



Sri Aurobindo And His Ashram

H Kauffman



Sri Aurobindo And His Ashram:

Sri Aurobindo and His Ashram Aurobindo,1969 *Sri Aurobindo and His Ashram* Sri Aurobindo,1997-12-01 This includes material collected from Sri Aurobindo's own writings The rest of the material is written by the editors This book is an attempt to meet the growing demand to know more about Sri Aurobindo the Mother their Ashram their reaching **Sri Aurobindo and His Ashram** Sri Aurobindo Ashram,1964 **The Mother of the Sri Aurobindo Ashram** Patrick Beldio,2024-12-15 The Mother of the Sri Aurobindo Ashram Co Creator of the Integral Yoga analyzes the contributions of the Mother n e Mirra Alfassa 1878 1973 to the Integral Yoga that she and Sri Aurobindo n Aurobindo Ghose 1872 1950 co created for his ashram Scholars have ignored Mirra for Aurobindo which prevents a full understanding of their spiritual practice Scholars have also avoided examining work Aurobindo produced after they began their partnership in 1920 until his death in 1950 and privileged the written output in his journal Arya from 1914 to 1921 In this initial fertile period he put forth his innovative teaching about what he called the Supermind an emergent human faculty that he said would manifest a new humanity and a new earth through Mirra's body Mirra claimed that after his death in 1956 this manifestation happened as he foretold Mirra's work in the ashram from his death until hers in 1973 reveals important ways that she both fulfilled and changed Aurobindo's initial vision These developments are chiefly based on her experiences of mental dissolution while her body gained a new supramental form and consciousness **Sri Aurobindo and His Ashram** ,1985 **Sri Aurobindo and His Ashram** ,1951 **The Message of Sri Aurobindo and His Ashram** P. B. Saint-Hilaire,Gabriel Monod-Herzen,1947

The Mother of the Sri Aurobindo Ashram Patrick Beldio,2024-12-15 The Mother of the Sri Aurobindo Ashram Co Creator of the Integral Yoga analyzes the contributions of the Mother n e Mirra Alfassa 1878 1973 to the Integral Yoga that she and Sri Aurobindo n Aurobindo Ghose 1872 1950 co created for his ashram Scholars have ignored Mirra for Aurobindo which prevents a full understanding of their spiritual practice Scholars have also avoided examining work Aurobindo produced after they began their partnership in 1920 until his death in 1950 and privileged the written output in his journal Arya from 1914 to 1921 In this initial fertile period he put forth his innovative teaching about what he called the Supermind an emergent human faculty that he said would manifest a new humanity and a new earth through Mirra's body Mirra claimed that after his death in 1956 this manifestation happened as he foretold Mirra's work in the ashram from his death until hers in 1973 reveals important ways that she both fulfilled and changed Aurobindo's initial vision These developments are chiefly based on her experiences of mental dissolution while her body gained a new supramental form and consciousness **The Message of Sri Aurobindo, and His Ashram. By P. B. Saint-Hilaire ... and G. Monod-Herzen. [Two Articles, Translated by Chāru-chandra Datta and Nalinikānta Gupta Respectively. With a Portrait.]**. p. b Saint-hilaire,Gabriel Édouard MONOD-HERZEN,1947 **The Lives of Sri Aurobindo** Peter Heehs,2008-05-19 Since his death in 1950 Sri Aurobindo Ghose has been known primarily as a yogi and a philosopher of spiritual evolution who was nominated for the Nobel Prize in

peace and literature But the years Aurobindo spent in yogic retirement were preceded by nearly four decades of rich public and intellectual work Biographers usually focus solely on Aurobindo s life as a politician or sage but he was also a scholar a revolutionary a poet a philosopher a social and cultural theorist and the inspiration for an experiment in communal living Peter Heehs one of the founders of the Sri Aurobindo Ashram Archives is the first to relate all the aspects of Aurobindo s life in its entirety Consulting rare primary sources Heehs describes the leader s role in the freedom movement and in the framing of modern Indian spirituality He examines the thinker s literary cultural and sociological writings and the Sanskrit Bengali English and French literature that influenced them and he finds the foundations of Aurobindo s yoga practice in his diaries and unpublished letters Heehs s biography is a sensitive honest portrait of a life that also provides surprising insights into twentieth century Indian history

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