

*The Significance of  
Sri Aurobindo's Relics*



A COMPILATION

Lord, this morning Thou hast given me the assurance that Thou wouldst stay with us until Thy work is achieved, not only as a consciousness which guides and illumines but also as a Dynamic Presence in action. In unmistakable terms Thou hast promised that all of Thyself would remain here and not leave the earth atmosphere until earth is transformed. Grant that we may be worthy of this marvellous Presence and that henceforth everything in us be concentrated on the one will to be more and more perfectly consecrated to the fulfilment of Thy sublime Work.

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The Mother  
7th December 1950

## *Sri Aurobindo on Himself*

*M*y own life and my Yoga have always been, since my coming to India, both this-worldly and other-worldly without any exclusiveness on either side. All human interests are, I suppose, this-worldly and most of them have entered into my mental field and some, like politics, into my life, but at the same time, since I set foot on the Indian soil on the Apollo Bunder in Bombay, I began to have spiritual experiences, but these were not divorced from this world but had an inner and infinite bearing on it, such as a feeling of the Infinite pervading material space and the Immanent inhabiting material objects and bodies. At the same time I found myself entering supraphysical worlds and planes with influences and an effect from them upon the material plane, so I could make no sharp divorce or irreconcilable opposition between what I have called the two ends of existence and all that lies between them. For me all is Brahman and I find the Divine everywhere. <sup>1</sup>

## *A God's Labour*

*H*e who would bring the heavens here  
Must descend himself into clay  
And the burden of earthly nature bear  
And tread the dolorous way.

*C*oercing my godhead I have come down  
Here on the sordid earth,  
Ignorant, labouring, human grown  
Twixt the gates of death and birth. <sup>2</sup>

<sup>1</sup> Sri Aurobindo *On Himself* p. 98

<sup>2</sup> Sri Aurobindo *Collected Poems*, excerpt from *A God's Labour* p. 88

## *Central Theme of Sri Aurobindo's Teaching*

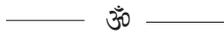
*M*an cannot be final, he is a transitional being. This is very clear from the incompleteness and imperfection of all his powers of consciousness; he can only arrive at some limited form of temporary and unstable perfection by much labour and struggle; and yet the search for perfection is ingrained in his nature. There is something that he is not yet which he has to be; he is reaching always towards the something yet unrealised; his whole life and nature is a preparation, an endeavour of Nature towards what is beyond him.

*T*he human consciousness is limited in every direction; it does not know itself, it does not know the world around it, it does not know the origin and meaning and use of its existence. But it strives always to know, to find the truth of its being, the right use of its life, the end towards which Nature in him is tending; this it does with a seeking and blundering movement; man's consciousness is an ignorance struggling towards knowledge; it is a weakness training itself for power; it is a thing of pleasure and suffering that tries to lay hands on the true delight of existence.<sup>3</sup>

<sup>3</sup> Sri Aurobindo *Essays Divine and Human* p. 265-266

## *Sri Aurobindo's Work*

*S*ri Aurobindo's work is a unique earth-transformation. Sri Aurobindo incarnated in a human body the supramental consciousness and has not only revealed to us the nature of the path to follow and the method of following it so as to arrive at the goal, but has also by his own personal realisation given us the example; he has provided us with the proof that the thing can be done and the time is now to do it. <sup>4</sup>



## *The Certitude of the Future*

*S*ri Aurobindo came upon earth to announce the manifestation of the supramental world and not merely did he announce this manifestation but embodied also in part the supramental force and showed by example what one must do to prepare oneself for manifesting it. The best thing we can do is to study all that he has told us and endeavour to follow his example and prepare ourselves for the new manifestation.

This gives life its real sense and will help us to overcome all obstacles.

Let us live for the new creation and we shall grow stronger and stronger by remaining young and progressive. <sup>5</sup>

<sup>4</sup> The Mother *Collected Works of the Mother*, Vol. 13, p. 21

<sup>5</sup> The Mother *Collected Works of the Mother*, Vol. 13, p. 17

## *Significance of the Relics*

The institution of Relics is ancient. It is not a part of religion though it may enter into the system of rituals in some way or other. It is based on a sound principle of consciousness. We have known the tradition of not using things associated with men of evil. Objects used by them or owned by them, carry the taint of evil and communicate it to those who come into possession of them. So also things belonging to those with a broken destiny are known to carry a strong negative force in them. These facts are well-known in occult circles and something of this knowledge has percolated in the common traditions of the people.

The reverse is equally true, perhaps more true. Things used by developed persons imbibe the consciousness of the person concerned. The quality of the person permeates the object. This is specially so with holy persons, spiritual personalities. Their consciousness is of a high order, with special potency and whatever has been handled by them for long, is instinct with their power. The consciousness of a God-realised person is of a distinct kind; it is eternal, divine. If the objects associated with such a person carry the charge of his consciousness, it is much more so with anything that forms part of his body. Each part absorbs continuously the consciousness that is housed in the body. That is why in our spiritual tradition, those who have attained to divinity are not cremated. When they pass away, their bodies are buried so as to preserve their divine vibrations for the good of the world. That explains why Sannyasins are not cremated; they are supposed to have absorbed divine vibrations in consciousness. Of course some saints expressly leave instructions for cremation, that is a different matter.

This is the broad background. We have known in history the importance paid to the Tooth of the Buddha. It is not any religious superstition that sways the masses. There is a sound spiritual truth underlying the institution. Sri Aurobindo, as all know, went beyond the traditional God-realisation state, the jivanmukti realisation. Basing

himself upon it, he worked to invoke and embody the highest Truth-Consciousness in himself in order to establish it on Earth for the benefit of mankind. In other words he strove to divinise his physical body. A distinct testimony to this feature of his life was provided by the unique fact that even after he withdrew from his physical body, it continued to emanate the glow of the supramental consciousness; the body would not disintegrate for full five days. Naturally his vibrations continue to emanate from the Samadhi where his body has been interred. Nobody can escape this impact in the environs of the Samadhi.

Luckily for us, some precious parts of his body like hair, nails, have been preserved by Champakalji who was personally attending on him. They were collected and preserved down the years with tender care and love. The Mother has charged them further with additional supramental force so that they may communicate their consciousness to all without fail. It is these parts of Sri Aurobindo's person that are now cherished and carried to distant shrines as Relics. Where these Relics are, there Sri Aurobindo's physical presence is. We have experienced this even in far off places like London, Florida, where the Relics have been established in special shrines.

It is not enough to open such shrines. The special atmosphere created by the Relics must be tended, preserved, by the devotees. They have to contribute their aspiration, purity and consecration so as to guard the sanctity against dilution, pollution. Sri Aurobindo is physically present in these Centres and it is a great responsibility to uphold the sanctity by maintaining high standards of purity around. Sri Aurobindo Shrine is not in the common run of a temple looked after by a priest. It is vibrant focus of a special spiritual Force that has been brought down from the world of Light on Earth to guide and lead its Journey to the Sun of Truth. Properly tended, the Shrine grows in its radiation, it remains ever-new.<sup>6</sup>

<sup>6</sup> M.P. Pandit, *Selected Works of M.P. Pandit., Vol. 1*, p. 266-268

## *Sri Aurobindo's Relics and the Earth's Future*

Sri Aurobindo is there in all the shrines where his Relics are installed – his Supreme Personality and Impersonality, his Power and Light and Ananda and everything else. His luminous, powerful Presence is there and nothing more can be or need be said about it. It is his Presence that new-creates everything, always; new-creates us all and supports the human race in its onward march to its golden destiny...

The Relics help us to live always in the consciousness of the psychic and make the desired progress natural and easy. They bring down the five-fold splendour of the Divine for the earth's transformation – His Presence, Peace, Force, Light and Ananda. Their Power will continue to work until the supramental becomes an established truth of our terrestrial existence...

The Relics symbolise the supramental-in-action. Being infinite in nature and timeless in their action, their Power manifests of itself and out of itself a new creation, a new earth and a new race. They embody a very special Grace sent to us, a Grace come to us. We only need to accept it with love and gratitude, and allow it to touch our consciousness and our hearts and transform us into their own gnostic nature.<sup>7</sup>

<sup>7</sup> Madhusudan Reddy, *Footnotes to the Future*, p. 137-138

## *The Truth Behind the Relics*

We have seen how much importance she (the Mother) attached to it when the Relics were given away for the first time. She has said that each and every molecule of Sri Aurobindo's body was filled with Supramental Consciousness. We know that his body was glowing with Supramental Light as soon as he left it. That Consciousness is not a mortal thing which ceases with the death of the physical body. If that were so, then we wouldn't feel such extraordinary power and strength when we touch the Samadhi.

We have learnt that wherever the Relics are enshrined, there dwell such peace and tranquility. Therefore, the Relics are not a mere memento. Relics are the living Presence of Sri Aurobindo, imbued with the light and force of his lifelong sadhana, just as an atom contains an infinite power in itself -- this is the truth behind the Relics. To always keep alive that truth and give due respect to it is what the Relics demand of us.<sup>8</sup>

<sup>8</sup> Nirodbaran, *Nirodbaran: Divinity's Comrade*, p. 216-217

*Some Messages from the Mother  
on Sri Aurobindo's Passing*

*We* must not be bewildered by appearances. Sri Aurobindo has not left us. Sri Aurobindo is here, as living and as present as ever and it is left to us to realise his work with all the sincerity, eagerness and concentration necessary.

15th December 1950

*Lord*, we are upon earth to accomplish Thy work of transformation. It is our sole will, our sole preoccupation. Grant that it may be also our sole occupation and that all our actions may help us towards this single goal.

1st January 1951

*We* stand in the Presence of Him who has sacrificed his physical life in order to help more fully his work of transformation.

He is always with us, aware of what we are doing, of all our thoughts, of all our feelings and all our actions.

18th January 1951

*Sri* Aurobindo has given up his body in an act of supreme unselfishness, renouncing the realisation in his own body to hasten the hour of the collective realisation. Surely if the earth were more responsive, this would not have been necessary.

12th April 1953



*To Thee who hast been the material envelope of our Master,  
to Thee our infinite gratitude.*

*Before Thee who hast done so much for us,  
who has worked, struggled, suffered, hoped, endured so much,  
before Thee who hast willed all, attempted all,  
prepared, achieved all for us,  
before Thee we bow down and implore  
that we may never forget, even for a moment,  
all we owe to Thee.*

*The Mother  
7th December 1950*

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