

Chapter 1 : Sri Aurobindo to Dilip. Volume 1

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It is as if we are standing in front of a closed door whose key is lost and we are not able to move forward. In these moments, if we take a book of spiritual force and power, concentrate quietly and with a kind of seeking, an inner quest, ask for guidance, help or an answer and open the book at random, there we find exactly the answer we were seeking, as if it had been written just for us! WHAT This is a method which has been practised with books in many spiritual traditions since ancient times. Often the books used for this purpose are the Gita, the Bible, the Quran or a similar book that is imbued with a concentration of spiritual force and power. The Mother explains the process behind this: If we can do the same thing as with a book, with a quiet concentration, with aspiration, and with faith click the button below, we believe that just the right quote which contains the right answer for each one of us will come on the screen: The Mother too sometimes in her classes with children, took a book of Sri Aurobindo, opened a page at random and read out a sentence from there. What should we do to get a true answer? It is done in this way: Now, it depends on what you want. If you have an inner problem and want the solution, you concentrate on this problem; if you want to know the condition you are in, which you are not aware of—“if you want to get some light on the state you are in, you just come forward with simplicity and ask for the light. Or else, quite simply, if you are curious to know what the invisible knowledge has to tell you, you remain silent and still for a moment and then open the book. I always used to recommend taking a paper-knife, because it is thinner; while you are concentrated you insert it in the book and with the tip indicate something. Then, if you know how to concentrate, that is to say, if you really do it with an aspiration to have an answer, it always comes. For, in books of this kind Mother shows the book "The Synthesis of Yoga" by Sri Aurobindo , books of revelation, there is always an accumulation of forces—“at least of higher mental forces, and most often of spiritual forces of the highest knowledge. Every book, on account of the words it contains, is like a small accumulator of these forces. In the same way, in every picture, photograph, there is an accumulation, a small accumulation representative of the force of the person whose picture it is, of his nature and, if he has powers, of his powers. Now, when you are sincere and have an aspiration, you emanate a certain vibration, the vibration of your aspiration which goes and meets the corresponding force in the book, and it is a higher consciousness which gives you the answer. And in a book there is potentially—“not expressed, not manifest—“the knowledge which is in the person who wrote the book. Thus, Sri Aurobindo represented a totality of comprehension and knowledge and power; and every one of his books is at once a symbol and a representation. Every one of his books contains symbolically, potentially, what is in him. Therefore, if you concentrate on the book, you can, through the book, go back to the source. And even, by passing through the book, you will be able to receive much more than what is just in the book. Naturally, the value of the answer depends on the value of the spiritual force contained in the book. If you take a novel, it will tell you nothing at all. But if you take a book containing a condensation of forces—“of knowledge or spiritual force or teaching power—“you will receive your answer. In the ordinary human condition this is not felt; men become aware of the desire only when it is there, when it has come inside and found a lodging or a habitual harbourage and so they think it is their own and a part of themselves. The first condition for getting rid of desire is, therefore, to become conscious with the true consciousness; for then it becomes much easier to dismiss it than when one has to struggle with it as if it were a constituent part of oneself to be thrown out from the being. It is easier to cast off an accretion than to excise what is felt as a parcel of our substance. When the psychic being is in front, then also to get rid of desire becomes easy; for the psychic being has in itself no desires, it has only aspirations and a seeking and love for the Divine and all things that are or tend towards the Divine. The constant prominence of the psychic being tends of itself to bring out the true consciousness and set right almost automatically the movements of the nature.

Chapter 2 : Dr. Prema Nandkumar â€“ Auroville Honouring Participation

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Sri Krishnadhan went to England and returned an M. As a boy, Aurobindo received his early education in a public school in England. The old headmaster of the school observed, "Of all the boys who passed through my hands during the last 25 or 30 years, Aurobindo was by far the most richly endowed with intellectual capacity". He passed the Indian Civil Service Examination with great credit in Failing, however, to stand the required test in horsemanship, he was not allowed to enter the Covenantal Service of the Indian Government. But, returning to India, he became the Vice-principal of the State college in Baroda. He was held in great respect by the Maharaja of Baroda. He was loved by the educated classes in Baroda State. He was exceedingly popular with the general public. Munshi was one of his students. Munshi admired and loved Aurobindo. To the younger generation, Aurobindo became a veritable god and by them he was called as "Aru Da", meaning "elder brother Aurobindo". Aurobindo married Mrinalini Devi. Aurobindo was an accomplished scholar in Greek. He got high distinction in Latin. He learnt French very well and picked up a little of German and Italian to study Goethe and Dante in the original. He was steeped in the lore of our ancient Vedic scriptures. Sri Aurobindo was a genius in history and poetry, a scholar in English and Latin. He was in England for fourteen years. When he was only seven years of age, Dr. Ghosh sent him to England to be steeped in Western education. That early age was chosen deliberately in order that Aurobindo might forget the native touch and learn to adopt the Western forms instead. He drew a salary of Rs. From to he drank deep from the fountains of Sanskrit and Bengali literature, philosophy and political science. He then resigned his job and joined the Bengal National College on a salary of Rs. He plunged headlong into the revolutionary movement. He was a great figure in the nationalist movements of the time. Aurobindo edited the English daily Bande Mataram and wrote fearless and pointed editorials. During the next few months, he started the English weekly Dharma. He spread his message: In those days, Aurobindo openly advocated the boycott of British goods, British courts and everything British. He always asked the people to prepare themselves for passive resistance. Sri Aurobindo, the prophet of Indian nationalism, was one of the pioneers of political awakening in India. He was the leader of the revolutionary movement. He was in the forefront of the national struggle during the days of the partition of Bengal. For a year Aurobindo was an undertrial prisoner in solitary confinement in the Alipore Central Jail. It was in a dingy cell of the Alipore Jail that he dreamt the dream of his future life, the divine mission ordained for him by God. Aurobindo bore the rigours of the imprisonment, the bad food, the inadequate clothes, the lack of light and free air, the strain of boredom and the creeping solitariness of the gloomy cell. He utilized this period of incarceration for an intense study and practice of the teachings of the Bhagavad Gita. Chittaranjan Das defended Sri Aurobindo, who was acquitted after a memorable trial. He had no helper or Guru in Yoga till he met Lele, a Maharashtrian Yogi in Baroda; and that was only for a short time. Sri Aurobindo himself once wrote in a letter about his practice of Yoga: In I received important help from a Mahratti Yogi and discovered the foundations of my Sadhana". He started Yoga by himself, getting the rule from a friend, a disciple of Brahmananda of Ganga Mutt. It was confined at first to assiduous practice of Pranayama, for six or more hours a day. Aurobindo practised and meditated on the teachings of the Gita and the Upanishads. At first, he lived there with four or five companions. Gradually the number of members increased. An Ashram grew up around him. Now there are hundreds of inmates in the Ashram accommodated in more than a hundred houses. To the Ashram inmates, all activities form a part of their Sadhana. Here life is an undivided whole, not consisting of water-tight compartments. The Ashram has a school of its own. Here stress is laid on physical culture. Vocational education is imparted to pupils between the ages of 14 to She, became the Mother and presided over the Ashram. Every morning she gave Darshan to the eager devotees from the balcony adjoining her room. She supervised every little item of the organization of the Ashram. Aurobindo himself was not a Sannyasin, but a Rishi. The Ashram is a cosmopolitan one. There are Christians,

Zoroastrians, Muslims and members of other creeds. Aurobindo gave Darshan to his devotees on four days a year. All the activities of the Ashram are managed by the Sadhaks. The most significant works of Aurobindo appeared serially in the magazine. The Arya stopped publication after six and a half years. India will speak through your voice to the world". It is based on facts, experience and personal realisations and on having the vision of a seer or Rishi. The goal aimed at by Sri Aurobindo is not merely the liberation of the individual from the chain that fetters him, but "to work out the will of the Divine in the world, to effect a spiritual transformation and to bring down the divine nature and a divine life into the mental, vital and physical nature and life of humanity". If the transformation is to be integral, integral should be the rejection of all that withstands it" says the Master Sri Aurobindo. Purified from all that is Asubha Evil , we have to act in the world as dynamos of that Divine Electricity and send it thrilling and radiating through mankind, so that wherever one of us stands, hundreds around may become full of His light and force, full of God and full of Ananda. Churches, theologies, philosophies have failed to save mankind because they have busied themselves with intellectual creeds and institutions He was 78 years old. He was suffering from kidney trouble for a fortnight and was attended upon by Dr. One more glorious child of Mother India, thus laid himself to rest in Her bosom. One more lamp that had shed its light of divine wisdom throughout the world thus disappeared in its own lustre, even as camphor dissolves into the fire. Sri Aurobindo was a poet, politician and philosopher. He was the greatest intellectual of our age and a major force for the life of the spirit. India will not forget his services to politics and philosophy. The world will remember with gratitude his invaluable works in the realms of philosophy and religion. Aurobindo was one of the greatest of world figures. He was an inspiration to the nationalists of India. Looked at as a religious teacher, his writings will live as long as the world survives. The crest jewel of nascent India, the bravest among the patriots, the sharpest among the intellectuals, and the subtlest among the seers, Sri Aurobindo fulfilled the glorious purpose of demonstrating to the world that real India, the India of the Vedic seers, could survive and absorb into herself all alien cultures, and that at the hands of one who knew the proper synthesis, Eastern and Western cultures could find their happy blend, without necessarily having to antagonize one another. Posterity will hail him as a member of the galaxy of Vedic seers. May his Light ever shine.

Chapter 3 : Astrology of Aurobindo with horoscope chart, quotes, biography, and images

Sri Aurobindo (born Aurobindo Ghose; 15 August - 5 December) was an Indian philosopher, yogi, guru, poet, and nationalist.

Born in Calcutta August 15, , Aurobindo Ghose was educated in England from the age of seven to age twenty-one at the insistence of his father, Dr. Krishnadhan Ghose, who had been one of the first Indians educated in England. Having grown up ignorant of Indian culture and religion, Aurobindo neither discovered nor appreciated Indian languages, literature, or history until he returned to India after college, in He served for a time as a teacher of French and English and as vice principal and acting principal of Baroda College. In Aurobindo joined the political movement of Indian resistance to British colonial rule and became a prominent voice of the Nationalist party, arguing for complete independence from Britain. He was open to the use of armed revolt as well as nonviolent means for achieving independence. In this he was flexible and pragmatic: In Aurobindo was arrested in connection with an unsuccessful bombing episode against a British district judge. Although he was ultimately acquitted, he spent a year in the Alipore jail during the investigation and trial. During this imprisonment his interest in yoga deepened. In , following "a sudden command from above," Aurobindo moved to French India. He spent the next forty years of his life in Pondicherry, formulating his vision of spiritual evolution and integral Yoga, and refusing to pursue direct involvement in political events. Consciousness is a rich and complex term for Aurobindo. Consciousness is inherent in all things, in seemingly inert matter as well as plant, animal, human, and suprahuman life. It participates in the various levels of being in various ways. The Overmind serves as delegate of the Supermind. Intuitive Mind is a kind of consciousness of the heart that discerns the truth in momentary flashes rather than in a comprehensive grasp. Illumined Mind communicates consciousness by vision, Higher Mind through conceptual thought. Mind generally integrates reality through cognitive, intellectual, and mental perceptions rather than through direct vision, yet mind is also open to the higher levels of consciousness, for it is basically oriented to Supermind, in which it participates in a derivative way. The Psyche is the conscious form of the soul that makes possible the evolution from ignorance to light. Life is cosmic energy through which the divine is received and made manifest. The hierarchical view of consciousness or spirit must also be seen in a process perspective in which the supreme is seen as continuously being and becoming manifest in these many levels of being. Consciousness liberates itself through an inner law that directs evolution. Spiritual evolution is also seen as a series of ascents from material, physical existence up to supramental existence, in which we are able to reach or true being and fulfillment. Yoga is a means by which this evolutionary thrust can be consciously assisted. Whereas evolution proceeds slowly and indirectly, yoga functions more quickly and directly. Evolution seeks the divine through nature, while yoga reaches out for the divine as transcendent to nature. It is integral also insofar as it seeks an integral and total change of consciousness and nature, not for the individual alone but for all of humanity and the entire cosmos. Unlike some yogas of the past, Integral Yoga does not seek release from the cycle of birth and death but seeks a transformation of life and existence, by, for, and through the divine. In most yogas, ascent to the divine is emphasized. In Integral Yoga, ascent to the divine is but the first step; the real goal is descent of the new consciousness that has been attained by the ascent. New Sources Heehs, Peter. Sri Aurobindo, A Brief Biography. Delhi; New York , The Dweller in the Lands of Silence. New York , Seven Studies in Sri Aurobindo. Sri Aurobindo, A Critical Untroduction. New Delhi , Sri Aurobindo, Thinker and the Yogi of the Future. Patterns of the Present: From the Perspective of Sri Aurobindo and the Mother. The Perennial Quest for a Psychology with a Soul:

Chapter 4 : On the power of Greek poetry – Attempted Synthesis

SRI AUROBINDO. Sri Aurobindo was born in Calcutta on 15 August At the age of seven he was sent to England where he attended St. Paul School, London, and then went on a Senior Classical Scholarship to King's College, Cambridge.

Aurobindo was one of the leading politicians and great religious thinkers in twentieth century India. He was a leader of the first national political party with a platform demanding the independence of India from British rule. His writings and actions helped to revitalize India politically and spiritually. His father, Krishna Dhan Ghose, was a respected physician who, after his preliminary degree, went to England for further study. Ghose returned the year before Aurobindo was born with not only a secondary degree but also a love of England and an atheistic bent. In 1877, Aurobindo was taken with his two elder brothers to be educated in England. Ghose arranged for them to board with the Drewetts, cousins of an English friend. He asked that the boys be given an English education without any contact with Indian or Eastern culture. Drewett, a devout Christian, went a step further and did her best to convert them. Aurobindo remained in England for fourteen years, supported at first by Ghose, then through scholarships. Aurobindo was first taught by the Drewetts. In 1891, he was able to be enrolled in St. In the same year, he passed the open competition for preparation for the Indian Civil Service. He scored record marks in Greek and Latin. Praised for his scholarship in those languages, Aurobindo was also fluent in French. In addition, he taught himself enough German and Italian that he could study Goethe and Dante in their native tongues. He also wrote poetry, an avocation that would lead to some published work. It was in this association that Aurobindo first expressed his desire for Indian independence. In 1893, Aurobindo passed the classical tripos examination in the first division. He did not, though, apply for his B. He also completed the required studies for the Indian Civil Service but failed to pass the riding exam. It was suggested that his failure was the result of his inability to stay on the horse, but Aurobindo claimed to have failed expressly by not presenting himself at the test. His reason for doing so was his distaste for an administrative career. It happened that a representative of the Maharaja of Baroda was visiting London. He was petitioned by friends of Aurobindo, and Aurobindo was offered an appointment in the Baroda service. He left for India in 1894. Aurobindo began with secretariat work for the maharaja, moved on to a professorship in English, and culminated his career in the service as vice principal of the Baroda College. By the time he had left Baroda, Aurobindo had learned Sanskrit and several modern Indian languages, and he had begun to practice yoga. At best they would petition the colonial government with suggestions. Dissatisfied with the effect they were having on conditions in India, Aurobindo began political activities in 1895. Prevented from public activity while in the Baroda service, he established contacts during his leaves. His original intent was to establish an armed revolutionary movement that would, if necessary, oust the English. Toward this end he helped organize groups of young men who would acquire military training. In 1896, with the unrest caused by the Bengal Partition, Aurobindo participated openly in the political scene. In his political work he met other Indians desiring Indian independence. Most notable among these was Bal Gangadhar Tilak. Eventually, with Tilak and others, Aurobindo formed the Nationalist Party. Content to remain behind the scenes, Aurobindo concentrated on propaganda. He helped edit the revolutionary paper *Bande Matarum*, which called for a general boycott of English products, an educational system by and The entire section is 1, words.

*Dante and Sri Aurobindo: A Comparative Study of The Divine Comedy and Savitri [Prema Nandakumar] on www.nxgvision.com *FREE* shipping on qualifying offers.*

At the age of seven he was sent to England where he attended St. An ardent reader from his school days, his favourite subjects were English and French literature and European history. He was a brilliant scholar in Greek and Latin. Intellectually gifted, he had a rare mastery over the English language. He had learned French from his childhood and had also learned enough German, Italian, and Spanish to study Goethe, Dante and Calderon in their original tongues. In the year he also passed the final examination for the Indian Civil Service. Not wishing to serve in the I. Returning to India in , Sri Aurobindo spent thirteen years in the Baroda state service as an administrator and a Professor. These were the years of self culture, of literary activity and of preparation for his future political work. During this period he made a deep study of the prevailing political condition of the country and steeped himself into the rich Indian cultural heritage. He mastered Sanskrit and learned also some other Indian languages: Bengali, Gujarati, Marathi, Hindi, and later, Tamil. In he was arrested in the Alipur conspiracy case and implicated by the doings of the revolutionary group led by his brother Barindra. During his one year under trial detention in jail he spent most his time in the practice of Yoga. This was the time when he had a series of decisive spiritual experiences which changed the course of his life. He carried on his revolutionary work till when in response to an inner call he retired from active politics and withdrew to Pondicherry for exclusive concentration on his spiritual practice. These works embodied much of the inner knowledge that had come to him in his practice of yoga. Having gathered all the essential truth of past spiritual experiences, he worked for a more complete method of yoga that would transform human nature and divinise life. To this purpose he devoted the rest of his life. Sri Aurobindo was a prolific poet in English, his range extending over romantic lyrics, sonnets, long narrative poems, dramatic poems and two epics. Sri Aurobindo left his body on 5 December

Chapter 6 : Dante and the Bengali Renaissance - Oxford Scholarship

Sri Aurobindo's all major works Life Divine, Secret of Veda, Synthesis of Yoga, Essays on the Gita, The Ideal of Human unity, Isha and Kena Upanishads and Psychology of Social Development, The.

His father, Krishna Dhun Ghose, was then Assistant Surgeon of Rangpur in Bengal, and a former member of the Brahmo Samaj religious reform movement who had become enamoured with the then-new idea of evolution while pursuing medical studies in Edinburgh. Aurobindo had two elder siblings, Benoybhusan and Manmohan, a younger sister, Sarojini, and a younger brother, Barindrakumar also referred to as Barin. Although his family were Bengali, his father believed British culture to be superior. He and his two elder siblings were sent to the English-speaking Loreto House boarding school in Darjeeling, in part to improve their language skills and in part to distance them from their mother, who had developed a mental illness soon after the birth of her first child. Darjeeling was a centre of British life in India and the school was run by Irish nuns, through which the boys would have been exposed to Christian religious teachings and symbolism. To achieve this it was necessary that they study in England and so it was there that the entire family moved in . This was a prerequisite for admission to good English schools and, after two years, in , the elder two siblings were enrolled at Manchester Grammar School. Aurobindo was considered too young for enrolment and he continued his studies with the Drewetts, learning history, Latin, French, geography and arithmetic. Although the Drewetts were told not to teach religion, the boys inevitably were exposed to Christian teachings and events, which generally bored Aurobindo and sometimes repulsed him. There was little contact with his father, who wrote only a few letters to his sons while they were in England, but what communication there was indicated that he was becoming less endeared to the British in India than he had been, on one occasion describing the British Raj as a "heartless government". He considered himself at one point to be an atheist but later determined that he was agnostic. Cotton secured for him a place in Baroda State Service and arranged for him to meet the prince. His father died upon hearing this news. Anushilan Samiti In Baroda, Aurobindo joined the state service in , working first in the Survey and Settlements department, later moving to the Department of Revenue and then to the Secretariat, and much miscellaneous work like teaching grammar and assisting in writing speeches for the Maharaja of Gaekwad until . He was later promoted to the post of vice-principal. He linked up with resistance groups in Bengal and Madhya Pradesh, while traveling to these states. He established contact with Lokmanya Tilak and Sister Nivedita. He formally moved to Calcutta in after the announcement of the Partition of Bengal. In , on a visit to Calcutta, he married year-old Mrinalini, the daughter of Bhupal Chandra Bose, a senior official in government service. Aurobindo was 28 at that time. Mrinalini died seven years later in December during the influenza pandemic. In his public activities he favoured non-co-operation and passive resistance; in private he took up secret revolutionary activity as a preparation for open revolt, in case that the passive revolt failed. He helped establish a series of youth clubs, including the Anushilan Samiti of Calcutta in . In at the Surat session of Congress where moderates and extremists had a major showdown, he led along with extremists along with Bal Gangadhar Tilak. The Congress split after this session. He was arrested again in May in connection with the Alipore Bomb Case. He was acquitted in the ensuing trial, following the murder of chief prosecution witness Naren Gosain within jail premises which subsequently led to the case against him collapsing. Aurobindo was subsequently released after a year of isolated incarceration. Once out of the prison he started two new publications, Karmayogin in English and Dharma in Bengali. He also delivered the Uttarpara Speech hinting at the transformation of his focus to spiritual matters. This sparked an outburst of public anger against the British, leading to civil unrest and a nationalist campaign by groups of revolutionaries, who included Aurobindo. In , Khudiram Bose and Prafulla Chaki attempted to kill Magistrate Kingsford, a judge known for handing down particularly severe sentences against nationalists. However, the bomb thrown at his horse carriage missed its target and instead landed in another carriage and killed two British women, the wife and daughter of barrister Pringle Kennedy. Aurobindo was also arrested on charges of planning and overseeing the attack and imprisoned in solitary confinement in Alipore Jail. The trial of the Alipore Bomb Case lasted for a year, but eventually, he was

acquitted on May 6, His defence counsel was Chittaranjan Das. Consequently, his aim went far beyond the service and liberation of the country. He could not explain this and continued to have various such experiences from time to time. He knew nothing of yoga at that time and started his practise of it without a teacher, except for some rules that he learned from Ganganath, a friend who was a disciple of Brahmananda. Aurobindo was influenced by the guidance he got from the yogi, who had instructed Aurobindo to depend on an inner guide and any kind of external guru or guidance would not be required. As Aurobindo disappeared from view, the warrant was held back and the prosecution postponed. Aurobindo manoeuvred the police into open action and a warrant was issued on 4 April , but the warrant could not be executed because on that date he had reached Pondicherry, then a French colony. Pondicherry â€” [edit] In Pondicherry, Sri Aurobindo dedicated himself to his spiritual and philosophical pursuits. In , after four years of secluded yoga, he started a monthly philosophical magazine called Arya. This ceased publication in Many years later, he revised some of these works before they were published in book form. His letters, most of which were written in the s, numbered in the several thousand. These were later collected and published in book form in three volumes of Letters on Yoga. In the late s, he resumed work on a poem he had started earlierâ€”he continued to expand and revise this poem for the rest of his life. Around 60, people attended to see his body resting peacefully. Indian Prime Minister Jawaharlal Nehru , and the President Rajendra Prasad praised him for his contribution to Yogic philosophy and the independence movement. National and international newspapers commemorated his death. Alfassa , came to be known as The Mother. In her 20s she studied occultism with Max Theon. Along with her husband, Paul Richard, she went to Pondicherry on 29 March , [47] and finally settled there in Sri Aurobindo considered her his spiritual equal and collaborator. After 24 November , when Sri Aurobindo retired into seclusion, he left it to her to plan, build and run the ashram, the community of disciples which had gathered around them. Sometime later, when families with children joined the ashram, she established and supervised the Sri Aurobindo International Centre of Education with its experiments in the field of education. When he died in , she continued their spiritual work, directed the ashram, and guided their disciples.

Chapter 7 : Sri Aurobindo Institute of Education

Sri Aurobindo's monumental epic, Savitri, reflects the consummation of the many poetic styles that he attempted in all his works. Like Dante and Milton, he produced in.

References Preface The age of adventures is over. Even if we reach the seventh galaxy, we will go there helmeted and mechanized, and it will not change a thing for us; we will find ourselves exactly as we are now: On the earth, as we know, the times of Cortez and Pizarro are over; one and the same pervasive Mechanism stifles us: But, as always, it turns out that our bleakest adversities are also our most promising opportunities, and that the dark passage is only a passage leading to a greater light. Hence, with our backs against the wall, we are facing the last territory left for us to explore, the ultimate adventure: Indeed, there are plenty of simple and obvious signs. But where could they possibly go? There is no more room on the teeming beaches, no more room on the crowded roads, no more room in the ever-expanding anthills of our cities. We have to find a way out elsewhere. But there are many kinds of "elsewheres. Those of psychoanalysis are limited, for the moment, to the dimly lit caves of the "unconscious," and most importantly, they lack the agency of consciousness, through which a person can be in full control, instead of being an impotent witness or a sickly patient. Those of religion may be more enlightened, but they too depend upon a god or a dogma; for the most part they confine us in one type of experience, for it is just as possible to be a prisoner of other worlds as it is of this one" in fact, even more so. Finally, the value of an experience is measured by its capacity to transform life; otherwise, it is simply an empty dream or an hallucination. Sri Aurobindo leads us to a twofold discovery, which we so urgently need if we want to find an intelligible meaning to the suffocating chaos we live in, as well as a key for transforming our world. By following him step by step in his prodigious exploration, we are led to the most important discovery of all times, to the threshold of the Great Secret that is to change the face of this world, namely, that consciousness is power. Hypnotized as we are by the "inescapable" scientific conditions of the present world, we have come to believe that our hope lies in an ever greater proliferation of machines, which will see better than we do, hear better than we do, calculate better than we do, heal better than we do" and finally, perhaps, live better than we do. Indeed, we must first realize that we can do better than our machines, and that the enormous Mechanism that is suffocating us is liable to collapse as quickly as it came into being, provided we are willing to seize on the true power and go down into our own hearts, as methodical, rigorous, and clearheaded explorers. Then we may discover that our splendid twentieth century is still the Stone Age of psychology, that, in spite of all our science, we have not yet entered the true science of living, the real mastery of the world and of ourselves, and that there lie before us horizons of perfection, harmony and beauty, compared to which our most superb scientific discoveries are like the roughcasts of an apprentice. Satprem I become what I see in myself. All that thought suggests to me, I can do; all that thought reveals in me, I can become. So he summoned all the pandits of the realm, as was the practice on momentous occasions, and put to them this question: Being wise by profession, they asked for time; they were also concerned for their positions and their lives. Yet, they were worthy men who did not want to displease God. As they were lamenting their predicament, the oldest pandit reassured them: Tomorrow I shall speak to the Prince. He bowed low and spoke these words: For the last half century, psychology has done nothing but reinstate the demons in man; it is possible, as Andre Malraux believed, that the task of the next half century will be "to reinstate the gods in man," or, rather, as Sri Aurobindo put it, to reinstate the Spirit in man and in matter, and to create "the life divine on earth": The heavens beyond are great and wonderful, but greater yet and more wonderful are the heavens within you. It is these Edens that await the divine worker. But these are brief moments, and we seek permanence. These are moments subject to many uncontrollable conditions, and we seek something inalienable, independent of conditions and circumstances" a window within us that will never close again. And since those conditions are difficult to meet here on earth, we speak of "God," of "spirituality," of Christ, of Buddha, and the whole lineage of great religious founders; all are ways of finding permanence. But it may be that we are not religious or spiritual men, but just men, tired of dogmas, who believe in the earth and who are suspicious of big words. We also may be somewhat weary of too much

intelligent thinking; all we want is our own little river flowing into the Infinite. There was a great saint in India who, for many years before he found peace, used to ask whomever he met: Have you seen God? He wanted to see. Once we have seen, we can talk about it; or, most probably, we will remain silent. Indeed, we do not want to deceive ourselves with words; we want to start from what we have, right where we are, with our cloddy shoes and the little ray of sunshine on the good days; such is our simplehearted faith. We see that the world around us is not so great, and we aspire for it to change, but we have become wary of universal panaceas, of movements, parties, and theories. We will try to change this little bit of world before setting out to save the other. What can Sri Aurobindo do for us at this low altitude? There is Sri Aurobindo the philosopher, and Sri Aurobindo the poet, which he was essentially, a visionary of evolution; but not everyone is a philosopher or a poet, much less a seer. But would we not be content if he gave us a way to believe in our own possibilities, not only our human but our superhuman and divine possibilities, and not only to believe in them but to discover them ourselves, step by step, to see for ourselves and to become vast, as vast as the earth we love and all the lands and all the seas we hold within us? For there is Sri Aurobindo the explorer, who was also a yogi; did he not say that Yoga is the art of conscious self-finding? If we proceed calmly, patiently, and with sincerity, bravely facing the difficulties of the road "and God knows it is rugged enough" there is no reason that the window should not open at some point and let the sun shine on us forever. Actually, it is not one but several windows that open one after another, each time on a wider perspective, a new dimension of our own kingdom; and each time it means a change of consciousness as radical as going from sleep to the waking state. We are going to outline the main stages of these changes of consciousness, as Sri Aurobindo experienced them and described them to his disciples in his integral yoga, until they take us to the threshold of a new, still unknown experience that may have the power to change life itself. For Sri Aurobindo is not only the explorer of consciousness, he is the builder of a new world. Indeed, what is the point of changing our consciousness if the world around us remains as it is? Thus, after exploring the outermost frontiers of worlds that were not unknown to ancient wisdom, Sri Aurobindo discovered yet another world, not found on any map, which he called the Supermind or Supramental, and which he sought to draw down upon Earth. He invites us to draw it down a little with him and to take part in the beautiful story, if we like beautiful stories. For the Supermind, Sri Aurobindo tells us, brings a dramatic change to the evolution of consciousness on earth; it is the change of consciousness that will have the power to hope "as thoroughly and lastingly as the Mind did when it first appeared in living matter. We will see, therefore, how the integral yoga leads to a supramental yoga, or yoga of terrestrial transformation, which we will try to outline only, because the story is still in the making; it is quite new and difficult, and we do not quite know yet where it will take us, or even whether it will succeed. That, in fact, depends a little upon us all. Chapter 1 An Accomplished Westerner Humanly speaking, Sri Aurobindo is close to us, because once we have respectfully bowed before the "wisdom of the East" and the odd ascetics who seem to make light of all our fine laws, we find that our curiosity has been aroused but not our life; we need a practical truth that will survive our rugged winters. Sri Aurobindo knew our winters well; he experienced them as a student, from the age of seven until twenty. He lived from one lodging house to another at the whim of more or less benevolent landladies, with one meal a day, and not even an overcoat to put on his back, but always laden with books: To us Sri Aurobindo personifies a unique synthesis. Yet, Queen Victoria was about to become Empress of India, and the conquest of Africa was not even completed; it was the turning point from one world to another. Historically, it appears that the birth of a new world is often preceded by periods of trial and destruction, but perhaps this is simply a misreading: In any event, Europe was at the peak of its glory; the game seemed to be played in the West. This is how it appeared to Dr. He did not want his three sons, of whom Sri Aurobindo was the youngest, to be in the least contaminated by the "steamy and retrograde" mysticism in which his country seemed to be running to ruin. He did not even want them to know anything of the traditions and languages of India. Sri Aurobindo was therefore provided not only with an English first name, Akroyd, but also with an English governess, Miss Pagett, and then sent off at the age of five to an Irish convent school in Darjeeling among the sons of British administrators. Two years later, the three Ghose boys would leave for England. Sri Aurobindo was seven. Not until the age of twenty would he learn his mother tongue, Bengali. He would never see his father again, who died just before his return to India,

and barely his mother, who was ill and did not recognize him on his return. Hence, this is a child who grew up outside every influence of family, country, and tradition – a free spirit. The first lesson Sri Aurobindo gives us is perhaps, precisely, a lesson of freedom. Sri Aurobindo and his two brothers were entrusted to an Anglican clergyman of Manchester, with strict instruction that they should not be allowed the acquaintance of any Indian or undergo any Indian influence. Ghose was indeed a peculiar man. He also ordered Pastor Drewett not to give his sons any religious instruction, so they could choose a religion themselves, if they so wished, when they came of age. He then left them to their fate for thirteen years. He believed his children should become men of character. Ghose may appear to have been a hardhearted man, but he was nothing of the kind; not only did he donate his services as a doctor but also gave his money to poor Bengali villagers while his sons had hardly anything to eat or wear in London, and he died of shock when he was mistakenly informed that his favorite son, Aurobindo, had died in a shipwreck. The first few years in Manchester were of some importance to Sri Aurobindo because this is where he learned French English was his "mother tongue" and discovered a spontaneous affinity for France: There was an attachment to English and European thought and literature, but not to England as a country; I had no ties there. If there was attachment to a European land as a second country, it was intellectually and emotionally to one not seen or lived in in this life, not England, but France. After the prayers were over, wrote Sri Aurobindo, nearly all dispersed, but devout people remained a little longer, and it was at that time that conversions were made. I was feeling completely bored. Then a minister approached me and asked me some questions. I was about ten at that time. I did not give any reply. Then they all shouted, "He is saved, he is saved," and began to pray for me and offer thanks to God. True theocracy, he would write later, is the kingdom of God in man and not the kingdom of a Pope, a priesthood or a sacerdotal class. The headmaster of St. Three years later, Sri Aurobindo could skip half his classes and spend most of his time engrossed in his favorite occupation: Nothing seemed to escape this voracious adolescent except cricket, which held as little interest for him as Sunday school. Shelley and "Prometheus Unbound," the French poets, Homer, Aristophanes, and soon all of European thought – for he quickly came to master enough German and Italian to read Dante and Goethe in the original – peopled a solitude of which he has said nothing. He never sought to form relationships, while Manmohan, the second brother, roamed through London in the company of his friend Oscar Wilde and would make a name for himself in English poetry. Each of the three brothers led his separate life. However, there was nothing austere about Sri Aurobindo, and certainly nothing of the puritan the purient,⁸ as he called it; it was just that he was "elsewhere," and his world was replete. He even had a way of jesting with a straight face, which never left him: It is the salt of existence. Without it the world would have got utterly out of balance – it is unbalanced enough already – and rushed to a blaze long ago. Philosophy, for Sri Aurobindo, was only a way of reaching those who could not understand anything without explanations; it was only a language, just as poetry was another, clearer and truer language.

Chapter 8 : www.nxgvision.com - Patriots

This chapter considers the work of three nineteenth-century Indian writers at various stages of the long Bengali Renaissance: Michael Madhusudan Datta (), Rabindranath Tagore (), and Sri Aurobindo Ghose ().

Wrote voluminously to present the highest of Indian thought. He will reject all that is undivine, -- the undivine is the falsehood, the ignorance, the error of the dark forces; the undivine is all that is obscure and unwilling to accept the divine Truth and its light and force. The undivine, therefore, is all that is unwilling to accept the light and force of the Mother. That is why I am always telling you to keep yourself in contact with the Mother and with her light and Force, because it is only so that you can come out of this confusion and obscurity and receive the Truth that comes from above. The attempt to set up a division and opposition, putting the Mother on one side and myself on another and opposite or quite different side, has always been a trick of the forces of the Falsehood when they want to prevent a Sadhak from reaching the Truth. Dismiss all such falsehoods from your mind. I started the Yoga in and all my work except some poetry was done afterwards. Moreover, my intelligence was inborn and so far as it grew before the Yoga, it was not by training but by a wide haphazard activity developing ideas from all things read, seen or experienced. That is not training, it is natural growth. I had no urge toward spirituality in me, I developed spirituality. I was incapable of understanding metaphysics, I developed into a philosopher. I had no eye for painting -- I developed it by Yoga. I transformed my nature from what it was to what it was not. I did it by a special manner, not by a miracle and I did it to show what could be done and how it could be done. I did not do it out of any personal necessity of my own or by a miracle without any process. I say that if it is not so, then my Yoga is useless and my life was a mistake -- a mere absurd freak of Nature without meaning or consequence. You all seem to think it a great compliment to me to say that what I have done has no meaning for anybody except myself -- it is the most damaging criticism on my work that could be made. I also did not do it by myself, if you mean by myself the Aurobindo that was. He did it by the help of Krishna and the Divine Shakti. I had help from human sources also. But what strange ideas again! My whole life has been a struggle with hard realities, from hardships, starvation in England and constant and fierce difficulties to the far greater difficulties continually cropping up here in Pondicherry, external and internal. My life has been a battle from its early years and is still a battle: But, of course, as we have not been shouting about these things, it is natural, I suppose, for others to think that I am living in an august, glamorous, lotus-eating dreamland where no hard facts of life or Nature present themselves. But what an illusion all the same! Sri Aurobindo was born in Calcutta on 15 August, In , at the age of seven, he was taken with his two elder brothers to England for education and lived there for fourteen years. Brought up at first in an English family at Manchester, he joined St. In he passed also the open competition for the Indian Civil Service, but at the end of two years of probation failed to present himself at the riding examination and was disqualified for the Service. At this time the Gaekwar of Baroda was in London. Sri Aurobindo saw him, obtained an appointment in the Baroda Service and left England for India, arriving there in February, Sri Aurobindo passed thirteen years, from to , in the Baroda Service, first in the Revenue Department and in secretariate work for the Maharaja, afterwards as Professor of English and, finally, Vice-Principal in the Baroda College. These were years of self-culture, of literary activity -- for much of the poetry afterwards published from Pondicherry was written at this time -- and of preparation for his future work. At Baroda he made up the deficiency, learned Sanskrit and several modern Indian languages, assimilated the spirit of Indian civilisation and its forms past and present. A great part of the last years of this period was spent on leave in silent political activity, for he was debarred from public action by his position at Baroda. The outbreak of the agitation against the partition of Bengal in gave him the opportunity to give up the Baroda Service and join openly in the political movement. The political action of Sri Aurobindo covered eight years, from to During the first half of this period he worked behind the scenes, preparing with other co-workers the beginnings of the Swadeshi Indian Sinn Fein movement, till the agitation in Bengal furnished an opening for the public initiation of a more forward and direct political action than the moderate reformism which had till then been the creed of the Indian National Congress. In Sri Aurobindo came to Bengal with this

purpose and joined the New Party, an advanced section small in numbers and not yet strong in influence, which had been recently formed in the Congress. The political theory of this party was a rather vague gospel of Non-cooperation; in action it had not yet gone farther than some ineffective clashes with the Moderate leaders at the annual Congress assembly behind the veil of secrecy of the "Subjects Committee". Sri Aurobindo persuaded its chiefs in Bengal to come forward publicly as an All-India party with a definite and challenging programme, putting forward Tilak, the popular Maratha leader at its head, and to attack the then dominant Moderate Reformist or Liberal oligarchy of veteran politicians and capture from them the Congress and the country. This was the origin of the historic struggle between the Moderates and the Nationalists called by their opponents Extremists which in two years changed altogether the face of Indian politics. The new-born Nationalist party put forward Swaraj independence as its goal as against the far-off Moderate hope of colonial self-government to be realised at a distant date of a century or two by a slow progress of reform; it proposed as its means of execution a programme which resembled in spirit, though not in its details, the policy of Sinn Fein developed some years later and carried to a successful issue in Ireland. The principle of this new policy was self-help; it aimed on one side at an effective organisation of the forces of the nation and on the other professed a complete non-cooperation with the Government. Boycott of British and foreign goods and the fostering of Swadeshi industries to replace them, boycott of British law courts, and the foundation of a system of Arbitration courts in their stead, boycott of Government universities and colleges and the creation of a network of National colleges and schools, the formation of societies of young men which would do the work of police and defence and, wherever necessary, a policy of passive resistance were among the immediate items of the programme. Sri Aurobindo hoped to capture the Congress and make it the directing centre of an organised national action, an informal State within the State, which would carry on the struggle for freedom till it was won. He persuaded the party to take up and finance as its recognised organ the newly-founded daily paper, *Bande Mataram*, of which he was at the time acting editor. The *Bande Mataram*, whose policy from the beginning of till its abrupt winding up in when Sri Aurobindo was in prison was wholly directed by him, circulated almost immediately all over India. During its brief but momentous existence it changed the political thought of India which has ever since preserved fundamentally, even amidst its later developments, the stamp then imparted to it. But the struggle initiated on these lines, though vehement and eventful and full of importance for the future, did not last long at the time; for the country was still unripe for so bold a programme. Sri Aurobindo was prosecuted for sedition in and acquitted. Up till now an organiser and writer, he was obliged by this event and by the imprisonment or disappearance of other leaders to come forward as the acknowledged head of the party in Bengal and to appear on the platform for the first time as a speaker. He presided over the Nationalist Conference at Surat in where in the forceful clash of two equal parties the Congress was broken to pieces. In May, , he was arrested in the Alipore Conspiracy Case as implicated in the doings of the revolutionary group led by his brother Barindra; but no evidence of any value could be established against him and in this case too he was acquitted. After a detention of one year as undertrial prisoner in the Alipore Jail, he came out in May, , to find the party organisation broken, its leaders scattered by imprisonment, deportation or self-imposed exile and the party itself still existent but dumb and dispirited and incapable of any strenuous action. For almost a year he strove single-handed as the sole remaining leader of the Nationalists in India to revive the movement. He published at this time to aid his effort a weekly English paper, the *Karmayogin*, and a Bengali weekly, the *Dharma*. But at last he was compelled to recognise that the nation was not yet sufficiently trained to carry out his policy and programme. For a time he thought that the necessary training must first be given through a less advanced Home Rule movement or an agitation of passive resistance of the kind created by Mahatma Gandhi in South Africa. But he saw that the hour of these movements had not come and that he himself was not their destined leader. He resolved therefore to withdraw from the political field, at least for a time. A third prosecution was launched against him at this moment for a signed article in the *Karmayogin*; in his absence it was pressed against the printer of the paper who was convicted, but the conviction was quashed on appeal in the High Court of Calcutta. For the third time a prosecution against him had failed. Sri Aurobindo had left Bengal with some intention of returning to the political field under more favourable circumstances; but very soon the magnitude of the spiritual work he had

taken up appeared to him and he saw that it would need the exclusive concentration of all his energies. Eventually he cut off connection with politics, refused repeatedly to accept the Presidentship of the National Congress and went into a complete retirement. During all his stay at Pondicherry from onward he remained more and more exclusively devoted to his spiritual work and his sadhana. In after four years of silent Yoga he began the publication of a philosophical monthly, the Arya. These works embodied much of the inner knowledge that had come to him in his practice of Yoga. Others were concerned with the spirit and significance of Indian civilisation and culture The Foundations of Indian Culture , the true meaning of the Vedas The Secret of the Veda , the progress of human society The Human Cycle , the nature and evolution of poetry The Future Poetry , the possibility of the unification of the human race The Ideal of Human Unity. At this time also he began to publish his poems, both those written in England and at Baroda and those, fewer in number, added during his period of political activity and in the first years of his residence at Pondicherry. The Arya ceased publication in after six years and a half of uninterrupted appearance. Sri Aurobindo lived at first in retirement at Pondicherry with four or five disciples. Afterwards more and yet more began to come to him to follow his spiritual path and the number became so large that a community of sadhaks had to be formed for the maintenance and collective guidance of those who had left everything behind for the sake of a higher life. This was the foundation of the Sri Aurobindo Ashram which has less been created than grown around him as its centre. Sri Aurobindo began his practice of Yoga in At first gathering into it the essential elements of spiritual experience that are gained by the paths of divine communion and spiritual realisation followed till now in India, he passed on in search of a more complete experience uniting and harmonising the two ends of existence, Spirit and Matter. Sri Aurobindo left his body on December 5, The Mother carried on his work until November 17, He was a brilliant scholar in Greek and Latin. He had learned French from his childhood in Manchester and studied for himself German and Italian sufficiently to study Goethe and Dante in the original tongues. He passed the Tripos in Cambridge in the first class and obtained record marks in Greek and Latin in the examination for the Indian Civil Service. The year was The freedom movement in India was gathering momentum. Its leader was detained by the police. The poet Rabindranath Tagore paid him a visit and wrote the now famous lines: The fiery messenger that with the lamp of God Hath come Rabindranath, O Aurobindo, bows to thee. The leader had now left politics and had gone to Pondicherry where he had plunged himself into the practice of yoga. The poet Tagore once again paid him a visit and declared: Years ago I saw Aurobindo in the atmosphere of his earlier heroic youth and I sang to him: He was all these and much more. To have even a glimpse of the true Sri Aurobindo we have to turn to the Mother: In the process the veil that hid the divine mystery was lifted a little. Sri Aurobindo was born in Calcutta. The day was August 15, , the time - 5. The date is doubly important. Seventy-five years later, exactly on that date - August 15 - India attained her freedom. In a message given on that day Sri Aurobindo, who had played a leading role in the freedom struggle, said: Sri Aurobindo has explained it thus:

Chapter 9 : Satprem. Sri Aurobindo, or The Adventure of Consciousness

Sri Aurobindo thus attained union with Sri Aravinda—the lotus-eyed Lord of the Universe. Sri Aurobindo was a poet, politician and philosopher. His writings—philosophic and poetic—are Indian in spirit and Western in rhythm and colour.

His father Krishnadhone Ghose came of the well-known Ghose family of Konnagar, a township in the district of Hooghly, West Bengal, the historic birthplace of quite a few leaders of Indian renaissance. Krishnadhone married Swarnalata, the eldest daughter of Rajnarayan Bose, a pioneer of Indian nationalism. He took his M. He was a man of great ability and wide munificence. Consequently, Aurobindo, when only seven years old, and his two elder brothers-Binoybhusan and Monmohan-were taken by him to England. Aurobindo had his early education in a English family. When he joined the St. He started writing poetry in Greek, Latin and English when he was only eleven. Later he took up literary Bengali too. In his eleventh and fourteenth years he had mystic intimations of his personal role in great events and world movements of the future. Although he successfully competed in the I. He returned to India, in , with an appointment in the Baroda State Service. At Baroda, he worked first in the Revenue Department. He learned Sanskrit, Marathi, Gujrati and spoken Bengali; studied the Epics, the Upanishads and Sanskrit literature; wrote poetry, plays and essays in English. His political activity in India began, in , with his articles in the Indu Prakash of Bombay, exposing the futility of the then Congress aims and methods. He drew up a plan of revolutionary work and took part in its organization in the Bombay Presidency and Bengal. In , the first Calcutta organisation was started under his direction. The same year, Sister Nivedita joined this center and worked with him till In , Aurobindo married Mrinalini Devi , daughter of Bhupalchandra Basu, according to strict Hindu rites. In a letter to his wife in , he expressed a little of what he felt his life was meant for-the liveration of his country by the power of the spirit, Brahmatej, founded in Jnana knowledge , which he felt he had in him. After Aurobindo had left Bengal for Pondicherry, Mrinalini passed her days in religious pursuits in devoted remembrance of her husband. The Partition of Bengal in brought Aurobindo out into the open as a leader. Aurobindo directed the revolutionary workers to utilize the Partition for expanding their activities. He guided the nationalists in formulating their policy and organizing their work; started the famous Bengali daily Yugantar and joined the Bande Mataram, the English daily of Bipinchandra Pal. These two nationalist organs carried his lofty ideas of love of the country and its freedom and greatness into the hearts of his countrymen. Early in Aurobindo told his youngest brother Barindra to organise a revolutionary center in their Maniktala Garden in Calcutta. The same year he attended the Surat Congress, but the Nationalists, failing to have their stand adopted, had the session broken up. This collapse of Moderate leadership of the Congress pointed to the new spirit that was arising. In August Aurobindo was arrested for having published certain articles in the Bande Mataram. The charge failed because it could not be proved that he was the editor of the paper. Aurobindo was in the political field from to only, the first half of which was spent on silent groundwork, the second half, from to , on open activities. But he was acquitted. Concluding his defence argument in the Court, Chittaranjan Das prophesied that Aurobindo would be looked upon as the poet of patriotism, as the prophet of nationalism and as the lover of humanity, and that his words would be echoed and reechoed, not only in India but across distant seas and lands. Aurobindo had started doing Yoga in In , while meditating according to the guidance of the Maharashtrian Yogi Lele, he had the realization of the silent Brahman and a complete stillness of mind. From then on whatever he wrote and said, as he himself has said, came from a higher source above the mind. And all his movements began to guided by what he recognized as the Divine Will. After his acquittal in May , Aurobindo resumed his work with two newly-started weeklies, the Karmayogin in English and the Dharma in Bengali, in both of which he wrote articles on the deeper significance of Indian nationalism. His political work continued, although there was a noticeable change in approach. His memorable speech at Uttarpara just after his release gave an indication of this change. The government was apprehensive of his political activities and wanted to put him in jail again. One evening in February , he received information in the Karmayogin office 4, Shyampukur Lane that the office would be searched the next day and he would be arrested. Following an inner voice he made his decision quickly and left for Chandernagore immediately in a country boat. After staying in Chandernagore

for a few days, he left for Pondicherry by a French boat, under an assumed name, and landed there on 4 April. The British Government tried several times to get him back in British territory, but he refused to move out of the French settlement. For many years the British Government kept a strict watch on him and on the other Bengali revolutionaries who joined him at Pondicherry. He withdrew himself completely from all political activities and devoted himself entirely to literature and philosophy. In this work he received great help and co-operation from an enlightened French couple, Paul Richard and his wife later to become famous as the Mother who came to Pondicherry on the eve of the First World War. The Arya ceased publication in after six years of uninterrupted appearance. There are about fifty other publications covering his essays, speeches, correspondence, and translations of commentaries on Vedic and Upanishadic texts. In Aurobindo retired into seclusion which was maintained till his death in . From time to time may distinguished political leaders came to Pondicherry to seek his guidance in national and international matters: In his vision human problems including that of world unity cannot be solved merely by economic and political means but by a deep and psychological change. Man is destined to evolve a higher than mental consciousness which is essentially a principle of force and harmony. Even for social reforms he would not support any legislation or imposition from outside. The only power that could effect such transformation is a Supreme Power above the Mind. This he calls the Supermind. Its manifestation in man would mean his emergence into a new race of Supermen, of Truth-conscious beings. His Ashram in Pondicherry is not a planned institution. It grew as disciples came to live with him and do his Yoga. It took a definite form in when Sri Aurobindo went into complete seclusion leaving the entire charge to the Mother. Since then it has been expanding. Today it is an international community of about fifteen hundred men, women and children from various parts of India and the world. On 5 December , Sri Aurobindo entered into Mahasamadhi. But the work he had initiated continues, under the guidance of the Mother.