



Sri Aurobindo's action

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allegiance to, and submitting to some measure of control by the community consisting of mankind as a whole.”⁴

An international township, called Auroville (city of dawn), was established in India to give a shape to Sri Aurobindo's vision of human unity. In February 1968, it was formally declared with representatives from 124 states putting handful of soil from native lands in an urn located at the center of the city. The Mother laid the foundation stone for the township. Earlier in 1954, she laid out her 'dream' of establishing an international township. She elaborated the vision behind the township: “a place which no nation could claim as its own, where all human beings ... could live freely as citizens of the world... a place of peace, concord and harmony.... a place where human relationships, which are normally based almost exclusively on competition and strife, would be replaced by relationships of emulation in doing well, of collaboration, and real brotherhood.”⁵

Sidney Kartus wrote in 1960, “The Western world knows far more of Marx's call to the working men to unite than it does of Sri Aurobindo's message to the humanity to unite. Yet it is a message such as that of Sri Aurobindo with which humanity must become familiar and which it must need in order attain human unity.”⁶ A tremendous optimism could

be visible in Sri Aurobindo's writings throughout the pages of *The Ideal of Human Unity*. Sri Aurobindo was cognisant of the problems such as colonialism, the fragile character of international bodies such as the League of Nations, preponderance of few powers in the United Nations, chaotic distribution of power grappling the world in his time; he, however, sheltered a strong belief that the world is evolving towards a better future. Even if one does not take into account the evolution part of the main argument of Sri Aurobindo, his emphasis that there is a need of internal change – a change in the rigid mindset and behavior – on part of the nation-states is of capital significance for a debate on nation-states, international organisations and global governance.

DEBIDATTA AUROBINDA MAHAPATRA

(Eds note: In May 2017, a conference “Relevance of Sri Aurobindo and the Grand Visions of the Ancient Indian Wisdom” took place at the Mahatma Gandhi Center for Non-Violence, Human Rights and World Peace, Hindu University of America Orlando, USA. Its director and coordinator of the conference, Debidatta Aurobinda Mahapatra compiled shorter versions of select papers presented there. Our October 2017 issue carried the first one. This is the twelfth and final in the series.)

⁴ W.B. Curry, *The Case for Federal Union*, Middlesex: Penguin Book Ltd., 1939, p. 65.

⁵ CWM Vol. 12, pp. 93-94

⁶ Sidney Kartus, “World Unity,” in Haridas Chaudhuri and Frederic Spiegelberg, eds., *The Integral Philosophy of Sri Aurobindo*, London: George Allen and Unwin Ltd., 1960, p. 314.

Arya, the Cradle of a New Consciousness

On 15 August 1914 was born a journal called *Arya* that would play a pivotal role in the evolution of mankind and serve as the cradle of a new Consciousness. At the physical level, this momentous event would be preceded by the meeting of the Mother with Sri Aurobindo for the first time at Pondicherry.

On their way to Pondicherry in 1914 via Ceylon, Paul and Mirra Richard met the celebrated Buddhist preacher Angarika Dharmapal in Colombo, later reaching the French colony in South India.

The meeting with Sri Aurobindo had a profound effect on the Richards, especially on Mirra. She has recorded this momentous and transformative experience in her *Prayers and Meditations*.

The Richards stayed at the nearby *Dupleix House* and developed a close friendship with Sri Aurobindo and his circle. They explored ways to bring about intellectual and spiritual collaborations with Sri Aurobindo. The new thinking, based on a shared belief system, resulted in the starting of the philosophical journal *Arya*, brought out in English and French simultaneously. Sri Aurobindo's work, serialised in the journal, later appeared in book form. Paul Richard's contributions included *The Eternal Wisdom* and *The Origin and Wherefore of the World*. The role of Paul Richard in *Arya* is testified by Sri Aurobindo and a number of his biographers such as Rishabchand.

In a letter to Motilal Roy, a close disciple from Chandernagore, Sri Aurobindo explained the reasons behind

