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Aspects of Shiva



### Perfect Tapasya

*That which will reach its goal.*

*(Spiritual significance and explanation of the flower given by the Mother)*

Botanical name: Brugmansia suaveolens

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# Aspects of Shiva

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

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*Editorial note: The name of Shiva instantly invokes awe and might, benevolence and compassion, the dance of destruction accompanying the joy of the new creation. This issue is dedicated to the many faces and facets of Shiva, the mighty ascetic and the benevolent tapaswi.*



### The Compassionate One

*Sweet Mother, what is a "divine disgust"?*

Ah, my child! It is a disgust that is full of a total compassion.

It is something that takes upon itself the bad vibration in order to cure others of it. The consequences... (*silence*) of a wrong and low movement—instead of throwing it back with cold justice upon the one who has committed the mistake, it absorbs it, in order to transform it within itself, and diminishes as far as possible the material consequences of the fault committed. I believe that the old story about Shiva who had a black stain on his neck because he had swallowed all that was bad in the world, is an imaginative way of expressing this divine disgust. It made a black stain on his neck.

*CWM 6: 286*

**The Mother**

# The Many Faces of Shiva

## The Inconscient Creator (The tapaswin)

A face on the cold dire mountain peaks  
Grand and still; its lines white and austere  
Match with the unmeasured snowy streaks  
Cutting heaven, implacable and sheer.

Above it a mountain of matted hair  
Aeon-coiled on that deathless and lone head  
In its solitude huge of lifeless air  
Round, above illimitably spread.

A moon-ray on the forehead, blue and pale,  
Stretched afar its finger of chill light  
Illumining emptiness. Stern and male  
Mask of peace indifferent in might!

But out from some Infinite born now came  
Over giant snows and the still face  
A quiver and colour of crimson flame,  
Fire-point in immensities of space.

Light-spear-tips revealed the mighty shape,  
Tore the secret veil of the heart's hold;  
In that diamond heart the fires undrape,  
Living core, a brazier of gold.

This was the closed mute and burning source  
Whence were formed the worlds and their star-dance;  
Life sprang, a self-rapt inconscient Force,  
Love, a blazing seed, from that flame-trance.

*CWSA 2: 548-49*

## Epiphany

(Ashutosh and Rudra)

Immortal, moveless, calm, alone, august,  
A silence throned, to just and to unjust  
One Lord of still unutterable love,  
I saw Him, Shiva, like a brooding dove  
Close-winged upon her nest. The outcasts came,  
The sinners gathered to that quiet flame,  
The demons by the other sterner gods  
Rejected from their luminous abodes  
Gathered around the Refuge of the lost  
Soft-smiling on that wild and grisly host.  
All who were refugeless, wretched, unloved,  
The wicked and the good together moved  
Naturally to Him, the shelterer sweet,  
And found their heaven at their Master's feet.  
The vision changed and in its place there stood  
A Terror red as lightning or as blood.  
His strong right hand a javelin advanced  
And as He shook it, earthquake stumbling danced  
Across the hemisphere, ruin and plague  
Rained out of heaven, disasters swift and vague  
Neighboured, a marching multitude of ills.  
His foot strode forward to oppress the hills,  
And at the vision of His burning eyes  
The hearts of men grew faint with dread surmise  
Of sin and punishment. Their cry was loud,  
"O master of the storm wind and the cloud,  
Spare, Rudra, spare! Show us that other form  
Auspicious, not incarnate wrath and storm."  
The God of Force, the God of Love are one;  
Not least He loves whom most He smites. Alone  
Who towers above fear and plays with grief,

Defeat and death, inherits full relief  
From blindness and beholds the single Form,  
Love masking Terror, Peace supporting Storm.  
The Friend of Man helps him with life and death  
Until he knows. Then, freed from mortal breath,  
Grief, pain, resentment, terror pass away.  
He feels the joy of the immortal play;  
He has the silence and the unflinching force,  
He knows the oneness and the eternal course.  
He too is Rudra and thunder and the Fire,  
He Shiva and the white Light no shadows tire,  
The Strength that rides abroad on Time's wide wings,  
The Calm in the heart of all immortal things.

CWSA 2: 279-80

### **Electron (Bhootnath)**

The electron on which forms and worlds are built,  
Leaped into being, a particle of God.  
A spark from the eternal Energy spilt,  
It is the Infinite's blind minute abode.

In that small flaming chariot Shiva rides.  
The One devised innumerably to be;  
His oneness in invisible forms he hides,  
Time's tiny temples to eternity.

Atom and molecule in their unseen plan  
Buttress an edifice of strange onenesses,  
Crystal and plant, insect and beast and man,—  
Man on whom the World-Unity shall seize,

Widening his soul-spark to an epiphany  
Of the timeless vastness of Infinity.

CWSA 2:600





## Shiva

On the white summit of eternity  
A single Soul of bare infinities,  
Guarded he keeps by a fire-screen of peace  
His mystic loneliness of nude ecstasy.

But, touched by an immense delight to be,  
He looks across unending depths and sees  
Musing amid the unconscious silences  
The Mighty Mother's dumb felicity.

Half now awake she rises to his glance;  
Then, moved to circling by her heart-beats' will,  
The rhythmic worlds describe that passion-dance.  
Life springs in her and Mind is born; her face

She lifts to Him who is Herself, until  
The Spirit leaps into the Spirit's embrace.

CWSA 2: 609



## The One Self

All are deceived, do what the One Power dictates,  
Yet each thinks his own will his nature moves;  
The hater knows not 'tis himself he hates,  
The lover knows not 'tis himself he loves.

In all is one being many bodies bear;  
Here Krishna flutes upon the forest road,  
Here Shiva sits ash-smeared, with matted hair.  
But Shiva and Krishna are the single God.

In us too Krishna seeks for love and joy,  
In us too Shiva struggles with the world's grief.  
One Self in all of us endures annoy,  
Cries in his pain and asks his fate's relief.

My rival's downfall is my own disgrace:  
I look on my enemy and see Krishna's face.

CWSA 2: 626

## To the Ganges

Hearken, Ganges, hearken, thou that sweepst golden to the sea,  
Hearken, Mother, to my voice.  
From the feet of Hari with thy waters pure thou leapest free,  
Waters colder-pure than ice.

On Himaloy's grandiose summits upright in his cirque of stones  
Shiva sits in breathless air,  
Where the outcast seeks his refuge, where the demon army  
moans,  
Ganges erring through his hair.

Down the snowwhite mountains speeding, the immortal peaks  
and cold,

Crowd thy waves untouched by man.  
From Gungotry through the valleys next their icy tops were rolled,  
Bursting through Shivadry ran.  
In Benares' stainless city by defilement undefiled  
Ghauts and temples lightly touched  
With thy fingers as thou ranst, laughed low in pureness like a child  
To his mother's bosom clutched.

Where the steps of Rama wandered, where the feet of Krishna came,  
There thou flowest, there thy hand  
Clasps us, Bhagirathie, Jahnavie or Gunga, and thy name  
Holier makes the Aryans' land.

*CWSA 2: 256-57*

### **Shiva as Prajna**

This, according to our Vedantic ideas, is how the world and things whether in general or particular come into being. They exist first in seed form in the silent and unexpressed idea, in a world of deep sleep where there is as yet no action of thought or deed, only the inert, inoperative idea. Shiva the white and pure, the ascetic, the still, contemplative Yogin holds them in himself as Prajna, the Wise One, God ideal. But Shiva is *tamasic* and *rajas* is necessary to induce motion before things can exist. The thing has next to sprout out of the seed and take a volatile and unfixed shape in the psychic world where it waits for a material birth. Here Brahma, the flaming, shapeless and many-shaped, holds them in his brilliant vibrating medium of active imagination and thought and by his daughter Vach, the Goddess Speech eldest-born of the world, puts them into shape and body as Hiranyagarbha, God imaginative and therefore creative. Last they take permanent shape and abide in some material body, form, organism. Vishnu there holds them in his fixed and visible cosmos as Virat, God practical, until the divine imagination wearies of them and Shiva as destroyer draws them back again, their outward form disintegrated and their sup-

porting imaginations dead, into the seed-state from which they emerged.

*CWSA 8: 176*

### **Neelkantha, the Compassionate One**

In Nature, since it started from division and egoism, the Titan had to come first; he is here in us as the elder god, the first ruler of man's heaven and earth. Then arrives the God and delivers and harmonises. Thus the old legend tells us that the Deva and the Asura laboured together to churn the ocean of life for the supreme draught of immortality, but, once it had been won, Vishnu kept it for the God and defrauded the fiercer and more violent worker. And this seems unjust; for the Asura has the heavier and less grateful portion of the burden. He begins and leads; he goes his way hewing, shaping, planting: the God follows, amends, concludes, reaps. He prepares fiercely and with anguish against a thousand obstacles the force that we shall use: the other enjoys the victory and the delight. And therefore to the great God Shiva the stained and stormy Titan is very dear, — Shiva who took for himself the fierce, dark and bitter poison first churned up from the sea of life and left to others the nectar. But the choice that Shiva made with knowledge and from love, the Titans made from darkness and passion, — desirous really of something very different and deceived by their stormy egoism. Therefore the award of Vishnu stands; to the God shall fall the crown and the immortality and not, unless he divinise himself, to the proud and strenuous Asura.

*CWSA 13: 154*

### **Nataraj**

Mark the curious misreading of the dance of Shiva as a dance of Death or Destruction, whereas, as anybody ought to be able to see who looks upon the Nataraja, it expresses on the contrary the rapture of the cosmic dance with the profundities behind of the unmoved eternal and infinite bliss. So too the figure of Kali

which is so terrible to European eyes is, as we know, the Mother of the universe accepting this fierce aspect of destruction in order to slay the Asuras, the powers of evil in man and the world.

*CWSA 10: 282*

### **The benevolent mendicant**

Our Shiva is the supreme among gods, yet he is but a beggar, out of his senses, uncaring and forgetful; our Krishna is a youth, fond of laughter, fun and love, it is in his nature to be playful. The God of Europe never laughs or plays, since His majesty is hurt by these activities, His godhead suffers. The extrovert attitude is at the back of it—signs of wealth are, for them, the support of splendour, they cannot see a thing unless they see the sign, they have no divine, no subtle vision, everything is material. Our Shiva is a beggar, but to the spiritual seeker he easily gives away all the wealth and wisdom of the three worlds; he is generous to a fault, but the wisdom beyond the reach of the wise is his inborn possession. Our loving, gay Krishna is the hero of the Kurukshetra, father of the worlds, friend and companion of the universe. India's immense knowledge and subtle vision, unfettered divine vision pierces through the material veils and brings out the inner attitude, the true truth, the inner and subtle principles.

*Writings in Bengali: 253-54*

### **Shiva, the destroyer**

He is the triple Being, Prajna, Hiranyagarbha, Virat; Prajna, Lord of Sleep-Life, the intelligent force which lives and wakes in what would otherwise seem inert and inanimate existence or the mere blind play of mechanical forces; Hiranyagarbha, the Lord of Dream-Life who takes from this ocean of subconsciously intelligent spiritual being those conscious psychic forces which He materializes or encases in various forms of gross living matter; and Virat, Lord of Waking-Life, who governs, preserves and maintains the sen-

sible creation which Hiranyagarbha has shaped. He is triple again as Shiva, Brahma, Vishnu; Shiva, the destroyer, the Yogin, the Lord of brute or inert life; the Master of Samadhi, the Refuge of the outcast & of those who have no refuge; Brahma, the Creator, who puts forth life and stays not his hand for a moment; Vishnu, the Preserver & Saviour, the Master of Power & Love and Life and Light and Sweetness. With all these aspects of Isha, the Lord, Hindu worship has associated names & forms and in these names and forms He shows Himself to His worshippers. The Jnanayogin loves to worship Him as Shiva, the Master of utter Samadhi; to the Bhakta He appears in whatever form appeals most to the spiritual emotions of His devotee. But the Karmayogin should devote himself to those forms of the Supreme Lord in which His mighty Shakti, His Will to live and create has expressed itself in its highest, purest and most inspiring and energetic virility; for Karma is merely Shakti in motion and the Karmayogin must be a pure conductor of divine energy, a selfless hero and creator in the world. Isha Himself in His Avatars, Buddha, Rama, Srikrishna, has given us the highest types of this selfless divine energy and it is therefore to these mighty spirits, God-in-man, that the Karmayogin may well direct his worship. Or he may worship Isha in His Shakti, in the form of Durga-Kali, the most powerful realisation of His cosmic energy which the human mind has yet envisaged. If he is able to dispense with forms, he may worship the idea of Isha Himself, the Almighty Lord, whom the Hindu adores as Hari, the Christian as God, the Mahomedan as Allah. Even the atheist, if he recognizes a mighty Power at work in all life and existence and yields up his self and actions to the will and ends of that Power, or if he recognizes in men the godhead he refuses to recognize in the Universe and devotes himself to the selfless service of his kind, has set his foot on the path of Karmayoga and cannot fail to reach the Lord whom he denies. It is of no importance that the Karmayogin should recognize a particular name or form as the greater Self to win whom he must lose his smaller self; but it is of

importance & essential that he should recognize the existence of a Power inside and outside himself to the law of whose Will and Workings he can sacrifice the self-will and self-worship of the natural man. Whatever name he gives to this Power or whether he gives it a name or not, it is Isha, the Lord, whose presence he must feel around every object and movement in the Universe.

*CWSA 17: 176-78*

### **Shiva, the Shantimaya**

What she told you was that you seemed to have a fixed notion about the Divine, as of a rather distant Being somewhere whom you expect to give you an article called Ananda, and, when there is some prospect of his giving it to you, you are on good terms with him, but when he doesn't, you quarrel and revolt and call him names! And she said a notion of the kind was in itself an obstacle, — because it is rather far from the Truth, — in the way of realising the Divine. What is this Ananda that you seek, after all? The mind can see in it nothing but a pleasant psychological condition, — but if it were only that, it would not be the rapture which the bhaktas and the mystics find in it. When the Ananda comes into you, it is the Divine who comes into you; just as when the Peace flows into you, it is the Divine who is invading you, or when you are flooded with Light, it is the flood of the Divine Himself that is around you. Of course, the Divine is something much more; many other things besides and in them all a Presence, a Being, a Divine Person; for the Divine is Krishna, is Shiva, is the Supreme Mother. But through the Ananda you can perceive the Anandamaya Krishna; for the Ananda is the subtle body and being of Krishna; through the Peace you can perceive the Shantimaya Shiva; in the Light, in the delivering Knowledge, the Love, the fulfilling and uplifting Power you can meet the presence of the Divine Mother. It is this perception that makes the experiences of the bhaktas and mystics so rapturous and enables them to pass more

easily through the nights of anguish and separation — when there is this soul-perception, it gives to even a little or brief Ananda a force or value it would not otherwise have and the Ananda itself gathers by it a growing power to stay, to return, to increase. This was what the Mother meant when she said, "Don't ask the Divine to give you Ananda, ask Him to give you Himself" — signifying that in the Ananda and through the Ananda it would be Himself that He would give you. There would then be no cause to say, "I do not know the Divine. I have never felt or met Him"; it would be a gate too for other experiences and make it easier to see the Divine in the material object, in the human form, in the body.

CWSA 29: 14-154

**Sri Aurobindo**

*Q: You can send your Force to whomever you like — Lenin, Kemal, Gandhi, but how people calling Shiva or Krishna for their Ishta Devata get responses from you, I don't understand.*

Again who is Shiva? and who is Krishna? and what is an Ishta Devata? There is only one Divine, not a thousand Divines.

CWSA 35: 493

**Sri Aurobindo**



## The Parable of Mahadev and Sati

Daksha, the great Prajapati, had a daughter, named Sati, whom he loved beyond all his children, and the Rishis wedded her to Mahadeva, the great lord of the Universe. The choice of the Rishis was not pleasing to Daksha, because he was unable to see in Mahadeva anything but a houseless ascetic wandering with the beasts of the field and the demons of the night, a beggar's bowl in his hand, his body smeared with ashes, a tiger's skin for his only robe. His scorn increased the more he came to know of his son-in-law, a bhang-eating lazy ne'er-do-well with no ascertainable means of livelihood, no home, no property, no degree or other educational qualification, no stake in the world. He cursed the Rishis for fools and evil counsellors, visionaries who saw in this pauper with his bowl and his matted hair the Master of the World. So when he had to offer a great sacrifice, he sent invitations to all the Gods, but deliberately excluded his son-in-law. The result was disastrous. Sati, full of grief and indignation at the affront to her lord, gave up her body and disappeared from mortal ken. Then came Mahadeva in his wrath, the mighty One, the destroyer of Universes, and broke Daksha's sacrifice to pieces and shattered the hall of sacrifice and slew Daksha in his hall.

\*

There was a Daksha too in India which was called the Indian National Congress. Like Daksha it was a great figure, a Prajapati with numerous offspring, full of dignity, sobriety, wisdom, and much esteemed by the gods. This Daksha too had a daughter whom he loved, the young Indian Nation. When the time for her marriage came, she chose for herself the bridegroom offered to her by the Rishis who declared him to be Mahadeva, the Destiny of India and her fated Lord. It was at sacred Benares that she first saw Mahadeva face to face and betrothed herself to him, but the marriage took place at Calcutta with a fourfold mantra, Swaraj, Swadeshi,

Boycott, National Education, as the sacred formula of union. The marriage did not please Daksha, but the Rishis were importunate and Sati firm, so he was compelled to give way. He cursed the Rishis freely. "What manner of husband is this they have given to my Sati? A homeless beggar, wild and half crazy with the bhang he has drunk, wandering on the hills in company with the wild beasts and the demons, without culture, enlightenment and education, rude in speech, rough in manners, ill-clad, destitute, with no past, no present and no future! Yet these fanatics call him the Master of the World, an embodiment of the Almighty, and what not!" So he hid his grief and wrath but determined to be revenged. For Mahadeva the Mighty, the Destiny of India, had long wandered in the wilderness with a beggar's bowl in his hand, poor and destitute, an ascetic smeared with ashes and clad in a tiger's skin, with no home in which he could lay down his head. And when he came to the marriage, it was in fearsome guise and in evil company, drunk with the bhang of a wild inspiration, shouting "Bombom Bande Mataram" at the top of his mighty voice, disreputable in appearance and unfit to associate with polite and cultured gentlemen such as Daksha had hitherto made his friends, poor, shaggy, ill-clad, with no visible means of existence and no tangible prospects in the future; and his companions were a wild company of *lathi* bearing National Volunteers and other disquieting phantasms quite out of place in Daksha's tastefully got-up and elegant marriage pandal. How could Daksha realize that in this uncouth figure was the Destroyer and Creator of an Universe, One who held the fate of India and of the world in his hands? The Rishis only knew it and they were called visionaries and fanatics for their pains.

\*

Daksha prepared a great annual sacrifice in the year after the marriage and held it with much pomp, but he determined to exclude Mahadeva the Mighty from the sacrifice and so framed the rules of admission that the undesirable son-in-law might keep away in fu-

ture. The result is known to everybody. The Destiny of India, whom Daksha tried to exclude, came in wrath and knocked at the gates of the hall of sacrifice and when Daksha's hired men tried to beat him back, he broke into the hall and shattered the sacrifice and slew Daksha in his hall.

\*

The story goes that Mahadeva, entreated on behalf of Daksha, restored him to life, but when the head of Daksha was sought for it could not be found, and so a goat's head was incontinently clapped on the unfortunate Prajapati's shoulders. When the modern Daksha died, there was a similar desire to revive him but the head could not be found. Some said it was lost, others argued in more legal language that it was *functus officio*. Accordingly these wise men found a goat's head which they called a creed and stuck it on the shoulders of Daksha and put life into his trunk and swore that this goat-headed legless anomaly should in future be called Daksha. Unfortunately they made the whole thing more grotesque by clapping on the goat's head the wrong way, so that its face was turned backward and, when the crippled monster tried to shove itself along, its progress was retrogression and its advance a retreat. For its eyes were turned to the past and not to the future.

\*

Meanwhile, Mahadeva the Mighty wandered over the world carrying the dead body of Sati on his head, dancing a wild dance of ruin which shook the world to its foundations. For Sati had left her old body and men said she was dead. But she was not dead, only withdrawn from the eyes of men, and the Gods clove the body of Sati into pieces so that it was scattered all over India. Which thing is also a parable; for after the death of the Congress the unity of India, which was the daughter of the Congress, must break up into factions and groups. The Convention is already developing parties and in the wild times that are coming the Nationalists also will break up into parties, some of which will make the present

designation of extremism as applied to us look an absurdity, and the political life of India will become an anarchy. But not for ever. For Sati will be born again, on the high mountains of mighty endeavour, colossal aspiration, unparalleled self-sacrifice she will be born again, in a better and more beautiful body, and by terrible tapasya she will meet Mahadeva once more and be wedded to him in nobler fashion, with kinder auguries, for a happier and greater future. For this thing is written in the book of God and nothing can prevent it, that Sati shall wed Mahadeva, that the national life of India shall meet and possess its divine and mighty destiny.

CWSA 6-7: 1073-77

**Sri Aurobindo**

### **Shiva and Rudra**

One who is *dhīra* will look narrowly at every incident and, if he cannot see at once, wait for enlightenment as to its ultimate purpose and issue; so waiting, so calmly considering, the meaning of life dawns on the mind, an infinite purpose reveals itself in things small and great, in occurrences good and bad: omniscient Providence reveals itself in the fall of the sparrow and the death of the ant as well as in the earthquake that destroys great cities and the floods that make thousands destitute and homeless. Rudra and Shiva reveal themselves as one. The Yogin sees God in all things, not only in all beings but in all events. He is the flood, He is the earthquake, He is Death that leads to a higher life, He is Pain that prepares us for a higher bliss. This is a thing that cannot be argued; it has to be seen. *Paripaśyanti dhīrāḥ*. And sight is only possible to the calm heart and the unperturbed understanding.

CWSA 13: 61-62

**Sri Aurobindo**

## Shiva as a God

### Kali

*While praying today I saw the image of Mother Kali. She was black and naked and standing with her foot on the back of Shiva. Why is Kali seen in such a form and on what plane is she seen like this?*

It is in the vital. It is Kali as a destroying Force — a symbol of the Nature Force in the ignorance surrounded by difficulties, trampling and breaking everything in a blind struggle to get through till she finds herself standing with her foot on the Divine itself—then she comes to herself and the struggle and destruction are over. That is the significance of the symbol.

CWSA 32: 68-69

### Image of the gods

*I had a talk with X in which he said that Athena is a form or representation of Maheshwari. Some of my visions of Gods like Shiva were in forms resembling human forms, but I thought this was due to my having seen them on the planes relating to the human mind and so my mind saw them in that way. Before the material creation took place, the vital and mental worlds existed and before that the planes of the higher hemisphere existed. But did the Gods on these planes exist with forms and shapes or did they only exist as impersonal forces without forms?*

As to the Gods, man can build forms which they will accept; but these forms too are inspired into man's mind from the planes to which the God belongs. All creation has the two sides, the formed and the formless; the Gods too are formless and yet have forms, but a Godhead can take many forms, here Maheshwari, there Pallas Athene. Maheshwari herself has many forms in her lesser manifestations, Durga, Uma, Parvati, Chandi etc. The Gods are not limited to human forms — man also has not always seen them in human forms only.

CWSA 32: 66-67

Stability and movement, we must remember, are only our psychological representations of the Absolute, even as are oneness and multitude. The Absolute is beyond stability and movement as it is beyond unity and multiplicity. But it takes its eternal poise in the one and the stable and whirls round itself infinitely, inconceivably, securely in the moving and multitudinous. World-existence is the ecstatic dance of Shiva which multiplies the body of the God numberlessly to the view: it leaves that white existence precisely where and what it was, ever is and ever will be; its sole absolute object is the joy of the dancing.

But as we cannot describe or think out the Absolute in itself, beyond stability and movement, beyond unity and multitude,—nor is that at all our business, — we must accept the double fact, admit both Shiva and Kali and seek to know what is this measureless Movement in Time and Space with regard to that timeless and spaceless pure Existence, one and stable, to which measure and measurelessness are inapplicable. We have seen what pure Reason, intuition and experience have to say about pure Existence, about Sat; what have they to say about Force, about Movement, about Shakti?

And the first thing we have to ask ourselves is whether that Force is simply force, simply an unintelligent energy of movement or whether the consciousness which seems to emerge out of it in this material world we live in, is not merely one of its phenomenal results but rather its own true and secret nature. In Vedantic terms, is Force simply Prakriti, only a movement of action and process, or is Prakriti really power of Chit, in its nature force of creative self-consciousness? On this essential problem all the rest hinges.

*CWSA 21-22: 85-86*

## Shiva and Buddha

*Mother, about the Buddha I have a question. You said that the Avatar comes to the earth to show that the Divine can live upon the earth. Then why did he preach just the contrary? Is he an Avatar or not?*

That!... Some people say he was an Avatar, others say no, but this, to tell you the truth, it is...

I think that this first thing, that the Avatar comes to the earth to prove that the Divine can... it is not so much to prove by words as to prove by a certain realisation; and I think that it would be rather this aspect of the Divine which is constructive and preservative, rather than a transformative and destructive aspect. You see, to use the Indian names known in India, well, I think they are Avatars of Vishnu who come rather to prove that the Divine can come upon earth; whereas each time Shiva has manifested he has always manifested like this, in beings who have tried to fight against an illusion and demolish what is there.

I have reasons to think that the Buddha was one. To speak more accurately, he manifested something of the power of Shiva: it was the same compassion, the same understanding of all the misery, and the same power which destroys — obviously with the intention of transforming, but destroys rather than constructs. His work does not seem to have been very constructive. It was very necessary to teach men practically not to be egoistic; from that point of view it was very necessary. But in its deeper principle it has not helped very much in the transformation of the earth.

As I said, you see, instead of helping the descent of the higher Consciousness into the terrestrial life, it has strongly encouraged the separation of the deeper consciousness, which he said was the only true one, from all outer expression.

*CWM 7: 292-93*



## Shiva and Kali

The answer most approved by the ancient Indian mind was that Force is inherent in Existence. Shiva and Kali, Brahman and Shakti are one and not two who are separable. Force inherent in existence may be at rest or it may be in motion, but when it is at rest, it exists none the less and is not abolished, diminished or in any way essentially altered. This reply is so entirely rational and in accordance with the nature of things that we need not hesitate to accept it. For it is impossible, because contradictory of reason, to suppose that Force is a thing alien to the one and infinite existence and entered into it from outside or was non-existent and arose in it at some point in Time. Even the Illusionist theory must admit that Maya, the power of self-illusion in Brahman, is potentially eternal in eternal Being and then the sole question is its manifestation or non-manifestation. The Sankhya also asserts the eternal coexistence of Prakriti and Purusha, Nature and Conscious-Soul, and the alternative states of rest or equilibrium of Prakriti and movement or disturbance of equilibrium.

*CWSA 21-22: 90*

## Gods of the Puranas

This lasting line of change moved forward not by any destruction of principle, but by a gradual fading out of the prominent Vedic forms and the substitution of others. There was a transformation of symbol and ritual and ceremony or a substitution of new kindred figures, an emergence of things that are only hints in the original system, a development of novel idea-forms from the seed of the original thinking. And especially there was a farther widening and fathoming of psychic and spiritual experience. The Vedic gods rapidly lost their deep original significance. At first they kept their hold by their outer cosmic sense but were overshadowed by the great Trinity, Brahma-Vishnu-Shiva, and afterwards faded altogether. A new pantheon appeared which in its outward symbolic aspects expressed a deeper truth and larger range of religious experience, an intenser feeling, a vaster idea. The Vedic sacrifice

persisted only in broken and lessening fragments. The house of Fire was replaced by the temple; the karmic ritual of sacrifice was transformed into the devotional temple ritual; the vague and shifting mental images of the Vedic gods figured in the mantras yielded to more precise conceptual forms of the two great deities, Vishnu and Shiva, and of their Shaktis and their offshoots. These new concepts stabilised in physical images which were made the basis both for internal adoration and for the external worship which replaced sacrifice. The psychic and spiritual mystic endeavour which was the inner sense of the Vedic hymns, disappeared into the less intensely luminous but more wide and rich and complex psycho-spiritual inner life of Puranic and Tantric religion and Yoga.

*CWSA 20: 208-09*

### **Gods are independent**

So, you see, these Gods are independent with their own Powers and are free to do as they like.

When I was staying in another house (not here) I was very much attached to Shiva. I asked Him to manifest on earth. He said, "No, I will not do so. I shall come only when the Supramental Race will be on this earth." So I had nothing to say. He is free.

Ever since I took birth on this earth, these Gods and Goddesses have been constantly with me.

In the old days, when I was taking a walk on the verandah, Krishna used to walk with me.

I know that these Gods and Goddesses will help human beings in the New Creation, the New World of the Supermind ...

*Mother you Said So: 25.02.1966*

#### **Bull**

The bull is an emblem of strength and force. It is also in the Veda an image of the Gods, the male powers in Nature. Again the bull is the *vāhana* of Shiva. It may in a dream or an experience be any of these symbols — but it is probably the first here.

CWSA 30: 168

**Sri Aurobindo**

## The Universal Sacrifice

The universal life is like an immense sacrifice.

God himself is the lord of the sacrifice. God is Shiva, and Nature is Uma. Though she carries the image of Shiva in her heart, still she misses his visible form; she yearns for his tangible body. This yearning is the deep significance of the universal life.

But by what means can her intention be fulfilled? By which appointed path can Nature attain the Supreme? How can she recover her own true form and that of the Supreme? Her eyes are tied with the bandage of ignorance and her feet are bound with a thousand chains of matter; as if the physical Nature has imprisoned the infinite existence within the finite and herself become the prisoner, no longer able to find the lost key of the self-made prison; as if the inert vibrations of the life-energy in matter have overpowered the free and unlimited Consciousness-Force and made her dumb, self-oblivious and unconscious; as if the infinite Bliss wandering about in the disguise of an inferior consciousness subject to trivial happiness and sorrow, has forgotten its real nature and unable to remember sinks lower and lower in the bottomless mire of suffering; as if the truth has been drowned under the uncertain waves of falsehood. The supramental principle beyond intellect is the foundation of the infinite Truth. The action of the Supermind is either forbidden in the earth-consciousness or very rare like the momentary glimmer of the lightning from behind the veil. The timid, lame and dull mind is again and again looking for it and by its titanic efforts may even catch a glimpse of it but the authentic, infinite and luminous form of the integral Truth escapes its grasp. The knowledge as well as the action of mind are afflicted with the same strife, indigence and failure. Instead of the smiling and effortless divine dance of the Truth-action, there is the shackled attempt of the will-power of the inferior Nature struggling in agony with the inextricable bonds of truth and falsehood, virtue and vice, poison and nectar, action, inaction and wrong action. The free, unhesitat-

ing, desireless, triumphant, blissful and passionate divine power of action, intoxicated with the wine of oneness remains as yet unrealised. Its natural and easy universal movements are impossible for the will-power of the inferior Nature. Can the terrestrial Nature, ensnared in the noose of the finite and untrue ever hope to obtain that limitless Existence, that boundless Consciousness-Force, and that immeasurable Bliss-Consciousness, and if so, by what means?

The sacrifice is the means. The sacrifice implies surrender, and self-immolation. What you are, what you have, what you become in future by your own effort or by the divine grace, what you can earn or save in the course of your action, pour all like clarified butter, into the fire of divine energy, as offering to the all-Blissful. By giving a tiny whole you will receive the infinite whole. The Yoga is implicit in the sacrifice. The infinity, the immortality and the divine felicity are legitimate results of the practice of yoga. To follow this path is the means of Nature's salvation.

*Bengali Writings: 46-47*

### **Impersonal and Personal**

Even on the cosmic plane we are constantly approaching the Divine on either of these sides. We may think, feel and say that God is Truth, Justice, Righteousness, Power, Love, Delight, Beauty; we may see him as a universal force or as a universal consciousness. But this is only the abstract way of experience. As we ourselves are not merely a number of qualities or powers or a psychological quantity, but a being, a person who so expresses his nature, so is the Divine a Person, a conscious Being who thus expresses his nature to us. And we can adore him through different forms of this nature, a God of righteousness, a God of love and mercy, a God of peace and purity; but it is evident that there are other things in the divine nature which we have put outside the form of personality in which we are thus worshipping him. The courage of an unflinching spiritual vision and experience can meet him also in more severe or in terrible forms. None of these are

all the Divinity; yet these forms of his personality are real truths of himself in which he meets us and seems to deal with us, as if the rest had been put away behind him. He is each separately and all altogether. He is Vishnu, Krishna, Kali; he reveals himself to us in humanity as the Christ personality or the Buddha personality. When we look beyond our first exclusively concentrated vision, we see behind Vishnu all the personality of Shiva and behind Shiva all the personality of Vishnu. He is the Ananta-guna, infinite quality and the infinite divine Personality which manifests itself through it. Again he seems to withdraw into a pure spiritual impersonality or beyond all idea even of impersonal Self and to justify a spiritualised atheism or agnosticism; he becomes to the mind of man an indefinable, anirdeyam. But out of this unknowable the conscious Being, the divine Person, who has manifested himself here, still speaks, "This too is I; even here beyond the view of mind, I am He, the Purushottama."

CWSA 23: 585-586

### **Ishta Devata**

At X's conscientious hesitations between Krishna and Shakti and Shiva I could not help indulging in a smile. If a man is attracted by one form or two forms only of the Divine, it is all right,—but if he is drawn to several at a time he need not torment himself over it. A man of some development has necessarily several sides in his nature and it is quite natural that different aspects should draw or govern different personalities in him—he can very well accept them all and harmonise them in the One Divine and the One Adya Shakti of whom all are the manifestations.

Shiva is the Lord of Tapas. The power is the power of Tapas.

Krishna as a godhead is the Lord of Ananda, Love and Bhakti; as an incarnation, he manifests the union of wisdom (Jnana) and works and leads the earth-evolution through this towards union with the Divine by Ananda, Love and Bhakti.

The Devi is the Divine Shakti — the Consciousness and Power

of the Divine, the Mother and Energy of the worlds. All powers are hers. Sometimes Devi-power may mean the power of the universal World-Force; but this is only one side of the Shakti.

Mahakali and Kali are not the same, Kali is a lesser form. Mahakali in the higher planes appears usually with the golden colour.

*CWSA 28: 459-60*

### **Post-Vedic Gods of the Indian Tradition**

Brahma, Vishnu, Shiva are only three Powers and Personalities of the One Cosmic Godhead.

Brahma is the Power of the Divine that stands behind formation and creation.

As for Vishnu being the creator, all the three Gods are often spoken of as creating the universe—even Shiva who is by tradition the Destroyer.

There is no particular connection between Shiva and the Overmind — the Overmind is the higher station of all the Gods.

Mahashiva means a greater manifestation than that ordinarily worshipped as Shiva—the creative dance of a greater Divine manifesting Power.

*CWSA 28: 459*

### **Shiva in Indian Art**

Another obstacle to the appreciation of great art, to which even those Indians who are not dominated by European ideas are liable, is the exaggerated respect for the symbols and traditions which our art or literature has used at a certain stage of development. I am accustomed for instance to a particular way of representing Shiva or Kali and I refuse to have any other. But the artist has nothing to do with my prejudices. He has to represent the essential truth of Shiva or Kali, that which makes their Shivahood or Kalihood, and he is under no obligation to copy the vision of others. If he has seen another vision of Shiva or Kali, it is that vision to which he must be faithful. The curious discussion which arose

recently as to the propriety or otherwise of representing the gods without beard or moustache, is an instance of this literalism which is a survival of the enslavement to form and rule characteristic of the eighteenth century. The literalist cannot see that it is not the moustache or beard or the symbol which makes the godhead, but the divine greatness, immortal strength, beauty, youth, purity or peace within. It is that godhead which the artist must draw and paint, and in the forms he chooses he is bound only by the vision in *dhyāna*. Whether his interpretation will gain an abiding place in the thought and imagination of the race, depends on its power to awake the deeper vision in the race. All that we can demand is that it shall be a real God, a real Shiva, a real Kali, and not a freak of his imagination or an outcome of some passing *saṁskāra* of his education or artistic upbringing. He must go to the fountain-head of knowledge within himself or his claim to freedom does not stand. It has already been said that the condition of freedom is the search for truth, and the artist must not allow his imagination to take the place of the higher quality.

CWSA 28: 466-67

### **Incarnation and Vibhūtis of the Gods**

The gods do not have within them the divine spark, which is the core of the psychic, because only on earth — I am not even speaking of the material universe — only on earth did this descent of divine Love take place, which was the origin of the divine Presence in the core of Matter. And naturally, since they have no psychic being, they do not know the psychic being. Some of these beings have even wanted to take a physical body so as to have the experience of the psychic being — but not many of them.

As a rule, they did it only partially, through an "emanation", not a total descent. For example, Vivekananda is said to have been an incarnation — a Vibhūti — of Shiva; but Shiva himself has clearly expressed his will to come down on earth only with the supramental world. When the earth is ready for the supramental life, he will



come. And almost all these beings will manifest—they are waiting for that moment, they do not want any of the present struggle and the obscurity.

*CWM 10: 202-03*

### **Personal and Impersonal**

The devotee, fixing his concentration on the Personal & pursuing it through the world & beyond, affirms the Personal God but tends to deny or ignore the Impersonal. Both affirmations are true, both denials are false. Neither is one greater than the other, the Impersonal than the Personal, just as in the Personal, Shiva is not greater than Vishnu, nor Vishnu than Shiva, nor the All-Being than Krishna or Kali. Such exaggerated distinctions are the errors of partial or selective Yoga fastening on aspects & ignoring the true being of God in His self-manifestation. We must accept, for our perfection's sake, the multitude of His aspects & even of His divine impersonations, but we must not make them an excuse for breaking up the inalienable unity of God.

*CWSA 17: 428*

### **One who is Four**

One that is Two that are Many,—this is the formula of the eternal and timeless manifestation in the worlds of Sachchidananda.

One who is Two and becomes the Two who become Many,—this is the formula of the perpetual manifestation in time in the three worlds of Mind, Life and Matter.

One who is in himself for ever the Two and for ever innumerable All and Eternal and Infinite, this is the indication of the Supreme who is beyond Time and Timelessness in the highest Absolute.

The One is Four for ever in his supramental quaternary of Being, Consciousness, Force and Ananda.

Brahma, Vishnu, Shiva, Krishna, these are the eternal Four, the quadruple Infinite.

Brahma is the Eternal's Personality of Existence; from him all is created, by his presence, by his power, by his impulse.

Vishnu is the Eternal's Personality of Consciousness; in him all is supported, in his wideness, in his stability, in his substance.

Shiva is the Eternal's Personality of Force; through him all is created, through his passion, through his rhythm, through his concentration.

Krishna is the Eternal's Personality of Ananda; because [of] him all creation is possible, because of his play, because of his delight, because of his sweetness.

Brahma is Immortality, Vishnu is Eternity, Shiva is Infinity; Krishna is the Supreme's eternal, infinite, immortal self-possession, self-issuing, self-manifestation, self-finding.

*CWSA 12: 208-09*

Shiva the Master of all becomings and not-becomings and from Him this whole creation floweth and it is only one part of Shiva; but He is not named after any nest of the winged Spirit, and the heart alone can apprehend Him. They who know Shiva, the Blessed One, abandon body for ever.

*CWSA 18: 243*

**Sri Aurobindo**

### **Shiva's flower**

Once, without telling me anything, someone brought me a twig of tulsi. I smelled it and said, 'Oh, Devotion!' It was absolutely a... a vibration of devotion. Afterwards, I was told it's the plant of devotion to Krishna, consecrated to Krishna.

Another time, I was brought one of those big flowers (which are not really flowers) somewhat resembling corn, with long, very strongly scented stalks. I smelled it and said, 'Ascetic Purity!' Just like that, from the odor alone. I was later told it was Shiva's flower when he was doing his tapasya.

These people have an age-old knowledge—the ancient Vedic knowledge which they have preserved. In other words, it is something CONCRETELY TRUE: it doesn't depend at all on the mind, on thought or even on feelings — it's a vibration.

\*

*What about this flower, this long corn-like stalk?*

Yes, this flower is Shiva, doing his tapasya.

And interestingly enough, its smell is fantastically attractive to snakes; it makes them come from far away to nest in the shrubs. And as you know, the serpent is the power of evolution, it is Shiva's own creature; he always puts them on his head and around his neck because they symbolize the power of evolution and transformation. And snakes like this flower; it often grows near rivers, and wherever there is a cluster of the plants you are sure to discover snake nests.

I find this very interesting, for WE didn't decide it should be like this: these are conscious vibrations in Nature. The fragrance, the color, the shape, are simply the spontaneous expressions of a true movement.



*What does the serpent represent physically? What does it embody in the material world?*

The vibration of evolution.

*The Mother: Conversation with a Disciple,*

*Feb 4, 1961*

### **Tapasya**

*A discipline with the aim of  
realising the Divine.*

*(Spiritual significance and explanation of  
the flower given by the Mother)*

*Botanical name: Thorn apple*



### Parvati

The cause and Mother of the world,  
She whose form is that of the Shabdabrahman,  
And whose substance is bliss.

Thou art the primordial One,  
Mother of countless creatures,  
Creatrix of the bodies of the Lotus-born, Vishnu and Shiva,  
Who creates, preserves and destroys the worlds....

Although Thou art the primordial cause of the world,  
Yet art Thou ever youthful.

Although Thou art the Daughter of the Mountain-King,  
Yet art Thou full of tenderness.

Although Thou art the Mother of the Vedas,  
Yet they cannot describe Thee.

Although men must meditate upon Thee,  
Yet cannot their mind comprehend Thee.

CWSA 1: 574-75

Sri Aurobindo

## Shiva and the New Creation

### Shiva and Shakti

*A cheerful and contented smile hovered on her lips when she said:*

You are a lucky girl to be here: You know, Mother Nature came to me just now to give her full consent to collaborate with spirituality.

*Instantly the whole picture of the Mother's gestures during her meditation came into the frame of my mind, and I understood why she felt happy.*

*Then she showed me her writing and said:*

This will be the Message of the New Year. Child, do not tell anybody.

I assured her that I would not breathe a word to anyone.

*The Message was:*

O Nature, material Mother,

Thou hast said that thou wilt collaborate,

and there is no limit to the splendour of this collaboration.

*Then the Mother gave me a short explanation. After it, she clasped my hands and looked deeply into my eyes. Then she embraced me tenderly. After receiving flowers I made my way to Golconde.*

*The next morning the Mother sent me a huge card illustrating Shiva and Shakti. She had written on it:*

This can be taken as one aspect of the collaboration between the Spiritual Power and the Material Nature.

*I sent her the report of what she had said the previous evening. It ran:*

Nature is always going on Her own ways. Spiritual things also

are going on their own ways. Nature and Spirituality do not go together. There is no collaboration so far between them but always hostility towards each other.

When the New Year begins there will be an endless collaboration between them. There will be plenitude, joy, glory and magnificence. There will be the promise of the New World of the Supramental World. Because Mother Nature the Material Mother has said that She would collaborate. So everyone should love Her.

*Mother you Said So: 8.11.57*

### **Shiva preparing the way for transformation**

The vision you had was of the way to the goal. Shiva on the way is the Power that pours the light but also scrutinises the sadhak to see whether he is ready for the farther advance. When he lets him pass, then is the rush of new and higher experiences, the march and progress of the divine forces, the Gods and their powers, the transformation of the nature into a higher consciousness. It was these powers that you saw passing in your vision.

*CWSA 30: 155*

### **The three approaches to transformation**

This problem of transformation, I see more and more clearly that there are three approaches to it, three ways of proceeding, and to be complete the three must be combined.

One, naturally the most important one, is the way that may be called "spiritual", which is that of contact with the Consciousness — Love-Consciousness-Power, yes, it is that; it is these three aspects: the supreme Love-Consciousness-Power, and the contact, the identification: to render all the material cells capable of receiving That and expressing That — *to be That*.

Of all the means, this is the most powerful, and the most indispensable. There is the occult way, which makes all the intermediary worlds intervene. There is a very detailed knowledge of all

the powers and personalities, all the intermediary regions, and it uses all that. It is there that one makes use of the divinities of the Overmind. This is in the second way. Shiva, Krishna, all the aspects of the Mother form part of this second way.

And then there is the higher intellectual approach, which is the projection of a spirit transcending the scientific, which seizes the problem from below, and which has its importance also. From the viewpoint of detailed handling, this approach diminishes the approximations, brings a more direct and precise action.

If the three can be combined, then evidently the thing will go faster. Without the first nothing is possible, without it the others are even illusory: they lead nowhere, you turn round and round indefinitely. But if you clothe the first with the other two, then I think the action becomes much more precise and direct and rapid.

*CWM 11: 60*

### **Shiva's gift**

I remember the days when Sri Aurobindo was here and I used to go downstairs to give meditations to the people assembled in the hall. There's a ledge above the pillars there, where all the gods used to sit—Shiva, Krishna, Lakshmi, the Trimurti, all of them—the little ones, the big ones, they all used to come regularly, every day, to attend these meditations. It was a lovely sight. But they didn't have this kind of adoration for the Supreme. They had no use for that concept—each one, in his own mode of being, was fully aware of his own eternal divinity; and each one knew as well that he could represent all the others (such was the basis of popular worship, [[Each devotee of a particular cult knows perfectly well that his god is simply one way of representing something that is One. ]] and they knew it). They felt they were a kind of community, but they had none of those qualities that the psychic life gives: no deep love, no deep sympathy, no sense of union. They had only the sense of their own divinity. They had certain very

particular movements, but not this adoration for the Supreme nor the feeling of being instruments: they felt they were representing the Supreme, and so each one was perfectly satisfied with his particular representation.

Except for Krishna.... In 1926, I had begun a sort of overmental creation, that is, I had brought the *Overmind* down into matter, here on earth (miracles and all kinds of things were beginning to happen). I asked all these gods to incarnate, to identify themselves with a body (some of them absolutely refused). Well, with my very own eyes I saw Krishna, who had always been in rapport with Sri Aurobindo, consent to come down into his body. It was on November 24th, and it was the beginning of 'Mother.' [[From 1926, Sri Aurobindo officially introduced Mother to the disciples as the 'Mother'; previously he often called her 'Mirra.' ]]

*The Mother: Conversation with a Disciple, August 2, 1961*

This was in 1926.

It was only... (how can I put it?) a participation from Krishna. It made no difference for Sri Aurobindo personally: it was a formation from the past that accepted to participate in the present creation, nothing more. It was a descent of the Supreme, from... some time back, now consenting to participate in the new manifestation.

Shiva, on the other hand, refused. 'No,' he said, 'I will come only when you have finished your work. I will not come into the world as it is now, but I am ready to help.' He was standing in my room that day, so tall (laughing) that his head touched the ceiling! He was bathed in his own special light, a play of red and gold... magnificent! Just as he is when he manifests his supreme consciousness—a formidable being! So I stood up and... (I too must have become quite tall, because my head was resting on his shoulder, just slightly below his head) then he told me, 'No, I'm not tying myself to a body, but I will give you ANYTHING you want.' The only thing I said (it was all done wordlessly, of course)



was: 'I want to be rid of the physical ego.'

Well, mon petit (laughing), it happened! It was extraordinary!... After a while, I went to find Sri Aurobindo and said, 'See what has happened! I have a funny sensation (Mother laughs) of the cells no longer being clustered together! They're going to scatter!' He looked at me, smiled and said, Not yet. And the effect vanished.

But Shiva had indeed given me what I wanted!

Not yet, Sri Aurobindo said.

No, the time wasn't ripe. It was too early, much too early.

I had it two years ago. But now there is something else—things are different now.

*The Mother: Conversation with a Disciple, Aug 6, 1961*

### **Ideal of Shiva**

I have no special liking for the ideal of Shiva, though something of the Shiva temperament must necessarily be present. I have never had any turn for rejection of the money power nor any attachment to it; one has to rise above these things as your Guru did but it is precisely when one has risen above that one can more easily command them.

*CWSA 35: 47*

**Sri Aurobindo**

### Shiva in Savitri

A sealed identity within her woke;  
She knew herself the Beloved of the Supreme:  
These Gods and Goddesses were he and she:  
The Mother was she of Beauty and Delight,  
The Word in Brahma's vast creating clasp,  
The World-Puissance on almighty Shiva's lap,—  
The Master and the Mother of all lives  
Watching the worlds their twin regard had made,  
And Krishna and Radha for ever entwined in bliss,  
The Adorer and Adored self-lost and one.

\*

The unfolding Image showed the things to come.  
A giant dance of Shiva tore the past;  
There was a thunder as of worlds that fall;  
Earth was o'errun with fire and the roar of Death  
Clamouring to slay a world his hunger had made;  
There was a clangour of Destruction's wings:  
The Titan's battle-cry was in my ears,  
Alarm and rumour shook the armoured Night.  
I saw the Omnipotent's flaming pioneers  
Over the heavenly verge which turns towards life...

*Savitri: 525, 343*

**Sri Aurobindo**

*With best compliments from:*

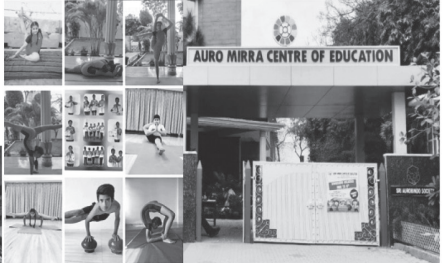


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Can link man's strength to a transcendent Force.'* (Savitri)

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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Chairman  
S. Sivakumar





*Fall of the concentration happens to everybody – it has not to be taken as if it were something tragic or allowed to be the cause of depression.*

CWSA 30: 66

*Sri Aurobindo*



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

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



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