

All India Magazine

September 2017



Towards Life Beautiful

(Part I)

Flower on the cover:

Beauty Aspiring for the Supramental Realisation

Beauty is no longer sufficient unto itself; it wants to become divine.

(Spiritual significance and explanation given by the Mother)

Botanical Name: Narcissus poeticus

A complete and universal appreciation of beauty and the making entirely beautiful our whole life and being must surely be a necessary character of the perfect individual and the perfect society.

CWSA 25: 137

- Sri Aurobindo

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TOWARDS LIFE BEAUTIFUL

Part I

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

Editorial Note: *Our lives are continuous journeys of hope and strength discovering a true and lasting happiness to make our whole story a more beautiful and fulfilling experience. But on the way there are many challenges we have to face. If we understand the true meaning of each challenge we can find even some opportunities in it. This September and October issues of All India Magazine may guide us towards living a beautiful, harmonious and fulfilling life in all its dimensions. The aim is to unclutter, un-complicate and simplifying lives; appreciate the relevance of values and right attitude and lead them on the path of a profounder fulfillment. September issue focuses on the 'Challenges of Life' (Section one) and October issue will cover 'Life Beautiful: Basic Requisites' (Section two) and 'Life Beautiful: Tools (Section three)*

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Let Thy beauty flower in all things, awaken Thy love in all hearts, so that Thy eternally progressive order may be realised upon earth and Thy harmony be spread until the day all becomes Thyself in perfect purity and peace.

CWM 1: 49

The Mother

Section 1:

Challenges of Life

Now, it is much more difficult to lead a life of moderation and balance, in equanimity and serenity, than to try to contend with over-indulgence in pleasure and the obscuration it entails, by over-indulgence in asceticism and the disintegration it causes.

It is much more difficult to achieve the harmonious and progressive development of one's physical being in calm and simplicity than to ill-treat it to the point of annihilation.

It is much more difficult to live soberly and without desire than to deprive the body of its indispensable nourishment and cleanliness and boast proudly of one's abstinence.

It is much more difficult to avoid or to surmount and conquer illness by an inner and outer harmony, purity and balance, than to disregard and ignore it and leave it free to do its work of destruction.

And the most difficult thing of all is to maintain the consciousness constantly at the height of its capacity, never allowing the body to act under the influence of a lower impulse.

CWM 12 : 49-50

The Mother



Perfect Mental Balance

Indispensable for facing the difficulties of life.

(Spiritual significance and explanation given by the Mother)

Botanical Name: Begonia

“It is necessary to have a great patience — so as to go through these conditions and not get apprehensive or restless — and a confidence that all difficulties will be overcome.”

CWSA 31:407

Sri Aurobindo

Uncertainty

For most people, it is security, for instance: living in security, being in conditions where one is sure of being able to go on existing. That is one of the great “aims”, one might say, one of the great motives of human effort. There are people for whom comfort is the important thing; for others it is pleasure, amusement....The feeling of insecurity, uncertainty, is a kind of tool, a means used by political or religious groups to influence individuals. They play on these ideas.

CWM 9: 354-55

To foresee destiny! How many have attempted it, how many systems have been elaborated, how many sciences of divination have been created and developed only to perish under the charge of charlatanism or superstition. And why is destiny always so unforeseeable?

CWM 12: 77

Do you know what is going to happen tomorrow?... You may guess it more or less, telling yourself that it will be like today but you don't know it at all. You do not know what is going to happen tomorrow, still less in a month's time, yet less in a year. ... You take interest in what you do just because you do not know what is going to happen. If you were fully in the know of what is going to happen, I am sure that 999 persons in a 1000 would sit down quietly waiting for it to happen. If you know exactly what is going to take place, all your enthusiasm would evaporate and in most cases you would say, “Have I to do all this to get there? Ah, no!”

CWM 4: 278

... People are born, live, die and are reborn and live and die again, and it goes on, continues indefinitely, they don't even

put the problem before themselves. But when one has had the taste, the foretaste of what life is, and why one is here, and what one has to do here, and then in addition one has made some effort and tries to realise, if one doesn't get rid of all the baggage of what does not follow, then it will be necessary to begin again yet another time. Better not. It is better to do one's work while one can do it consciously, and indeed this is what is meant by "Never put off for tomorrow what you can do today." This "today" means in this present life, because the occasion is here, the opportunity here; and perhaps one will have to wait many thousands of years to find it once again. It is better to do one's work, at any cost.

There!... Losing as little time as possible.

CWM 7: 196

The Mother

Do not allow mental anxiety to harass you. Wait on the working of the Mother's force which will open the lotus of the heart.

CWSA 32: 478

...one has to act in so far as one has to aspire, offer oneself, assent to the Mother's working, reject all else, more and more surrender. All else will be done in time, there is no need for anxiety or depression or impatience....

CWSA 32: 243

There is no need for anxiety. When it comes, one has only to remain quiet and open and turned to the Mother till something develops from within.

CWSA 30: 76

Sri Aurobindo

Anxiety

With man there has begun this perpetual worrying about what is going to happen, and this worry is the principal, if not the sole cause of his torment. With this objectivising consciousness there has begun anxiety, painful imaginations, worry, torment, anticipation of future catastrophes, with the result that most men—and not the least conscious, the most conscious—live in perpetual torment.... necessary knowledge? And the unfortunate thing is that man believes that he has to resolve all the problems of his life, and he does not have the knowledge needed to do it. That is the source, the origin of all his troubles—that perpetual question, “What should I do?...” which is followed by another one still more acute, “What is going to happen?” and at the same time, more or less, the inability to answer.

CWM 9 :303-04

Almost all are anxious about the result or have the ambition to obtain a result. You must not be anxious about the results; simply do a thing because you have seen that it is that which must be done: tell yourself, “I am doing this because this is the thing to be done, and whatever may happen afterwards is not my concern.”

That evidently is an ideal and until it is reached the action will always be mixed.

CWM 4: 12-13

To do persistently what one knows should not be done, is at the cost of all peace, all possible tranquillity, all the well-being that one can have. He who lies is constantly uneasy in the fear that his lie may be discovered; he who has acted wrongly is in a constant anxiety at the idea that perhaps he will be punished; he who tries to deceive has no peace lest it

should be found out that he deceives.

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.

CWM 3: 197

...the anxiety you speak of comes from the fact that you are far too busy with yourself. It would be far better for you to attend more to what you are doing (painting or music), to develop your mind which is still very uncultivated and to learn the elements of knowledge which are indispensable to a man if he does not want to be ignorant and uncultured.

If you worked regularly eight to nine hours a day, you would be hungry and you would eat well and sleep peacefully, and you would have no time to wonder whether you are in a good or a bad mood.

CWM 12: 130

...this anxiety which is *so* bad: "I must be quick, I must be quick, there is not much time, I must hurry, there is not much time." One does things very badly or doesn't do them at all any more. But as soon as there is a contact with the psychic, then indeed this disappears; one begins to be a little more vast and calm and peaceful, and to live in eternity.

CWM 6 : 334

And this is the best answer to all those who say, "Oh, if one wants to do things well, one must have time." This is not true. For all that you do—study, play, work—there is only one solution: to increase one's power of concentration. And when you acquire this concentration, it is no longer tiring. Naturally, in the beginning, it creates a tension, but

when you have grown used to it, the tension diminishes, and a moment comes when what fatigues you is to be not thus concentrated, to disperse yourself, allow yourself to be swallowed by all kinds of things, and not to concentrate on what you do. One can succeed in doing things even better and more quickly by the power of concentration. And in this way you can make use of work as a means of growth;...

CWM 4: 138

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.

CWM 7: 66

To win this victory we must build up in ourselves a mentality whose quality is the opposite of that of the surrounding medium. We must, little by little, day by day, fill our minds with the loftiest, purest, most disinterested thoughts we can conceive of,...

Let us light within ourselves the fire symbolising divine intelligence, which it is our duty to manifest.

This work cannot be achieved in a day or a month or

even a year. We must will, and will with perseverance. But if you could know the benefits one reaps from this, if you could feel that peace, that perfect serenity which gradually replaces in us the agitation, the anxiety and fear which spring from desire, you would unhesitatingly set to work.

CWM 2: 93

Usually, as soon as things become difficult, human beings get agitated, become irritated, get terribly excited and they make the difficulties ten times more difficult. So I am warning you right away that this is not to be done, that you must do the opposite; and what I am going to read to you is precisely what you must repeat to yourself as soon as you feel some anxiety or worry within you; you must remember what I am telling you today and remember it throughout the year. You can repeat it morning and evening profitably. Here, then.....:

“No human will can finally prevail against the Divine’s Will. Let us put ourselves deliberately and exclusively on the side of the Divine, and the Victory is ultimately certain.”

CWM 6: 453-54

Let us live each day without anxiety. Why worry beforehand about something that will probably never happen?

*

Anxiety is a lack of confidence in the Divine’s Grace, the unmistakable sign that the consecration is not complete and perfect.

CWM 14: 222-23

It is teaching you to have an absolute faith and confidence in the Divine Grace, because when they will be complete and perfect, all sorrow and all anxiety will depart from you.

CWM 17: 377



Sri Aurobindo came to tell the world of the beauty of the future that must be realised.

He came to give not a hope but a certitude of the splendor towards which the world moves. The world is not an unfortunate accident, it is a marvel which moves towards its expression.

The world needs the certitude of the beauty of the future. And Sri Aurobindo has given that assurance.

CWM 13: 15

The Mother

Apprehensions and fears

The normal human condition is a state filled with apprehensions and fears; if you observe your mind deeply for ten minutes, you will find that for nine out of ten it is full of fears—it carries in it fear about many things, big and small, near and far, seen and unseen, and though you do not usually take conscious notice of it, it is there all the same. To be free from all fear can come only by steady effort and discipline. ...

The causes of your fears leap on you again and again, until you can stand before them free and indifferent, untouched and pure. One has a fear of the sea, another the fear of fire. The latter will find, it may be, that he has to face conflagration after conflagration till he is so trained that not a cell of his body quivers. That of which you have horror comes repeatedly till the horror is gone.

CWM 3: 57

We know that fear always brings what one fears. If you fear an accident, this acts like a magnet drawing the accident towards you. In this sense, it may be said that it is the result of character. And the same thing holds for illness. There are people who can move about among the sick and in places where there are epidemics and never catch a disease. There are others—it is enough for them to spend an hour with a sick person, they catch the illness. That too depends on what they are within themselves.

CWM 6: 2

Nine-tenths of the danger in an illness comes from fear. Fear can give you the apparent symptoms of an illness; and it can give you the illness too, — its effects can go so far as that....Whatever the character of the experience you have,

you must give no room to fear; you must keep an unshak-
en confidence and feel that whatever happens is the thing
that had to happen....But if you choose and then draw back
and choose again and again draw back, always wavering,
always doubting, always fearful, you create a disharmony
in your being, which not only retards your progress, but
can be the origin of all kinds of disturbance in the mind and
vital being and discomfort and disease in the body.

CWM 3: 90-91

One is cowardly because of ignorance?

That means one can consider ignorance the cause of all bad
things. But I think that one is cowardly because one is very
tamasic and fears having to make an effort. In order not to
be cowardly, one must make an effort, begin by an effort,
and afterwards it becomes very interesting. But the best
thing is to make the effort to overcome this kind of flight
out of oneself. Instead of facing the thing, one recoils, runs
away, turns one's back and runs away. For the initial effort is
difficult. And so, what prevents you from making an effort
is the inert, ignorant nature.

As soon as you enter the rajasic nature, you like effort.
And at least the one advantage of rajasic people is that they
are courageous, whereas tamasic people are cowards. It is
the fear of effort which makes one cowardly. For once you
have started, once you have taken the decision and begun
the effort, you are interested. It is exactly the same thing
which is the cause of some not liking to learn their les-
sons, not wanting to listen to the teacher; it is tamasic, it
is to be asleep, it avoids the effort which must be made in
order to catch the thing and then grasp it and keep it. It
is half-somnolence. So it is the same thing physically, it is a

somnolence of the being, an inertia.

There are people who... I have known people who were physically very courageous, and were very, very cowardly morally, because men are made of different parts. Their physical being can be active and courageous and their moral being cowardly. I have known the opposite also: I have known people who were inwardly very courageous and externally they were terrible cowards. But these have at least the advantage of having an inner will, and even when they tremble they compel themselves.

CWM 7: 25-26

The world is full of things that are not pleasing or beautiful, but that is no reason why one should live in a constant feeling of repulsion for these things. All feelings of shrinking and disgust and fear that disturb and weaken the human mind can be overcome..... you must keep a perfect equanimity in the presence of all beings and things and happenings. Always you must remain calm, untouched and unmoved;... An entire calmness and quietness will disarm even dangerous and ferocious animals when they confront you.

What best protects you against any danger is not an unreasoning recoil but knowledge, knowledge of the nature of the danger and a conscious application of the means that will remove or nullify it. The ignorance from which these movements rise is a general human condition, but it can be conquered; for we are not bound to the crude human nature from which the external being starts and which is all around us.

Ignorance is dispelled by a growing consciousness; what you need is consciousness and always more consciousness, a consciousness pure, simple and luminous. In the light of this perfected consciousness, things appear as they are and

not as they want to appear. It is like a screen faithfully recording all things as they pass. You see there what is luminous and what is dark, what is straight and what is crooked. Your consciousness becomes a screen or mirror; but this is when you are in a state of contemplation, a mere observer; when you are active, it is like a searchlight. You have only to turn it on, if you want to see luminously and examine penetratingly anything in any place.

CWM 3: 100-01

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.

If each of you did your utmost, then there would be the right collaboration and the result would be so much the quicker. I have had innumerable examples of the power of right attitude. I have seen crowds saved from catastrophes by one single person keeping the right attitude.

Every time you indulge your imagination in an unhealthy way, giving a form to your fears and anticipating accidents and misfortunes, you are undermining your own future. On the other hand, the more optimistic your imagination, the greater the chance of your realizing your aim.... Therefore I say to you never be dejected and disappointed but let your imagination be always hopeful and joyously plastic to the stress of the higher Truth, so that the latter may find you full of the necessary formations to hold its creative light....

Live rather in the constant hope and conviction that what we are doing will prove a success....

CWM 3:154-157

One of the characteristics of activity in the vital space and time is that these beings are able to assume huge shapes at will and create the vibration of fear in you which is their most powerful means of invading and possessing you. You must bear in mind their power of terrifying illusion, and cast out all fear. Once you face them boldly, unflinchingly, and look them straight in the eyes, they lose three-quarters of their power. And if you call upon us for help, then even the last quarter is gone and they either take to their heels or dissolve....

So, to sum up, remember two things: never, never be afraid, and in all circumstances call for the right help to make your strength a hundredfold stronger.

CWM 3: 165-66

Issues in Relationships

Q: Sweet Mother, What is the best relationship between two human beings? Mother and son? Brother, friend or lover, etc?

All the relationships are good *in principle* and each one expresses a mode of the Eternal. But each can be perverted and become bad due to the selfish falsehood of human nature which prevents the vibrations of love from manifesting in their purity.

CWM 16: 278

You are with someone. This person tells you something, you tell him the contrary (as it usually happens, simply through a spirit of contradiction) and you begin arguing. Naturally, you will never come to any point, except a quarrel if you are ill-natured. But instead of doing that, instead of remaining in your own ideas or your own words, if you tell yourself: "Wait a little, I am going to try and see why he said that to me. Yes, why did he tell me that?" And you concentrate: "Why, why, why?" You stand there, just like that, trying. The other person continues speaking, doesn't he? — and is very happy too, for you don't contradict him any longer! He talks profusely and is sure he has convinced you. Then you concentrate more and more on what he is saying, and with the feeling that gradually, through his words, you are entering his mind. When you enter his head, suddenly you enter into his way of thinking, and next, just imagine, you understand why he is speaking to you thus! And then, if you have a fairly swift intelligence and put what you have just come to understand alongside what you had known before, you have the two ways together, and so can find the truth reconciling both. And here you have truly made progress. And this is the best way of widening one's thought.

If you are beginning an argument, keep quiet immediately, instantaneously. You must be silent, say nothing at all, and then try to see the thing as the other person sees it — that won't make you forget your own way of seeing it, not at all! but you will be able to put both of them together. And you will truly have made progress, a real progress.

CWM 5: 219-20

The Mother

....it is the tendency unnecessarily to criticise, find fault, condemn others (often quite wrongly) which creates a bad atmosphere both for oneself and others. And why this harshness and cocksure condemnation? Has not each man his own faults - why should he be so eager to find fault with others and condemn them? Sometimes one has to judge but it should not be done hastily or in a censorious spirit.

*

Men are always more able to criticise sharply the work of others and tell them how to do things or what not to do than skilful to avoid the same mistakes themselves. Often indeed one sees easily in others faults which are there in oneself but which one fails to see. The human mind is not really conscious of itself - that is why in yoga one has always to look and see what is in oneself and become more and more conscious.

CWSA 31-351

Sri Aurobindo

There is a state in which a simple conversation which obliges you to remain on the level of ordinary life gives you a headache, turns your stomach and, if it continues, may give you a fever. I am speaking of course about the gossip-type of conversations. I believe that apart from a few exceptions, everybody indulges in this exercise and talks of things about which he should keep silent or chatters about other

things. It becomes so natural that you are not troubled by it. But if you continue in this way, you hinder your consciousness completely from rising up; you bind yourself with iron chains to the ordinary consciousness and the work in the subconscious is not done or has not even begun. Those who want to rise up have already enough difficulties without looking for encouragements outside.

CWM 4 : 152-53

Your friend is not one who encourages you to come down to your lowest level, encourages you to do foolish things along with him or fall into bad ways with him or one who commends you for all the nasty things you do, that's quite clear. ...

Indeed, you should choose as friends only those who are wiser than yourself, those whose company enables you and helps you to master yourself, to progress, to act in a better way and see more clearly.

CWM 9:56-57

The Mother

It is true that mixing with others too closely tends to lower the condition, if they are not themselves in the right attitude and live very much in the vital. In all contacts what you have to do is to remain within, keep a detached attitude and not allow yourself to be troubled by the difficulties that arise in work or the movements of people, but keep yourself the true movement.

CWSA 31: 325

Not to be disturbed by either joy or grief, pleasure or displeasure by what people say or do or by any outward things...

CWSA 31:335

Sri Aurobindo

Suppose someone insults you; if in the face of these insults, you can remain immobile (not only outwardly, I mean integrally), without being shaken or touched in any way: you are there like a force against which one can do nothing and you do not reply, you do not make a gesture, you do not say a word, all the insults thrown at you leave you absolutely untouched, within and without; you can keep your heart-beats absolutely quiet, you can keep the thoughts in your head quite immobile and calm without their being in the least disturbed, that is, your head does not answer immediately by similar vibrations and your nerves don't feel clenched with the need to return a few blows to relieve themselves; if you can be like that, you have a static power, and it is infinitely more powerful than if you had that kind of force which makes you answer insult by insult, blow by blow and agitation by agitation.

CWM 4:368

The Mother

What is there new that we have yet to accomplish? Love, for as yet we have only accomplished hatred and self-pleasing; Knowledge, for as yet we have only accomplished error and perception and conceiving; Bliss, for as yet we have only accomplished pleasure and pain and indifference; Power, for as yet we have only accomplished weakness and effort and a defeated victory; Life, for as yet we have only accomplished birth and growth and dying; Unity, for as yet we have only accomplished war and association.

In a word, godhead; to remake ourselves in the divine image.

CWSA 13: 200-01

Sri Aurobindo

Suffering

Suffering is not inflicted as a punishment for sin or for hostility – that is a wrong idea. Suffering comes like pleasure and good fortune as an inevitable part of life in the ignorance. The dualities of pleasure and pain, joy and grief, good fortune and ill-fortune are the inevitable results of the ignorance which separates us from our true consciousness and from the Divine. Only by coming back to it can we get rid of suffering. Karma from the past lives exists, much of what happens is due to it, but not all. For we can mend our karma by our own consciousness and efforts. But the suffering is simply a natural consequence of past errors, not a punishment, just as a burn is the natural consequence of playing with fire. It is part of the experience by which the soul through its instruments learns and grows until it is ready to turn to the Divine.

CWSA 31: 670

Since the nature of suffering is a failure of the conscious force in us to meet the shocks of existence and a consequent shrinking and contraction and its root is an inequality of that receptive and possessing force due to our self-limitation by egoism consequent on the ignorance of our true Self, of Sachchidananda, the elimination of suffering must first proceed by the substitution of *titikṣā*, the facing, enduring and conquest of all shocks of existence for *jugupsā*, the shrinking and contraction: by this endurance and conquest we proceed to an equality which may be either an equal indifference to all contacts or an equal gladness in all contacts; and this equality again must find a firm foundation in the substitution of the Sachchidananda consciousness which is All-Bliss for the ego-consciousness which enjoys and suffers.

CWSA 22: 117

...fundamentally, all pain and suffering are the result of an insufficient consciousness-force in the surface being which makes it unable to deal rightly with self and Nature or unable to assimilate and to harmonise itself with the contacts of the universal Energy; they would not exist if in us there were an integral presence of the luminous Consciousness and the divine Force of an integral Being.

CWSA 22 :622

Suffering is due first to the Ignorance, secondly to the separation of the individual consciousness from the Divine Consciousness and Being, a separation created by the Ignorance—when that ceases, when one lives completely in the Divine and no more in one's separated smaller self, then only suffering can altogether cease.

CWSA 28: 527

Sri Aurobindo

It is with the sense of separation that pain, suffering, misery, ignorance, and all incapacities have come. It is with an absolute self-giving, self-forgetfulness in a total consecration that suffering disappears and is replaced by a joy which nothing can veil.

And only when this joy is established here in this world can it be truly transformed and there be a new life, a new creation, a new realisation. The joy must first be established in the consciousness and then later the material transformation will take place; but not before.

Truly speaking, it is with the Adversary that suffering came into the world. And it's only joy which can vanquish him, nothing else — vanquish him definitively, finally.

It is Delight which has created, and it is Delight which will accomplish.

Note that I am not speaking of what men call joy, which

is not even a caricature, which, I think, is a diabolic invention in order to make one lose the way: the joy which comes from pleasure, from forgetfulness, from indifference.

I am speaking of a joy which is perfect peace, shadowless light, harmony, total beauty and an irresistible power, that joy which is the divine Presence itself, in its essence, in its Will and its Realisation.

CWM 7: 396-97

The Mother

The thing in you which enjoys the suffering and wants it is part of the human vital — it is these things that we describe as the insincerity and perverse twist of the vital; it cries out against sorrow and trouble and accuses the Divine and life and everybody else of torturing it, but for the most part the sorrow and the trouble come and remain because the perverse something in the vital wants them! That element in the vital has to be got rid of altogether.

*

Yes, it is so [that people themselves indirectly choose pain and misery by not turning to the Divine]. Even there is something in the vital consciousness that would not feel at home if there were no suffering in life. It is the physical that fears and abhors suffering, but the vital takes it as part of the play of life.

*

It is the vital that enjoys the drama of life and takes a pleasure even in sorrow and suffering — it [a movement of depression] is not a revolt but an acceptance. Of course there are moods of revolt also in the vital in which it takes a pleasure. The part that does not like suffering and would be glad to get rid of it is the physical consciousness, but the vital pushes it always and so it cannot escape.

It is the rajaso-tamasic vital ego that is responsible both for revolt and for the acceptance of depression. Rajas

predominating there is revolt, *tamas* predominating there is depression.

*

It is not the soul but the vital or rather something in it that takes pleasure in groaning and weeping and in fact in sorrow and suffering of all kinds.

*

The surface nature does not enjoy [groaning and weeping]—but something within enjoys the *lila* of “laughter and tears”, joy and grief, pleasure and pain, in a word the play of the ignorance. In some people this comes up to a certain extent on the surface. Many, if you propose to them the removal of suffering from life, look askance at you and feel that it would be terribly boring to have nothing but joy and Ananda and peace — many even have said it.

CWSA 31: 178

The thinking mind or *buddhi* lives, however imperfectly in man, by intelligence and reason, and tries to act or makes the rest act under that law as far as and in the way that it has conceived the law of intelligence and reason. The vital on the other hand is a thing of desires, impulses, force-pushes, emotions, sensations, seekings after life fulfilment, possession and enjoyment; these are its function and its nature; —it is that part of us which seeks after life and its movements for their own sake and it does not want to leave hold of them even if they bring it suffering as well as or more than pleasure; it is even capable of luxuriating in tears and suffering as part of the drama of life. What then is there in common between the thinking intelligence and the vital and why should the latter obey the mind and not follow its own nature? The disobedience is perfectly normal instead of being, as Augustine suggests, unintelligible.

CWSA 28:175

Sri Aurobindo

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

The Mother

One must not get into the habit of a state in which one is always in a struggle with suggestions and forces. People very easily fall into this and make it a habit — the vital part takes a sort of glowing satisfaction in crying out, "I am attacked, overborne, suffering, miserable! How tragic is my fate! Why do you not help, O Divine? There is no help, nor divine Grace? I am left to my misery and downfall etc. etc. etc." I do not want one more sadhak to fall into this condition — that is why I am calling Halt! before you get entangled in this kind of habit of constant struggle. It is what these forces want — to make you feel helpless, defeated, overborne. You must not allow it.

CWSA 29:80

Sri Aurobindo

But when you live fluidly

But when you live fluidly, so to say, when you don't even know what goes on inside you, have some sort of vague impressions, if you question yourself, at least ninety-nine times out of a hundred, if you ask yourself, "Why did I think like that? Why did I feel like that?", even "Why did I do that?", then the reply is almost always the same: "I don't know. It came like that, that's all."

That is to say, you are not at all conscious.

Are you able to know, when you are with others, what comes from you and what from the others? To what extent their way of being, their particular vibrations act upon you? You are not aware of this at all. You live in a kind of "approximate" consciousness, half-awake, half-asleep, in something very vague, where you have to grope like this in order to catch things. But do you have a precise, clear, exact notion of what goes on in you, why it goes on in you? And then, this: the vibrations which come to you from outside and those which come from within you? And then, again, what can come from others, changing all this, giving another orientation? You live in a kind of hazy fluidity, certain small things suddenly crystallise in your consciousness, you have just caught them for a moment; and it is just clear enough like that, as though there was a projector, just something passing on the screen and becoming clear for a second: the next minute everything has become vague, imprecise, but you are not aware of this because you have not even asked yourself the question, because you live in this way.

CWM 6: 336

The Mother

Loss of mental balance is due to exaggerated ego, exaggerated sex, acceptance of a hostile force etc.

CWSA31:807

Sri Aurobindo

'Ego is the Bar'

All bitterness in life *always* comes from the ego refusing to abdicate.

All that happens is to teach us one and the same lesson, unless we get rid of our ego there is no peace either for ourselves or for others. And without ego life becomes such a wonderful marvel!...

Without the play of ego, there would be no conflicts; and if there were not in the vital a tendency to drama, there would be no dramatic happenings in life.

The extent of your difficulties gives you the measure of your ego.

Q: Divine Mother, My giant enemy ego is sitting directly in my path and will not let me pass. In what manner should I fight him?

Ignore him and go through.

To get over our ego is not an easy task.

Even after overcoming it in the material consciousness, we meet it once more — magnified — in the spiritual.

CWM 14: 257-58

Your ego, at the slightest thing that displeases it, is in the habit of opening the door of your being to an evil spirit of arrogant and impudent disbelief which passes its time in throwing mud and filth on all that is sacred and beautiful and especially on the aspiration of your soul and the help from the Divine's Grace.

If this is allowed to continue, it will end in a sure catastrophe and ruin. Strong steps must be taken to put an end to this, and for that the collaboration of your soul is needed. It must wake up and join in the fight against the ego by resolutely closing the door to this evil spirit.

CWM 15: 23

One who lives in his ego, for his ego, in the hope of satisfying his ego is a fool. Unless you transcend ego, unless you reach a state of consciousness in which ego has no reason for existing, you cannot hope to attain the goal.

The ego seems to have been indispensable at one time for the formation of the individual consciousness, but with the ego were born all the obstacles, sufferings, difficulties, all that now appears to us as adverse and anti-divine forces. But these forces themselves were a necessity for attaining an inner purification and the liberation from ego. The ego is at once the result of their action and the cause of their prolongation. When the ego disappears, the adverse forces will also disappear, having no longer any reason for their existence in the world.

With the inner liberation, with a total sincerity and perfect purity, all suffering will disappear, because it will no longer be necessary for the progress of the consciousness towards its final goal.

CWM 3: 218

The object of existence is not the practice of virtue for its own sake but ānanda, delight, and progress consists not in rejecting beauty and delight, but in rising from the lower to the higher, the less complete to the more complete beauty and delight.

CWSA 1:444

*

There is a certain consciousness in which all things become full of beauty and Ananda — what is painful or ugly becomes an outward play, and becomes suffused with the beauty and Ananda behind.

CWSA 27:702

Sri Aurobindo



Smile of Beauty

Nature is happy to be beautiful.

(Spiritual significance and explanation given by the Mother)

Botanical name: Prunus subhirtella

Common name: Oriental cherry, Japanese flowering cherry

One often comes across the precept: "Love your enemy and smile at him." A hypocritical or diplomatic smile may be easy to manage, but a genuine smile is impossible to extend to those who have been repeatedly unfair in their dealings. We lose our trust, cease to expect anything good; an attitude of utter coldness and indifference is the natural one. How are we to get over it?

You can smile genuinely at an enemy if you are above all insult and offence. This is the primary condition for the yogic attitude.

*

We can contemplate the divine smile when we have conquered our ego.

CWM 14: 178, 257

The Mother

'I Know Nothing'

If you meet a true scientist who has worked hard, he will tell you: "We know nothing. What we know today is nothing beside what we shall know tomorrow. This year's discoveries will be left behind next year." A real scientist knows very well that there are many more things he doesn't know than those he knows. And this is true of all branches of human activity. I have never met a scientist worthy of the name who was proud. I have never met a man of some worth who has told me: "I know everything." Those I have seen have always confessed: "In short, I know nothing." After having spoken of all that he has done, all that he has achieved, he tells you very quietly: "After all, I know nothing."

CWM 5: 29

Nature has much more imagination than you, you know! She imagines new things all the time. It must be so for it is changing all the time and all combinations are always new. Not two seconds in the universe are identical. She has a great deal of imagination. Have you never thought about that?... Do you ever really have two similar moments? No. You know very well that you are not today what you were yesterday and you won't be tomorrow what you are today... and that if you went back only... say, ten years, you wouldn't recognise yourself at all any longer! You don't know even what you used to think about, granting that you thought about anything!

So, there is no problem. All that you can do is to try and investigate the field of experience given to you which is extremely limited, to see all the possibilities. And you could begin noting them; you would see that it would make a huge volume immediately, simply in that tiny little field of experience which is yours!

And what are you?... One second in Eternity!

CWM 5: 225-226

...Mother, even when one tries to think that one is powerless, there is something which believes one is powerful. So?

Ah, yes, ah, yes! Ah, it is very difficult to be sincere.... That is why the blows multiply and sometimes become terrible, because that's the only thing which breaks your stupidity. This is the justification of calamities. Only when you are in an acutely painful situation and indeed before something that affects you deeply, then that makes the stupidity melt away a little. But as you say, even when there is something that melts, there is still a little something which remains inside. And that is why it lasts so long...

How many blows are needed in life for one to know to the very depths that one is *nothing*, that one can do *nothing*, that one *does not exist*, that one is *nothing*, that there is no entity without the divine Consciousness and the Grace. From the moment one knows it, it is over; all the difficulties have gone. When one knows it integrally and there is nothing which resists... but till that moment... And it takes very long.

...If one is lucky enough not to forget, then one goes much faster. One can go very fast.

CWM 6: 323-24

The Mother

An inner life awakened to a full consciousness and to a full power of consciousness will bear its inevitable fruit in all who have it, self-knowledge, a perfected existence, the joy of a satisfied being, the happiness of a fulfilled nature.

CWSA 22: 1072

Sri Aurobindo



*A burning Love from white spiritual founts
Annulled the sorrow of the ignorant depths;
Suffering was lost in her immortal smile.*

CWSA 33:314

Sri Aurobindo



Victorious Beauty

When it has removed the ugliness of life.

(Spiritual significance and explanation given by the Mother)

Botanical name: Hibiscus rosa-sinensis 'Grace Goo'

**“O Force-compelled, Fate-driven earth-born race,
O petty adventurers in an infinite world
And prisoners of a dwarf humanity,
How long will you tread the circling tracks of mind
Around your little self and petty things?
But not for a changeless littleness were you meant,
Not for vain repetition were you built;”...**

CWSA 33: 370

Sri Aurobindo

The way towards certainty

...can you tell me what is going to happen tomorrow? I don't think you can. Of course you can say, we shall sleep, eat, etc. — general things. But you can't say whether something unexpected is going to happen. Why? Someone has said, "For this a special eye is needed." It is possible to foresee without receiving images: there is a mental knowledge without images.

CWM 15: 285

Here again the solution is to be found in Yoga. And by yogic discipline one can not only foresee destiny but modify it and change it almost totally. First of all, Yoga teaches us that we are not a single being, a simple entity which necessarily has a single destiny that is simple and logical. Rather we have to acknowledge that the destiny of most men is complex, often to the point of incoherence. Is it not this very complexity which gives us the impression of unexpectedness, of indeterminacy and consequently of unpredictability?

To solve the problem one must know that... The art of living would then consist in maintaining oneself in one's highest state of consciousness and thus allowing one's highest destiny to dominate the others in life and action. So one can say without any fear of making a mistake: be always at the summit of your consciousness and the best will always happen to you. But that is a maximum which is not easy to reach.

CWM 12: 77-78

It is only when people truly want their consciousness to be changed that their actions also can be changed.... when our consciousness will change we will know what the change

is... Change...

1. Hatred into harmony
2. Jealousy into generosity
3. Ignorance into knowledge
4. Darkness into light
5. Falsehood into truth
6. Wickedness into goodness
7. War into peace
8. Fear into fearlessness
9. Uncertainty into certainty
10. Doubt into faith
11. Confusion into order
12. Defeat into victory

CWM 15: 223

What does "the negative side" and "the positive side of experience" mean?

Ah, my child, you have certain faults, you know, things which prevent you from progressing. So, the negative side is to try and get rid of your defects. There are things which you have to be, to become, qualities which you must build in yourself in order to realise; so this side of construction is the positive side.

You have a defect, for example, a tendency not to speak the truth. Now this habit of falsehood, of not seeing or not speaking the truth, you fight against it by rejecting falsehood from your consciousness and endeavouring to eliminate that habit of not speaking the truth. For the thing to be done, you must build in yourself the habit of speaking only the truth. For the thing to be done, you must build in yourself the habit of perceiving and always telling the truth. One is negative: you reject a fault. The other is positive: you build the quality.

It is like that.

For everything it is like that. For example, you have somewhere in your being that kind of habit of revolt, ignorant, arrogant, obscure revolt, of refusing what comes from above. So, the negative side is to fight against this, to prevent it from expressing itself and reject it from your nature; and on the other side you must build positively surrender, understanding, consecration, self-giving and the sense of a complete collaboration with the divine forces. This is the positive side. Do you understand?

The same thing again: people who get angry... the habit of flying into a rage, of getting angry... one fights against that, refuses to get angry, rejects these vibrations of anger from one's being, but this must be replaced by an imperturbable calm, a perfect tolerance, an understanding of the point of view of others, a clear and tranquil vision, a calm decision—which is the positive side.

CWM 7: 202-03

The Mother

To raise the mind, character and tastes of the people, to recover the ancient nobility of temper, the strong Aryan character and the high Aryan outlook, the perceptions which made earthly life beautiful and wonderful, and the magnificent spiritual experiences, realisations and aspirations which made us the deepest-hearted, deepest-thoughted and most delicately profound in life of all the peoples of the earth, is the task next in importance and urgency.

CWSA 8: 246

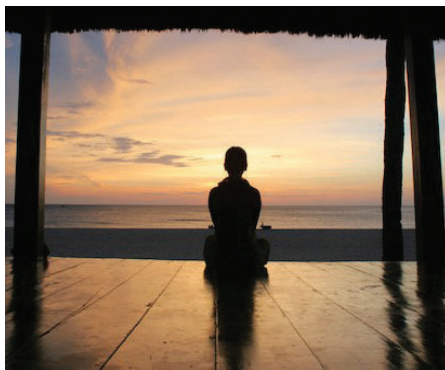
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“Living Within” Study Camp on 16-17 September 2017

Stress and Growth

Organised jointly by Sri Aurobindo Centre for Advanced Research (SACAR) and NAMAHA

This seminar will look deeply into stress and point to ways of addressing it. Stress has enormous implications when one has embarked on the path of growth. Through experiential revelation and in-depth interaction, we will mutually explore ways of going beyond tension and stress to truly rediscover our well-being and innate wholeness.



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- Dr. Sampadananda Mishra
- Margot Esther Borden
- Preeti D'mello
- Dr. Falguni Jani

Venue: SACAR, 39 Vanniar Street, Vaithikuppam,
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For information contact:

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Awakening — *To the Beauty of the Future*

*A monthly magazine from the Women's Council
of Sri Aurobindo Society*

The purpose of Awakening is to inspire and empower all, specially women, to the Beauty of the Future. Its motto is based on Sri Aurobindo's words: Try to realise the strength within you, try to bring it forward, so that everything you do may be not your doing, but the doing of that Truth within you. Try so that every hour that you live shall be enlightened by that presence, that every thought of yours shall be inspired from that one fountain of inspiration, that every faculty and quality in you may be placed at the service of that immortal Power within you.... You will have no complaints to make against others, because then you will not need any leader. The leader is within yourselves.... That voice and that strength is within you. If you feel it within yourselves, if you live in its presence, if it has become yourselves, then you will find that one word from you will awake an answering voice in others.



Send e-M.o/Cheque/D.D in favour of Sri Aurobindo Society, Puducherry to the Editor, 'Awakening', Sri Aurobindo Society, No. 11, Saint Martin Street, Puducherry – 605 001, Ph: 0413 – 2334668, email: sushila@aurosociety.org

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Organised by:

Sri Aurobindo Foundation for Integral Management
(SAFIM)

Venue: Society House,

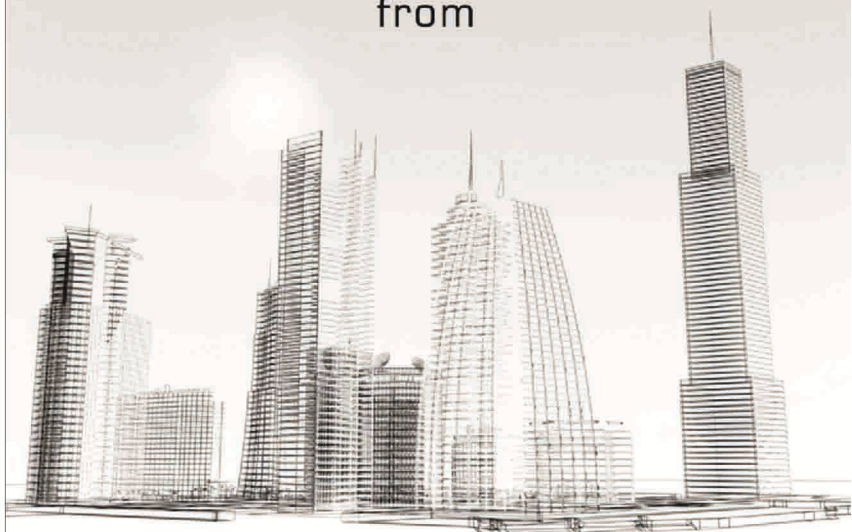
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