

The World Hindu Wisdom Meet-2014 Photo Gallery

This pilgrimage to Bali witnessed tremendous opening towards *The Mother's* new Divinity, both by the Balinese Aspirants and the noble participants of World Hindu Wisdom Meet-2014 which is a continuation of its earlier World Hindu Summit Meet in 2012 and 2013.

The first day session, 16.04.2014, began with the inauguration of *S.A. Maa Krishna's* Book *The Divine Bliss* which focuses on the man's possibility of ascending to the status of Integral Godhead through Divine Call and our Soul's task in Integral Yoga is to reveal *The Mother's* Power which is too great for earth, to live in Her Bliss which is too large for heaven, to open toward Her Light which is too intense for inconscient hell, to extricate Her Beauty which is too vast for physical consciousness and to possess Her Love which is too boundless.

The second day session, 17.04.2014 began with *S.A. Maa Krishna's* recitation of Hymn offered to Mother *Durga* in which *Sri Aurobindo* projected India as the noblest race destined to save the world by calling down the Divine Mother power, by whose appearance we can regain the lost Spiritual Teaching, inviolate Character, strength of Intuition, force of Austerity, power of Virginity and true liberating Integral Knowledge. She only can slay the dark enemy of Titan and *Asura* within and root out all obscurity without. Our earnest prayer is that, may our entire life and all life of successive births and bodies become a ceaseless worship of *the Mother* and all our action is a continuous service dedicated to Her. May She descend and manifest physically upon this earth.

The second day session ended with *S.A. Maa Krishna's* lecture representing *The Mother* and *Sri Aurobindo's* world vision, world redemption and world transformation. She pointed out that this creation is to be wholly accepted and embraced as the manifestation of the *Brahman*. If the existing mind of most man is crippled; life is untaught and crude; if there exist brutal and evil activities, then they are to be accepted as incidents of Divine's vast and varied plot; His great and dangerous drama's needed steps. We have to meet our Lord in the nescient sleep of shadow and the Night in the form of Subconscient Self and in the wakefulness of the stars and Sun symbolising Supramental Self and wait for the hour in which high meets the low. The emergence of Divine Life on earth is possible by reconciliation of God's Night below the feet and His fathomless Light above the head.

Bali is long recognised as the land of peace, whose Soul has turned towards greater Spiritual Call and this auspicious World Hindu Wisdom Meet-2014 has opened enormous Spiritual possibilities for the children of Bali and its ardent seekers.

The evolution of the Spiritual history of earth has been thoroughly studied in integral Yoga and its clear and distinct hierarchies have been evolved which can be accepted as basis for the further development and Spiritual unfolding of the endless truth of *Sanatana Dharma*. It admits that knowledge to be the highest wisdom which gathers together, illumines, integralises and harmonises the essential truth of all available knowledge and finds the basic and justifying reason of existence of Ignorance, Falsehood, Suffering and Death and cures them.

OM TAT SAT



“Disease will always return to the body if the soul is flawed; for the sins of the mind are the secret cause of the sins of the body. So too poverty and trouble will always return on man in society, so long as the mind of the race is subjected to egoism.” Sri Aurobindo/TMCW-10/On Thoughts and Aphorisms-270







“I realised what the Hindu religion meant. We speak often of the Hindu religion, of the *Sanatana Dharma*, **but few of us really know what that religion is.** Other religions are preponderatingly religions of faith and profession, but the *Sanatana Dharma* is life itself; it is a thing that has not so much to be believed as lived. This is the *dharma* that for the salvation of humanity was cherished in the seclusion of this

peninsula from of old. It is to give this religion that *India* is rising. She does not rise as other countries do, for self or when she is strong, to trample on the weak. She is rising to shed the eternal light entrusted to her over the world. *India* has always existed for humanity and not for herself and it is for humanity and not for herself that she must be great.” Sri Aurobindo/CWSA-8/Karmayogin/p-6





“I say no longer that nationalism is a creed, a religion, a faith; I say that it is the *Sanatana Dharma* which for us is nationalism. This *Hindu* nation was born with the *Sanatana Dharma*, with it it moves and with it it grows. When the *Sanatana Dharma* declines, then the nation declines, and if the *Sanatana Dharma* were capable of perishing, with the *Sanatana Dharma* it would perish. The *Sanatana*

Dharma, that is nationalism. This is the message that I have to speak to you.”

Sri Aurobindo
CWSA-8/Karmayogin/p-12





(Sri Krishna said to Sri Aurobindo in Alipore Jail)“I am raising up this nation to send forth my word. This is the *Sanatana Dharma*, this is the eternal religion which you did not really know before, but which I have now revealed to you. The agnostic and the sceptic in you have been answered, for I have given you proofs within and without you, physical and subjective, which have satisfied you. When you go forth, speak to your nation always this word that it is for the *Sanatana Dharma* that they arise, it is for the world and not for themselves that they arise. I am giving them freedom for the service

of the world. When therefore it is said that *India* shall rise, it is the *Sanatana Dharma* that shall rise. When it is said that *India* shall be great, it is the *Sanatana Dharma* that shall be great. When it is said that *India* shall expand and extend herself, it is the *Sanatana Dharma* that shall expand and extend itself over the world. It is for the *dharma* and by the *dharma* that *India* exists. To magnify the religion means to magnify the country.”
Sri Aurobindo/CWSA-8/Karmayogin/p-10





“So long as religions exist, atheism will be indispensable to counter-balance them. Both must disappear to make way for a sincere and disinterested search for Truth and a total consecration to the object of this search.” **The Mother**

TMCW-10/On Thoughts and Aphorisms-284





















“Thou hast to learn to bear all the gods within thee and never stagger with their inrush or break under their burden.” Sri Aurobindo

“This is to teach man not to be dominated or frightened by the gods of the various religions; for, as a human being, man carries within himself the

possibility of uniting with the Supreme Lord and becoming conscious of Him.” **The Mother**

TMCW-10/On Thoughts and Aphorisms-295







“The task we set before ourselves is not mechanical but moral and spiritual. We aim not at the alteration of a form of government but at the building up of a nation. Of that task politics is a part, but only a part. We shall devote ourselves not to politics alone, nor to social questions alone, nor to theology or philosophy or literature or science by themselves, but we include all these in one entity which we believe to be all-important, the *dharma*, the national religion which we also believe to be universal. There is a mighty law of life, a great principle of human evolution, a body of spiritual knowledge and experience of which *India* has always been destined to be guardian, exemplar and missionary. This is the *sanatana dharma*, the eternal religion. Under the stress of alien impacts she has largely

lost hold not of the structure of that *dharmā*, but of its living reality. For the religion of India is nothing if it is not lived. It has to be applied not only to life, but to the whole of life; its spirit has to enter into and mould our society, our politics, our literature, our science, our individual character, affections and aspirations. To understand the heart of this *dharmā*, to experience it as a truth, to feel the high emotions to which it rises and to express and execute it in life is what we understand by *Karmayoga*. We believe that it is to make the *yoga* the ideal of human life that *India* rises today; by the *yoga* she will get the strength to realise her freedom, unity and greatness, by the *yoga* she will keep the strength to preserve it. It is a **spiritual revolution** we foresee and the material is only its shadow and reflex.”

Sri Aurobindo
CWSA-8/Karmayogin/p-24









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Sri Aurobindo

CWSA-13/Essays in Philosophy and Yoga/P-4



“This *sanatana dharma* has many scriptures, *Veda*, *Vedanta*, *Gita*, *Upanishad*, *Darshana*, *Purana*, *Tantra*, nor could it reject the *Bible* or the *Koran*; but its real, most authoritative scripture is in the heart in which the Eternal has His dwelling. It is in our inner-spiritual experiences that we shall find the proof and source of the world’s Scriptures, the law of knowledge, love and conduct, the basis and inspiration of *Karmayoga*.” **Sri Aurobindo**

CWSA-8/Karmayogin/p-26











“To the Overmind, for example, all religions would be true as developments of the one eternal religion, all philosophies would be valid each in its own field as a statement of its own universe-view from its own angle, all political theories with their practice would be the legitimate working out of an Idea Force with its right to application and practical development in the play of the energies of Nature.”

Sri Aurobindo

CWSA-21/The Life Divine/p-298



“The instinct for order and freedom at once in any field of human activity is always a sign of a high natural capacity in that field, and a people which could devise such a union of unlimited religious liberty with an always orderly religious evolution, must be credited with a high religious capacity, even as they cannot be denied its inevitable fruit, a great, ancient and still living spiritual culture. It is this absolute freedom of thought and experience and this provision of a framework sufficiently flexible and various to ensure liberty and yet sufficiently sure and firm to be the means of a stable and powerful evolution that have given to Indian civilisation this wonderful and seemingly **eternal religion** with its marvellous wealth of many-sided philosophies, of great scriptures, of profound religious works, of religions that approach the Eternal from every side of his infinite Truth, of Yoga-systems of psycho-spiritual discipline and self-finding, of suggestive forms, symbols and ceremonies which are strong to train the mind at all stages of development towards the Godward endeavour. Its firm structure capable of supporting without peril a large tolerance and assimilative spirit, its vivacity, intensity, profundity and multitudinousness of experience, its freedom from the unnatural European divorce between mundane knowledge and science on the one side and religion on the other, its reconciliation of the claims of the intellect with the claims of the spirit, its long en-

durance and infinite capacity of revival make it stand out today as the most remarkable, rich and living of all religious systems. The nineteenth century has thrown on it its tremendous shock of negation and scepticism but has not been able to destroy its assured roots of spiritual knowledge. A little disturbed for a brief moment, surprised and temporarily shaken by this attack in a period of greatest depression of the nation's vital force, India revived almost at once and responded by a fresh outburst of spiritual activity, seeking, assimilation, formative effort. A great new life is visibly preparing in her, a mighty transformation and farther dynamic evolution and potent march forward into the inexhaustible infinities of spiritual experience."

Sri Aurobindo

CWSA-20/Renaissance in India/p-191





“Nationality is a stride of the progressive God passing beyond the stage of the family; therefore the attachment to clan and tribe must weaken or perish before a nation can be born.” Sri Aurobindo
“Thus Sri Aurobindo reveals to us the great political secret whose realisation can lead us to the union of all nations and finally to human unity.” **The Mother**

On Thoughts and Aphorisms/p-307



“God has so arranged life that the world is the soul’s husband; Krishna its divine paramour. We owe a debt of service to the world and are bound to it by a law, a compelling opinion, and a common experience of pain and pleasure, but our heart’s worship and our free and secret joy are for our Lover.” Sri Aurobindo

“For the moment, the world still seems to be in contradiction with the pure and luminous divine joy; but a day will come when the world too will manifest this joy. This is what we must prepare it for.” The Mother

On Thoughts and Aphorisms/p-340-341



“There are four very great events in history, the siege of Troy, the life and crucifixion of Christ, the exile of Krishna in Brindavan and the colloquy with Arjuna on the field of Kurukshetra. The siege of Troy created Hellas, the exile in Brindavan created devotional religion (for before there was only meditation and worship), Christ from his cross humanised Europe, the colloquy at Kurukshetra will yet liberate humanity. Yet it is said that none of these four events ever happened.”

Sri Aurobindo.

TMCW-10/On Thoughts and Aphorisms/p-62-63

“The colloquy at Kurukshetra is the Bhagavad Gita.

Sri Aurobindo considers the message of the Gita to be the basis of the great spiritual movement which has led and will lead humanity more and more to its liberation, that is to say, to its escape from falsehood and ignorance, towards the truth.

From the time of its first appearance, *the Gita* has had an immense spiritual action; but with the new interpretation that *Sri Aurobindo* has given to it, its influence has increased considerably and has become decisive.”

The Mother

TMCW-10/On Thoughts and Aphorisms/p-63



“The dogmas of sects and the intolerance of religions come from the fact that the sects and religions consider their beliefs alone to be knowledge, and the beliefs of others to be error, ignorance or charlatanism.

This simple movement causes them to set up what they believe to be true as dogma and to violently condemn what others believe to be true. To think that your knowledge is the only true one, that your belief is the only true one and that others’ beliefs are not true, is to do precisely what is done by all sects and religions.

So, if you are doing exactly the same thing as the sects and religions, you have no right to mock them. You do the same thing

without being aware of it because it seems quite natural to you. What Sri Aurobindo wants to make you understand is that when you say, “We are in possession of the truth and what is not this truth is an error” — though you may not dare say it in such a crude way — you are doing exactly the same thing as all the religions and all the sects.”

The Mother

TMCW-10/On Thoughts and Aphorisms/p-20





“Love alone as preached by Christ failed to transform man. Force alone as preached by Mahomed did not transform man, far from it.

That is why the consciousness which is at work to transform mankind, unites Force with Love, and the One who must realise this transformation will come on earth with the Power of Divine Love.” **The Mother**

TMCW-10/On Thoughts and Aphorisms-259



“The wide and supple method of evolutionary Nature providing the amplest scope and preserving the true intention of the religious seeking of the human being can be recognised in the development of religion in India, where any number of religious formulations, cults and disciplines have been allowed, even encouraged to subsist side by side and each man was free to accept and follow that which was congenial to his thought, feeling, temperament, build of the nature. It is right and reasonable that there should be this plasticity, proper to an experimental evolution: for religion’s real business is to prepare man’s mind, life and bodily existence for the spiritual consciousness to take it up; it has to lead him to that point where the inner spiritual light begins fully to emerge. It is at this point that religion must learn to subordinate itself, not to insist on its outer characters, but give full scope to the inner spirit itself to develop its own truth and reality. In the

meanwhile it has to take up as much of man's mentality, vitality, physicality as it can and give all his activities a turn towards the spiritual direction, the revelation of a spiritual meaning in them, the imprint of a spiritual refinement, the beginning of a spiritual character." Sri Aurobindo

CWSA-22/The Life Divine/p-897

















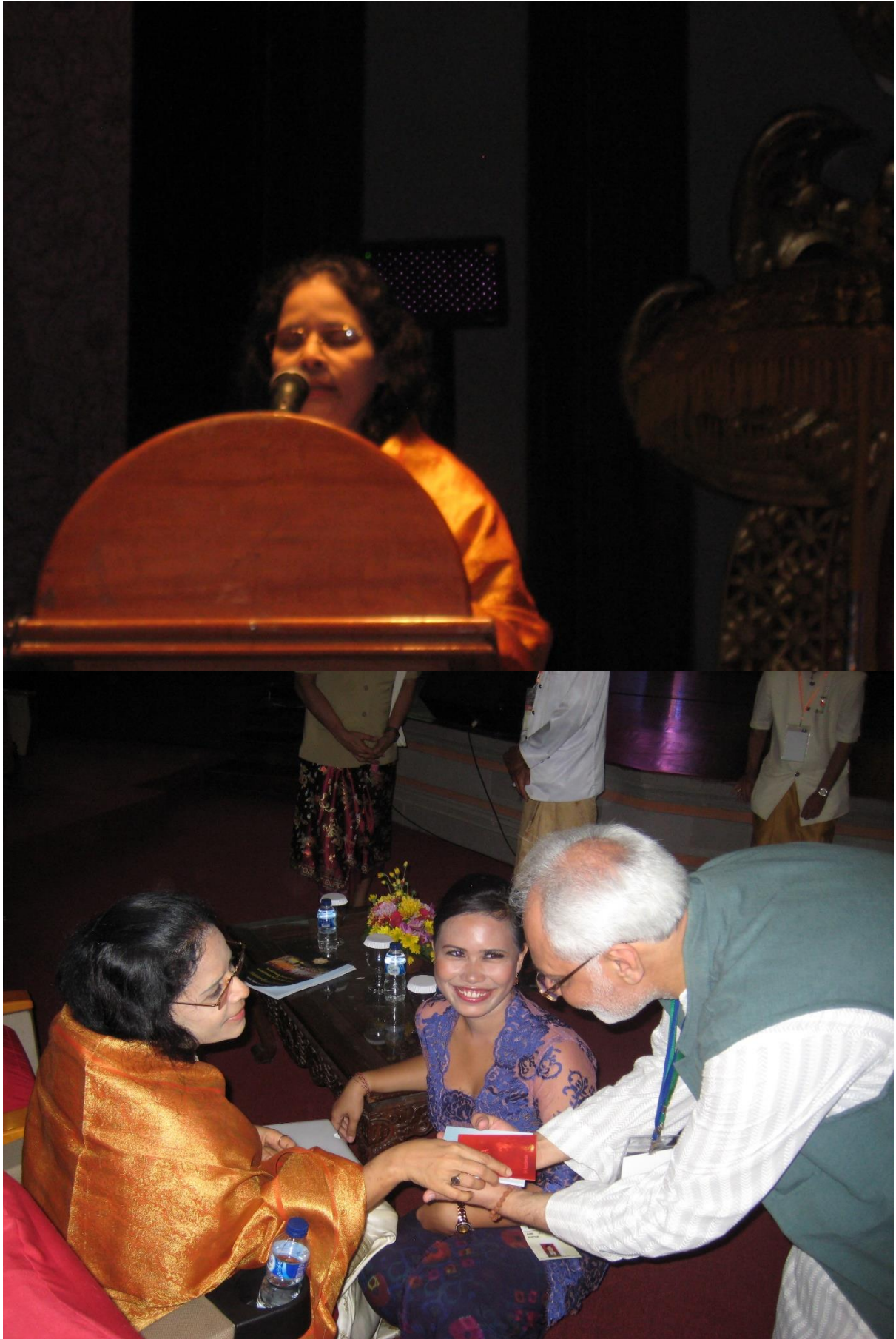




“It has been contended that religion in its beginnings was nothing but a mass of animism, fetishism, magic, totemism, taboo, myth, superstitious symbol, with the medicine-man as priest, a mental fungus of primitive human ignorance, — later on at its best a form of Nature-worship. It could well have been so in the primitive mind, though we have to add the proviso that behind much of its beliefs and practices there may have been a truth of an inferior but very effective kind that we have lost with our superior development.” Sri Aurobindo

CWSA-22/The Life Divine-p-901















“– Family, nationality, humanity are Vishnu’s three strides from an isolated to a collective unity. The first has been fulfilled, we yet strive for the perfection of the second, towards the third we are reaching out our hands and the pioneer work is already attempted.”

Sri Aurobindo

TMCW-10/On Thoughts and Aphorisms/p-307



“It is possible indeed that it is the mystic or the incipient occultist who was everywhere the creator of religion and imposed his secret discoveries in the form of belief, myth and practice on the mass human mind; for it is always the individual who receives the

intuitions of Nature and takes the step forward dragging or drawing the rest of humanity behind him.” Sri Aurobindo/CWSA-22/The Life Divine-p-902

























“Here, in these two forms of the spiritual evolution, the esoteric and the exoteric, the way of the mystic and the way of the religious man, we see a double principle of evolutionary Nature, the principle of intensive and concentrated evolution in a small space and the principle of expansion and extension so that the new creation may be generalised in as large a field as

possible. The first is the concentrated dynamic and effective movement; the second tends towards diffusion and status. As a result of this new development, the spiritual aspiration at first carefully treasured by a few became more generalised in mankind, but it lost in purity, height and intensity.” Sri Aurobindo/CWSA-22/The Life Divine-p-903







“I repeat that when we speak of *Sri Aurobindo* there can be no question of a teaching nor even of a revelation, but of an action from the Supreme; no religion can be founded on that.” **The Mother**

TMCW-10/On Thoughts and Aphorisms-96



“Religion always tends to make God in the image of man, a magnified and aggrandised image, but in the end it is always a god with human qualities. This is what makes it possible for people to treat him as they would treat a human enemy. In some countries, when their god does not do what they want, they take him and throw him into the river!” **The Mother**/ TMCW-10/On Thoughts and Aphorisms-95













“Another untoward result or peril of the diffusive movement and the consequent invasion has been the intellectual formalisation of spiritual knowledge into dogma and the materialisation of living practice into a dead mass of cult and ceremony and ritual, a mechanisation by which the spirit was bound to depart in course of time from the body of the religion. But this

risk had to be taken, for the expansive movement was an inherent necessity of the spiritual urge in evolutionary Nature.” Sri Aurobindo

CWSA-22/The Life Divine/p-903





“For religion in India limited itself by no one creed or dogma; it not only admitted a vast number of different formulations, but contained successfully within itself all the elements that have grown up in the course of the evolution of religion and refused to ban or excise any: it developed occultism to its utmost limits, accepted spiritual philosophies of all kinds, followed to its highest, deepest or largest outcome every possible line of spiritual realisation, spiritual experience, spiritual self-discipline.

Its method has been the method of evolutionary Nature herself, to allow all developments, all means of communication and action of the spirit upon the members, all ways of communion between man and the Supreme or Divine, to follow every possible way of advance to the goal and test it event to its extreme.” Sri Aurobindo

CWSA-22/The Life Divine/p-904-905





“The individual demands from religion a **door of opening into spiritual experience** or a means of turning towards it, a communion with God or a definite light of guidance on the way, a promise of the hereafter or a means of a happier supraterrrestrial future; these needs can be met on the narrower basis of credal belief and sectarian cult. But there is also the wider purpose of Nature to prepare and further the spiritual evolution in man and turn him into a spiritual being; religion serves her as a means for pointing his effort and his ideal in that direction and providing each one who is ready with the possibility of taking a step upon the way towards it. This end she serves by the immense variety of the cults she has created, some final, standardised and definitive, others more plastic, various and many-sided. A religion which is itself a congeries of religions and which at the same time **provides each man with his own turn of inner experience**, would be the most in consonance with this purpose of Nature: it would be a rich nursery of spiritual growth and flowering, a vast multiform school of the soul’s discipline, endeavour, self-realisation. Whatever errors Religion has committed, this is her function and her **great and indispensable utility and service**, — the holding up of this growing light of guidance on our way through the mind’s ignorance towards the Spirit’s complete consciousness and self-knowledge.”

Sri Aurobindo

CWSA-22/The Life Divine/p-906











“In this epoch religion was pushed aside as an out-of-date superstition and spiritual realisation and experience discredited as a shadowy mysticism; the mystic in this view is the man who turns aside into the unreal, into occult regions of a self-constructed land of chimeras and loses his way there.”
CWSA-22/The Life Divine/p-915-916



“The hard logical and intellectual notion of truth as a single idea which all must accept, one idea or system of ideas defeating all other ideas or systems, or a single limited fact or single formula of facts which all must recognise, is an illegitimate transference from the limited truth of the physical field to the much more complex and plastic field of life and mind and spirit.... It reduces philosophy to an endless maze of sterile disputes; religion has been invaded by this misprision and infected with credal dogmatism, bigotry and intolerance. The truth of the spirit is a truth of being and consciousness and not a truth of thought: mental ideas can only represent or formulate some facet, some mind-translated principle or power of it or enumerate its aspects, but to know it one has to grow into it and be it; without that growing and being there can be no true spiritual knowledge. The fundamental truth of spiritual experience is one, its consciousness is one, everywhere it follows the same general lines and tendencies of awakening and growth into spiritual being; for these are the imperatives of the spiritual consciousness. But also there are, based on those imperatives, numberless possibilities of variation of experience and expression: the centralisation and harmonisation of these possibles, but also the intensive sole following out of any line of experience are both of them necessary movements of the emerging spiritual Conscious-Force within us.”

Sri Aurobindo

CWSA-22/The Life Divine-p-920







“But organised religion, though it can provide a means of inner uplift for the individual and preserve in it or behind it a way for his opening to spiritual experience, has not changed human life and society; it could not do so because, in governing society, it had to compromise with the lower parts of life and could not insist on the inner change of the whole being; it could insist only on a credal adherence, a formal acceptance of its ethical standards and a conformity to institution, ceremony and ritual. Religion so conceived

can give a religio-ethical colour or surface tinge, — sometimes, if it maintains a strong kernel of inner experience, it can generalise to some extent an incomplete spiritual tendency; but it does not transform the race, it cannot create a new principle of the human existence.” Sri Aurobindo/CWSA-22/The Life Divine/p-1095-1096



“Therefore we see in India that a sharp incompatibility has been created between life in the world and spiritual growth and perfection, and although the tradition and ideal of a victorious harmony between the inner attraction and the outer demand remains, it is little or else very imperfectly exemplified. In fact, when a man turns his vision and energy inward and enters on the path of Yoga, he is popularly supposed to be lost inevitably to the great stream of our collective existence and the secular effort of humanity. So strongly has the idea prevailed, so much has it been emphasised by prevalent philosophies and religions that to escape from life is now commonly considered as not only the necessary condition, but the general object of Yoga. No synthesis of Yoga can be satisfying which does not, in its aim, reunite God and Nature in a liberated and perfected human life or, in its method, not only permit but favour the harmony of our inner and outer activities and experiences in the divine consummation of both.”

Sri Aurobindo

CWSA-23/The Synthesis of Yoga-p-8





“To reexplain the *Sanatana Dharma* to the human intellect in all its parts, from a new standpoint. This work is already beginning, & three parts of it are being clearly worked out. *Sri Krishna* has shown

me the true meaning of the *Vedas*, not only so but he has shown me a new Science of Philology showing the process & origins of human speech so that a new *Nirukta* can be formed & the new interpretation of the Veda based upon it. He has also shown me the meaning of all in the Upanishads that is not understood either by Indians or Europeans. I have therefore to reexplain the whole *Vedanta* & *Veda* in such a way that it will be seen how all religion arises out of it & is one everywhere. In this way it will be proved that India is the centre of the religious life of the world & its destined saviour through *the Sanatana Dharma*.

1. On the basis of Vedic knowledge to establish a Yogic sadhana which will not only liberate the soul, but prepare a perfect humanity & help in the restoration of the *Satyayuga*. That work has to begin now but will not be complete till the end of the *Kali*.

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

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

You must remember that I have not given you the whole Yogic *sadhana*. What I have given you is only the beginning. You have to get rid of *ahankara* & desire & surrender yourself to God, in order that the rest may come. You speak of printing Yoga & its Objects. But remember that what I have sent you is only the first part which gives the path, not the objects or the circumstances. If you print it, print it as the first of a series, with the subtitle, the Path. I am now busy with an explanation of the *Isha Upanishad* in twelve chapters; I am at the eleventh now and will finish in a few days. Afterwards I shall begin the second part of the series & send it to you when finished.

I have also begun, but on a very small scale the second part of my work which will consist in making men for the new age by imparting whatever *siddhi* I get to those who are chosen. From this point of view our little colony here is a sort of seed plot & a

laboratory. The things I work out in it, are then extended outside. Here the work is progressing at last on definite lines and with a certain steadiness, not very rapid; but still definite results are forming. I should be glad to have from you clearer knowledge of the results you speak of over there; for my *Drishti* is not yet sufficiently free from obstruction for me to know all that I need to know at this stage.

What you say about the *Ramakrishna Mission* is, I dare say, true to a certain extent. Do not oppose that movement or enter into any conflict with it; whatever has to be done, I shall do spiritually, for God in these matters especially uses the spiritual means & the material are only very subordinate. Of course, you can get into that stream, as you suggest, and deflect as much as you can into a more powerful channel, but not so as to seem to be conflicting with it. Use spiritual means chiefly, will & *vyapti*. They are more powerful than speech & discussion. Remember also that we derive from *Ramakrishna*. For myself it was *Ramakrishna* who personally came & first turned me to this Yoga. *Vivekananda* in the *Alipore jail* gave me the foundations of that knowledge which is the basis of our *sadhana*. The error of the Mission is **to keep too much to the forms of *Ramakrishna* & *Vivekananda* & not keep themselves open for new outpourings of their spirit**, — the error of all “Churches” and organised religious bodies....”

Sri Aurobindo

CWSA-36/Autobiographical Note/p-177-178

“The servant of God was born in *Judaea*, but he came to maturity among the Arabs. India’s joy is in the servant-lover.”

Sri Aurobindo

TMCW-10/On Thoughts and Aphorisms-331

“But I can tell you about my own experience. Until the age of about twenty-five, all I knew was the God of religions, God as men have created him, and I did not want him at any price. I denied his

existence but with the certitude that if such a God did exist, I detested him...When I was about twenty-five I discovered **the inner God** and at the same time I learned that the God described by most Western religions is none other than the Great Adversary...When I came to India, in 1914, and became acquainted with *Sri Aurobindo's* teaching, everything became very clear.”

The Mother

TMCW-10/On Thoughts and Aphorisms-331-332

“This promise long confined to the few, to the initiates in India, is once more being placed before the whole world for its acceptance. Of this supreme offer a life recently lived in an obscure corner of the earth seems to me to be the very incarnation & illuminating symbol, — the life of the Paramhansa Ramakrishna of Dakshineswar. Not for any body of teachings that he left behind, not for any restricted type of living, peculiar system of ethics or religious panacea for the ills of existence, — but because it brought once more into the world with an un- exampled thoroughness & liberality the great Vedantic method of experience & inner revelation & showed us its possibilities. An illiterate, poor & obscure Bengali peasant, one who to the end of his life used a patois full of the most rustic forms & expressions, ignorant of Sanscrit, of any language but his own provincial dialect, ignorant of philosophy & science, ignorant of the world, yet realised in himself all the spiritual wisdom of the ages, shed in his brief sayings a light so full, so deep on the most difficult profundities of our inner being, the most abstruse questions of metaphysics that the most strenuous thinkers & the most learned Pandits were impressed by his superiority. By what process did he arrive at this great store of living knowledge? Never by any intellectual process, by any steps of reasoning. In all the things of the intellect, even the most elementary, he was as simple as a child, more unsophisticated than the most ignorant peasant of his native village. He could turn indeed an eye of infallible keenness on the hearts & intentions of men, but it was the eye of vision, not the eye of thought. Never indeed, in modern times or since the intellectualising of mankind began were reasoning & intellectual processes so rigidly excluded from the process of knowledge with such astonishing results. The secret of his success was that always he lived & saw; where most men only reason and translate thought into sentiment, feel and translate emotion into terms of thinking, he saw with the heart or a higher faculty & threw out his vision into experience with a power of realisation of which modern men have long ceased to be capable; thus living everything to its full conclusion of mental & physical experience his soul opened more & more to knowledge, to direct truth, to the Satyam in things, until the depths hid nothing from him & the heights became accessible to his tread. He first has shown us clearly, entirely & without reserve or attenuating circumstance, the supreme importance of being over thinking, but being, not in terms of the body & life merely, like the sensational & emotional man or the man of action, but in the soul as well and the soul chiefly, in the central entity of this complex human symbol. Therefore he was able to liberate us from the chains imposed by the makeshifts of centuries. He broke through the limitations of

the Yogic schools, practised each of them in turn & would reach in three days the consummation which even to powerful Yogins is the accomplishment of decades or even of more lives than one; broke through the limitations of religion and fulfilled himself in experience as a worshipper of Christ and of Allah while all the time remaining in the individual part of him a Hindu of the sect of the Shaktas; broke through the limitations of the Guruparampara, &, while using human teachers for outward process & discipline, yet received his first & supreme initiation from the eternal Mother herself and all his knowledge from the World-Teacher within; broke through the logical limitations of the metaphysical schools and showed us Dwaita & Adwaita inextricably yet harmoniously one in experience, even as they are shown to us in Veda & Vedanta. All that at the time still governed our spiritual life he took typically into his soul & into his mental & physical experience, swallowed up its defects & imperfections in the infinite abyss of his personality and brought out through these masks & forms always the something beyond that is perfect and supreme. Thus establishing experience and inward revelation as the supreme means of the highest knowledge, he became one of the seed-lives of humanity; and the seed it held was the loosening of the bonds of the rational intellect & the return of humanity's journey from its long detour on the mid-plateaus of reason towards the footpath that winds up to the summits of the spirit." CWSA-17/Isha Upanishad/p-588 to 590,

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