

All India Magazine
June 2017



Divine Smile

Flower on cover page:

Divine Smile

We can contemplate the smiles of the Divine when
we have conquered our ego.

(Spiritual significance and explanation given by the Mother)

Botanical name: Michelia alba

Common name: Champaca, Fragrant champaca

"Every morning the Mother used to say to me, 'Bonjour!' This day, she picked up a flower, Eternal smile, took my hand, put the — flower in the centre of the palm, pinched my palm, kept her hand pressed over my hand for sometime and said,

'Champaklal, smile always,
smile in difficulties,
smile in pain,
smile in suffering,
smile in sorrow,
smile always, smile always,
smile.' "

Champaklal Speaks: p.X

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Divine Smile

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

CONTENTS

Divine Smile	...	5
Smiling at Life	...	10
Cheerfulness	...	22
Restoring our Smile	...	26
Smile of the Eternal	...	37
Smiles from the Lord	...	44

In a haven of safety and splendid soft repose
One could drink life back in streams of honey-fire,
Recover the lost habit of happiness.

CWSA 33: 15

Sri Aurobindo



Editorial note: The journey of life is not a smooth ride. It cannot be otherwise as long as it moves in the fields of darkness and is driven by the forces of Ignorance. And yet behind all this is the unvarying smile of Divine Grace whose one look is enough to dispel all darkness and give hope, whose arms of Love and Mercy are ready to hold our hands and carry us through the blinding storms and turbulent zones to highlands of Beauty, Wisdom and Delight. This issue is dedicated to the Divine Smile that stands as the secret support of all existence and provides us the much needed succor and strength to walk through life.



Her look, her smile awoke celestial sense
Even in earth-stuff, and their intense delight
Poured a supernal beauty on men's lives.

CWSA 33: 15

Sri Aurobindo

Divine Smile

The unvarying smile of the Divine

O Sweet harmony that dwellest in all things, sweet harmony that fillest my heart, manifest thyself in the most external forms of life, in every feeling, every thought, every action.

All is to me beautiful, harmonious, silent, despite the outer turmoil. And in this silence it is Thou, O Lord, whom I see; and I see Thee in so unique a way that I can express this perception only as that of an unvarying smile. In truth, the real nature of the feeling experienced in the presence of the sweetest, most calm, most compassionate smile has a poor resemblance to what I feel when I see Thee in this way.

May Thy Peace be with all.

CWM 1: 27

Smile of patient and understanding benevolence

... Everything seems to me mediocre, insufficient, neutral, almost inert in the present instrument which Thou makest me call "myself"; and the more I am united with Thee, the more do I realise the mediocrity of its faculties and its manifestation. Everything in it seems to me an incorrigible approximation. And if that cannot disturb me in any way, it is because the true self is lying at Thy feet or nestling in Thy heart or conscious with Thy eternal and immutable Consciousness, and looks at the whole manifestation with a smile of patient and understanding benevolence.

CWM 1: 146

Smile of a perfect certitude of Unity

O Divine Master of love and purity, grant that in its least stages, its smallest activities, this instrument which wants to serve Thee worthily may be purified of all egoism, all error, all obscurity, so that nothing in it may impair, deform or stop Thy action. How many little recesses lie yet in shadow, far from the full light of Thy illumination: for these I ask the supreme happiness of this illumination.

Oh, to be the pure flawless crystal which lets Thy divine ray pass without obscuring, colouring or distorting it! — not from a desire for perfection but so that Thy work may be done as perfectly as possible.

And when I ask Thee this, the “I” which speaks to Thee is the entire Earth, aspiring to be this pure diamond, a perfect reflector of Thy supreme light. All the hearts of men beat within my heart, all their thoughts vibrate in my thought, the slightest aspiration of a docile animal or a modest plant unites with my formidable aspiration, and all this rises towards Thee, for the conquest of Thy love and light, scaling the summits of Being to attain Thee, ravish Thee from Thy motionless beatitude and make Thee penetrate the darkness of suffering to transform it into divine Joy, into sovereign Peace. And this violence is made of an infinite love which gives itself and a trustful serenity which smiles with the certitude of Thy perfect Unity.

O my sweet Master, Thou art the Triumpher and the Triumph, the Victor and the Victory!

CWM 1: 156

At the core of all that is, of all that will be, of all that is not, is Thy divine and unchanging smile.

CWM 1: 170

The Mother

Smile of creation

Each time that a heart leaps at the touch of Thy divine breath, a little more beauty seems to be born upon the Earth, the air is embalmed with a sweet perfume, all becomes more friendly.

How great is Thy power, O Lord of all existences, that an atom of Thy joy is sufficient to efface so much darkness, so many sorrows and a single ray of Thy glory can light up thus the dullest pebble, illumine the blackest consciousness!

Thou hast heaped Thy favours upon me, Thou hast unveiled to me many secrets, Thou hast made me taste many unexpected and un hoped for joys, but no grace of Thine can be equal to this Thou grantest to me when a heart leaps at the touch of Thy divine breath.

At these blessed hours all earth sings a hymn of gladness, the grasses shudder with pleasure, the air is vibrant with light, the trees lift towards heaven their most ardent prayer, the chant of the birds becomes a canticle, the waves of the sea billow with love, the smile of children tells of the infinite and the souls of men appear in their eyes.

CWM 1: 361

You see, all our values depend on how you appraise them. If Mother smiles at somebody, we think him good, if she doesn't, well, must be wrong somewhere, we conclude and be on our guard.

What a blunder! Don't you know that the Divine smiles equally on the wicked and the good together?

Correspondence with Sri Aurobindo by Nirodbaran: 551

Laugh with the Lord

But this Presence in all things.... It is a vibration, but it is a vibration that contains everything — a vibration which contains a kind of infinite power, infinite delight and infinite peace, of vastness, vastness, vastness; there are no limits.... But it is only a vibration, it does not... Oh, Lord! it cannot be thought, so it cannot be said. If you think, as soon as you think, the whole muddle begins again. That is why one cannot speak.

No, He is very far away because you think He is very far away. Even, you know, if you think He is there, like this (*gesture close to her face*) touching you... if you could feel — it is not like the touch of a person, it is not like that. It is not something alien, external, which comes in from outside. It is not that.... It is everywhere.

Then you feel—everywhere, everywhere, everywhere: inside, outside, everywhere, everywhere—Him, nothing but Him — Him, His vibration.

No, you must stop that (*the head*), until you stop that, you cannot see the True Thing—you look for comparisons, you say, “It is like this, it is like that.” Oh!

(Silence)

And how often, how often the impression... there is no form — there is a form and there is no form, it cannot be put into words. And the impression of a look and there are no eyes—there are no eyes, but there is a look — a look and a smile, and there is no mouth, there is no face! And yet there is a smile, there is a look and (*Mother laughs*) one cannot help saying, “Yes, O Lord, I am stupid!” But He laughs, one laughs, one is happy.

CWM 10: 153 – 154

The Divine smiles on all

All this about the Mother's smile and her gravity is simply a trick of the vital. Very often I notice people talk of the Mother's being grave, stern, displeased, angry at Pranam when there has been nothing of the kind — they have attributed to her something created by their own vital imagination. Apart from that the Mother's smiling or not smiling has nothing to do with the sadhak's merits or demerits, fitness or unfitness — it is not deliberately done as at reward or a punishment. The Mother smiles on all, without regard to these things. When she does not smile, it is because she is either in trance or absorbed, or concentrated on something within the sadhak that needs her attention — something that has to be done for him or brought down or looked at. It does not mean that there, is anything bad or wrong in him. I have told this a hundred times to any number of sadhaks — but in many the vital does not want to accept that because it would lose its main source of grievance, revolt, *abhiman*,¹ desire to go away or give up the Yoga, things which are very precious to it. The very fact that it has these results and leads to nothing but these darkneses ought to be enough to show you that this imagination about Mother's not smiling as a sign of absence of her grace or love is a device and suggestion of the Adversary. You have to drive away these things and so give some chance for the psychic with its deeper and truer love and surrender to come forward and take up the Adhar as its kingdom.

Correspondence with Sri Aurobindo by Nirodbaran: 55

O Lord, in the depths of all that is, of all that shall be, is Thy divine and unvarying smile.

CWM 15: 219

The Mother

1. Abhiman: Pride

Smile of equanimity

The whole mental world in which you live is limited, even though you may not know or feel its limitations, and something must come and break down this building in which your mind has shut itself and liberate it. For instance, you have some fixed rules, ideas or principles to which you attribute an absolute importance; most often it is an adherence to certain moral principles or precepts, such as the commandment "Honour thy father and mother" or "Thou shalt not kill" and the rest. Each man has some fad or one preferred shibboleth or another, each thinks that he is free from this or that prejudice from which others suffer and is willing to regard such notions as quite false; but he imagines that his is not like theirs, it is for him the truth, the real truth. An attachment to a rule of the mind is an indication of a blindness still hiding somewhere. Take, for example, the very universal superstition, prevalent all over the world, that asceticism and spirituality are one and the same thing. If you describe someone as a spiritual man or a spiritual woman, people at once think of one who does not eat or sits all day without moving, one who lives in a hut in great poverty, one who has given away all he had and keeps nothing for himself. This is the picture that immediately arises in the minds of ninety nine people out of a hundred, when you speak of a spiritual man; the one proof of spirituality for them is poverty and abstinence from everything that is pleasant or comfortable. This is a mental construction which must be thrown down if you are to be free to see and follow the spiritual truth. For you come to the spiritual life with a sincere aspiration and you want to meet the Divine and realise the Divine in your consciousness and in your life; and

then what happens is that you arrive in a place which is not at all a hut and meet a Divine One who is living a comfortable life, eating freely, surrounded by beautiful or luxurious things, not distributing what he has to the poor, but accepting and enjoying all that people give him. At once with your fixed mental rule you are bewildered and cry, "Why, what is this? I thought I was to meet a spiritual man!" This false conception has to be broken down and disappear. Once it is gone, you find something that is much higher than your narrow ascetic rule, a complete openness that leaves the being free. If you are to get something, you accept it, and if you are to give up the very same thing, you with an equal willingness leave it. Things come and you take them up; things go and you let them pass, with the same smile of equanimity in the taking or the leaving.

CWM 3: 53 - 54

Smile at difficulties

We all agree that the world is detestable, that it is not what it ought to be, and the only thing we have to do is to work to make it otherwise. Consequently, our whole preoccupation should be to find the best means of making it different; and we can understand one thing, it is that the best means (though we do not know it quite well yet), is we ourselves, isn't it? And surely you know yourself better than you know your neighbour — you understand better the consciousness manifested in a human being than that manifested in the stars, for instance. So, after a little hesitation you could say, "After all, the best means is what I am. I don't know very well what I am, but this kind of collection of things that I am, this perhaps is my work, this is perhaps my part of the work, and if I do it as well as I can, perhaps I shall be doing the best I can do." This is a very big beginning, very big. It is not

overwhelming, not beyond the limits of your possibilities. You have your work at hand, it is always within your reach, so to say, it is always there for you to attend to it — a field of action proportionate to your strength, but varied enough, complex, vast, deep enough to be interesting. And you explore this unknown world.

Many people tell you, “But then this is egoism!” It is egoism if you do it in an egoistic way, for your personal profit, if you try to acquire powers, to become powerful enough to influence others, or if you seek means to make a comfortable life for yourself. Naturally, if you do it in this spirit, it will be egoistic. But the beauty of it is that you will not get anywhere! You will begin by deceiving yourself, you will live in increasing illusions and you will fall back into a greater and greater obscurity. Consequently, things are organised much better than one thinks; if you do your work egoistically (we have said that our field of work is always within our reach), it will come to nothing. And hence the required condition is to do it with an absolute sincerity in your aspiration for the realisation of the divine work. So if you start like that I can assure you that you will have such an interesting journey that even if it takes very long, you will never get tired. But you must do it like that with an intensity of will, with perseverance and that indispensable cheerfulness which smiles at difficulties and laughs at mistakes. Then everything will go well.

CWM 4: 253 - 254

Smile of wisdom

One finds in oneself lots of small hidden folds, little things one had not seen at the beginning; one undertakes a sort of inner chase, goes hunting into small dark corners and tells oneself: “What, I was like that! This was there in me, I

am harbouring this little thing!" — sometimes so sordid, so mean, so nasty. And once it has been discovered, how wonderful! One puts the light upon it and it disappears and you no longer have those reactions which made you so sad before, when you used to say, "Oh! I shall never get there." For instance, you take a very simple resolution (*apparently very simple*): "I shall never tell a lie again." And suddenly, without your knowing why or how, the lie springs up all by itself and you notice it after you have uttered it: "But this is not correct — what I have just said; it was something else I meant to say." So you search, search.... "How did it happen? How did I think like that and speak like that? Who spoke in me, who pushed me?..." You may give yourself quite a satisfactory explanation and say, "It came from outside" or "It was a moment of unconsciousness", and not think any longer about it. And the next time, it begins again. Instead of that, you search: "What can be the motive of one who tells lies?..." and you push — you push and all of a sudden you discover in a little corner something which wants to justify itself, thrust itself forward or assert its own way of seeing (no matter what, there are a number of reasons), show itself a little different from what it is so that people may have a good opinion of you and think you someone very remarkable.... It was that which spoke in you — not your active consciousness, but what was there and pushed the consciousness from behind. When you were not quite on your guard, it made use of your mouth, your tongue, and then there you were! The lie came out. I am giving you this example — there are a million others. And it is extremely interesting. And to the extent one discovers this within oneself and says sincerely, "It must change", one finds that one acquires a sort of inner clear-sightedness, one gradually becomes aware of what goes on in others, and instead

of getting angry when they are not quite what one would like them to be, one begins to understand how things happen, how it is that one is "like this", how reactions are produced.... Then, with the indulgence of knowledge, one smiles. One no longer judges severely, one offers the difficulty in oneself or in others, whatever may be its centre of manifestation, to the divine Consciousness, asking for its transformation.

CWM 4: 336 – 337

Smiling at Death

There are people who have acquired such control of their mind over their body that they feel nothing; I told you this the other day about certain mystics: if they think the suffering inflicted upon them is going to help them cross the stages in a moment and give them a sort of stepping-stone to attain the Realisation, the goal they have put before them, union with the Divine, they no longer feel the suffering at all. Their body is as it were galvanised by the mental conception. This has happened very often, it is a very common experience among those who truly have enthusiasm. And after all, if one must for some reason or other leave one's body and take a new one, is it not better to make of one's death something magnificent, joyful, enthusiastic, than to make it a disgusting defeat? Those who cling on, who try by every possible means to delay the end even by a minute or two, who give you an example of frightful anguish, show that they are not conscious of their soul.... After all, it is perhaps a means, isn't it? One can change this accident into a means; if one is conscious one can make a beautiful thing of it, a very beautiful thing, as of everything. And note, those who do not fear it, who are not anxious, who can die without any sordidness are those who never think about it,

who are not haunted all the time by this “horror” facing them which they must escape and which they try to push as far away from them as they can. These, when the occasion comes, can lift their head, smile and say, “Here I am.”

CWM 4: 354

Step back and smile

Did you ever have spontaneously — spontaneously without effort — the perception that you had made a mistake? I am not speaking of an external reaction that gives you a knock, wakes you up suddenly and you say: “Oh my God, what have I done?” I am not speaking of that. When you do a thing, feel a thing, when you say a thing — take simply the petty quarrels like those I hear about at least a dozen of them a day (at least), idiotic, (I wonder how, having one’s reason, one can quarrel about such things), well, at the time you utter those words that should not be uttered, that are simply silly, do you see that you are truly stupid — not to say anything worse — spontaneously?... You always give an excuse. You have always the feeling that the other person is wrong, and that you are right and that, indeed, he must be told that he is wrong, yes? Otherwise he would never know it! Isn’t that so? I am putting the thing rather glaringly, as though under a small microscope, so that it may look a little bigger. But it is like that. And so long as it is like that, you are a million miles away from the true consciousness. When you are unable immediately, instantaneously to step back, put yourself in the place of the other person, understand why he has this feeling, have a glimpse of your own weakness, compare the two and come to the conclusion: “Well, it is that, that’s the true thing”, it means that you are still very far behind. When you are able to do it spontaneously, instantaneously, when it does not take time, when it

is a natural movement, then you may feel satisfied that you have made a little progress.... How many times do you have the experience during the day? Even if you do not come to an open quarrel, how many times is the reaction there in the head, there, something that leaps up in the head, instead of this wisdom of equanimity which, at the very moment things are happening and it is observing them, understands how they are happening and why all this occurs — and that impersonally enough to be able to smile always and never have a violent reaction, never.

CWM 5: 63 – 64

Smiling at an enemy

*You have said here: "To smile at an enemy is to disarm him."
"Smile" means what? One ought not to smile at an enemy!*

One ought not to!... What I have stated here is an experience. It is the record of an experience which I expressed in general terms. But if, at a particular moment, somebody comes along with the blackest intentions, if one smiles at him, he is completely disarmed, he can do nothing any longer. But one must smile sincerely. One must not just grin or simper and think one... (*laughter*) I take "smile" in a rather complete meaning. That is to say, if one can be sufficiently master of oneself and above things, in a much higher consciousness which can see from above — even that which appears the most terrible and most dramatic to the ordinary human consciousness makes you smile as at a childishness. And so, if one is in that consciousness in which one can smile at everything (for one understands the causes of everything, and one also sees the forces working in all things), if one can be in that consciousness and then smile at what happens, immediately things change. Only, this is not a little external and social smile: it must be the psychic being which smiles.

CWM 5: 369-70

Look at all things with a smile

You say, "I am like that, what can I do about it? I separate myself from Nature, I let her do whatever she likes, I am not this Nature, I am the Purusha. Ah! let her go her own way; after all, I can't change her." This is extremely convenient. And that is why people adopt it; for they imagine they are in the Purusha, but at the least scratch they fall right back into Prakriti, and then they fly into a temper or are in despair or fall ill. And that's that.

I heard someone who had, however, realised precisely this kind of identification with the Purusha and radiated a very remarkable atmosphere; but he called dangerous revolutionaries all those who wanted to change something in the earth-Nature, all who wanted things on earth to change — wanted, for example, that suffering might be abolished or ultimately the necessity of death might be done away with, that there might be an evolution, a luminous progress requiring no destruction: "Ah! those who think like that are dangerous revolutionaries. If need be, they should be put in prison!"

But if one wants to be wise even without becoming a great yogi, one must be able to look at all these things with a smile, and not be affected by them. You have your own experience; try to make it as true and complete as possible, but leave each one to his own experience.

CWM 8: 62–63

The Grace is at work everywhere

I have already told you this several times. When you are in a particular set of circumstances and certain events take place, these events often oppose your desire or what seems best to you, and often you happen to regret this and say to yourself, "Ah! how good it would have been if it were otherwise, if it had been like this or like that", for little things and

big things.... Then years pass by, events are unfolded; you progress, become more conscious, understand better, and when you look back, you notice — first with astonishment, then later with a smile — that those very circumstances which seemed to you quite disastrous or unfavourable, were exactly the best thing that could have happened to you to make you progress as you should have. And if you are the least bit wise you tell yourself, “Truly, the divine Grace is infinite.”

So, when this sort of thing has happened to you a number of times, you begin to understand that in spite of the blindness of man and deceptive appearances, the Grace is at work everywhere, so that at every moment it is the best possible thing that happens in the state the world is in at that moment. It is because our vision is limited or even because we are blinded by our own preferences that we cannot discern that things are like this.

But when one begins to see it, one enters upon a state of wonder which nothing can describe. For behind the appearances one perceives this Grace—infinite, wonderful, all powerful— which knows all, organises all, arranges all, and leads us, whether we like it or not, whether we know it or not, towards the supreme goal, that is, union with the Divine, the awareness of the Godhead and union with Him.

Then one lives in the Action and Presence of the Grace a life full of joy, of wonder, with the feeling of a marvellous strength, and at the same time with a trust so calm, so complete, that nothing can shake it any longer.

And when one is in this state of perfect receptivity and perfect adherence, one diminishes to that extent the resistance of the world to the divine Action; consequently, this is the best collaboration one can bring to the Action of the Divine. One understands what He wants and, with all one’s consciousness, adheres to His Will.

CWM 8: 256-57

One can live without quarrelling

One can live without quarrelling. It seems strange to say this because as things are, it would seem, on the contrary, that life is made for quarrelling in the sense that the main occupation of people who are together is to quarrel, overtly or covertly. You do not always come to words, you do not always come to blows — fortunately — but you are in a state of perpetual irritation within because you do not find around you the perfection that you would yourself wish to realise, and which you find rather difficult to realise — but you find it entirely natural that others should realise it.

“How can they be like that?...” You forget how difficult you find it in yourself not to be “like that”!

Try, you will see.

Look upon everything with a benevolent smile. Take all the things which irritate you as a lesson for yourself and your life will be more peaceful and more effective as well, for a great percentage of your energy certainly goes to waste in the irritation you feel when you do not find in others the perfection that you would like to realise in yourself.

CWM 10: 22 – 23

Another way of seeing

79- God is infinite Possibility. Therefore Truth is never at rest; therefore, also, Error is justified of her children.

Sri Aurobindo, Thoughts & Aphorisms

Obviously what he meant is that Error is one of the innumerable, infinite possibilities. “Infinite” means that absolutely nothing is beyond possibility. So where does error fit into it? We call it error, but it is completely arbitrary. We say, “This is an error” — in relation to what? In relation to our judgment that “this is true”, but certainly not in relation to the judgment of the Lord, since it is a part of Himself!

Very few people can bear this widening of the understanding.

Now, when I start looking like this (*Mother closes her eyes*), two things are there at the same time: this smile, this joy, this laughter are there, and such peace! Such *full*, luminous, total peace, in which there are no more conflicts, no more contradictions. There are no more conflicts. It is *one single* luminous harmony—and yet everything we call error, suffering, misery, everything is there. *It eliminates nothing*. It is another way of seeing.

CWM 10: 149 – 150

The Smile that makes everything so simple

Yesterday someone wrote to me asking: “After all, what is the Divine?” I answered. I told him that I was giving a reply to help him, but there could be a hundred which would all be good, one as good as another.

“The Divine is lived, but cannot be defined.”

And then I added: but as you put to me the question, I answer: “The Divine is the absolute of perfection, eternal source of all that exists, of whom we become conscious progressively, all the while being Himself from all eternity.” Once someone told me also that it was for him something simply unthinkable. So I answered him: “No! That does not help you. You have only to think that the Divine is all (at the maximum, yes), all that we want to become in our highest, most luminous aspiration. All that we want to become, that is the Divine.” He was so happy, he told me: “Oh! That way it becomes easy!”

At the same time, when there was this look towards the “something” that needed definition, there was a great silence everywhere and a great aspiration (*gesture as of a flame rising up*), and all the forms which this aspiration took. It was

very interesting... the story of the aspiration of earth... towards the wonderful Unknown which one wants to become.

And everyone— whoever was destined to make the joining — in his simplicity believes that the bridge he has followed is the only one. The result: religions, philosophies, dogmas, credos— battle.

Seen as a whole it is very interesting, very charming, with a Smile that looks out. Oh! this Smile... that looks out. This Smile, as though it were saying, "You make it so complicated and it could be so simple!"

To express it in a literary way, one might say: "Such complications for such a simple thing: to be oneself."

CWM11:64–65

The Mother



Smile of Nature

Nature rejoices in her beauty.

Spiritual significance and explanation given by the Mother

Cheerfulness

Psychic and vital cheerfulness

There is nothing spiritually wrong in being glad and cheerful, on the contrary it is the right thing. As for struggles and aspiration, struggles are really not indispensable to progress and there are many people who get so habituated to the struggling attitude that they have all the time struggles and very little else. That is not desirable. There is a sunlit path as well as a gloomy one and it is the better of the two—a path in which one goes forward in absolute reliance on the Mother, fearing nothing, sorrowing over nothing. Aspiration is needed but there can be a sunlit aspiration full of light and faith and confidence and joy. If difficulty comes, even that can be faced with a smile.

*

It is that cheerfulness that we want to be always there in you. It is the happiness of the psychic that has found its way and, whatever difficulties come, is sure that it will be led forward and reach the goal. When a sadhak has that constantly, we know that he has got over the worst difficulty and that he is now firmly on the safe path.

*

The cheerfulness [*of joking and hilarity*] is vital. I do not say that it should not be there, but there is a deeper cheerfulness, an inner *sukhahāsyā* which is the spiritual condition of cheerfulness.

*

It is an inner joy and cheerfulness that helps, but this [*light joking*] is merely a vital bubbling on the surface. It is all right in ordinary life, but in Yoga it merely expends the vital force for nothing.

CWSA31: 173 – 174

Sri Aurobindo

Persevere cheerfully against obstacles

Many things happen on the way. Suddenly one thinks one has overcome an obstacle; I say “thinks”, because though one has overcome it, it is not totally overcome. I am going to take a very obvious instance, of a very simple observation. Someone has found that his vital is uncontrollable and uncontrolled, that it gets furious for nothing and about nothing. He starts working to teach it not to get carried away, not to flare up, to remain calm and bear the shocks of life without reacting violently. If one does this cheerfully, it goes quite quickly. (Note this well, it is very important: when you have to deal with your vital take care to remain cheerful, otherwise you will get into trouble.) One remains cheerful, that is, when one sees the fury rise, one begins to laugh. Instead of being depressed and saying, “Ah! In spite of all my effort it is beginning all over again”, one begins to laugh and says, “Well, well! One hasn’t yet seen the end of it. Look now, aren’t you ridiculous, you know quite well that you are being ridiculous! Is it worthwhile getting angry?” One gives it this lesson cheerfully. And really, after a while it doesn’t get angry again, it is quiet—and one relaxes one’s attention. One thinks the difficulty has been overcome, one thinks a result has at last been reached: “My vital does not trouble me any longer, it does not get angry now, everything is going fine.” And the next day, one loses one’s temper. It is then one must be careful, it is then one must not say, “Here we are, it’s no use, I shall never achieve anything, all my efforts are futile; all this is an illusion, it is impossible.” On the contrary, one must say, “I wasn’t vigilant enough.” One must wait long, very long, before one can say, “Ah! It is done and finished.” Sometimes one must wait for years, many years....

CWM 4: 249 – 250

Keep an inner good humour

Generally, all progress made on one side is set off by an attack of the adverse forces on the other. So, the more you advance, the more vigilant must you become. And 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

The Mother



Cheerfulness

A joyful smile of nature.

Spiritual significance and explanation given by the Mother

Cheerfulness is the salt of sadhana. It is a thousand times better than gloominess.

*

Be more cheerful and confident. Sex and Doubt and Co. are there, no doubt, but the Divine is there also inside you. Open your eyes and look and look till the veil is rent and you see Him — or Her.

CWSA 31: 173

Sri Aurobindo



“Lo! here are flowers and benedictions! here is the smile of divine Love! It is without preferences and without repulsions. It streams out towards all in a generous flow and never takes back its marvellous gifts!”

Her arms outstretched in a gesture of ecstasy, the Eternal Mother pours upon the world the unceasing dew of Her purest love!

CWM 1: 367

The Mother

Restoring our Smile

Get rid of the sense of Self-importance

If one looks at oneself very sincerely, very straightforwardly and very severely, one very quickly perceives that very few things, very few movements of consciousness are free from being mixed with desires. Even in what you take for a higher movement, there is always... no, happily not always, but most often there is a desire mixed. The desire of the sense of one's importance, if only this, that kind of self-satisfaction, the satisfaction of being someone superior.

This is of course much better than those who want to become yogis in order to astound their neighbours and exercise authority over others, and so that others may be full of admiration and of respect for them. How many things are truly *pure*? Pure aspiration? You must have already attained a very high level, that level I spoke of, on which one can look at oneself with a smile, a slightly ironic smile, and have the feeling that one was so small, so small, so small, so petty, so *insignificant* and so *foolish*. After that things go better. But for what a *long* time *all* the movements are always turned back upon themselves! You start off in a sweep, as though you were springing forward in the face of this universe, and you turn back upon yourself, expecting a small result, a small satisfaction, a very tiny satisfaction, even if it be just your own self-appreciation: "Oh, what a fine aspiration I had!"

CWM 6: 337 – 338

*A God who cannot smile could not have created
this humorous universe.*

CWM 10: 345

The Mother

Do not get carried away

Agitation, violence, anger, all these things are always, without exception, signs of weakness. And especially when one gets carried away in one's speech and says things one should not say, *this* indeed is the sign of a frightful mental weakness — mental and vital—frightful. Otherwise you may hear all the insults in the world, people may tell you all possible stupidities; if you are not weak, you may perhaps not smile outwardly, for it is not always good taste to smile, but deep within you, you are smiling, you let it pass, it does not touch you.... Simply, if your mind has formed the habit of being quiet as it is recommended here, and you have the perception of truth within yourself, you can hear anything at all. It does not even produce the semblance of a vibration—everything remains absolutely immobile and quiet. And then if the witness we were speaking about a while ago is there, looking on at the comedy, he surely smiles.

But if you feel the vibrations which come from the other person who throws on you all his violence and anger, if you feel this... at first it does... and then, suddenly, there is a response; and then if you yourself begin to get into a temper, you may be sure that you are as weak as he.

CWM 6: 372 – 373

One must not make a fuss

....if you want to succeed in having a precise, concrete, clear, definite thought on a certain subject, you must make an effort, gather yourself together, hold yourself firm, concentrate. And the first time you do it, it literally hurts, it is tiring! But if you don't make a habit of it, all your life you will be living in a state of irresolution. And when it comes to practical things, when you are faced with — for, in spite of everything, one is always faced with — a number of prob-

lems to solve, of a very practical kind, well, instead of being able to take up the elements of the problem, to put them all face to face, look at the question from every side, and rising above and seeing the solution, instead of that you will be tossed about in the swirls of something grey and uncertain, and it will be like so many spiders running around in your head—but you won't succeed in catching the thing.

I am speaking of the simplest of problems, you know; I am not speaking of deciding the fate of the world or humanity, or even of a country — nothing of the kind.

I am speaking of the problems of your daily life, of every day. They become something quite woolly.

Well, it is to avoid this that you are told, when your brain is in course of being formed, "Instead of letting it be shaped by such habits and qualities, try to give it a little exactitude, precision, capacity of concentration, of choosing, deciding, putting things in order, try to use your reason."

Of course, it is well understood that reason is not the supreme capacity of man and must be surpassed, but it is quite obvious that if you don't have it, you will live an altogether incoherent life, you won't even know how to behave rationally. The least thing will upset you completely and you won't even know why, and still less how to remedy it. While someone who has established within himself a state of active, clear reasoning, can face attacks of all kinds, emotional attacks or any trials whatever; for life is entirely made up of these things—unpleasantness, vexations—which are small but proportionate to the one who feels them, and so naturally felt by him as very big because they are proportionate to him. Well, reason can stand back a little, look at all that, smile and say, "Oh! no, one must not make a fuss over such a small thing."

CWM 8: 182 – 183

Learn to love

Independence!... I remember having heard an old occultist and sage give a beautiful reply to someone who said, "I want to be independent! I am an independent being! I exist only when I am independent!" And the other answered him with a smile, "Then that means that nobody will love you, because if someone loves you, you immediately become dependent on this love."

It is a beautiful reply, for it is indeed love which leads to Unity and it is Unity which is the true expression of freedom. And so those who in the name of their right to freedom claim independence, turn their backs completely on this true freedom, for they deny love.

The deformation comes from constraint.

One cannot love through compulsion, you cannot be compelled to love, it is no longer love. Therefore, as soon as compulsion intervenes, it becomes a falsehood. All the movements of the inner being must be spontaneous movements, with that spontaneity which comes from an inner harmony, an understanding —from a voluntary self-giving— from a return to the deeper truth, the reality of being, the Origin and the Goal.

CWM 9: 51 – 52

Overcome likes and dislikes

.....there are some natures which are almost fundamentally bad, beings who are born wicked and love to do harm; and logically, if one is quite natural, not perverted, natural as animals are—for from this point of view they are far superior to men; perversion begins with humanity—then one keeps out of the way, as one would stand aside from something fundamentally harmful. But happily these cases are not very frequent; what one meets in life are usually very

mixed natures where there is a kind of balance, so to say, between the good and the bad, and one may expect to have both good and bad relations. There is no reason to feel any deep dislike, for, as one is quite mixed oneself (*laughing*), like meets like!

It is also said that some people are like vampires, and when they come near a person they spontaneously suck up his vitality and energy, and that one should beware of them as of a very serious danger. But that also... Not that it doesn't exist, but it is not very frequent, and certainly not so total that one need run away when one meets such a person.

So, essentially, if one wants to develop spiritually, the first thing to do is to overcome one's dislikes... and one's likes. Look at all that with a smile.

CWM 9: 181–82

A decisive liberation

...if you want to advance on the path, you must very modestly start on your way towards the new birth, first, and realise it before cherishing the illusion that you can have supramental experiences.

To console you I may tell you that by the very fact that you live on earth at this time—whether you are conscious of it or not, even whether you want it or not—you are absorbing with the air you breathe this new supramental substance which is now spreading in the earth atmosphere. And it is preparing things in you which will manifest *very suddenly*, as soon as you have taken the decisive step.

Whether this will help you to take the decisive step or not is another question which remains to be studied, for the experiences which are occurring and will occur more and more frequently now, being of a radically new kind, we can't know beforehand what is going to happen; we must

study, and after a thorough study we shall be able to say with certainty whether this supramental substance makes the work of new birth easier or not.... I shall tell you this a little later. For the moment it is better not to rely on these things and, very simply, to start on your way to be born into the spiritual life.

When this happens to you, almost all the questions you ask yourself or ask me will be solved.

And anyway, your attitude to life will be *so* different that you will understand what is meant when one speaks of living spiritually. And at that moment you will also understand a *great* thing, a very great thing: how to live without ego.

Until then, you cannot understand it. The whole of life is so dependent on the ego that it seems absolutely impossible to live and act except with or by the ego, but after this new birth you can look at the ego with a smile and say to it, "My friend, I don't need you any more."

This is also one of the results which brings you a very decisive sense of liberation.

CWM 9: 337 – 338

Do not be in hurry

People are in a hurry, they want to see the results immediately.

And then, they believe they are pulling down the Supramental— they pull down some small vital individuality who mocks at them and in the end makes them play the shabby fool. This is what happens most often—ninety-nine times out of a hundred.

A small individuality, a vital entity who plays the big play and makes a great show, plays of light. Then the poor fellow who has "pulled" is bedazzled; he says, "There, it

is the Supramental”, and he falls into a pit. It is only when you have touched, seen in some way and had a contact with the true Light, that you can distinguish the vital, and you perceive that it is altogether like the plays of light on a stage, an artificial light. But otherwise, others are dazzled— it is dazzling, it is “wonderful”, and then they are deceived. It is only when you have *seen* and when you have had the contact with the Truth, ah! then you smile.

It is quackery, but you must know the truth in order to recognise quackery.

At bottom, it is the same for everything. The vital is like a superstage that gives shows—very attractive, dazzling, deceptive; it is only when you know the True Thing that you recognise immediately, instinctively, without reasoning, and you say, “No, I do not want that.”

And for everything it is so. Where it has taken a capital importance in human life is with regard to love. Vital passions, vital attractions have almost everywhere taken the place of true feeling, which is quiet, whereas the other puts you in ferment, gives you the feeling of something “living”. It is very deceptive. And you do not know it, you do not feel it, you do not perceive it clearly unless you know the True Thing. If you have touched true love through the psychic and the divine union, then the other thing appears hollow, thin, empty—an appearance and a comedy, more often tragic than comic.

CWM 11: 22 – 23

Do not open the door to depression

You don’t need to have a strong will—you have only to use mine.

Be careful, child, do not open the door to depression, discouragement and revolt—this leads far, far away from

consciousness and makes you sink into the depths of obscurity where happiness can no longer enter. Your great strength was your smile; because you knew how to smile at life, you also knew how to work with courage and steadiness, and in this you were exceptional. But you have followed the example of other people, you have learned from them to be discontented, rebellious, depressed, and now you have let your smile slip away, and with it your faith and confidence in me; in this condition, if all the divine forces were to concentrate on you, it would be in vain—you would refuse to receive them.

There is only one remedy, and you must lose no time in accepting it: recover your smile, regain your faith, become once more the confident child you were, do not brood over your faults and difficulties—it is your smile that will chase them away.

CWM 16: 67 – 68

Conversion of the vital

Another remarkable sign of the conversion of your vital, owing to Agni's influence, is that you face your difficulties and obstacles with a smile. You do not sit any more in sackcloth and ashes, lamenting over your mistakes and feeling utterly crestfallen because you are not at the moment quite up to the mark. You simply chase away depression with a smile. A hundred mistakes do not matter to you: with a smile you recognise that you have erred and with a smile you resolve not to repeat the folly in the future. All depression and gloom is created by the hostile forces who are never so pleased as when throwing on you a melancholy mood. Humility is indeed one thing and depression quite another, the former a divine movement and the latter a very crude expression of the dark forces. Therefore, face your troubles joyously, oppose

with invariable cheerfulness the obstacles that beset the road to transformation. 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. 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.

The converted vital feels also a joy in the process of realisation. All the difficulties implied in that process it accepts with gusto, it never feels happier than when the Truth is shown it and the play of falsehood in its lower nature laid bare. It does not do the Yoga as if carrying a burden on its back but as if it were a very pleasurable occupation. It is willing to endure the utmost with a smile if it is a condition of the transformation. Neither complaining nor grumbling, it endures happily because it is for the sake of the Divine that it does so. It has the unshakable conviction that the victory will be won.

CWM 3: 138 - 139

All suffering is the sign that the surrender is not total

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.

CWM 15: 398 – 399

True attitude of a yogi

When you come to the Divine, you must abandon all mental conceptions; but, instead of doing that, you throw your conceptions upon the Divine and want the Divine to obey them. The only true attitude for a Yogi is to be plastic and ready to obey the Divine Command whatever it may be; nothing must be indispensable to him, nothing a burden. Often the first impulse of those who want to live the spiritual life is to throw away all they have; but they do it because they want to be rid of a burden, not because they want to surrender to the Divine. Men who possess wealth and are surrounded by the things that give them luxury and enjoyment turn to the Divine, and immediately their movement is to run away from these things,—or, as they say, “to escape from their bondage”. But it is a wrong movement; you must not think that the things you have belong to you,— they belong to the Divine. If the Divine wants you to enjoy anything, enjoy it; but be ready too to give it up the very next moment with a smile.

CWM 3: 54 - 55

The Mother

We can only smile, it's the best remedy — laugh and smile. We must learn to laugh, more and more.

The Mother: Conversations with a disciple, May 11, 1965



Sri Aurobindo tells us that to radiate love in all circumstances is a sign of the Divine who has equal love for the one who strikes him and the one who worships him — what a lesson for humanity!

CWM 10: 296

The Mother

Smile of the Eternal

Floating in eternity

.....sometimes things stagnate, they seem so absolutely obscure and stupid. And then, if you simply go like this (*gesture of offering*), simply, truly — do it, not think it — it's instantly like a shower of bliss ... A tiny point, something very small which looks stubbornly stupid and obstinate, if only you do this (and if you want, you can): 'Take, take!' Give it to Him, simply, like this, truly give it to Him: 'It's You, it's Yours, take it, do with it what You want.' And instantly, instead of this shrinking and this painful feeling — 'What in the world can I do with all this?' — a shower, it comes like a shower. Truly Ananda. Of course, if you are stupid enough to call back the difficulty, it returns. But if you remain quiet, if you keep your head quiet, it goes — finished, cured. But there are thousands and thousands and thousands of such points ...

This also is quite enjoyable.

This feeling of something ... everlasting. It's enjoyable. Quiet ... like floating in eternity.

You reach a point where there is no more worry, neither for yourself nor for the world nor anything. When you reach that, you are always smiling, you are always happy. And when something happens, it doesn't matter, you look at it with a smile, forever a smile.

The Mother: Conversations with a disciple, July 23, 1960

The smile of compassionate understanding

Consider the case of a woman with many friends, and these friends are very fond of her for her special capacities, her pleasant company, and because they feel they can always learn something from her. Then all of a sudden, through a quirk of circumstances, she finds herself socially

ostracized – because she may have gone off with another man, or may be living with someone out of wedlock – all those social mores with no value in themselves. And all her friends (I don't speak of those who truly love her), all her social friends who welcomed her, who smiled so warmly when passing her on the street, suddenly look the other way and march by without a glance. This has happened right here in the Ashram! I won't give the details, but it has happened several times when something conflicted with accepted social norms: the people who had shown so much affection, so much kindness ... oh! Sometimes they even said, 'She's a lost woman!'

I must say that when this happens here.... In the world at large it seems quite normal, but when this happens here it always gives me a bit of a shock, in the sense that I say to myself, 'So they're still at that level! ...'

Even those who claim to be broad-minded, above these 'conventions,' immediately fall right into the trap. And to ease their consciences they say, 'Mother wouldn't allow that. Mother wouldn't permit that. Mother wouldn't tolerate such a thing!' – to add a further inanity to the rest.

This state is very difficult to get out of. It is really Pharisaism – this sense of social dignity, this narrow-mindedness – because no one with an atom of intelligence would fall into such a hole! Those who have traveled through the world, for instance, and seen for themselves that social mores depend entirely upon climatic conditions, upon races and customs and still more upon the times, the epoch – they are able to look at it all with a smile. But the self-righteous ... ooh!

This is a primary stage. As long as you haven't gone beyond this condition, you are unfit for yoga. Because truly, no one in such a rudimentary state is ready for yoga.

The Mother: Conversations with a disciple, January 12, 1961

Bath of the Lord

.....it's as if I were living, as if the body were living (despite all the illnesses and attacks, all the ill will besetting it), living in a bath of the divine vibration – bathing in something ... immense – immense, immense ... limitless, and so stable! The body lives in it like this (*gesture as if Mother were floating*). So even when there is what we call physical pain, even when there are blows to morale (like having a cashier ask you for money and you have none to give him), well, despite it all, despite all the possible complications (coming all at the same time), everything, everything that happens now, even things which seem extremely unpleasant to our mental conceptions or our mental reactions, everything is a bath, a bath of the vibration of divine Love. So much so that if I didn't control my body, I would be smiling at everything all the time like an idiot. A beatific smile for everything (I don't show it because I control myself).

The Mother: Conversations with a disciple, March 27, 1961

The smile of stillness

When I start looking, you know (*Mother closes her eyes*), there are two things simultaneously: that smile, that joy, that laughter, and then ... that peace! Oh really, such peace... Such a full, luminous peace ... and total: no more struggle, no more contradictions. No more struggle. A single luminous harmony ... and yet everything is there, what we call error, suffering, misery, it's all there. Nothing is done away with. It is another way of seeing.

(long silence)

There's nothing to say – if you sincerely want to get out of it, it's really not so difficult: there's nothing to do but leave everything to the Lord. And He does it all. He does it all, He is ... it's so wonderful! So wonderful!

He takes anything, even what we call a quite ordinary intelligence, and then He simply shows you how to put that intelligence aside, lay it to rest: "There now, keep still, don't stir, don't bother me; I don't need you." And then a door opens – you don't even feel you have to open it; it's wide open, and you're led through to the other side. It's Someone else who does all this, not you. And then ... the other way becomes impossible.

Oh, all this frightful toil, this effort of the mind to understand!

Struggling, giving itself headaches – phew! ... Absolutely useless, absolutely useless. It leads nowhere, except to more confusion.

You find yourself facing a so-called problem: "What am I to say? What am I to do? How should I act?..." There is nothing to do! Nothing but to say to the Lord, "You see, here's the situation." That's all. And then keep very still. And spontaneously, without thinking about it, without reflecting, without calculating, without doing anything, anything whatsoever, without the slightest effort ... you do what must be done. But it's the Lord who does it, it's no longer you. He does it, He arranges the circumstances, He arranges the people, He puts the words in your mouth or under your pen – He does it all, all, all, all, and you have nothing more to do, nothing but let yourself live in bliss.

I am beginning to be convinced that people don't really want it.

The Mother: Conversations with a disciple, October 12, 1962

The smile of Wisdom and Love

It's amusing: all the mental constructions men have tried to live and realise on earth come to me, like this, from every side, to be ordered, clarified, put in their own place,

arranged, organised, synthesised. So all those supposedly "great" problems come to me, and immediately there is an indulgent smile, as at a child's fumbblings; but not at all with a sense of superiority, nothing like that, there's only the feeling that an instrument is used that cannot solve the problem. And a kind of certainty, deep down in Matter, that the solution lies there — this is very strong, very strong. Oh, what fuss, what fuss, how vainly you have tried! — go deep enough within, stay quiet enough, and then that will be. And you cannot understand it: it only has to be.

You cannot understand it, because you are using instruments that cannot understand. But it cannot be understood: it has to be.

When you are that, then you will be it, that's all, there won't be any more problem.

And all this is down there, at ground level.

But all the great Schools, the great Ideas, the great Realisations, the great ... and then the religions — that's still lower down; all of it, oh, what childishness!

And that wisdom! ... It's an almost cellular wisdom (it's odd). For instance, I was looking at the relationship I had with all those great beings of the Overmind and higher, the perfectly objective and very familiar relationship I had with all those beings and the inner perception of being the eternal Mother — all that is very well, but for me it's almost ancient history! The me that exists now is here, it's at ground level, in the body; it's the body, it's Matter; it's at ground level; and to tell the truth, it doesn't care much about the intervention of all those beings ... who ultimately know nothing at all! They don't know the true problem: they live in a place where there are no problems. They don't know the true problem — the true problem is here.

It's an amused way of looking at religions and all the

gods the way you would look at ... they are like theater performances. They're pastimes; but that's not what can teach you to know yourself, not at all, not at all! You must go right down to the bottom.

And it is this, this descent to the very bottom, in search of ... but it isn't an unknown, it isn't an unknown — a bursting (it really is like a bursting), that marvelous bursting of the Vibration of Love; that is ... it is the memory. And the effort is to turn it into an active reality.

The Mother: Conversations with a disciple, October 30, 1964



Eternal smile

A gift that only the Divine can give.

Spiritual significance and explanation given by the Mother

A Heart was felt in the spaces wide and bare,
A burning Love from white spiritual founts
Annulled the sorrow of the ignorant depths;
Suffering was lost in her immortal smile.

CWSA33:313-14

Sri Aurobindo



A mother to our wants, a friend in our difficulties, a persistent and tranquil counsellor and mentor, chasing away with her radiant smile the clouds of gloom and fretfulness and depression, reminding always of the ever-present help, pointing to the eternal sunshine, she is firm, quiet and persevering in the deep and continuous urge that drives us towards the integrality of the higher nature.

CWSA 32: 23

Sri Aurobindo

Smiles from the Lord

Restful sleep and a sweet smile are like a ray of the Sun which melts all obstacles. A sweet smile melts every bad intention as the Sun melts butter.

Mother you said so: 24.12.57

Must go on smiling, smiling still more when the difficulties come. Smiles are like rays of the sun, they dissolve the clouds... And if you want the radical remedy it lies in this: *frankness*, be absolutely frank; tell me fully all that is going on in you, and soon the cure will come, a complete and happy cure.

CWM 16: 101

To know how to smile in all circumstances is the quickest way to divine wisdom.

CWM 17:366

A smile acts upon difficulties as the sun upon clouds — it disperses them.

*

I don't think that one can ever smile too much. Someone who knows how to smile in all circumstances is very close to true equality of soul.

*

Generally speaking, man is an animal who takes himself terribly seriously. To know how to smile at oneself in all circumstances, to smile at one's sorrows and disillusion, ambitions and sufferings, indignation and revolt — what a powerful weapon with which to overcome oneself!

*

If one can smile eternally, one is eternally young.

*

If you can always smile at life, life also will always smile at you.

*

Eternal smile: a kindness only the Divine can give.

*

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

*

To smile at an enemy is to disarm him.

CWM 14: 177–78

Keep a cheerful mind and a peaceful heart. Let nothing disturb your equanimity and make every day the necessary progress to advance with me steadily towards the goal.

*

You must never forget that you are much more helpful when you are quietly happy than when you become dramatic.

*

Be happy, my child, it is the surest way of progress.

*

Happiness is as contagious as gloom — and nothing can be more useful than to pass on to people the contagion of a true and deep happiness.

Try to be happy — immediately you will be closer to the Light.

CWM 14: 179–80

Never grumble. All sorts of forces enter you when you grumble and they pull you down. Keep smiling. I seem always to be joking but it is not mere joking. It is a confidence born from the psychic. A smile expresses the faith that nothing can stand against the Divine and that every-

thing will come out all right in the end.

CWM 14: 221

To conquer the difficulties there is more power in a smile than in a sigh.

*

Ordeals are there for everybody. It is the way in which one faces them that makes the difference. Some have a smile, some make a fuss.

CWM 14: 229

To live within, in constant aspiration towards the Divine—that renders us capable of regarding life with a smile and remaining in peace whatever the external circumstances.

CWM 14: 232

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

CWM 14: 257

As for ill-will, jealousy, quarrels and reproaches, one must *sincerely* be above all that and reply with a benevolent smile to the bitterest words; and unless one is absolutely sure of himself and his reactions, it would be better, as a general rule, to keep silent.

CWM 14: 264

Psychic perfection means to smile at everything.

CWM 14: 338

Vital consecration: delightfully modest and fragrant, it smiles at life without wanting to draw attention to itself.

CWM 14: 354

Keep your smile, little child; it is this that gives you your strength.

CWM 16: 65

It is indeed wise to look at everything with the calm smile of perfect trust. For, with his present consciousness, man can hardly understand the aims of the Supreme Lord.

CWM 10: 278

The Mother



Cheerful Endeavour

The joy that one finds in the effort towards the Divine.

(Spiritual significance and explanation given by the Mother)

Cheerful Citizen of the world

In Persia, there was a woman who used to sell honey. She had a very pleasant manner, and customers thronged around her stall. And the poet who tells her story declares that even if she had sold poison, people would still have bought it from her as if it were honey.

A sour-tempered man saw what a great profit she made from her sweet wares and decided to take up the same trade.

So he set up a stall, but behind the rows of honey-pots his face was like vinegar. All those who came near were sullenly treated. And so everyone passed by, leaving him his wares. "Not even a fly ventured on his honey," says the poet. By evening he had still earned nothing. A woman noticed him and said to her husband, "A bitter face makes bitter honey."

Did the woman who sold honey smile only to attract customers? Let us rather hope that her cheerfulness came from her good nature. We are not in this world only to buy or sell; we should be here as comrades one to another. The good woman's customers felt that she was something more than a honey-seller: she was a cheerful citizen of the world.

CWM 2: 190

The Mother

Announcement for the Savitri Study Camp

The Savitri Study Camp will be facilitated by Dr. Alok Pandey from the 16th to the 22nd August 2017 at the Society House (Beach Office), Sri Aurobindo Society.

There will usually be two sessions daily, from 5.15 to 6.00 p.m. and 6.15 to 7.00 p.m.

We shall be continuing our study of *Savitri* Book 7, The Book of Yoga, Canto 6 & 7.

Experiential Workshop on “Happiness” by SAFIM

Happiness is an abstract and subjective matter. Generally we search for happiness outside. But our idea of happiness is all in our mindset. After all, what happens to us is mostly in our mind. It is possible to find happiness inside ourselves. This workshop will explore different ways to help increase our feelings of inner happiness.

Venue: Sri Aurobindo Society, Puducherry

Date: August 14, 2017

Time: 2:30 pm to 5:30 pm

Fees: Rs. 500 per person including facilitation,
training material, refreshment

SRI AUROBINDO SOCIETY, PONDICHERRY

Those who would like to serve the Mother through the Sri Aurobindo Society are welcome to join us. The terms & conditions will be discussed when we meet. Please get in touch with the undersigned with your complete profile and a passport size photograph :

Chairman,

Sri Aurobindo Society, Society House,
No.11, St. Martin St., Pondicherry-605 001
e-mail : pradeep@aurosociety.org

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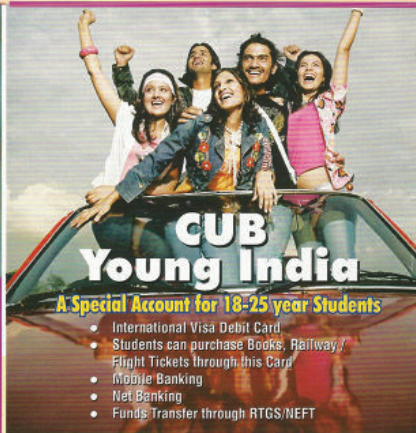
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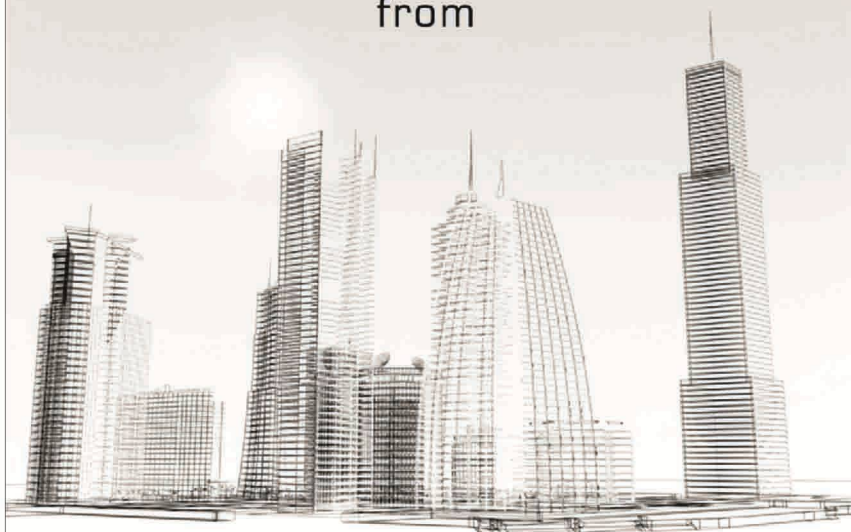


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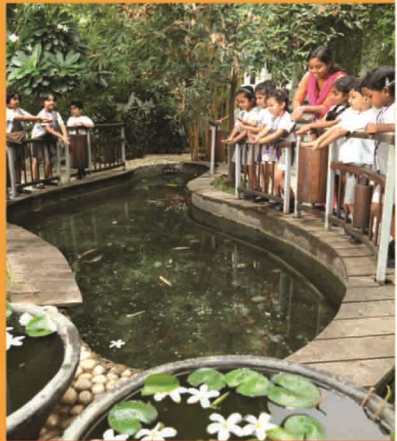
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