



Pranicherry, c. 1915-1918  
பாண்டிச்சேரியில் 1915-1918

ஆத்மாவையும் மெய்ப்பொருளையும் உடலிலும் அவற்றின் பிரிந்துள்ளனர். ஒரு குறிப்பிட்ட உளவியல் பயிற்சி மூலம் இந்தப் பிரிவு உணர்வுத் திரையை நீக்கி நம் எவ்வேருள்ளும் உள்ள ஆத்மாவையும் கடவுளையும் உணரமுடியும்.

Sri Aurobindo's teaching states that this One Being and Consciousness is involved here in Matter. Evolution is the method by which it liberates itself; consciousness appears in what seems to be inconscient, and once having appeared is self-impelled to grow higher and higher and at the same time to enlarge and develop towards a greater and greater perfection. Life is the first step of this release of consciousness; mind is the second; but the evolution does not finish with mind, it awaits a release into something greater, a consciousness which is spiritual and supramental. The next step of the evolution must be towards the development of Supermind and Spirit as the dominant power in the conscious being. For only then will the involved Divinity in things release itself entirely and it become possible for life to manifest perfection.

But while the former steps in evolution were taken by Nature without a conscious will in the plant and animal life, in man Nature becomes able to evolve by a conscious will in the instrument. It is not, however, by the mental will in man that this can be wholly done, for the mind goes only to a certain point and after that can only move in a circle. A conversion has to be made, a turning of the consciousness by which mind has to change into the higher principle.

This method is to be found through the ancient psychological discipline and practice of Yoga. In the past, it has been attempted by a drawing away from the world and a disappearance into the height of the Self or Spirit. Sri Aurobindo teaches that a descent of the higher principle is possible which will not merely release the spiritual Self out of the world, but release it in the world, replace the mind's ignorance or its very limited knowledge by a supramental Truth-Consciousness which will be a sufficient instrument of the inner Self and make it possible for the human being to find himself dynamically as well as inwardly and grow out of his still animal humanity into a diviner race. The psychological discipline of Yoga can be used to that end by opening all the parts of the being to a conversion or transformation through the descent and working of the higher still concealed supramental principle.

- SRI AUROBINDO  
YOGA IN THE OPENING  
CHAPTER IV, pp. 17-40



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I am concerned with the earth, not for my own sake; it is a terrestrial realization of distant summits. All other Yogas regard a passing phase; the supramental Yoga created by the Divine for a progressive fulfilment of the life and the body.

என்றால் உலகமேன்மையின் மூலம் நான்  
உலகத்தை மீது நான் கவலை. தொலைதூர  
உயர்வுகளை நோக்கி நான் கவலை. மற்ற யோக  
தரவகை நிலை மட்டுமே கருதுகிறது. ஆனால்  
மூலக்கோள் மூலம் ஒரு மேல் உயர்வுகளை நோக்கி  
என்று கருதுகிறது. உயர்வு, உடலின் நிறைவேற்ற  
கொள்கின்றது.

இந்த ஏக புருஷனும் பேருணர்வும் இங்கே கடப்பொருளில் உள்ளடங்கியுள்ளது என்று மு. அரவிந்தரின் கொள்கை உறுதி  
பெறும். அந்த உயர்வுகளை நோக்கி நான் கவலை. தொலைதூர உயர்வுகளை நோக்கி நான் கவலை. மற்ற யோக  
தரவகை நிலை மட்டுமே கருதுகிறது. ஆனால் மூலக்கோள் மூலம் ஒரு மேல் உயர்வுகளை நோக்கி  
என்று கருதுகிறது. உயர்வு, உடலின் நிறைவேற்ற கொள்கின்றது.

உணர்வுள்ள இக்காலத்தில்  
பிரணயம் வளர்க்கி  
மனம்





**Dono agaso**

Illegible text describing the historical context of the image.

**De Simón Bolívar**

Illegible text about Simón Bolívar, likely discussing his role in the Latin American independence movements.



As in the belief that Bolívar's role was to liberate the continent from Spanish rule, that was the only way to achieve the goal of the independence of the continent.

Illegible text below the portrait, possibly a quote or further historical details.



I myself had my experience of Dorvas and silence in the Museum, etc. long before there was any knowledge of the overhead spiritual plane; it came first simply by an absolute selfish and blinding act as it were of all mental, emotional and other inner activities - the body continued instead to see, walk, speak and do its other business, but as an empty automatic machine and nothing more. I did not become aware of any part "I" or even of any self, impersonal or other, there was only an awareness of That as the sole Reality, all else being quite unsubstantial, void, non-real.

Illegible text in Spanish, likely a translation or related commentary on the English text above.



முனையத் துறவினர் நூற்றாண்டு நினைவு நிகழ்ச்சி

முனையத் துறவினர் நூற்றாண்டு நினைவு நிகழ்ச்சி

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