



# LIFE, THOUGHT & PHILOSOPHY OF SRI AUROBINDO



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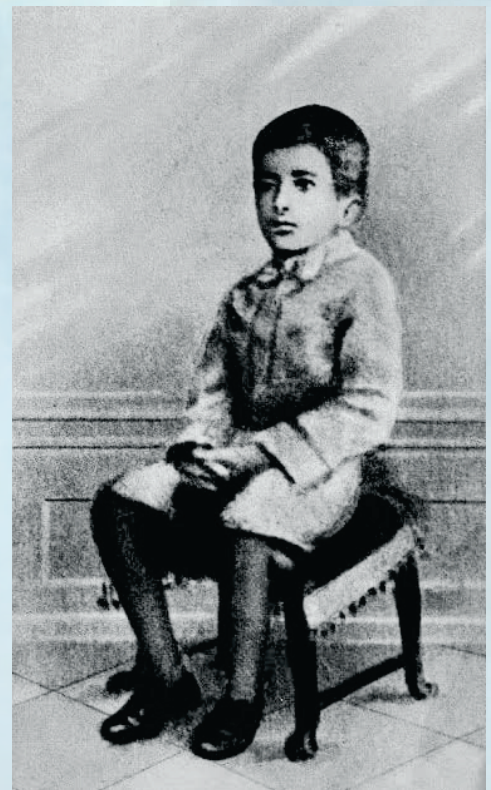
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## *An Introduction to Sri Aurobindo's Life and Work*

In the entire history of humanity, only a handful of people have been able to reach the level of greatness which was attained by the venerated Indian spiritual leader, Sri Aurobindo. He was a great Indian nationalist, who played a pivotal role in India's Independence while paving paths for a modern India with the help of his unique philosophy, work and teachings. Apart from being a towering nationalist, he is also revered as an eminent spiritual leader, adept yogi, poet and profound philosopher. His contribution to the country is immense while his transformative legacy remains unparalleled in Indian history.

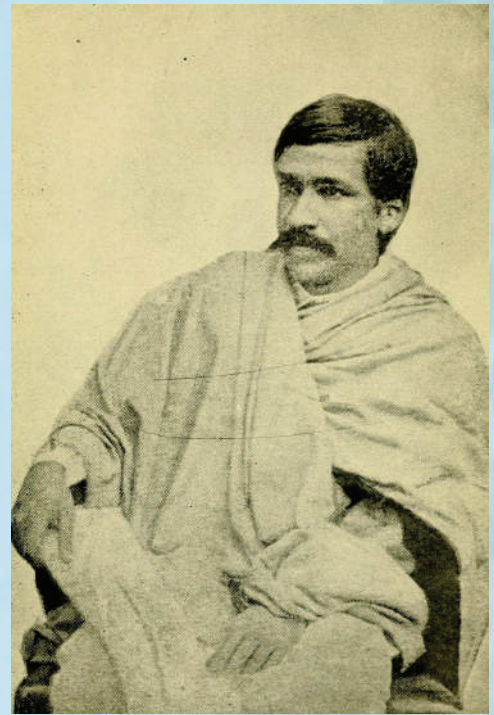
Aravinda Akroyd Ghose was born on 15th August 1872 in a prosperous and well-regarded Bengali family in the city of Calcutta. His father, Dr. Krishna Dhan Ghose, and his mother, Swarnalata Devi, christened him with the name because they thought the name was unique and would bring glory to their newborn son. However, Sri Aurobindo dropped his Western middle name, Akroyd, following his return from England to India. He was the second youngest among four siblings, with two older brothers and a younger sister. As a child, he received a Western



education and was sent along with his elder brothers, Bony Bhusan and Mono Mohan, to Darjeeling in 1877 to study in a convent school run by Irish Nuns. His father was a great admirer of Western culture and would later take all three of his sons to England in order to provide them with a European education for better prospects.

In 1879, Sri Aurobindo along with his two elder brothers were brought to Manchester, England by his father, who entrusted them under the care of Rev. Drewett and Mrs. Drewett. His father was well acquainted with Mr. Drewett, who happened to be a cousin of Magistrate Glazier stationed at Rangpur. Mrs. Drewett took care of the young Aurobindo while his elder brothers enrolled in the Manchester Grammar School.

At home, Mr. Drewett and Mrs. Drewett taught and made Sri Aurobindo skilled in subjects like Latin, English, French, Arithmetic, History and Geography. During this time, he also became keen on literature and acquired a taste for great English poets such as Keats, Shelly and Shakespeare. Subsequently, upon Rev. Drewett's resignation from his pastoral position at the church and relocation to Australia, his mother assumed responsibility for overseeing the welfare of the brothers. In 1884, the elderly lady relocated to London, where she took Aurobindo and his brothers under her care.

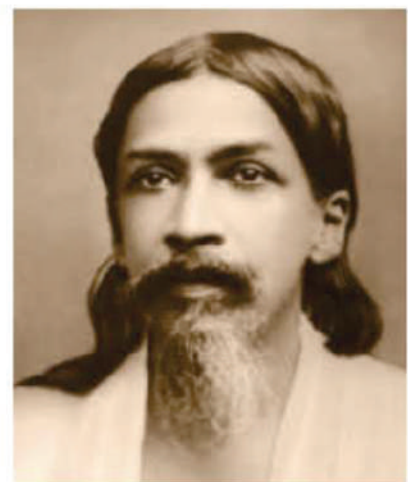


In September 1884, Aurobindo and his brother Manmohan were enrolled at St. Paul's School in London. Aurobindo underwent an examination conducted by Dr. Walker, the Headmaster, who was thoroughly impressed by his command of Latin and other subjects. Dr. Walker took a personal interest in Aurobindo's education and even undertook the task of teaching him Greek during his five-year tenure at St. Paul's. Aurobindo pursued studies in Classics and received accolades such as the Butterworth Second Prize in Literature and the Bedford Prize in History. His rapid advancement through the school's academic hierarchy was facilitated by the Headmaster's desire to provide him with ample opportunities for intellectual growth.

Aurobindo actively participated in the Literary Society at St. Paul's, showcasing his oratory skills in debates. Noteworthy instances include his distinguished involvement in debates on 'Swift's Political Views' on November 5, 1889, and on 'Milton' on November 19 of the same year. St. Paul's operated as a day-school, affording Aurobindo considerable time for extracurricular pursuits. During the preceding three years, his academic commitments occupied a minimal portion of his schedule, as his proficiency in various subjects rendered extensive study unnecessary. Instead, he devoted significant time to broadening his intellectual horizons through extensive reading, encompassing

English poetry, literature, fiction, French literature, and the historical narratives of ancient, medieval, and modern Europe. Additionally, he pursued the study of Italian, German, and, to a lesser extent, Spanish.

Sri Aurobindo joined King's College, Cambridge after securing an open scholarship while simultaneously getting qualified to receive a stipend for preparing I.C.S exams. Despite the scholarship and stipend, he had to go through a lot of difficulties in making ends meet, because his father was going through a financial crisis and was facing problems in sending money to him and his brothers. It must be a very strenuous period for them. However, this did not stop Sri Aurobindo from performing well in the college. He was able to win several awards owing to his good command of the English language and literature. Apart from English, his niche was in the Classics and many of his English classmates considered him to be a very good scholar in the subject. The following quote from one of his English classmates is worth mentioning here, which gives an insight in his erudition at a young age: "He was a very able Classical Scholar, easily first in this subject in the Entrance Scholarship Examination, and probably only the fact that, to satisfy the regulations of the Indian Civil Service, he had to take the University Tripos after two years (instead of the usual three) prevented him from being in the top division of the first Class in the final test...With regard to his life at Cambridge, a complete lack of interest in games must have lessened his enjoyment of the life of the place. His interest were in literature : among Greek Poets for instance he once waxed enthusiastic over Sappho, and he had a nice feeling of English style. Yet for England itself he seemed to have small affection; it was not only the climate that he found trying: as an example, he became quite indignant when on one occasion I called England the modern Athens. This title, he declared, belonged to France; England much more resembled Corinth, a commercial state and therefore unattractive to him. I only hope that his views of the English race are more charitable now than they were in the 'nineties'." (Das 34-35)



It is important to note that Sri Aurobindo held opposition to the imperialism practiced by the British ruling classes, yet harboured no biases towards the English race. In later years, he made reference to the English as possessing a "constitutional mind," which he regarded as characteristic of a "decent people." He remarked that England appeared comparatively less corrupt and praised the English for their adeptness in operating the Parliamentary System.



*Sri Aurobindo at St. Paul's School, London, 1884*

From a very early age, Sri Aurobindo was keen on politics and was familiar with the ongoing political upheaval in England as well as in India. He understood the unjust policies and laws imposed on his motherland and constantly thought of India's liberation. Therefore, just after enrolling himself in college he joined a committee called Indian Majlis which comprised of students deeply involved in issues concerning freedom of India. There he participated in debates and gave speeches filled with revolutionary fervour condemning British colonisation of India. These speeches were so powerful that it fell on the ears of authorities and he was barred from giving the riding test for the Civil Service exam

The turning point in his career came when he met Gaekwar of Baroda while in London, leading to his appointment in the Baroda service. He returned to India in 1893 and worked in various departments of Baroda service for almost thirteen years. During these years he also had an opportunity to teach and impart knowledge at Baroda College, eventually ascending to the post of principal. This was also the time when Sri Aurobindo got deeply involved in Indian literature while composing poetry. While living in England, he underwent a purely Occidental education as per his father's wishes' leaving him devoid of any exposure to Indian or Eastern cultures. Upon his arrival in Baroda, he diligently cured this deficiency by acquiring proficiency in Sanskrit and several contemporary Indian languages. Additionally, he immersed himself in the essence of Indian civilization, acquainting himself with its historical and modern relevance.

His return to India also marks the beginning of his revolutionary phase. Sri Aurobindo joined the struggle for independence around 1902 but carried out his political activities behind the scenes because of his position in the Baroda Services. As soon as he resigned from his post in 1906, he came to Bengal and joined the Indian National Congress party. He became increasingly involved in many political movements such as the Swadeshi and Noncooperation movements. Nonetheless, he also wanted to reform the movement by making it more direct and forward politically rather than being slow, passive and pacified as practised by the party. Sri Aurobindo urged the INC leaders of Bengal to unite publicly as a nationwide party. He wanted Bal Gangadhar Tilak to become the forefront of the party since he was a very popular and capable leader. His goal was to challenge the moderate leadership of the seasoned and shrewd politician in the party and bring changes both in Congress and the country. This sparked a significant conflict within the party but it also transformed the Indian politics of those times.

*“Nor can good fortune and evil fortune, pleasure and pain, happiness and misery and suffering be taken as if they existed merely as incentives and deterrents to the natural being in its choice of good and evil. It is for experience, for growth of the individual being that the soul enters into rebirth; joy and grief, pain and suffering, fortune and misfortune are parts of that experience, means of that growth...”*

**- Sri Aurobindo**

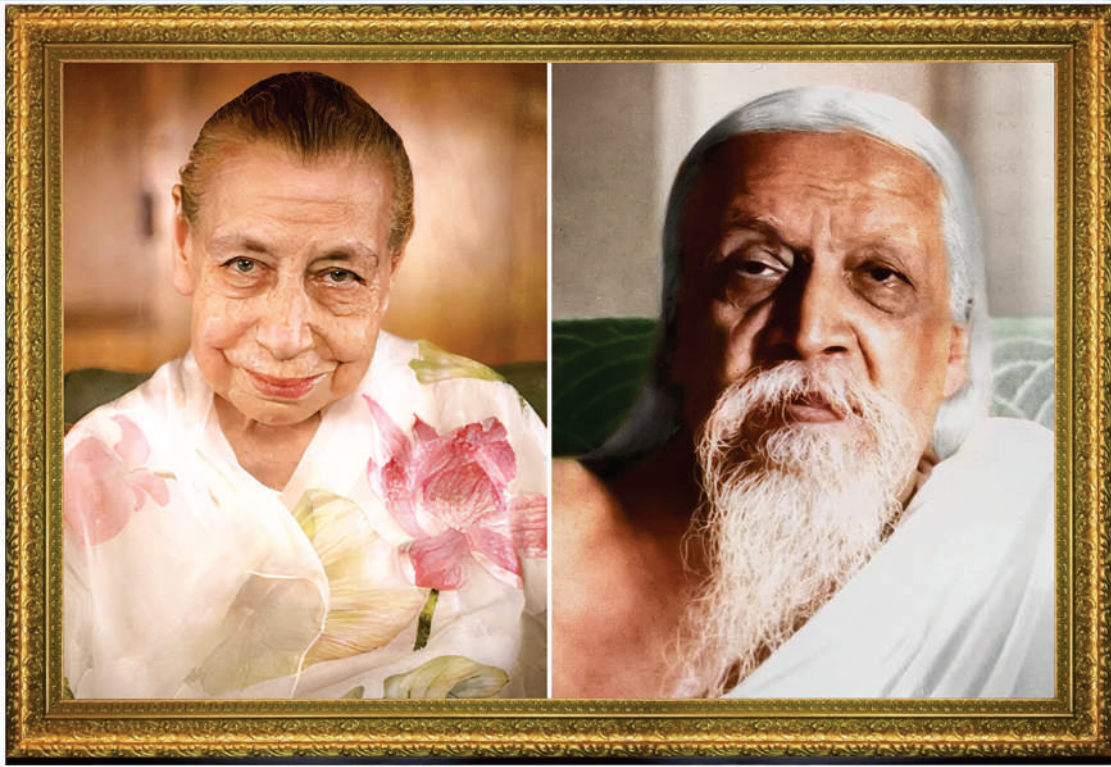
Sri Aurobindo's efforts were not in vain as the INC agreed to demand Swaraj (Independence) as opposed to the earlier plan of seeking moderate self-governance under the British Raj. His main agenda was to establish Congress as an informal state or a second state of political action within the British state to influence and manipulate policy-making and eventually gain freedom. He also convinced the party to officially adopt and fund the newly established daily newspaper, *Bande Mataram*, where he served as the acting editor at the time. *Bande Mataram*, under his complete guidance from early 1907 until its sudden closure in 1908 due to Sri Aurobindo imprisonment, swiftly gained circulation across India. In its brief yet impactful tenure, it revolutionized India's political discourse, leaving a

lasting mark found also in later developments of the freedom movement. In 1907, Sri Aurobindo faced sedition charges but was acquitted. Since he had become the main leader in Bengal and started speaking publicly many arrest attempts were made by the government. In 1908, he got caught up in the Alipore Conspiracy Case, accused of involvement with his brother's revolutionary group. He was arrested but acquitted due to lack of evidence in 1909.

Following his acquittal in the Alipur Trial, Sri Aurobindo's mission took a significant turn. He felt inwardly assured of India's forthcoming freedom and made the liberation of not just a country but the whole of humanity his goal. In 1910, Aurobindo stepped away from politics and took refuge in Chandannagar at Motilal Roy's home, evading British authorities who sought to charge him with sedition over an article published in Karmayogin. His disappearance halted legal proceedings, and when a warrant was issued on April 4, 1910, he had already reached Pondicherry, a French colony, beyond British jurisdiction. The warrant against him was later withdrawn, marking a significant turn in his path toward spiritual pursuits.

In Pondicherry, Aurobindo focused wholeheartedly on his spiritual and philosophical works. In 1914, he started the monthly magazine Arya. Though Arya ceased publication in 1921, it gave birth to several renowned book series, including *The Life Divine*, *The Synthesis of Yoga*, and *Essays on The Gita*, leaving an enduring legacy in spiritual literature. The Sri Aurobindo Ashram was founded in 1926, coinciding with Sri Aurobindo's adoption of the title "Sri" as a mark of respect. Alongside his spiritual partner, Mirra Alfassa, known as The Mother, he guided a community of disciples, focusing on spiritual growth and education. Despite stepping away from politics, Sri Aurobindo remained involved in India's affairs. On 15 August 1947, he opposed India's partition, hoping it wouldn't be permanent. He was nominated twice for the Nobel Prize. When he passed away on 5 December 1950, thousands gathered to bid him farewell. Leaders like Jawaharlal Nehru and Rajendra Prasad praised his contributions to philosophy and India's independence struggle. Sri Aurobindo's life was extraordinary, marked by his nationalist fervour, spiritual pursuits, and intellectual achievements, leaving a lasting legacy.





## *Popular Quotes of Sri Aurobindo & The Mother*

*“Our actual enemy is not any force exterior to ourselves, but our own crying weaknesses, our cowardice, our selfishness, our hypocrisy, our purblind sentimentalism.”*

*- Sri Aurobindo*

*“I learnt that yoga gives power, and thought why should I not get the power and use it to liberate my country.”*

*- Sri Aurobindo*

*“Everyone has in him something divine, something his own, a chance of perfection and strength in however small a sphere which God offers him to take or refuse. The task is to find it, develop it and use it. The chief aim of education should be to help the growing soul to draw out that in itself which is best and make it perfect for a noble use.”*

*- Sri Aurobindo*

*“The Gita is the greatest gospel of spiritual works ever yet given to the race.”*

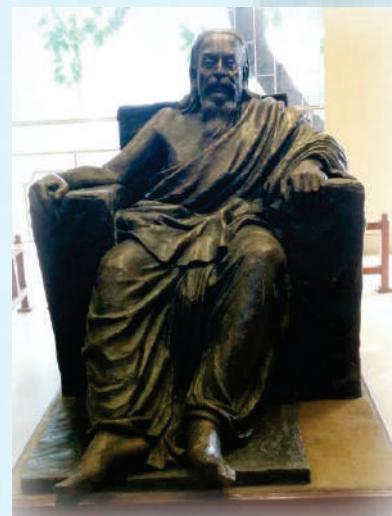
*- Sri Aurobindo*

*“It is good to do exercises and lead a simple and hygienic life, but for the body to be truly perfect, it must open to the divine forces, it must be subject only to the divine influence, it must aspire constantly to realize the Divine.”*

*- The Mother*

## Sri Aurobindo's Thought on Religion and Sprituality

Sri Aurobindo, a mystic, philosopher, and poet, once remarked, "My life is not on the surface for men to see." This enigmatic statement encapsulates the essence of a man whose inner world was as vast as the universe itself. To understand him, one must delve into the depths of his words, his speeches, his poems, and the letters he penned in response to the queries of his disciples. On 6 May 1909, Sri Aurobindo came out of Alipore jail.



Immediately after this, on 30 May 1909, Sri Aurobindo addressed the people at the annual function of Dharmarakshni Sabha from Uttarpara, Kolkata. In this occasion, he shared his experience spent in jail, the vision of the Bhrahman and his views on Sanatan Dharma. Sri Aurobindo says here that other religions give importance to faith and work. But Sanatan Dharma is life itself. It is not a religion of belief but of living it. This is the religion which has been nurtured since ancient times for human welfare. Like other countries, India is not rising to fight for itself or to crush the weak by being strong. She is rising to give eternal light to the world. Bharat has always been not for itself but for humanity.

*The religious culture which now goes by the name of Hinduism....gave itself no name, because it set itself no sectarian limits; it claimed no universal adhesion, asserted no sole infallible dogma, set up no single narrow path or gate of salvation; it was less a creed or cult than a continuously enlarging tradition of the Godward endeavour of the human spirit. An immense many-sided and many-staged provision for a spiritual self-building and self-finding, it had some right to speak of itself by the only name it knew, the eternal religion, Sanatana dharma.*

**-Sri Aurobindo**

*To know how to reborn into a new life at every moment is the secret of eternal youth.*

**-The Mother**

In his famous Uttarpara speech and through his profound poetry, glimpses of Sri Aurobindo's inner journey and spiritual awakening are revealed. His letters, meticulously crafted responses to the inquiries of seekers, shed light on the path he traversed towards self-realization and divine communion. According to Sri Aurobindo, there is no difference between Hinduism and Sanatan Dharma. In the speech he says that what we call Hinduism is Sanatan Dharma because it is the universal religion which accepts all other religions. If any religion is not universal then it cannot be eternal. This is the only religion which can overcome materialism by incorporating the inventions of science and the thinking of philosophy. This is the only religion which speaks every moment on the truth that God resides in every human being and every human being resides in God.

Thus, Sri Aurobindo appears to us here in a completely new form. Here he is presented as a person who gave a new direction to the culture and religion of Bharat. Central to Sri Aurobindo's philosophy is his vision of Nirvana and the omnipresence of the divine. For him, religion was not merely a set of beliefs or rituals but a transformative journey of union with the ultimate reality. His inclination towards yoga as a means of spiritual evolution underscores his commitment to inner exploration and self-mastery. The first realization of the self, or Brahman, according to Sri Aurobindo, transcends the limitations of form, name, and action. It is a realization of something that exists, beyond the confines of the material world.

In his view, Hinduism stands out as a religion of universality, embracing all others within its fold. Unlike narrow or exclusive religions, Hinduism encompasses diverse paths and practices, offering myriad avenues for approaching the divine. It embodies the essence of life itself, to be lived rather than merely believed.

Sri Aurobindo identifies four main approaches to spiritual realization, each leading towards the goal. These paths, though diverse, converge in their quest for truth and self-discovery.

Hinduism, with its dynamic and inclusive nature, serves as the foundation for the future of world religion.

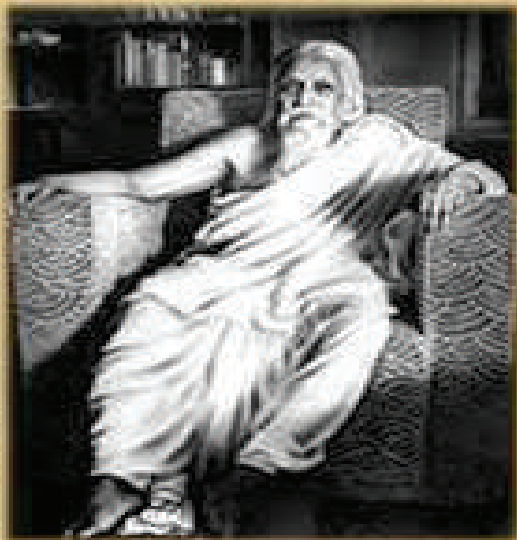
*"Our actual enemy is not any force exterior to ourselves, but our own crying weaknesses, our cowardice, our selfishness, our hypocrisy, our purblind sentimentalism."*

**-Sri Aurobindo**

Central to Indian spirituality is the emphasis on inner experience and living the truth, rather than mere intellectual speculation. Faith, in this context, is not just a belief but a spontaneous knowledge rooted in the depths of the soul. Sri Aurobindo extols the power of trust and optimism, stressing the importance of unwavering faith in the divine. He emphasizes that true faith transcends mere mental assent, permeating every aspect of one's 'being.' In the journey of yoga, faith acts as a guiding force, leading the aspirant towards union with the divine. It is through faith, sincerity, and surrender that one opens oneself to the grace and protection of the divine.

India can best develop herself and serve humanity by being herself and following the law of her own nature. This doesn't mean, the rejection of everything new that comes to us in the stream of Time or happens to have been first developed or powerfully expressed by the west. True spirituality rejects no new light, no added means or materials of our human self-development. It means simply to keep our centre, our essential way of being, our inborn nature and assimilate to it all we receive, and evolve out of it all we do and create. India has the key to the knowledge and conscious application of the Ideal; what was dark to her before in its application, she can now, with a new light, rectify and illuminate.

In conclusion, Sri Aurobindo's perspective on religion transcends the boundaries of dogma and doctrine, emphasizing the transformative power of inner experience and faith. His teachings continue to inspire seekers on the path of spiritual evolution, guiding them towards a deeper understanding of the divine within and without.



Mirra Alfassa Knew little of Indian Philosophy But had made a sketch of a special being, whom she called krishna, and was firm that she would meet him on earth. Actually this sketch was none other than that of Sri Aurobindo

## Contribution in Indian Independence and Politics

Sri Aurobindo's contribution to the Indian revolutionary movement in the early 20th century was nothing short of remarkable. His vision, courage, and unwavering commitment to the cause of independence set the stage for the eventual liberation of India from British rule. As the first leader to publicly advocate for complete independence as the sole objective of political action, Sri Aurobindo instilled in his countrymen the fervent belief in India as their motherland and the rightful master of their own destiny.

During the pivotal eight-year period from 1902 to 1910, Sri Aurobindo's political activism took various forms. Behind the scenes, he worked tirelessly to lay the groundwork for the Swadeshi movement, which aimed at promoting indigenous industries and self-reliance. His efforts culminated in the initiation of a more direct and assertive political action, challenging the moderate reformism that had hitherto dominated the Indian National Congress.

At the core of Sri Aurobindo's political philosophy lay a deep reverence for the divine essence of the motherland and an unwavering commitment to the pursuit of liberty. He believed in reviving the ancient spirit and character of India, imbuing it with the dynamism of modernity to forge a new nation united by a common faith and spirit. His was a vision of India not as a mere geographical entity but as a beacon of freedom and progress for all humanity.



***India must be Reborn, because her Rebirth is Demanded by the Future of the World. India cannot Perish, our race cannot become extinct, because among all the divisions of mankind it is to India that is reserved the highest and the most splendid destiny, the most essential to the future of the human race. It is she who must send forth from herself the future religion of the entire world, the Eternal Religion which is to harmonise all religion, science and philosophies and make mankind one soul***

***-Sri Aurobindo (CWSA, Vol. 6)***

Despite his profound conviction in the righteousness of India's struggle for independence, Sri Aurobindo did not advocate for violent revolution indiscriminately. He recognized the necessity of sacrifice and suffering in the path towards national emancipation but emphasized the importance of organized political action and non-cooperation as more effective means of resistance.

Sri Aurobindo's political activities can be viewed from three distinct perspectives. Firstly, his involvement in a secret revolutionary organization aimed at preparing for armed insurrection, showcasing his willingness to go to any lengths for the cause of freedom. Secondly, his public advocacy for independence, which sought to rally the entire nation behind the ideal of self-rule, even when it seemed impractical to many. And thirdly, his efforts to organize the people in a united opposition against foreign rule through non-cooperation and passive resistance, laying the groundwork for the mass movements that eventually led to India's independence.

Central to Sri Aurobindo's political ideology was the belief that political freedom was the lifeblood of a nation, without which all other reforms and advancements would be futile. He criticized the Indian National Congress for its inefficiency and failure to prioritize political freedom above all else. Despite his significant contributions to the political arena, Sri Aurobindo's aim transcended mere political liberation. His vision encompassed the establishment of a spiritual centre in Pondicherry, where the higher consciousness could be brought down to earth, not only for individual salvation but for the realization of a divine life upon Earth itself.

In conclusion, Sri Aurobindo's perspective on politics was characterized by a profound sense of duty towards his motherland, a steadfast commitment to the cause of independence, and an unwavering faith in the transformative power of organized political action. His legacy continues to inspire generations of Indians to strive for a better, freer, and more just society, guided by the principles of liberty, unity, and spirituality.

### **The Brain of India**

The time has perhaps come for the Indian Mind. He has the emotions and imagination which is open to the great inspirations, the mighty heart-stirring ideas that move humanity when a great step forward has to be taken. But along with his great possessions, the Indian mind is facing serious challenges. The Indian brain is still in potentiality what it was; but it is being damaged, stunted, and defaced. The greatness of its innate possibilities is hidden by the greatness of its surface deterioration. Comparing the Indian wisdom with the European intellect, Sri Aurobindo proclaims that the highest creative intellects in Europe have achieved sovereignty by limitation, by striving to excel only in one field of a single intellectual province or at most in two; when they have been versatile it has been by sacrificing height to breadth. But in India, it is the greatest who have been the most versatile and passed from one field of achievement to another without sacrificing an inch of their height or an iota of their creative intensity, easily, unfalteringly, with an assured mastery. This easy and unfailing illumination crowning the unfailing energy created by Brahmacharya was due to the discipline which developed sattva or inner illumination. This illumination makes the acquisition of knowledge and all other intellectual operations easy, spontaneous, swift, decisive, and comparatively unfatiguing to body or brain. Brahmacharya and sattwic development created the brain of India and it was perfected by Yoga.

*O Lord, I pray to Thee, guide my footsteps,  
enlighten my mind, that at every moment  
and in all things  
I may do exactly what  
Thou wantest me to do.  
-The Mother*

## *Sri Aurobindo's Psychological Thought*

Sri Aurobindo's Integral Yoga is commensurate with all life. At every step we see yoga in nature. Surely Sri Aurobindo's yoga is not divorced from life although it does take us into a reality that is above and beyond human mind, at the same time connects the higher reality with the life on the earth. Sri Aurobindo understands perfectly the issues that have been part of human life and shows us how to come out of it. He does not advocate severing the knot of ignorance which is the root cause of all suffering, but teaches us how to bring the light of the truth into the dark corner of human consciousness, the truth that liberates and reveals our true identity. Now we will understand step by step how as a Psychologist Sri Aurobindo helps us to come out of this ignorance and sufferings. Let us have a look about what the scientific method of the psychologist of the west study; we know that their method is to study the mind and behaviour of the person and their conscious, unconscious thoughts and feelings. Of course they do help in understanding human personality and address issues that trouble individual at the personal and social level.

Sri Aurobindo provides a spiritual alternative to the Darwinian theory of evolution. According to Sri Aurobindo, the source and essence of terrestrial evolution is Consciousness. The theme-song of terrestrial evolution is Evolution of Consciousness and not the evolution of Forms. Consciousness as it evolves and manifests more and more of its potentialities, assumes a form appropriate to the stage of evolution or suitable to its self-expression. Consciousness of the spirit has evolved Matter out of a pre-material state of existence — which Sri Aurobindo calls as the Inconscient — and assumed the form of Matter and the material universal. The same Consciousness, progressing further, had evolved vibrant life of the plant and the sensational mind of the animal, and from the animal mind, the self-conscious thinking mind of Man. The Consciousness is moving further on to evolve a supramental consciousness out of the mental being of man.

Aurobindo's hierarchical view of consciousness or spirit's has, at its summit Sachchidananda ("existence, thought joy") or the Absolute. Immediately below that, the Supermind. It mediates Sachchidananda to the "many", the multiplicity of the world.



Below the Supermind comes Overmind. It is the delegate of the Supermind. Down the hierarchal view successively appear, Intuitive Mind, Illumined Mind, Higher Mind, Mind, Life, Matter, the Subconscient, the Inconscient and the Nescient. Inconscient and Nescient are, grossly speaking, in-distinguishable except for those who have the requisite "occult-mystical" or "apocalyptic" faculty of perception.

In addition to vertical scale of consciousness, Sri Aurobindo also describes a concentric dimension of consciousness, which he refers to as "parts of being." While the planes of consciousness are impersonal states or gradations of existence, the "parts of the being" refer to organized centers and faculties of consciousness that exist or can emerge in the human being. Through these, the human being becomes aware of and enters into relationship with the aforementioned planes of consciousness. The major parts of the being are listed below, from most interior on the left to most exterior on the right:

### **Inmost Being**

Psychic being  
(evolving soul)

### **Inner Being**

Inner mental Mental (cognitive)  
Inner vital Vital (affective)  
Inner physical Physical (biological)

### **Outer Being**

Mental (Cognitive)  
Vital (affective)  
Physical (biological)

Essentially, the outer being with its physical, vital (i.e. emotional and libidinal), and mental awareness constitutes the "self" or "ego" of the Western bio-psychosocial model. Between the psychic being (evolving soul) and the inner being stands the Purusha, or pure witness consciousness that people sometimes experience in meditation, while behind the psychic being stand the Jivatman and Atman (non-evolving Self)

Sri Aurobindo names and defines the psychic (soul) movements of ego-transformation as follows. Aspiration is an inner invocation of and yearning to feel the presence of the Divine and to manifest its spiritual qualities in one's life. By surrender he means to open oneself entirely to that higher power and to it alone, and to let oneself be a vehicle for its dictates. Rejection he defines as using the psychic being's discriminative tact to evaluate the source and quality of thoughts, feelings, and behaviors, and to discard or transform all that is false, weak, divisive, harmful, ego-centric, or simply not conscious of the Divine.

Finally, Sri Aurobindo placed special emphasis on the role of artistic endeavors in transpersonal development, as the creative arts can be used as a field for learning to receive and express inspiration from the inner being and higher planes of consciousness.

*One must constantly progress in the light and peace that come from the absence of personal desires.*

*-The Mother*

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*Chairperson,  
Governing Body, SAC(E)*

Sri Aurobindo is admired as a Mahapurush, a great soul, who contributed profoundly to Nationalistic, Educational, Religious, Spiritual, and philosophical thought. His vision encompassed the realization of the divine within oneself and its manifestation in everyday life, aiming to bridge the material and spiritual world. Women, according to Sri Aurobindo, are integral to both spiritual and societal evolution, as they are embodiments of Divine Shakti.

Sri Aurobindo's thoughts, writings and philosophies on spirituality, human potential, and societal development continue to inspire people across the globe, as he advocated a holistic approach to human advancement. His Intellectual pursuit, profound commitment to education and intellectual growth, his journey from political activism to deep spiritual inquiry, facing imprisonment and later opting for a life of seclusion, and his visionary thought reflect his commitment to his vision of human progress and spiritual awakening, demonstrating how dedication to a higher cause can inspire and elevate society.



*Principal, SAC(E)*



*Mr. Anupam Pandey  
Convener*

The life and teachings of Sri Aurobindo impart to us the value of dedication, inner resilience, and the pursuit of higher consciousness not just as a personal goal, but as a transformative force for societal and global betterment. With Integral yoga at its core, Sri Aurobindo's philosophy seeks a spiritual evolution that transforms human nature and makes divine life on earth apparent.

Sri Aurobindo's works and teachings have taught me many invaluable lessons, especially on perseverance and resilience. His unwavering positivity in challenging times is truly admirable. Reflecting on his spiritual awakening during imprisonment fills me with hope and confidence. Moreover, as a teacher, I draw inspiration from his scholarly rigor and spiritual guidance. His scholarly achievements serve as a yardstick for my own academic endeavors, while his lessons on spirituality help me to appreciate the value of love and compassion in life.



*Dr. Mohd. Wasim  
Editorial Member*



*Dr. Mercy Jill Jill  
Editorial Member*

As a follower of Aurobindo's philosophy he impressed me on different levels, teaching us perseverance, peacefulness, and a yogi's spiritual reverberation! His philosophy guided me to possess childlike trust and to transform adverse situations into advantageous ones, believing in the divine without a speck of doubt. He emphasizes the importance of complete faith, sincerity, and surrender, stating that the more one embodies these qualities, the more grace and protection will follow.

Sri Aurobindo teaches that the spiritual self can descend to the higher principle, which will not only leave the world but also bring the spiritual self back, replacing the ignorance or too limited knowledge of the mind with a supramental truth-consciousness that will serve as a suitable instrument of the inner self.



*Mr. Vinay Kumar Pandey  
Editorial Member*

**Sri Aurobindo 15 Aug 1872 - 5 Dec 1950**

