

THE
MIND OF LIGHT

THE SUPRAMENTAL MANIFESTATION
UPON EARTH

Sri Aurobindo

INTRODUCTION AND ANNOTATED BIBLIOGRAPHY
BY ROBERT A. MCDERMOTT



Twin Lakes, WI
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INTRODUCTION

THE FORMATION OF SRI AUROBINDO'S VISION

Among the many sayings of Sri Aurobindo and the Mother, which are posted throughout the Sri Aurobindo Ashram in Pondicherry, South India, the following is typical: "The world is preparing for a big change. Will you help?" According to Sri Aurobindo's vision, this change refers to the advance of human and cosmic evolution. Sri Aurobindo's personal life and philosophy of Integral Yoga attest to the fact that this transformation can only come about by man's cooperation with the Supermind.¹

Forty years before writing *The Mind of Light*, Sri Aurobindo's commitment to the transformation or liberation of India included plans for armed insurrection against the British government of India, a program of mass propaganda for the idea of *Swaraj* (independence), and a program of economic boycott and passive resistance.² Just as Sri Aurobindo in later years addressed himself to the practical, urgent crises of modern civilization, he had earlier viewed India's political struggle as part of the spiritual transformation of man. While leader of the extremist faction of the Nationalist movement, and editor of the revolutionary weekly, *Bande Mataram*, Sri Aurobindo maintained that "the true aim of the Nationalist movement is to restore the spiritual greatness of the nation by the essential preliminary of its political regeneration."³ And again: "The movement of which the first outbreak was political, will end in a spiritual consummation."⁴ Four decades later, on the celebration of Indian Independence, August 15, 1947, Sri Aurobindo again linked these dual ideals:

For I have always held and said that India was arising, not to serve her own material interests only, to achieve

expansion, greatness, power, and prosperity-though these too she must not neglect-and certainly not like others to acquire domination of other peoples, but to live also for God and the world as a helper and leader of the whole human race. Those aims and ideals were in their natural order these: a revolution that would achieve India's freedom and her unity; the resurgence and liberation of Asia and her return to the great role which she had played in the progress of human civilization; the rise of a new, a greater, brighter, and nobler life for mankind which for its entire realization would rest outwardly on an international unification of the separate existence of the peoples, preserving and securing their national life but drawing them together into an overriding and consummating oneness; the gift by India of her spiritual knowledge and her means for the spiritualization of life to the whole race; finally, a new step in the evolution which, by uplifting the consciousness to a higher level, would begin the solution of the many problems of existence that have perplexed and vexed humanity, since men began to think and to dream of individual perfection and a perfect society.⁵

In short, the dual ideals of a total resurgence of India and the total transformation of man characterized the mature work of Aurobindo Ghose, the political revolutionary of Bengal (1905-10), and of Sri Aurobindo, the mystical Yogi of Pondicherry (1910-50). This complementarity of politics and spirituality typifies Sri Aurobindo's ability to draw diverse strains into a rich and dynamic synthesis: as he combined politics and Yoga, he also combined Western and Indian values. The conditions for this synthesizing ability were created by the highly diverse strains in his personal life.

Aurobindo Ghose was born in Calcutta on August 15, 1872, third son of a successful Bengali doctor and his wife who in her later years suffered from hysteria. When Aurobindo was five years old, he and his two older brothers were sent to the Loretto Convent School at Darjeeling. Two years later, in 1879, Aurobindo and his two brothers were sent to England, where he remained until 1893, when he was twenty years old. Despite the handicap of an inadequate financial allowance, he excelled in his studies, primarily classics, both at St. Paul's School, London, and at King's College, Cambridge. He also

participated in two so-called secret societies, "Lotus and Dagger" and "Majlis," both of which were organized by students romantically dedicated to Indian independence.⁶

Although Sri Aurobindo's entire formation from the age of seven to twenty was thoroughly British (as was his father's wish), a deep longing for Indian culture must have developed in him, for he enjoyed a remarkable religious experience when he arrived at the Bombay Gate in 1893.⁷ This longing for a direct experience of India led Sri Aurobindo to spend the next thirteen years at Baroda studying the Indian intellectual tradition, including several Indian languages, while serving as Professor of English and subsequently, as Vice-Principal of Baroda College. It was during this time that Sri Aurobindo wrote voluminous poetry, translated Sanskrit texts, and generally sunk his roots deep into the Indian cultural soil.

These years in Baroda served as the intellectual and spiritual base for Sri Aurobindo's five years of revolutionary activity in Calcutta, and his enormously productive years at Pondicherry from 1914-21. Sri Aurobindo himself offers an account of his spiritual growth during these years:

I began my Yoga in 1904 without a guru; in 1908 I received important help from a Mahratta Yogi and discovered the foundations of my sadhana; but from that time till the Mother came to India I received no spiritual help from anyone else. My sadhana before and afterwards was not founded upon books but upon personal experiences that crowded on me from within. But in the jail I had the Gita and the Upanishads with me, practiced the Yoga of the Gita and meditated with the help of the Upanishads, these were the only books from which I found guidance; the Veda, which I first began to read long afterwards in Pondicherry, rather confirmed what experiences I already had than was any guide to my sadhana. I sometimes turned to the Gita for light when there was a question or a difficulty and usually received help or an answer from it. It is a fact that I was hearing constantly the voice of Vivekananda speaking to me for a fortnight in the jail in my solitary meditation and felt his presence. The voice spoke only on a special and limited but very important field of spiritual experience and it ceased as soon as it had finished saying all that it had to say on that subject.⁸

As this passage indicates, Sri Aurobindo's spiritual life or sadhana (spiritual or yogic practice) was based on four religious experiences, two of which occurred prior to this withdrawal from politics in 1910.

The first he had gained while meditating with the Maharashtrian Yogi, Vishnu Bhaskar Lele, at Baroda in January, 1908; it was the realization of the silent, spaceless and timeless Brahman gained after a complete and abiding stillness of the whole consciousness and attended at first by the overwhelming feeling and perception of the total unreality of the world, though this feeling disappeared after his second realization, which was that of the cosmic consciousness and of the Divine as all beings and all that is, which happened in the Alipore Jail. To the other two realizations, that of the supreme Reality with the static and dynamic Brahman as its two aspects and that of the higher planes of consciousness leading up to the Supermind, he was already on his way in his meditations in Alipore Jail.⁹

Of the four, the experience in the Alipore Jail is perhaps the most significant for our understanding of Sri Aurobindo's life and thought. While in solitary confinement (and during several months when he mingled with other prisoners), Sri Aurobindo meditated on the Bhagavadgita and envisioned the Supreme Lord (Vasudeva) transforming the entire human and cosmic process. As he explained in his celebrated Uttarpara Speech of 1909, God led him to accept as his own the tasks of leading India to independence, and of realizing the eternal truths of Hindu dharma.¹⁰

Thus, Sri Aurobindo's withdrawal from politics was not a withdrawal from the Indian or the world situation. Consistent with the ideal of karmayoga (selfless action), which he derived from the Bhagavadgita and reformulated during his years of politics and Yoga in Bengal, Sri Aurobindo "kept a close watch on all that was happening in the world and in India and actively intervened whenever necessary, but solely with a spiritual force and silent spiritual action ... It was this force which, as soon as he had attained to it, he used, at first only in a limited field of personal work, but afterward in a constant action upon the world forces."¹¹ His life at Pondicherry, then, was spent in seclusion precisely in order to continue working

for Indian and universal liberation.

The key elements in this effort can now be delineated.

SRI AUROBINDO'S TEACHING

The last six chapters of *The Life Divine* are the fullest expression of Sri Aurobindo's vision of spiritual evolution; the opening passage of the first of these six chapters, "Man and Evolution," establishes the framework for the entire vision:

A spiritual evolution, an evolution of consciousness in Matter in a constant developing self-formation till the form can reveal the indwelling spirit, is then the keynote, the central significant motive of the terrestrial existence. This significance is concealed at the outset by the involution of the Spirit, the Divine Reality, in a dense material Inconscience; a veil of Inconscience, a veil of insensibility of Matter hides the universal Consciousness-Force that works within it, so that the Energy, which is the first form the Force of creation assumes in the physical universe, appears to be itself inconscient and yet does the works of a vast occult Intelligence. The obscure mysterious creatrix ends indeed by delivering the secret consciousness out of its thick and tenebrous prison; but she delivers it slowly, little by little, in minute infinitesimal drops, in thin jets, in small vibrant concretions of energy and substance, of life, of mind, as if that were all she could get out through the crass obstacle, the dull reluctant medium of an inconscient stuff of existence. At first she houses herself in forms of Matter which appear to be altogether unconscious, then struggles toward mentality in the guise of living Matter and attains to it imperfectly in the conscious animal. This consciousness is at first rudimentary, mostly a half-subconscious or just conscious instinct; it develops slowly till in more organized forms of living Matter it reaches its climax of intelligence and exceeds itself in Man, the thinking animal who develops into the reasoning mental being but carries along with him even at his highest elevation the mold of original animality, the dead weight of subconsciousness of body, the downward pull of gravitation toward the original Inertia and Nescience, the control of an inconscient material

Nature over his conscious evolution, its power for limitation, its law of difficult development, its immense force for retardation and frustration. This control by the original Inconscience over the consciousness emerging from it takes the general shape of a mentality struggling toward knowledge but itself, in what seems to be its fundamental nature, an Ignorance. Thus hampered and burdened, mental man has still to evolve out of himself the fully conscious being, a divine manhood or a spiritual and supramental supermanhood which shall be the next product of the evolution. That transition will mark the passage from the evolution in the Ignorance to a greater evolution in the Knowledge, founded and proceeding in the light of the Superconscient and no longer in the darkness of the Ignorance and Inconscience.¹²

The process and goal described in this lengthy passage is a unified vision of human and cosmic evolution proceeding toward supramental existence by the increasing spiritualization of consciousness. As Sri Nolini Kanta Gupta notes in his excellent summary:

Sri Aurobindo's message is very simple, almost self-evident. The sum and substance of all he says is that man is growing and has to grow in consciousness till he reaches the complete and perfect consciousness, not only in his individual but in his collective, that is to say, social life. In fact, the growth of consciousness is the supreme secret of life, the master key to earthly existence.¹³

According to Sri Aurobindo's vision, as developed in *The Life Divine*, there are several levels between nature and supernature or mind and Supermind.

These gradations may be summarily described as a series of sublimations of the consciousness through Higher Mind, Illumined Mind, and Intuition, into Overmind and beyond it; there is a succession of self-transmutations at the summit of which lies the Supermind or Divine Gnosis.¹⁴

These gradations, furthermore, include the three levels of the lower trilogy or levels of evolution up to the present stage,

mind: the mental level evolved from the vital, and the vital from the material. One of the characteristics of the entire evolutionary process is that "at each crossover, there is not only a rise in consciousness but also a reversal of consciousness, that is to say, the level attained turns back upon the preceding levels, influencing and molding them as far as possible in its own mode and law of existence."¹⁵ Thus, the mental has transformed the material and the vital, and the supramental, through the mediation of Overmind, is beginning to transform the mental. The gradations between mental and supramental are in the process of transformation just as the material and vital stages have been taken up by consciousness into its own evolution. Evolution, then, consists in two processes, both controlled by consciousness: the outward, physical or cosmic evolution from matter to mind, and the higher, more essential and spiritual evolution from mind to Supermind.

Although the stages of cosmic evolution are philosophically rather well established,¹⁶ the higher evolutionary stages need far more justification. Sri Aurobindo acknowledges that any account of these higher stages of consciousness "must perforce be inadequate; only certain abstract generalizations can be hazarded which may serve for an initial light of guidance."¹⁷ He forthrightly admits that his theory of evolution is subject to doubt on the level of intelligence. From a philosophical perspective, his account of this version is far from certain. He cautions that:

This account of the process and meaning of the terrestrial creation is at every point exposed to challenge in the mind of man himself, because the evolution is still halfway on its journey, is still in the Ignorance, is still seeking in the mind of a half-evolved humanity for its own purpose and significance. It is possible to challenge the theory of evolution on the ground that it is insufficiently founded and that it is superfluous as an explanation of the process of terrestrial existence. It is open to doubt, even if evolution is granted, whether man has the capacity to develop into a higher evolutionary being. It is also open to doubt whether the evolution is likely to go any farther than it has gone already or whether a supramental evolution, the appearance of a consummated Truth-Consciousness, a being of Knowledge, is at all probable

in the fundamental Ignorance of the earthly Nature.¹⁸

In contrast to this lack of certitude on the level of philosophical inquiry, Sri Aurobindo's own spiritual experience and vision confidently proclaim the inevitability of man's spiritual evolution. Indeed, since his entire philosophy issues from a yogic experience, which is both personal and transcendent, his account of spiritual evolution is but a pointer to the experiences that are the source and ultimately the corroboration of that theory. Thus, Sri Aurobindo's philosophy of Integral Yoga is a vision of personal and cosmic evolution as well as a method for its realization. Whereas his theory of evolution and integralism begs comparison with many Western philosophies, the essential function of Yoga in this theory is distinctively Indian. This blending of vision and practice, or speculation and discipline, characterizes Sri Aurobindo's penchant for Western-Indian syntheses. Further, the method of Yoga operative in this synthesis is itself a synthesis of several schools of Indian Yoga.¹⁹ The components of both syntheses are important and instructive for an understanding of Sri Aurobindo's overall philosophy.

As he explains in his masterful work, *The Synthesis of Yoga*, Integral Yoga incorporates within itself and yet transcends the ultimate goals as well as the essential principles of the great Yogas of the Indian philosophical and religious tradition.

On the whole, for an Integral Yoga the special methods of Rajayoga and Hathayoga may be useful at times in certain stages of the process, but are not indispensable. It is true that their principal aims must be included in the integrality of the Yoga; but they can be brought about by other means. For the methods of the Integral Yoga must be mainly spiritual, and dependence on physical methods or fixed psychic or psychophysical processes on a large scale would be the substitution of a lower for a higher action.²⁰

Sri Aurobindo's Yoga is integral in that it includes the path of knowledge, or *jñāna-yoga*, which "aims at the realization of the unique and supreme Self ... by the method of intellectual reflection, *vicāra*, to right discrimination, *viveka*"²¹; the path of devotion or *bhakti-yoga*, which "aims at the

enjoyment of the Supreme Lord and Bliss and normally utilizes the conception of the supreme Lord in His personality as the divine Lover and enjoyer of the universe²²; and the path of works, which "aims at the dedication of every human activity to the supreme Will."²³ Sri Aurobindo's Integral Yoga attempts to synthesize these three yogic disciplines by "some central principle common to all, which will include and utilize in the right place and proportion their particular principles."²⁴

The principle that includes and transforms all three yogas is a fourth Yoga, the Yoga of self-perfection. Thus, the triple way of knowledge, will, and *Ananda* is integrated by the Yoga of spiritual and gnostic self-perfection.²⁵ The Yoga of self-perfection, which is the subject of the entire fourth part of *The Synthesis of Yoga*, is well summarized in the following passage:

The object of our synthetic Yoga must ... be more integral and comprehensive, embrace all these elements or these tendencies of a larger impulse of self-perfection and harmonize them or rather unify, and in order to do that successfully it must seize on a truth that is wider than the ordinary religious and higher than the mundane principle. All life is a secret Yoga, an obscure growth of Nature toward the discovery and fulfillment of the divine principle hidden in her, which becomes progressively less obscure, more self-conscious and luminous, more self-possessed in the human being by the opening of all his instruments of knowledge, will, action, life to the Spirit within him and in the world. Mind, life, body, all the forms of our nature are the means of this growth, but they find their last perfection only by opening out to something beyond them, first, because they are not the whole of what man is, secondly, because that other something which he is, is the key of his completeness and brings a light that discovers to him the whole high and large reality of his being.²⁶

Both because it integrates the Yogas of knowledge, will, and devotion, and because it opens man to the largest and most total transformation, the Yoga of self-perfection involves the "transformation of the lower and its elevation to the higher Nature."²⁷ This theory of transformation includes both Tantric and Vedantic elements. It is Tantric in that it takes

Energy or Shakti "as the sole effective force for all attainment."²⁸ It is Vedantic in its conception of energy as Maya or Nescience projecting the unreal cosmic manifold on the locus of the nondual Brahman. Thus, Sri Aurobindo sees a double motion wherein Energy seeks to establish the Divine on earth, and the Divine expresses itself through individuals and through nature.

The key to Sri Aurobindo's integral vision, then, is the transformation of the lower by the higher reaches of consciousness. According to Sri Aurobindo's vision, this transformation, which is the cooperative work of man and the Supermind, is "as great as and greater than the change which we suppose evolutionary Nature to have made in its transition from the vital animal to the fully mentalized human consciousness."²⁹ This great change celebrated by Sri Aurobindo and his followers is at once a visionary and a practical message: man can achieve a higher level of life by increased nonattachment, concentration, and liberation.³⁰ Further, this achievement is the ultimate goal and value of human and cosmic existence. Sri Aurobindo explains this fact, and summarizes his vision in the following passage.

The divinizing of the normal material life of man and of his great secular attempt of mental and moral self-culture in the individual and the race by this integralization of a widely perfect spiritual existence would thus be the crown alike of our individual and of our common effort. Such a consummation being no other than the kingdom of heaven within reproduced in the kingdom of heaven without, would be also the true fulfillment of the great dream cherished in different terms by the world's religions.

The widest synthesis of perfection possible to thought is the sole effort worthy of those whose dedicated vision perceives that God dwells concealed in humanity.³¹

The conclusion of Sri Aurobindo's philosophy enlists the same observation with which Spinoza concluded his *Ethics*: "But all things excellent are as difficult as they are rare."³²

Conscious of the difficulties involved in bringing about this "big change," Sri Aurobindo's disciples, both at the Sri Aurobindo Ashram and around the world, are practicing

Integral Yoga and working for spiritual evolution according to his example and his teachings.

SRI AUROBINDO'S LEGACY

By referring to "the national aspect" of physical education, and by comparing his program for India and for the Ashram to the ideals of the Greek city-state, Sri Aurobindo points to the fact that his philosophy of Integral Yoga culminates in a kind of Indian *paideia*. In a sense, the Sri Aurobindo Ashram is intended to serve as a model primarily for Indian cultural ideals, and ultimately as a model for the universal community of man. Since Sri Aurobindo's Integral Yoga concerns the historical process as well as the individual seeker, it is only logical that the Ashram that formed around him has served as the ideal of a human community. The teachings of Sri Aurobindo and the Mother (Mira Richard, a French woman who worked closely with Sri Aurobindo since 1914, and has had complete charge of the Ashram since 1926) serve as the guide and inspiration of the entire community. Following the kind of Ashram prevalent during the Vedic period (and in contrast to most contemporary Indian Ashrams), the ideal of the Sri Aurobindo Ashram is spiritual aspiration rather than asceticism.³³

The exact mode of this spiritual aspiration was most perfectly expressed by the Mother of the Ashram in an essay entitled "A Dream":

There should be somewhere upon earth a place that no nation could claim as its sole property, a place where all human beings of good will, sincere in their aspirations, could live freely as citizens of the world, obeying one single authority, that of the supreme Truth, a place of peace, concord, harmony, where all the fighting instincts of man would be used exclusively to conquer the causes of his sufferings and miseries, to surmount his weakness and ignorance, to triumph over his limitations and incapacities; a place where the needs of the spirit and the care for progress would get precedence over the satisfaction of desires and passions, the seeking for material pleasures and enjoyment. In this place, children would be able to grow and develop integrally without

losing contact with their soul. Education would be given not with a view to passing examinations and getting certificates and posts but for enriching the existing facilities and bringing forth new ones. In this place titles and positions would be supplanted by opportunities to serve and organize. The needs of the body will be provided for equally in the case of each and everyone. In the general organization intellectual, moral, and spiritual superiority will find expression not in the enhancement of the pleasures and powers of life but in the increase of duties and responsibilities. Artistic beauty in all forms, painting, sculpture, music, literature, will be available equally to all, the opportunity to share in the joys they give being limited solely by each one's capacities and not by social or financial position. For in this ideal place money would be no more the sovereign lord. Individual value would have a greater importance than the value due to material wealth and social position. Work would not be there as the means for gaining one's livelihood, it would be the means whereby to express oneself, develop one's capacities and possibilities, while doing at the same time service to the whole group, which on its side, would provide for each one's subsistence and for the field of his work. In brief, it would be a place where the relations among human beings, usually based exclusively upon competition and strife, would be replaced by relations of emulation for doing better, for collaboration, relations of real brotherhood.

The earth is certainly not ready to realize such an ideal, for mankind does not yet possess the necessary knowledge to understand and accept it or the indispensable conscious force to execute it. That is why I call it a dream.

Yet, this dream is on the way to becoming a reality. That is exactly what we are seeking to do at the Ashram of Sri Aurobindo on a small scale, in proportion to our modest means. The achievement is indeed far from being perfect but it is progressive; little by little we advance toward our goal, which, we hope, one day we shall be able to hold before the world as a practical and effective means of coming out of the present chaos in order to be born into a more true, more harmonious new life.³⁴

As her extraordinary vision, writings, and directives attest, the Mother of the Sri Aurobindo Ashram is uniquely responsible for transforming this dream into a reality. The Mother's singular importance, furthermore, transcends the Ashram. As Sri Aurobindo repeatedly explains:

The Mother's consciousness and mine are the same, the one Divine Consciousness in two, because that is necessary for the play. Nothing can be done without her knowledge and force, without her consciousness—if anybody really feels her consciousness, he should know that I am there behind it and if he feels me it is the same with hers.³⁵

Sri Aurobindo identifies the Mother of the Ashram with the Divine Mother, the superconscient or supramental divine Conscious Force. In view of this identification, the Mother's responsibility of the spiritual and material welfare of the Ashram is cast in a new light. It helps to explain, for example, why the disciples follow the Mother's directives with such remarkable confidence and enthusiasm. The Ashramites accept Sri Aurobindo's mandate: "The arrangement I have made for all the disciples without exception that they should receive the light and force from her and not directly from me and be guided by her in their spiritual progress."³⁶ The guidance that the Mother has provided during the past four and a half decades has extended from the individual sadhana (Yoga practice) of each disciple to the governance of a community of several thousand people and their varied activities. The physical education program (concerning which Sri Aurobindo wrote *The Mind of Light*) is typical of the activities organized by the burgeoning Sri Aurobindo International Centre of Education. Other activities of the Ashram include housing and food services, workshops, scientific farming, and agriculture, a publication department and printing press, and many other creative endeavors connected with life in this spiritual-industrial, East-West community.

By far the most ambitious undertaking of the Mother and the Ashram is the creation of Auroville—"the city of human unity and universal culture" being built a few miles from the Ashram. Auroville was formally inaugurated on February 28, 1968, when students from 120 countries symbolically poured

earth from their respective lands into a lotus-shaped foundation stone. This ceremony well expressed the ideals that the Mother set forth in Auroville's Charter:

Auroville belongs to nobody in particular.

Auroville belongs to humanity as a whole. But to live in Auroville one must be the willing servitor of the divine's consciousness.

Auroville will be the place of an unending education, of constant progress, and a youth that never ages.

Auroville wants to be the bridge between the past and the future, taking advantage of all discoveries from without and from within. Auroville will boldly spring toward future realizations.

Auroville will be a site of material and spiritual research for a living embodiment of actual human unity.³⁷

The name "Auroville" signifies the fact that this city is the concrete and evolving expression of Sri Aurobindo's vision of the Divine Life on earth. "Auroville" has a second, equally important meaning: it is the city of dawn, of eternal beginning.

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¹ *The Life Divine*, p. 828. Unless otherwise stated, books cited in this Introduction are published by the Sri Aurobindo Ashram Press, Pondicherry, South India. The main works of Sri Aurobindo are available in US editions by Lotus Press.

² *Sri Aurobindo and His Ashram*, p. 6.

³ Haridas and Uma Mukherjee, *Sri Aurobindo and The New Thought in Indian Politics* (Calcutta: Firma K. C. Mukhipadhyay, 1964), p. 219; "Politics and Spirituality," *Bande Mataram*, November 9, 1907.

⁴ *Ibid.*, p. 324; "Spirituality and Nationalism," *Bande Mataram*, March 28, 1908.

⁵ *Sri Aurobindo and His Ashram*, p. 41.

⁶ This account of Sri Aurobindo's early life follows his own account in *Sri Aurobindo on Himself and on The Mother*, *Sri Aurobindo and His Ashram*, and Purani's *The Life of Sri Aurobindo*; for more complete references, see the bibliography below.

- ⁷ *Sri Aurobindo on Himself and on The Mother*, p. 84.
- ⁸ *Sri Aurobindo and His Ashram*, pp. 35-36.
- ⁹ *Ibid.*, p. 36.
- ¹⁰ Uttara para Speech, in *Speeches*, p. 55.
- ¹¹ *Sri Aurobindo and His Ashram*, pp. 30-31. On two occasions Sri Aurobindo actively participated in world affairs: he publicly supported the Allied Forces against Nazi Germany, and he encouraged the Indian Nationalist leaders to accept the Cripps Offer. (*Ibid.*, p. 32)
- ¹² *The Life Divine*, pp. 734-735.
- ¹³ "The Message of Sri Aurobindo," in *Sri Aurobindo and His Ashram*, p. 81.
- ¹⁴ *The Life Divine*, p. 833.
- ¹⁵ Nolini Kanta Gupta, "The Message of Sri Aurobindo," in *Sri Aurobindo and His Ashram*, pp. 82-83.
- ¹⁶ See, for example, works by Henri Bergson, Pierre Teilhard de Chardin, and Haridas Chaudhari listed in the bibliography below.
- ¹⁷ *The Life Divine*, p. 818.
- ¹⁸ *Ibid.*, p. 736.
- ¹⁹ In various ways, Integral Yoga draws from Patanjali's *Rajayoga*, *jñana-yoga* (Yoga of knowledge), *karma-yoga* (Yoga of work or selfless action), *bhakti-yoga* (the Yoga of devotion), and *dhyana-yoga* (the Yoga of meditation). According to some scholars (e.g., Ernest Wood), these Yogas are all classified as *Rajayoga* in contrast to *Hathayoga*, which is primarily physical. All *Rajayogas* are characterized by *vairagya* (nonattachment) and *abhyasa* (increasing practice). See Patanjali, *Yoga-Sutras*, sutras 8-12, and K. S. Joshi, "On the Meaning of Yoga," *Philosophy East and West*, XV (January, 1955), pp. 53-64.
- ²⁰ *The Synthesis of Yoga*, p. 504.
- ²¹ *Ibid.*, p. 31.
- ²² *Ibid.*, p. 32.
- ²³ *Ibid.*, p. 33. For the creative interplay of *jñana*, *karma*, and *bhakti* yogas, see *The Bhagavadgita* and Sri Aurobindo's *Essays on The Gita*.
- ²⁴ *Ibid.*, p. 35.
- ²⁵ *Ibid.*, p. 574.
- ²⁶ *Ibid.*, p. 576.
- ²⁷ *Ibid.*, p. 37.
- ²⁸ *Ibid.*, p. 36.
- ²⁹ *Ibid.*, p. 729.
- ³⁰ *Ibid.*, p. 492.
- ³¹ *Ibid.*, p. 42.
- ³² The last line of Spinoza's *Ethics*; see also the same observation in Plato's discussion of the philosopher-king, *Republic*, VI, 497.
- ³³ *Sri Aurobindo and His Ashram*, p. 48.
- ³⁴ *Ibid.*, p. 72-73.
- ³⁵ *Sri Aurobindo and His Ashram*, p. 65. For Sri Aurobindo's detailed account of the role of the Mother in human and cosmic evolution, see the third part of *Sri Aurobindo on Himself and on The Mother* (1953), and his little essay, *The Mother* (1928, reprinted 1969).
- ³⁶ *Ibid.*, p. 65
- ³⁷ *Auroville*, p. 3.