



ALL
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PROTECTION

The number 8 represents 'Occult Formation' as well as 'Double Enclosure (protection from inner and outer enemies)' – CWM 15: 36. The two swans on the cover remind us of our relation with the Divine Mother. The soul is the swan that looks up and is carried forward as well as protected by the Mother Swan who guards and illumines our journey.

Painting on Cover by: Priti Ghosh

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Protection

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

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Editorial: Life upon earth is an adventure and has its own share of charm and dangers. The seeking for safety and security in this 'delightful and dangerous world' is therefore quite a legitimate need. As always, Nature has already provided for us certain safety measures. However we are often unaware of these inbuilt means of our defense. In addition there are inner means that can be developed methodically which can further augment our protection. Finally, to someone who has turned towards the Divine making his whole life an offering at the sacred altar, there is a further and special protection that helps his journey. Nevertheless, all these means act usually within limits and except for rare instances need certain inner conditions for their full working. In this issue we share the Light that the Mother and Sri Aurobindo have shed on this complex subject of Protection.





The grace and protection are always with you. When in any inner or outer difficulty or trouble, do not allow it to oppress you; take refuge with the Divine Force that protects.

If you do that always with faith and sincerity, you will find something opening in you which will always remain calm and peaceful in spite of all superficial disturbances.

CWM 14: 226

The Mother



The very best happens to those



Thou art perfect knowledge, absolute consciousness. He who unites with Thee is omniscient—while the union lasts. But even before attaining this stage, he who has given himself to Thee in all the sincerity of his being, with all his conscious will, he who has resolved to make every effort to help in the manifestation and triumph of Thy divine law of Love in himself and the whole field of his influence, sees all things in his life change, and all circumstances begin to express Thy law and assist his consecration; for him it is the best, the very best that always happens; and if in his intelligence there is still some obscurity, some ignorant desire which at times prevents him from becoming aware of it immediately, he recognises sooner or later that a beneficent power seemed to protect him even from himself and secure for him conditions most favourable to his blossoming and transfiguration, his integral conversion and utilisation.

As soon as one becomes conscious and convinced of this, one can no longer worry about future circumstances or the turn events take; it is with perfect serenity that one does at every moment what one thinks best, convinced that the best too is sure to come from it, even if it is not the result which we, with our limited reasoning, expected from it.

That is why, Lord, our heart is light, our thought in repose. That is why we turn to Thee in all confidence and say peacefully:

May Thy will be done, in it true harmony is realised.

CWM 1: 102

The Mother



Protection Against Illnesses

The material body is a protection

The human being is at home and safe in the material body; the body is his protection. There are some who are full of contempt for their bodies and think that things will be much better and easier after death without them. But in fact the body is your fortress and your shelter. While you are lodged in it the forces of the hostile world find a difficulty in getting any direct hold upon you. What are nightmares? These are your sorties into the vital world. And what is the first thing you try to do when you are in the grip of a nightmare? You rush back into your body and shake yourself into your normal physical consciousness. But in the world of the vital forces you are a stranger; it is an uncharted sea in which you have neither compass nor rudder. You do not know how to go, you do not know where to go and at each step you do just the opposite of what should be done. Directly you enter any realm of this world, its beings gather round you and want to encompass and get out of you all you have, to draw what they can and make it a food and a prey. If you have no strong light and force radiating from within you, you move there without your body as if you had no coat to protect you against a chill and bleak atmosphere, no house to shield you, even no skin covering you, your nerves exposed and bare. There are men who say, "How unhappy I am in this body", and think of death as an escape! But after death you have the same vital surroundings and are in danger from the same forces that are the cause of your misery in this life. The dissolution of the body forces you out into the open spaces of the vital world. And you have no longer a defence; there is not the physical body any longer to rush back to for safety.

CWM 3:47

Inner condition and attack of illness

Your inner condition becomes a cause of illness when there is a resistance or revolt in it or when there is some part in you that does not respond to the protection; or even there may be something there that almost willingly and wilfully calls in the adverse forces. It is enough if there is a slight movement of this kind in you; the hostile forces are at once upon you and their attack takes often the form of illness. ...

The possibilities of illness are always there in your body and around you; you carry within you or there swarm about you the microbes and germs of every disease. How is it that all of a sudden you succumb to an illness which you did not have for years? You will say it is due to a "depression of the vital force". But from where does the depression come? It comes from some disharmony in the being, from a lack of receptivity to the divine forces. When you cut yourself off from the energy and light that sustain you, then there is this depression, there is created what medical science calls a "favourable ground" and something takes advantage of it. It is doubt, gloominess, lack of confidence, a selfish turning back upon yourself that cuts you off from the light and divine energy and gives the attack this advantage. It is this that is the cause of your falling ill and not microbes.

CWM 3: 55 - 56

Give your body time to follow and assimilate

In the ordinary life of man a progressive dislocation is the rule. The mental and the vital beings of man follow as best they can the movement of the universal forces, and the stream of the world's inner transformation and evolution carries them a certain way; but the body bound to the law of the most material nature, moves very slowly. After some years, seventy or eighty, a hundred or two hundred, —

and that is perhaps the maximum, — the dislocation is so serious that the outer being falls to pieces. The divergence between the demand and the answer, the increasing inability and irresponsiveness of the body, brings about the phenomenon of death. By Yoga the inner transformation that is in slow constant process in the creation is rendered more intense and rapid, but the pace of the outer transformation remains almost the same as in ordinary life. As a result, the disharmony between the inner and the outer being in one who is doing Yoga tends to be all the greater, unless precautions are taken and a protection secured that will help the body to follow the inner march as closely as possible. Even then it is the very nature of the body to hold you back. It is for this reason that to many we are obliged to say, "Do not pull, do not hurry; you must give your body time to follow." Some have to be kept back even for years and not allowed to do much or progress far. Sometimes, to avoid the disequilibrium becomes impossible; and then you have a disturbance which varies according to the nature of the resistance and the measure of the care you have taken or your negligence. This too is the reason why each time that there is a strong movement of progress, it is almost invariably followed by a period of immobility, which seems to those who are not warned a spell of dullness and stagnation and discouragement in which all progress is stopped, and they think anxiously, "What is the matter? Am I losing time? Nothing is being done." But the truth is that it is the time needed for assimilation; a pause is made for the body to open itself more and become receptive and approach nearer to the level attained by the inner consciousness.

CWM 3: 87 - 88



There are some petals, inside [blessing packets], but they are charged with force, and if you keep them upon you, the contact with me is kept. So if you refer inside, you can establish the contact and have even an answer.

*

Let him keep this envelope in his pocket and look at the picture when he feels depressed.

Champaklal Treasures

The Mother

The subtle physical envelope

To whatever cause an illness may be due, material or mental, external or internal, it must, before it can affect the physical body, touch another layer of the being that surrounds and protects it. This subtler layer is called in different teachings by various names,—the etheric body, the nervous envelope. It is a subtle body and yet almost visible. In density something like the vibrations that you see around a very hot and steaming object, it emanates from the physical body and closely covers it. All communications with the exterior world are made through this medium, and it is this that must be invaded and penetrated first before the body can be affected. If this envelope is absolutely strong and intact, you can go into places infested with the worst of diseases, even plague and cholera, and remain quite immune. It is a perfect protection against all possible attacks of illness, so long as it is whole and entire, thoroughly consistent in its composition, its elements in faultless balance. This body is built up, on the one side, of a material basis, but rather of material conditions than of physical matter, on the other, of the vibrations of our psychological states. Peace and equanimity and confidence, faith in health, undisturbed repose and cheerfulness and bright gladness constitute this element in it and give it strength and substance. It is a very sensitive medium with facile and quick reactions; it readily takes in all kinds of suggestions and these can rapidly change and almost remould its condition. A bad suggestion acts very strongly upon it; a good suggestion operates in the contrary sense with the same force. Depression and discouragement have a very adverse effect; they cut out holes in it, as it were, in its very stuff, render it weak and unresisting and open to hostile attacks an easy passage. ...

CWM 3: 89-90

Keeping the nervous-vital envelope intact

The vital body surrounds the physical body with a kind of envelope which has almost the same density as the vibrations of heat observable when the day is very hot. And it is this which is the intermediary between the subtle body and the most material vital body. It is this which protects the body from all contagion, fatigue, exhaustion and even from accidents. Therefore if this envelope is wholly intact, it protects you from everything, but a little too strong an emotion, a little fatigue, some dissatisfaction or any shock whatsoever is sufficient to scratch it as it were and the slightest scratch allows any kind of intrusion. Medical science also now recognises that if you are in perfect vital equilibrium, you do not catch illness or in any case you have a kind of immunity from contagion. If you have this equilibrium, this inner harmony which keeps the envelope intact, it protects you from everything. There are people who lead quite an ordinary life, who know how to sleep as one should, eat as one should, and their nervous envelope is so intact that they pass through all dangers as though unconcerned. It is a capacity one can cultivate in oneself. If one becomes aware of the weak spot in one's envelope, a few minutes' concentration, a call to the force, an inner peace is sufficient for it to be all right, get cured, and for the untoward thing to vanish.

CWM 4: 63

The Mother

True strength and protection come from the Divine Presence in the heart.

If you want to keep this Presence constantly in you, avoid carefully all vulgarity in speech, behaviour and acts.

CWM 12:154

The Mother

Psychological Protection

The psychological atmosphere

In reality, even for a purely egoistic reason, to do good, to be just, straight, honest is the best means to be quiet and peaceful, to reduce one's anxiety to a minimum. And if, besides, one could be disinterested, free from personal motives and egoism, then it would be possible to become truly happy.

You carry with you, around you, in you, the atmosphere created by your actions, and if what you do is beautiful, good and harmonious, your atmosphere is beautiful, good and harmonious; on the other hand, if you live in a sordid selfishness, unscrupulous self-interest, ruthless bad will, that is what you will breathe every moment of your life and that means misery, constant uneasiness; it means ugliness that despairs of its own ugliness.

And you must not believe that by leaving the body you will free yourself of this atmosphere; on the contrary, the body is a kind of a veil of unconsciousness which diminishes the intensity of the suffering. If you are without the protection of the body in the most material vital life, the suffering becomes much more acute and you no longer have the opportunity to change what is to be changed, to correct what is to be corrected, to open yourself to a higher, happier and more luminous life and consciousness.

You must make haste to do your work here, for it is here that you can truly do it.

Expect nothing from death. Life is your salvation.

It is in life that you must transform yourself. It is upon earth that you progress and it is upon earth that you realise. It is in the body that you win the Victory.

CWM 3: 197- 98

The psychological atmosphere is important

The Divine can give protection only to those who are whole-heartedly faithful to the Divine, who live truly in the spirit of sadhana and keep their consciousness and preoccupation fixed upon the Divine and the service of the Divine. Desire, for example, insistence on one's likes and conveniences, all movements of hypocrisy and insincerity and falsehood, are great obstacles standing in the way of the Divine's protection. If you seek to impose your will upon the Divine, it is as if you were calling for a bomb to fall upon you. I do not say that things are bound to happen in this way; but they are very likely to happen, if people do not become conscious and strictly vigilant and act in the true spirit of a spiritual seeker. If the psychological atmosphere remains the same as that of the outside world, there can be no sure wall of security against the dark Forces that are working out in it the ordeal of danger, suffering and destruction entering here.

CWM 13: 121

Fear opens the door to illness

I knew someone who was so full of fear that he got cholera! There was cholera in the next house and he got so frightened that he caught the illness and without any other reason, there was no other reason for his catching it: it was through sheer fright. And it is a very common thing; in an epidemic, it is so in the majority of cases. It is through fear that the door is opened and you catch the illness. Those who have no fear can go about freely and generally they catch nothing. But still as I have said there, you may have no fear in the mind, you may have no fear even in the vital, but who has no fear in the body?... Very few.

A strict discipline is needed to cure the body of fear. The cells themselves tremble. It is only by discipline, by yoga that

one can overcome this fear. But it is a fact that one can catch anything through fear, even invite an accident. And, you see, from a certain point of view everything is contagious. I knew a person who got a wound through the kind of fear that he felt seeing someone else's wound. He really got it.

CWM 5: 166-67

The true defence against desires

A man may have this subtle-physical envelope quite intact and it may work marvellously to protect him from all illnesses and accidents, and yet at the same time he may be full of desires, because desires belong to another sphere. Desire is not a physical thing, desire is something vital, and this envelope is more material than the vital: it cannot prevent the vital from entering into contact with the vital world and receiving from there all its impulsions. Naturally he who has mastered himself, who has found his psychic being, who lives constantly in the consciousness of this psychic being, who has established a perfect relation or at least a constant relation with the inner divine Presence is enveloped in an atmosphere of knowledge, light, beauty, purity, which is the best of all protections against desires, but all the same it is possible for desire to intrude if one is not always on one's guard, because we say that it comes from outside. One may have overcome a desire within oneself, and yet it may come from outside as a contagion; but through this envelope of light, knowledge and purity, the desire loses its force and instead of coming like a movement which evokes a blind and immediate response, one perceives what is happening, becomes aware of the force which wants to enter and one can quietly — when it is not wanted — make an inner movement and reject the incoming desire. This is the only true defence: a wakeful consciousness, pure and alert,

so to say, which does not sleep, does not let things enter without being aware of them.

CWM 4: 323-24

The power of thought

A thought which is skilfully directed and sustained can, by affinity, awaken to consciousness a glimmer of wisdom in many minds as yet wrapt in darkness, and thus set them on their way towards progressive evolution; it can serve as an intermediary for one who is sick by drawing towards him the vital forces needed to cure him; it can watch over a dear friend and protect him from many dangers, either by warning him through mental communication and through his intuition or by acting directly on the cause of peril.

Unfortunately, the inverse is also true, and bad thoughts as well are not wanting in power of action.

We cannot imagine all the harm we do by receiving and emanating bad thoughts, thoughts of hate, vengeance, jealousy, envy, malevolent thoughts, harsh judgments, sectarian valuations....

We all know how injurious it is to listen to and repeat slanderous gossip, but it is not enough to abstain from the words, we must also abstain from the thoughts.

CWM 2: 94-95

No attachments, no desires, no impulses, no preferences; perfect equanimity, unchanging peace and absolute faith in the Divine protection: with that you are safe, without it you are in peril. And as long as you are not safe, it is better to do like little chickens that take shelter under the mother's wings.

CWM 3:48

The Mother

One should learn how to live

For example, in a game, when you play, it is like this (*gesture*), and then it is like the vibrations of a point, it goes on increasing, increasing and increasing until suddenly, crash!... an accident. And it is a collective atmosphere like that; we come and see it, you are in the midst of a game—basketball or football or any other—we feel it, see it, it produces a kind of smoke around you (those vapours of heat which come at times, something like that), and then it takes on a vibration like that, like that, more and more, more and more, more and more until suddenly the equilibrium is broken: someone breaks his leg, falls down, is hit on the mouth by a ball, etc. And one can foretell beforehand that this is going to happen when it is like that. But nobody is aware of it.

Yet, even in less serious cases, each one of you individually has around him something which instead of being this very individual and very calm envelope which protects you from all that you don't want to receive... I mean, your receptivity becomes deliberate and conscious, otherwise you do not receive; and it is only when you have this conscious extremely calm atmosphere, and as I say, when it comes from within (it is not something that comes from outside), it is only when it's like this that you can go with impunity into life, that is, among others and in all the circumstances of every minute...

Otherwise if there is something bad to be caught, for example, anger, fear, an illness, some uneasiness, you are sure to catch it. As soon as it starts doing this (*gesture*), it is as though you called all similar vibrations to come and get hold of you.

What is to be wondered at is the unconsciousness with which men go through life; they don't know how to live... That's the first thing one ought to teach children: to learn how to live.

CWM 7: 145-46

Protecting against contagion of vice

We don't like the company of someone who has a contagious disease, and avoid him carefully; generally he is segregated so that it does not spread. But the contagion of vice and bad behaviour, the contagion of depravity, falsehood and what is base, is infinitely more dangerous than the contagion of any disease, and this is what must be very carefully avoided. You must consider as your best friend the one who tells you that he does not wish to participate in any bad or ugly act, the one who gives you courage to resist low temptations; he is a friend. He is the one you must associate with and not someone with whom you have fun and who strengthens your evil propensities. That's all.

Now, we won't labour the point and I hope that those I have in mind will understand what I have said.

Indeed, you should choose as friends only those who are wiser than yourself, those whose company ennobles you and helps you to master yourself, to progress, to act in a better way and see more clearly. And finally, the best friend one can have — isn't he the Divine, to whom one can say everything, reveal everything? For there indeed is the source of all compassion, of all power to efface every error when it is not repeated, to open the road to true realisation; it is he who can understand all, heal all, and always help on the path, help you not to fail, not to falter, not to fall, but to walk straight to the goal. He is the true friend, the friend of good and bad days, the one who can understand, can heal, and who is always there when you need him. When you call him sincerely, he is always there to guide and uphold you—and to love you in the true way.

CWM 9: 57-58

Power of right attitude

If, in the presence of circumstances that are about to take place, you can take the highest attitude possible—that is, if you put your consciousness in contact with the highest consciousness within reach, you can be absolutely sure that in that case it is the best that can happen to you. But as soon as you fall from this consciousness into a lower state, then it is evidently not the best that can happen, for the simple reason that you are not in your very best consciousness. I even go so far as to affirm that in the zone of immediate influence of each one, the right attitude not only has the power to turn every circumstance to advantage but can change the very circumstance itself. For instance, when a man comes to kill you, if you remain in the ordinary consciousness and get frightened out of your wits, he will most probably succeed in doing what he came for; if you rise a little higher and though full of fear call for the divine help, he may just miss you, doing you a slight injury; if, however, you have the right attitude and the full consciousness of the divine presence everywhere around you, he will not be able to lift even a finger against you.

This truth is just the key to the whole problem of transformation. Always keep in touch with the divine presence, try to bring it down—and the very best will always take place. Of course the world will not change at once, but it will go forward as rapidly as it possibly can. Do not forget that this is so only if you keep on the straight road of Yoga, and not if you deviate and lose your way and wander about capriciously or helplessly as though in a virgin forest. ...

CWM 3: 154-55

The Mother

Spiritual and Occult Means of Protection

Special Protection and going out of Protection

You understand very well, don't you, what "being under protection" means? You understand also "going out of the protection"? If you do something contrary, for example, if you are under the protection of the Divine and for a moment you have a thought of doubt or ill-will or revolt, immediately you go out of the protection. So the protection acts around you to prevent adverse forces from coming upon you or an accident from happening, that is to say, even if you lose consciousness, because of the protection even your lack of consciousness will not produce a bad result immediately. But if you go out of the protection and are not all the time vigilant, then either you will be attacked by the adverse forces or an accident will happen.

Q: But those who are not conscious?

Those who are not conscious? But there, too, I have said that I was not speaking of ordinary people. I am not speaking of ordinary people, they are not under a special protection. Ordinary people are under ordinary conditions. They have no special protection watching over them. I am not saying all this for them. They follow all the ordinary laws of life and you cannot explain things to them in the same way.... You were thinking of everybody, that it was so for everybody? It is only for people who do yoga, it is not for everybody.

CWM 5: 165

Physical protection is possible only with a total surrender to the Divine and the absence of all desires.

CWM 15:47

The Mother

Helping someone at a distance

I have already told you several times that if one thinks clearly and powerfully, one makes a mental formation, and that every mental formation is an entity independent of its fashioner, having its own life and tending to realise itself in the mental world—I don't mean that you see your formation with your physical eyes, but it exists in the mental world, it has its own particular independent existence. If you have made a formation with a definite aim, its whole life will tend to the realisation of this aim. Therefore, if you want to help someone at a distance, you have only to formulate very clearly, very precisely and strongly the kind of help you want to give and the result you wish to obtain. That will have its effect. I cannot say that it will be all-powerful, for the mental world is full of innumerable formations of this kind and naturally they clash and contradict one another; hence the strongest and the most persistent will have the best of it.

Now, what is it that gives strength and persistence to mental formations?—It is emotion and will. If you know how to add to your mental formation an emotion, affection, tenderness, love, and an intensity of will, a dynamism, it will have a much greater chance of success. That is the first method. It is within the scope of all those who know how to think, and even more of those who know how to love. But as I said, the power is limited and there is great competition in that world.

Therefore, even if one has no knowledge at all but has trust in the divine Grace, if one has the faith that there is something in the world like the divine Grace, and that this something can answer a prayer, an aspiration, an invocation, then, after making one's mental formation, if one offers it to the Grace and puts one's trust in it, asks it to intervene and has the faith that it will intervene, then indeed one has a chance of success.

CWM 8: 253-54

Acquire a state of invincibility

There is a misguided, perverted occultism which is called black magic, it is a thing one must never touch. But unfortunately, there are people who touch it through pure wickedness. You must not believe it is an illusion, a superstition; it is real. There are people who know how to do magic and do it, and with their magic they obtain altogether detestable results.... It is understood of course that when you have no fear and remain under protection, you are sheltered. But there is a "when", there is a condition, and then if the condition is not always fulfilled, very unpleasant things may happen. So long as you are in a state full of strength, full of purity—that is, in a state of invincibility, if anybody does anything against you, that falls back upon him automatically, as when you throw a tennis-ball against the wall, it comes back to you; the thing comes back to them exactly in the same way, sometimes with a greater force, and they are punished by their own wickedness. But naturally it all depends on the person against whom the magic is done, on his inner force and purity.... I have come across such things, many cases like this. And in such cases, in order to resist, one must be, as I said, a warrior in the vital, that is, a spiritual fighter in the vital. All who do yoga sincerely must become that, and when they do become that, they are altogether sheltered. But one of the conditions for becoming it is never to have bad will or a bad thought towards others. For if you have a bad feeling or bad will or a bad thought, you come down to their level and when you are on the same level with them, well, you may receive blows from them.

CWM 5: 178-79

Stones as a battery of forces

The stone can preserve the force almost indefinitely.

There are those stones which can serve as a link, there are stones which can serve as a battery. There are stones which can hold a force for protection. That indeed is remarkable, my child. One can accumulate in a stone (particularly in amethysts) a force for protection, and the force truly protects the one who wears the stone. It is very interesting, I have experienced it. I knew someone who had a stone of this kind, charged with the power of protection, and it was wonderful when he wore it.... There are stones which can be used to foretell events. Some people know how to read in these stones events which are going to happen. Stones can carry messages. Naturally, this requires an ability on both sides: on one side, a sufficiently strong power of concentration; on the other, a power to see and read directly, without using very precise words either. Consequently, because they can serve as batteries, it means that they carry within them the source of the force itself, otherwise they wouldn't be receptive. It is a force of this kind that is at the origin of crystallisations, as in rock-crystals, for instance, which form such magnificent patterns, with such a complete harmony, and that comes from one thing alone, this Presence at the centre. Now, one doesn't see because one has no inner sensibility, but once one has the direct perception of the forces of love behind things, one sees that they are the same everywhere. Even in constructed things: one can come to understand what they say.

CWM 5: 229

Your faith puts you under the protection of the Supreme who is all-powerful.

CWM 12:309

The Mother

Protection during the passage after Death

Generally, “domain of death” is the name given to a certain region of the most material vital into which one is projected at the moment one leaves one’s body. The part—how to put it?— of one’s life that’s usually the most conscious is projected there at the moment of death. Well, that region, that material vital world is very dark, it is full of adverse formations having desires at their centre or even adverse wills, and these are very, very elemental entities which have a very fragmentary life and are like vampires, in the sense that they feed on all that is thrown out from human beings. And so, at that moment, from the shock of death — for very few die without a shock, go out consciously, in full knowledge of the thing, there are not many such — usually it is an accident: a last accident; well, at that shock of death, those entities rush in upon this, upon this vitality that goes out, and feed upon it. So long as a person is alive, they cannot touch him. For, you have all had the experience of a nightmare in which, when the situation becomes really very dangerous, suddenly you wake up—you come back into your body, for the body is your protection. In the physical they can do nothing to you but when you are completely outside the physical (and even this link I spoke about serves as a protection to a certain extent when you go out), but if the links are broken and you are entirely without a body, well, unless you take advantage of special circumstances... as for instance when a person is much loved by others who are yet alive; if at that moment these people who love him concentrate their thought and love on the departed one, he finds a refuge therein, and this protects him completely against those entities; but one who passes away without anyone’s having a special attachment for him, either because he is surrounded by people he has harmed and who do not love him or by people who are in a terribly uncon-

scious state—he is like a prey delivered to these forces....

This of course is the general law. Now there are bridges, as it were, “protected passages” which have been built in the vital world in order to cross over all these dangers. There are atmospheres which receive people leaving their body, give them shelter, give them protection. There are all kinds of other conditions; what I have told you just now is the normal state of those who die, of ordinary human beings, but as soon as we come to a little higher type of humanity, all these conditions change. The general law remains unless there is a special higher development within the being. There are people with so total a cohesion in their being that they no longer depend upon the body — not at all — whether it be there or not there.

CWM 6: 55-57

Protecting the departed

From this point of view one can say that if you had a relation of deep and sincere love with someone who has passed away, left his body, and if you are calm and strong enough yourself, this person may choose to take shelter vitally in your atmosphere — the atmosphere of the one he loves — for a more or less long period. In this case it means that the relation was very close, very intimate, and if you are not altogether materialistic to the point of not having any direct mental perception, you can remain in mental contact with this person, in communication with him. It is a rather exceptional case, for usually if your atmosphere is calm and strong enough to be able to truly serve as a protection, the person who has left his body enters into a deep rest there, and it is not at all good to disturb it; and the best thing you can do is to enfold this person with your love and leave him in peace.

CWM 9: 362-63

A protecting atmosphere

This means that as soon as one draws near the Truth, one is safe from all charlatanism, all pretension and falsehood. Of this I have had numerous and extremely conclusive proofs. And so someone who has the true occult power possesses at the same time, by the strength of this inner truth, the power to undo any magic, white or black or whatever colour it may be, simply by applying a drop of that truth, one might say. There is nothing that can resist that power. And this is very well known to those who practise magic, for they always take very great care, in all countries but especially in India, never to try out any of their formulas against yogis and saints, because they know that these formulas which they send out with their little mechanical, very superficial power, will go and strike, like a ball on a wall, the true power that protects one who leads a spiritual life, and quite naturally their formula will rebound and fall back on them.

The yogi or saint doesn't need to do anything, he doesn't even have to want to protect himself: it is something automatic.

He is in a state of consciousness and inner power which automatically protects him from everything that is inferior. Naturally, he can also use his power deliberately to protect others. This rebounding of the bad formation from his atmosphere automatically protects him, but if this bad formation is made against someone he is protecting or simply someone who asks for his help, then he can, by a movement of his own atmosphere, his own aura, surround the person who is exposed to the evil magic spells, and the rebounding process acts in the same way and causes the bad formation to fall back quite naturally on the one who made it. But in this case the conscious will of the yogi or saint or sage is needed. He has to be informed about what has happened and he must decide to intervene.

CWM 9: 392-93

The inner senses

But several times I have had experiences like this. For example, once when I was walking in the mountains, I was on a path where there was only room for one — on one side the precipice, on the other sheer rock. There were three children behind me and a fourth person bringing up the rear. I was leading. The path ran along the edge of the rock; we could not see where we were going — and besides, it was very dangerous; if anyone had slipped, he would have been over the edge. I was walking in front when suddenly I saw, with other eyes than these — although I was watching my steps carefully — I saw a snake, there, on the rock, waiting on the other side. Then I took one step, gently, and indeed on the other side there was a snake. That spared me the shock of surprise, because I had seen and I was advancing cautiously; and as there was no shock of surprise, I was able to tell the children without giving them a shock, “Stop, keep quiet, don’t stir.” If there had been a shock, something might have happened. The snake had heard a noise, it was already coiled and on the defensive in front of its hole, with its head swaying — it was a viper. This was in France. Nothing happened, whereas if there had been any confusion or commotion, anything could have happened.

This kind of thing has happened to me very, very often ...

I have had hundreds and hundreds of experiences like that; at the very last moment, not a second too soon, I was informed.

CWM 10: 129-30

The aura of protection

Once, in Paris, I was crossing the Boulevard Saint Michel. It was during the last weeks; I had decided that within a certain number of months I would achieve union with the psychic Presence, the inner Divine, and I no longer had any other thought, any other concern. I lived near the Luxembourg Gardens and every evening I used to walk there—but always deeply absorbed within. There is a kind of intersection there, and it is not a place to cross when one is deeply absorbed within; it was not very sensible. And so I was like that, I was walking, when I suddenly received a shock, as if I had received a blow, as if something had hit me, and I jumped back instinctively. And as soon as I had jumped back, a tram went past—it was the tram that I had felt at a little more than arm's length. It had touched the aura, the aura of protection — it was very strong at that time, I was deeply immersed in occultism and I knew how to keep it—the aura of protection had been hit and that had literally thrown me backwards, as if I had received a physical shock. ... It is necessary, it increases your capacities. This is what the person who taught me occultism told me straightaway: "You are depriving yourself of senses which are most useful even for the most ordinary life." And this is true, quite true. We can know infinitely more things than we usually do, simply by using our own senses. And not only from the mental point of view, but also from the vital and even the physical point of view.

CWM 10: 130-31

When you are among people, put the Lord between you and the people. Thus your whole being will be protected. You will be in His protection like a cocoon and nothing can penetrate your being.

The Mother, *Mother You Said So*: 17.2.67

Isolating oneself in an atmosphere of protection

Besides, there is always a way of isolating oneself by an atmosphere of protection, if one knows how to have an extremely quiet vibration, so quiet that it makes almost a kind of wall around you. But all the time, all the time one is vibrating in response to vibrations which come from outside. If you become aware of this, all the time there is something which does this (*gesture*), like this, like this, like this (*gestures*), which responds to all the vibrations coming from outside. You are never in an absolutely quiet atmosphere which emanates from you, that is, which comes from inside outward (not something which comes from outside within), something which is like an envelope around you, very quiet, like this—and you can go anywhere at all and these vibrations which come from outside do not begin to do this (*gesture*) around your atmosphere.

CWM 7: 144

Pray before sleeping

In any case one thing you can do in all security is, before going to sleep, to concentrate, relax all tension in the physical being, try... that is, in the body try so that the body lies like a soft rag on the bed, that it is no longer something with twitchings and cramps; to relax it completely as though it were a kind of thing like a rag. And then, the vital: to calm it, calm it as much as you can, make it as quiet, as peaceful as possible. And then the mind also — the mind, try to keep it like that, without any activity. You must put upon the brain the force of great peace, great quietude, of silence if possible, and not follow ideas actively, not make any effort, nothing, nothing; you must relax all movement there too, but relax it in a kind of silence and quietude as great as possible.

Once you have done all this, you may add either a prayer or an aspiration in accordance with your nature, to ask for the consciousness and peace and to be protected against all the adverse forces throughout the sleep, to be in a concentration of quiet aspiration and in the protection; ask the Grace to watch over your sleep; and then go to sleep. This is to sleep in the best possible conditions. What happens afterwards depends on your inner impulses, but if you do this persistently, night after night, night after night, after some time it will have its effect.

CWM 7:66

Sincerity protects

Q: "What is the fundamental virtue to be cultivated in order to prepare for the spiritual life?"

I have said this many times, but this is an opportunity to repeat it: it is sincerity.

A sincerity which must become total and absolute, for sincerity *alone* is your protection on the spiritual path. If you are not sincere, at the very next step you are sure to fall and break your head. All kinds of forces, wills, influences, entities are there, on the look-out for the least little rift in this sincerity and they immediately rush in through that rift and begin to throw you into confusion.

Therefore, before doing anything, beginning anything, trying anything, be sure *first of all* that you are not only as sincere as you can be, but have the intention of becoming still more so.

For that is your only protection.

CWM 8: 247-48

Truth protects

I knew of a very striking case of a sannyasin who was furious with someone who did not want to be his disciple—already this proved that he was far from having realised this state—and who wished to take revenge. And indeed he had some powers, he had made a very powerful formation to kill this person who had refused to be his disciple. It so happened that this person was in contact with Sri Aurobindo. He told him his story and Sri Aurobindo told it to me. And the result was that the formation made by that man, who was acting with his so-called divine Will, fell back on him in such a way that it was he who died!

And it was simply the fact of re-establishing the truth. There was nothing else to do.

So the moral of the story is that one must not pretend, one must be; that one must be absolutely sincere and not cover up one's desires with fine theories.

Q: Sweet Mother, do these people have powers?

Yes! There are some who have great powers. But these powers come from the vital and from an association with vital entities.

There are all kinds of powers. Only, those powers don't hold out before the true divine Power—they can't resist. But over ordinary human beings they have much power.

Q: Then, they can do harm?

Much. Not only they can, they do it. They do a lot of harm. The number of people who are tormented because they had the misfortune of meeting a so-called sannyasin,¹ is considerable, considerable. I am not telling you this to frighten you, because here you are protected, but it is a fact. While

receiving initiation these men have received the imposition of a force from the vital world, which is extremely dangerous.... This is not always the case, but most often this is what happens.

Because sincerity is so rare a virtue in the world, one ought to bow down before it with respect when one meets it. Sincerity — what we call sincerity, that is to say, a perfect honesty and transparency: that there may be nowhere in the being anything which pretends, hides or wants to pass itself off for what it is not.

CWM 8: 72-73

The Mother

1. Footnote on Sannyasin: Later the Mother added the following commentary: "Of course, this refers only to those who put on the orange robe with the sole purpose of hiding their egoistic passions behind the veil of a dress which is generally respected. There can be no question about those who have a pure heart and whose dress is simply the outer sign of their integral consecration to the spiritual life."

CWM 8: 73

Education and refinement

... A methodical and enlightened cultivation of the senses can, little by little, eliminate from the child whatever is by contagion vulgar, commonplace and crude. This education will have very happy effects even on his character. For one who has developed a truly refined taste will, because of this very refinement, feel incapable of acting in a crude, brutal or vulgar manner. This refinement, if it is sincere, brings to the being a nobility and generosity which will spontaneously find expression in his behaviour and will protect him from many base and perverse movements.

CWM 12: 21

The Mother

Divine Protection

Supramental Protection

For a new race to be founded on earth, it would necessarily have to be protected from other earthly elements in order to be able to survive; and power is protection — not an artificial power, external and false, but the true strength, the triumphant Will. It is therefore not impossible to think that the supramental action, even before being an action of harmonisation, illumination, joy and beauty, might be an action of power, to serve as a protection. Naturally, for this action of power to be truly effective, it would have to be founded on Knowledge and Truth and Love and Harmony; but these things could manifest, visibly, little by little, when the ground, so to say, has been prepared by the action of a sovereign Will and Power.

But for the least of these things to be possible, there must first be a basis of *perfect* balance, the balance given by a total absence of egoism, a perfect surrender to the Supreme, the true purity: identification with the Supreme. Without this basis of perfect balance, the supramental power is dangerous, and one must on no account seek it or want to pull it down, for even in an infinitesimal quantity it is so powerful and so formidable that it can unbalance the entire system.

CWM 9: 241

The protection is over the group — and if the action of the group is coordinated and disciplined, the protection acts. But when an individual acts independently, the protection acts only in the measure of his faith.

CWM 16:345

The Mother

Making Matter more receptive to the Higher Force

I have come to this conclusion. I have looked, I have observed and I have seen that what we call “supramental”, lacking a better word, this Supramental makes the creation more sensitive to the higher Power; we call that “divine” because we... It is divine in relation to what we are, but... It is something (*gesture of descent and pressure*) which must make Matter more sensitive and more... “responsive” to the Force. How to say it? At present whatever is invisible or insensible is unreal for us (I mean to say for the human being in general). We say that there are “concrete” things and things that are not so; yet this Puissance, this Power that is not material, becomes more concretely powerful upon earth than earthly material things. Yes, it is that.

This is the protection and the means of defence for supramental beings. It will be a thing which is not material in appearance but which has a greater power over Matter than material things. This is becoming more and more true from day to day, from hour to hour—the feeling that this Force, when it is directed by what we call “the Divine”, it can, truly it can—you understand—it has the power to move Matter, it can produce a material accident; and it can efface the consequences of an absolutely material thing—it is stronger than... Matter. This is what is altogether new and incomprehensible; and therefore it produces a kind of panic in the ordinary consciousness of people. Yes, it is that. It seems... it is no more what it was. And truly there is something new—it is no more as it was.

CWM 11: 315-16

It is jealousy, selfish dissatisfaction and hurt vanity that open the doors of the consciousness to the hostile attacks by pulling one out of the Divine’s protection.

CWM 15:20

The Mother

The ideal attitude

But that kind of feeling that you have only one single reason for existence, one single goal, one single motive, the entire, perfect, complete consecration to the Divine to the point of not being able to distinguish yourself from Him any longer, to be Himself entirely, completely, totally without any personal reaction intervening, this is the ideal attitude; and besides, it is the only one which makes it possible for you to go forward in life and in the work, absolutely protected from everything and protected from yourself which is of all dangers the greatest for you — there is no greater danger than the self (I take “self” in the sense of an egoistic self).

CWM 7:190

Seeing only the Divine Presence in all

This consciousness has the capacity of changing everything into a perpetual ecstasy, for instead of seeing things in their discordant appearance, one now sees only the divine Presence, the divine Will and the Grace everywhere; and every event, every element, every circumstance, every form changes into a way, a detail through which one can draw more intimately and profoundly closer to the Divine. Discordances disappear, ugliness vanishes; there is now only the splendour of the divine Presence in a Love shining in all things....

There are countless legends or stories of this kind, like that of Prahlad,¹ for instance, which we saw recently in a film, stories which illustrate that state of consciousness. And I am not only convinced, but I myself have the quite tangible experience that if in the presence of some danger or an enemy or some ill-will, you are able to remain in this condition and see the Divine in all things, well, the danger

will have no effect, the ill-will can do nothing to you, and the enemy will either be transformed or run away. That is quite certain.

But I must add a word which is quite important. You must not seek this state of consciousness with any motive or seek it because it is a protection or a help. You must have it sincerely, spontaneously, constantly; it must be a normal, natural, effortless way of being. Then it is effective. But if you try in the least to imitate the movement with the idea of obtaining a particular result, it won't succeed. The result is not obtained at all. And then in your ignorance you will perhaps say, "Oh! but they told me that, but it is not true!" That is because there was some insincerity somewhere.

Otherwise, if you are really sincere, that is, if it is an integral and spontaneous experience, it is all-powerful. If, looking into somebody's eyes, you can spontaneously see the divine Presence there, the worst movements vanish, the worst obstacles disappear; and the flame of an infinite joy awakes, sometimes in the other person as well as in oneself. If in the other person there is the least possibility or just a tiny rift in his ill-will, the flame shines forth.

CWM 8: 222-24

1. In Indian mythology Prahlad is the son of King Hiranyakashipu, an ardent enemy of the god Vishnu. The king had banned the worship of Vishnu in his kingdom, and when he learnt that his son Prahlad was worshipping this god in his own palace, he delivered him to serpents, but they did not bite him. Then he had him thrown down from the top of a hill into the sea, but the child was miraculously carried by the waters. When the enraged king asked his son, "Who has saved you?", the child replied, "Vishnu is everywhere, in the serpents and in the sea."

Grace and the karmic consequences

An act carried out has always a consequence and this consequence brings along another and so on. And this is absolutely ineluctable. That is universal justice. You have a bad thought, it has a result. And that result has yet another. And you cannot escape it except through the intervention of Grace. Grace is exactly something which has the power of changing all that. But only the Grace can change it. It is so strict a law and so terrible that once one has entered within it, one cannot get out. And the moment one is upon earth, one enters into this. The whole earthly existence is like that, constructed in this way. And each thing one does, each thing one says, each thing one thinks, each thing one feels has a consequence. And this consequence brings another, and so on. Now, if one wants to have a more practical point of view, one may take examples and say: "If you do this, it will automatically produce that." For instance, in societies organised by men, if you commit a crime, you will be punished for your crime. In your own conscience, if you make a mistake, you suffer for the mistake you have made. And in the law as man has made it, it is always said that to be ignorant of the law is no excuse. If you are ignorant of the law, you are punished. If you make a mistake without knowing that it is a mistake, that does not protect you, you are punished. Well, in Nature it is the same thing. If you take poison without knowing that it is poison, it will poison you all the same. Do you understand?... Unless the Grace intervenes. And as the Grace is omnipotent, it can change everything. That is what I have explained. But without the Grace there is no hope. For precisely it is ignorance that's the constant factor of mankind.

CWM 5: 361-62

The Divine Presence in creation

In everyone, even at the very beginning, this spiritual presence, this inner light is there.... In fact, it is everywhere. I have seen it many a time in certain animals. It is like a shining point which is the basis of a certain control and protection, something which, even in half-consciousness, makes possible a certain harmony with the rest of creation so that irreparable catastrophes may not be constant and general. Without this presence the disorder created by the violences and passions of the vital would be so great that at any moment they could bring about a general catastrophe, a sort of total destruction which would prevent the progress of Nature. That presence, that spiritual light — which could almost be called a spiritual consciousness — is within each being and all things, and because of it, in spite of all discordance, all passion, all violence, there is a minimum of general harmony which allows Nature's work to be accomplished.

And this presence becomes quite obvious in the human being, even the most rudimentary. Even in the most monstrous human being, in one who gives the impression of being an incarnation of a devil or a monster, there is something within exercising a sort of irresistible control — even in the worst, some things are impossible. And without this presence, if the being were controlled exclusively by the adverse forces, the forces of the vital, this impossibility would not exist.

Each time a wave of these monstrous adverse forces sweeps over the earth, one feels that nothing can ever stop the disorder and horror from spreading, and always, at a certain time, unexpectedly and inexplicably a control intervenes, and the wave is arrested, the catastrophe is not total. And this is because of the Presence, the supreme Presence, in matter.

CWM 9: 339-40

The only remedy

The whole world is in a condition of strife, conflict, between the forces of truth and light wanting to manifest and the opposition of all that does not want to change, which represents in the past what is fixed, hardened and refuses to go. ...

There is only one way for you. It is a total, complete and unconditional surrender. What I mean by that is the giving up not only of your actions, work, ambitions, but also of all your feelings, in the sense that all that you do, all that you are, is exclusively for the Divine. So, you feel above the surrounding human reactions—not only above them but protected from them by the wall of the Divine's Grace. Once you have no more desires, no more attachments, once you have given up all necessity of receiving a reward from human beings, whoever they are — knowing that the only reward that is worth getting is the one that comes from the Supreme and that never fails — once you give up the attachment to all exterior beings and things, you at once feel in your heart this Presence, this Force, this Grace that is always with you.

And there is no other remedy. It's the only remedy, for *everybody* without exception. To all those who suffer, it is the same thing that has to be said: all suffering is the sign that the surrender is not total. Then, when you feel in you a “bang”, like that, instead of saying, “Oh, this is bad” or “This circumstance is difficult,” you say, “My surrender is not perfect.” Then it's all right. And then you feel the Grace that helps you and leads you, and you go on. And one day you emerge into that peace that nothing can trouble. You answer to all the contrary forces, the contrary movements, the attacks, the misunderstandings, the bad wills, with the same smile that comes from full confidence in the Divine Grace. And that is the *only* way out, there is no other.

CWM 15: 398

The Mother's Protection after death

Every night, at the same hour, I was working to construct – between the purely terrestrial atmosphere and the psychic atmosphere – a path of protection across the vital, so that people wouldn't have to pass through it (for those who are conscious but without knowledge it's a very difficult passage – infernal.) I was preparing this path, doing this work (it must have been around 1903 or 1904, I don't remember exactly) for months and months and months. All sorts of extraordinary things happened during that time – extraordinary. I could tell long stories....

Then, when I went to Tlemcen, I told Madame Theon about it. 'Yes,' she told me, 'it is part of the work you have come on earth to do. Everyone with even a slightly awakened psychic being who can see your Light will go to your Light at the moment of dying, no matter where they die, and you will help them to pass through.' And this work is constant. Constant. it has given me a considerable number of experiences concerning what happens to people when they leave their bodies. I've had all sorts of experiences, all kinds of examples – it's really very interesting.

*

Sri Aurobindo's Protection after Death

Not long ago M.'s sister died (psychologically, she was in a terrible state – she had no faith). Well, on that day, just when I came to know that she was passing away, I remember being upstairs in the bathroom communicating with Sri Aurobindo, having a sort of conversation with him (it happens very often), and I asked him, 'What happens to such people when they die here at the Ashram?' 'Look,' he replied, and I saw her passing away; and on her forehead, I saw Sri Aurobindo's symbol in a solid golden light (not very luminous, but very concrete). There it was. And with

the presence of this sign the psychological state no longer mattered – nothing touched her. And she departed tranquilly, tranquilly. Then Sri Aurobindo told me, ‘All who have lived at the Ashram and who die there have automatically the same protection, whatever their inner state.’ I can’t say I was surprised, but I admired the mighty power by which the simple fact of having been here and died here was sufficient to help you to the utmost in that transition.

The Mother: Conversation with a disciple, June 24, 1961

The Mother’s White Light

My child, one who is enveloped in this light, has a special protection against everything. It is a special case for one who is enveloped by this light. It is the best protection that one can hope for. It is the vital protection which acts equally, everywhere. One cannot have a better protection. It is the ultimate protection. One who is protected by this light walks in the plenitude, in happiness; it is the Grace that takes care. It is an exceptional thing. He walks in liberty because nothing can touch him: the opposing forces which come to bar the way and the forces of ignorance cannot have any access to him, because he is completely enveloped by my light. He is shielded with a layer of light which nothing can penetrate. It is truly a complete protection.

Not many can keep it; very few, very, very few people have the capacity to retain this light. It is very difficult to keep this light constantly. If you have the power to keep it day and night, to be enveloped by this light, it would be something unique, for you would have the best protection in the world. ... This light can exist only in a perfect tranquility and in an immutable faith. Once we lean on the other side, it disappears. That is why, it is difficult. If you remain tranquil, there is no doubt that you will keep this with you. If one

tries, one will succeed.

This is my vital light which will protect you against all the bad forces. And one feels completely enclosed in this transparent box, it is like ice. This ice is soft and peaceful. One has a joyous sensation, as if one is enveloped by a light that protects us, that guides us and that increases our confidence. For truly, this protects against all attacks, whether it is vital or any other, if one remains enveloped by this light.

Like this, I have a range of lights which rise higher and higher, till the light becomes white. It is white like paper. (*Mother indicates the paper on Her table*) It is pure white. It seems solidly white and this light which is my own light, the white light, has an extraordinary power. This is very difficult to have, it is very far away, one has to surpass stages after stages in order to arrive there. This is the true light, and if one takes refuge in this light — my white light — then he has a protection or an incomparable help, he can conquer everything without letting anything touch him. Because, when one is in this light, the hostile forces, as soon as they come in contact, disappear immediately. Not a single contrary force can stay in this white light. Then one is in the Divine's hand, enveloped by Him. It is the highest possible....

If one has a faith, a faith that comes from there (*the heart*) a true faith, then the light cannot disappear, it remains. If one is tranquil and armed with this faith, faith like an intangible sword (*Mother shows this with the hand*) which does not move, which rises straight up without wavering, well, with this, one is enveloped always by my light. It never abandons one because it finds a suitable ambiance and as it should be.

My child, you should develop this, this faith, then all will go well. It is a marvellous thing, to be under my supreme protection.

Blessings of the Grace: pp: 13,15 and 17, 2nd July 1967

Conditions for Protection

The more complete your faith, sincerity and surrender, the more will grace and protection be with you. And when the grace and protection of the Divine Mother are with you, what is there that can touch you or whom need you fear? A little of it even will carry you through all difficulties, obstacles and dangers; surrounded by its full presence you can go securely on your way because it is hers, careless of all menace, unaffected by any hostility however powerful, whether from this world or from worlds invisible. Its touch can turn difficulties into opportunities, failure into success and weakness into unfaltering strength. For the grace of the Divine Mother is the sanction of the Supreme and now or tomorrow its effect is sure, a thing decreed, inevitable and irresistible.

CWSA 32: 8-9

Sri Aurobindo

It is true that the divine protection is always around us, but it fully works only when we are faced by dangers which were unavoidable; that is to say, if dangers suddenly rise on the way when we are doing some work for the Divine, then the protection works at its best. But to take up some work which is, after all, not at all indispensable and not even surely useful and which is extremely dangerous, counting on the divine protection to save us from all possible consequences, this is a movement which is like a challenge to the Divine, and the Divine will never accept it.

CWM 14:325

The Mother

The experience you had of the power of the Name and the protection is that of everyone who has used it with the same faith and reliance. To those who call from the heart for the protection, it cannot fail.

CWSA 25:308

Sri Aurobindo



Protection of the Gods

Luminous and clear-visioned.

(Spiritual Significance and explanation given by the Mother)

Botanical name: Bougainvillea

Clusters of showy ovate predominantly yellow and golden bracts in groups of three or more that enfold tiny white to greenish white salverform flowers.



The Inner Godhead guards and protects us

What value have our impulses and our desires, our anguish and our violence, our sufferings and our struggles, all these inner vicissitudes unduly dramatised by our unruly imagination — what value do they have before this great, this sublime and divine love bending over us from the innermost depths of our being, bearing with our weaknesses, rectifying our errors, healing our wounds, bathing our whole being with its regenerating streams?

For the inner Godhead never imposes herself, she neither demands nor threatens; she offers and gives herself, conceals and forgets herself in the heart of all beings and things; she never accuses, she neither judges nor curses nor condemns, but works unceasingly to perfect without constraint, to mend without reproach, to encourage without impatience, to enrich each one with all the wealth he can receive; she is the mother whose love bears fruit and nourishes, guards and protects, counsels and consoles; because she understands everything, she can endure everything, excuse and pardon everything, hope and prepare for everything; bearing everything within herself, she owns nothing that does not belong to all, and because she reigns over all, she is the servant of all; that is why all, great and small, who want to be kings with her and gods in her, become, like her, not despots but servitors among their brethren.

CWM 2: 42 - 43

The Mother



The Godhead

I sat behind the dance of Danger's hooves
In the shouting street that seemed a futurist's whim,
And suddenly felt, exceeding Nature's grooves,
In me, enveloping me the body of Him.

Above my head a mighty head was seen,
A face with the calm of immortality
And an omnipotent gaze that held the scene
In the vast circle of its sovereignty.

His hair was mingled with the sun and breeze;
The world was in His heart and He was I:
I housed in me the Everlasting's peace,
The strength of One whose substance cannot die.

The moment passed and all was as before;
Only that deathless memory I bore.

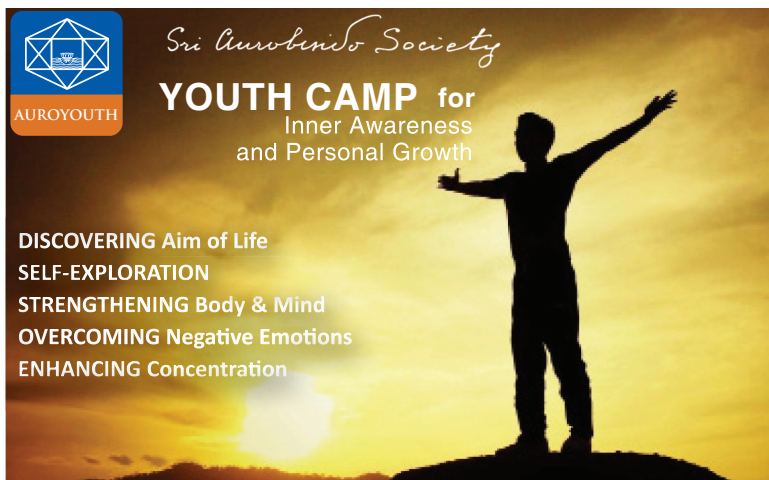
CWSA 2: 607


Sri Aurobindo

The above poem (The Godhead) is a factual notation of an experience Sri Aurobindo had while riding in a horse carriage on streets of Baroda.

AUROYOUTH YOUTH CAMPS

AUROYOUTH is an initiative of Sri Aurobindo Society to propagate the message of Sri Aurobindo among the youth (15-29 years) through Youth Camps. During the last year close to 50 AuroYouth Youth Camps, titled **INNER AWARENESS & PERSONAL GROWTH**, have been conducted in several colleges across India, touching more than a thousand youths.



 Sri Aurobindo Society
YOUTH CAMP for
Inner Awareness
and Personal Growth

DISCOVERING Aim of Life
SELF-EXPLORATION
STRENGTHENING Body & Mind
OVERCOMING Negative Emotions
ENHANCING Concentration

Please email to us at the address below,

If you know of any college where you can help AuroYouth conduct 1-day introductory Youth Camps for students.

If you are in the age group of 15-29 years and wish to attend a Youth Camp (you may also contact your local branch).

If you wish that youth in your family should attend a Youth Camp, send us your details and the details of the branch/centre closest to you.

If you are below the age of 40 and wish to volunteer as an AuroYouth Executive to conduct camps at your local branch.

Most Sri Aurobindo Society branches/centres now have a designated AuroYouth Executive as a part of their Management Committee. Over 80 volunteers from different branches/centres across the country have been trained during the last one year to conduct youth camps.

E: auroyouth@aurosociety.org; **W:** <https://ay.aurosociety.org>

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Also organizes Retreats and Open Workshops at serene venues in Pondicherry

Upcoming Workshops of SAFIM

1. **Integral Wellness** – A Holistic Approach to Work life Balance One-day Retreat to explore ways of establishing an atmosphere of peace, happiness and wellbeing within the self and in its surroundings

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, Ph: 0413 233 0256

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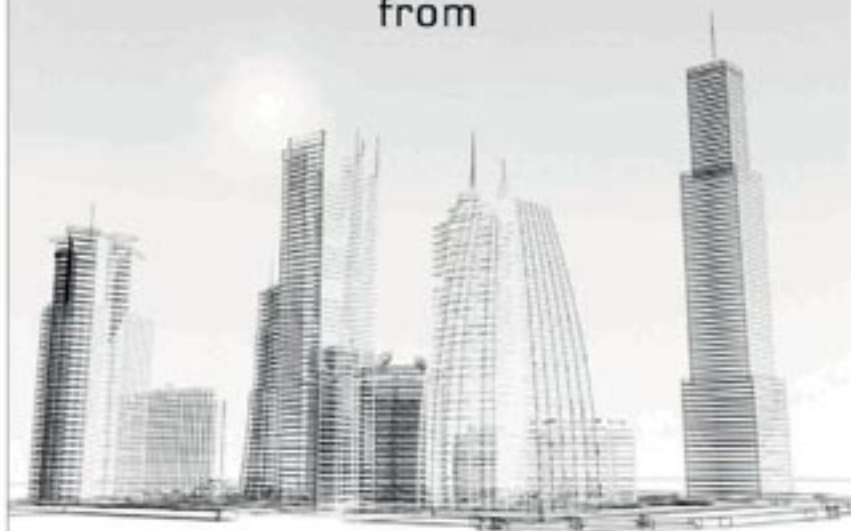
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