



All India Magazine
October 2020

SAMATVAM YOGA UCYATE
The Foundation of Sadhana

Flower on the Cover:

Equanimity

Immutable peace and calm.

(Flower significance and explanation given by the Mother)

Botanical name: Iberis

Small very dense rounded heads of tiny irregular four-petalled flowers; in white and shades of pink, purple and red. A floriferous low bushy annual or perennial herb.

ALL INDIA MAGAZINE

A Monthly Magazine of Sri Aurobindo Society

Annual Subscription: Rs.180 in India, US \$ 25 by Air-mail

Owner: Sri Aurobindo Society

Printer: Swadhin Chatterjee for Sri Aurobindo Ashram Press

Publisher: Pradeep Narang for Sri Aurobindo Society

Published from: Society House, 11 Saint Martin Street, Puducherry - 605 001

Printed from: Sri Aurobindo Ashram Press, No 38, Goubert Avenue,
Puducherry - 605 001, India.

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Registered with the Registrar of Newspapers for India : No. 22334/71

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SAMATVAM YOGA UCYATE

The Foundation of Sadhana

Matter shall reveal the Spirit's face. — Sri Aurobindo

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Editorial: The house of Yoga is built is on the strong foundation of Equanimity. Its immense importance in the Integral Yoga can be seen by the fact that Sri Aurobindo has devoted maximum number of pages and chapters to this one fundamental quality. This issue, which is a reprint of an old issue of AIM, focuses on this aspect of Yoga.



Only, the Flame must be there – the Flame within, the flame of aspiration and the flame of faith; and then the something that truly wants it to stop. You understand, whether things are this way or that, there is no need for me to present them to my thought and for my thought to accept them; because that's a very dangerous game: when you seek equanimity, you say to yourself, "Well, if this and that happens, what will my reaction be?" And you go on with the little game, till you say, "It's all the same to me." It is a very dangerous game. It's still a way of circling around the goal instead of heading straight for it.

There is only one thing: a sort of flame – a sort of flame that burns all this falsehood.

The Mother: Conversation with a Disciple, July 10, 1965

What is Equality

Equality means a quiet and unmoved mind and vital; it means not to be touched or disturbed by things that happen or things said or done to you but to look at them with a straight look, free from the distortions created by personal feeling, and to try to understand what is behind them, why they happen, what is to be learnt from them, what is it in oneself which they are cast against and what inner profit or progress one can make out of them; it means self-mastery over the vital movements, anger and sensitiveness and pride as well as desire and the rest, not to let them get hold of the emotional being and disturb the inner peace, not to speak and act in the rush and impulsion of these things, always to act and speak out of a calm inner poise of the spirit. It is not easy to have this equality in any full and perfect measure, but one should always try more and more to make it the basis of one's inner state and outer movements.

Equality means another thing — to have an equal view of men and their nature and acts and the forces that move them; it helps one to see the truth about them by pushing away from the mind all personal feeling in one's seeing and judgment and even all mental bias. Personal feeling always distorts and makes one see in men's actions, not only the actions themselves, but things behind them which, more often than not, are not there. Misunderstanding and misjudgment which could have been avoided are the result; things of small consequence assume large proportions. I have seen that more than half of the untoward happenings of this kind in life are due to this cause. But in ordinary life personal feeling and

sensitiveness are a constant part of human nature and may be needed there for self-defence, although, I think, even there, a strong, large and equal attitude towards men and things would be a much better line of defence. But, for a sadhak, to surmount them and live rather in the calm strength of the spirit is an essential part of his progress.

*

Equality is to remain unmoved within in all conditions.

CWSA 29: 130

Yogic Samata is equality of soul, equanimity founded on the sense of the one Self, the one Divine everywhere — seeing the One in spite of all differences, degrees, disparities in the manifestation.

CWSA 29: 129

Equality is a term of consciousness which brings into the whole of our being and nature the eternal tranquillity of the Infinite. Moreover, it is the condition of a securely and perfectly divine action. ...

CWSA 23: 692

The Lord in all beings

The Lord is there equally in all beings, we have to make no essential distinctions between ourselves and others, the wise and the ignorant, friend and enemy, man and animal, the saint and the sinner. We must hate none, despise none, be repelled by none; for in all we have to see the One disguised or manifested at his pleasure. He is a little revealed in one or more revealed in another or concealed and wholly distorted in others according to his

will and his knowledge of what is best for that which he intends to become in form in them and to do in works in their nature. All is ourself, one self that has taken many shapes. Hatred and disliking and scorn and repulsion, clinging and attachment and preference are natural, necessary, inevitable at a certain stage: they attend upon or they help to make and maintain Nature's choice in us. But to the Karmayogin they are a survival, a stumbling-block, a process of the Ignorance and, as he progresses, they fall away from his nature. The child-soul needs them for its growth; but they drop from an adult in the divine culture. In the God-nature to which we have to rise there can be an adamantine, even a destructive severity but not hatred, a divine irony but not scorn, a calm, clear-seeing and forceful rejection but not repulsion and dislike. Even what we have to destroy, we must not abhor or fail to recognise as a disguised and temporary movement of the Eternal.

The lord in All things

And since all things are the one Self in its manifestation, we shall have equality of soul towards the ugly and the beautiful, the maimed and the perfect, the noble and the vulgar, the pleasant and the unpleasant, the good and the evil. Here also there will be no hatred, scorn and repulsion, but instead the equal eye that sees all things in their real character and their appointed place. For we shall know that all things express or disguise, develop or distort, as best they can or with whatever defect they must, under the circumstances intended for them, in the way possible to the immediate status or function or evolution of their nature, some truth or fact, some energy or poten-

tial of the Divine necessary by its presence in the progressive manifestation both to the whole of the present sum of things and for the perfection of the ultimate result. That truth is what we must seek and discover behind the transitory expression; undeterred by appearances, by the deficiencies or the disfigurements of the expression, we can then worship the Divine for ever unsullied, pure, beautiful and perfect behind his masks. All indeed has to be changed, not ugliness accepted but divine beauty, not imperfection taken as our resting-place but perfection striven after, the supreme good made the universal aim and not evil. But what we do has to be done with a spiritual understanding and knowledge, and it is a divine good, beauty, perfection, pleasure that has to be followed after, not the human standards of these things. If we have not equality, it is a sign that we are still pursued by the Ignorance, we shall truly understand nothing and it is more than likely that we shall destroy the old imperfection only to create another: for we are substituting the appreciations of our human mind and desire-soul for the divine values.

*

The Lord in All Happenings

And so too we shall have the same equality of mind and soul towards all happenings, painful or pleasurable, defeat and success, honour and disgrace, good repute and ill-repute, good fortune and evil fortune. For in all happenings we shall see the will of the Master of all works and results and a step in the evolving expression of the Divine. He manifests himself, to those who have the inner eye that sees, in forces and their play and results as well as in things and in creatures. All things move

towards a divine event; each experience, suffering and want no less than joy and satisfaction, is a necessary link in the carrying out of a universal movement which it is our business to understand and second. To revolt, to condemn, to cry out is the impulse of our unchastened and ignorant instincts. Revolt like everything else has its uses in the play and is even necessary, helpful, decreed for the divine development in its own time and stage; but the movement of an ignorant rebellion belongs to the stage of the soul's childhood or to its raw adolescence. The ripened soul does not condemn but seeks to understand and master, does not cry out but accepts or toils to improve and perfect, does not revolt inwardly but labours to obey and fulfil and transfigure. Therefore we shall receive all things with an equal soul from the hands of the Master. Failure we shall admit as a passage as calmly as success until the hour of the divine victory arrives. Our souls and minds and bodies will remain unshaken by acutest sorrow and suffering and pain if in the divine dispensation they come to us, unoverpowered by intensest joy and pleasure. Thus supremely balanced we shall continue steadily on our way meeting all things with an equal calm until we are ready for a more exalted status and can enter into the supreme and universal Ananda.

CWSA 23: 223-25

Sri Aurobindo

It [equality] is not mere quiescence and indifference, not a withdrawal from experience, but a superiority to the present reactions of the mind and life. It is the spiritual way of replying to life or rather of embracing it and compelling it to become a perfect form of action of the self and spirit. It is the first secret of the soul's mastery of existence. When we have it in perfection, we are admitted to the very ground of the divine spiritual nature.

CWSA 24: 721

Equality is not the same thing as forbearance,—though undoubtedly a settled equality immensely extends, even illimitably, a man's power of endurance and forbearance.

CWSA 29: 130

... equality does not include inert acceptance. If, for instance, there is temporary failure of some endeavour in the sadhana, one has to keep equality, not to be troubled or despondent, but one has not to accept the failure as an indication of the Divine Will and give up the endeavour. You ought rather to find out the reason and meaning of the failure and go forward in faith towards victory. So with illness—you have not to be troubled, shaken or restless, but you have not to accept illness as the Divine Will, but rather look upon it as an imperfection of the body to be got rid of as you try to get rid of vital imperfections or mental errors.

CWSA 29: 134

Sri Aurobindo

Equality and action

A condition of perfect samata can be established in which one sees all as equal, friends and enemies included, and is not disturbed by what men do or by what happens. The question is whether this is all that is demanded from us. If so, then the general attitude will be one of a neutral indifference to everything. But the Gita, which strongly insists on a perfect and absolute samata, goes on to say, "Fight, destroy the adversary, conquer." If there is no kind of general action wanted, no loyalty to Truth as against Falsehood except for one's personal sadhana, no will for the Truth to conquer, then the samata of indifference will suffice. But here there is a work to be done, a Truth to be established against which immense forces are arranged, invisible forces which use visible things and persons and actions for their instruments. If one is among the disciples, the seekers of this Truth, one has to take sides for the Truth, to stand against the Forces that attack it and seek to stifle it. Arjuna wanted not to stand for either side, to refuse any action of hostility even against assailants; Sri Krishna, who insisted so much on samata, strongly rebuked his attitude and insisted equally on his fighting the adversary. "Have samata," he said, "and seeing clearly the Truth, fight." Therefore to take sides with the Truth and to refuse to concede anything to the Falsehood that attacks, to be unflinchingly loyal and against the hostiles and the attackers, is not inconsistent with equality. It is personal and egoistic feeling that has to be thrown away; hatred and vital ill-will have to be rejected. But loyalty and refusal to compromise with the assailants and the hostiles or to dally with their ideas and demands and say, "After all we can compromise with what they ask from us", or to accept them as companions and our own people — these things have a great importance. If the attack were a physical

menace to the work and the leaders and doers of the work, one would see this at once. But because the attack is of a subtler kind, can a passive attitude be right? It is a spiritual battle inward and outward; by neutrality and compromise or even passivity one may allow the enemy Forces to pass and crush down the Truth and its children. If you look at it from this point you will see that if the inner spiritual equality is right, the active loyalty and firm taking of sides is as right, and the two cannot be incompatible.

I have of course treated it as a general question apart from all particular cases or personal questions. It is a principle of action that has to be seen in its right light and proportions.

CWSA 29: 131-33

Sri Aurobindo

Equality does not mean a fresh ignorance or blindness; it does not call for and need not initiate a greyness of vision and a blotting out of all hues. Difference is there, variation of expression is there and this variation we shall appreciate, —far more justly than we could when the eye was clouded by a partial and erring love and hate, admiration and scorn, sympathy and antipathy, attraction and repulsion. But behind the variation we shall always see the Complete and Immutable who dwells within it and we shall feel, know or at least, if it is hidden from us, trust in the wise purpose and divine necessity of the particular manifestation, whether it appear to our human standards harmonious and perfect or crude and unfinished or even false and evil.

CWSA 23: 224-25

Sri Aurobindo

Equality — The Foundation of Sadhana

There can be no firm foundation in sadhana without equality, *samata*. Whatever the unpleasantness of circumstances, however disagreeable the conduct of others, you must learn to receive them with a perfect calm and without any disturbing reaction. These things are the test of equality. It is easy to be calm and equal when things go well and people and circumstances are pleasant; it is when they are the opposite that the completeness of the calm, peace, equality can be tested, reinforced, made perfect.

*

Equality is the chief support of the true spiritual consciousness and it is this from which the sadhak deviates when he allows a vital movement to carry him away in feeling or speech or action.

CWSA 29: 129, 130

You have to move towards a firm basis of calm and equality in the vital and physical no less than in the mental consciousness; let there be the full downflow of Power and Ananda, but into a firm adhara capable of containing it — it is a complete equality that gives that capacity and firmness.

*

When the peace of the higher consciousness descends, it brings always with it this tendency towards equality, *samata*, because without *samata* peace is always liable to be attacked by the waves of the lower nature.

CWSA 29: 127, 128

... two largest and highest states or powers of consciousness, equality and oneness. ... Attaining to a perfect equality in the soul, mind and heart, we realise our true self of oneness,

one with all beings, one too with That which expresses itself in them and in all that we see and experience. This equality and this oneness are the indispensable twin foundation we must lay down for a divine being, a divine consciousness, a divine action. Not one with all, we are not spiritual, not divine. Not equal-souled to all things, happenings and creatures, we cannot see spiritually, cannot know divinely, cannot feel divinely towards others.

CWSA 23: 95-96

Sri Aurobindo

Importance of Equality

The Very first necessity for spiritual perfection is a perfect equality. Perfection in the sense in which we use it in Yoga, means a growth out of a lower undivine into a higher divine nature. ...

A perfect equality of our spirit and nature is a means by which we can move back from the troubled and ignorant outer consciousness into this inner kingdom of heaven and possess the spirit's eternal kingdoms, *rajya msamr. ddham*, of greatness, joy and peace. That self-elevation to the divine nature is the complete fruit and the whole occasion of the discipline of equality demanded from us by the self-perfecting aim in Yoga.

A perfect equality and peace of the soul is indispensable to change the whole substance of our being into substance of the self out of its present stuff of troubled mentality. It is equally indispensable if we aspire to replace our present confused and ignorant action by the self-possessed and luminous works of a free spirit governing its nature and in tune with universal being. A divine action or even a perfect human action is impossible if we have not equality of spirit and an equality in the motive-forces of our nature. The Divine is equal to all, an impartial sustainer of his universe, who views all with equal eyes, assents to the law of developing being which he has brought out of the depths of his existence, tolerates what has to be tolerated, depresses what has to be depressed, raises what has to be raised, creates, sustains and destroys with a perfect and equal understanding of all causes and results and working out of the spiritual and pragmatic meaning of all phenomena. God does not create in obedience to any troubled passion of desire or maintain and preserve through an attachment of partial

preference or destroy in a fury of wrath, disgust or aversion. The Divine deals with great and small, just and unjust, ignorant and wise as the Self of all who, deeply intimate and one with the being, leads all according to their nature and need with a perfect understanding, power and justness of proportion. But through it all he moves things according to his large aim in the cycles and draws the soul upward in the evolution through its apparent progress and retrogression towards the higher and ever higher development which is the sense of the cosmic urge. The self-perfecting individual who seeks to be one in will with the Divine and make his nature an instrument of the divine purpose, must enlarge himself out of the egoistic and partial views and motives of the human ignorance and mould himself into an image of this supreme equality.

Necessity for the Integral yoga

This equal poise in action is especially necessary for the sadhaka of the integral Yoga. First, he must acquire that equal assent and understanding which will respond to the law of the divine action without trying to impose on it a partial will and the violent claim of a personal aspiration. A wise impersonality, a quiescent equality, a universality which sees all things as the manifestations of the Divine, the one Existence, is not angry, troubled, impatient with the way of things or on the other hand excited, over-eager and precipitate, but sees that the law must be obeyed and the pace of time respected, observes and understands with sympathy the actuality of things and beings, but looks also behind the present appearance to their inner significances and forward to the unrolling of their divine possibilities, is the first thing demanded of those who would do works as the perfect instruments of the Divine. But this impersonal

acquiescence is only the basis. Man is the instrument of an evolution which wears at first the mask of a struggle, but grows more and more into its truer and deeper sense of a constant wise adjustment and must take on in a rising scale the deepest truth and significance — now only underlying the adjustment and struggle — of a universal harmony. The perfected human soul must always be an instrument for the hastening of the ways of this evolution. For that a divine power acting with the royalty of the divine will in it must be in whatever degree present in the nature. But to be accomplished and permanent, steadfast in action, truly divine, it has to proceed on the basis of a spiritual equality, a calm, impersonal and equal self-identification with all beings, an understanding of all energies. The Divine acts with a mighty power in the myriad workings of the universe, but with the supporting light and force of an imperturbable oneness, freedom and peace. That must be the type of the perfected soul's divine works. And equality is the condition of the being which makes possible this changed spirit in the action.

But even a human perfection cannot dispense with equality as one of its chief elements and even its essential atmosphere.

CWSA 23: 698-701

Sri Aurobindo

Equality of the Vital (Prana)

A perfect equality not only of the self, but in the nature is a condition of the Yoga of self-perfection. The first obvious step to it will be the conquest of our emotional and vital being, for here are the sources of greatest trouble, the most rampant forces of inequality and subjection, the most insistent claim of our imperfection. The equality of these parts of our nature comes by purification and freedom. We might say that equality is the very sign of liberation. To be free from the domination of the urge of vital desire and the stormy mastery of the soul by the passions is to have a calm and equal heart and a life-principle governed by the large and even view of a universal spirit. Desire is the impurity of the Prana, the life-principle, and its chain of bondage. A free Prana means a content and satisfied lifesoul which fronts the contact of outward things without desire and receives them with an equal response; delivered, uplifted above the servile duality of liking and disliking, indifferent to the urgings of pleasure and pain, not excited by the pleasant, not troubled and overpowered by the unpleasant, not clinging with attachment to the touches it prefers or violently repelling those for which it has an aversion, it will be opened to a greater system of values of experience. All that comes to it from the world with menace or with solicitation, it will refer to the higher principles, to a reason and heart in touch with or changed by the light and calm joy of the spirit. Thus quieted, mastered by the spirit and no longer trying to impose its own mastery on the deeper and finer soul in us, this life-soul will be itself spiritualised and work as a clear and noble instrument of the diviner dealings of the spirit with things. There is no question here of an ascetic killing of the life-impulse and its native utilities and functions; not its

killing is demanded, but its transformation. The function of the Prana is enjoyment, but the real enjoyment of existence is an inward spiritual Ananda, not partial and troubled like that of our vital, emotional or mental pleasure, degraded as they are now by the predominance of the physical mind, but universal, profound, a massed concentration of spiritual bliss possessed in a calm ecstasy of self and all existence. Possession is its function, by possession comes the soul's enjoyment of things, but this is the real possession, a thing large and inward, not dependent on the outward seizing which makes us subject to what we seize. All outward possession and enjoyment will be only an occasion of a satisfied and equal play of the spiritual Ananda with the forms and phenomena of its own world-being. The egoistic possession, the making things our own in the sense of the ego's claim on God and beings and the world, *parigraha*, must be renounced in order that this greater thing, this large, universal and perfect life, may come. *Tyaktena bhujñithāh*, by renouncing the egoistic sense of desire and possession, the soul enjoys divinely its self and the universe.

CWSA 23: 702-03

Sri Aurobindo

Equality of the Heart

A free heart is similarly a heart delivered from the gusts and storms of the affections and the passions; the assailing touch of grief, wrath, hatred, fear, inequality of love, trouble of joy, pain of sorrow fall away from the equal heart, and leave it a thing large, calm, equal, luminous, divine. These things are not incumbent on the essential nature of our being, but the creations of the present make of our outward active mental and vital nature and its transactions with its surroundings. The ego-sense which induces us to act as separate beings who make their isolated claim and experience the test of the values of the universe, is responsible for these aberrations. When we live in unity with the Divine in ourselves and the spirit of the universe, these imperfections fall away from us and disappear in the calm and equal strength and delight of the inner spiritual existence. Always that is within us and transforms the outward touches before they reach it by a passage through a subliminal psychic soul in us which is the hidden instrument of its delight of being. By equality of the heart we get away from the troubled desire soul on the surface, open the gates of this profounder being, bring out its responses and impose their true divine values on all that solicits our emotional being. A free, happy, equal and all-embracing heart of spiritual feeling is the outcome of this perfection.

In this perfection too there is no question of a severe ascetic insensibility, an aloof spiritual indifference or a strained rugged austerity of self-suppression. This is not a killing of the emotional nature but a transformation. All that presents itself here in our outward nature in perverse or imperfect forms has a significance and utility which come out when we get back to the greater truth of divine being. Love will

be not destroyed, but perfected, enlarged to its widest capacity, deepened to its spiritual rapture, the love of God, the love of man, the love of all things as ourselves and as beings and powers of the Divine; a large, universal love, not at all incapable of various relation, will replace the clamant, egoistic, self-regarding love of little joys and griefs and insistent demands afflicted with all the chequered pattern of angers and jealousies and satisfactions, rushings to unity and movements of fatigue, divorce and separation on which we now place so high a value. Grief will cease to exist, but a universal, an equal love and sympathy will take its place, not a suffering sympathy, but a power which, itself delivered, is strong to sustain, to help, to liberate. To the free spirit wrath and hatred are impossible, but not the strong Rudra energy of the Divine which can battle without hatred and destroy without wrath because all the time aware of the things it destroys as parts of itself, its own manifestations and unaltered therefore in its sympathy and understanding of those in whom are embodied these manifestations. All our emotional nature will undergo this high liberating transformation; but in order that it may do so, a perfect equality is the effective condition.

CWSA 23: 703-05

Sri Aurobindo

It [the true activity of the senses] is to record the divine or true appearance of things and return to them the reaction of an equal Ananda without dislike or desire.

CWSA 28: 207

Sri Aurobindo

Equality of the Thinking Mind

The equality of the thinking mind will be a part and a very important part of the perfection of the instruments in the nature. Our present attractive self-justifying attachment to our intellectual preferences, our judgments, opinions, imaginations, limiting associations of the memory which makes the basis of our mentality, to the current repetitions of our habitual mind, to the insistences of our pragmatic mind, to the limitations even of our intellectual truth-mind, must go the way of other attachments and yield to the impartiality of an equal vision. The equal thought-mind will look on knowledge and ignorance and on truth and error, those dualities created by our limited nature of consciousness and the partiality of our intellect and its little stock of reasonings and intuitions, accept them both without being bound to either twine of the skein and await a luminous transcendence. In ignorance it will see a knowledge which is imprisoned and seeks or waits for delivery, in error a truth at work which has lost itself or got thrown by the groping mind into misleading forms. On the other side it will not hold itself bound and limited by its knowledge or forbidden by it to proceed to fresh illumination, nor lay too fierce a grasp on truth, even when using it to the full, or tyrannously chain it to its present formulations. This perfect equality of the thinking mind is indispensable because the objective of this progress is the greater light which belongs to a higher plane of spiritual cognizance. This equality is the most delicate and difficult of all, the least practised by the human mind; its perfection is impossible so long as the supramental light does not fall fully on the upward looking mentality. But an increasing will to equality in the intelligence is needed, before that light can work freely upon the mental substance.

This too is not an abnegation of the seekings and cosmic purposes of the intelligence, not an indifference or impartial scepticism, nor yet a stilling of all thought in the silence of the Ineffable. A stilling of the mental thought may be part of the discipline, when the object is to free the mind from its own partial workings, in order that it may become an equal channel of a higher light and knowledge; but there must also be a transformation of the mental substance; otherwise the higher light cannot assume full possession and a compelling shape for the ordered works of the divine consciousness in the human being. The silence of the Ineffable is a truth of divine being, but the Word which proceeds from that silence is also a truth, and it is this Word which has to be given a body in the conscious form of the nature.

But, finally, all this equalisation of the nature is a preparation for the highest spiritual equality to take possession of the whole being and make a pervading atmosphere in which the light, power and joy of the Divine can manifest itself in man amid an increasing fullness.

CWSA 23: 706-08

Sri Aurobindo

The whole movement of Nature becomes to its experience a rising and falling of waves on the surface that make no difference to its own unfathomable peace, its wide delight, its vast universal equality or its boundless God-existence.

CWSA 23: 100

Sri Aurobindo

How to Establish Equality

Complete samata takes long to establish and it is dependent on three things — the soul's self-giving to the Divine by an inner surrender, the descent of the spiritual calm and peace from above and the steady, long and persistent rejection of all egoistic, rajasic and other feelings that contradict samata.

The first thing to do is to make the full consecration and offering in the heart — the increase of the spiritual calm and the surrender are the condition for making the rejection of ego, rajoguna etc. effective.

*

We have to have the faith that in spite of our ignorance and errors and weaknesses and in spite of the attacks of hostile forces and in spite of any immediate appearance of failure the Divine Will is leading us, through every circumstance, towards the final realisation. This faith will give us equanimity; it is a faith that accepts what happens not definitively but as something that has to be gone through on the way. Once equanimity is established there can be established too another kind of faith, supported by it, which can be made dynamic with something from the supramental consciousness and can overcome the present circumstances and determine what will happen and help to bring down the realisation of the Will of the Transcendent Divine.

CWSA 29: 91

Cosmic play and Equanimity

For the play of cosmic forces, the will in the cosmos — as one might say — does not always work apparently in favour of a smooth and direct line for the work or the sadhana, it often brings in what seem to be upheavals, sudden turns which break or deflect the line, opposing or upsetting cir-

cumstances or perplexing departures from what had been temporarily settled and established. The one thing is to preserve equanimity and make an opportunity and means of progress out of all that happens in the course of the life and the sadhana. There is a higher secret Will transcendent behind the play and will of the cosmic forces — a play which is always a mixture of things favourable and things adverse — and it is that Will which one must wait upon and have faith in; but you must not expect to be able always to understand its workings. The mind wants this or that to be done, the line once taken to be maintained, but what the mind wants is not at all always what is intended in a larger purpose. One has to follow indeed a fixed central aim in the sadhana and not deviate from it, but not to build on outward circumstances, conditions etc. as if they were fundamental things.

CWSA 28: 564-65

Sri Aurobindo

Two irrefutable signs prove that one is in relation with the supramental:

1. a perfect and constant equality,
2. an absolute certainty in the knowledge.

To be perfect, the equality must be invariable and spontaneous, effortless, towards all circumstances, all happenings, all contacts, material or psychological, irrespective of their character and impact.

The absolute and indisputable certainty of an infallible knowledge through identity.

CWM 15: 102

The Mother

Three Stages of Growth into Equality

This equality cannot come except by a protracted ordeal and patient self-discipline; so long as desire is strong, equality cannot come at all except in periods of quiescence and the fatigue of desire, and it is then more likely to be an inert indifference or desire's recoil from itself than the true calm and the positive spiritual oneness. Moreover, this discipline or this growth into equality of spirit has its necessary epochs and stages.

*

Stoic Endurance:

Ordinarily we have to begin with a period of endurance; for we must learn to confront, to suffer and to assimilate all contacts. Each fibre in us must be taught not to wince away from that which pains and repels and not to run eagerly towards that which pleases and attracts, but rather to accept, to face, to bear and to conquer. All touches we must be strong to bear, not only those that are proper and personal to us but those born of our sympathy or our conflict with the worlds around, above or below us and with their peoples. We shall endure tranquilly the action and impact on us of men and things and forces, the pressure of the Gods and the assaults of Titans; we shall face and engulf in the unstirred seas of our spirit all that can possibly come to us down the ways of the soul's infinite experience. This is the stoical period of the preparation of equality, its most elementary and yet its heroic age. But this steadfast endurance of the flesh and heart and mind must be reinforced by a sustained sense of spiritual submission to a divine Will: this living clay must yield not only with a stern or courageous acquiescence, but with knowledge or with resignation, even in suffering, to the touch of the divine Hand that is preparing

its perfection. A sage, a devout or even a tender stoicism of the God-lover is possible, and these are better than the merely pagan self-reliant endurance which may lend itself to a too great hardening of the vessel of God: for this kind prepares the strength that is capable of wisdom and of love; its tranquillity is a deeply moved calm that passes easily into bliss. The gain of this period of resignation and endurance is the soul's strength equal to all shocks and contacts.

Philosophic indifference

There is next a period of high-seated impartiality and indifference in which the soul becomes free from exultation and depression and escapes from the snare of the eagerness of joy as from the dark net of the pangs of grief and suffering. All things and persons and forces, all thoughts and feelings and sensations and actions, one's own no less than those of others, are regarded from above by a spirit that remains intact and immutable and is not disturbed by these things. This is the philosophic period of the preparation of equality, a wide and august movement. But indifference must not settle into an inert turning away from action and experience; it must not be an aversion born of weariness, disgust and distaste, a recoil of disappointed or satiated desire, the sullenness of a baffled and dissatisfied egoism forced back from its passionate aims. These recoils come inevitably in the unripe soul and may in some way help the progress by a discouragement of the eager desire-driven vital nature, but they are not the perfection towards which we labour. The indifference or the impartiality that we must seek after is a calm superiority of the high-seated soul above the contacts of things;¹ it regards and accepts or rejects them but is not moved in the rejection and is not subjected by the acceptance. It begins to feel itself near, kin

to, one with a silent Self and Spirit self-existent and separate from the workings of Nature which it supports and makes possible, part of or merged in the motionless calm Reality that transcends the motion and action of the universe. The gain of this period of high transcendence is the soul's peace unrocked and unshaken by the pleasant rippings or by the tempestuous waves and billows of the world's movement.

Total Self-giving and submission

If we can pass through these two stages of the inner change without being arrested or fixed in either, we are admitted to a greater divine equality which is capable of a spiritual ardour and tranquil passion of delight, a rapturous, all-understanding and all-possessing equality of the perfected soul, an intense and even wideness and fullness of its being embracing all things. This is the supreme period and the passage to it is through the joy of a total self-giving to the Divine and to the universal Mother. For strength is then crowned by a happy mastery, peace deepens into bliss, the possession of the divine calm is uplifted and made the ground for the possession of the divine movement. But if this greater perfection is to arrive, the soul's impartial high-seatedness looking down from above on the flux of forms and personalities and movements and forces must be modified and change into a new sense of strong and calm submission and a powerful and intense surrender. This submission will be no longer a resigned acquiescence but a glad acceptance: for there will be no sense of suffering or of the bearing of a burden or cross; love and delight and the joy of self-giving will be its brilliant texture. And this surrender will be not only to a divine Will which we perceive and accept and obey, but to a divine Wisdom in the Will which we recognise and a divine Love in it which we feel and raptur-

ously suffer, the wisdom and love of a supreme Spirit and Self of ourselves and all with which we can achieve a happy and perfect unity. A lonely power, peace and stillness is the last word of the philosophic equality of the sage; but the soul in its integral experience liberates itself from this self-created status and enters into the sea of a supreme and all embracing ecstasy of the beginningless and endless beatitude of the Eternal. Then we are at last capable of receiving all contacts with a blissful equality, because we feel in them the touch of the imperishable Love and Delight, the happiness absolute that hides ever in the heart of things. The gain of this culmination in a universal and equal rapture is the soul's delight and the opening gates of the Bliss that is infinite, the Joy that surpasses all understanding.

CWSA 23: 226-28

Equality has Two Sides – Passive and Active

It will appear from the description of the complete and perfect equality that this equality has two sides. It must therefore be arrived at by two successive movements. One will liberate us from the action of the lower nature and admit us to the calm peace of the divine being; the other will liberate us into the full being and power of the higher nature and admit us to the equal poise and universality of a divine and infinite knowledge, will of action, Ananda. The first may be described as a passive or negative equality, an equality of reception which fronts impassively the impacts and phenomena of existence and negates the dualities of the appearances and reactions which they impose on us. The second is an active, a positive equality which accepts the phenomena of existence, but only as the manifestation of the one divine being and with an equal response to them which comes from the divine nature in us and transforms

them into its hidden values. The first lives in the peace of the one Brahman and puts away from it the nature of the active Ignorance. The second lives in that peace, but also in the Ananda of the Divine and imposes on the life of the soul in nature the signs of the divine knowledge, power and bliss of being. ...

Three Possible Attitudes Towards a Passive Equality

The effort towards a passive or purely receptive equality may start from three different principles or attitudes which all lead to the same result and ultimate consequence,— endurance, indifference and submission.

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The Attitudes of Endurance (A Way of the Will)

The principle of endurance relies on the strength of the spirit within us to bear all the contacts, impacts, suggestions of this phenomenal Nature that besieges us on every side without being overborne by them and compelled to bear their emotional, sensational, dynamic, intellectual reactions. ...

The soul which seeks mastery may begin by turning upon these reactions the encountering and opposing force of a strong and equal endurance. Instead of seeking to protect itself from or to shun and escape the unpleasant impacts it may confront them and teach itself to suffer and to bear them with perseverance, with fortitude, an increasing equanimity or an austere or calm acceptance. This attitude, this discipline brings out three results, three powers of the soul in relation to things. First, it is found that what was before unbearable, becomes easy to endure; the scale of the power that meets the impact rises in degree; it needs a greater and greater force of it or of its protracted incidence to cause trouble, pain, grief, aversion or any other of the notes in the gamut of the unpleasant reactions. Secondly, it is found that

the conscious nature divides itself into two parts, one of the normal mental and emotional nature in which the customary reactions continue to take place, another of the higher will and reason which observes and is not troubled or affected by the passion of this lower nature, does not accept it as its own, does not approve, sanction or participate. Then the lower nature begins to lose the force and power of its reactions, to submit to the suggestions of calm and strength from the higher reason and will, and gradually that calm and strength take possession of the mental and emotional, even of the sensational, vital and physical being. This brings the third power and result, the power by this endurance and mastery, this separation and rejection of the lower nature, to get rid of the normal reactions and even, if we will, to remould all our modes of experience by the strength of the spirit. This method is applied not only to the unpleasant, but also to the pleasant reactions; the soul refuses to give itself up to or be carried away by them; it endures with calm the impacts which bring joy and pleasure; refuses to be excited by them and replaces the joy and eager seeking of the mind after pleasant things by the calm of the spirit. It can be applied too to the thought-mind in a calm reception of knowledge and of limitation of knowledge which refuses to be carried away by the fascination of this attractive or repelled by dislike for that unaccustomed or unpalatable thought-suggestion and waits on the Truth with a detached observation which allows it to grow on the strong, disinterested, mastering will and reason. Thus the soul becomes gradually equal to all things, master of itself, adequate to meet the world with a strong front in the mind and an undisturbed serenity of the spirit.

CWSA 23: 712

The Attitudes of Indifference (A Way of Knowledge)

The second way is an attitude of impartial indifference. Its method is to reject at once the attraction or the repulsion of things, to cultivate for them a luminous impassivity, an inhibiting rejection, a habit of dissociation and desuetude. This attitude reposes less on the will, though will is always necessary, than on the knowledge. It is an attitude which regards these passions of the mind as things born of the illusion of the outward mentality or inferior movements unworthy of the calm truth of the single and equal spirit or a vital and emotional disturbance to be rejected by the tranquil observing will and dispassionate intelligence of the sage. It puts away desire from the mind, discards the ego which attributes these dual values to things, and replaces desire by an impartial and indifferent peace and ego by the pure self which is not troubled, excited or unhinged by the impacts of the world. And not only is the emotional mind quieted, but the intellectual being also rejects the thoughts of the ignorance and rises beyond the interests of an inferior knowledge to the one truth that is eternal and without change. This way too develops three results or powers by which it ascends to peace.

First, it is found that the mind is voluntarily bound by the petty joys and troubles of life and that in reality these can have no inner hold on it, if the soul simply chooses to cast off its habit of helpless determination by external and transient things. Secondly, it is found that here too a division can be made, a psychological partition between the lower or outward mind still subservient to the old habitual touches and the higher reason and will which stand back to live in the indifferent calm of the spirit. There grows on us, in other words, an inner separate calm which watches the commotion of the lower members without taking part

in it or giving it any sanction. At first the higher reason and will may be often clouded, invaded, the mind carried away by the incitation of the lower members, but eventually this calm becomes inexpugnable, permanent, not to be shaken by the most violent touches, *na duḥ khena guruṇāpi vicālyate*. This inner soul of calm regards the trouble of the outer mind with a detached superiority or a passing uninvolved indulgence such as might be given to the trivial joys and griefs of a child, it does not regard them as its own or as reposing on any permanent reality. And, finally, the outer mind too accepts by degrees this calm and indifferent serenity; it ceases to be attracted by the things that attracted it or troubled by the griefs and pains to which it had the habit of attaching an unreal importance. Thus the third power comes, an all-pervading power of wide tranquillity and peace, a bliss of release from the siege of our imposed fantastic self-torturing nature, the deep undisturbed exceeding happiness of the touch of the eternal and infinite replacing by its permanence the strife and turmoil of impermanent things, *brahmasaṁ sparśam atyantam sukham aśnute*. The soul is fixed in the delight of the self, *ātmaratiḥ*, in the single and infinite Ananda of the spirit and hunts no more after outward touches and their griefs and pleasures. It observes the world only as the spectator of a play or action in which it is no longer compelled to participate.

Attitude of Submission (A Way of the Heart)

The third way is that of submission, which may be the Christian resignation founded on submission to the will of God, or an unegoistic acceptance of things and happenings as a manifestation of the universal Will in time, or a complete surrender of the person to the Divine, to the supreme Purusha. As the first was a way of the will and the second

a way of knowledge, of the understanding reason, so this is a way of the temperament and heart and very intimately connected with the principle of Bhakti. If it is pushed to the end, it arrives at the same result of a perfect equality. For the knot of the ego is loosened and the personal claim begins to disappear, we find that we are no longer bound to joy in things pleasant or sorrow over the unpleasant; we bear them without either eager acceptance or troubled rejection, refer them to the Master of our being, concern ourselves less and less with their personal result to us and hold only one thing of importance, to approach God, or to be in touch and tune with the universal and infinite Existence, or to be united with the Divine, his channel, instrument, servant, lover, rejoicing in him and in our relation with him and having no other object or cause of joy or sorrow. Here too there may be for some time a division between the lower mind of habitual emotions and the higher psychical mind of love and self-giving, but eventually the former yields, changes, transforms itself, is swallowed up in the love, joy, delight of the Divine and has no other interests or attractions. Then all within is the equal peace and bliss of that union, the one silent bliss that passes understanding, the peace that abides untouched by the solicitation of lower things in the depths of our spiritual existence.

These three ways coincide in spite of their separate starting-points, first, by their inhibition of the normal reactions of the mind to the touches of outward things, *bāhya-sparśān*, secondly, by their separation of the self or spirit from the outward action of Nature.

CWSA 23: 714

The Positive and Active Equality

... it is evident that our perfection will be greater and more embracingly complete, if we can have a more active equality which will enable us not only to draw back from or confront the world in a detached and separated calm, but to return upon it and possess it in the power of the calm and equal Spirit. This is possible because the world, Nature, action are not in fact a quite separate thing, but a manifestation of the Self, the All-Soul, the Divine. The reactions of the normal mind are a degradation of the divine values which would but for this degradation make this truth evident to us,—a falsification, an ignorance which alters their workings, an ignorance which starts from the involution of the Self in a blind material nescience. Once we return to the full consciousness of Self, of God, we can then put a true divine value on things and receive and act on them with the calm, joy, knowledge, seeing will of the Spirit. When we begin to do that, then the soul begins to have an equal joy in the universe, an equal will dealing with all energies, an equal knowledge which takes possession of the spiritual truth behind all the phenomena of this divine manifestation. It possesses the world as the Divine possesses it, in a fullness of the infinite light, power and Ananda.

All this existence can therefore be approached by a Yoga of positive and active in place of the negative and passive equality.

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The Method of Positive Equality

This requires, first, a new knowledge which is the knowledge of unity,—to see all things as oneself and to see all things in God and God in all things. There is then a will of equal acceptance of all phenomena, all events, all happenings, all persons and forces as masks of the Self, movements

of the one energy, results of the one power in action, ruled by the one divine wisdom; and on the foundation of this will of greater knowledge there grows a strength to meet everything with an untroubled soul and mind. There must be an identification of myself with the self of the universe, a vision and a feeling of oneness with all creatures, a perception of all forces and energies and results as the movement of this energy of my self and therefore intimately my own; not, obviously, of my ego-self which must be silenced, eliminated, cast away,—otherwise this perfection cannot come, —but of a greater impersonal or universal self with which I am now one. For my personality is now only one centre of action of that universal self, but a centre intimately in relation and unison with all other personalities and also with all those other things which are to us only impersonal objects and forces: but in fact they also are powers of the one impersonal Person (Purusha), God, Self and Spirit. My individuality is his and is no longer a thing incompatible with or separated from universal being; it is itself universalised, a knower of the universal Ananda and one with and a lover of all that it knows, acts on and enjoys. For to the equal knowledge of the universe and equal will of acceptance of the universe will be added an equal delight in all the cosmic manifestation of the Divine.

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Three Results of the Method

Here too we may describe three results or powers of the method. First, we develop this power of equal acceptance in the spirit and in the higher reason and will which respond to the spiritual knowledge. But also we find that though the nature can be induced to take this general attitude, there is yet a struggle between that higher reason and will and the lower mental being which clings to the old egoistic way of

seeing the world and reacting to its impacts. Then we find that these two, though at first confused, mingled together, alternating, acting on each other, striving for possession, can be divided, the higher spiritual disengaged from the lower mental nature. But in this stage, while the mind is still subject to reactions of grief, trouble, an inferior joy and pleasure, there is an increased difficulty which does not act to the same extent in a more sharply individualised Yoga. For not only does the mind feel its own troubles and difficulties, but it shares in the joys and griefs of others, vibrates to them in a poignant sympathy, feels their impacts with a subtle sensitiveness, makes them its own; not only so, but the difficulties of others are added to our own and the forces which oppose the perfection act with a greater persistence, because they feel this movement to be an attack upon and an attempt to conquer their universal kingdom and not merely the escape of an isolated soul from their empire. But finally, we find too that there comes a power to surmount these difficulties; the higher reason and will impose themselves on the lower mind, which sensibly changes into the vast types of the spiritual nature; it takes even a delight in feeling, meeting and surmounting all troubles, obstacles and difficulties until they are eliminated by its own transformation. Then the whole being lives in a final power, the universal calm and joy, the seeing delight and will of the Spirit in itself and its manifestation. ...

CWSA 24: 709-16

The persistence of trouble, *asanti*, the length of time taken for this purification and perfection, itself must not be allowed to become a reason for discouragement and impatience. It comes because there is still something in the nature which responds to it, and the recurrence of trouble serves to bring

out the presence of the defect, put the sadhaka upon his guard and bring about a more enlightened and consistent action of the will to get rid of it. When the trouble is too strong to be kept out, it must be allowed to pass and its return discouraged by a greater vigilance and insistence of the spiritualised buddhi. Thus persisting, it will be found that these things lose their force more and more, become more and more external and brief in their recurrence, until finally calm becomes the law of the being. This rule persists so long as the mental buddhi is the chief instrument; but when the supramental light takes possession of mind and heart, then there can be no trouble, grief or disturbance; for that brings with it a spiritual nature of illumined strength in which these things can have no place. There the only vibrations and emotions are those which belong to the *ānandamaya* nature of divine unity.

The calm established in the whole being must remain the same whatever happens, in health and disease, in pleasure and in pain, even in the strongest physical pain, in good fortune and misfortune, our own or that of those we love, in success and failure, honour and insult, praise and blame, justice done to us or injustice, everything that ordinarily affects the mind. If we see unity everywhere, if we recognise that all comes by the divine will, see God in all, in our enemies or rather our opponents in the game of life as well as our friends, in the powers that oppose and resist us as well as the powers that favour and assist, in all energies and forces and happenings, and if besides we can feel that all is undivided from our self, all the world one with us within our universal being, then this attitude becomes much easier to the heart and mind. But even before we can attain or are firmly seated in that universal vision, we have by all the means in our power to insist on this re-

ceptive and active equality and calm. Even something of it, *alpam api asya dharmasya*, is a great step towards perfection; a first firmness in it is the beginning of liberated perfection; its completeness is the perfect assurance of a rapid progress in all the other members of perfection. For without it we can have no solid basis; and by the pronounced lack of it we shall be constantly falling back to the lower status of desire, ego, duality, ignorance.

CWSA 24: 723-24

Sri Aurobindo

The first necessity is some fundamental poise of the soul both in its essential and its natural being regarding and meeting the things, impacts and workings of Nature. This poise we shall arrive at by growing into a perfect equality, samata.

CWSA 23: 692

Sri Aurobindo

The Divine Worker

I face earth's happenings with an equal soul;
In all are heard Thy steps: Thy unseen feet
Tread Destiny's pathways in my front. Life's whole
Tremendous theorem is Thou complete.

No danger can perturb my spirit's calm:
My acts are Thine; I do Thy works and pass;
Failure is cradled on Thy deathless arm,
Victory is Thy passage mirrored in Fortune's glass.

In this rude combat with the fate of man
Thy smile within my heart makes all my strength;
Thy Force in me labours at its grandiose plan,
Indifferent to the Time-snake's crawling length.

No power can slay my soul; it lives in Thee.
Thy presence is my immortality.

CWSA 2: 612

Sri Aurobindo

The Action of Equality — The Final Result

Transformation of the values

The perfected action of equality transforms all the values of things on the basis of the divine *ānandamaya* power. The outward action may remain what it was or may change, that must be as the Spirit directs and according to the need of the work to be done for the world, — but the whole inner action is of another kind. The Shakti in its different powers of knowledge, action, enjoyment, creation, formulation, will direct itself to the different aims of existence, but in another spirit; they will be the aims, the fruits, the lines of working laid down by the Divine from his light above, not anything claimed by the ego for its own separate sake. The mind, the heart, the vital being, the body itself will be satisfied with whatever comes to them from the dispensation of the Master of the being and in that find a subtlest and yet fullest spiritualised satisfaction and delight; but the divine knowledge and will above will work forward towards its farther ends. Here both success and failure lose their present meanings. There can be no failure; for whatever happens is the intention of the Master of the worlds, not final, but a step on his way, and if it appears as an opposition, a defeat, a denial, even for the moment a total denial of the aim set before the instrumental being, it is so only in appearance and afterwards it will appear in its right place in the economy of his action, — a fuller supramental vision may even see at once or beforehand its necessity and its true relation to the eventual result to which it seems so contrary and even perhaps its definite prohibition. Or, if — while the light is deficient — there has been a misinterpretation whether with regard to the aim or the course of the action and the steps of the result, the failure comes as a rectifica-

tion and is calmly accepted without bringing discouragement or a fluctuation of the will. In the end it is found that there is no such thing as failure and the soul takes an equal passive or active delight in all happenings as the steps and formulations of the divine Will. The same evolution takes place with regard to good fortune and ill fortune, the pleasant and the unpleasant in every form, *maṅgala amaṅgala, priya apriya*.

Change of attitude

And as with happenings, so with persons, equality brings an entire change of the view and the attitude. The first result of the equal mind and spirit is to bring about an increasing charity and inner toleration of all persons, ideas, views, actions, because it is seen that God is in all beings and each acts according to his nature, his *svabhāva*, and its present formulations. When there is the positive equal Ananda, this deepens to a sympathetic understanding and in the end an equal universal love. None of these things need prevent various relations or different formulations of the inner attitude according to the need of life as determined by the spiritual will, or firm furtherings of this idea, view, action against that other for the same need and purpose by the same determination, or a strong outward or inward resistance, opposition and action against the forces that are impelled to stand in the way of the decreed movement. And there may be even the rush of the Rudra energy forcefully working upon or shattering the human or other obstacle, because that is necessary both for him and for the world purpose. But the essence of the equal inmost attitude is not altered or diminished by these more superficial formulations. The spirit, the fundamental soul remain the same, even while the Shakti of knowledge, will, action,

love does its work and assumes the various forms needed for its work. And in the end all becomes a form of a luminous spiritual unity with all persons, energies, things in the being of God and in the luminous, spiritual, one and universal force, in which one's own action becomes an inseparable part of the action of all, is not divided from it, but feels perfectly every relation as a relation with God in all in the complex terms of his universal oneness. That is a plenitude which can hardly be described in the language of the dividing mental reason for it uses all its oppositions, yet escapes from them, nor can it be put in the terms of our limited mental psychology. It belongs to another domain of consciousness, another plane of our being.

CWSA 24: 726-28

Sri Aurobindo

The only way of being truly free is to make your surrender to the Divine entire, without reservation, because then all that binds you, ties you down, chains you, falls away naturally from you and has no longer any importance. If someone comes and blames you, you may say, "On what authority does he blame me, does he know the supreme will?" And the same thing when you are congratulated. This is not to advise you not to profit by what comes to you from others—I have learnt throughout my life that even a little child can give you a lesson. Not that he is less ignorant than you but he is like a mirror which reflects the image of what you are; he may tell you something which is not true but also may show you something that you did not know. You can hence profit a great deal by it if you receive the lesson without any undesirable reaction.

Every hour of my life I have learnt that one can learn something; but I have never felt bound by the opinion of others, for I consider that there is only one truth in the

world which can know something, and this is the Supreme Truth. Then one is quite free. And it is this freedom that I want of you — free from all attachment, all ignorance, all reaction; free from everything except a total surrender to the Divine. This is the way out from all responsibility towards the world. The Divine alone is responsible.

CWM 4: 91

The Mother

I quite understand; often had it [depression] myself devastatingly. That's why I always advise people who have it to cheer up and buck up. To cheer up, buck up and the rest if you can, saying, "Rome was not built in a day" — if you can't, gloom it through till the sun rises and the little birds chirp and all is well.

Looks however as if you were going through a training in vairāgya. Don't much care for vairāgya myself — always avoided the beastly thing, but had to go through it partly, till I hit on samatā as a better trick. But samatā is difficult, vairāgya is easy, only damnably gloomy and uncomfortable.

CWSA 35: 373-74

Sri Aurobindo

Equality in the Body

It is good health, a solid body, well poised; when one does not have the nerves of a little girl that are shaken by the least thing; when one sleeps well, eats well.... When one is quite calm, well balanced, very quiet, one has a solid basis and can receive a large number of forces.

If anyone among you has received spiritual forces, forces of the Divine Ananda, for example, he knows from experience that unless he is in good health he cannot contain them, keep them. He begins to weep and cry, gets restless to expend what he has received. He must laugh and talk and gesticulate, otherwise he cannot keep them, he feels stifled. And so by laughing, weeping, moving about he throws out what he has received.

To be well balanced, to be able to absorb what one receives, one must be very quiet, very calm. One must have a solid basis, good health. One must have a very solid basis. That is very important.

Q: What is the difference between outer equality and the equality of the soul?

The equality of the soul is a psychological thing. It is the power to bear all happenings, good or bad, without being sad, discouraged, desperate, upset. Whatever happens, you remain serene, peaceful.

The other is the equality in the body. It is not psychological, it is something material; to have a physical poise, to receive forces without being troubled.

The two are equally necessary if one wants to progress on the path.

CWM 5: 22-23

The Mother



Tolerance is only the first step towards wisdom. The need to tolerate indicates the presence of preferences. He whose consciousness is one with the Supreme Consciousness meets all things with a perfect equanimity.

The Mother: Conversation with a Disciple, August 9, 1969

Practical Guidance

The quieter you are, the stronger you become. The firm basis of all spiritual power is equanimity. You must not allow anything to disturb your poise: you can then resist every kind of attack. If, besides, you possess sufficient discernment and can see and catch the evil suggestions as they come to you, it becomes all the more easy for you to push them away; but sometimes they come unnoticed, and then it is more difficult to fight them. When that happens, you must sit quiet and call down peace and a deep inner quietness. Hold yourself firm and call with confidence and faith: if your aspiration is pure and steady, you are sure to receive help.

Attacks from adverse forces are inevitable: you have to take them as tests on your way and go courageously through the ordeal. The struggle may be hard, but when you come out of it, you have gained something, you have advanced a step. There is even a necessity for the existence of the hostile forces. They make your determination stronger, your aspiration clearer.

It is true, however, that they exist because you gave them reason to exist. So long as there is something in you which answers to them, their intervention is perfectly legitimate. ...

In any case, when an attack comes the wisest attitude is to consider that it comes from outside and to say, "This is not myself and I will have nothing to do with it." You have to deal in the same way with all lower impulses and desires and all doubts and questionings in the mind. If you identify yourself with them, the difficulty in fighting them becomes all the greater; for then you have the feeling that you are facing the never easy task of overcoming your own nature. But once you are able to say, "No, this is not myself, I will have nothing to do with it", it becomes much easier to disperse them.

CWM 3: 34-35

The Mother

Let us assume you have a pain somewhere; the instinct (the instinct of the body, of the cells) is to tense up and try to reject — which is the worst thing to do: it invariably increases the pain. So the first thing that must be taught to the body is to stay still — not to have any reactions. Above all no tensing up, and not even a movement of rejection — a perfect stillness. That's corporeal equanimity.

A perfect stillness.

After perfect stillness, there is the movement of inner aspiration (I am always referring to the aspiration of the cells — I am using words to describe something wordless, but there is no other way to express oneself), the surrender, that is to say, the spontaneous and total acceptance of the supreme Will (which is unknown to us). Does the total Will want things to go this way or that way, that is, towards the disintegration of certain elements or towards ...? And then again, there are endless nuances: there is the passage from one height to another (I am speaking of cellular realizations, of course, don't forget that), I mean that you have a certain inner equilibrium, an equilibrium of movement, of life, and it's understood that in order to go from one movement to a higher movement, there is almost always a descent, then a new ascent — there is a transition. So does the shock received impel you to go down in order to climb up again, or does it impel you to go down in order to abandon old movements? Because there are cellular ways of being that have to disappear in order to give way to others; there are others that climb down in order to climb up again with a higher harmony and organization. This is the second point. And you should wait and see without postulating in advance what has to be. There is especially, of course, the desire: the desire to be comfortable, the desire to be in peace and all that — that must cease absolutely and disappear. You must be absolutely without any reaction,

like this (gesture of immobile offering Upward, palms open). And then, when you are like that ("you," meaning the cells), after a while the perception comes of the category the movement belongs to, and you just have to follow the perception, whether it is that something must disappear and be replaced by something else (*which one doesn't know yet*), or whether it is that something must be transformed.

The Mother: Conversation with a Disciple, March 24, 1965

An Announcement

Sri Aurobindo Divine Life Education Centre, Jhunjhunu (Rajasthan)

The basic object of this centre established by Sri Aurobindo society is to work for the realisation of a divine life upon earth as envisioned by Sri Aurobindo and the Mother. It aspires to create a community of spiritual aspirants who seek this goal.

This education centre has been functioning since 15th August 1994. The new academic session begins every year from 15th August for children aged between 6 to 12 years. It is a residential school with English as the medium of instruction. The education is completely free. There are no tuition fees, nor any charges for lodging and boarding.

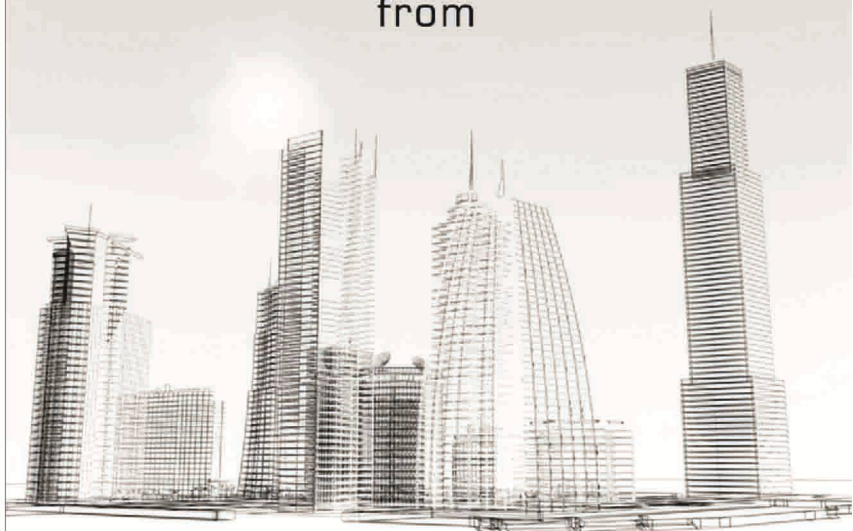
The centre aspires to provide an integral education and to offer scope for the full development of the being. Parents who are not interested in degrees and diplomas or Government recognised certificates for their children, but who simply aspire for the better growth of their children's consciousness and total personality, and wish to admit them in this school, may write to the organisers at the earliest. Admissions are open throughout the year.

Also are invited the seekers of divine life who would like to stay at the centre, pursue a life of sadhana and dedicate their lives for this cause. For details please write to:

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Rs.30.00

Vol. 50, No. 3

Regd.:SSP/PY/42/2018-2020

ISSN 0972-0782

WPPNo. TN/PMG/(CCR)/WPP-471/18-2020

Date of Publication: 01. 10. 2020 (Monthly)

RNI No. 22334/71

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"My child is in Grade 2. My son's journey with this school started 3 years back.

What really drew me to the school at the first instance is the calmness that prevails in the atmosphere!

Being a doctor myself, it was very important for me that the school environment should be healthy – class rooms in MatriKiran are the most nature friendly, spacious, well ventilated, they open out to green spaces... perfect to stay in communion with nature."

Dr. Nidhi Gogia

Mother of Soham Sharma, Grade 2



ADMISSIONS OPEN



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