

All India Magazine
September 2023

Realisation of our True Self

*What we call ourself is only the ego
— our true self is the Divine.*

(23.3.1958)

The Mother

ALL INDIA MAGAZINE

A Monthly Magazine of Sri Aurobindo Society

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

Owner: Sri Aurobindo Society

Printer: Swadhin Chatterjee for Sri Aurobindo Ashram Press

Publisher: Pradeep Narang for Sri Aurobindo Society

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

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

Editor: Dr. Alok Pandey

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

Phone Nos:(0413) 2336396-97-98

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

REALISATION OF OUR TRUE SELF

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

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The realisation of the Divine is the one thing needful and the rest is desirable only in so far as it helps or leads towards that or when it is realised, extends and manifests the realisation. ... But the realisation is the first need and it is that round which all the rest moves, for apart from it all the rest would have no meaning.

CWSA 35: 784

Sri Aurobindo



"Ma-Sri Aurobindo"

The Antaryāmin (The Inner Guide)

This inner Guide is often veiled at first by the very intensity of our personal effort and by the ego's preoccupation with itself and its aims. As we gain in clarity and the turmoil of egoistic effort gives place to a calmer self-knowledge, we recognise the source of the growing light within us.

We recognise it retrospectively as we realise how all our obscure and conflicting movements have been determined towards an end that we only now begin to perceive, how even before our entrance into the path of the Yoga the evolution of our life has been designedly led towards its turning-point. For now we begin to understand the sense of our struggles and efforts, successes and failures. At last we are able to seize the meaning of our ordeals and sufferings and can appreciate the help that was given us by all that hurt and resisted and the utility of our very falls and stumblings.

We recognise this divine leading afterwards, not retrospectively but immediately, in the moulding of our thoughts by a transcendent Seer, of our will and actions by an all-embracing Power, of our emotional life by an all-attracting and all-assimilating Bliss and Love. We recognise it too in a more personal relation that from the first touched or at the last seizes us; we feel the eternal presence of a supreme Master, Friend, Lover, Teacher. We recognise it in the essence of our being as that develops into likeness and oneness with a greater and wider existence; for we perceive that this miraculous development is not the result of our own efforts: an eternal Perfection is moulding us into its own image. One who is the Lord or Ishwara of the Yogic philosophies, the Guide in the conscious being (*caitya guru or antaryāmin*), the Absolute of the thinker, the Unknowable of the Agnostic, the universal Force of the materialist, the supreme Soul and the supreme Shakti, the One who is differently named and imaged by the religions, is the

Master of our Yoga.

To see, know, become and fulfil this One in our inner selves and in all our outer nature, was always the secret goal and becomes now the conscious purpose of our embodied existence. To be conscious of him in all parts of our being and equally in all that the dividing mind sees as outside our being, is the consummation of the individual consciousness. To be possessed by him and possess him in ourselves and in all things is the term of all empire and mastery. To enjoy him in all experience of passivity and activity, of peace and of power, of unity and of difference is the happiness which the Jiva, the individual soul manifested in the world, is obscurely seeking. ...

The surest way towards this integral fulfilment is to find the Master of the secret who dwells within us, open ourselves constantly to the divine Power which is also the divine Wisdom and Love and trust to it to effect the conversion. But it is difficult for the egoistic consciousness to do this at all at the beginning. And, if done at all, it is still difficult to do it perfectly and in every strand of our nature. It is difficult at first because our egoistic habits of thought, of sensation, of feeling block up the avenues by which we can arrive at the perception that is needed. It is difficult afterwards because the faith, the surrender, the courage requisite in this path are not easy to the ego-clouded soul. The divine working is not the working which the egoistic mind desires or approves; for it uses error in order to arrive at truth, suffering in order to arrive at bliss, imperfection in order to arrive at perfection. The ego cannot see where it is being led; it revolts against the leading, loses confidence, loses courage. These failings would not matter; for the divine Guide within is not offended by our revolt, not discouraged by our want of faith or repelled by our weakness; he has the entire love of the mother and the entire patience of the teacher. ...

CWSA 23: 62-64

Sri Aurobindo

Realise Who He Is

Lift your eyes towards the Sun; He is there in that wonderful heart of life & light and splendour. Watch at night the innumerable constellations glittering like so many solemn watch fires of the Eternal in the limitless silence which is no void but throbs with the presence of a single calm and tremendous existence; see there Orion with his sword and belt shining as he shone to the Aryan fathers ten thousand years ago at the beginning of the Aryan era, Sirius in his splendour, Lyra sailing billions of miles away in the ocean of space. Remember that these innumerable worlds, most of them mightier than our own, are whirling with indescribable speed at the beck of that Ancient of Days whither none but He knoweth, and yet that they are a million times more ancient than your Himalaya, more steady than the roots of your hills and shall so remain until He at his will shakes them off like withered leaves from the eternal tree of the Universe. Imagine the endlessness of Time, realise the boundlessness of Space; and then remember that when these worlds were not, He was, the Same as now, and when these are not, He shall be, still the Same; perceive that beyond Lyra He is and far away in Space where the stars of the Southern Cross cannot be seen, still He is there.

And then come back to the Earth & realise who this He is. He is quite near to you. See yonder old man who passes near you crouching & bent, with his stick. Do you realise that it is God who is passing? There a child runs laughing in the sunlight. Can you hear Him in that laughter? Nay, He is nearer still to you. He is in you, He is you. It is yourself that burns yonder millions of miles away in the infinite reaches of Space, that walks with confident steps on the tumbling billows of the ethereal sea; it is you who have set the stars in their places and woven the necklace of the suns not with hands but by that Yoga, that silent actionless impersonal Will which has set you here today listening to yourself in me. Look

up, O child of the ancient Yoga, and be no longer a trembler and a doubter; fear not, doubt not, grieve not; for in your apparent body is One who can create & destroy worlds with a breath.

Yes, He is within all this as a limitless ocean of spiritual force; for if He were not, neither this outer you nor this outer I nor this Sun nor all these worlds could last for even a millionth part of the time that is taken by a falling eyelid. **But He is outside it too.** Even in His manifestation, He is outside it in the sense of exceeding it, अत्यतिष्ठद्दशांगुलं, in His unmanifestation, He is utterly apart from it. This truth is more difficult to grasp than the other, but it is necessary to grasp it. There is a kind of Pantheism which sees the Universe as God and not God as the Universe; but if the Universe is God, then is God material, divisible, changeable, the mere flux & reflux of things; but all these are not God in Himself, but God in His shadows & appearances; they are, to repeat our figure, the shadows and figments of Shakespeare's mind, Shakespeare is not only vaster than all his drama-world put together, he is not only both in it and outside it, but apart from it and other than it.

CWSA 17: 130-32

Sri Aurobindo

In a more deep and spiritual sense a concrete realisation is that which makes the thing realised more real, dynamic, intimately present to the consciousness than any physical thing can be.

CWSA 29: 112

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It is not sufficient to worship Krishna, Christ or Buddha without, if there is not the revealing and the formation of the Buddha, the Christ or Krishna in ourselves. And all other aids equally have no other purpose; each is a bridge between man's unconverted state and the revelation of the Divine within him.

CWSA 23: 66

Sri Aurobindo

Meaning of the Word "Realisation"

...[The Realisation] is not merely an intellectual conception or clear discrimination of the truth, nor is it an enlightened psychological experience of the modes of our being. It is a "realisation", in the full sense of the word; it is the making real to ourselves and in ourselves of the Self, the transcendent and universal Divine, and it is the subsequent impossibility of viewing the modes of being except in the light of that Self and in their true aspect as its flux of becoming under the psychical and physical conditions of our world-existence. This realisation consists of three successive movements, internal vision, complete internal experience and identity.

CWSA 23: 304

Realisations are the reception in the consciousness and the establishment there of the fundamental truths of the Divine, of the Higher or Divine Nature, of the world-consciousness and the play of its forces, of one's own self and real nature and the inner nature of things, the power of these things growing in one **till they are a part of one's inner life and existence**, — as for instance, the realisation of the Divine Presence, the descent and settling of the higher Peace, Light, Force, Ananda in the consciousness, their workings there, the realisation of the divine or spiritual love, the perception of one's own psychic being, the discovery of one's own true mental being, true vital being, true physical being, the realisation of the overmind or the supramental consciousness, the clear perception of the relation of all these things to our present inferior nature and their action on it to change that lower nature. The list of course might be infinitely longer. These things also are often called experiences when they only come in flashes, snatches or rare visitations; they are spoken of as full realisations only when they become very positive or frequent or continuous or normal.

CWSA 30: 38

Sri Aurobindo



The Immortal in the mortal is his Name;
An artist Godhead here
Ever remoulds himself in diviner shapes,
Unwilling to cease

Till all is done for which the stars were made,
Till the heart discovers God
And soul knows itself. And even then
There is no end.

CWSA 2: 644

Sri Aurobindo

Three Poises of the Divine

(An excerpt from Savitri)

(The three poises of the Brahman are spoken of here: first the Transcendent, next the Universal, and then the Individual)

The Absolute, the Perfect, the Alone
Has called out of the Silence his mute Force
Where she lay in the featureless and formless hush
Guarding from Time by her immobile sleep
The ineffable puissance of his solitude.

The Absolute, the Perfect, the Alone
Has entered with his silence into space:
He has fashioned these countless persons of one self;
He has built a million figures of his power;
He lives in all, who lived in his Vast alone;
Space is himself and Time is only he.

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.

Savitri, p. 67



Realise the Individual Self [Jivatman]

The central being [Jivatman] is that which is not born, does not evolve, but presides over all the individual manifestation. The psychic is its projection here—for the psychic being is in the evolution and from within supports our whole evolution; it receives the essence of all experience and by that develops the personality Godward.

CWSA 28: 60

The first is the discovery of the soul, not the outer soul of thought and emotion and desire, but the secret psychic entity, the divine element within us. ... This is the first step of self-realisation, to enthrone the soul, the divine psychic individual in the place of the ego.

CWSA 21: 653-54

The realisation of the psychic being, its awakening and the bringing of it in front depend mainly on the extent to which one can **develop a personal relation with the Divine**, a relation of bhakti, love, reliance, self-giving, rejection of the insinuations of the separating and self-asserting mental, vital and physical ego.

CWSA 30: 360

The sadhana of inner concentration consists in:

- (1) Fixing the consciousness in the heart and concentrating there on the idea, image or name of the Divine Mother, whichever comes easiest to you.
- (2) A gradual and progressive quieting of the mind by this concentration in the heart.
- (3) An aspiration for the Mother's presence in the heart and the control by her of mind, life and action.

CWSA 29: 225

Sri Aurobindo

Realise the Cosmic Self

Our first imperative aim when we draw back from mind, life, body and all else that is not our eternal being, is to get rid of the false idea of self by which we identify ourselves with the lower existence and can realise only our apparent being as perishable or mutable creatures in a perishable or ever mutable world. We have to know ourselves as the self, the spirit, the eternal; we have to exist consciously in our true being. Therefore this must be our primary, if not our first one and all-absorbing idea and effort in the path of knowledge. But when we have realised the eternal self that we are, when we have become that inalienably, we have still a secondary aim, to establish the true relation between this eternal self that we are and the mutable existence and mutable world which till now we had falsely taken for our real being and our sole possible status.

In order that there should be any real relation, it must be a relation between two realities. Formerly we had thought the eternal self to be a remote concept far from our mundane existence if not an illusion and an unreality, because in the nature of things we could not conceive of ourselves as anything except this mind, life, body, changing and moving in the succession of Time. When we have once got rid of our confinement to this lower status, we are apt to seize on the other side of the same erroneous relation between self and world; we tend to regard this eternity which we increasingly are or in which we live as the sole reality and begin to look down from it upon the world and man as a remote illusion and unreality, because that is a status quite opposite to our new foundation in which we no longer place our roots of consciousness, from which we have been lifted up and transfigured and with which we seem to have no longer any binding link. Especially is this likely to happen if we have made the finding of the eternal Self not only our primary, but our one and absorbing objective in

the withdrawal from the lower triplicity; for then we are likely to shoot at once from pure mind to pure spirit without treading the stairs between this middle and that summit and we tend to fix on our consciousness the profound sense of a gulf which we cannot bridge and can no longer cross over again except by a painful fall.

But the self and the world are in an eternal close relation and there is a connection between them, not a gulf that has to be overleaped. Spirit and material existence are highest and lowest rung of an orderly and progressive series. Therefore between the two there must be a real relation and principle of connection by which the eternal Brahman is able to be at once pure Spirit and Self and yet hold in himself the universe of himself; and it must be possible for the soul that is one with or in union with the Eternal to adopt the same poise of divine relation in place of our present ignorant immersion in the world. This principle of connection is the eternal unity between the Self and all existences; of that eternal unity the liberated soul must be capable, just as the ever free and unbound Divine is capable of it, and that we should realise equally with the pure self-existence at which we have first to aim. For integral self-possession we must be one not only with the Self, with God, but with all existences. We must take back in the right relation and in the poise of an eternal Truth the world of our manifested existence peopled by our fellow beings from which we had drawn back because we were bound to them in a wrong relation and in the poise of a falsehood created in Time by the principle of divided consciousness with all its oppositions, discords and dualities. We have to take back all things and beings into our new consciousness but as one with all, not divided from them by an egoistic individuality.

In other words, besides the consciousness of the transcendent Self pure, self-existent, timeless, spaceless we have to accept and become the cosmic consciousness, we have to identify our being with the Infinite who makes himself the base and continent

of the worlds and dwells in all existences. This is the realisation which the ancient Vedantins spoke of as seeing all existences in the self and the self in all existences; and in addition they speak of the crowning realisation of the man in whom the original miracle of existence has been repeated, self-being has become all these existences that belong to the worlds of the becoming. In these three terms is expressed, fundamentally, the whole of that real relation between the self and the world which we have to substitute for the false relation created by the limiting ego. This is the new vision and sense of infinite being which we have to acquire, this the foundation of that unity with all which we have to establish.

CWSA 23: 368-70

Sri Aurobindo

Realise the Transcendent

... we must also realise the Self or Brahman in its essential modes and primarily in its triune reality as Sachchidananda. Not only pure existence, but pure consciousness and pure bliss of its being and consciousness are the reality of the Self and the essence of Brahman.

Further, there are two kinds of realisation of Self or Sachchidananda. One is that of the silent passive quietistic, self-absorbed, self-sufficient existence, consciousness and delight, one, impersonal, without play of qualities, turned away from the infinite phenomenon of the universe or viewing it with indifference and without participation. The other is that of the same existence, consciousness, delight sovereign, free, lord of things, acting out of an inalienable calm, pouring itself out in infinite action and quality out of an eternal self-concentration, the one supreme Person holding in himself all this play of personality in a vast equal impersonality, possessing the infinite phenomenon of the universe

without attachment but without any inseparable aloofness, with a divine mastery and an innumerable radiation of his eternal luminous self-delight — as a manifestation which he holds, but by which he is not held, which he governs freely and by which therefore he is not bound. This is not the personal God of the religious or the qualified Brahman of the philosophers, but that in which personal and impersonal, quality and non-quality are reconciled. It is the Transcendent possessing them both in His being and employing them both as modes for His manifestation. This then is the object of realisation for the sadhaka of the integral Yoga.

CWSA 23: 391

Sri Aurobindo

Culmination in Identity

All this knowledge and experience are primary means of arriving at and of possessing identity. It is our self that we see and experience and therefore vision and experience are incomplete unless they culminate in identity, unless we are able to live in all our being the supreme Vedantic knowledge, **He am I**. We must not only see God and embrace Him, but become that Reality. We must become one with the Self in its transcendence of all form and manifestation by the resolution, the sublimation, the escape from itself of ego and all its belongings into That from which they proceed, as well as become the Self in all its manifested existences and becomings, one with it in the infinite existence, consciousness, peace, delight by which it reveals itself in us and one with it in the action, formation, play of self-conception with which it garbs itself in the world.

CWSA 23: 306

Sri Aurobindo

This is Thy Work and the Aim of Thy Being

This is thy work and the aim of thy being and that for which thou art here, to become the divine superman and a perfect vessel of the Godhead. All else that thou hast to do, is only a making thyself ready or a joy by the way or a fall from thy purpose. But the goal is this and the purpose is this and not in power of the way and the joy by the way but in the joy of the goal is the greatness and the delight of thy being. The joy of the way is because that which is drawing thee is also with thee on thy path and the power to climb was given thee that thou mightest mount to thy own summits.

If thou hast a duty, this is thy duty; if thou ask what shall be thy aim, let this be thy aim; if thou demand pleasure, there is no greater joy, for all other joy is broken or limited, the joy of a dream or the joy of a sleep or the joy of self-forgetting. But this is the joy of thy whole being. For if thou say what is my being, this is thy being, the Divine, and all else is only its broken or its perverse appearance. If thou seek the Truth, this is the Truth. Place it before thee and in all things be faithful to it.

It has been well said by one who saw but through a veil and mistook the veil for the face, that thy aim is to become thyself; and he said well again that the nature of man is to transcend himself. This is indeed his nature and that is indeed the divine aim of his self-transcending.

What then is the self that thou hast to transcend and what is the self that thou hast to become? For it is here that thou shouldst make no error; for this error, not to know thyself, is the fountain of all thy grief and the cause of all thy stumbling.

That which thou hast to transcend is the self that thou appearest to be, and that is man as thou knowest him, the apparent Purusha. And what is this man? He is a mental being enslaved to life and matter; and where he is not enslaved to life and matter, he

is the slave of his mind. But this is a great and heavy servitude; for to be the slave of mind is to be the slave of the false, the limited and the apparent.

The self that thou hast to become, is the self that thou art within behind the veil of mind and life and matter. It is to be the spiritual, the divine, the superman, the real Purusha. For that which is above the mental being, is the superman. It is to be the master of thy mind, thy life and thy body; it is to be a king over Nature of whom thou art now the tool, lifted above her who now has thee under her feet. It is to be free and not a slave, to be one and not divided, to be immortal and not obscured by death, to be full of light and not darkened, to be full of bliss and not the sport of grief and suffering, to be uplifted into power and not cast down into weakness. It is to live in the Infinite and possess the finite. It is to live in God and be one with him in his being. To become thyself is to be this and all that flows from it.

Be free in thyself, and therefore free in thy mind, free in thy life and thy body. For the Spirit is freedom.

Be one with God and all beings; live in thyself and not in thy little ego. For the Spirit is unity.

Be thyself, immortal, and put not thy faith in death; for death is not of thyself, but of thy body. For the Spirit is immortality.

To be immortal is to be infinite in being and consciousness and bliss; for the Spirit is infinite and that which is finite lives only by his infinity.

These things thou art, therefore thou canst become all this; but if thou wert not these things, then thou couldst never become them. What is within thee, that alone can be revealed in thy being. Thou appearest indeed to be other than this, but wherefore shouldst thou enslave thyself to appearances?

Rather arise, transcend thyself, become thyself. Thou art man and the whole nature of man is to become more than himself. He

was the man-animal, he has become more than the animal man. He is the thinker, the craftsman, the seeker after beauty. He shall be more than the thinker, he shall be the seer of knowledge; he shall be more than the craftsman, he shall be the creator and master of his creation; he shall be more than the seeker of beauty, for he shall enjoy all beauty and all delight. Physical, he seeks for his immortal substance; vital he seeks after immortal life and the infinite power of his being; mental and partial in knowledge, he seeks after the whole light and the utter vision.

To possess these is to become the superman; for [it] is to rise out of mind into the supermind. Call it the divine mind or Knowledge or the supermind; it is the power and light of the divine will and the divine consciousness. By the supermind the Spirit saw and created himself in the worlds, by that he lives in them and governs them. By that he is Swarat Samrat, self-ruler and all-ruler.

Supermind is superman; therefore to rise beyond mind is the condition.

To be the superman is to live the divine life, to be a god; for the gods are the powers of God. Be a power of God in humanity.

To live in the divine Being and let the consciousness and bliss, the will and knowledge of the Spirit possess thee and play with thee and through thee, this is the meaning.

This is the transfiguration of thyself on the mountain. It is to discover God in thyself and reveal him to thyself in all things. Live in his being, shine with his light, act with his power, rejoice with his bliss. Be that Fire and that Sun and that Ocean. Be that joy and that greatness and that beauty.

When thou hast done this even in part, thou hast attained to the first steps of supermanhood.

CWSA 12: 150-152

Sri Aurobindo

Steps to Get Out of the Ignorance

... Nature invented the ego that the individual might disengage himself from the inconscience or subconsciousness of the mass and become an independent living mind, life-power, soul, spirit, coordinating himself with the world around him but not drowned in it and separately in-existent and ineffective. For the individual is indeed part of the cosmic being, but he is also something more, he is a soul that has descended from the Transcendence. This he cannot manifest at once, because he is too near to the cosmic Inconscience, not near enough to the original Superconscience; **he has to find himself as the mental and vital ego before he can find himself as the soul or spirit.**

Still, to find his egoistic individuality is not to know himself; the true spiritual individual is not the mind ego, the life ego, the body ego: predominantly, this first movement is a work of will, of power, of egoistic self-effectuation and only secondarily of knowledge. Therefore a time must come when man has to look below the obscure surface of his egoistic being and attempt to know himself; he must set out to find the real man: without that he would be stopping short at Nature's primary education and never go on to her deeper and larger teachings; however great his practical knowledge and efficiency, he would be only a little higher than the animals. First, he has to turn his eyes upon his own psychology and distinguish its natural elements, — ego, mind and its instruments, life, body, — until he discovers that his whole existence stands in need of an explanation other than the working of the natural elements and of a goal for its activities other than an egoistic self-affirmation and satisfaction. He may seek it in Nature and mankind and thus start on his way to the discovery of his unity with the rest of his world: he may seek it in super nature, in God, and thus start on his way to the discovery of his unity with the Divine. Practically, he attempts both paths and, continually wa-

vering, continually seeks to fix himself in the successive solutions that may be best in accordance with the various partial discoveries he has made on his double line of search and finding.

But through it all what he is in this stage still insistently seeking to discover, to know, to fulfil is himself; his knowledge of Nature, his knowledge of God are only helps towards self-knowledge, towards the perfection of his being, towards the attainment of the supreme object of his individual self-existence. ...

It is because the individual is That, that to find himself is his great necessity. In his complete surrender and self-giving to the Supreme it is he who finds his perfect self-finding in a perfect self-offering. In the abolition of the mental, vital, physical ego, even of the spiritual ego, it is the formless and limitless Individual that has the peace and joy of its escape into its own infinity. In the experience that he is nothing and no one, or everything and everyone, or the One which is beyond all things and absolute, it is the Brahman in the individual that effectuates this stupendous merger or this marvellous joining, Yoga, of its eternal unit of being with its vast all-comprehending or supreme all-transcending unity of eternal existence. To get beyond the ego is imperative, but one cannot get beyond the self — except by finding it supremely, universally. For the self is not the ego; it is one with the All and the One and in finding it it is the All and the One that we discover in our self: the contradiction, the separation disappears, but the self, the spiritual reality remains, united with the One and the All by that delivering disappearance.

The higher self-knowledge begins therefore as soon as man has got beyond his preoccupation with the relation of Nature and God to his superficial being, his most apparent self. **One step** is to know that this life is not all, to get at the conception of his own temporal eternity, to realise, to become concretely aware of that subjective persistence which is called the immortality of the soul. When he knows that there are states beyond the material

and lives behind and before him, at any rate a pre-existence and a subsequent existence, he is on the way to get rid of his temporal ignorance by enlarging himself beyond the immediate moments of Time into the possession of his own eternity. **Another step** forward is to learn that his surface waking state is only a small part of his being, to begin to fathom the abyss of the Inconscient and depths of the subconscious and subliminal and scale the heights of the superconscient; so he commences the removal of his psychological self-ignorance. **A third step** is to find out that there is something in him other than his instrumental mind, life and body, not only an immortal ever-developing individual soul that supports his nature but an eternal immutable self and spirit, and to learn what are the categories of his spiritual being, until he discovers that all in him is an expression of the spirit and distinguishes the link between his lower and his higher existence; thus he sets out to remove his constitutional self-ignorance. Discovering self and spirit he discovers God; he finds out that there is a Self beyond the temporal: he comes to the vision of that Self in the cosmic consciousness as the divine Reality behind Nature and this world of beings; his mind opens to the thought or the sense of the Absolute of whom self and the individual and the cosmos are so many faces; the cosmic, the egoistic, the original ignorance begin to lose the rigidity of their hold upon him. In his attempt to cast his existence into the mould of this enlarging self-knowledge his whole view and motive of life, thought and action are progressively modified and transformed; his practical ignorance of himself, his nature and his object of existence diminishes: he has set his step on the path which leads out of the falsehood and suffering of a limited and partial into the perfect possession and enjoyment of a true and complete existence.

CWSA 21: 722-25

Sri Aurobindo

The Fundamental Realisation

The one secure and all-reconciling truth which is the very foundation of the universe is this that life is the manifestation of an uncreated Self and Spirit, and the key to life's hidden secret is the true relation of this Spirit with its own created existences. There is behind all this life the look of an eternal Being upon its multitudinous becomings; there is around and everywhere in it the envelopment and penetration of a manifestation in time by an unmanifested timeless Eternal.

But this knowledge is valueless for Yoga if it is only an intellectual and metaphysical notion void of life and barren of consequence; a mental realisation alone cannot be sufficient for the seeker. For what Yoga searches after is not truth of thought alone or truth of mind alone, but the dynamic truth of a living and revealing spiritual experience.

There must awake in us a constant indwelling and enveloping nearness, a vivid perception, a close feeling and communion, a concrete sense and contact of a true and infinite Presence always and everywhere. That Presence must remain with us as the living, pervading Reality in which we and all things exist and move and act, and we must feel it always and everywhere, concrete, visible, inhabiting all things; it must be patent to us as their true Self, tangible as their imperishable Essence, met by us closely as their inmost Spirit.

To see, to feel, to sense, to contact in every way and not merely to conceive this Self and Spirit here in all existences and to feel with the same vividness all existences in this Self and Spirit, is the fundamental experience which must englobe all other knowledge.

CWSA 23: 115

Sri Aurobindo



realisation

Identification

(Prayers and Meditations of the Mother, Nov. 19, 1912)

I said yesterday to that young Englishman who is seeking for Thee with so sincere a desire, that I had definitively found Thee, that the Union was constant. Such is indeed the state of which I am conscious. All my thoughts go towards Thee, all my acts are consecrated to Thee; Thy Presence is for me an absolute, immutable, invariable fact, and Thy Peace dwells constantly in my heart. Yet I know that this state of union is poor and precarious compared with that which it will become possible for me to realise tomorrow, and I am as yet far, no doubt very far, from that identification in which I shall totally lose the notion of the “I”, of that “I”, which I still use in order to express myself, but which is each time a constraint, like a term unfit to express the thought that is seeking for expression. It seems to me indispensable for human communication, but all depends on what this “I” manifests; and how many times already, when I pronounce it, it is Thou who speakest in me, for I have lost the sense of separativity.

But all this is still in embryo and will continue to grow towards perfection. What an appeasing assurance there is in this serene confidence in Thy All-Might!

Thou art all, everywhere, and in all, and this body which acts is Thy own body, just as is the visible universe in its entirety; it is Thou who breathest, thinkest and lovest in this substance which, being Thyself, desires to be Thy willing servant.

CWM 1: 4

The Mother

Gems from the Works of the Mother

What we call ourself is only the ego — our true self is the Divine.

23.3.1958

White Roses, p.198

... to realise one's own being, to enter into conscious relation with the supreme Truth of one's own being, in any form, by any path — it does not matter at all — but this is the only way. We carry, each individual carries within him a truth, and this is the truth he must unite with, this is the truth he must live; and so the path he must follow to reach and realise this truth is the path that will lead him as near as possible to Knowledge. That is to say, the two are absolutely one: the personal realisation and the Knowledge.

CWM 10: 138

There is no one for whom it is impossible to realise the Divine. Only, for some it will take many, many lives, whereas there are others who will do it in this very lifetime. It is a question of will. It is for you to choose.

But I must say that at the present moment conditions are particularly favourable.

CWM 16: 409

Q: Sweet Mother, What does it mean, really, “to realise the Divine”?

It means to become conscious of the Divine Presence in oneself or on the spiritual heights, and, once one is conscious of His Presence, to surrender to Him completely so that one no longer has any other will than His, and finally to unite one's consciousness with His. That is “to realise the Divine”.

CWM 16: 407-08

The Mother

The First Step for Merging in the Divine

Merge one's ego in the Divine! But first, one can't merge one's ego in the Divine before becoming completely individualised. Do you know what it means to be *completely* individualised? Capable of resisting all outer influences?

Some days ago I received a letter from someone who told me that he was very hesitant about reading books of ordinary literature, for example, novels or dramas, because his nature had an almost insuperable tendency to receive imprints of the characters in these books and to begin living the feelings and thoughts of these characters, the nature of these persons. There are many more people than one would think who are like that. They read a book and while they are reading it they feel within themselves all kinds of emotions, thoughts, desires, intentions, plans, even ideals. They are simply just absorbed in the reading of the book. They are not even aware of it, because at least ninety-nine parts of an individual's character are made of soft butter — inedible of course... but on which if one presses one's thumb, an imprint is made.

Now, everything is a "thumb": an expressed thought, a sentence read, an object looked at, an observation of what someone else does, and of one's neighbour's will. And all these wills... you know, when one sees them they are all there, like this, intermingled (*Mother intercrosses her fingers*), each one trying to get the uppermost and causing a kind of perpetual conflict within, outside.... It goes in and out of people like that, you see, like electric currents. One is not at all aware of all this, and it is a perpetual conflict of all the wills which are trying to express themselves; and the strongest one will succeed. But as there are many of these and as one has to fight alone against a great number, it is not easy.

So one is tossed like a cork on the waves of the sea.... One day one wants this, the next day one wants that, at one moment

one is pushed from this side, at another from that, now one lifts one's face to the sky (*Mother makes the movement*), now one is sunk deep in a hole. And so this is the existence one has!

First one must become a conscious, well-knit, *individualised* being, who exists in himself, by himself, independently of all his surroundings, who can hear anything, read anything, see anything without changing. He receives from outside only what he wants to receive; he automatically refuses all that is not in conformity with his plan and nothing can leave an imprint on him unless he agrees to receive the imprint. Then one begins to become an individuality! When one is an individuality, one can make an offering of it.

For, unless one possesses something, one cannot give it. First, one must be, and then afterwards one can give oneself.

So long as one does not exist, one can give nothing. And for the separative ego to disappear, as you say, one must be able to give oneself entirely, totally without reservation. And to be able to give oneself, one must first exist. And to exist one must be individualised.

If your body were not made in the rigid form it is — for it is terribly rigid, isn't it? — well, if all that were not so fixed, if you had no skin, here, like this, solid, if externally you were the reflection of what you are in the vital and mental fields, it would be worse than being a jelly-fish! Everything would fuse into everything else, like this.... Oh, what a mess it would be! That is why it was at first necessary to give a very rigid form. Afterwards we complain about it. We say, "The physical is fixed, it is a nuisance; it lacks plasticity, it lacks suppleness, it hasn't that fluidity which can enable us to merge into the Divine." But this was absolutely necessary, for without this... if you simply went out of your body (most of you can't do it because the vital being is hardly more individualised than the physical), if you came out of your body and went into the vital world, you would see that all things there intermingle, they are mixed, they divide; all kinds of vibrations, currents of forces come and go, struggle, try to destroy one another, take posses-

sion of each other, absorb each other, throw each other out... and so it goes on! But it is very difficult to find a real personality in all this. These are forces, movements, desires, vibrations.

There are individualities, there are personalities! But these are powers. People who are individualised in that world are either heroes or devils!

And now, in the mind... (*Silence*) If only you become conscious of your physical mind in itself... Some people have called it a public square, because everything comes there, goes across, passes, comes back.... All ideas go there, they enter at one place, leave by another, some are here, some there, and it is a public square, not very well organised, for usually ideas meet and knock into one another, there are accidents of all kinds. But then one becomes aware: "*What can I call my mind?*" or "*What is my mind?*"

One needs years of very attentive, very careful, very reasonable, very coherent work, organisation, selection, construction, in order to succeed simply in forming, oh, simply this little thing, *one's own way of thinking!*

One believes one has one's own way of thinking. Not at all. It depends totally upon the people one speaks with or the books one has read or on the mood one is in. It depends also on whether you have a good or bad digestion, it depends on whether you are shut up in a room without proper ventilation or whether you are in the open air; it depends on whether you have a beautiful landscape before you; it depends on whether there is sunshine or rain! You are not aware of it, but you think all kinds of things, completely different according to a heap of things which have nothing to do with you!

And for this to become a co-ordinated, coherent, logical thought, a long thorough work is necessary. And then, the best part of it is that when you have succeeded in making a beautiful, well-formed, very strong, very powerful mental construction, the first thing you will be told is, "You must break this so that you can

unite with the Divine!” But so long as you haven’t made it, you cannot unite with the Divine because you have nothing to give to the Divine except a mass of things which are not yourself! *One must first exist in order to be able to give oneself.* I am repeating what I said a while ago.

Truly, in the present state of the world, the only thing one can give the Divine is one’s body. But that’s what one doesn’t give Him. Yes, one can try to consecrate one’s work! But still, here there are so many elements which are not true!

You want to merge your body in the Divine, eh? Just try! How are you going to do this? You can merge your mind, you can merge your vital, you can fuse all your emotions, you can fuse all your aspirations, you can fuse all that, but your body — how are you going to do that? You are not going to melt it in a boiling-pot! (*Laughter*) And yet it is the only thing about which you can say with certitude, “It is”, and give a name to it; yet even your name is a convention... but still, you are in the habit of calling yourself by a certain name — say, “This, this is I.” You look at yourself in a mirror, and although what you were twenty years ago is very different from what you are now... it is unrecognisable... still something makes you say all the same, “Yes, this is I.” Yes? “I am so-and-so” — Peter, Louis, Jack, André, whoever it may be...

(*After a silence*) And even this, if one were to look at oneself, every seven years all the cells are changed, and it is only by a kind of habit that it remains the same. Does it remain the same? Do you have photographs of the time you were very young? And the photographs when you were ten, twenty, thirty years old — it is because one very much wants to do so that one recognises oneself; otherwise, truly, one is not at all the same.... When you were this height and now when you are this height, that makes a considerable difference! So, there we are...

All this... it is not in order to swamp you that I tell you all this. It is only in order to tell you that before speaking of merging one’s

ego in the Divine, one must first know a little what one is. The ego is there. Its necessity is that you become conscious, independent beings, individualised — I mean in the sense of independent — that you may not be the public square where everything goes criss-cross! That you may exist in yourselves. That is why there is an ego. It is like that; that is why also there is a skin, like that... though truly, even physical forces pass through the skin. There is a vibration which goes a certain distance. But still, it's the skin that prevents us from blending into one another. But everything else must be like that too.

(After a silence) And then, later, one offers all this to the Divine. Years of work are needed. You must not only... *(silence)*... become conscious of yourself, conscious in all details, but you must organise what you call “yourself” around the psychic centre, the divine centre of your being, so that it would make a single, coherent, fully conscious being. And as this divine centre is itself already consecrated *(Mother makes a gesture of offering)* entirely to the Divine, if everything is organised harmoniously around it, everything is consecrated to the Divine. And so, when the Divine thinks it proper, when the time has come, when the work of individualisation is complete, then the Divine gives you permission to let your ego merge in Him, to live henceforward only for the Divine.

But it is the Divine who takes this decision. You must first have done all this work, become a conscious being, solely and exclusively centred around the Divine and governed by Him. And after all that, there is still an ego; because it is the ego which serves to make you an individual. But once this work is perfect, fully accomplished, then, at that moment, you may tell the Divine, “Here I am, I am ready. Do you want me?” And the Divine usually says, “Yes.” All is over, everything is accomplished. And you become a real instrument for the Divine's work. But first the instrument must be constructed.

CWM 6: 256-61

The Mother

Positive and the Quickest Way

(The Mother reads in a class a chapter from the Buddhist teachings *Dhammapada* which ends with the following lines. Then she explains:)

"It is neither by moral precepts and observances, nor by a wide knowledge, nor by practising meditation, nor by a solitary life, nor by thinking, that one attains the true bliss; it is by getting rid of all desires. "

Certainly it is not easy to get rid of all desires, it sometimes needs a whole lifetime. But to tell the truth, it seems to be a very negative way, although at a certain stage of development, it is a discipline which it is very useful, even indispensable to practise, if one does not want to deceive oneself. Because at first you begin by getting rid of the major desires, those that are most obvious and trouble you so much that you cannot even have any illusions about them; then come subtler desires that take the form of things that have to be done, that are necessary, even at times of commands from within, and it requires time and much sincerity to discover and overcome them; at last it seems as if you had done away with these wretched desires in the material world, in external things, in the world of feelings, in the emotions and sentiments, in the mental world as regards ideas, and then you find them again in the spiritual world, and there they are far more dangerous, more subtle, more penetrating and much more invisible and covered by such a saintly appearance that one dare not call them desires.

And when one has succeeded in overcoming all that, in discovering, dislodging and getting rid of them, even then one has done only the negative side of the work.

The Buddha said or has been made to say that when one is free from all desire, one necessarily enters into infinite bliss. This bliss may be a little dry and anyway it does not seem to me to be the quickest way.

If at the outset one were to seize the problem bodily, jump into it with courage and determination and, instead of undertaking a long, arduous, painful, disappointing hunt after desires, one gives oneself simply, totally, unconditionally, if one surrenders to the Supreme Reality, to the Supreme Will, to the Supreme Being, putting oneself entirely in His hands, in an upsurge of the whole being and all the elements of the being, without calculating, that would be the swiftest and the most radical way to get rid of the ego. People will say that it is difficult to do it, but at least a warmth is there, an ardour, an enthusiasm, a light, a beauty, an ardent and creative life.

It is true that without desire nothing much remains to sustain the ego and one has the impression that the consciousness becomes so hardened that if the ego crumbles into dust, then something of one's self also falls into dust and one is ready to enter into a Nirvana which is annihilation pure and simple.

But what we consider here as the true Nirvana is the disappearance of the ego into the splendour of the Supreme. And this way is what I call the positive way, the self-giving that is integral, total, perfect, without reserve, without bargaining.

In the mere fact of not thinking of oneself, not existing for oneself, referring nothing to oneself, thinking only of what is supremely beautiful, luminous, delightful, powerful, compassionate and infinite, there is such a profound delight that nothing can be compared to it.

This is the only thing that deserves... that is worthy of being attempted. All the rest is only marking time.

The difference is between climbing a mountain by going round and round, slowly, laboriously, step by step, for hundreds of years, and spreading invisible wings and soaring straight to the summit.

CWM 3: 267-69

The Mother

There is Only One Way

... there is only *one* way, the ego must go, that is all. It is that. Only when, there, instead of “I” there is nothing any more: you know, it is altogether flat like this (*gesture signifying something immense, smooth, without a wrinkle*), having a kind of... it is not even expressed by words, but a very *stable* sensation of: “What Thou wilt, as Thou wilt” (the words become too small). Indeed, to have a concrete sensation that this (*the body*), this does not exist, it is only used — there is only That. It is That which does like this (*gesture of pressure*). This feeling of That, this conscious Vastness which (*Mother stretches her arms*).... In the end you do see it (“seeing”, it is not a vision with images but it is a vision... I do not know with what! but it is very concrete, much more concrete than the images), a vision of this *vast* Force, this *vast* Vibration which presses, presses, presses... and then the world which wriggles under it and the thing which opens, and when it opens, that enters and spreads.

This is truly interesting.

This is the only solution. There is no other. All the rest, it is aspirations, conceptions, expectations... it is still the superman, it is not the supramental. It is a higher humanity which tries to draw the whole of its humanity upward, but that... that is of no use, of no use.

The picture is very clear, of this whole humanity which clings in order to climb, which seeks to hold like that, but which does not give itself — it wants to take! And that, that will not do. It must do away with itself. Then the Thing will be able to come and take its place.

The whole secret is there.

For example, all this side of humanity that wants to take things by *force* and pulls them up there (*gesture indicating as high as the forehead*)... it is interesting: it is interesting, but it is *not that!* It is not that; all these possibilities must be exhausted so that some-

thing in humanity is able to understand... that there is only that (*Mother opens her hands in a gesture of self-effacement*), and then to let oneself lie prostrate till one disappears.

Indeed, that is the most difficult thing: to learn to disappear.

CWM 11: 215-16

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Q: Mother, when we make an effort, there's something in us which becomes very self-satisfied and boastful and contented with this effort, and that spoils everything. Then how can we get rid of this?

Ah, that's what looks on at what it is doing! There is always someone who observes when one is doing something. Now sometimes, he becomes proud. Obviously, this takes away much strength from the effort. I think it is that: it is the habit of looking at oneself acting, looking at oneself living. It is necessary to observe oneself but I think it is still more necessary to try to be absolutely sincere and spontaneous, very spontaneous in what one does: not always to go on observing oneself, looking at what one is doing, judging oneself — sometimes severely. In fact it is almost as bad as patting oneself with satisfaction, the two are equally bad. One should be so sincere in his aspiration that he doesn't even know he is aspiring, that he becomes the aspiration itself. When this indeed can be realised, one truly attains to an extraordinary power.

One minute, one minute of this, and you can prepare years of realisation. When one is no longer a self-regarding being, an ego looking at itself acting, when one becomes the action itself, above all in the aspiration, this truly is good. When there is no longer a person who is aspiring, when it is an aspiration which leaps up with a fully concentrated impulsion, then truly it goes very far. Otherwise there is always mixed up in it a little vanity, a little self-complacency, a little self-pity also, all kinds of little things which come and spoil everything. But it is difficult.

CWM 6: 402

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If one tries to feel that one does not exist, that it is the Divine who exists, is that a way of getting out of the ego?

One does not exist? This — I don't know if one can succeed in anything by trying mentally, because this is a kind of mental effort. So one makes mental constructions and does not achieve anything very much. No, what is necessary is something spontaneous, intense, a *flame* burning in the being, a *flame* of aspiration, something... I don't know how to put it.

If the thing goes on in the head, nothing, nothing happens.

CWM 6: 138

The Mother

An Egoless State

A disciple complained that people took Mother's time with questions often useless, while less and less time was left for her to attend to apparently more important work. Mother commented:

It has to be like that, since it is like that.

It is perhaps a lesson (it is an indication), but it has a purpose. The lesson that I have to understand, I am trying to understand. I am learning to be patient, oh! such a patience.... Always there are revolts, insults, all that. For me it is absolutely zero and sometimes it is even amusing. When I am in my own condition, the true condition of compassion, it changes nothing, it does not raise even a small ripple on the surface, nothing.

The question was put to me yesterday; I was asked if insult, the feeling of being insulted, and what is called in English "self-respect" (something corresponding a little to *amour-propre* in French) had any place in the sadhana. Of course, there is no place for it, it is well understood! But I have seen the movement, it was very clear, I have seen that without ego, when the ego is not there, there cannot be this sort of ruffle in the being. Because I went back far into

the past to a time when I still used to feel it (many years ago), but now, it is no longer something foreign even, it is something impossible. The whole being, and even (it is strange), even the physical constitution does not understand what that means. It is the same thing when there is materially a shock (*Mother shows a scratch on her elbow*), like that for example; it is no longer felt as one feels an injury, it is no longer felt like that. Most often there is nothing at all, it passes absolutely unperceived in the whole; but when something is felt, it is only the impression — a very, very gentle, very intimate impression of a help seeking to make itself felt, a lesson that is to be learnt. But not as one does in the mental way in which there is always a stiffening; it is not that, it is immediately a sort of offering of the being, which gives itself in order to learn. I am speaking of the cells. It is very interesting. Evidently if you mentalise, you must say that it is the feeling or consciousness of the divine Presence in all things and that the mode — the mode of contact — derives from the state in which you are.

Yes, that is the experience of the body.

And in individuals, when there is any knock or shock, always the only perception is a clear vision of the ego — the ego manifesting itself. They say, “It is the other.” I would not say, “Oh! That one was angry” or “Oh! This one...”, no, it is his ego; not even his ego: *the ego*, the ego principle — the ego principle which still intervenes. It is very interesting, because the ego has become for me a kind of impersonal entity, while for everybody else it is the acute sense of his personality! Instead of that, it is a kind of way of being (terrestrial or human, one can say), which is in greater or lesser quantity here or there or there, giving each one the illusion of personality. It is very interesting.

Q: Yes, but the trouble is that others do not learn their lesson, so...

Oh! If they learnt their lesson everything would change very quickly.

Q: So the result is that you are invaded, engulfed.

Cannot!

Q: All your time is taken, all your...

They cannot engulf me! (*Mother laughs*) I am too big!

Q: Materially, all the same, you are overwhelmed.

I have noticed that if I resist, it becomes bad. If I have the feeling of fluidity, there are no more knocks. It is the same thing as for this scratch (*Mother shows her elbow*). If you stiffen and things resist, you get a knock. It is like men who know how to fall: they fall, they break nothing; whereas men who do not know how to fall, just a little fall and they break something. It is the same thing. One must learn how to be... the perfect unity. To correct, to straighten, is still resistance. So what will happen if the invasion, as you say, continues? It will be amusing, let us see! (*Mother laughs.*) As others are not in the same state, perhaps they will be vexed, but I am helpless! (*Mother laughs.*)

One must always laugh, always. The Lord laughs, and He laughs, and His laugh is so nice, so nice, so full of love. It is a laugh that envelops you with an extraordinary sweetness.

This too men have deformed — they have deformed everything (*Mother laughs*).

CWM 11: 54-56

The Mother

If you let it work, there is... everywhere there is a Consciousness and a Grace that do everything so that all may go well, and it is because of this imbecility that all goes wrong — it is strange! The ego-centric imbecility...

CWM 11: 207

The Mother

Mystic Trust

[This] method is for those who have faith in a God, their God, and who have given themselves to him. They belong to him integrally; all the events of their lives are an expression of the divine will and they accept them not merely with calm submission but with gratitude, for they are convinced that whatever happens to them is always for their own good. They have a mystic trust in their God and in their personal relationship with him. They have made an absolute surrender of their will to his and feel his unvarying love and protection, wholly independent of the accidents of life and death. They have the constant experience of lying at the feet of their Beloved in an absolute self-surrender or of being cradled in his arms and enjoying a perfect security. There is no longer any room in their consciousness for fear, anxiety or torment; all that has been replaced by a calm and delightful bliss.

CWM 12: 84

The Mother



True Realisation

(Prayers and Meditations of the Mother, July 17, 1914)

EARTHLY realisations easily take on a great importance in our eyes, for they are proportionate to our external being with this limited form which makes us men. But what is an earthly realisation beside Thee, before Thee? However perfect, complete, divine it may be, it is nothing but an indiscernible moment in Thy eternity; and the results obtained by it, however powerful and marvellous they may be, are nothing but an imperceptible atom in the infinite march to Thee. This is what Thy workers must never forget, otherwise they will become unfit to serve Thee. . . .

O my sweet Master, what childishness to think oneself responsible for anything at all and want to individualise Thy supreme and divine Will! Is it not enough to unite with Thy heart and live there permanently? Then Thou takest all the responsibilities and Thy will works without even our needing to know it. . . . Only a realisation independent of all outer circumstances, free from all attachment and all understanding, however high, **is a true realisation**, a valuable realisation. And the only such realisation is to unite with Thee integrally, closely, definitively. As for the care of Thy transitory, momentary manifestation in a fugitive existence and in a transient world, it is Thou who must be responsible for it and do what is necessary for it to exist, if Thou thinkest it good.

O my sweet Master, sovereign Lord, Thou hast taken away all my cares and left me only the Beatitude, the supreme ecstasy of Thy divine Communion.

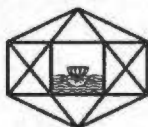
CWM 1: 201

The Mother

**Appeal for contribution to the
Mother's cause**

'THE MOTHER'S ABODE'

'A project for buying own premises'



SRI AUROBINDO SOCIETY

5, Smith Road, Chennai- 600002

(A branch of Sri Aurobindo Society, Puducherry)

'A prayer, a master act, a king idea

Can link man's strength to a transcendent Force.' (Savitri)

Sri Aurobindo Society Chennai branch has proposed to shift from its present rented place to a new premises of its own. The new place is located on the first floor in a building under construction on the 100 feet Road at Ashok Nagar, Chennai.

Our Society in the new place will function as an ideal Centre for dispensation of education and spreading of the message of Sri Aurobindo and the Mother among children, practice of Integral Yoga & Meditation, conducting spiritual activities with an aim to build a Divine Society. It shall house a spacious Meditation hall, library and an office room.

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Shri S.Surendran, Secretary- 94440 24423; Shri Ramalingam - 99411 59662.

Chairman
S. Sivakumar





You have to take a firm resolution to let nothing interfere with your ascent towards the Divine Realisation. And then the success is certain.

Be assured of our unfailing help and protection.

CWM 13: 129

The Mother



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

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Vol. 53, No.2

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

ISSN 0972-0782

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

Date of Publication: 01.09.2023 (Monthly)

RNI No. 22334/71

SRI AUROBINDO

A New Dawn

An Animation Film by Sri Aurobindo Society

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

— Sri Aurobindo
on 15th August 1947

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