

All India Magazine

October 2017



Towards Life Beautiful

(Part II)

Flower on the cover:

Abundance of Beauty

A beauty that blossoms freely and abundantly.

(Spiritual significance and explanation given by the Mother)

Botanical Name: Rhodedendron

To see divine beauty in the whole world, man, life, nature, to love that which we have seen and to have pure unalloyed bliss in that love and that beauty is the appointed road by which mankind as a race must climb to God.

CWSA 1: 440

- Sri Aurobindo

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TOWARDS LIFE BEAUTIFUL

Part II

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

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Life Beautiful: Basic Requisites

Don't you think there are enough ugly things in the world without one's giving a picture of them in books? This is something which always used to surprise me, even when I was a child—life is so ugly, so full of mean, miserable, even at times repulsive things, what is the use of imagining yet worse things than are already there? If you imagined something more beautiful, a more beautiful life, that would be worth the trouble. People who take pleasure in writing ugly things show a great poverty of mind — it is always a sign of a poverty of mind. It is infinitely more difficult to tell a story beautiful from beginning to end than to write a story ending with a sensational event or a catastrophe. Many authors, if they had to write a story which ends happily, beautifully, would not be able to do it — they do not have enough imagination for that. Very few stories have an uplifting ending, almost all end in a failure — for a very simple reason, it is much more easy to fall than to rise. It is much more difficult to end one's story on a note of greatness and splendour, to make one's hero a genius seeking to transcend himself, because for that one must be a genius oneself, and this is not given to everybody.

CWM 4 :155

The Mother

Faith in Oneself

Man is given faith in himself, his ideas and his powers that he may work and create and rise to greater things and in the end bring his strength as a worthy offering to the altar of the Spirit. This spirit, says the Scripture, is not to be won by the weak, *nāyamātmā balahīnena labhyaḥ*. All paralysing self-distrust has to be discouraged, all doubt of our strength to accomplish, for that is a false assent to impotence, an imagination of weakness and a denial of the omnipotence of the spirit. A present incapacity, however heavy may seem its pressure, is only a trial of faith and a temporary difficulty and to yield to the sense of inability is for the seeker of the integral Yoga a non-sense, for his object is a development of a perfection that is there already, latent in the being, because man carries the seed of the divine life in himself, in his own spirit, the possibility of success is involved and implied in the effort and victory is assured because behind is the call and guidance of an omnipotent power. At the same time this faith in oneself must be purified from all touch of rajasic egoism and spiritual pride. ...

The sadhaka should keep as much as possible in his mind the idea that his strength is not his own in the egoistic sense but that of the divine universal Shakti and whatever is egoistic in his use of it must be a cause of limitation and in the end an obstacle. The power of the divine universal Shakti which is behind our aspiration is illimitable, and when it is rightly called upon it cannot fail to pour itself into us and to remove whatever incapacity and obstacle, now or later; for the times and durations of our struggle while they depend at first, instrumentally and in part, on the strength of our faith and our endeavour, are yet eventually in the hands of the wisely determining secret Spirit, alone the Master of the Yoga, the Ishwara.

CWSA 24: 779-80

Sri Aurobindo

I have just said that we always look upon ourselves with great indulgence, and I think in fact that our defects very often appear to us to be full of charm and that we justify all our weaknesses. But to tell the truth, this is because we lack self-confidence. Does this surprise you?... Yes, I repeat, we lack confidence, not in what we are at the present moment, not in our ephemeral and ever-changing outer being — this being always finds favour in our eyes — but we lack confidence in what we can become through effort, we have no faith in the integral and profound transformation which will be the work of our true self, of the eternal, the divine who is in all beings, if we surrender like children to its supremely luminous and far-seeing guidance.

So let us not confuse complacency with confidence.

CWM 2: 24

Q: You have written in Words of Long Ago that we justify all our weaknesses when we lack self-confidence. Why do we do this?

Um! So! We justify all our weaknesses? It is not a positive want of self-confidence; it is a lack of confidence in what the divine Grace can do for us. To justify one's weaknesses is a kind of laziness and inertia.

Well, when one doesn't want to make an effort to correct oneself, one says, "Oh, it is impossible, I can't do it, I don't have the strength, I am not made of that stuff, I don't have the necessary qualities, I could never do it." It is absolute laziness, it is in order to avoid the required effort. When you are asked to make progress: "Oh, it is beyond my capacity, I am a poor creature, I can do nothing!" That's all. It is almost

ill-will. It is extreme laziness, a refusal to make any effort. One accepts all one's defects and incapacities in order not to have to make the necessary effort to overcome them. One says, "I am like that, I can't be otherwise!" It is a refusal to let the divine Grace work in you. It is a justification of your own ill-will.

CWM 6: 267

There are people who can stand on their own legs. They do a thing because they find that it is good to do it. They offer themselves freely to the guru and take his guidance. But all the time it is a free movement. There are others who are slaves. They always want to have a social or official recognition for what they do. They can have self-confidence only if some authority recognises them. This is the slave mentality.

CWM 15: 260-61

The Mother

Without self-confidence you can never do anything;...for you have nothing to carry you through the first anxious years when the only dividend is hope, and the best assets are unfaltering courage and faith in oneself.

CWSA 1: 716

Sri Aurobindo

Self-development and spiritual aspiration enable one to master one's karma.

To learn is good. To become is better.

CWM 10: 275

The Mother

Courage

You fall into the water. You are not daunted by the great watery mass. You make good use of your arms and legs, grateful to the teacher who taught you how to swim. You grapple with the waves and you escape. You have been brave.

You are asleep. "Fire!" The cry of alarm has awakened you. You leap from your bed and see the red glare of the blaze. You are not stricken with mortal fear. You run through the smoke, the sparks, the flames, to safety. This is courage.

Some time ago I visited an infant school in England. The little school-children were between three and seven years old. There were both boys and girls, who were busy knitting, drawing, listening to stories, singing.

The teacher told me, "We are going to try the fire-alarm. Of course there is no fire, but they have been taught to get up and go out promptly at the alarm-signal."

He blew his whistle. Instantly the children left their books, pencils and knitting-needles, and stood up. On a second signal they filed out into the open air. In a few moments the classroom was empty. These little children had learned to face the danger of fire and to be brave.

For whose sake did you swim? For your own.

For whose sake did you run through the flames? For your own.

For whose sake would the children resist the fear of fire? For their own.

The courage shown in each case was for the sake of self. Was this wrong? Certainly not. It is right to take care of your life and to defend it bravely. But there is a greater courage, the courage which is shown for the sake of others.

CWM 2:179-180

Progress may be slow, falls may be frequent, but if a courageous will is maintained one is sure to triumph some day and see all difficulties melt and vanish before the radiant consciousness of truth.

CWM 4: 52

True courage, in its deepest sense, is to be able to face everything, everything in life, from the smallest to the greatest things, from material things to those of the spirit, without a shudder, without physically... without the heart beginning to beat faster, without the nerves trembling or the slightest emotion in any part of the being. Face everything with a constant consciousness of the divine Presence, with a total self-giving to the Divine, and the whole being unified in this will; then one can go forward in life, can face anything whatever. I say, without a shudder, without a vibration; this, you know, is the result of a long effort, unless one is born with a special grace, born like that. But this indeed is still more rare.

To overcome one's fear means that there is one part of the being which is stronger than the other, and which has no fear and imposes its own intrepidity on the part which is afraid. But this doesn't necessarily imply that one is more courageous than the one who has no fear to master. Because the one who doesn't have any fear to master... this means that he is courageous everywhere, in all the parts of his being. Now, there is an intrepidity which comes from unconsciousness and ignorance. Children, for example, who do not know about dangers, you see, do things they would not do if they had the knowledge of this danger. This means that their intrepidity is an ignorant one. But true courage is courage with the full knowledge of the thing, that is, it knows all the possibilities and is ready to face everything without exception.

CWM 7: 31



A lost world-rapture lingers in her eyes,
Her moods are faces of the Infinite:
Beauty and happiness are her native right,
And endless Bliss is her eternal home.

CWSA 33: 118

Sri Aurobindo

I remember that once we spoke of courage as one of the perfections; I remember having written it down once in a list. But this courage means having a taste for the supreme adventure. And this taste for supreme adventure is aspiration — an aspiration which takes hold of you completely and flings you, without calculation and without reserve and without a possibility of withdrawal, into the great adventure of the divine discovery, the great adventure of the divine meeting, the yet greater adventure of the divine Realisation; you throw yourself into the adventure without looking back and without asking for a single minute, “What’s going to happen?” For if you ask what is going to happen, you never start, you always remain stuck there, rooted to the spot, afraid to lose something, to lose your balance.

That’s why I speak of courage — but really it is aspiration. They go together. A real aspiration is something full of courage.

CWM 8: 40-41

Courage and love are the only indispensable virtues; even if all the others are eclipsed or fall asleep, these two will save the soul alive.

CWM 10: 281

Courage is the total absence of fear in any form.

CWM 10: 282

Whosoever has courage can give courage to others, just as the flame of the candle can light up another.

*

A noblest courage is to recognise one’s faults.

CWM 14 : 170



Thus we draw near to the All-Wonderful
Following his rapture in things as sign and guide;
Beauty is his footprint showing us where he has passed,
Love is his heart-beats' rhythm in mortal breasts,
Happiness the smile on his adorable face.

CWSA 33: 112

Sri Aurobindo

Perseverance

... the most essential quality is perseverance, endurance, and a... what shall I call it? — a kind of inner good humour which helps you not to get discouraged, not to become sad, and to face all difficulties with a smile. There is an English word which expresses this very well — cheerfulness. If you can keep this within you, you fight much better, resist much better, in the light, these bad influences which try to hinder you from progressing.

CWM 8:23

One must find one's certitude within oneself, keep it in spite of everything and go one's way whatever the cost, to the very end. The Victory is for the most enduring.

To maintain one's endurance in spite of all oppositions, the support must be unshakable, and *one* support *alone* is unshakable, that of the Reality, the Supreme Truth.

It is useless to look for any other. This is the only one that never fails.

CWM 9: 255

....we cannot expect to be always happy, and that to know how to be patient is most useful. For there are few days in our lives which do not give us the opportunity to learn greater patience.

You want to see a very busy man to ask him something. You go to his house. Already many visitors are there and he keeps you waiting a very long time before seeing you. You stay there quietly, perhaps for several hours. You are patient.

Another time, the person you wish to see is not at home when you arrive. You return again the next day, but his door is still closed. You go back a third time, but he is sick and

cannot see you. You let a few days go by and then return once more. And if something new again prevents you from meeting him, nevertheless you are not discouraged, but renew the attempt until at last you see him. This kind of patience is called perseverance.

Perseverance is an active patience, a patience that marches on.

CWM 2: 198

The famous Genoese sailor Columbus set sail from Spain to cross the unknown seas of the West.

For days and weeks on end, in spite of the murmurs of his companions, he persisted in his will to reach a new land; in spite of delays and difficulties, he would not give up until he had reached the first American islands. Thus he discovered the New World.

What did he ask of his companions? He asked them only to have patience, for they had simply to rely on him and quietly allow him to lead them. But what did he himself need to reach his goal? He needed the sustained energy and the unremitting will that we call perseverance.

CWM 2: 198-99

You should not be impatient, should not be disappointed, depressed, discouraged if the truth you have seen is not immediately realised. Naturally, it is not a question of being down-hearted or grieved or in despair if you have made a mistake, for every mistake can be corrected; from the moment you have found it is a mistake, there is an opportunity to work within you, to make progress and be very happy! But the situation is much more serious and more difficult to overcome when you have seen something true, absolutely, essentially true, and the state of the universe is such that this

truth is not yet ripe for realisation. I do not say this happens to many people, but perhaps it may happen to you, and it is then you have to have a great patience, a great understanding, and say to yourself, "It was true, but it was not completely true", that is, it was not a truth in harmony with all the other truths and, above all, not in keeping with the present possibilities; so we tried to realise it too quickly, and because we tried to be too quick it was belied. But do not say it was false because it was belied; say it was premature, that is all you can say — what you saw was true, but it was premature, and you must, with much patience and perseverance, keep your little truth intact for the moment when it will be possible to realise it.

The final victory is for the most patient.

CWM 4: 116-117

When one wants to change something of the material life, whether the character or the functioning of the organs or habits, one must have an unfaltering perseverance, be ready to begin again a hundred times the same thing with the same intensity with which one did it the first time and as though one had never done it before.

CWM 7:104

Persevere — it is the surest way to success. What you have not been able to achieve in you last year, you will do this year.

*

What you are not able to do today, you will achieve tomorrow. Persevere and you shall conquer.

*

Perseverance is patience in action.

*

It is by *persevering* that one conquers difficulties, not by running away from them. One who perseveres is sure to triumph. Victory goes to the most enduring. Always do your best and the Lord will take care of the results.

CWM 14; 162-163



Aspiration for the Right Attitude

Energetic, willing, determined.

(Spiritual significance and explanation given by the Mother)

Botanical name: Clerodendrum Xspeciosum

Faith in The Divine Shakti

The best means of routing the enemy is to laugh in his face! You may grapple and tussle for days and he may still show an undiminished vigour; but just once laugh at him and lo! he takes to his heels. but just once laugh at him and lo! he takes to his heels. A laugh of self-confidence and of faith in the Divine is the most shattering strength possible — it disrupts the enemy's front, spreads havoc in his ranks and carries you triumphantly onwards.

CWM 3: 139

All the circumstances of life are arranged to teach us that, beyond mind, faith in the Divine Grace gives us the strength to go through all trials, to overcome all weaknesses and find the contact with the Divine Consciousness which gives us not only peace and joy but also physical balance and good health.

CWM 10: 320

The Mother

The faith in the divine Shakti must be always at the back of our strength and when she becomes manifest, it must be or grow implicit and complete. There is nothing that is impossible to her who is the conscious Power and universal Goddess all creative from eternity and armed with the Spirit's omnipotence. All knowledge, all strengths, all triumph and victory, all skill and works are in her hands and they are full of the treasures of the Spirit and of all perfections and siddhis. ...

This faith we must have and develop to perfection that all things are the workings under the universal conditions of a supreme self-knowledge and wisdom, that nothing done in us or around us is in vain or without its appointed place and just significance, that all things are possible when

the Ishwara as our supreme Self and Spirit takes up the action and that all that has been done before and all that he will do hereafter was and will be part of his infallible and foreseeing guidance and intended towards the fruition of our Yoga and our perfection and our life work.

This faith will be more and more justified as the higher knowledge opens, we shall begin to see the great and small significances that escaped our limited mentality and faith will pass into knowledge. Then we shall see beyond the possibility of doubt that all happens within the working of the one Will and that that will was also wisdom because it develops always the true workings in life of the self and nature. The highest state of the assent, the *śraddhā* of the being will be when we feel the presence of the Ishwara and feel all our existence and consciousness and thought and will and action in his hand and consent in all things and with every part of our self and nature to the direct and immanent and occupying will of the Spirit.

CWSA 24: 780-781

Sri Aurobindo

Faith — a dynamic entire belief and acceptance.

Belief — intellectual acceptance only.

Conviction — intellectual belief held on what seem to be good reasons.

Reliance — dependence on another for something, based on trust.

Trust — the feeling of sure expectation of another's help and reliance on his word, character etc.

Confidence — the sense of security that goes with trust.

CWSA 29:88

Sri Aurobindo

Humility

There is one thing that has always been said, but always misunderstood, it is the necessity of humility. It is taken in the wrong way, wrongly understood and wrongly used. Be humble, if you can be so in the right way; above all, do not be so in the wrong way, for that leads you nowhere. But there is one thing: if you can pull out from yourself this weed called vanity, then indeed you will have done something. But if you knew how difficult it is! You cannot do a thing well, cannot have a fine idea, cannot have a right movement, cannot make a little progress without getting puffed up inside (even without being aware of it), with a self-satisfaction full of vanity. And you are obliged then to hammer it hard to break it. And still broken bits remain and these begin to germinate. One must work the whole of one's life and never forget to work in order to uproot this weed that springs up again and again and again so insidiously that you believe it is gone and you feel very modest and say: "It is not I who have done it, I feel it is the Divine, I am nothing if He is not there", and then the next minute, you are so satisfied with yourself simply for having thought that!

*

Q: What is the right and the wrong way of being humble?

It is very simple, when people are told "be humble", they think immediately of "being humble before other men" and that humility is wrong. True humility is humility before the Divine, that is, a precise, exact, *living* sense that one is nothing, one can do nothing, understand nothing without the Divine, that even if one is exceptionally intelligent and capable, this is nothing in comparison with the divine Consciousness, and this sense one must always keep, because then one always has the true attitude of receptivity — a humble

receptivity that does not put personal pretensions in opposition to the Divine.

CWM 5: 44-45

Q: Mother, when we make an effort, there's something in us which becomes very self-satisfied and boastful and contented with this effort, and that spoils everything. Then how can we get rid of this?

Ah, that's what looks on at what it is doing! There is always someone who observes when one is doing something. Now sometimes, he becomes proud. Obviously, this takes away much strength from the effort. I think it is that: it is the habit of looking at oneself acting, looking at oneself living. It is necessary to observe oneself but I think it is still more necessary to try to be absolutely sincere and spontaneous, very spontaneous in what one does: not always to go on observing oneself, looking at what one is doing, judging oneself — sometimes severely. In fact it is almost as bad as patting oneself with satisfaction, the two are equally bad. One should be so sincere in his aspiration that he doesn't even know he is aspiring, that he becomes the aspiration itself. ...

One minute, one minute of this, and you can prepare years of realisation. When one is no longer a self-regarding being, an ego looking at itself acting, when one becomes the action itself, above all in the aspiration, this truly is good. When there is no longer a person who is aspiring, when it is an aspiration which leaps up with a fully concentrated impulsion, then truly it goes very far. Otherwise there is always mixed up in it a little vanity, a little self-complacency, a little self-pity also, all kinds of little things which come and spoil everything.

CWM 6: 402

Generosity

Nobleness and generosity are the soul's ethereal firmament; without them, one looks at an insect in a dungeon.

-Sri Aurobindo (*Thoughts and Aphorisms*)

The Mother explains:

Nobleness is to refuse all personal calculation. Generosity is to find one's own satisfaction in the satisfaction of others.

CWM 10: 282

Q: Sri Aurobindo says here about Mahalakshmi: "All that is poor... repels her advent"?

Yes, poor, without generosity, without ardour, without amplitude, without inner richness; all that is dry, cold, coiled up, prevents the coming of Mahalakshmi. It is not a question of big money, you know! An extremely rich man may be terribly poor from Mahalakshmi's point of view. And a very poor man may be very rich if his heart is generous... A poor man is a man having no qualities, no force, no strength, no generosity. He is also a miserable, unhappy man. Moreover, one is unhappy only when one is not generous — if one has a generous nature which gives of itself without reckoning, one is never unhappy. It is those who are coiled up on themselves and who always want to draw things towards themselves, who see things and the world only through themselves—it is these who are unhappy. But when one gives oneself generously, without reckoning, one is never unhappy, never. It is he who wants to take who is unhappy; he who gives himself is never so.

CWM 4: 403-04

I shall not speak here of material generosity which naturally consists in giving others what one has. But even this virtue is not very widespread, for as soon as one becomes rich one thinks more often of keeping one's wealth than of giving it away. The more men possess, the less are they generous.

I want to speak of moral generosity. To feel happy, for example, when a comrade is successful. An act of courage, of unselfishness, a fine sacrifice have a beauty in them which gives you joy. It may be said that moral generosity consists in being able to recognise the true worth and superiority of others.

CWM 4: 30

Let us take an illustration of the difference between the moral and the spiritual view of things. The ordinary social notions distinguish between two classes of men, — the generous, the avaricious. The avaricious man is despised and blamed, while the generous man is considered unselfish and useful to society and praised for his virtue. But to the spiritual vision, they both stand on the same level; the generosity of the one, the avarice of the other are deformations of a higher truth, a greater divine power. There is a power, a divine movement that spreads, diffuses, throws out freely forces and things and whatever else it possesses on all the levels of nature from the most material to the most spiritual plane. Behind the generous man and his generosity is a soul-type that expresses this movement; he is a power for diffusion, for wide distribution. There is another power, another divine movement that collects and amasses; it gathers and accumulates forces and things and all possible possessions, whether of the lower or of the higher planes. The man you tax with avarice was meant to be an instrument of this movement. Both are important, both needed in the entire

plan; the movement that stores up and concentrates is no less needed than the movement that spreads and diffuses. Both, if truly surrendered to the Divine, will be utilised as instruments for its divine work to the same degree and with an equal value. But when they are not surrendered both are alike moved by impulses of ignorance. One is pushed to throw away, the other is pulled towards keeping back; but both are driven by forces obscure to their own consciousness, and between the two there is little to choose. One could say to the much-praised generous man, from the higher point of vision of Yoga, "All your impulses of generosity are nothing in the values of the spirit, for they come from ego and ignorant desire." And, on the other hand, among those who are accused of avarice, you can see sometimes a man amassing and hoarding, full of a quiet and concentrated determination in the work assigned to him by his nature, who, once awakened, would make a very good instrument of the Divine. But ordinarily the avaricious man acts from ego and desire like his opposite; it is the other end of the same ignorance. Both will have to purify themselves and change before they can make contact with the something higher that is behind them and express it in the way to which they are called by their nature.

CWM 3: 119-20

The Mother

The sense of good and bad, beautiful and unbeautiful, which afflicts our understanding and our senses, must be replaced by akhaṇḍa rasa, undifferentiated and unabridged delight in the delightfulness of things, before the highest can be reached. On the way to this goal full use must be made of the lower and abridged sense of beauty which seeks to replace the less beautiful by the more, the lower by the higher, the mean by the noble.

CWSA 1: 440

Sri Aurobindo

Gratitude

... there is another movement which should constantly accompany devotion.... That kind of sense of gratitude that the Divine exists; that feeling of a marvellous thankfulness which truly fills you with a sublime joy at the fact that the Divine exists, that there is something in the universe which is the Divine, that it is not just the monstrosity we see, that there is the Divine, the Divine exists. And each time that the least thing puts you either directly or indirectly in contact with this sublime Reality of divine existence, the heart is filled with so intense, so marvellous a joy, such a gratitude as of all things has the most delightful taste.

There is nothing which gives you a joy equal to that of gratitude. One hears a bird sing, sees a lovely flower, looks at a little child, observes an act of generosity, reads a beautiful sentence, looks at the setting sun, no matter what, suddenly this comes upon you, this kind of emotion — indeed so deep, so intense — that the world manifests the Divine, that there is something behind the world which is the Divine.

CWM 8: 40

... very few people, very few, an insignificant number, go to church or temple with a true religious feeling, that is, not to pray and beg for something from God but to offer themselves, give thanks, aspire, give themselves. There is hardly one in a million who does that.

CWM 6: 194-95

To be grateful, never to forget this wonderful grace of the Supreme who leads each one to his divine goal by the shortest ways, in spite of himself, his ignorance and misunderstandings, in spite of the ego, its protests and its revolts. The pure flame of gratefulness must always burn in our

heart, warm, sweet and bright, to dissolve all egoism and all obscurity; the flame of gratefulness for the Supreme's Grace who leads the sadhak to his goal — and the more he is grateful, recognises this action of the Grace and is thankful for it, the shorter is the way.

White Roses: 31-32

... of all movements, the one that perhaps gives the most joy — an unalloyed joy, untainted by egoism — is spontaneous gratitude.

It is something very special. It isn't love, it isn't self-offering. It is a very full joy. Very full.

It is a very special vibration unlike anything other than itself. It is something that widens you, that fills you, that is so fervent!

...Of all the movements within the reach of human consciousness, it is certainly the one that draws you most out of your ego. ...

When you can enter this vibration in its purity, you realise immediately that it has the same quality as the vibration of Love: it is directionless. ... Ultimately, gratitude is only a very slightly coloured shade of the essential vibration of Love.

The Mother: Conversations with a disciple, December 21, 1963

Q: What is the way to accept the Grace with gratitude?

Ah! First of all you must feel the need for it.

This is the most important point. It is to have a certain inner humility which makes you aware of your helplessness without the Grace, that truly, without it you are incomplete and powerless. This, to begin with, is the first thing.

It is an experience one can very well have. When, you

see, even people who know nothing find themselves in quite difficult circumstances or facing a problem which must be solved or, as I just told you, an impulse which must be overcome or something that has disturbed them... and then they realise they are lost, they don't know what to do—neither their mind nor their will nor their feelings help—they don't know what to do, then it happens; there is within them something like a kind of call, a call to something which can do what one cannot. One aspires to something which is capable of doing what one can't do.

This is the first condition. And then, if you become aware that it is only the Grace which can do that, that the situation in which you find yourself, from there the Grace alone can pull you out, can give you the solution and the strength to come out of it, then, quite naturally an intense aspiration awakes in you, a consciousness which is translated into an opening. If you call, aspire, and if you hope to get an answer, you will quite naturally open yourself to the Grace.

And later — you must pay great attention to this (*Mother puts her finger on her lips*) — the Grace will answer you, the Grace will pull you out of the trouble, the Grace will give you the solution to your problem or will help you to get out of your difficulty. But once you are free from trouble and have come out of your difficulty, don't forget that it is the Grace which pulled you out, and don't think it is yourself. For this, indeed, is the important point. Most people, as soon as the difficulty has gone, say, "After all, I pulled myself out of the difficulty quite well."

There you are. And then you lock and bolt the door, you see, and you cannot receive anything any more. You need once again some acute anguish, some terrible difficulty for this kind of inner stupidity to give way, and for you to realise once more that you can do nothing. Because it is only when

you grow aware that you are powerless that you begin to be just a little open and plastic. But so long as you think that what you do depends on your own skill and your own capacity, truly, not only do you close one door, but, you know, you close lots of doors one upon another, and bolt them. You shut yourself up in a fortress and nothing can enter there. That is the great drawback: one forgets very quickly. Quite naturally one is satisfied with one's own capacity.

CWM 6: 322-23

Compassion and gratitude are essentially psychic virtues. They appear in the consciousness only when the psychic being takes part in active life.

The vital and the physical experience them as weaknesses, for they curb the free expression of their impulses, which are based on the power of strength.

*

Physically, materially, upon earth, it is in gratitude that one finds the source of the purest delight.

CWM, 15: 277,192

The Mother

Beauty is Ananda taking form — but the form need not be a physical shape. One speaks of a beautiful thought, a beautiful act, a beautiful soul. What we speak of as beauty is Ananda in manifestation. ...

CWSA 27:700

Sri Aurobindo

Receptivity

It is with the widening of the consciousness and the one pointedness of the aspiration that the receptivity increases.

CWM 14: 147

It may be said that perfection is attained, though it remains progressive, when the receptivity from below is equal to the force from above which wants to manifest.

CWM 15: 78

Q: Mother on what does receptivity depend?

It depends first of all upon sincerity — on whether one really wants to receive — and then... yes, I believe the principal factors are sincerity and humility. There is nothing that closes you up more than vanity. When you are self-satisfied, you have that kind of vanity of not wanting to admit that you lack something, that you make mistakes, that you are incomplete, that you are imperfect, that you are... There is something in the nature, you know, which grows stiff in this way, which does not want to admit — it is this which prevents you from receiving. You have, however, only to try it out and get the experience. If, by an effort of will you manage to make even a very tiny part of the being admit that “Ah, well, yes, I am mistaken, I should not be like that, and I should not do that and should not feel that, yes, it is a mistake”, if you manage to make it admit this, at first, as I said just now, it begins by hurting you very much, but when you hold on firmly, until this is admitted, immediately it is open — it is open and strangely a flood of light enters, and then you feel so glad afterwards, so happy that you ask yourself, “Why, was I foolish enough to resist so long?”

CWM 6: 117

Simplicity

Truly one has the impression that human mentality has progressed since that age. Thought has become more complex, psychology more profound, to the extent that these arguments appear almost puerile. But when we mean to practise them, then we realise that we have remained almost on the same level, and that if thought has progressed, practice, far from being better, seems to have become worse. And here there is a childlike simplicity, something rather healthy, an absence of perversion that unfortunately the human race no longer possesses.

There was a moral healthiness in those days which has now completely disappeared. These arguments make you smile, but the practice of what is taught here is much more difficult now than it was at that time. A kind of hypocrisy, pretension, underhand duplicity seems to have taken possession of the human mind and especially its way of being, and men have learnt to deceive themselves in a most pernicious way.

In those times, one could say, "Don't do harm, you will be punished"; hearts were simple and the mind as well, and one said, "Yes, it is better not to do harm, because I will be punished." But now, with an ironical smile, you say, "Oh! I shall surely find a way to avoid punishment."

Mental capacity seems to have grown, mental power seems to have developed, men seem to be much more capable of playing with ideas, of having mental command over all principles, but at the same time they have lost the simple and healthy candour of people who lived closer to Nature and knew less how to play with ideas. Thus humanity as a whole seems to have reached a very dangerous turning-point. Those who are trying to find a solution to the general corruption preach a return to the simplicity of yore, but of

course that is quite impossible: you cannot go back.

We must go farther on, we must advance, climb greater heights and go beyond the arid search for pleasure and personal welfare, not through fear of punishment, even punishment after death, but through the development of a new sense of beauty, a thirst for truth and light, through understanding that it is only by widening yourself, illumining yourself, setting yourself ablaze with the ardour for progress, that you can find both integral peace and enduring happiness.

One must rise up and widen — rise up... and widen.

CWM 3: 235-36

In fact the physical being has a simplicity and even a goodwill (which is not always very enlightened, far from it), but still a simplicity and goodwill which put it in a closer relation with the psychic than the passions of the vital or the pretensions of the mind. And it is probably because of that also that in children the psychic can feel more at ease, being less constantly jostled by mental and vital contradictions.

CWM 6: 6

As soon as all effort disappears from a manifestation, it becomes very simple, with the simplicity of a flower opening, manifesting its beauty and spreading its fragrance without clamour or vehement gesture. And in this simplicity lies the greatest power, the power which is least mixed and least gives rise to harmful reactions...

Simplicity, simplicity! How sweet is the purity of Thy Presence! . . .

CWM 1: 17

A generous heart always forgets the past offences and is ready to reestablish harmony.

Let us all forget all that is dark and ugly in the past, in order to make us ready to receive the luminous future.

CWM 17: 357

“The world is preparing for a big change. Will you help?”

Q: What is the big change for which the world is preparing?

A change of consciousness. And when our consciousness will change we will know what the change is.

Q: How can one help this change to come?

The change does not need our help to come, but we need to open ourselves to the consciousness so that its coming is not in vain for us.

CWM 12: 310

The Mother

The real rest is in the inner life founded in peace and silence and absence of desire. There is no other rest — for without that the machine goes on whether one is interested in it or not. The inner mukti is the only remedy.

CWSA 31: 753

Sri Aurobindo

Life Beautiful: Tools

“telling stories to oneself”

...there are children who know how to do this, they continue their dreams. Every evening when they go to bed they return to the same place and continue their dream.

When I was a child I used to do that.

You are no longer a child, that's a pity!

Because I had no preoccupations then.

Well, become a child once more and you will know how to do it again.

Nothing is more interesting. It is a most pleasant way of passing the nights. You begin a story, then, when it is time to wake up, you put a full stop to the last sentence and come back into your body. And then the following night you start off again, re-open the page and resume your story during the whole time you are out; and then you arrange things well—they must be well arranged, it must be very beautiful. And when it is time to come back, you put a full stop once again and tell those things, “Stay very quiet till I return!” And you come back into your body. And you continue this every evening and write a book of wonderful fairy-tales — provided you remember them when you wake up.

But this depends on being in a quiet state during the day, doesn't it?

No, it depends on the candour of the child.

And on the trust he has in what happens to him, on the absence of the mind's critical sense, and a simplicity of heart, and a youthful and active energy — it depends on all that — on a kind of inner vital generosity: one must not

be too egoistic, one must not be too miserly, nor too practical, too utilitarian — indeed there are all sorts of things one should not be... like children. And then, one must have a lively power of imagination, for — I seem to be telling you stupid things, but it is quite true — there is a world in which you are the supreme maker of forms: that is your own particular vital world. You are the supreme fashioner and you can make a marvel of your world if you know how to use it. If you have an artistic or poetic consciousness, if you love harmony, beauty, you will build there something marvelous which will tend to spring up into the material manifestation.

When I was small I used to call this “telling stories to oneself”. It is not at all a telling with words, in one’s head: it is a going away to this place which is fresh and pure, and... building up a wonderful story there. And if you know how to tell yourself a story in this way, and if it is truly beautiful, truly harmonious, truly powerful and well co-ordinated, this story will be realised in your life — perhaps not exactly in the form in which you created it, but as a more or less changed physical expression of what you made.

That may take years, perhaps, but your story will tend to organise your life.

But there are very few people who know how to tell a beautiful story; and then they always mix horrors in it, which they regret later.

If one could create a magnificent story without any horror in it, nothing but beauty, it would have a *considerable* influence on everyone’s life. And this is what people don’t know.

If one knew how to use this power, this creative power in the world of vital forms, if one knew how to use this while yet a child, a very small child... for it is then that one fash-

ions his material destiny. But usually people around you, sometimes even your own little friends, but mostly parents and teachers, dabble in it and spoil everything for you, so well that very seldom does the thing succeed completely.

But otherwise, if it were done like that, with the spontaneous candour of a child, you could organise a wonderful life for yourself — I am speaking of the physical world.

The dreams of childhood are the realities of mature age.

CWM 8: 116-18

Above all the complication of so-called human wisdom there is the luminous simplicity of the Divine Grace ready to act if we allow it to act.

Life could be quite simple and easy if man's mind did not introduce in it so many useless complications.

CWM 14: 344

Organise yourself

In oneself, there are contradictory wills.

Yes, many. That is one of the very first discoveries. There is one part which wants things this way; and then at another moment, another way, and a third time, one wants still another thing! Besides, there is even this: something that wants and another which says no. So? But it is exactly that which has to be found if you wish in the least to organise yourself. Why not project yourself upon a screen, as in the cinema, and then look at yourself moving on it? How interesting it is!

This is the first step.

You project yourself on the screen and then observe and see all that is moving there and how it moves and what happens. You make a little diagram, it becomes so interesting then. And then, after a while, when you are quite accus-

tomed to seeing, you can go one step further and take a decision. Or even a still greater step: you organise — arrange, take up all that, put each thing in its place, organise in such a way that you begin to have a straight movement with an inner meaning. And then you become conscious of your direction and are able to say: “Very well, it will be thus; my life will develop in that way, because that is the logic of my being. Now, I have arranged all that within me, each thing has been put in its place, and so naturally a central orientation is forming. I am following this orientation. One step more and I know what will happen to me for I myself am deciding it...” I do not know, I am telling you this; to me it seemed terribly interesting, the most interesting thing in the world. There was nothing, no other thing that interested me more than that.

This happened to me.... I was five or six or seven years old (at seven the thing became quite serious) and I had a father who loved the circus, and he came and told me: “Come with me, I am going to the circus on Sunday.” I said: “No, I am doing something much more interesting than going to the circus!” Or again, young friends invited me to attend a meeting where we were to play together, enjoy together: “No, I enjoy here much more....” And it was quite sincere. It was not a pose: for me, it was like this, it was true. There was nothing in the world more enjoyable than that.

And I am so convinced that anybody who does it in that way, with the same freshness and sincerity, will obtain most interesting results.... To put all that on a screen in front of yourself and look at what is happening. And the first step is to know all that is happening and then you must not try to shut your eyes when something does not appear pleasant to you! You must keep them wide open and put each thing in that way before the screen. Then you make quite an interesting

discovery. And then the next step is to start telling yourself: "Since all that is happening within me, why should I not put this thing in this way and then that thing in that way and then this other in this way and thus wouldn't I be doing something logical that has a meaning? Why should I not remove that thing which stands obstructing the way, these conflicting wills? Why? And what does that represent in the being? Why is it there? If it were put there, would it not help instead of harming me?" And so on.

And little by little, little by little, you see clearer and then you see why you are made like that, what is the thing you have got to do — that for which *you are born*. And then, quite naturally, since all is organised for this thing to happen, the path becomes straight and you can say beforehand: "It is in this way that it will happen." And when things come from outside to try and upset all that, you are able to say: "No, I accept this, for it helps; I reject that, for that harms." And then, after a few years, you curb yourself as you curb a horse: you do whatever you like, in the way you like and you go wherever you like.

It seems to me this is worth the trouble. I believe it is the most interesting thing.

CWM 5: 197-98

*A world of lovelier forms lies near to ours,
Where, undisguised by earth's deforming sight,
All shapes are beautiful and all things true.*

CWSA 33: 103

Sri Aurobindo

The Only Remedy

You see, in the present condition of the world, circumstances are always difficult. 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. Naturally, each individual feels his own difficulties and is faced by the same obstacles.

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.

This world is a world of conflict, suffering, difficulty, strain; it is made of it. It has not yet changed, it will take some time before changing. And for each one there is a possibility of getting out. If you lean back on the presence of the Supreme Grace, that is the only way out. That I have been telling you since two or three days, like that constantly....

Q: But where to get such a strength?

Within you. The Divine Presence is in you. It is in you. You look for it outside; look inside. It is in you. The Presence is there. You want the appreciation of others to get strength — you will never get it. The strength is in you. If you want, you can aspire for what seems to you the supreme goal, supreme light, supreme knowledge, supreme love. But it is in you — otherwise you would never be able to contact it. If you go deep enough inside you, you will find it there, like a flame that is always burning straight up.

And don't believe that it is so difficult to do. It is because the look is always turned outside that you don't feel the Presence. But if, instead of looking outside for support, you concentrate and you pray — inside, to the supreme knowledge — to know at each moment what is to be done, the way to do it, and if you give all you are, all you do in order to acquire perfection, you will feel that the support is there, always guiding, showing the way. And if there is a difficulty, then instead of wanting to fight, you hand it over, hand it over to the supreme wisdom to deal with it—to deal with all the bad wills, all the misunderstandings, all the bad reactions. If you surrender completely, it is no more your concern: it's the concern of the Supreme who takes it up

and knows better than anybody else what is to be done. The only way out, only way out. There, my child.

CWM 15: 398-400

The Mother

...to hope for a true change of human life without a change of human nature is an irrational and unspiritual proposition; it is to ask for something unnatural and unreal, an impossible miracle.

...whatever might have once been hoped, that education and intellectual training by itself can change man; it only provides the human individual and collective ego with better information and a more efficient machinery for its self-affirmation, but leaves it the same unchanged human ego.

CWSA 22: 1096, 1094

Sri Aurobindo

Nothing but a radical change of consciousness can save humanity from the terrible plight into which it is plunged.

*

All the so-called “practical” means are a childishness by which men blind themselves so as not to see the true need and sole remedy.

CWM 15: 61

The Mother

The Purpose of Life

Yes, the justification of earthly existence is that one is on earth to realise the Divine.

Without this reason earthly life would be a monstrosity.
(*Silence*)

If there were not this supreme reason, of rediscovering the Divine and becoming Him, manifesting Him, realising Him externally, earthly life as it is would be something monstrous.

Naturally, the more people are unconscious, the less do

they understand this, for they do not objectify, they live mechanically, according to habit, without even objectifying or being aware of their way of living. And as the consciousness grows, they realise the kind of monstrous hell life is — life as it is.

And it is only when one becomes conscious of *that towards which* this life leads, that one can accept it and understand it. It is only this purpose of life which makes it acceptable.

CWM 8: 119

When one enjoys oneself and forgets, when one takes things as they come, tries to avoid being serious and looking life in the face, in a word when one seeks to forget, to forget that there is a problem to solve, that there is something to find, that we have a reason for existence and living, that we are not here just to pass our time and go away without having learnt or done anything, then one really wastes one's time, one misses the opportunity that has been given to us, this — I cannot say unique, but marvellous opportunity for an existence which is the field of progress, which is the moment in eternity when you can discover the secret of life; for this physical, material existence is a wonderful opportunity, a possibility given to you to find the purpose of life, to make you advance one step towards this deeper truth, to make you discover this secret which puts you into contact with the eternal rapture of the divine life.

(Silence)

I have already told you many a time that to seek suffering and pain is a morbid attitude which must be avoided, but to run away from them through forgetfulness, through a superficial, frivolous movement, through diversion, is cowardice. When pain comes, it comes to teach us something.

The quicker we learn it, the more the need for pain diminishes, and when we know the secret, it will no longer be possible to suffer, for that secret reveals to us the reason, the cause, the origin of suffering, and the way to pass beyond it.

The secret is to emerge from the ego, get out of its prison, unite ourselves with the Divine, merge into Him, not to allow anything to separate us from Him. Then, once one has discovered this secret and realises it in one's being, pain loses its justification and suffering disappears. It is an all-powerful remedy, not only in the deeper parts of the being, in the soul, in the spiritual consciousness, but also in life and in the body.

CWM 9: 42-43

All that Sri Aurobindo says ... is aimed at fighting against human nature with its inertia, its heaviness, laziness, easy satisfactions, hostility to all effort. How many times in life does one meet people who become pacifists because they are afraid to fight, who long for rest before they have earned it, who are satisfied with a little progress and in their imagination and desires make it into a marvellous realisation so as to justify their stopping half-way.

In ordinary life, already, this happens so much. Indeed, this is the bourgeois ideal, which has deadened mankind and made man into what he is now: "Work while you are young, accumulate wealth, honour, position; be provident, have a little foresight, put something by, lay up a capital, become an official — so that later when you are forty you "can sit down", enjoy your income and later your pension and, as they say, enjoy a well-earned rest." — To sit down, to stop on the way, not to move forward, to go to sleep, to go downhill towards the grave before one's time, cease to live the purpose of life — to sit down!

The minute one stops going forward, one falls back. The moment one is satisfied and no longer aspires, one begins to die. Life is movement, it is effort, it is a march forward, the scaling of a mountain, the climb towards new revelations, towards future realisations. Nothing is more dangerous than wanting to rest. It is in action, in effort, in the march forward that repose must be found, the true repose of complete trust in the divine Grace, of the absence of desires, of victory over egoism.

True repose comes from the widening, the universalisation of the consciousness. Become as vast as the world and you will always be at rest. In the thick of action, in the very midst of the battle, the effort, you will know the repose of infinity and eternity.

CWM 9: 65-66

In fact, Mother, what is the yogi's attitude towards the outward appearance?

The usefulness of seeing clearly instead of being blind.

The usefulness of no longer being deceived by outward appearances.

The usefulness of knowing the true purpose of life instead of living in ignorance and falsehood.

CWM 16: 392

The thirst for progress, the thirst for knowledge, the thirst for transformation and, above all, the thirst for Love and Truth — if one keeps that, one goes quicker. Truly a thirst, a need, a need. ...

No more bonds — free, free. Always ready to change everything, except one thing: to aspire, this thirst.

...the "Something" one is in need of, the Love one is in need of, the Truth one is in need of, the supreme Perfection one is in need of — and that is all. The formulas... the

fewer formulas there are the better. But that: a need, which *the Thing* alone can satisfy — nothing else, no half-measure, only that. And then, you go!... Your way will be your way, ... — whatever the way, it does not matter, it does not matter;...

CWM 11: 6

Towards Harmonious Collectivity

There was a time, not so long ago, when the spiritual aspiration of man was turned towards a silent, inactive peace, detached from all worldly things, a flight from life, precisely to avoid battle, to rise above the struggle, escape all effort; it was a spiritual peace in which, along with the cessation of all tension, struggle, effort, there ceased also suffering in all its forms, and this was considered to be the true and only expression of a spiritual and divine life. It was considered to be the divine grace, the divine help, the divine intervention. And even now, in this age of anguish, tension, hypertension, this sovereign peace is the best received aid of all, the most welcome, the solace people ask and hope for. For many it is still the true sign of a divine intervention, of divine grace.

In fact, no matter what one wants to realise, one must begin by establishing this perfect and immutable peace; it is the basis from which one must work; but unless one is dreaming of an exclusive, personal and egoistic liberation, one cannot stop there. There is another aspect of the divine grace, the aspect of progress which will be victorious over all obstacles, the aspect which will propel humanity to a new realisation, which will open the doors of a new world and make it possible not only for a chosen few to benefit by the divine realisation but for their influence, their example, their power to bring to the rest of mankind new and better conditions.

This opens up roads of realisation into the future, possibilities which are already foreseen, when an entire part

of humanity, the one which has opened consciously or unconsciously to the new forces, is lifted up, as it were, into a higher, more harmonious, more perfect life.... Even if individual transformation is not always permissible or possible, there will be a kind of general uplifting, a harmonisation of the whole, which will make it possible for a new order, a new harmony to be established and for the anguish of the present disorder and struggle to disappear and be replaced by an order which will allow a harmonious functioning of the whole.

There will be other consequences which will tend to eliminate in an opposite way what the intervention of the mind in life has created, the perversions, the ugliness, the whole mass of distortions which have increased suffering, misery, moral poverty, an entire area of sordid and repulsive misery which makes a whole part of human life into something so frightful. That must disappear. This is what makes humanity in so many ways infinitely worse than animal life in its simplicity and the natural spontaneity and harmony that it has in spite of everything. Suffering in animals is never so miserable and sordid as it is in an entire section of humanity which has been perverted by the use of a mentality exclusively at the service of egoistic needs.

We must rise above, spring up into Light and Harmony or fall back, down into the simplicity of a healthy unperverted animal life....

But those who cannot be lifted up, those who refuse to progress, will automatically lose the use of the mental consciousness and will fall back to a sub-human level.

CWM 9: 298-99

Deeper Meaning of Relationship

We can classify these relationships into four main categories corresponding to our four principal modes of activ-

ity: physical, vital, psychic and mental. They may have their play in one or several of these categories, simultaneously or successively, according to the quality and type of the manifestation of our activity.

Physical contact is compulsory, so to say, since it depends on the fact that we have a physical body. It inevitably occurs with those who have provided us with this body and with all those who are materially dependent on them. These are the relations of kinship. There are also relationships of proximity: neighbourhood in houses, in the various means of transport, in the street. (I may remark here — and this remark also applies to the other three categories — that this relationship is not necessarily exclusive: this is in fact rare, since we are seldom active on only one plane of our being; what I mean is that the physical relationship is dominant over the other three.)

Vital contact occurs between impulses and desires which are identical or liable to combine in order to complement and heighten one another.

Psychic contact occurs between converging spiritual aspirations.

Mental contact comes from similar or complementary mental capacities and affinities.

Normally, if the predominance of one category is not clearly established — and this can only happen when there is enough order in our being to organise it in all its depth and complexity — we can and should give material help to those who are near to us for physical reasons.

With certain exceptions, material help is the best assistance we can give to the members of our family or to those whom we chance to meet in the street, in trains, in ships, in buses, etc.: pecuniary help, aid in case of illness or danger.

We should assist the sensitivity of those who are attracted to us because they have identical tastes, artistic or

otherwise, by rectifying, balancing or canalising their sense-energies.

We can help those who by a common aspiration for progress have been brought into contact with us, through our example, by showing them the path, and through our love, by smoothing the way for them.

Finally, we must allow the light of our intelligence to shine for those who come close to us as a result of mental affinity, so that, if possible, we may widen their field of thought and enlighten their ideal.

These various affinities express themselves outwardly in slight and sometimes subtle variations in the conditions of our encounters, and because our insight is seldom alert enough, these slight variations often elude us.

But to direct our action in the right way and reduce as far as possible the causes of our wrong attitudes towards our fellowmen, we should always investigate with the greatest care the numerous reasons for our contacts and find the category of affinities which binds us to them.

A few rare beings are close to us in all four modes of existence at the same time. These are friends in the deepest sense of the word. It is on them that our actions can have their most integral, their most perfectly helpful and beneficial effect.

We should never forget that the duration of a contact between two human lives depends on the number and depth of the states of being in which the affinities that bind them have their play.

Only those who commune with the eternal essence within themselves and in all things can be eternally united.

Only those are friends forever who have been close or distant friends from all time in this or other worlds.

And whether or not we meet these friends depends on the encounter we must first experience within ourselves, in

the unknown depths of our being.

Moreover, when this meeting occurs, our whole attitude is transformed.

When we become one with the inner Godhead, we become one in depth with all, and it is through Her and by Her that we must come into contact with all beings. Then, free from all attraction and repulsion, all likes and dislikes, we are close to what is close to Her and far from what is far from Her.

Thus we learn that in the midst of others we should become always more and more a divine example of integral activity both intellectual and spiritual, an opportunity which is offered to them to understand and enter upon the path of divine life.

CWM 2: 71-73

One could say that man is the all-powerful master of all the states of being of his nature, but that he has forgotten to be this.

His natural state is to be all-powerful — he has forgotten to be this....

Naturally, in the evolutionary curve, it was necessary for man to forget his omnipotence, because it had simply puffed him up with pride and vanity, and so had become completely distorted; and he had to be made to feel that many things were stronger and more powerful than he. But essentially this is not true. It is a necessity of the curve of progress, that's all.

Man is potentially a god. He believed himself an actual god. He needed to learn that he was nothing better than a poor little worm crawling on the earth, and so life scraped, scraped, scraped him in every way until he had... not understood, but at least felt a bit. But as soon as he takes the right stand, he knows that he is potentially a god. Only, he must become this, that is, overcome all that is not this.

This relationship with the gods is extremely interesting.... As long as man stands dazzled, lost in admiration of the power, beauty, accomplishments of these divine beings, he is their slave. But when these become for him different ways of being of the Supreme and nothing more, and himself yet another way of being of the Supreme, which he must become, then the relation changes and he is no longer their slave — he is *not* their slave.

CWM 11: 38-39

The true need

If you turn to the Divine and have full trust and ask Him, you will get what you need — not necessarily what you imagine you need; but the true thing you need, you will get. But you must ask Him for it.

You must make the experiment sincerely; you must not endeavor to get it by all sorts of external means and then expect the Divine to give it to you, without even having asked Him. Indeed, when you want somebody to give you something, you ask him for it, don't you? And why do you expect the Divine to give it to you without your having asked Him for it?

In the ordinary consciousness the movement is just the opposite. You assume something, saying, "I need this, I need this relationship, I need this affection, I need this knowledge, etc. Well, the Divine ought to give it to me, otherwise He is not the Divine." That is to say, you reverse the problem completely.

First of all, you say, "I need." Do you know whether you truly need it or whether it is only an impression you have or a desire or quite an ignorant movement? First point: you know nothing about it.

Second point: it is precisely your own will you want to

impose upon the Divine, telling Him, "I need this." And then you don't even ask Him for it: "Give it to me." You say, "I need it. Therefore, since I need it, it must come to me, quite naturally, spontaneously; it's the Divine's job to give me all that I need."

But if it so happens that truly you don't know what you need and it is merely an illusion and not a truth and that, into the bargain, you ask it from life around you and don't turn to the Divine, don't create any relationship between yourself and Him, don't think of Him or turn to Him with at least some sincerity in your attitude, then, as you ask nothing from Him, there is no reason for Him to give you anything.

But if you ask Him, as He is the Divine He knows a little better than you what you need; He will give you what you need.

Or else, if you insist and want to impose your own will, He may give you what you want in order to enlighten you and make you conscious of your mistake, that it was truly not the thing you needed. And then you begin to protest — I don't mean you personally, I am speaking of all human beings — and you say, "Why has the Divine given me something which harms me?" — completely forgetting that it was you who asked for it!

In both cases you protest all the same. If He gives you what you ask and then that brings you more harm than good, you protest. And again, if He doesn't give it, you also protest: "What! I told Him I needed it and He doesn't give it to me."

In both cases you protest, and the poor Divine is accused.

Only, if instead of all that, you simply have an aspiration within you, an urge, an intense ardent need to find That, which you conceive more or less clearly to be the Truth of your being, the Source of all things, the supreme Good, the Answer to all we desire, the Solution to all problems; if there is this intense need in you and you aspire to realise it, you

won't any longer say to the Divine, "Give me this, give me that", or, "I need this, I must have that." You will tell Him, "Do what is necessary for me and lead me to the Truth of my being. Give me what Thou in Thy supreme Wisdom seest as the thing I need."

And then you are sure of not being mistaken, and He will not give you something which harms you.

There is a still higher step, but it's a little more difficult to begin with that.

But the first one is already a much truer approach than that of telling the Divine, "I need this. Give it to me." For indeed, very few people really know what they need — very few. And the proof of it is that they are always in pursuit of the fulfillment of their desires, all their effort is bent upon that, and each time one of their desires is fulfilled, they are disappointed. And they pass on to another.

CWM 8: 122-23

The Mother



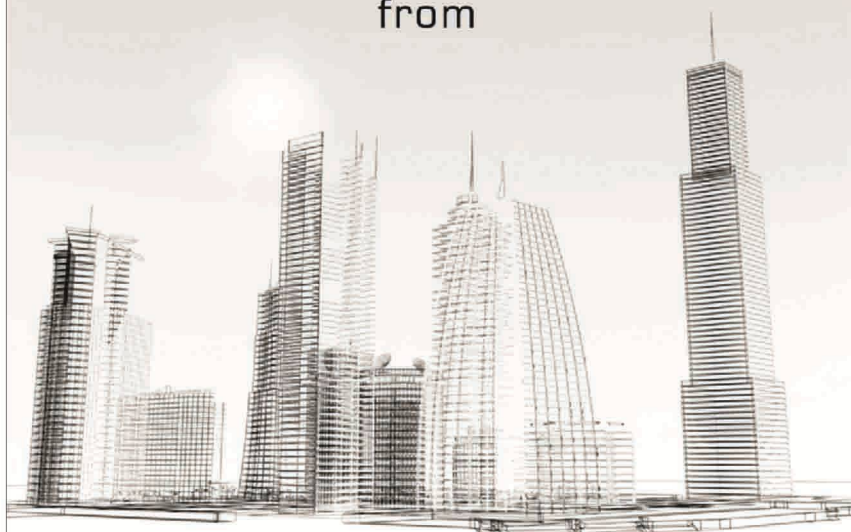
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