

Français et autre mot Européen utilisé par Sri Aurobindo dans ses écrits en anglaise (Sri Aurobindo's Writings in European Language):

French and other European Word used by Sri Aurobindo in His writings in English:

à peu près, (The Mother-P-51) (Prières et Méditations-Le 18 Mai 1914) a French word whose English translation is: vague approximation, about, nearly, approximately, thereabouts.

Façade (A French word): “Hell split across its huge abrupt **façade**” (Savitri-232) “A balcony and miraculous **façade**.” (Savitri-88) Façade means a front and face of the building, especially when wrought with artistic embellishments.

Chalice in French Calice (The Mother-P-47) which means trophy, large cup typically used for drinking nectar, prize.

“Is mixed in the foaming **chalice** of man’s heart
And poured to them like sacramental wine.” Savitri-226

“But these terms are large and difficult to grasp; let us come to precisions. We speak of the One as Sachchidananda; but in the very description we posit three entities and unite them to arrive at a trinity. We say “Existence, Consciousness, Bliss”, and then we say, “they are one”. It is a process of the mind. But for the unitarian consciousness such a process is inadmissible. Existence is Consciousness and there can be no distinction between them; Consciousness is Bliss and there can be no distinction between them. And since there is not even this differentiation, there can be no world. If that is the sole reality, then world is not and never existed, can never have been conceived; for indivisible consciousness is undividing consciousness and cannot originate division and differentiation. But this is a *reductio ad absurdum*; we cannot admit it unless we are content to base everything upon an impossible paradox and an unreconciled antithesis.” CWSA/21/The Life Divine-134 (*reductio ad absurdum*: Latin: reduction to the absurd.)

“On the other hand, Mind can conceive with precision divisions as real; it can conceive a synthetic totality or the finite extending itself indefinitely; it can grasp aggregates of divided things and the samenesses underlying them; but the ultimate unity and absolute infinity are to its conscience of things abstract notions and unseizable quantities, not something that is real to its grasp, much less something that is alone real. Here is therefore the very opposite term to the

unitarian consciousness; we have, confronting the essential and indivisible unity, an essential multiplicity which cannot arrive at unity without abolishing itself and in the very act confessing that it could never really have existed. Yet it was; for it is this that has found unity and abolished itself. And again we have a *reductio ad absurdum* repeating the violent paradox which seeks to convince thought by stunning it and the irreconciled and irreconcilable antithesis.” CWSA/21/The Life Divine-135 (*reductio ad absurdum*: Latin: reduction to the absurd.)

“Mind, being an action of the Infinite, depieces as well as aggregates *ad infinitum*. It cuts up being into wholes, into ever smaller wholes, into atoms and those atoms into primal atoms, until it would, if it could, dissolve the primal atom into nothingness. But it cannot, because behind this dividing action is the saving knowledge of the supramental which knows every whole, every atom to be only a concentration of all-force, of all-consciousness, of all-being into phenomenal forms of itself. The dissolution of the aggregate into an infinite nothingness at which Mind seems to arrive, is to the Supermind only the return of the self-concentrating conscious-being out of its phenomenon into its infinite existence. Whichever way its consciousness proceeds, by the way of infinite division or by the way of infinite enlargement, it arrives only at itself, at its own infinite unity and eternal being. And when the action of the mind is consciously subordinate to this knowledge of the supermind, the truth of the process is known to it also and not at all ignored; there is no real division but only an infinitely multiple concentration into forms of being and into arrangements of the relation of those forms of being to each other in which division is a subordinate appearance of the whole process necessary to their spatial and temporal play. For divide as you will, get down to the most infinitesimal atom or form the most monstrous possible aggregate of worlds and systems, you cannot get by either process to a thing-in-itself; all are forms of a Force which alone is real in itself while the rest are real only as self-imagings or manifesting self-forms of the eternal Force-consciousness.” CWSA/21/The Life Divine-178 (*ad infinitum*: Latin: to infinity)

“In trying to fulfil the demands of this triple soul it is distracted and driven to set instinct against instinct, impulse against impulse, emotion against emotion, idea against idea, satisfying this, denying that, then repenting and returning on what it has done, adjusting, compensating, readjusting *ad infinitum*, but not arriving at any principle of unity. And in the mind again the conscious power that should harmonise and unite is not only limited in its knowledge and in its will, but the knowledge and the will are disparate and often at discord. The principle of unity is above in the supermind: for there alone is the conscious unity of all diversities; there alone will and knowledge are equal and in perfect harmony; there alone Consciousness and Force arrive at their divine equation.” CWSA/21/The Life Divine-229(*ad infinitum*: Latin: to infinity)

“To add to this cause of unrest and incertitude there comes in a thinking mind that inquires into everything, questions everything, builds up affirmations and unbuilds them, erects systems of certitude but finally accepts none of them as certain, affirms and questions the evidence of the senses, follows out the conclusions of the reason but undoes them again to arrive at different or quite opposite conclusions, and continues indefinitely if not *ad infinitum* this process. This is the history of human thought and human endeavour, a constant breaking of bounds only to move always in the same spirals enlarged perhaps but following the same or constantly similar curves of direction. The mind of humanity, ever seeking, ever active, never arrives at a firmly settled reality of life’s aims and objects or at a settled reality of its own certitudes and convictions, an established foundation or firm formation of its idea of existence.” CWSA/21/The Life Divine-431(*ad infinitum: Latin: to infinity*)

“And still we can recognise at once in the Overmind the original cosmic Maya, not a Maya of Ignorance but a Maya of Knowledge, yet a Power which has made the Ignorance possible, even inevitable. For if each principle loosed into action must follow its independent line and carry out its complete consequences, the principle of separation must also be allowed its complete course and arrive at its absolute consequence; this is the inevitable descent, *facilis descensus*, which Consciousness, once it admits the separative principle, follows till it enters by obscuring infinitesimal fragmentation, *tucchyena*, into the material Inconscience,— the Inconscient Ocean of the Rig Veda, — and if the One is born from that by its own greatness, it is still at first concealed by a fragmentary separative existence and consciousness which is ours and in which we have to piece things together to arrive at a whole. In that slow and difficult emergence a certain semblance of truth is given to the dictum of Heraclitus that War is the father of all things; for each idea, force, separate consciousness, living being by the very necessity of its ignorance enters into collision with others and tries to live and grow and fulfil itself by independent self-assertion, not by harmony with the rest of existence. Yet there is still the unknown underlying Oneness which compels us to strive slowly towards some form of harmony, of interdependence, of concording of discords, of a difficult unity. But it is only by the evolution in us of the concealed superconscient powers of cosmic Truth and of the Reality in which they are one that the harmony and unity we strive for can be dynamically realised in the very fibre of our being and all its self-expression and not merely in imperfect attempts, incomplete constructions, ever-changing approximations. The higher ranges of spiritual Mind have to open upon our being and consciousness and also that which is beyond even spiritual Mind must appear in us if we are to fulfil the divine possibility of our birth into cosmic existence.” CWSA/21/The Life Divine-299 (*facilis descensus: Latin: easy descent.*)

“He is conscious Name or *Numen* accepting and utilising form as a medium through which Person can deal with substance.” CWSA/21/The Life Divine-51(Numen: Latin: Deity.)

“Name in its deeper sense is not the word by which we describe the object, but the total of power, quality, character of the reality which a form of things embodies and which we try to sum up by a designating sound, a knowable name, *Nomen*. *Nomen* in this sense, we might say, is *Numen*; the secret Names of the Gods are their power, quality, character of being caught up by the consciousness and made conceivable. The Infinite is nameless, but in that namelessness all possible names, *Numens* of the gods, the names and forms of all realities, are already envisaged and prefigured, because they are there latent and inherent in the All-Existence.” CWSA/21/The Life Divine-352 (Numen: Latin: Deity.) (Nomen: Latin: The Name.)

“There is here no such thing as the operation attributed to Maya in which there is no mimesis but a pure and radically original creation of unreal forms and movements that are non-existent anywhere and neither imitate nor reflect nor alter and develop anything discoverable in the Reality. There is nothing in the operations of Mind illusion that throws light upon this mystery; it is, as a stupendous cosmic Illusion of this kind must be, *sui generis*, without parallel. What we see in the universe is that a diversity of the identical is everywhere the fundamental operation of cosmic Nature; but here it presents itself, not as an illusion, but as a various real formation out of a one original substance.” CWSA/21/The Life Divine-448 (*sui generis*: Latin: of its own kind.)

“But here there is evidently no creation of illusions, no creation of nonexistence *in vacuo* and turning them into apparent actualities such as is attributed to the cosmic Illusion. For Mind can only create out of substance what is possible to the substance, it can only do with the force of Nature what is in accordance with her realisable energies; it can only invent or discover what is already contained in the truth and potentiality of Nature.” CWSA/21/The Life Divine-451 (*in vacuo*: Latin: in a vacuum.)

“This third and unknown, this *tertium quid*, he names God; and by the word he means somewhat or someone who is the Supreme, the Divine, the Cause, the All, one of these things or all of them at once, the perfection or the totality of all that here is partial or imperfect, the absolute of all these myriad relativities, the Unknown by learning of whom the real secret of the known can become to him more and more intelligible.” CWSA/22/The Life Divine-715 (*tertium quid*: Latin: *third*.)

“We find even that the human being can project himself partially into these higher planes under certain conditions, even while in the body; *a fortiori* must he

be able to do it when out of the body, and to do it then completely, since there is no longer the disabling condition of the physical life bound down to the body. The consequences of this relation and this power of transference are of immense importance.” CWSA/22/The Life Divine-819 (*a fortiori: Latin: a stronger*)

“The subjective and objective are two necessary sides of the manifested Reality and of equal value, and in the range of the objective itself the supraphysical object of consciousness has as much right to acceptance as the physical objectivity; it cannot be *a priori* set aside as a subjective delusion or hallucination.” CWSA/22/The Life Divine-674 (*a priori: Latin: first, “from the previous”, or “from the one before”.*)

“To refuse to enquire upon any general ground preconceived and *a priori* is an obscurantism as prejudicial to the extension of knowledge as the religious obscurantism which opposed in Europe the extension of scientific discovery. The greatest inner discoveries, the experience of self-being, the cosmic consciousness, the inner calm of the liberated spirit, the direct effect of mind upon mind, the knowledge of things by consciousness in direct contact with other consciousness or with its objects, most spiritual experiences of any value, cannot be brought before the tribunal of the common mentality which has no experience of these things and takes its own absence or incapacity of experience as a proof of their invalidity or their non-existence. Physical truth or formulas, generalisations, discoveries founded upon physical observation can be so referred, but even there a training of capacity is needed before one can truly understand and judge; it is not every untrained mind that can follow the mathematics of relativity or other difficult scientific truths or judge of the validity either of their result or their process.” CWSA/22/The Life Divine-677 (*a priori: Latin: first, “from the previous”, or “from the one before”.*)

“In the last rationalistic period of human thought from which we are emerging, this belief has been swept aside as an age-long superstition; all evidence or intimations of its truth have been rejected *a priori* as fundamentally false and undeserving of inquiry because incompatible with the axiomatic truth that only Matter and the material world and its experiences are real; all other experience purporting to be real must be either a hallucination or an imposture or a subjective result of superstitious credulity and imagination or else, if a fact, then other than what it purported to be and explicable by a physical cause: no evidence could be accepted of such a fact unless it is objective and physical in its character; even if the fact be very apparently supraphysical, it cannot be accepted as such unless it is totally unexplainable by any other imaginable hypothesis or conceivable conjecture.” CWSA/22/The Life Divine-802 (*a priori: Latin: first, “from the previous”, or “from the one before”.*)

“The intellect itself, having reached near to the natural limits of the capacity of physical discovery, having touched its bedrock and found that it explains nothing more than the outer process of Nature, has begun, still tentatively and hesitatingly, to direct an eye of research on the deeper secrets of the mind and the life force and on the domain of the occult which it had rejected *a priori*, in order to know what there may be in it that is true.” CWSA/22/The Life Divine-900 (*a priori: Latin: first, “from the previous”, or “from the one before”.*)

“In order that the involved principles of Overmind and Supermind should emerge from their veiled secrecy, the being and powers of the superconscience must descend into us and uplift us and formulate themselves in our being and powers; this descent is a *sine qua non* of the transition and transformation.” CWSA/22/The Life Divine-955-56 (*sine qua non: Latin: an essential condition, a thing that is absolutely necessary, or ‘without which not’.)* (English meaning: an indispensable condition, element or factor; something essential.)

“The gnostic Individual would be such an inner Person unveiled, occupying both the depths — no longer self hidden — and the surface in a unified self-awareness; he would not be a surface personality partly expressive of a larger secret being, he would be not the wave but the ocean: he would be the Purusha, the inner conscious Existence self-revealed, and would have no need of a carved expressive mask or *persona*.” CWSA/22/The Life Divine-1031 (**persona: Latin: personality**)

“To it we could apply the Greek saying, *Theos ouk estin alla gignetai*, the Divine is not yet in being, but is becoming. The true Divine would then be secret within us and perhaps supreme above us; to find the Divine within us and above us would be the real solution, to become perfect as That is perfect, to attain liberation by likeness to it or by attaining to the law of its nature, *sadrisya , sadharmya*.” CWSA/21/The Life Divine-410

“This third and unknown, this *tertium quid*, he names God; and by the word he means somewhat or someone who is the Supreme, the Divine, the Cause, the All, one of these things or all of them at once, the perfection or the totality of all that here is partial or imperfect, the absolute of all these myriad relativities, the Unknown by learning of whom the real secret of the known can become to him more and more intelligible.” CWSA/22/The Life Divine-715 (*tertium quid* is a Latin word which means ‘third.’)

“Chanting **Te Deums** for slaughter’s crowning grace,” Savitri-228

In Latin ‘Te’ means ‘you’ and ‘Deum’ means ‘God.’ There is a famous Latin hymn praising god which reads, “Te Deum laudamus” and it can be translated as “Thee, God, we praise.”

In Greek language ‘Canto’ means ‘singing.’

“And **Eldorados** of splendour and ecstasy” Savitri-46

Eldorado or El Dorado in Spanish means the name of a fictitious country or city abounding in gold, formerly believed to exist somewhere in the region of the Orinoco and Amazon rivers.

“Losing the **punctilio** of its separate birth,” Savitri-47

Punctilio is an Italian word meaning a ‘fine point.’ In English it sometimes refers to a highest point or apex.

“Could be again self’s **point d’ appui** to live,” Savitri-549

‘Point D’ Appui’ is a French word which means ‘support point.’

“An **ictus** of revealing lustre fell” Savitri-37

‘Ictus’ is an Italian word whose English meaning is ‘stroke.’ It is also a Latin derivative meaning blow or strike or thrust, in poetic usage it indicates the pulse or stress of a verse’s rhythm or metre, Sri Aurobindo may here be carrying over the sense of the Latin phrase ‘ictus solis,’ meaning a stroke of the sun, which naturally and suddenly illumines.

“Out of the depths the world’s buried secret rose;

He read the original **ukase** kept back

In the locked archives of the spirit’s crypt” Savitri-75-76

‘Ukase’ is a Japanese word which means ‘float.’ In Russian: It is an edict having the binding force of law in Tsarist Russia.

“I am **Prometheus** under the vulture’s beak,” Savitri-506

‘Prometheus’: A Titan in Greek mythology who knew the future through revelations from his mother Themis and hence warred with the Olympian gods against the Titans. Among his many gifts to humanity, Prometheus gave them the ability to walk erect, the use of letters and mathematics, all the arts and stole for them fire from heaven. For this last act, an angry Zeus had him fettered to a rock and daily, for either thirty or a thousand years, sent an eagle to tear at his liver as punishment.

“The deep **oxymoron** of its truth’s **repliques**,” Savitri-75

‘Oxymoron’: From the Greek oxymoros, meaning “sharp–dull,” it is in literature an epithet combining superficially contradictory terms to express a deeper point, as in “a sad gaiety,” or “an ignorant scholastic.” A figure of speech in which apparently contradictory terms appear in conjunction (example: faith unfaithful kept him falsely true.) the term ‘mature male’ is an oxymoron. Other example: gentle violence,

The English translation of French word ‘repliques’ or ‘réplique’ is ‘replica,’ an answer or reply or response or carbon copy.

“Aloof, **resplendent** like gold dazzling suns” Savitri-57

Resplendent: It is borrowed from the Latin ‘resplendere’ which means to shine brightly, thus giving us the sense of an object which emanates light from itself.

Latin translation of ‘resplendent’ in English is ‘glitter.’

“We must renew the secret-bond in things,

Our hearts recall the lost divine idea,

Reconstitute the perfect word, unite

The **Alpha** and the **Omega** in one sound;

Then shall the Spirit and Nature be at one.” Savitri-57

Alpha and the Omega: the first and last letters of the Greek alphabet, now denoting any beginning and end.

“The narrow **isthmus** of the ascending soul.” Savitri-56

Isthmus is a Latin word accepted in English which means ‘A narrow strip of land bounded by water which connects two larger bodies of land.’

“**Ananke**’s engines organising Chance,” Savitri-162

“**Ananke** is our being’s own decree.” Savitri-465

Ananke: In ancient Greek cosmology, she was the goddess Necessity who organised and implemented the rhythms and processes of cosmic existence and human life.

“A **centaur**’s mighty gallop bore the god.” Savitri-126

Centaur: A mythical creature with head, arms, and torso of a man and the body and leg of a horse. Its Latin origin is Centaurus.

“And sovereignty, a great **cestus**, zones her robe” Savitri-508

Cestus: A griddle in Greek, griddle means a flat iron plate placed over heat for cooking. (From Greek keston: griddle)

“They framed the **cabbala** of the cosmic Law,” Savitri-269

Cabbala: A secret mystical tradition of Jewish rabbis, who read hidden meaning into the Old Testament and other Texts.

“They clamped to **sylogisms** of finite thought” Savitri-269

Sylogism: An instance of form of reasoning in which a conclusion is drawn from two given or assumed proposition. (derived from Greek Sylogismos which means reasoning.)

“A greater **Gnosis** shall regard the world” Savitri-258

Gnosis: Adapted directly from the Greek word meaning knowledge, the term has come to signify the higher mystical knowledge of Spiritual truth. Supermind’s other name, **the Gnostic Consciousness**, in which all contradictions are cancelled and fused into each other in a higher light of unified plasticity, self-knowledge and world-knowledge, instead of ego-insistence on personal ideas there would be a unifying sense of a common truth in many forms, a common self in many consciousness and bodies.

“In the **griffin** forefront of the Night and Day” Savitri-25

Griffin: In Greek mythology, a formidable creature, half lion and half eagle, the griffin is said to be one thousand times stronger than the lion and five thousand times as far sighted as eagle.

“An iron decree in crooked **uncials** written” Savitri-204

Uncial: Pertaining here to large, unjoined, and rounded letters found in early Greek writings; so an archaic script.

“Time thrills to the **sapphics** of her amour-song” Savitri-632

(Sapphics: A type of verse attributed to ancient Greek lyric poetess, Sappho, specifically composed of four line stanzas, the first three of which are dactyls combined with trochees or anapaests combined with iambs, and the last completing line being an adonic (a dactyl and a spondee). (origin of Sapphic Latin sapphicus, Greek sapphikos, French sapphiques.)

“To a **satyr** gave the thyrsus of a god.” Savitri-212

Satyr: In myth, one class of woodland deities, attendant on Bacchus, represented as part human, part horse, and represented sometimes part goat, noted for riotousness and lasciviousness. Origin of satyr: Latin satyrus, Greek sàtyros, French: satyre.)

“If we could take our spirit’s stand within,

“If we could hear the muffled **daemon** voice.” Savitri-52

“Warnings from the **daemonic** inner voice” Savitri-86

“The mighty **daemon** lies unshaped within,” Savitri-244

“Two sun-gaze **Daemons** witnessing all that is.” Savitri-258

“The **daemons** of the unknown overshadow his mind” Savitri-482

Daemon: In classical Greek mythology a daemon is a divinity standing intermediately between the great Gods and men. In Socrates’ famous example Daemon is **the Spirit that guides outer man**. This is Savitri’s daemon. Origin of daemon: Latin daemon a spirit, an evil spirit. Greek deimon is deity, fate, fortune.

“**Oracles** that break out from behind the shrine,” Savitri-86

“Resolve its **oracle** and its paradox,” Savitri-75

“His sentences savoured the **oracle**.” Savitri-498

“And intercepts the **oracles** of the Sun.” Savitri-626

“A tongueless **oracle** shall speak at last,

The Superconscient conscious grow on earth,

The Eternal’s wonders join the dance of Time.” Savitri-330

“It captured the **oracles** of the occult gods,” Savitri-203

“His wisdom’s **oracles** are made our bonds;” Savitri-225

Oracle (noun):(especially in ancient Greece) an utterance, often ambiguous or obscure, given by priest or priestess at a shrine as response of a god to the inquiry. A divine communication and revelation. Origin of Oracle from Latin: Oraculum which is equivalent to plead.

“Therefore in a commercial age with its ideal, vulgar and barbarous, of success, vitalistic satisfaction, productiveness and possession the soul of man may linger a while for certain gains and experiences, but cannot permanently rest. If it persisted too long, Life would become clogged and perish of its own plethora or burst in its straining to a gross expansion. Like the too massive Titan it will collapse by its own mass, *mole ruet sua*.” CWSA/25/The Human Cycle-80-81 (its size quake)

“**Eudaemonised** the sorrow of the world” Savitri-312

Eudaemonise: To bestow felicity or happiness through an internal influence on Spirit. (Derived from Greek, eu: good or happy, and daimon: spirit or guardian genius.)

“The sky above a **communiqué** of Doom,” Savitri-217 (French line **communiqué** means communicated or an official announcement.)

“He turns in a **chiaroscuro** of error and truth.” Savitri-68,

Chiaroscuro: A Italian expression referring to a technique of presenting and accentuating by contrast the bright and dark elements of a painting. Poetic use: ‘clearness ad obscurity”

“On the lap of earth’s original **somnolence**” Savitri-9

“Its **somnolence** founded the universe,” Savitri, Book-6, Canto-2

Somnolence: (alternatively "**sleepiness**" or "**drowsiness**") is a state of strong desire for sleep, or sleeping for unusually long periods (compare hypersomnia). It has distinct **meanings** and causes. ... The word "**somnolence**" is derived from the Latin "somnus" **meaning** "sleep".

“Locked in the blind **antres** of the ignorant flood,” Savitri-42

“And the Beast grovels in his **antre** den:” Book-7, Canto-2

Antre: French word of cave used in English for poetic use.

“Like God in his **astuce** of artist skill,” Savitri, Book-7, Canto-4

(astuce (French word): trick, cunning)

“**All worlds she makes the partners of her deeds,**

Accomplices of her mighty violence,

Her daring leaps into the impossible:

From every source she has taken her cunning means,
She draws from the free-love marriage of the planes
Elements for her creation's **tour-de-force:**” Book-1, Canto-5,
Tour-de-force is a French word which means: tower-of-strength or feat of strength.

Victoire de la Mère Divine

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