

Satyameva Jayate
(Truth Triumphs)

All India Magazine
May 2015

The excerpts from the Works of Sri Aurobindo and the Mother published in *All India Magazine* carry titles and captions chosen by the editor, highlighting the theme of the excerpts and, whenever possible, borrowing a phrase from the text itself.

The excerpts selected are the editor's choice intended to give the reader some basic idea on the subject. These are by no means exhaustive. These compilations, we hope, will inspire the reader to study the complete works of Sri Aurobindo and the Mother.

ALL INDIA MAGAZINE

A Monthly Magazine of Sri Aurobindo Society,

Society House, 11 Saint Martin Street, Puducherry - 605 001

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

Editor: K. C. Anand, Joint Editor: Alok Pandey

Published by Pradeep Narang for Sri Aurobindo Society, Puducherry

Printed by Swadhin Chatterjee at

Sri Aurobindo Ashram Press, Puducherry - 605 002, India.

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

Phone Nos:(0413) 2336396-97-98

Email: info@aurosociety.org Website: www.aurosociety.org

Satyameva Jayate

(Truth Triumphs)



*O Splendour of eternal Truth
I call Thee.
I salute Thee, O Sun of the morrow.*



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सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।
अन्तः शरीरे ज्येतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीणदोषाः ॥ ५॥

5. The Self can always be won by truth, by self-discipline, by integral knowledge, by a life of purity, — this Self that is in the inner body, radiant, made all of light whom by the perishing of their blemishes the doers of askesis behold.

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः।
येनाक्रमन्त्यृषयो ह्याप्तकामा यत्र तत्सत्यस्य परमं निधानम् ॥ ६॥

6. It is Truth that conquers and not falsehood; by Truth was stretched out the path of the journey of the gods, by which the sages winning their desire ascend there where Truth has its supreme abode.

Mundaka Upanishad, CWSA 18: 143

Sri Aurobindo

What is Truth

Truth cannot be defined mentally

You want a mental definition of the Truth. The Truth cannot be expressed in mental terms. ...

The Truth cannot be formulated, it cannot be defined — it is to be *lived*.

And one who is wholly consecrated to the Truth, who wants to live the Truth, serve the Truth, will know at each moment what must be done: it will be a kind of intuition or revelation (most often without words, but sometimes also expressed in words) which will make you know at every minute what is the truth of that minute. And it is this that is so interesting. You want to know “the Truth” as a thing well defined, well classified, well established, and after that you are at rest: there is no need to seek any more! You take it up, you say: “Here, this is the Truth” and then it is fixed. This is what all the religions have done. They have established their truth as a dogma. But it is not the Truth any more.

The Truth is something living, moving, expressing itself at each second, and it is one way of approaching the Supreme. Each one has his way of approaching the Supreme. There are perhaps some who are able to approach him from all sides at the same time, but there are those who approach through Love, those who approach through Power, those who approach through Consciousness and those who approach through Truth. But each of these aspects is as absolute, imperative and undefinable as the supreme Lord himself is. The supreme Lord is absolute, imperative and undefinable, unseizable in his action, and his attributes have this same quality.

Once one knows this, he who puts himself at the service of one of these aspects will know (it is expressed in life, in

time, in the movement of time), will know at each moment what Truth is, and will know at each moment what Consciousness is, and will know at each minute what Power is, and he will know at each minute what Love is. And it is a multiform Power, Love, Consciousness, Truth that expresses itself innumerable in the manifestation, even as the Lord expresses himself innumerable in the manifestation.

CWM 15: 396-97

Mind distorts the Truth

If we compare the essential truth to a sphere of immaculate, dazzling white light, we can say that in the mental medium, in the mental atmosphere, this integral white light is transformed into thousands and thousands of shades, each of which has its own distinct colour, because they are all separated from one another. The medium distorts the white light and makes it appear as innumerable different colours: red, green, yellow, blue, etc., which are sometimes very discordant. And the mind seizes, not a little fragment of the white light of the white sphere, but a larger or smaller number of little lights of various colours, with which it cannot even reconstitute the white light. Therefore it cannot reach the truth. It does not possess fragments of truth, but a truth that is broken up. It is a state of decomposition.

The truth is a whole and everything is necessary. The distorted medium through which you see, the mental atmosphere, is unsuited for the manifestation or the expression or even the perception of all the elements — and one can say that the better part is lost. So it can no longer be called the truth, but rather something which in essence is true, and yet no longer so at all in the mental atmosphere — it is an ignorance.

CWM 10: 2

Logic is the worst enemy of Truth

Logic is the art of correctly deducing one idea from another and inferring from a fact all its consequences. But logic does not itself possess the capacity to discern the truth. So your logic may be indisputable, but if your starting-point is wrong, your conclusions will also be wrong, in spite of the correctness of your logic, or rather, because of it. The same holds true for self-righteousness, which is a feeling of virtuous superiority.

Your virtue makes you disdainful of others, and this pride — which fills you with disdain for those who, according to you, are less virtuous than you are — makes your virtue completely worthless.

That is why Sri Aurobindo tells us in his aphorism that logic is the worst enemy of Truth, just as the feeling of virtuous superiority is the worst enemy of virtue.

CWM 10: 67

Truth is self-evident and is not to be imposed

Truth is self-evident and has not to be imposed upon the world. It does not feel the need of being accepted by men. For it is self-existent; it does not live by what people say of it or on their adherence. But one who is founding a religion needs to have many followers. ... Religions may reckon their greatness by the number of their believers, but Truth would still be Truth if it had not even a single follower. The average man is drawn towards those who make great pretensions; he does not go where Truth is quietly manifesting. Those who make great pretensions need to proclaim loudly and to advertise; for otherwise they would not attract great numbers of people. The work that is done with no care for what people think of it is not so well known, does not so easily draw multitudes. But Truth requires no advertisement; it

does not hide itself but it does not proclaim itself either. It is content to manifest, regardless of results, not seeking approbation or shunning disapprobation, not attracted or troubled by the world's acceptance or denial.

CWM 3: 83

Confusing Truth with the idea of Virtue

Everyone is the “defender of the Truth.” One about food, another about money, another about business, another about relationships. ... The wonderful thing is that till now not one has told me, “Maybe my opinions aren’t true?” – not one! “Maybe my way of seeing or feeling isn’t true?” – not one. They are all in full Truth!

No, they all make the same mistake: they confuse truth with the old idea of virtue. They all make the same mistake as the moral error. And above all, they want a truth expressed in a few very clear and well-defined words, so they can say, “This is true.” The old calamity of religions: “This is true” – therefore the rest is falsehood.

How many times ... how many times Sri Aurobindo (and I myself) said, “When a thing is true, you can be sure that its opposite is also true. When you have understood this, then you will begin to understand.”

This morning I was also bombarded with a quotation from Sri Aurobindo (they came and bombarded me in the name of Sri Aurobindo!), to tell me that in *The Mother* he wrote, “The divine Grace can act only in the Truth” – and I shouldn’t forget that! (*Mother laughs*) There is a quotation from Sri Aurobindo in which he says, “The divine Grace will answer, but do not think it will answer in Falsehood....” An admirable sentence. Only, they don’t know: they are the possessors of the Truth – Falsehood is for others!...

And then, this overweening mind which understands nothing and asserts itself in its all-powerful knowledge, oh ... it's so comical!

(silence)

It is the maximum use of all possibilities and all impossibilities, all capacities and all incapacities; a maximum use in a maximum power and a maximum Compassion, and also ... a smile! A smile, a sense of humor, oh! ... Such a benevolent irony, so full of compassion, so wonderful.... And this overweening mind, a fantastic phenomenon indeed: it spends its time judging what it doesn't know and deciding on what it doesn't see!

The Mother's Conversations with a disciple: March 22, 1967

Falsehood is a denial of the total Truth

If any element of this totality is taken separately and affirmed as the sole truth, however central or comprehensive it may be, it necessarily becomes a falsehood, for then it denies all the rest of the total Truth. This is precisely what constitutes an indisputable dogma, and this is why it is the most dangerous type of falsehood, because each one affirms that it is the sole and exclusive truth. The absolute, infinite, eternal Truth is unthinkable for the mind which can only conceive that which is spatial and temporal, fragmentary and limited. Thus, on the mental plane, the absolute Truth is divided into innumerable fragmentary and contradictory truths which strive in their entirety to reproduce the original Truth as best they can — for each is a truth that attempts to affirm itself as the sole truth, to the exclusion of all the other truths, which, through their innumerable totality, express progressively in the becoming the Infinite, Eternal and Absolute Truth — that is how they deny the total Truth.

CWM 14: 198

Difference between falsehood and lie

There is a vast difference between falsehood and a lie. When people tell a lie, it is words that come from their mouth and they are contrary to the actual fact or deny it. For instance, if you have gone somewhere and deny to have gone or if you have done something and refuse to admit the fact — it is a lie. But lies have no strength. Lies are always the sign of a great weakness and, if they are habitual, of a great crookedness.

Falsehood is something very serious. The world, as it is, is in a state of falsehood it denies the Eternal Truth. There are three chief categories of Falsehood:

1) People who aspire for the Truth but are not sincere enough in their aspiration to discriminate between the Truth and the Falsehood, they fall always into trouble and misery and get out from the path leading to Truth.

2) This category is dangerous. People who can very well discriminate between Truth and Falsehood, who know that Truth is better but have no strength to resist the temptation and fall constantly into falsehood.

3) The last one is the most dangerous of all. People who are aware of the Truth but refuse to recognise the Truth and choose deliberately the falsehood. They have a kind of hate for the Truth and reject It violently.

These, on the list of the Eternal can be marked “Missing Souls” — as it is written in *Savitri*:

‘So might one fall on the Eternal’s road
Forfeiting the spirit’s lonely chance in Time
And no news of him reach the waiting gods,
Marked “missing” in the register of souls...’

Savitri, p. 210

Happily there are very few like that who deny the Truth and choose the Falsehood.

There are, of course, a number of people who have good will, good purpose, good aspiration and the rest; but in spite of all that they still live in falsehood because they have not the strength to fight for the Truth. And if you let yourself go without reacting with a constant vigilance you are bound to live in Falsehood because this world is a world of Falsehood.

Mother You Said So, by Huta, 20.1.1964

The supramental is not only Truth itself, but also the very negation of falsehood. The supramental will never come down, settle and manifest in a consciousness harbouring falsehood.

Naturally the first condition for conquering falsehood is to stop telling lies, though this is only a preliminary step. An absolute, integral sincerity must finally be established in the being and all its movements if the goal is at all to be attained.

CWM 15: 90

The Mother

Before dying, falsehood rises in full swing.

Still people understand only the lesson of catastrophe. Will it have to come before they open their eyes to the Truth?

I ask an effort from all so that it has not to be.

It is only the Truth that can save us, truth in words, truth in action, truth in will, truth in feelings. It is a choice between serving the Truth or being destroyed.

CWM 13: 217

The Mother

The Way of Truth

If you want to be an instrument of the Truth

If you want to be an instrument of the Truth, you must always speak the truth and not falsehood. But this does not mean that you must tell everything to everybody. To conceal the truth by silence or refusal to speak is permissible, because the truth may be misunderstood or misused by those who are not prepared for it or who are opposed to it — it may even be made a starting-point for distortion or sheer falsehood. But to speak falsehood is another matter. Even in jest it should be avoided, because it tends to lower the consciousness. As for the last point, it is again from the highest standpoint — the truth as one knows it in the mind is not enough, for the mind's idea may be erroneous or insufficient — it is necessary to have the true knowledge in the true consciousness.

SABCL 23: 1559

Truth in speech and thought are very important

Yes, of course, complete truth of speech is very important for the sadhak and a great help for bringing Truth into the consciousness. It is at the same time difficult to bring the speech under control; for people are accustomed to speak what comes to them and not to supervise and control what they say. There is something mechanical about speech and to bring it to the level of the highest part of the consciousness is never easy. That is one reason why to be sparing in speech is helpful. It helps to a more deliberate control and prevents the tongue from running away with one and doing whatever it likes.

SABCL 24: 1553

A common fault of character

The fault of character of which you speak is common and almost universal in human nature. The impulse to speak what is untrue or at least to exaggerate or understate or twist the truth so as to flatter one's own vanity, preferences, wishes or to get some advantage or secure something desired is very general. But one must learn to speak the truth alone if one is to succeed truly in changing the nature.

To become conscious of what is to be changed in the nature is the first step towards changing it. But one must observe these things without being despondent or thinking "it is hopeless" or "I cannot change". You do right to be confident that the change will come. For nothing is impossible in the nature if the psychic being is awake and leading you with the Mother's consciousness and force behind it and working in you. This is now happening. Be sure that all will be done.

SABCL 24: 1558

Difference between an ignorant and deliberate lying

In the first place, there is a great difference between uttering as truth what one believes or knows to be false and uttering as truth what one conscientiously believes to be true, but is not in fact true. The first is obviously going against the spirit of truth, the second does homage to it. The first is deliberate falsehood, the second is only error at worst or ignorance.

This is from the practical point of view of truth-speaking. From the point of view of higher Truth, it must not be forgotten that each plane of consciousness has its own standard — what is truth to the mind, may be only partial truth to a higher consciousness, but it is through the partial truth that the mind has to go in order to reach the wider more perfect truth beyond. All that is necessary for it is to be open and plastic, to

be ready to recognize the higher when it comes, not to cling to the lower because it is its own, not to allow the desires and passions of the vital to blind it to the Light or to twist and pervert things. When once the higher consciousness begins to act, the difficulty diminishes and there is a clear progress from truth to greater truth.

SABCL 24: 1560

Sri Aurobindo

Beware of the company of liars

Try this little exercise: at the beginning of the day, say: "I won't speak without thinking of what I say." You believe, don't you, that you think all that you say! It is not at all true, you will see that so many times the word you do not want to say is ready to come out, and that you are compelled to make a conscious effort to stop it from coming out.

I have known people who were very scrupulous about not telling lies, but all of a sudden, when together in a group, instead of speaking the truth they would spontaneously tell a lie; they did not have the intention of doing so, they did not think of it a minute before doing it, but it came "like that". Why? — because they were in the company of liars; there was an atmosphere of falsehood and they had quite simply caught the malady!

It is thus that gradually, slowly, with perseverance, first of all with great care and much attention, one becomes conscious, learns to know oneself and then to become master of oneself.

CWM 4: 36-37

Victory over Falsehood

The lords of Falsehood hold, at present, almost complete sway over poor humanity. Not only the lower life-energy, the lower vital being, but also the whole mind of man accepts

them. Countless are the ways in which they are worshipped, for they are most subtle in their cunning and seek their ends in variously seductive disguises. The result is that men cling to their falsehood as if it were a treasure, cherishing it more than even the most beautiful things of life. Apprehensive of its safety, they take care to bury it deep down in themselves; but unless they take it out and surrender it to the Divine they will never find true happiness. Indeed the very act of bringing it out and showing it to the Light would be in itself a momentous conversion and pave the way to the final victory. For the laying bare of each falsehood is in itself a victory — each acknowledgment of error is the demolition of one of the lords of Darkness. It may be an acknowledgment to oneself, provided it is absolutely honest and is no subtle regret apt to be forgotten the next moment and without the strength to make an unbreakable resolution not to repeat the mistake. Or it may be the acknowledgment to the Divine embodied in the Guru. As a result of direct personal confession to the Guru, your resolution remains no longer your own, because, if you are sincere, the Divine's fiat goes forth in your favour. To give you an idea of what this means I shall relate an experience of mine when I first met Sri Aurobindo in Pondicherry. I was in deep concentration, seeing things in the Supermind, things that were to be but which were somehow not manifesting. I told Sri Aurobindo what I had seen and asked him if they would manifest. He simply said, "Yes." And immediately I saw that the Supramental had touched the earth and was beginning to be realised! This was the first time I had witnessed the power to make real what is true: it is the very same power that will bring about the realisation in you of the truth when you come in all sincerity, saying, "This falsehood I want to get rid of", and the answer which you get is "Yes."

CWM 3: 141-42

The Mother

Practice of Truth in Everyday Life

Straightforwardness of speech and actions

It is quite certain that to be able to tell the truth without difficulty, it is best always to act in such a way that we have no need to conceal anything we do. And for that, in our actions of every moment, we should remember that we are in the presence of the Divine.

For straightforwardness of speech also demands straightforwardness of actions; and a sincere man is one who shuns all falsehood in what he says and all hypocrisy in what he does.

CWM 2: 218

The Mother

Equality and Truth

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 the 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, misjudgment which could have been avoided are the result; things of small consequence assume larger 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.

The first condition of inner progress is to recognise whatever is or has been a wrong movement in any part of the nature, – wrong idea, wrong feeling, wrong speech, wrong action, – and by wrong is meant what departs from the truth, from the higher consciousness and higher self, from the way of the Divine. Once recognised it is admitted, not glossed over or defended, – and it is offered to the Divine for the Light and Grace to descend and substitute for it the right movement of the true Consciousness.

SABCL 23: 662

Sri Aurobindo

Knowing the Divine Will

Q. How can we know what the divine Will is?

One does not know it, one feels it. And in order to feel it one must will with such an intensity, such sincerity, that every obstacle disappears. As long as you have a preference, a desire, an attraction, a liking, all these veil the Truth from you. Hence, the first thing to do is to try to master, govern, correct all the movements of your consciousness and eliminate those which cannot be changed until all becomes a perfect and permanent expression of the Truth....

What is necessary is an aspiration which burns in the being like a constant fire, and every time you have a desire, a preference, an attraction it must be thrown into this fire. If you do this persistently, you will see that a little gleam of true consciousness begins to dawn in your ordinary consciousness. At first it will be faint, very far behind all the din of desires, preferences, attractions, likings. But you must go behind all this and find that true consciousness, all calm, tranquil, almost silent.

CWM 4: 2

When the mind becomes silent, when it stops judging, pushing itself forward with its so-called knowledge, one begins to solve the problem of life. One must refrain from judging, for the mind is only an instrument of action, not an instrument of true knowledge — true knowledge comes from elsewhere.

If one refrained from judging, one would arrive at an ever more precise knowledge of the Truth and nine-tenths of the world's misery would disappear.

CWM 4: 3

Correct Judgment and the falsification of Truth

The sense organs are under the influence of the psychological state of the individual because something comes in between the eye's perception and the brain's reception. It is very subtle; the brain receives the eye's perceptions through the nerves; there is no reasoning, it is so to say instantaneous, but there is a short passage between the eye's perception and the cell which is to respond and evaluate it in the brain. And it is this evaluation of the brain which is under the influence of feelings. It is the small vibration between what the eye sees and what the brain estimates which often falsifies the response. And it is not a matter of sincerity, for even the most sincere persons do not know what is happening, even very calm people, without any violent emotion, who do not even feel an emotion, are influenced in this way without being aware of the intervention of this little falsifying vibration.

At times moral notions also intermix and falsify the judgment but we must throw far away from us all moral notions; for morality and Truth are very far from each other (*if I am shocking anybody by saying this, I am sorry, but it is like that*). It is only when you have conquered all attraction and

all repulsion that you can have a correct judgment. As long as there are things that attract you and things that repel you, it is not possible for you to have an absolutely sure functioning of the senses....

To see objectively is to see and judge without adding anything from oneself, free from all personal reaction. One must learn to see a thing without mixing up in it any personal feelings.

And I add that this “perfected machine” can do nothing without the clarity of a living consciousness. When the consciousness is *one*, you can know by identity; that is, by uniting your consciousness with the object or the person you want to know or judge impartially, you enter into an inner contact with this object or person, and then it is possible for you to know with absolute certainty....

Also what deforms and falsifies is the anxiety for the consequences. To have an absolutely true judgment, you must know how to execute and act without desire—only one in a thousand can do that. Almost all are anxious about the result or have the ambition to obtain a result. You must not be anxious about the results; simply do a thing because you have seen that it is that which must be done: tell yourself, “I am doing this because this is the thing to be done, and whatever may happen afterwards is not my concern.”

CWM 4: 11-12

Truth of dealing with people may be different in each case

As for treating everybody in the same way, it is a worse confusion still! It is the kind of confusion one makes when one says that the Divine must treat everybody in the same way. So it would not be worth the trouble to have diversity in the world, not worth the trouble of not having two identical individuals; for this contradicts the very principle

of diversity.

You may — or you ought to if you can't — aspire to have the same deep attitude of understanding, unity, love, perfect compassion for all that is in the universe; but this very attitude will be applied to each case in a different way, according to the truth of that case and its necessity. What could be called the motive or rather the origin of the action is the same, but the action may even be totally and diametrically opposite in accordance with the case and the deeper truth of each case. But for that, precisely, one must have the highest attitude, the most profound, the most essentially true, that which is free from all outer contingencies. Then one can see at every minute not only the essential truth but also the truth of the action; and in each case it is different. And yet, what we may call “feeling” — though this is an inadequate word — or the state of consciousness in which one acts, is essentially the same.

CWM 8: 405-07

Live in accordance to the truth of your being

When you are absolutely sincere, you make a constant effort to live in harmony with the highest ideal of your being, the truth of your being. At every moment, in all that you think, all that you feel and all that you do, you try as perfectly as possible, as completely as possible, to put yourself in harmony with the highest ideal or, if you are conscious of it, with the truth of your being—then you have reached true sincerity. And if you are like that, if truly you do not act from egoistic motives or for personal reasons, if you act guided by your inner truth, that is, if you are perfectly sincere, it is absolutely the same to you whether the whole world judges you in one way or another. In this state of perfect sincerity you do not need to appear good or to be

approved by others, for the first thing you experience when you are in harmony with your true consciousness is that you do not care what you look like. Whether you look like this or like that, whether you seem indifferent, cold, distant, proud, all this is of no importance; provided, I repeat this, you are absolutely sincere, that is, you never forget that you live in order to realise your inner, central truth.

CWM 4: 17

The Mother

If we allow a falsehood, however small, to express itself through our mouth or our pen, how can we hope to become perfect messengers of Truth? A perfect servant of Truth should abstain even from the slightest inexactitude, exaggeration or deformation.

*

For those who are eager to get rid of falsehood here is the way:

Do not try to please yourself, do not try either to please others. Try only to please the Lord.

Because He alone is the Truth. Each and every one of us, human beings in our physical body, is a coat of falsehood put on the Lord and hiding Him.

As He alone is true to Himself, it is on Him that we must concentrate and not on the coats of falsehood.

CWM 14: 202; 15: 80

The Mother

The Law of Truth

The Divine action in the world

The Divine, the Divine's action in the world, always acts as a limit to the excess of evil, and at the same time gives an unlimited power to the good. And it is this unlimited power of the good which, externally, in the manifestation, serves as a limit to the spreading of evil.

Naturally, to the very limited vision of human beings it seems sometimes that evil has no limits and that it goes to its extreme. But this extreme itself is a limit. There is always a halt, because there is a point where the Divine rises up and says, "You won't go any farther." Whether it be the great destructions of Nature or men's monstrosities, there is always a moment when the Divine intervenes and prevents things from going farther.

CWM 7: 419-20

Action of Supramental Truth upon the world

It is, as it were, to give an idea of the change in the world by the descent of the Supramental. Truly things that were neutral become absolute: a little error becomes categorical in its consequences, and a little sincerity, a little true aspiration becomes miraculous in its result. The values have intensified in people, and even from the material point of view the smallest fault, the very smallest, has big consequences, and the least sincerity in the aspiration has wonderful results. The values have intensified, become precise....

....The perception of the whole is that everything is... everything is willed with a view to the conscious ascent of the world. The consciousness is preparing to become divine. And it is perfectly true: what we consider as faults are altogether part of the ordinary human conception, altogether,

altogether....

The whole creation must want nothing but the Divine, nothing but to manifest the Divine. And all that it does, even all its so-called errors, are only means towards making it inevitable for the whole creation to manifest the Divine — but not the “Divine” as man conceives him to be, “this and not that”, with all kinds of restrictions: a *Totality* of tremendous power and light. It is truly the Power in the world, a new and tremendous Power that has come into the world and must manifest itself and must make “manifestable” (if one may so put it) this Divine All-Power.....

.....But one essential condition: the reign of the ego must be ended. The ego is now the obstacle. The ego must be replaced by the divine consciousness.

CWM 11: 314-16

The struggle between the old and the new law

The world has forgotten its divine origin and become an arena of egoistic energies; but it is still possible for it to open to the Truth, call it down by its aspiration and bring about a change in the whirl of chance. What men regard as a mechanical sequence of events, owing to their own mental associations, experiences and generalisations, is really manipulated by subtle agencies each of which tries to get its own will done.

The world has got so subjected to these undivine agencies that the victory of the Truth cannot be won except by fighting for it. It has no right to it: it has to gain it by disowning the falsehood and the perversion, an important part of which is the facile notion that, since all things owe their final origin to the Divine, all their immediate activities also proceed directly from it. The fact is that here in the lower Nature the Divine is veiled by a cosmic Ignorance and

what takes place does not proceed directly from the divine knowledge. That everything is equally the will of God is a very convenient suggestion of the hostile influences which would have the creation stick as tightly as possible to the disorder and ugliness to which it has been reduced. So what is to be done, you ask? Well, call down the Light, open yourselves to the power of Transformation. Innumerable times the divine peace has been given to you and as often you have lost it — because something in you refuses to surrender its petty egoistic routine. If you are not always vigilant, your nature will return to its old unregenerate habits even after it has been filled with the descending Truth. It is the struggle between the old and the new that forms the crux of the Yoga; but if you are bent on being faithful to the supreme Law and Order revealed to you, the parts of your being belonging to the domain of chance will, however slowly, be converted and divinised.

CWM 3: 163-64

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It is a great error to suppose that the Divine Will is always acting openly in the world. All that happens is not, in fact, divine: the Supreme Will is distorted in the manifestation owing to the combination of lower forces which translate it. They are the medium which falsifies its impetus and gives it an undivine result. If all that happened were indeed the flawless translation of it, how could you account for the distortions of the world?... Not that the Divine Will could not have caused the cosmic Ignorance. It is omnipotent and all possibilities are inherent in it: it can work out anything of which it sees the secret necessity in its original vision. And the first cause of the world is, of course, the Divine, though we must take care not to adjudge this fact mentally

according to our petty ethical values. But once the conditions of the cosmos were laid down and the involution into nescience accepted as the basis of a progressive manifestation of the Divine out of all that seemed its very opposite, there took place a sort of division between the Higher and the Lower. The history of the world became a battle between the True and the False, in which the details are not all direct representations of the Divine's progressive action but rather distortions of it owing to the mass of resistance offered by the inferior Nature. If there were no such resistance, there would be nothing whatever to conquer in the world, for the world would be harmonious, a constant passage from one perfection to another instead of the conflict which it is—a game of hazards and various possibilities in which the Divine faces real opposition, real difficulty and often real temporary defeat on the way to the final victory. It is just this reality of the whole play that makes it no mere jest. The Divine Will actually suffers distortion the moment it touches the hostile forces in the Ignorance. Hence we must never slacken our efforts to change the world and bring about a different order. We must be vigilant to co-operate with the Divine and not placidly think that whatever happens is always the best. All depends upon the personal attitude. If, in the presence of circumstances that are on the point of occurring, you take the highest possible attitude—that is to say, if you put your consciousness in contact with the highest consciousness within your reach — you can be absolutely certain that in such a case what happens is the best that can happen to you. But as soon as you fall from this consciousness and come down into a lower state, then it is evident that what happens cannot be the best, since you are not in your best consciousness. As Sri Aurobindo once said, "What happened had to happen, but it could have been much bet-

ter." Because the person to whom it happened was not in his highest consciousness, there was no other consequence possible; but if he had brought about a descent of the Divine, then, even if the situation in general had been inevitable, it would have turned out in a different way. What makes all the difference is how you receive the impulsion of the Divine Will.

CWM 3: 169-70

The Truth will have the last word

Q. Sweet Mother, it is said that always the good and the true triumph, but we see that often in life it is otherwise. The wicked win, seem somehow to be protected from suffering.

People always confuse two ideas. It is from the universal and spiritual point of view that, not positively the "good" as men understand it, but the True, the Truth, will have the last word; it goes without saying. That is to say, finally the Divine will be victorious. That is what is said, what all who have lived a spiritual life have said—it is an absolute fact. Men, in translating it, say, "I am a good boy, I live in accordance with what I think to be true, therefore, all existence should be good for me." (*Mother laughs*) First of all, one's own appreciation of oneself is always doubtful, and then, in the world as it is now, all is mixed, it is not the Law of Truth that openly manifests itself to the half-blind human consciousness—it will not even understand it. I mean, to be more exact, that it is the supreme vision that is realising itself constantly, but its realisation in the mixed material world does not appear to the ignorant human sight as the triumph of good, what men call good and true. But (to say it in a joking way) it is not the fault of the Lord, it is the fault

of men! That is to say, the Lord knows what he is doing, and men do not understand it.

Q. In a world of truth, all would be just as it is now perhaps, but it would be seen differently.

Both. There would be a difference. It is the present ignorance and obscurity in the world that give a deforming appearance to the divine Action; and that naturally must tend to disappear; but it is also true that there is a way of seeing things which... one might say, which gives another meaning to their appearance— the two are there, like this (*gesture of intermixture*).

You always come back to this, that man's judgment is wrong — wrong because his vision of things is wrong, is incomplete — and necessarily this judgment must have wrong results.

The world is perpetually changing, perpetually; not for a second is it like itself, and the general harmony expresses itself more and more perfectly; therefore nothing can remain as it is and in spite of all appearances to the contrary, the whole is always constantly progressing; the harmony is becoming more and more harmonious, the truth becoming more and more true in the Manifestation. But to see that, one must see the whole, and man sees only... not even the human domain, but only his personal domain, quite small, quite small, microscopic — he cannot understand.

It is a double thing that is going on completing itself (*same gesture of intermixture*) and with a mutual action: as the Manifestation becomes more conscious of itself, its expression perfects itself, becomes also more true. The two movements go together.....

(Silence)

In any case, to bring the question down to earth, no sage at any time, I think, has ever said: "Be good, and all will go well with you externally" — because it is a stupidity. In a world of disorder, in a world of falsehood, to hope for that is not reasonable. But you can have, if you are sufficiently sincere and whole and entire in your way of being, you can have the inner joy, the full satisfaction, whatever the circumstances, and that nobody and nothing has the power to touch.

CWM 11: 75-77

Divine justice

The vibrations that you emit bring you into contact with corresponding vibrations. If you emit harmful and destructive vibrations, quite naturally you draw corresponding vibrations towards yourselves and that is the real punishment, if you want to use that word; but it does not correspond at all to the divine organisation of the world.

Every action has its consequences, good or bad, but the idea of reward and punishment is a purely human idea and does not at all correspond to the way in which the Truth-Consciousness acts.

If the Consciousness that rules the world had acted according to human principles of punishment and reward, there would have been no men left on earth for a long time. When men become pure enough to transmit the divine vibrations without distorting them, then suffering will be abolished from the world. That is the only way.

CWM 12: 379

There is here a Consciousness working. Each one when he goes against this divine Consciousness loses something of his consciousness every time he does so. He goes down each

time he does something against it. Each one gains in his consciousness every time he acts according to this divine Consciousness.

CWM 13: 51

Divine judgment

You think that the Divine has a small human judgment! You must not project human ideas upon the Divine. If you are not sincere, what happens is that your own consciousness is veiled. Take, for example, a man who tells lies; his consciousness gets veiled and after a while, he can no longer distinguish falsehood from truth. He sees images and calls them truth. One who is wicked loses his aspiration, loses his capacity of realisation, loses all possibility of understanding, feeling and realising. That is the punishment.

One puts veils, obstacles between oneself and the Divine. That is how one punishes oneself. The Divine does not withdraw; one makes oneself incapable of receiving him. The Divine does not distribute in this way rewards and punishments, it is not at all like that.

When one is insincere, when one has bad will, when one is a traitor, one punishes oneself instantaneously. Insincere people lose even the little bit of consciousness that would make them know that they are wicked; they become as though unconscious.

They end up by not knowing anything at all any longer.

CWM 5: 21

The Divine does not act according to human notions

Listen, my child, the Divine never goes by human notions in His ways of acting. You must get that well into your head, once and for all. He probably does things without what we call reasons.

But anyway, if He has reasons they are not the same as human reasons, and certainly He does not have the sense of justice as it is understood by men.

For example, you imagine very easily that a man who is craving for wealth and tries to deceive people in order to get money... According to your idea of justice, this man ought to be deprived of all his wealth and reduced to poverty. We find that usually just the opposite happens. But that, of course, is only a matter of appearances. Behind the appearances, there is something else.... He exchanges this for other possibilities. He may have money, but he no longer has a conscience. And, in fact, what almost always happens is that when he has the money he desired, he is not happy.... And the more he has, usually the less happy he is! He is tormented, you see, by the wealth he has gained.

You must not judge things from an outer success or a semblance of defeat. We may say — and generally this is what almost always happens — we could say that the Divine gives what one desires, and of all lessons this is the best! For, if your desire is inconscient, obscure, egoistic, you increase the unconsciousness, the darkness and egoism within yourself; that is to say, this takes you farther and farther away from the truth, from consciousness and happiness. It takes you far away from the Divine. And for the Divine, naturally, only one thing is true—the divine Consciousness, the divine Union. And each time you put material things in front, you become more and more materialistic and go farther and farther away from full success.

But for the Truth that other success is a terrible defeat.... You have exchanged truth for falsehood!

To judge from appearances and apparent success is precisely an act of complete ignorance. Even for the most hardened man, for whom everything has apparently been

successful, even for him there is always a counterpart. And this kind of hardening of the being which is produced, this veil which is formed, a thicker and thicker veil, between the outer consciousness and the inner truth, becomes, one day or another, altogether intolerable. It is usually paid for very dearly — outer success.

CWM 6: 238–239

The Mother

Truth and the complex web of Karma

The law of Karma is therefore not simply an extension of the human idea of practical justice into future births and a rectification there of the apparent injustice of life. A justice or rather a justness there must be in all the workings of the world energy; Nature certainly seems to be scrupulous in her measures. But in the life of man there are many factors to be taken into the reckoning; there are too stages, grades, degrees. And on a higher step of our being things do not look the same nor are quite the same as on a lower grade. And even in the first normal scale there are many factors and not only the ethical-hedonistic standard. If it is just that the virtuous man should be rewarded with success and happiness and the wicked man punished with downfall and pain at some time, in some life, on earth or in heaven or in hell, it is also just that the strong man should have the reward of his cultivated strength, the intellectual man the prize of his cultivated skill, the will that labours in whatever field the fruit of its effort and its works. But it does not work rightly, you say, not morally, not according to the ethical law?

But what is right working in this connection of will and action and consequence? I may be religious and honest, but if I am dull, weak and incompetent? And I may be selfish and impious, but if I have the swift flame of intellect, the

understanding brain, the skill to adapt means to ends, the firm courageous will fixed on its end? I have then an imperfection which must impose its consequences, but also I have powers which must make their way. The truth is that there are several orders of energy and their separate characteristic working must be seen, before their relations can be rightly discovered in the harmonies of Nature. A complex web is what we have to unravel. When we have seen the parts in the whole, the elements and their affinities in the mass, then only can we know the lines of Karma.

CWSA 13: 374-75

If something in the world and in man returns good for good and evil for evil, it as often returns evil for good and, with or without a conscious moral intention, good for evil. And even an unegoistic virtue or a divine good and love entering the world awakens hostile reactions. Attila and Jenghiz on the throne to the end, Christ on the cross and Socrates drinking his portion of hemlock are no very clear evidence for any optimistic notion of a law of moral return in the world of human nature.

There is little more sign of its sure existence in the world measures. Actually in the cosmic dispensation evil comes out of good and good out of evil and there seems to be no exact correspondence between the moral and the vital measures. All that we can say is that good done tends to increase the sum and total power of good in the world and the greater this grows the greater is likely to be the sum of human happiness and that evil done tends to increase the sum and total power of evil in the world and the greater this grows, the greater is likely to be the sum of human suffering and, eventually, man or nation doing evil has in some way to pay for it, but not often in any intelligibly graded or appor-

tioned measure and not always in clearly translating terms of vital good fortune and ill fortune.

CWSA 13: 411-12

The true return for virtue is a growth of the soul

The true return to the act of virtue, to the ethically right output of his energy—his reward, if you will, and the sole recompense on which he has a right to insist,—is its return upon him in a growth of the moral strength within him, an upbuilding of his ethical being, a flowering of the soul of right, justice, love, compassion, purity, truth, strength, courage, self-giving that he seeks to be. The true return to the act of evil, to the ethically wrong output of energy—his punishment, if you will, and the sole penalty he has any need or right to fear,—is its return upon him in a retardation of the growth, a demolition of the upbuilding, an obscuration, tarnishing, impoverishing of the soul, of the pure, strong and luminous being that he is striving to be. An inner happiness he may gain by his act, the calm, peace, satisfaction of the soul fulfilled in right, or an inner calamity, the suffering, disturbance, unease and malady of its descent or failure, but he can demand from God or moral Law no other. The ethical soul,—not the counterfeit but the real,—accepts the pains and sufferings and difficulties and fierce intimidations of life, not as a punishment for its sins, but as an opportunity and trial, an opportunity for its growth, a trial of its built or native strength, and good fortune and all outer success not as a coveted reward of virtue, but as an opportunity also and an even greater more difficult trial.

CWSA 13: 418-19

The intention of Nature, the spiritual justification of her ways appears at last in this turn of her energies leading the

conscious soul along the lines of truth and knowledge. ... at each stage she gives returns according to the development of the aim and consciousness of the being. At first there is the return of skill and effectual intelligence — and her own need explains sufficiently why she gives the rewards of life not, as the ethical mind in us would have it, to the just, not chiefly to moral good, but to the skilful and to the strong, to will and force and intelligence, — and then, more and more clearly disengaged, the return of enlightenment and the satisfaction of the mind and the soul in the conscious use and wise direction of its powers and capacities and, last of all, the one supreme return, the increase of the soul in light, the satisfaction of its perfection in knowledge, its birth into the highest consciousness and the pure fulfillment of its own innate imperative. It is that growth, a divine birth or spiritual self-exceeding its supreme reward, which for the Eastern mind has been always the highest gain, — the growth out of human ignorance into divine self-knowledge.

CWSA 13: 426

Sri Aurobindo

Truth is stronger than falsehood. There is an immortal Power that governs the world. Its decisions always prevail. Join with it and you are sure of the final victory.

*

When men will be disgusted with the falsehood in which they live, then the world will be ready for the reign of the Truth.

CWM 14: 195

The Mother



See God everywhere and be not frightened by masks. Believe that all falsehood is truth in the making or truth in the breaking, all failure an effectuality concealed, all weakness strength hiding itself from its own vision, all pain a secret and violent ecstasy. If thou believest firmly and unweariedly, in the end thou wilt see and experience the All-true, Almighty and All-blissful.

CWSA 12: 497

Sri Aurobindo

Service of Truth

Take a leap forward and create a higher harmony

Since the morning, it has been like that—strikes, quarrels, disorders.... And then the feeling that order must be re-established with the help of those who have created the disorder. That is the thing to be done. Instead of the basis of ordinary goodwill and all the moral and social rules—all that dashed to the ground—one must rise above, the divine Will and the divine Harmony must be there, it is that which we want; and then those who have revolted against the ordinary law of things and the ordinary social conventions: prove that you are in relation with a higher consciousness and a truer truth....

One must... must make a leap upward.

All the people who want to re-establish order pull backward into all the old ideas—that is why they never succeed. That is finished, finished for good. We go upward. Only they who rise can act.

CWM 11: 253-54

Excess in any direction is a violence; and only in peace, poise and harmony can the truth be discovered and lived.

CWM 10: 320

When one lives in the truth, one is above all contradictions.

CWM 12: 114

Service of Truth is based on harmony

I take this opportunity to assure you that spiritual progress and the service of Truth are based on harmony and not on division and criticism.

*

Progress lies in widening, not in restriction.

There must be a bringing together of all points of view by putting each one in its true place, not an insistence on some to the exclusion of others.

True progress lies in the widening of the spirit and the abolition of all limits.

CWM 12: 184

Truth is above conflict and opposition

Those who serve the Truth cannot take one side or another.

Truth is above conflict and opposition.

In Truth, all countries unite in a common effort towards progress and realisation.

CWM 13: 381

As long as you are for some and against others, you are necessarily *outside the Truth*.

You should constantly keep good will and love in your heart and let them pour out on all with tranquillity and equality.

CWM 13:191

How can you believe that the Grace works for one nation or *against* another? The Grace works for *Truth* and in the present conditions of the world, Truth and falsehood are both present everywhere, in all nations. It is the human mind which thinks: this one is right and that one is wrong — right and wrong are present everywhere.

The Truth is above all conflicts and all oppositions.

CWM 13: 381

Everything in human life is mixed

For me everything in human life is mixed, nothing is

completely good, nothing completely bad. I cannot give my entire and exclusive support to this idea or that idea, to one cause or another. The only important thing for me, in action, is Sri Aurobindo's work, automatically my conscious support is with all that helps that work and in proportion to the help. And for the work to be carried on as it must be I need all collaborations and all helps, I cannot accept only this one or that one and reject the others. I cannot belong to this party or that party. I belong to the Divine alone and my action upon earth is and will always be for the triumph of the Divine, irrespective of all sects and parties.

CWM 13: 51

Truth does not take sides

I find fault with nobody! and never take sides. But, my way of seeing is somewhat different. For my consciousness the whole life upon earth, including the human life and all its mentality, is a mass of vibrations, mostly vibrations of falsehood, ignorance and disorder, in which are more and more at work vibrations of Truth and Harmony coming from the higher regions and pushing their way through the resistance.

In this vision, the ego-sense and the individual assertion and separateness become quite unreal and illusory.

When some extra confusion is created in the already existing confusion, I direct upon it some special vibrations to restore as much as possible a better harmony. It is not the individuals as such that feel the "blow", it is their clinging to or siding with the disharmony.

To say the truth, I was confident that you would instinctively side with the Truth and understand that in such cases there is never one side right and one side wrong, but all are to blame in the measure of their adhesion to falsehood and confusion.

CWM 17: 238



The whole truth about any object is a rounded and all-embracing globe which for ever circles around but never touches the one and only subject and object of knowledge, God.

CWSA 12: 498

Sri Aurobindo

Clarification on two points

Q: Does not the Grace work for whatever Truth there may be on both sides of a conflict?

Yes.

Q: Or does it keep altogether aloof just because either side has falsehood also?

No. I said *work* — it is a constant working.

Q: Do the present conflicts differ radically from a conflict like World War II, in which the Grace worked definitively and decisively on one side — at least on the whole?

You are mixing up two things, the working of the Grace and the result which is the inevitable consequence of the triumph of the Truth: they are quite different things on a different level.

The progressive victory of the Truth brings automatically certain results complex and often unexpected by the human mind which always wants clean cuts. It is only a total vision both in time and space that can understand.

CWM 13: 381

There is only one solution for falsehood.

“It is to cure in ourselves all that contradicts in our consciousness the Presence of the Divine.

(Mother’s message of 31 Dec.1972)

Yes, I insist on that; it is very true, very true. It may not be easy to understand, but it is a *very profound truth*.

All that veils and deforms and prevents the manifestation of the Divine in us: it is that, the falsehood.

(7 Feb. 1973) CWM 11: 331

The Mother

Beware of Gossip

To gossip about what somebody is doing or not doing is wrong.

To listen to such gossip is wrong.

To verify if such gossip is true is wrong.

To retaliate in words against a false gossip is wrong.

The whole affair is a very bad way of wasting one's time and lowering one's consciousness.

Unless this very nasty habit is eradicated from the atmosphere, never will the Ashram reach its goal of Divine Life.

CWM 14: 207

Every word spoken uselessly is a dangerous gossiping.

Every malicious word, every slander is a degradation of the consciousness.

And when this slander is expressed in a vulgar language and gross terms, then that is equivalent to a suicide — the suicide of one's soul.

*

When, in ignorance, one speaks ill of others, he debases his consciousness and degrades his soul.

*

He who lives to serve the Truth is not affected by outward circumstances.

*

As long as you are for some and against others, you are necessarily outside of the Truth.

*

Completely give up this ordinary vulgar political practice of publicly abusing people either in speech or writing. One should wage a war of ideas so that the truth may triumph, not a war of *personalities*.

CWM 14: 205, 232, 268, 56

The Mother

Cling to Truth

How to discriminate between truth and falsehood

Those who wish to help the Light of Truth to prevail over the forces of darkness and falsehood, can do so by carefully observing the initiating impulses of their movements and actions, and discriminating between those that come from the Truth and those that come from the falsehood, in order to obey the first and to refuse or reject the others.

This power of discrimination is one of the first effects of the Advent of the Truth's Light in the earth's atmosphere.

Indeed it is very difficult to discriminate the impulses of Truth from the impulses of falsehood, unless one has received this special gift of discrimination that the Light of Truth has brought.

However, to help at the beginning, one can take as a guiding rule that all that brings with it or creates peace, faith, joy, harmony, wideness, unity and ascending growth comes from the Truth; while all that carries with it restlessness, doubt, scepticism, sorrow, discord, selfish narrowness, inertia, discouragement and despair comes straight from the falsehood.

CWM 12: 302

Disharmony and confusion arise due to resistance to Truth

Q: I know at the present moment cooperation and coordination are essential for the Ashram; I try my best but fail miserably.

Disharmony and confusion are spread all over the world because of the resistance of the falsehood to the action of the Truth. Here as the action of the Truth is more conscious and concentrated, the resistance is exasperated. And in this

great turmoil most of the individuals are moved like puppets by the forces in the conflict.

CWM 13: 157

As for the conditions in the Ashram, it is as you say and probably worse. I shall say like Sri Aurobindo: unless the consciousness changes nothing can really be done.

You will interfere—and it is good as an example and a demonstration—but the next day it will become worse.

We cannot even call down the Truth to manifest. The falsehood is so widely and deeply spread that the result would be a wholesale destruction. Yet the Grace is infinite, it may find out a way.

CWM 13: 157

It is only Truth that can save us

Before dying, falsehood rises in full swing.

Still people understand only the lesson of catastrophe. Will it have to come before they open their eyes to the Truth?

I ask an effort from all so that it has not to be.

It is only the Truth that can save us, truth in words, truth in action, truth in will, truth in feelings. It is a choice between serving the Truth or being destroyed.

CWM 13: 217

The Mother

Let us offer our falsehood to the Divine so that He
may change it to joyous Truth.

CWM 14: 196

The Mother

Instruction about Sadhana to a Disciple

Disciple : What is the nature of realisation in this yoga ?

Sri Aurobindo : In this yoga we want to bring down the Truth-consciousness into the whole being – no part being left out. This can be done by the Higher Power itself. What you have to do is to open yourself to it.

Disciple : As the Higher Power is there why does it not work in all men – consciously?

Sri Aurobindo : Because man, at present, is shut up in his mental being, his vital nature and physical consciousness and their limitations. You have to open yourself. By an opening I mean an aspiration in the heart for the coming down of the Power that is above, and a will in the Mind, or above the Mind, open to it.

The first thing this working of the Higher Power does is to establish Shanti – peace – in all the parts of the being and an opening above. This peace is not mere mental Shanti, it is full of power and, whatever action takes place in it, Samata, equality, is its basis and the Shanti and Samata are never disturbed. What come from Above are peace, power and joy. It also brings about changes in various parts of our nature so that they can bear the pressure of the Higher Power.

Knowledge also progressively develops showing all in our being that is to be thrown out and what is to be retained. In fact, knowledge and guidance both come and you have constantly to consent to the guidance. The progress may be more in one direction than in another. But it is the Higher Power that works. The rest is a matter of experience and the movement of the Shakti.

28–9–1923

There is only one safety

I have understood that if the Supreme Consciousness had for one single minute the kind of consciousness that men have, the world would be dissolved.... Quite spontaneously, for us, our reaction, our spontaneous reaction to things, to what seems to us bad, is to destroy what is false. The spontaneous reactions. Not to transform, but to destroy — you understand, there is a gulf between the two.

And it is spontaneous, this idea of doing away — doing away with falsehood. But if for a single second the supreme Lord were to have that movement, there would be no world any more!...

You know, deception and attempts at deception are taken almost everywhere as goodwill. And those who do not want to deceive but who deceive themselves are already exceptional beings. These are not discoveries, but things that I saw; but they are seen occasionally, exceptionally, either for this or for that — but then, I had the vision of the whole world, of the whole earth, of the whole human effort, of all men, everything.... We live in a deception... it is frightful!... And what is more, one deceives oneself even more than one seeks to deceive others.

(Silence)

That is to say, we see nothing as it is.

(Long silence)

There is only one safety: to cling to the Divine, like this (*gesture of clenched fists*).

Not clinging to what one thinks to be the Divine, not even to that which one feels to be the Divine.... An aspiration... as sincere an aspiration as possible. And to cling to that.

CWM 11: 261-63

The Mother



Sri Aurobindo Society

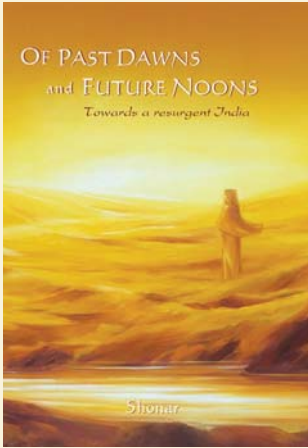
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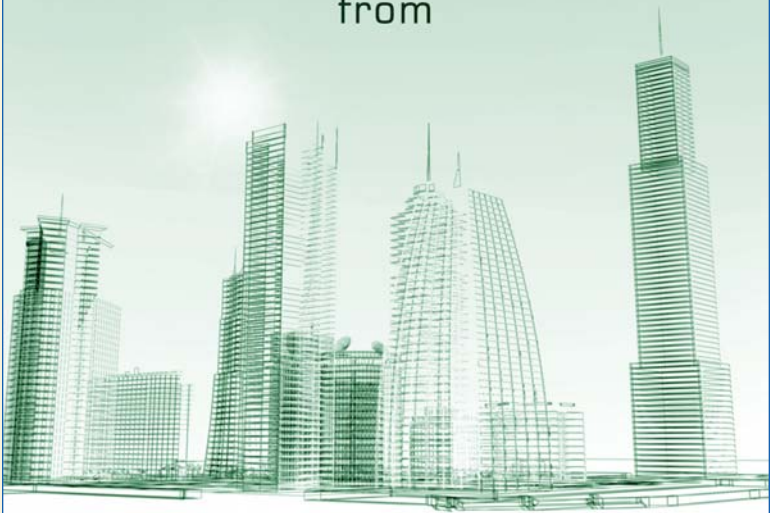
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Rs.30.00 Vol. 44, No.10

Regd.: SSP/PY/42/2015-2017

ISSN 0972-0782

WPPNo. TN/PMG/(CCR)/WPP-471/2015-2017

Date of Publication: 01. 05. 2015 (Monthly)

RNI No. 22334/71

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