods in the cyclic wheel of evolution, the perfect state, decline and disintegration of successive ages of humanity followed by a new birth — the mathematical calculations are not the important element. The argument of the end of the Kali Yuga already come or coming and a new Satya Yuga coming is a very familiar one and there have been many who have upheld it.

CWSA 28: 489

**Sri Aurobindo**

I had always heard that Sri Aurobindo was “the last Avatar”; but he is probably the last Avatar in a human body — afterwards, we do not know....

CWM 10: 253

**The Mother**

## Two parallel truths

There are two parallel things that, from the eternal and supreme point of view, are of identical importance, in that both are equally essential for the realization to be a true realization. On the one hand, there is what Sri Aurobindo – who, as the Avatar, represented the supreme Consciousness and Will on earth – declared me to be, that is, the supreme universal Mother; and on the other hand, there is what I am realizing in my body through the integral sadhana.’ I could be the supreme Mother and not do any sadhana, and as a matter of fact, as long as Sri Aurobindo was in his body, it was he who did the sadhana, and I received the effects. These effects were automatically established in the outer being, but he was the one doing it, not I – I was merely the bridge between his sadhana and the world. Only when he left his body was I forced to take up the sadhana myself; not only did I have to do what I was doing before – being a bridge between his sadhana and the world – but I had to carry on the sadhana myself. When he left, he turned over to me the responsibility for what he himself had been doing in his body, and I had to do it. So there are both these things. Sometimes one predominates, sometimes the other (I don’t mean successively in time, but ... it depends on the moment), and they are trying to combine in a total and perfect realization: the eternal, ineffable and immutable Consciousness of the Executrice of the Supreme, and the consciousness of the Sadhak of the integral Yoga who strives in an ascending effort towards an ever increasing progression.

*The Mother: Conversation with a Disciple, Oct 10, 1958*

## Sri Aurobindo in his Supramental form

My impression is that Sri Aurobindo already has his subtle supramental form. For instance, when he has to move, he doesn't give the impression of being subject to the same laws as we are; but as it's subtle, it doesn't appear surprising. And also a sort of ubiquity: he is in several places at the same time. And a plasticity,

an adaptability according to the work he wants to do, the people he meets. In those activities I am quite aware that I see him in a certain way, but I think others don't see him the same way—they see him differently, probably wearing clothes. When he ran in the forest, we were all alone, and it was a large forest without anyone there; then a few minutes later, we were somewhere else and there were people, other people to whom he spoke, and I didn't at all feel that the others were seeing him without clothes: they were certainly seeing him wearing clothes.

I saw him once, rather long ago: I told you the story of his boat, made also of clay.

*Of pink clay.*

Yes, it was a sort of clay, it was pink clay. Well, at the time he seemed to be wearing clothes. You see, it doesn't have the fixity of our matter.

It was like that vision of the "supramental ship,"<sup>6</sup> in which everyone was dressed by his own will.

But in my night activities, it's perfectly natural, I don't give it a thought — I don't stand there, observing with the petty idiotic understanding of habit: it's all perfectly natural.

There, we've chatted long enough!

*You, too, are tall at night.*

I can't hear, mon petit, I am in a cloud!

*At night, when one sees you, you look tall.*

Of course! Oh, but I know that! All the people look small to me, and that's the only thing that makes me notice — I am not aware of being tall, but they look small to me.

I am tall.

*You are at least this tall [Sujata points to the ceiling, about fifteen feet high].*

Yes, I have noticed: I often look at people like this (Mother leans over her armchair). But it's perfectly natural, I don't have a feeling of being tall.

### **The spiritual laboratory**

Last night, at one point we prepared a certain number of things that were at the same time like food, medicine, and a way to transform Matter. It had different colors, it was in test tubes, and he explained it all to me. But that wasn't the first time: it has happened very often. But then, the best part of it is that when I wake up, all the precise details are immediately swept away! I seem to feel a hand that comes and takes it all away — on purpose.

But I remember, I still have the image in which he is demonstrating things with his test tubes. There was a man... who looked like a scientist (a man about forty years old, between forty and fifty, young but not very young) and very thoughtful-looking. He was sitting. I don't know what his nationality was, I don't remember, but he was modern; he was modern, with modern clothes, and Sri Aurobindo showed him his test tubes with things in them and the effect on a totality of matter. I was there, looking on (I was looking with great interest), and I understood everything then. And I still see the image, but the mental knowledge, the mental translation that would have enabled me to say, "Now I know," prrt! taken away. It's the same thing every time.

Which means it must be given to people other than me for them to use it, because they have a brain better prepared than mine, and better conditions of research.

It's clear that the work is getting done.

### **Sri Aurobindo and Sri Krishna**

Another thing, yesterday... Something being prepared.... In the past, when Sri Aurobindo was there and I lived in that house which is now the "dormitory annex," there was a large verandah, and I used to walk up and down on the verandah (Sri Aurobindo

was in his room, working), and I would walk alone; but I was never alone: Krishna was always there — Krishna, the god Krishna as he is known, but taller, more beautiful, and not with that ridiculous blue, you know, that slate blue! Not like that. And always, we always walked up and down together — we would walk together. He was just a little behind (gesture behind, almost against the nape of the neck and the shoulders); I was a little in front, as if my head was on his shoulder, and he would walk (I didn't have the feeling of my head resting on his shoulder, but that's how it was), and we would walk, we would communicate. That lasted more than a year, you know, every day. Then it ended. Afterwards I saw him from time to time (when we moved to the new house I saw him); sometimes at night when I was very tired, he would come and I would sleep on his shoulder. But I knew very well that it was a way Sri Aurobindo had of showing himself. Then when I came here [to Mother's present room], Sri Aurobindo had left, and I began walking up and down while reciting my mantra. Sri Aurobindo came, and he was at exactly the same place as Krishna was (same gesture, just behind the head); I would walk, and he was there, and we would walk together day after day, day after day. And it was becoming so concrete, so marvelous that I started thinking, "Why look after people and things, I want to remain like this for ever!" He caught my thought, and he said, "I am not coming anymore." And he stopped. I said, "Very well," and I started my mantra to the supreme Lord, and I tried a lot to have Him come and walk with me, but in no other form but Himself. And the Force, the Presence, everything was there, and I would feel Him more and more clearly, staying like that, just behind me, impersonal. For a few days, I've had a sort of feeling that I was close to something; and yesterday, for half an hour: THE Presence — a Presence... An absolutely concrete presence. And it is He who told me, "First Krishna, then Sri Aurobindo, then I."

*The Mother: Conversation with a Disciple, June 18, 1965*

## Eternal Birth

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

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

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

Mentally, it is a birth the memory of which will last eternally. Through the ages Sri Aurobindo’s birth will be remembered, with all the consequences it has had. Psychically, it is a birth which will recur eternally, from age to age, in the history of the universe. This birth is a manifestation which takes place periodically, from age to age, in the history of the Earth. That is, the birth itself is renewed, repeated, reproduced, bringing every time perhaps something more — something more complete and more perfect — but it is the same movement of descent, of manifestation, of birth in an earthly body.

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

*CWM 9: 178-79*

**The Mother**





*Only when men depend exclusively on the Divine  
and on nothing else, will it no longer be necessary  
for the incarnate god to die for them.*

*CWM 15: 18*

*The Mother*



*Our Gratitude and consecration to the  
Mother and Sri Aurobindo*

**Sri Aurobindo Society, Nairobi Centre, Kenya**

**SRI AUROBINDO SOCIETY**  
**Notice for the Annual General Meeting**

The Annual General Meeting of the members of Sri Aurobindo Society will be held on Saturday, the 23<sup>rd</sup> September 2023, at 4.00 p.m. at its registered office, Sri Aurobindo Bhavan, 8, Shakespeare Sarani, Kolkata – 700 071, to transact the following business:

1. To confirm the minutes of the last Annual General Meeting held on 24<sup>th</sup> September 2022.
2. To consider and approve the audited Balance Sheet and Income & Expenditure Account of the Society for the year ended 31.03.2023.
3. To consider and adopt the Executive Committee's Annual Report of Activities for the year 2022–2023.
4. Formation of Executive Committee.
5. To appoint an auditor for the Society for the year 2023-2024.
6. To consider any other matter with the permission of the chair.

Sd/-

15.06.2023  
Puducherry

(Pradeep Narang)  
Chairman

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

✂ ..... ✂ ..... ✂ ..... ✂

**PROXY**

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

I, ..... being a member of Sri Aurobindo Society, having membership No. .... valid upto ..... do hereby appoint ..... having Society's membership No. .... valid upto ..... as my proxy in my absence to attend and vote for me and on my behalf at the Annual General Meeting of the Society, to be held on Saturday, the 23<sup>rd</sup> September 2023, at 4.00 p.m. and at any adjournment thereof.

In witness whereof, I have set my hand this  
..... day of ..... 2023.

Revenue Stamp

(Signature of the member across the stamp)

*With best compliments from:*



**AURO MIRRA  
INTERNATIONAL SCHOOL,**

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Ulsoor, Bangalore-560042

Email: [accounts@auroschooolsulsoor.org](mailto:accounts@auroschooolsulsoor.org)

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# SRI AUROBINDO

## A New Dawn

An Animation Film

August 15th is my own birthday  
and it is naturally gratifying  
to me that it should have  
assumed its vast significance.

~ Sri Aurobindo on 15 August 1947

**15**  
**AUGUST**  
2023 RELEASE DATE

Work-in-progress frame from the Animation Film

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for the 150th birth anniversary of Sri Aurobindo

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