On Thoughts and Aphorisms

new religion. Would you say that it is a religion?

People who say that are fools who don’t even know what they are talking about. You only have to read all that Sri Aurobindo has written to know that it is impossible to base a religion on his works, because he presents each problem, each question in all its aspects, showing the truth contained in each way of seeing things, and he explains that in order to attain the Truth you must realise a synthesis which goes beyond all mental notions and emerge into a transcendence beyond thought.

So the second part of your question is meaningless. Besides, if you had read what was published in the last Bulletin, you could not have asked this question.

I repeat that when we speak of Sri Aurobindo there can be no question of a teaching nor even of a revelation, but of an action from the Supreme; no religion can be founded on that.

But men are so foolish that they can change anything into a religion, so great is their need of a fixed framework for their narrow thought and limited action. They do not feel secure unless they can assert this is true and that is not; but such an assertion becomes impossible for anyone who has read and understood what Sri Aurobindo has written. Religion and Yoga do not belong to the same plane of being and spiritual life can exist in all its purity only when it is free from all mental dogma.

26 April 1961

60 – There is no mortality. It is only the Immortal who can die; the mortal could neither be born nor perish.

23 “What Sri Aurobindo represents in the world's history is not a teaching, not even a revelation; it is a decisive action direct from the Supreme.”

Does a being carry his mental, vital and physical experiences from one life to another?

Each case is different. It all depends on the degree of the individual’s development in his different parts and on how well these parts are organised around the psychic centre. The more organised the being, the more consciously lasting it becomes. We can say in a general way that each person brings into his present life the consequences of his previous lives, without, however, preserving the memory of these lives. Apart from a few very rare exceptions, only when you are united with your psychic being and become fully conscious of it do you obtain, at the same time, the memory of past lives, which the psychic preserves in its consciousness.

Otherwise, even in those who are most sensitive, these memories are fragmentary, uncertain and intermittent. Most often they are hardly recognisable and seem to be nothing more than indefinable impressions. And yet a person who knows how to see through appearances will be able to perceive a kind of similarity in the sequence of events in his life.

4 May 1961

61 – There is nothing finite. It is only the Infinite who can create for Himself limits. The finite can have no beginning nor end, for the very act of conceiving its beginning and end declares its infinity.

How can we have the experience of the Infinite?

The only way is to come out of the consciousness of the finite.

It is in the hope of achieving this that all yogic disciplines have been developed and undertaken from time immemorial until now. Much has been written on the subject, but little has been done. Only a very small number of individuals have so far