

*All India Magazine*  
*October 2016*



*Meditations*  
*on*  
*Love*

*Yesterday morning I distributed petals of "Divine Love". The previous night was, here, the darkest of the year and in India it is a great festival. Its true significance is that the Divine's Love is at the base and core of all manifestation, even where it seems most completely inconscient.*

CWM 14: 117

***The Mother***

***Cover Flower: Rose***

Rose is generally regarded as the flower of Love

Spiritual significance given by the Mother:

In general different varieties represent different aspects of  
Love for the Divine.

*Painting on the cover: Ritam Upadhyay*

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# Meditations on Love



## Divine Love

*A flower reputed to bloom even in the desert.  
(Spiritual significance and explanation given by the Mother)*

Botanical Name: *Punica granatum*

*Editorial: Of all the powers that have gone into creation, the most powerful is Love. Without Love, creation could not be, without Love creation could not be pulled out of its darkness. But what really is Love, this powerful lever that moves all things? It is the Mystery of mysteries, the Great Secret. We dedicate this issue to reflect and meditate upon Love with the help of Their luminous words. The Mother reminds us in Her conversations with a disciple dated May 16, 1960:*

***'That is the great Secret, that which is behind the Existent and the Non-Existent, the Personal and the Impersonal – Love. Not a love between two things, two beings ... A love containing everything....And what is wonderful is that at each moment the Grace, the Joy, the Light, the Love never cease pouring down in the very midst of all this – despite the ego, despite the shame, despite the unworthiness.'***

## Petals of Divine Love

Long, long ago, in the dry land which is now Arabia, a divine being incarnated upon earth to awaken in it the supreme love. As expected it was persecuted by men, misunderstood, suspected, pursued. Mortally wounded by its assailants, it wanted to die quietly in solitude in order to be able to accomplish its work, and being pursued, it ran away. Suddenly, in the vast desert land there appeared a small pomegranate bush. The saviour crept in under the low branches, to leave its body in peace; and immediately the bush spread out miraculously, it grew higher, larger, became deep and thick, so that when the pursuers passed by, they did not even suspect that the One whom they were chasing was hidden there, and they went their way.

While drop by drop the sacred blood fell, fertilising the soil, the bush was covered with marvellous flowers, scarlet, large, crowded with petals... innumerable drops of blood.

These are the flowers which express and contain for us the Divine's Love.

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... on Kali Puja day I *always* distribute the flowers of "Divine's Love"; for Kali is the most loving of all the aspects of the Mahashakti; hers is the most active and most powerful Love. And that is why every year I distribute the petals of "Divine's Love" on Kali's Day. And so naturally this explanation of why these flowers were chosen to express the Divine's Love — it is a sufficient explanation.

*Q: Mother, who was this man you have spoken about?*

Who told you that it was a man?

I haven't said whether it was a man or a woman. I took care to put only "a divine being". ...

CWM 7: 373, 365-66

## Pure and disinterested love

Pure and disinterested love, Thy love in what we are able to perceive and manifest of it, is the sole key that can open all hearts that seek for Thee. Those who follow the path of the intellect may have a very high and true conception; they may have all the information about the true life, the life One with Thee, but they do not *know* it; they have no inner experience of that life and are ignorant of all contact with Thee. These men whose knowledge is intellectual and whose action is confined to a construction which they believe to be the best, are the most difficult of all to convert; it is harder to awaken the consciousness of the Divine in them than in any other person of goodwill. Love alone can work this miracle, for love opens all doors, penetrates every wall, clears every obstacle. And a little true love does more than the most beautiful speeches.

Lord, let this pure flower of love blossom in me, that it may give its fragrance to all those who come near us, and that this fragrance may sanctify them.

In this love lie peace and joy, the fount of all strength and all realisation. It is the infallible healer, the supreme consoler; it is the victor, the sovereign teacher.

O Lord, my sweet Master, Thou whom I adore in silence and to whom I have entirely consecrated myself, Thou who governest my life, kindle in my heart the flame of Thy pure love that it may burn like a glowing brazier, consuming all imperfections and transforming into a comforting warmth and radiating light the dead wood of egoism and the black coals of ignorance.

O Lord, I turn towards Thee with a devotion at once joyful and solemn and I implore Thee:

Let Thy love manifest,

Thy reign come.

May Thy peace govern the world.

CWM 1:40-41

## **Thy love is vaster than the universe**

O Lord, Thou of whom I would be constantly conscious and whom I would realise in the smallest cells of my being, Thou whom I would know as myself and see manifested in all things, Thou who art the sole reality, the sole cause and aim of existence, grant that my love for Thee may grow ever greater so that I may be all love, Thy love itself, and that, being Thy love, I may unite integrally with Thee. May this love grow more and more intense, complete, luminous, powerful; may this love become an irresistible urge towards Thee, the invincible means of manifesting Thee. May everything in this being become pure, profound, disinterested, divine love — from the unfathomable depths to the outermost substance. May the God with form who manifests in this aggregate be entirely moulded from Thy complete and sublime love, the love which is at once the source and the realisation of all knowledge; may thought be clarified, organised, enlightened, transformed by Thy love; may all the life-forces, solely impregnated by Thy love and moulded from it, draw from it irresistible purity and constant energy, power and rectitude. May this weakened intermediary being, take advantage of its weakness to reconstitute itself with elements entirely moulded from Thy love, and may this body, now a burning brazier, radiate Thy divine, impersonal, sublime and calm love from every pore. . . . May the brain be reconstituted by Thy love. Lastly, may Thy love overflow, flood, penetrate, transfigure, regenerate, animate all things, with the power, the splendour, the sweetness and force which are its very own. In Thy love is peace, in Thy love is joy, in Thy love is Thy servitor's sovereign lever of work.

Thy love is vaster than the universe and more lasting than all the ages; it is infinite, eternal, it is Thyself. ...

CWM 1: 153-54

## **The Victorious power of divine Love**

O Victorious power of divine Love, Thou art the sovereign Master of this universe, Thou art its creator and its saviour, Thou hast permitted it to emerge from chaos, and now Thou leadest it to its eternal goal.

There is not a thing so humble but in it I see Thee resplendent, not a being apparently so hostile to Thy will but I feel Thee live in it and act and radiate.

O my sweet Master, essence of this love, I am Thy heart, and the torrents of Thy love pass through the entirety of my being and flow out to awaken Thy love in all things or rather to awaken all things to the consciousness of Thy love which animates all.

All those who do not recognise Thee, all those who do not know Thee, all those who try to turn away from Thy sweet and divine law, I take into my arms of love, I cradle them in my heart of love and offer them to Thy divine flames, so that penetrated by Thy miraculous effluence, they may be converted in Thy beatitude.

O Love, resplendent Love, Thou penetratest, Thou transfigurest all.

CWM 1:163

*I am the powerful arms of Thy mercy.*

*I am the vast bosom of Thy boundless love. . . .*

*My arms have enfolded the sorrowful earth and press it tenderly to my generous heart; and slowly a kiss of supreme benediction is laid upon this struggling atom: the kiss of the Mother which soothes and heals. . . .*

CWM 1:221

**The Mother**



***“O supreme and only Confidant, Thou who knowest beforehand all we can say to Thee because Thou art its source!***

***“O supreme and only Friend, Thou who acceptest, Thou who lovest, Thou who understandest us just as we are, because it is Thyself who hast so made us!***

***“O supreme and only Guide, Thou who never gain sayest our highest will because it is Thou Thyself who willest in it!***

***“It would be folly to seek elsewhere than in Thee for one who will listen, understand, love and guide, since always Thou art there ready to our call and never wilt Thou fail us!***

**CWM 1: 374-75**

***The Mother***



## **Be this Divine Love in all things and everywhere**

*(What I heard in the silence and noted down last evening)*

By renouncing everything, even wisdom and consciousness, thou wert able to prepare thy heart for the role assigned to it: apparently the most unrewarding role, that of the spring which always lets its waters flow abundantly for all, but towards which no waters can ever run back; it draws its inexhaustible strength from the depths and expects nothing from outside. But thou canst already sense the sublime felicity that accompanies this inexhaustible expansion of love; for love is sufficient unto itself and needs no reciprocity; this is true even of individual love, how much more true then of divine love which so nobly reflects the infinite.

“Be this love in all things and everywhere, ever more widely, ever more intensely, and the whole world will become at the same time thy work and thy wealth, thy field of action and thy conquest. Fight with persistence to break down the last limits which are only frail barriers before the expansion of the being, to vanquish the last obscurities already being lit up by the Illuminating Power. Fight in order to conquer and triumph; fight to overcome everything that was till today, to make the new Light spring forth, the new Example the world needs. Fight stubbornly against all obstacles, inner or outer. It is the pearl of great price which is offered for thy Realisation.”

CWM 1: 337

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*Love of man, love of woman, love of things, love of thy neighbour, love of thy country, love of animals, love of humanity are all the love of God reflected in these living images. So love and grow mighty to enjoy all, to help all and to love for ever. —Sri Aurobindo, CWSA 12:491*

CWM 10: 346-47

**The Mother**



*O my sweet Master, how ardently my love aspires to Thee. . . .*

*Grant that I may be nothing but Thy Divine Love and that in every being this Love may awake, powerful and victorious.*

*Let me be a vast mantle of love enveloping all the earth, entering all hearts, murmuring in every ear Thy divine message of hope and peace.*

*CWM 1: 137*

*The Mother*

All love, indeed, that is adoration has a spiritual force behind it, and even when it is offered ignorantly and to a limited object, something of that splendour appears through the poverty of the rite and the smallness of its issues. For love that is worship is at once an aspiration and a preparation: it can bring even within its small limits in the Ignorance a glimpse of a still more or less blind and partial but surprising realisation; for there are moments when it is not we but the One who loves and is loved in us, and even a human passion can be uplifted and glorified by a slight glimpse of this infinite Love and Lover. It is for this reason that the worship of the god, the worship of the idol, the human magnet or ideal are not to be despised; for these are steps through which the human race moves towards that blissful passion and ecstasy of the Infinite which, even in limiting it, they yet represent for our imperfect vision when we have still to use the inferior steps Nature has hewn for our feet and admit the stages of our progress. Certain idolatries are indispensable for the development of our emotional being, nor will the man who knows be hasty at any time to shatter the image unless he can replace it in the heart of the worshipper by the Reality it figures. Moreover, they have this power because there is always something in them that is greater than their forms and, even when we reach the supreme worship, that abides and becomes a prolongation of it or a part of its catholic wholeness. Our knowledge is still imperfect in us, love incomplete if even when we know That which surpasses all forms and manifestations, we cannot still accept the Divine in creature and object, in man, in the kind, in the animal, in the tree, in the flower, in the work of our hands, in the Nature-Force which is then no longer to us the blind action of a material machinery but a face and power of the universal Shakti: for in these things too is the presence of the Eternal.

CWSA 23: 159

**Sri Aurobindo**

## **The source of suffering**

Only those who have suffered can understand the suffering of others; understand it, commune with it and relieve it. And I understood, O divine comforter, sublime Holocaust, that in order to sustain us in all our troubles, to soothe all our pangs, thou must have known and felt all the sufferings of earth and man, all without exception.

How is it that among those who claim to be thy worshippers, some regard thee as a cruel torturer, as an inexorable judge witnessing the torments that are tolerated by thee or even created by thy own will?

No, I now perceive that these sufferings come from the very imperfection of Matter which, in its disorder and crudeness, is unfit to manifest thee; and thou art the very first to suffer from it, to bewail it, thou art the first to toil and strive in thy ardent desire to change disorder into order, suffering into happiness, discord into harmony.

Suffering is not something inevitable or even desirable, but when it comes to us, how helpful it can be!

Each time we feel that our heart is breaking, a deeper door opens within us, revealing new horizons, ever richer in hidden treasures, whose golden influx brings once more a new and intenser life to the organism on the brink of destruction.

And when, by these successive descents, we reach the veil that reveals thee as it is lifted, O Lord, who can describe the intensity of Life that penetrates the whole being, the radiance of the Light that floods it, the sublimity of the Love that transforms it for ever!

CWM 2: 20-21

## **Divine Love reaches the nether depths**

Listen, my little child, you who today feel so broken, so fallen perhaps, who have nothing left, nothing to cover your misery and foster your pride: never before have you been so great! How close to the summits is he who awakens in the depths, for the deeper the abyss, the more the heights reveal themselves! ...

If ordeal or fault has cast you down, if you have sunk into the nether depths of suffering, do not grieve — for there indeed the divine love and the supreme blessing can reach you! Because you have passed through the crucible of purifying sorrows, the glorious ascents are yours.

You are in the wilderness: then listen to the voices of the silence. The clamour of flattering words and outer applause has gladdened your ears, but the voices of the silence will gladden your soul and awaken within you the echo of the depths, the chant of divine harmonies!

You are walking in the depths of night: then gather the priceless treasures of the night. In bright sunshine, the ways of intelligence are lit, but in the white luminosities of the night lie the hidden paths of perfection, the secret of spiritual riches.

You are being stripped of everything: that is the way towards plenitude. When you have nothing left, everything will be given to you. Because for those who are sincere and true, from the worst always comes the best.

Every grain that is sown in the earth produces a thousand. Every wing-beat of sorrow can be a soaring towards glory.

And when the adversary pursues man relentlessly, everything he does to destroy him only makes him greater.

CWM 2: 44-45

## **Charity as an expression of love**

To the extent that we outgrow the habit of referring everything to ourselves, we can exercise a truly effective charity, a charity one with love.

Besides, there is a height where all virtues meet in communion: love, goodness, compassion, forbearance, charity are all one and the same in their essence.

From this point of view, charity could be considered as the tangible and practical outer action determined by the application of the virtues of love.

For there is a force which can be distributed to all, always, provided that it is given in its most impersonal form: this is love, love which contains within itself light and life, that is, all the possibilities of intelligence, health, blossoming.

Yes, there is a sublime charity, one which rises from a happy heart, from a serene soul.

One who has won inner peace is a herald of deliverance wherever he goes, a bearer of hope and joy. Is not this what poor and suffering humanity needs above all things?

Yes, there are certain men whose thoughts are all love, who radiate love, and the mere presence of these individuals is a charity more active, more real than any other.

Though they utter no word and make no gesture, yet the sick are relieved, the tormented are soothed, the ignorant are enlightened, the wicked are appeased, those who suffer are consoled and all undergo this deep transformation which will open new horizons to them, enable them to take a step forward which no doubt will be decisive, on the infinite path of progress.

These individuals who, out of love, give themselves to all, who become the servants of all, are the living symbols of the supreme Charity.

CWM 2:105-06

## Inner nearness

Even if we do not attain to the marvellous depths of the divine life, of which only very rare individuals are constantly conscious, already in the domain of thought we escape the laws of time and space.

To think of someone is to be near him, and wherever two beings may find themselves, even if they are physically separated by thousands of kilometres, if they think of each other they are together in a very real way. If we are able to concentrate our thought sufficiently and to concentrate sufficiently in our thought, we can become integrally conscious of what we are thinking of, and if it is a man, sometimes see or hear him—in any case know his thought.

Thus separation no longer exists, it is an illusory appearance. And in France, in America, in Persia or in China, we are always near the one we love and think of.

But this fact is all the more real in a case such as ours, where we want to come into contact with an especially active and conscious thought, a thought which assumes and manifests an infinite love, a thought which enfolds the whole earth with a loving and fatherly solicitude that is only too glad to come to the help of those who entrust themselves to it. Experience this mental communion and you will see that there is no room for sorrow.

CWM 2: 15

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*You feel lonely because you feel the need to be loved. Learn to love without demand, to love just for the joy of loving (the most wonderful joy in the world!) and you will never again feel lonely.*

CWM 14: 121

**The Mother**

## The way of Love

The love of God: Aspiration towards the Divine Essence of all things that we have perceived in a moment of integral illumination.

Then self-consecration to this Divine Essence, to this Eternal Law, integral self-giving, at every moment, in all one's actions. Complete surrender: one is now only a docile instrument, a faithful servant before the Supreme Master. The Love is so complete that it causes a detachment from all that is not the Divine Absolute and perfect concentration on Him.

“Besides, it is not impossible to rise higher than that, for love itself is a veil between the lover and the Beloved.”  
Identification.

Third method — the love of humanity.

As a consequence of a clear vision, an intense perception of the immense suffering of humanity, there arises the resolution to consecrate oneself entirely to making this suffering cease.

Self-oblivion in the giving of all one's thoughts, all one's energies, all one's activities to succour others, in however small a degree.

“With your hearts overflowing with compassion, go forth into this world torn by pain, be instructors, and wherever the darkness of ignorance rules, there light a torch.”

CWM 2:130-31

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*God has so arranged life that the world is the soul's husband; Krishna its divine paramour. We owe a debt of service to the world and are bound to it by a law, a compelling opinion, and a common experience of pain and pleasure, but our heart's worship and our free and secret joy are for our Lover.*

CWSA 12: 348

**Sri Aurobindo**



## **Love is universal and eternal**

Love is one of the great universal forces; it exists by itself and its movement is free and independent of the objects in which and through which it manifests. It manifests wherever it finds a possibility for manifestation, wherever there is receptivity, wherever there is some opening for it. What you call love and think of as a personal or individual thing is only your capacity to receive and manifest this universal force. But because it is universal, it is not therefore an unconscious force; it is a supremely conscious Power. Consciously it seeks for its manifestation and realisation upon earth; consciously it chooses its instruments, awakens to its vibrations those who are capable of an answer, endeavours to realise in them that which is its eternal aim, and when the instrument is not fit, drops it and turns to look for others. Men think that they have suddenly fallen in love; they see their love come and grow and then it fades — or, it may be, endures a little longer in some who are more specially fitted for its more lasting movement. But their sense in this of a personal experience all their own was an illusion. It was a wave from the everlasting sea of universal love.

Love is universal and eternal; it is always manifesting itself and always identical in its essence. And it is a Divine Force; for the distortions we see in its apparent workings belong to its instruments. Love does not manifest in human beings alone; it is everywhere. Its movement is there in plants, perhaps in the very stones; in the animals it is easy to detect its presence. All the deformations of this great and divine Power come from the obscurity and ignorance and selfishness of the limited instrument.

CWM 3: 71

## Manifesting Divine Love

To manifest the Divine love you must be capable of receiving the Divine love. For only those can manifest it who are by their nature open to its native movement. The wider and clearer the opening in them, the more they manifest love divine in its original purity; the more it is mixed with the lower human feelings, the greater is the deformation. One who is not open to love in its essence and in its truth cannot approach the Divine. Even the seekers through knowledge come to a point beyond which if they want to go farther, they are bound to find themselves entering at the same time into love and to feel the two as one, knowledge the light of the divine union, love the very heart of knowledge. ...

Among those who have come into this world seeking to reveal the Divine here and transform earthly life, there are some who have manifested the Divine love in a greater fullness. In some the purity of the manifestation is so great that they are misunderstood by the whole of humanity and are even accused of being hard and unloving, although the Divine love is there. But it is in them divine and not human in its form as in its substance. For when man speaks of love, he associates it with an emotional and sentimental weakness. But the divine intensity of self-forgetfulness, the capacity of throwing oneself out entirely, making no restriction and no reservation, as a gift, asking nothing in exchange, this is little known to human beings. And when it is there unmixed with weak and sentimental emotions, they find it hard and cold; they cannot recognise in it the very highest and intensest power of love.

CWM 3: 71

## **Not suppression but transformation needed**

The Divine love of which I speak is a Love that manifests here upon this physical earth, in matter, but it must be pure of its human distortions, if it is to incarnate. The vital is an indispensable agent in this as in all manifestation. But as has happened always, the adverse powers have put their hold on this most precious thing. It is the energy of the vital that enters into dull and insensitive matter and makes it responsive and alive. But the adverse forces have distorted it; they have turned it into a field of violence and selfishness and desire and every kind of ugliness and prevented it from taking part in the divine work. The one thing to be done is to change it, not to suppress its movement or destroy it. For without it no intensity is possible anywhere. The vital is in its very nature that in us which can give itself away. Just because it is that which has always the impulse and the strength to take, it is also that which is capable of giving itself to the utmost; because it knows how to possess, it knows also how to abandon itself without reserve. The true vital movement is the most beautiful and magnificent of movements; but it has been twisted and turned into the most ugly, the most distorted, the most repulsive. Wherever into a human story of love, there has entered even an atom of pure love and it has been allowed to manifest without too much distortion, we find a true and beautiful thing. And if the movement does not last, it is because it is not conscious of its own aim and seeking; it has not the knowledge that it is not the union of one being with another that it is seeking after but the union of all beings with the Divine.

CWM 3:73

## Love awakens Creation

Love is a supreme force which the Eternal Consciousness sent down from itself into an obscure and darkened world that it might bring back that world and its beings to the Divine. The material world in its darkness and ignorance had forgotten the Divine. Love came into the darkness; it awakened all that lay there asleep; it whispered, opening the ears that were sealed, "There is something that is worth waking to, worth living for, and it is love!" And with the awakening to love there entered into the world the possibility of coming back to the Divine. The creation moves upward through love towards the Divine and in answer there leans downward to meet the creation the Divine Love and Grace. Love cannot exist in its pure beauty, love cannot put on its native power and intense joy of fullness until there is this interchange, this fusion between the earth and the Supreme, this movement of Love from the Divine to the creation and from the creation to the Divine. ...

The mass of this creation has moved on its road like the blind seeking for the unknown, seeking but ignorant of what it sought. The maximum it has reached is what seems to human beings love in its highest form, its purest and most disinterested kind, like the love of the mother for the child. This human movement of love is secretly seeking for something else than what it has yet found; but it does not know where to find it, it does not even know what it is. The moment man's consciousness awakens to the Divine love, pure, independent of all manifestation in human forms, he knows for what his heart has all the time been truly longing. That is the beginning of the Soul's aspiration, that brings the awakening of the consciousness and its yearning for union with the Divine.

CWM 3:73-74

## **The great holocaust of Divine Love**

The manifestation of the love of the Divine in the world was the great holocaust, the supreme self-giving. The Perfect Consciousness accepted to be merged and absorbed into the unconsciousness of matter, so that consciousness might be awakened in the depths of its obscurity and little by little a Divine Power might rise in it and make the whole of this manifested universe a highest expression of the Divine Consciousness and the Divine love. This was the supreme love, to accept the loss of the perfect condition of supreme divinity, its absolute consciousness, its infinite knowledge, to unite with unconsciousness, to dwell in the world with ignorance and darkness. And yet none perhaps would call it love; for it does not clothe itself in a superficial sentiment, it makes no demand in exchange for what it has done, no show of its sacrifice. The force of love in the world is trying to find consciousnesses that are capable of receiving this divine movement in its purity and expressing it. This race of all beings towards love, this irresistible push and seeking out in the world's heart and in all hearts, is the impulse given by a Divine love behind the human longing and seeking. It touches millions of instruments, trying always, always failing; but this constant touch prepares these instruments and suddenly one day there will awake in them the capacity of self-giving, the capacity of loving.

CWM 3:71-72

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*To feel and love the God of beauty and good in the ugly and the evil, and still yearn in utter love to heal it of its ugliness and its evil, this is real virtue and morality.*

CWSA 12: 428

Sri Aurobindo

## **Aspiration in the Physical for the Divine's Love**

Here is the flower we have called "Aspiration in the Physical for the Divine's Love." By the "Physical" I mean the physical consciousness, the most ordinary outward-going consciousness, the normal consciousness of most human beings, which sets such great store by comfort, good food, good clothes, happy relationships, etc., instead of aspiring for the higher things. Aspiration in the physical for the Divine's Love implies that the physical asks for nothing else save that it should feel how the Divine loves it. It realises that all its usual satisfactions are utterly insufficient. But there cannot be a compromise: if the physical wants the Divine's Love it must want that alone and not say, "I shall have the Divine's Love and at the same time keep my other attachments, needs and enjoyments...."

The fundamental seat of aspiration from which it radiates or manifests in one part of the being or another is the psychic centre. When I speak of aspiration in the physical I mean that the very consciousness in you which hankers after material comfort and well-being should of itself, without being compelled by the higher parts of your nature, ask exclusively for the Divine's Love. Usually you have to show it the Light by means of your higher parts; surely this has to be done persistently, otherwise the physical would never learn and it would take Nature's common round of ages before it learns by itself. Indeed the round of Nature is intended to show it all possible sorts of satisfactions and by exhausting them convince it that none of them can really satisfy it and that what it is at bottom seeking is a divine satisfaction. In Yoga we hasten this slow process of Nature and insist on the physical consciousness seeing the truth and learning to recognise and want it. But how to show it the truth? Well, just as you bring a light into a dark

room. Illumine the darkness of your physical consciousness with the intuition and aspiration of your more refined parts and keep on doing so till it realises how futile and unsatisfactory is its hunger for the low ordinary things, and turns spontaneously towards the truth. When it does turn, your whole life will be changed — the experience is unmistakable.

CWM 3: 130-31

### **Love should be returned for Love**

... if love must be returned for hatred in order that the world may change, would it not be even more natural that love should be returned for Love?

If one considers the life and action and heart of men as they are, one would have every right to be surprised at all the hatred, contempt, or at best, the indifference which are returned for this immensity of Love which the divine Grace pours upon the world, for this immensity of Love which acts upon the world at every second to lead it towards the divine delight and which finds so poor a response in the human heart. But people have compassion only for the wicked, the deficient, the misshapen, for the unsuccessful ones and the failures — truly it is an encouragement to wickedness and failure.

If one thought a little more of this aspect of the problem, perhaps one would have less need to insist on the necessity of returning love for hatred, because if the human heart responded in all sincerity to the Love that is being poured into it with the spontaneous gratitude of a love which understands and appreciates, then things would change quickly in the world.

CWM 3:187

## Finding Divine Love

There are people who believe that it is enough to wake up one day in a particular mood and say, "Ah! How I wish to be conscious of divine Love, how I wish to manifest divine Love..." Note, I don't know how many millions of times one feels within a little stirring up of human instinct and imagines that if one had at one's disposal divine Love, great things could be accomplished, and one says, "I am going to try and find divine Love and we shall see the result." This is the worst possible way. Because, before having even touched the very beginning of realisation you have spoilt the result. You must take up your search with a purity of aspiration and surrender which in themselves are already difficult to acquire. You must have worked much on yourself only to be *ready* to aspire to this Love. If you look at yourself very sincerely, very straight, you will see that as soon as you begin to think of Love it is always your little inner tumult which starts whirling. All that aspires in you wants certain vibrations. It is almost impossible, without being far advanced on the yogic path, to separate the vital essence, the vital vibration from your conception of Love. What I say is founded on an assiduous experience of human beings. Well, for you, in the state in which you are, as you are, if you had a contact with pure divine Love, it would seem to you colder than ice, or so far-off, so high that you would not be able to breathe; it would be like the mountain-top where you would feel frozen and find it difficult to breathe, so very far would it be from what you normally feel. Divine Love, if not clothed with a psychic or vital vibration, is difficult for a human being to perceive. One can have an impression of grace, of a grace which is something so far, so high, so pure, so impersonal that... yes, one can have the feeling of grace, but it is with difficulty that one feels Love.

CWM 4: 244-45



## **True love and humanity**

“If you love me, I love you, if you don’t love me, I don’t love you.” This is just the most human expression of love. And it goes still farther, they apply it also to their relation with the Divine. They say to the Divine: “If you do what I want, I shall say that you love me, and I shall love you. But if you don’t do what I want, then I won’t think at all that you love me, and I certainly will not love you.”

That’s how it is. That means that it becomes commercial....

And what is better still is not to ask oneself whether one is loved or not, one should be absolutely indifferent to that. And that begins to be true love: one loves because one loves, not at all because one receives a response to one’s love or because the other person loves you. All those conditions — that is not love. One loves because one cannot do otherwise but love. One loves because one loves. One doesn’t care at all about what will happen; one is perfectly satisfied with the feeling of one’s love. One loves because one loves.

All the rest is bargaining, it is not love.

And, moreover, one thing is certain: the moment one experiences true love, one doesn’t even put the question any longer.

It seems altogether childish and ridiculous and insignificant to ask this question. One has the complete plenitude of joy and realisation the moment one experiences true love and one doesn’t at all need any kind of response. One *is* love, that’s all. And one has the plenitude of the satisfaction of love. There is no need at all of any reciprocity.

I tell you, so long as there is this calculation in the mind or the feelings and sensations, so long as there is some calculation, more or less acknowledged, it is bargaining, it is not love. ...

CWM 5: 237-38

## **The unselfish, uncalculating movement of psychic love**

The unselfish movement, uncalculating, is one of the most beautiful forms of psychic consciousness in the world. But the higher one rises in the scale of mental activity, the rarer it becomes. For with intelligence come all the skill and cleverness, and corruption, calculation. For instance, when a rose blossoms it does so spontaneously, for the joy of being beautiful, smelling sweet, expressing all its joy of living, and it does not calculate, it has nothing to gain out of it: it does so spontaneously, in the joy of being and living. Take a human being, well, apart from a very few exceptions, the moment his mind is active he tries to get some advantage out of his beauty and cleverness; he wants it to bring him something, either men's admiration or even much more sordid gains yet. Consequently, from the psychic point of view, the rose is better than human beings.

Only, if you climb a rung higher and consciously do what the rose does unconsciously, then it is much more beautiful. But it must be the same thing: a spontaneous flowering of beauty, uncalculating, simply for the joy of being. Little children have this at times (at times, not always). Unfortunately, under the influence of their parents and the environment, they learn to be calculating when yet very young.

But this kind of wish to gain by what one has or does is truly one of the ugliest things in the world. And it is one of the most widespread and it has become so widespread, that it is almost spontaneous in man. Nothing can turn its back on the divine love more totally than that, that wish to calculate and profit.

CWM 5: 240-41

## **The quality of love**

*Q: In order to know how to love truly, should the nature be transformed?*

The quality of the love is in proportion to the transformation of your consciousness.

*Q: I don't understand.*

It is childishly simple. If you have the consciousness of an animal, you will love like an animal. If you have the consciousness of an ordinary man, you will love like an ordinary man. If you have the consciousness of an élite being, you will love like an élite being, and if you have a god's consciousness, you will love like a god. It is simple! That's what I have said. And so, if by an effort for progress and inner transformation, by aspiration and growth, you pass from one consciousness to the other and your consciousness becomes vaster and vaster, well, the love you experience will be vaster and vaster. That is quite clear!

You take the purest water, water from the crystalline rocks, you collect it in a fairly large vase, and then, in this vase there is a little mud, or much, or a huge quantity of mud. And you could not say it is the same water which came down, yet it is the same, only you have mixed it with so many things in your vase that it no longer resembles it at all! Well, love in its essence is an absolutely pure, crystalline, perfect thing. In the human consciousness it gets mixed with a fairly considerable amount of mud. So it becomes more and more muddy in proportion to the amount of mud.

CWM 6: 102-03

## **To know love, one must love the Divine**

Love another? I have said there that it is impossible. I have said that if one wants to know what love is, one must love the Divine. Then there is a chance of knowing what love is. I have said that one grows into the likeness of what one loves. So if one loves the Divine, gradually, through this effort of love, one grows more and more like the Divine, and then one can be identified with the divine love and know what it is, otherwise one can't. Inevitably, love between two human beings, whatever it may be, is always made of ignorance, lack of understanding, weakness and that terrible sense of separation. It is as though one wanted to enter the presence of a unique Splendour and that the first thing one did was to put a curtain, two curtains, three curtains between oneself and that Splendour, and one is quite surprised to have only a vague impression and not at all the thing itself. The first thing to do is to remove the curtains, to take them all away, to go through and find oneself in the presence of the Splendour. And then you will know what that Splendour is. But if you put veil after veil between it and yourself, you will never see it. You may have a sort of vague feeling like "Oh! There is something", but that is all. Naturally, there are all those who don't care for the Splendour, who turn their back upon it and live in their instincts, who are just animals, a little perfected. Let us not speak of these. We have only to let them do what they like, that is of no importance at all. They don't affect us. It is not for them that I have written these things.

CWM 6: 101-02

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*The next greatest rapture to the love of God, is the love of God in men; there, too, one has the joy of multiplicity.*

CWSA 12: 482

**Sri Aurobindo**

## **Simply to be happy to love**

Therefore, the best way when love comes, in whatever form it may be, is to try and pierce through its outer appearance and find the divine principle which is behind and which gives it existence. Naturally, it is full of snares and difficulties, but it is more effective. That is to say, instead of ceasing to love because one loves wrongly, one must cease to love wrongly and want to love well.

For instance, love between human beings, in all its forms, the love of parents for children, of children for parents, of brothers and sisters, of friends and lovers, is all tainted with ignorance, selfishness and all the other defects which are man's ordinary drawbacks; so instead of completely ceasing to love — which, besides, is very difficult as Sri Aurobindo says, which would simply dry up the heart and serve no end — one must learn how to love better: to love with devotion, with self-giving, self abnegation, and to struggle, not against love itself, but against its distorted forms: against all forms of monopolising, of attachment, possessiveness, jealousy, and all the feelings which accompany these main movements. Not to want to possess, to dominate; and not to want to impose one's will, one's whims, one's desires; not to want to take, to receive, but to give; not to insist on the other's response, but be content with one's own love; not to seek one's personal interest and joy and the fulfilment of one's personal desire, but to be satisfied with the giving of one's love and affection; and not to ask for any response. Simply to be happy to love, nothing more.

CWM 8: 301-02

## **The first step is to stop being selfish**

The first step is to stop being selfish. For everyone it is the same thing, not only for those who want to do yoga but also in ordinary life: if one wants to know how to love, one must not love oneself first and above all selfishly; one must give oneself to the object of love without exacting anything in return. This discipline is elementary in order to surmount oneself and lead a life which is not altogether gross.

As for yoga we may add something else: it is as I said in the beginning, the will to pierce through this limited and human form of love and discover the principle of divine Love which is behind it. Then one is sure to get a result. This is better than drying up one's heart. It is perhaps a little more difficult but it is better in every way, for like this, instead of egoistically making others suffer, well, one may leave them quiet in their own movement and only make an effort to transform oneself without imposing one's will on others, which even in ordinary life is a step towards something higher and a little more harmonious.

CWM 8: 302

*There is a thirst for Love which no human relation can quench.*

*It is only the Divine's love that can satisfy that thirst.*

\*

*They always speak of the rights of love but love's only right is the right of self-giving.*

\*

*Without self-giving there is no love; but self-giving is very rare in human love which is full of selfishness and demands.*

CWM 14: 121

*The Mother*

## **True love and human feelings of love**

All these “feelings” — what to call them? — have a mode of vibration, with something very essential at the core, and covering layers, as it were. And the most central vibration is the same, and as it expands to express itself, it becomes distorted. With love, it is quite obvious; it becomes, outwardly, in the vast majority of cases, something whose nature is quite different from the inner vibration, because it is something that withdraws into itself, shrivels up and wants to draw things towards itself in an egoistic movement of possession. You want to be loved. You say, “I love that person,” but at the same time there is what you want; the feeling is lived as, “I want to be loved.” And so this distortion is almost as great as the distortion of hatred which consists in wanting to destroy what you love in order not to be bound by it. Because you cannot obtain what you want from the object of your love, you want to destroy it in order to become free; in the other case, you shrivel up almost in an inner rage, because you cannot obtain, you cannot absorb what you love. And truly speaking (laughing), from the stand-point of the deeper truth, there is not much difference!

It is only when the central vibration remains pure and expresses itself in its initial purity, which is an unfolding — what to call it?... it is something that radiates, a vibration that spreads out in splendour; and it is a blossoming, yes, a radiant blossoming — then it remains true. And materially, this is translated as self-giving, self-forgetfulness, generosity of soul. And that is the only true movement. But what is usually called “love” is as far removed from the central vibration of true Love as hatred; only, one withdraws, shrivels up and hardens, and the other strikes. This is what makes all the difference.

CWM 10: 214-215

## Divine Love is always there

Divine Love is there always in all its intensity, a formidable power. But most people — ninety-nine per cent — do not feel anything at all! What they feel of it is exclusively in proportion to what they are, to their capacity of receiving. Imagine, for instance, that you are bathing in an atmosphere all vibrant with divine Love — you are not at all aware of it. Sometimes, very rarely, for a few seconds there is suddenly the feeling of “something”. Then you say, “Oh, divine Love came to me!” What a joke! It is just that you were simply, for some reason or other, just a little open, so you felt it. But it is there, always, like the divine Consciousness. It is the same thing, it is there, all the time, in its full intensity; but one is not even aware of it; or else in this way, spasmodically: suddenly one is in a good state, so one feels something and says, “Oh, the divine Consciousness, divine Love have turned to me, have come to me!” It is not at all like that. One has just a tiny little opening, very tiny, at times like a pinhead, and naturally that force rushes in. For it is like an active atmosphere; as soon as there is a possibility of being received, it is received. But this is so for all divine things. They are there, only one does not receive them, for one is closed up, blocked, one is busy with other things most of the time. Most of the time one is full of oneself. So, as one is full of oneself, there is no place for anything else. One is very actively (laughing) busy with other things. One is filled with things, there is no place for the Divine.

But He is there.

CWM 6: 135-36

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*The true love for the Divine is self-giving, free of demand, full of submission and surrender. It makes no claim, imposes no condition, strikes no bargain, indulges in no violences of jealousy or pride or anger — for these things are not in its composition.*

CWM 14: 130

*The Mother*





*I am nothing but Thy inexhaustible love; I penetrate all things; living within the heart of each atom I kindle therein the fire which purifies and transfigures, the fire that never burns out, the messenger flame of Thy beatitudes, realiser of all perfections.*

*Then this very love grows silently contemplative, and turning to Thee, O unknowable Splendour, awaits in ecstasy Thy New Manifestation . . .*

CWM 1:164

**The Mother**

## **Blows of life and the Divine Love**

All who aspire for the divine perfection know that the blows which the Lord deals us in His infinite love and grace are the surest and quickest way to make us progress. And the harder the blows the more they feel the greatness of the divine Love.

Ordinary men, on the contrary, always ask God to give them an easy, pleasant and successful life. In every personal satisfaction they see a sign of divine mercy; but if on the contrary they meet with unhappiness and misfortune in life, they complain and say to God, "You do not love me."

In opposition to this crude and ignorant attitude, Sri Aurobindo says to the divine Beloved, "Strike, strike hard, let me feel the intensity of Thy love for me."...

When things happen which are not what we expect, what we hope for, what we want, which are contrary to our desires, in our ignorance we call them misfortunes and lament. But if we were to become a little wiser and observe the deeper consequences of these very same events, we would find that they are leading us rapidly towards the Divine, the Beloved; whereas easy and pleasant circumstances encourage us to dally on the path, to stop along the way to pluck the flowers of pleasure which present themselves to us and which we are too weak or not sincere enough to reject resolutely, so that our march forward is not delayed.

One must already be very strong, very far along the way, to be able to face success and the little enjoyments it brings without giving way. Those who can do this, those who are strong, do not run after success; they do not seek it, and accept it with indifference. For they know and appreciate the value of the lashes given by unhappiness and misfortune.

CWM 10: 57 - 59

## **Divine Love is the supreme power of Transformation**

What you have to do is to give yourself up to the Grace of the Divine; for, it is under the form of Grace, of Love, that it has consented to uplift the universe after the first involution was established. With the Divine Love is the supreme power of Transformation. It has this power because it is for the sake of Transformation that it has given itself to the world and manifested everywhere. Not only has it infused itself into man, but also into all the atoms of the most obscure Matter in order to bring the world back to the original Truth. It is this descent that is called the supreme sacrifice in the Indian scriptures. But it is a sacrifice only from the human point of view; the human mind thinks that if it had to do such a thing it would be a tremendous sacrifice. But the Divine cannot really be diminished, its infinite essence can never become less, no matter what "sacrifices" are made.... The moment you open to the Divine Love, you also receive its power of Transformation. But it is not in terms of quantity that you can measure it; what is essential is the true contact; for, you will find that the true contact with it is sufficient to fill at once the whole of your being.

CWM 3:171-72

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*There is a love in which the emotion is turned towards the Divine in an increasing receptivity and growing union. What it receives from the Divine it pours out on others, but truly without demanding a return. If you are capable of that, then that is the highest and most satisfying way to love.*

CWM 14: 122

**The Mother**

## Love is the most potent power of transformation

... if you want to know or understand the nature of the Force or the Power that enables or brings about this transformation—particularly where evil is concerned, but also with ugliness to a certain extent — you see that love is obviously the most potent and integral of all powers—integral in the sense that it applies in all cases. It is even more powerful than the power of purification which dissolves all bad will and which is, as it were, the master of the adverse forces, but which has not the direct power of transformation. The power of purification first dissolves in order to allow the transformation afterwards. It destroys one form in order to be able to create a better one, whereas love need not dissolve in order to transform; it possesses the direct power of transformation. Love is like a flame that changes what is hard into something malleable and even sublimates this malleable thing into a kind of purified vapour— it does not destroy, it transforms.

In its essence, in its origin, love is like a flame, a white flame which overcomes *all* resistances. You can experience this yourself: whatever the difficulty in your being, whatever the burden of accumulated error, ignorance, incapacity and bad will, a single *second* of this pure, essential, supreme love dissolves it as in an all-powerful flame; a single moment and a whole past can disappear; a single instant in which you *touch* it in its essence and a whole burden is consumed.

CWM 10:72-73

**The Mother**

---

*So long as the ego is there, one cannot love.*

*Love alone can love, Love alone can conquer the ego.*

CWM 14: 121

**The Mother**

## Sutras

It is not the love that someone feels for you that can make you happy, it is the love you feel for others that makes you happy: for you receive the love that you give from the Divine, who loves eternally and unflinchingly.

\*

True love, that which fulfils and illumines, is not the love one receives but the love one gives.

And the supreme Love is a love without any definite object—the love which loves because it cannot do other than to love.

\*

There is only one love — the Divine's Love; and without that Love there would be no creation. All exists because of that Love and it is when we try to find *our own* love which does not exist that we do not feel the Love, the only Love, the Divine's Love which permeates all existence.

\*

It is said that one grows into the likeness of what one loves; but with regard to God it is also true that one can remain always with Him only when one grows into His likeness.

CWM 14: 122-24, 130

**The Mother**

To thy lover, O Lord, the railing of the world is wild honey and the pelting of stones by the mob is summer rain on the body. For is it not Thou that raillest and peltest, and is it not Thou in the stones that strikest and hurtest me?

\*

If thou canst not love the vilest worm and the foulest of criminals, how canst thou believe that thou hast accepted God in thy spirit?

\*

To love God, excluding the world, is to give Him an intense but imperfect adoration.

\*

This I have seen that whatever God has withheld from me, He withheld in His love and wisdom. Had I grasped it then, I would have turned some great good into a great poison. Yet sometimes when we insist, He gives us poison to drink that we may learn to turn from it and taste with knowledge His ambrosia and His nectar.

\*

Discipleship to God the Teacher, sonship to God the Father, tenderness of God the Mother, clasp of the hand of the divine Friend, laughter and sport with our Comrade and boy Playfellow, blissful servitude to God the Master, rapturous love of our divine Paramour, these are the seven beatitudes of life in the human body. Canst thou unite all these in a single supreme and rainbow hued relation? Then hast thou no need of any heaven and thou exceedest the emancipation of the Adwaitin.

\*

My lover took away my robe of sin and I let it fall, rejoicing; then he plucked at my robe of virtue, but I was ashamed and alarmed and prevented him. It was not till he wrested it from me by force that I saw how my soul had been hidden from me.

\*

I should love my neighbour not because he is neighbourhood,— for what is there in neighbourhood and distance? nor because the religions tell me he is my brother, — for where is the root of that brotherhood? but because he is myself. Neighbourhood and distance affect the body, the heart goes beyond them. Brotherhood is of blood or country or religion or humanity, but when self interest clamours what becomes of this brotherhood? It is only by living in God and turning mind and heart and body into the image of his universal unity that that deep, disinterested and unassailable love becomes possible.

\*

To the soul that has hold of the highest beatitude, life cannot be an evil or a sorrowful illusion; rather all life becomes the rippling love and laughter of a divine Lover and Playfellow.

\*

There are two works that are perfectly pleasing to God in his servant; to sweep in silent adoration His temple floors and to fight in the world's battlefield for His divine consummation in humanity.

\*

He who has done even a little good to human beings, though he be the worst of sinners, is accepted by God in the ranks of His lovers and servants. He shall look upon the face of the Eternal.

\*

O fool of thy weakness, cover not God's face from thyself by a veil of awe, approach Him not with a suppliant weakness. Look! thou wilt see on His face not the solemnity of the King and Judge, but the smile of the Lover.

CWSA 12: 428-495, 428

**Sri Aurobindo**

True love has no need of reciprocation; there can be no reciprocation because there is only one Love, the Love, which has no other aim than to love. It is in the world of division that one feels the need of reciprocation — because one lives in the illusion of the multiplicity of Love; but in fact there is only One Love and it is always this sole love which, so to say, responds to itself.

CWM 14: 122-23

Love, the eternal force, has no clinging, no desire, no hunger for possession, no self-regarding attachment; it is, in its pure movement, the seeking for union of the self with the Divine, a seeking absolute and regardless of all other things. Love

divine gives itself and asks for nothing. What human beings have made of it, we do not need to say; they have turned it into an ugly and repulsive thing. And yet even in human beings the first contact of love does bring down something of its purer substance; they become capable for a moment of forgetting themselves, for a moment its divine touch awakens and magnifies all that is fine and beautiful. But afterwards there comes to the surface the human nature, full of its impure demands, asking for something in exchange, bartering what it gives, clamouring for its own inferior satisfactions, distorting and soiling what was divine.

CWM 3: 70

**The Mother**

### **The rungs of Love**

*At first one loves only when one is loved.*

*Next, one loves spontaneously, but one wants to be loved in return.*

*Then one loves even if one is not loved, but one still wants one's love to be accepted.*

*And finally one loves purely and simply, without any other need or joy than that of loving.*

CWM 14: 122

**The Mother**



Whence then comes that love which is greater than life and stronger than death, which survives the loss of beauty and the loss of charm, which defies the utmost pain & scorn the object of love can deal out to it, which often pours out from a great & high intellect on one infinitely below it? What again is that love of woman which nothing can surpass, which lives on neglect and thrives on scorn & cruelty, whose flames rise higher than the red tongues of the funeral pyre, which follows you into heaven or draws you out of hell? Say not that this love does not exist and that all here is based on appetite, vanity, interest or selfish pleasure, that Rama and Sita, Ruru and Savitri are but dreams & imaginations. Human nature conscious of its divinity throws back the libel in scorn, and poetry blesses & history confirms its verdict. That Love is nothing but the Self recognizing the Self dimly or clearly and therefore seeking to realise oneness and the bliss of oneness. What again is a friend? Certainly I do not seek from my friend the pleasure of the body or choose him for his good looks; nor for that similarity of tastes & pursuits I would ask in a mere comrade; nor do I love him because he loves me or admires me, as I would perhaps love a disciple; nor do I necessarily demand of him a clever brain, as if he were only an intellectual helper or teacher. All these feelings exist, but they are not the soul of friendship. No, I love my friend for the woman's reason, because I love him, because in the old imperishable phrase, he is my *other self*.

CWSA 17:139-40

**Sri Aurobindo**

## Love is a glory from eternity's spheres

Love is a glory from eternity's spheres.  
Abased, disfigured, mocked by baser might  
That steal his name and shape and ecstasy,  
He is still the godhead by which all can change.  
A mystery wakes in our inconscient stuff,  
A bliss is born that can remake our life.  
Love dwells in us like an unopened flower  
Awaiting a rapid moment of the soul,  
Or he roams in his charmed sleep mid thoughts and things;  
The child-god is at play, he seeks himself  
In many hearts and minds and living forms:  
He lingers for a sign that he can know  
And, when it comes, wakes blindly to a voice,  
A look, a touch, the meaning of a face.  
His instrument the dim corporeal mind,  
Of celestial insight now forgetful grown,  
He seizes on some sign of outward charm  
To guide him mid the throng of Nature's hints,  
Reads heavenly truths into earth's semblances,  
Desires the image for the godhead's sake,  
Divines the immortalities of form  
And takes the body for the sculptured soul.

Too far from the Divine, Love seeks his truth  
And Life is blind and the instruments deceive  
And Powers are there that labour to debase.  
Still can the vision come, the joy arrive.  
Rare is the cup fit for love's nectar wine,  
As rare the vessel that can hold God's birth;  
A soul made ready through a thousand years  
Is the living mould of a supreme Descent.

## Love is the far Transcendent's angel here

All our earth starts from mud and ends in sky,  
And Love that was once an animal's desire,  
Then a sweet madness in the rapturous heart,  
An ardent comradeship in the happy mind,  
Becomes a wide spiritual yearning's space.  
A lonely soul passions for the Alone,  
The heart that loved man thrills to the love of God,  
A body is his chamber and his shrine.  
Then is our being rescued from separateness;  
All is itself, all is new-felt in God:  
A Lover leaning from his cloister's door  
Gathers the whole world into his single breast.  
Then shall the business fail of Night and Death:  
When unity is won, when strife is lost  
And all is known and all is clasped by Love  
Who would turn back to ignorance and pain?

\*

Love must not cease to live upon the earth;  
For Love is the bright link twixt earth and heaven,  
Love is the far Transcendent's angel here;  
Love is man's lien on the Absolute.

\*

Awakened to the meaning of my heart  
That to feel love and oneness is to live  
And this the magic of our golden change,  
Is all the truth I know or seek, O sage.

**Sri Aurobindo**

*Ref. for pp. 42 & 43; Savitri : 397-98, 632-33, 398, 632-33, 724*

## Seminar on “What is Benevolence?”

When I looked consciously at the word ‘Benevolence’, before even I dived within to understand its meaning, a beautiful scene of vastness around me filled me with kindness, large-heartedness and affection for all. It was a sweet natural feeling of vastness of mind, heart and relations combined. The dictionary meaning of ‘Benevolence’ is ‘goodwill and kindness’. This is the virtue needed most in our day-to-day physical, emotional and mental dealings in our relations with the world.

To go into the depth of ‘Benevolence’ so as to become it, all interested, both women and men, are invited to the annual seminar of the Society’s Women’s council, to be held in Puducherry on 21, 22, 23 (Friday, Saturday & Sunday) November 2016, at Society House, 11, Saint Martin Street, Puducherry - 605 001.

For information, write to the Secretary,  
Women’s Council, Sri Aurobindo Society.

For accommodation, contact the Accommodation  
Section: Phone: (0413) 2336396/98,  
Email: accommodation@aurosociety.org

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***Benevolence makes life fragrant  
without attracting attention.***

***The Mother***

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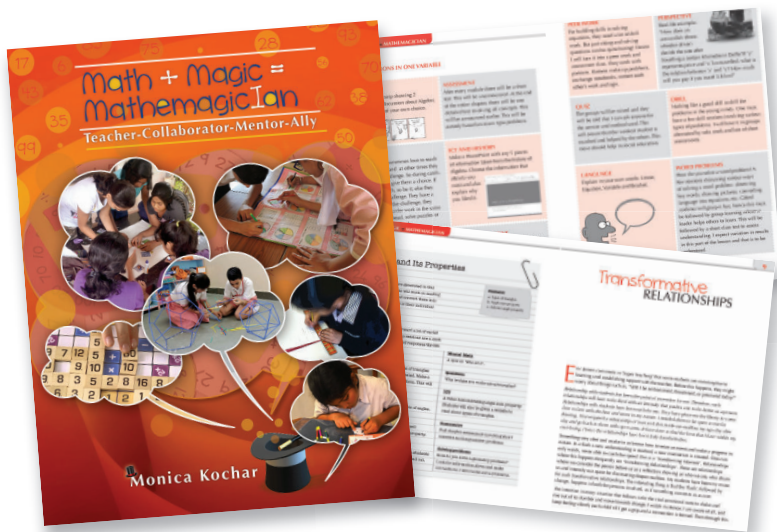


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**SRI AUROBINDO SOCIETY- AUROYOUTH**  
**ALL INDIA YOUTH CAMP ~**  
**TOWARDS SELF-MASTERY**

(4 – 12 JANUARY 2017)

**Venue:** Society House, Sri Aurobindo Society, Puducherry

**Organised by:** AuroYouth, youth wing of the Society

**Eligibility:** for youth of 18-25 yrs

**Last date for applying:** October 30, 2016

We have been organising annual youth camps for more than 30 years, and now, we invite you to participate in this year's youth camp titled 'Towards Self-Mastery', to be held from 4 to 12 January 2017. It is meant for genuinely interested youths between 18 and 25 years, who have not earlier participated in a Youth Camp organised by the Society in Puducherry.



The main objectives of this explorative Camp are to

- *inspire* the youth to explore their hidden possibilities
- *awaken* in them a quest for self-mastery
- prepare them to *play their true role* in all aspects of life
- help the youth *become conscious* of the rich cultural and spiritual heritage of India and work for a united India

For details regarding the registration fee etc., please visit our website: <http://www.aurosociety.org/WhatsNew.aspx> or contact the camp coordinator at

E: shivakumar@aurosociety.org; M: +91-94426 25637





## Centre of Excellence for Integral Leadership and Management

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**Date: October 15, 2016 (Saturday), Time: 9am -5pm**

Venue: Sharanam, near Ousteri Lake, Pondicherry

Registration Fees: INR 1000 only (Including Lunch and Refreshment)

**2. Towards Life Beautiful:** A 3-day retreat for families and individuals to help them find a deeper connect with themselves and with others, thereby realising a profounder fulfillment to life. Special activities designed for children (age 6 to 16).

**Date: 29th – 31st (Thu-Sat) Dec 2016**

Package includes Experiential Workshop with Accommodation and Food.

For registration and further details, please contact:

Email: [safim@aurosociety.org](mailto:safim@aurosociety.org), Ph: 0413 233 0256

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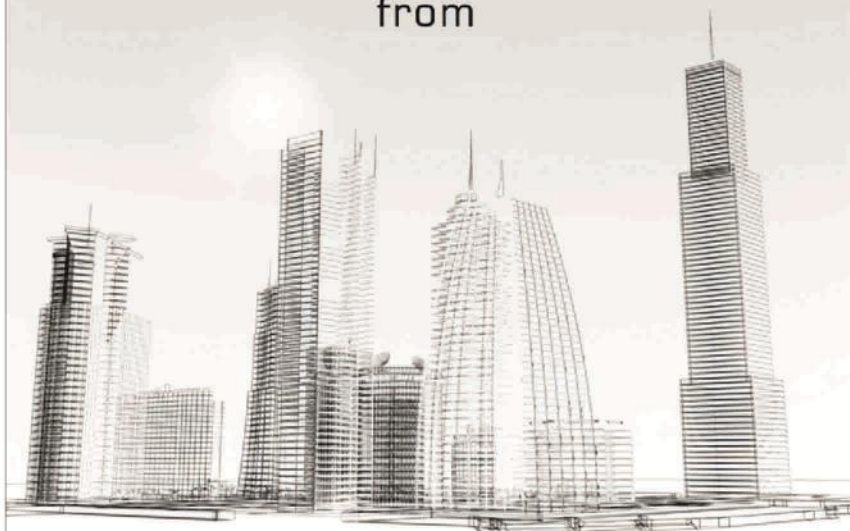
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