

ALL INDIA MAGAZINE
AUGUST 2017



DIVINE **C**OMPASSION

Flower on the cover:

Sri Aurobindo's Compassion

*Innumerable, ever present and effective in every instance.
(Spiritual significance and explanation given by the Mother)*

Botanical name: *Portulaca grandiflora*

Small single or double roselike flower with delicately frilled petals and a small central tuft of yellow stamens; borne singly in a wide range of colours.

Sri Aurobindo's Compassion

Why is the flower symbolising your compassion so delicate and why does it wither away so soon?

No, the compassion does not wither with its symbol — flowers are the moment's representations of things that are in themselves eternal.

CWSA 35: 445

Sri Aurobindo

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Sri Aurobindo's Compassion

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

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Editorial Note: The Divine Mother always reminds us of Sri Aurobindo's Compassion. In fact if there is one aspect, one divine quality out of countless others that Sri Aurobindo embodied, this one stands unique. Unique because it remains gently in the background of all His writings and works, yet at the same, the most obvious that made Sri Aurobindo plunge into the densest darkness to bring the Light and Hope to earth and man. This issue, on the eve of Sri Aurobindo's 145th Birthday is dedicated to a deeper understanding and glimpse of His Divine Compassion.



Divine Compassion

Cosmic law, Compassion and Divine Grace

I should like to say something about the Divine Grace — for you seem to think it should be something like a Divine Reason acting upon lines not very different from those of human intelligence. But it is not that. Also it is not a universal Divine Compassion either, acting impartially on all who approach it and acceding to all prayers. It does not select the righteous and reject the sinner. The Divine Grace came to aid the persecutor (Saul of Tarsus), it came to St. Augustine the profligate, to Jagai and Madhai of infamous fame, to Bilwamangal and many others whose conversion might well scandalise the puritanism of the human moral intelligence; but it can come to the righteous also — curing them of their self-righteousness and leading to a purer consciousness beyond these things. It is a power that is superior to any rule, even to the Cosmic Law — for all spiritual seers have distinguished between the Law and Grace. Yet it is not indiscriminate — only it has a discrimination of its own which sees things and persons and the right times and seasons with another vision than that of the Mind or any other normal Power. A state of Grace is prepared in the individual often behind thick veils by means not calculable by the mind and when the state of Grace comes then the Grace itself acts. There are these three powers: (1) the Cosmic Law, of Karma or what else; (2) the Divine Compassion acting on as many as it can reach through the nets of the Law and giving them their chance; and (3) the Divine Grace which acts more incalculably but also more irresistibly than the others. The only question is whether there is something behind all the anomalies of life which can respond to the call and open itself with whatever difficulty till it is ready for the illumination of the Divine

Grace — and that something must be not a mental and vital movement but an inner somewhat which can well be seen by the inner eye. If it is there and when it becomes active in front, then the Compassion can act, though the full action of the Grace may still wait attending the decisive decision or change; for this may be postponed to a future hour, because some portion or element of the being may still come between, something that is not yet ready to receive.

CWSA 29: 168 – 169

Sri Aurobindo

Compassion and Grace

Oh, the other day someone asked me a question on the message for November 24, ... I saw something all of a sudden. While he was speaking it was absolutely marvelous. I saw the Compassion and the Grace, the "law" and the Compassion, and how the Compassion acts on everyone – on everyone and everything, without distinction and without condition – and how the Compassion consists in bringing them to a state in which they can receive the Grace.

I found that wonderful.

That was the experience: I saw and felt this Compassion working through the meshes of the net, and how the Grace is all-powerful, meaning that the "Law" isn't an obstacle any longer. I saw this Compassion touching everyone and giving everyone their chance; I understood what he really meant when he said that it "gives everyone their chance" — equally, without the slightest distinction of importance or condition or anything, or of state: exactly the same chance to all. So then, the result of this Compassion was to awaken them to the existence of the Grace, to make them feel that there is in the universe something like the Grace. And with those who aspire and have trust, the Grace acts immediately — it always acts, but with those who have trust it becomes

fully effective.

All this was so clear, so precise! It really was like a new experience, a revelation. And how Sri Aurobindo was the expression of this Compassion.... It could be seen in his eyes, of course, his eyes were full of Compassion. ...

He also wrote somewhere: "It is quite rare that the Grace turns away from someone, but many turn away from the Grace— but *men turn away from the Grace*." I don't remember the exact words, but I think he used the word *crooked*. That also was so living: it wasn't the Grace withdrawing its action, not at all (the Grace went on acting), but men were, yes, *crooked*, twisted ...

... One is warped once and for all, that's not it. It's that instead of their force and action going straight and direct, it's turned in on itself and has all kinds of windings and convolutions that distort all vibrations; it's their own way of being that distorts (the word *distort* keeps coming to me). It's twisted instead of being straight. So the Grace no longer has any effect; It cannot have effect.

Conversations with a disciple: December 7, 1966

Spiritual strength, sincerity and Grace

There is nothing unintelligible in what I say about strength and Grace. Strength has a value for spiritual realisation, but to say that it can be done by strength only and by no other means is a violent exaggeration. Grace is not an invention, it is a fact of spiritual experience. Many who would be considered as mere nothings by the wise and strong have attained by Grace; illiterate, without mental power or training, without "strength" of character or will, they have yet aspired and suddenly or rapidly grown into spiritual realisation, because they had faith or because they were sincere. I do not see why these facts which are facts

of spiritual history and of quite ordinary spiritual experience should be discussed and denied and argued as if they were mere matters of speculation. Strength, if it is spiritual, is a power for spiritual realisation; a greater power is sincerity; the greatest power of all is Grace. I have said times without number that if a man is sincere, he will go through in spite of long delay and overwhelming difficulties. I have repeatedly spoken of the Divine Grace. I have referred any number of times to the line of the Gita: *Aham̐ tvā sarvapā pebhyo mokṣayiṣyāmi mā śucaḥ*. "I will deliver thee from all sin and evil, do not grieve."

CWSA 29: 172

The inner Godhead neither judges nor condemns

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

For the inner Godhead never imposes herself, she neither demands nor threatens; she offers and gives herself, conceals and forgets herself in the heart of all beings and things; she never accuses, she neither judges nor curses nor condemns, but works unceasingly to perfect without constraint, to mend without reproach, to encourage without impatience, to enrich each one with all the wealth he can receive; she is the mother whose love bears fruit and nourishes, guards and protects, counsels and consoles; because she understands everything, she can endure everything, excuse and pardon everything, hope and prepare for every-

thing; bearing everything within herself, she owns nothing that does not belong to all, and because she reigns over all, she is the servant of all; that is why all, great and small, who want to be kings with her and gods in her, become, like her, not despots but servitors among their brethren.

CWM 2: 42-43

Grace coming to the sinner

How can the Grace come to the help of the sinner?

It doesn't help the sinner to be a sinner! It helps the sinner to give up his sin; that is to say, It does not push away the sinner, saying, "I won't do anything for you." It is there, always, even when he is sinning, to help him to come out of it, but not to continue in his sin.

There is a great difference between this and the idea that you are bad and so "I won't look after you, I shall throw you far away from me, and whatever is to happen to you will happen, I am not concerned about it." This is the common idea. One says, "God has rejected me", you know. It is not that. You may not be able to feel the Grace, but It will always be there, even with the worst of sinners, even with the worst of criminals, to help him to change, to be cured of his crime and sin if he wants to. It won't reject him, but It won't help him to do evil. It wouldn't be the Grace any longer.

CWM 6: 216-17

The infinite compassion that does not assert itself

Even those who think they have faith want everything to be done for them; they want the supreme Power, the Supreme, to do everything for them despite their disbelief, their stupidity, their incapacity. And that's what they call omnipotence. They don't even understand that if this Vibra-

tion of Truth imposed itself, there would be the destruction of all that, which means the destruction of themselves! Of what they think to be themselves.

The wonder – the wonder – is this infinite Compassion thanks to which nothing is destroyed: it waits. It's there, waiting with its full power, its full force, and ... it simply asserts its presence without imposing it, so as to reduce ... the damage to the minimum.

It's a marvelous, marvelous Compassion!

And all those fools call it impotence!

The Mother: Conversations with a disciple: September 17, 1966

Compassion and Divine Sorrow in the world

It is from a state of deep compassion that the Divine acts in Matter and this deep compassion is translated in Matter precisely by this psychic sorrow which is spoken about here. We read that this evening. That is as though something were reversed, it is the same thing but reversed in this way (*Mother joins her hands and then opens them as in an offering.*)

Well, the Divine's state of compassion is translated in the psychic consciousness by a sorrow that is not egoistic, a sorrow that is the expression of the identification through sympathy with universal sorrow. In the *Prayers and Meditations* I have said this (in one of the later ones), I have described at length an experience in which way I say, "I wept... the sweetest tears of my life", because it was not over myself that I wept, you understand. Well, that is it. You know, human beings always suffer because of egoistic causes, humanly. Even when, for instance (I have explained this often), they lose someone they loved, and suffer and weep, it is not over the state of that person they weep, for most of the time, ninety-nine times out of a hundred, they do not know the state of the person, they cannot even know wheth-

er that person is happy or unhappy, whether he is suffering or in peace, but it is over the sense of separation they themselves experience, because they loved to have that person near them and he has gone. So, always at the root of human sorrow there is a turning back upon oneself, more or less conscious, more or less —how to put it? — acknowledged, but it is always that. Even when one weeps over another's misery, there is always a mixture. There is a mixture, but as soon as the psychic gets mingled in the sorrow, there is an element of "compassion in reverse" (that's what I was trying to explain a moment ago) which comes into the being and, if one can disentangle the two, concentrate upon that, come out of one's ego and unite with this compassion in reverse, through this one can come into contact with the great universal Compassion which is something immense, vast, calm, powerful, deep, full of perfect peace and an infinite sweetness.

CWM 6: 144-45

Entering Compassion through the psychic door

And this is what I mean when I say that if one just knows how to deepen one's sorrow, go right to its very heart, rise beyond the egoistic and personal part and go deeper, one can open the door of a great revelation. That does not mean that you must seek sorrow for sorrow's sake, but when it is there, when it comes upon you, always if you can manage to rise above the egoism of your sorrow—seeing first which is the egoistic part, what it is that makes you suffer, what the egoistic cause of your suffering is, and then rising above that and going beyond, towards something universal, towards a deep fundamental truth, then you enter that infinite Compassion, and there, truly it is a psychic door that opens. So, if someone sees me shedding tears, if at that

moment one tries to unite completely—you understand, to enter into these tears, melt in them—this can open the door. One can open the door and have the full experience, a very exceptional experience, which leaves a very deep mark upon your consciousness. Usually it is never effaced. But if the door closes again, if once again you become what you are in your ordinary movements, that still remains somewhere behind and you can go back to it in moments of intense concentration; you can go back to it and you feel once again that immensity of an infinite sweetness, a great peace, which... understands everything but not intellectually, which has compassion for all things, which can embrace all things and so heal all things.

CWM 6: 145

Compassion and Divine Disgust

Sweet Mother, what is a “divine disgust”?

It is a disgust that is full of a total compassion.

It is something that takes upon itself the bad vibration in order to cure others of it. The consequences... (*silence*) of a wrong and low movement—instead of throwing it back with cold justice upon the one who has committed the mistake, it absorbs it, in order to transform it within itself, and diminishes as far as possible the material consequences of the fault committed. I believe that the old story about Shiva who had a black stain on his neck because he had swallowed all that was bad in the world, is an imaginative way of expressing this divine disgust. It made a black stain on his neck.

CWM 6: 286

Divine Compassion and Divine Grace

Compassion is the equivalent of *miséricorde*. It is a pity full of strength and kindness, a pity that pardons and makes amends, forgets all offences and wants always what is best for everyone.

CWM 17: 10

The compassion seeks to relieve the suffering of all, whether they deserve it or not.

The Grace does not recognise the right of suffering to exist and abolishes it.

CWM 16: 345

The Mother

Bearing the burden of the world

Mother, when the Divine takes upon Himself human suffering... does this suffering have the same effect upon Him as upon us? That is, does He feel pain and sorrow as we feel them?

No! I can say, No! For, obviously there is an essential difference between a state of ignorance and a state of knowledge. Something painful happens to you, let us say; and in the ignorance this painful thing takes on a particular quality. But if you receive this painful thing in a state of knowledge, it does not have the same effect. Let us take even a material thing, say, a very material blow, a good blow like this (*gesture*). Well, when one is in the ordinary human state of ignorance the blow has its full effect. It depends exclusively on its violence, on what has given the blow and who has received it, you see. But if the same blow is given in the same way and by the same thing to a being who has knowledge instead of ignorance, *instantaneously* the reaction of the body will be such as to make the consequences... reduce the

consequences to the minimum. And this is a concrete fact! This can go to the extent of even annulling the consequences altogether sometimes. It can go as far as that; that is, it can abolish the consequences, because the reaction is one of knowledge, instead of being a reaction of ignorance. So one cannot say that it is the same thing.

In moral things this is quite obvious, you see, because instead of receiving an emotional shock, for instance, with all the egoistic blindness of ordinary emotion, one objectivises, sees what it is, sees the combination in the vibration; and instantly one throws upon it light, knowledge and truth, and all things are put back in their place. That happens instantaneously. But I insist that even on the most material body, and in the most material way, the effect is not the same. Besides, it is very simple to understand, for if the effect were the same, it would have no happy consequence of any kind for the Divine to take upon Himself bad things! Because they would remain just what they are, and the universe would continue to be what it is. It is because He has the power of transforming these obscure vibrations into vibrations of light that He can take everything upon Himself. Otherwise, not only would this be useless, but it would be impossible, it would be an absurdity.

CWM 6: 286-88

Divine way of dealing

As for treating everybody in the same way, it is a worse confusion still! It is the kind of confusion one makes when one says that the Divine must treat everybody in the same way. So it would not be worth the trouble to have diversity in the world, not worth the trouble of not having two identical individuals; for this contradicts the very principle of diversity.

You may — or you ought to if you can't — aspire to have the same deep attitude of understanding, unity, love, perfect compassion for all that is in the universe; but this very attitude will be applied to each case in a different way, according to the truth of that case and its necessity. What could be called the motive or rather the origin of the action is the same, but the action may even be totally and diametrically opposite in accordance with the case and the deeper truth of each case. But for that, precisely, one must have the highest attitude, the most profound, the most essentially true, that which is free from all outer contingencies. Then one can see at every minute not only the essential truth but also the truth of the action; and in each case it is different. And yet, what we may call “feeling” — though this is an inadequate word — or the state of consciousness in which one acts, is essentially the same.

But this cannot be understood unless one enters the essential depth of things and sees them from the highest summits. And then it is like a centre of light and consciousness high enough or deep enough to be able to see all things at the same time, not only in their essence but in their manifestation; and although the centre of consciousness is one, the action will be as diverse as the manifestation is diverse: it is the realisation of the divine Truth in its manifestation. Otherwise it would be doing away with all the diversity of the world and bringing it back to the essential unmanifest Oneness, for it is only in the non-manifestation that the One is manifested as the One. But as soon as one enters the manifestation, the One manifests as the multiplicity, and multiplicity implies a multitude of actions and ways.

CWM 8: 407-08

Divine taking upon Himself the suffering of creation

Mother, suffering comes from ignorance and pain, but what is the nature of the suffering and pain the Divine Mother feels for her children — the Divine Mother in Savitri?

It is because she participates in their nature. She has descended upon earth to participate in their nature. Because if she did not participate in their nature, she could not lead them farther. If she remained in her supreme consciousness where there is no suffering, in her supreme knowledge and consciousness, she could not have any contact with human beings. And it is for this that she is obliged to take on the human consciousness and form, it is to be able to enter into contact with them. Only, she does not forget: she has adopted their consciousness but she remains in relation with her own real, supreme consciousness. And thus, by joining the two, she can make those who are in that other consciousness progress. But if she did not adopt their consciousness, if she did not suffer with their sorrow, she could not help them. Hers is not a suffering of ignorance: it is a suffering through identity. It is because she has accepted to have the same vibrations as they, in order to be able to enter into contact with them and pull them out of the state they are in. If she did not enter into contact with them, she would not be felt at all or no one could bear her radiance.... This has been said in all kinds of forms, in all kinds of religions, and they have spoken very often of the divine Sacrifice, but from a certain point of view it is true. It is a voluntary sacrifice, but it is true: giving up a state of perfect consciousness, perfect bliss, perfect power in order to accept the state of ignorance of the outer world so as to pull it out of that ignorance. If this state were not accepted, there would be no contact with it. No relation would be possible. And this is the reason of the

incarnations. Otherwise, there would be no necessity. If the divine consciousness and divine force could work directly from the place or state of their perfection, if they could work directly on matter and transform it, there would be no need to take a body like man's. It would have been enough to act from the world of Truth with the perfect consciousness and upon consciousness. In fact that acts perhaps but so slowly that when there is this effort to make the world progress, make it go forward more rapidly, well, it is necessary to take on human nature. By taking the human body, one is obliged to take on human nature, partially. Only, instead of losing one's consciousness and losing contact with the Truth, one keeps this consciousness and this Truth, and it is by joining the two that one can create exactly this kind of alchemy of transformation. But if one did not touch matter, one could do nothing for it.

CWM 5: 387-88

Compassion and the Divine Intervention

... it is always wiser not to intervene — people intervene without rhyme or reason, simply because they are in the habit of giving their opinion to others.

Even when you have the vision of the true thing, it is *very rarely* wise to intervene. It only becomes indispensable when someone wants to do something which will necessarily lead to a catastrophe. Even then, intervention (*smiling*) is not always very effective.

In fact, intervention is justified only when you are absolutely sure that you have the vision of truth. Not only that, but also a clear vision of the consequences. To intervene in someone else's actions, one must be a prophet—a prophet. And a prophet with total goodness and compassion. One must even have the vision of the consequences that the inter-

vention will have in the destiny of the other person. People are always giving each other advice: "Do this, don't do that." I see it: they have no idea how much confusion they create, how they increase confusion and disorder. And sometimes they impair the normal development of the individual.

I consider that opinions are always dangerous and most often absolutely worthless.

You should not meddle with other people's affairs, unless first of all you are infinitely wiser than they are — of course, one always thinks that one is wiser! — but I mean in an objective way and not according to your own opinion; unless you see further and better and are yourself above all passions, desires and blind reactions. You must be above all these things yourself to have the right to intervene in someone else's life — even when he asks you to do so. And when he does not, it is simply meddling with something which is not your business.

CWM 10: 235 - 236

Compassion and the Divine Vision of things

Those who have reached the higher regions of intelligence, but have not dominated the mental faculties in them, have an innocent need that everybody should think like them and be able to understand as they understand. And when they see that others do not, cannot understand, their first reflex is to be horribly shocked; they exclaim, "What an idiot!" But they are not at all idiots — they are different, they are in another domain. You do not go and say to an animal, "You are an idiot"; you say, "It is an animal." Well, you say, "It is a man." It is a man; only, there are those who are no longer men and are not yet gods, and they are in a situation... rather awkward.

But it was so soothing, so sweet, so wonderful, this vi-

sion — each thing expressing its kind quite naturally.

And it is quite evident that with the amplitude and totality of the vision, there comes something which is a compassion that understands — not that pity of the superior for the inferior: the true divine Compassion, which is the total comprehension that each one is what he must be.

CWM 11: 29

Compassion and Divine Love

But then, all of a sudden, when there comes this true Compassion of the Divine Love, and when one sees all these things that appear so horrible, so abnormal, so absurd, this great pain which is upon all beings and even upon all things... then there takes birth in this physical being the aspiration to soothe, to cure, to remove that. There is in Love, at its Origin, something which is translated constantly as the intervention of Grace: a force, a sweetness, something like a vibration of solace spread everywhere, but which an illumined consciousness can direct, concentrate on some points. And it is there, there itself that I saw the true use one can make of thought: thought serves as a kind of channel to carry this vibration from place to place, wherever it is necessary. This force, this vibration of sweetness is there in a static way upon the world, pressing in order to be received, but it is an impersonal action. And thought—illumined thought, surrendered thought, thought which is no longer anything but an instrument, which tries no longer to initiate things, which is satisfied with being moved by the higher Consciousness — thought serves as an intermediary to establish a contact, a relation, and to enable this impersonal Force to act wherever it is necessary, upon definite points.

CWM 11: 42 - 43



*Sri Aurobindo, with his compassion —
his compassion which gives us
the opportunity
to serve him.*

The Mother; Conversations with a disciple, April 25, 1961

Compassion and Justice

Does the Divine punish injustice? Is it possible at all for Him to punish anybody?

The Divine does not see things as men do and has no need to punish or reward. Each and every action carries in itself its fruit and its consequences.

According to the nature of the action, it brings you near to the Divine or takes you away from Him, and that is the supreme consequence.

*

According to the law of man the guilty ought to be punished. But there is a law more imperative than the human law. It is the Divine law, the law of compassion and mercy.

It is because of this law that the world is able to endure and progress towards Truth and Love.

CWM 14: 24

The divine compassion reaches out not only to the one who is eaten but also to the one who eats, not only to the one who is tortured but also the one who tortures.

CWM 14: 131

..... men always believe that the guilty must be punished, that it's the way out of the difficulty, but the true way is compassion and mercy. It's not that you are ignorant of the true movement and the false one, but you have spontaneous mercy, effortlessly — and at all times. The vision was very clear that this is how progress is possible — if the fault were always punished, there wouldn't be anyone left to progress!

The Mother: Conversations with a disciple: November 19, 1966

Supreme compassion acting on the whole

I have had these last three days a vision – a concrete vision every second, showing how the supreme Consciousness (which I personally find convenient to call the "supreme Lord"), how every second it makes you do or say or see or know exactly what is needed for everything to move on like this (*round gesture expressing the innumerable ramified movement of universal forces*), to move forward. It's not yet the direct, all-powerful, crushing Movement of direct Forces (*gesture from above downward, like a sword of light*): it's a movement like this (*same round gesture*), but marvelous – marvelously subtle, ingenious, respectful of everything, but everything; you know, a movement that makes use of everything to lead towards the goal, even "errors" – which aren't errors because when the Consciousness is there, the error isn't one committed by ignorance: a thing is said or done because that's what needs to be said or needs to be done – it may in appearance be even a blunder, yet it's exactly what is needed for everything to move forward (*same innumerable round gesture*), move forward luminously towards the desired goal. It's absolutely marvelous! And seen in tiny little details and in the whole. It's this marvel of a Consciousness that makes everyone do what must be done, puts everything in its place, sorts out everything, and it's our idiocy, an absolutely ignorant and stupid vision, that would have us believe in mistakes, in errors, in ... Everyone is a problem to be resolved, so all those problems interpenetrate, and it is the whole that must be led towards precisely this famous Truth (the true one). But I've spent, you know, hours in admiration – a blissful admiration – at this marvel of organization, with all the little things around you, all the little people around you, all the little circumstances... It's wonderful, wonderful!

And then, this overweening mind which understands

nothing and asserts itself in its all-powerful knowledge, oh ... it's so comical!

It is the maximum use of all possibilities and all impossibilities, all capacities and all incapacities; a maximum use in a maximum power and a maximum Compassion, and also ... a smile! A smile, a sense of humor, oh! ... Such a benevolent irony, so full of compassion, so wonderful.... And this overweening mind, a fantastic phenomenon indeed: it spends its time judging what it doesn't know and deciding on what it doesn't see!

Then there was the vision of others and the remembrance of the time when those things had great importance and were taken very seriously, with a solemnity ... a wholly moral solemnity. That's amusing, too.

Conversations with a disciple: March 22, 1967

Compassion and Destruction

Compassion is something different. It comes from Above. It is a state of sympathy for the suffering of man and the suffering that is on earth and there is an idea of helping it as far as one can, whenever one can in his own way. It is not like pity. It is like the Gods who look upon human suffering from above, unmoved. That compassion can also destroy and it destroys with compassion, — Daya, — as Durga does the Rakshasas, the hostile beings. There can be no pity there. Many times the Rakshasa may come and ask you to save him, he may even ask you to transform him — as some beings asked the Mother in her vision — by your spiritual power. If you try that, all the power goes to the Rakshasa and you may become powerless. When these vital beings incarnate in men then the compassion would not prevent you from killing them.

Evening Talks with Sri Aurobindo, p.63



He who would bring the heavens here
Must descend himself into clay
And the burden of earthly nature bear
And tread the dolorous way.

Coercing my godhead I have come down
Here on the sordid earth,
Ignorant, labouring, human grown
Twixt the gates of death and birth.

CWSA 2: 534

Sri Aurobindo

The Ever Compassionate Master

This is all you need to know

Who ever was fit, for that matter — fitness and unfitness are only a way of speaking; man is unfit and a misfit (so far as things spiritual are concerned) — in his outward nature. But within there is a soul and above there is Grace. "This is all you know or need to know" and, if you don't, well, even then you have at least somehow stumbled into the path and have got to remain there till you get hailed along it far enough to wake up to the knowledge. Amen.

Correspondence with Nirodbaran ,p.461-62

You deal too much with paradoxes and contradictory statements, for my little brain to understand. Compare these two statements: "There is the soul within and the Grace above", and "If you want things to happen there is no reason why they should happen at all." Are these not contradictions?

I don't see how it is contrary. Naturally the soul and the Grace are the two ends, but that does not mean that there is to be nothing between. You seem to have interpreted the sentence, "There is a dawdling soul within and a sleeping Grace above. When the Grace awakes, the soul will no more dawdle, because it will be abducted." Of course, it can happen like that, but as I put it, there is no reason why it should. Generally the soul wakes up, rubs its eyes and says, "Hallo, where is that Grace?" and begins fumbling around for it and pulling at things in the hope that Grace is at the other end of the said things. Finally it pulls at something by accident and the Grace comes toppling down full tilt from God knows where. That's the usual style — but there are others."

Correspondence with Nirodbaran ,p. 580

A most stimulating formula

A most stimulating formula I find in your letter — "within there is a soul and above there is Grace" — about which you say "This is all you know or need to know. "Is that all really?

For anyone who wants the spiritual life, yes, it is enough.

Can one arrive at what is called "a state of grace" simply by sticking or simply because there is a soul within ?

Yes, one can, plenty of people have done it.

But then the soul is there in everybody and Grace is above everybody. How is it that people have turned their backs on the Divine?

Because of rajasic ego, ambition, vanity — because they believed in their own efforts and not in the Grace.

I have never heard that Grace did everything. And, where it seems to do so, how do we know that somebody has not done sadhana in his past life? You can't deny it, can you?

I could point you at many instances in spiritual history — beginning with the famous Jagai Madhai. But it is no use against a brain that does not want to admit that $2+2 = 4$. You can't affirm it, can you?

Simple sticking won't do. In that case our Asram cat Bushy would have a chance.

Of course she has — of rising to a new grade of birth with all in her favour in the next life.

Because we have to make a Herculean effort in sadhana I rather hesitate to believe much in Grace. Is not Grace something that comes down unconditionally?

It does not depend on conditions — which is rather a different thing from an unconditional surrender to any and every sadhak.

Even Ramakrishna's baby cat type of sadhak has to make a decisive movement of surrender and compel the rest of the being to obedience, which, let me tell you, Sir, is the most difficult thing on earth.

I never heard that the baby cat was like that — if it were it would not be a baby cat. (It is the baby monkey trying to become a baby cat who does that.) But you have evidently so great a knowledge of spiritual things (surpassing mine and Ramakrishna's) that I can only bow my head and pass humbly on to people with less knowledge.

*

Really your Yoga is a puzzle and I haven't been able to catch the head or tail of it, shall never perhaps.

You need not catch either its head or its tail. It will be sufficient if you allow it to catch your head or your tail or both! Cheerio! Tails forward!

Correspondence with Nirodbaran ,p.465-466

With best compliments of:

DEORAH SEVA NIDHI

(Founder Trustee: Late Shri S.L. Deorah)

25, Ballygunge Park, Kolkata - 700019



I always look upward. Beauty, Peace, Light are there, they are ready to come down. So, always aspire and look up, in order to manifest them upon this earth.

Do not look down at the ugly things of the world. Look always upward with me, whenever you feel sad.

CWM 13: 68

The Mother

The Divine Mother's Compassion and the best attitude

All this [the world, the Ashram] is held in my consciousness with a kind of essential compassion applying equally to all things, all difficulties, all obstacles. I receive letters by the dozens, as you know, and each person comes to me with his own little misery or problem, inner or outer (a tiny pimple becomes ... a mountain). When people come to me, my inner consciousness always responds in the same way, with a kind of ... equality and compassion for all. But when people are talking to me or I am reading a letter and my body grows conscious of what it calls the 'to-do' they make over their miseries, it has a kind of feeling 'Why do they take things like that! They are making things much more difficult.' The body understands. It understands that their way of taking the least little difficulty in such a blind, egotistical and *self-centered manner*, increases its difficulties furiously!

It's a rather amusing sensation, a combination of sensation and feeling, that the ordinary human attitude towards things multiplies and magnifies the difficulties to fantastic proportions; while if they simply had the true attitude — a normal attitude, quite simple, uncomplicated — ahh, all life would be much easier. For the body feels the vibrations (those very vibrations which concentrate to form a body), it feels their nature and sees that its 'normal' reaction, a peaceful and confident reaction, makes things so much easier! But as soon as this agitation of anxiety, fear, discontent comes in, the reaction of a will that 'doesn't want any of it' ... oh, right away it becomes like water boiling: pff! pff! pff! like a machine. While if the difficulty is accepted with confidence and simplicity, it's reduced to its minimum, and I mean purely materially, in the material vibration itself.

The Mother: Conversations with a disciple: February 25, 1961

Divine Compassion and the tribunal of Justice

It is no question of fault or punishment — if we have to condemn and punish people for their faults and deal with the sadhaks like a tribunal of justice, no sadhana could be possible. I do not see how your reproach against us is justifiable. Our sole duty to the sadhaks is to take them towards their spiritual realisation — we cannot behave like the head of a family intervening in domestic quarrels, supporting one, putting our weight against the other! However often X may stumble, we have to take him by the hand, lift him up again and get him to move once more towards the Divine. We have always done the same with you. But we could not support any demand of yours upon him. We have always treated it as something between him and the Divine. For you, the one thing we have insisted on and that with your full consent and with your prayers to us to be helped in doing it, is to cut the vital relation with him altogether and to base nothing upon it any more. Yet now you write to us that because we have not approved of your action of what you said to Y, no matter what that might be, — you renounce us forever.

I must ask you to return to your better self and your true consciousness and throw off these moods of vital passion which are unworthy of your soul. You have repeatedly written of your love for the Mother, the Ananda which you received from her and the number of spiritual experiences. Remember that and remember that that is your true way and your true being and nothing else matters. Get back your poise and throw off the lower nature and its darkness and ignorance.

CWSA 32:115-116

Sri Aurobindo



A Calm that cradles Fate upon its knees;
A wide Compassion leans to embrace earth's pain;
A Witness dwells within our secrecies,
The incarnate Godhead in the body of man.

CWSA 2: 607

Sri Aurobindo

Helper's on the Way

You say that this way is too difficult for you or the likes of you and it is only "avatars" like myself or the Mother that can do it. That is a strange misconception, for it is on the contrary the easiest and simplest and most direct way and anyone can do it, if he makes his mind and vital quiet, even those who have a tenth of your capacity can do it. It is the other way of tension and strain and hard endeavour that is difficult and needs a great force of Tapasya. As for the Mother and myself, we have had to try all ways, follow all methods, to surmount mountains of difficulties, a far heavier burden to bear than you or anybody else in this Asram or outside, far more difficult conditions, battles to fight, wounds to endure, ways to cleave through impenetrable morass and desert and forest, hostile masses to conquer, a work such as I am certain none else had to do before us. For the Leader of the Way in a work like ours has not only to bring down and represent and embody the Divine, but to represent too the ascending element in humanity and to bear the burden of humanity to the full and experience not in a mere play or *līlā* but in grim earnest all the obstruction, difficulty, opposition, baffled and hampered and only slowly victorious labour which are possible on the Path. But it is not necessary nor tolerable that all that should be repeated over again to the full in the experience of others. It is because we have the complete experience that we can show a straighter and easier road to others — if they will only consent to take it. It is because of our experience won at a tremendous price that we can urge upon you and others, "Take the psychic attitude; follow the straight sunlit path, with the Divine openly or secretly upbearing you — if secretly, he will yet show himself in good time, — do not insist on the hard, hampered, roundabout and difficult journey."

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As for the question about the illness, perfection in the physical plane is indeed part of the ideal of the Yoga, but it is the last item and, so long as the fundamental change has not been made in the material consciousness to which the body belongs, one may have a certain perfection on other planes without having immunity in the body. We have not sought perfection for our own separate sake, but as part of a general change creating a possibility of perfection for others. That could not have been done without our accepting and facing the difficulties of the realisation and transformation and overcoming them for ourselves. It has been done to a sufficient degree on the other planes — but not yet on the most material part of the physical plane. Till it is done, the fight there continues and, though there may be and is a force of Yogic action and defence, there cannot be immunity. The Mother's difficulties are not her own; she bears the difficulties of others also and those that are inherent in the general action and working for transformation. If it had been otherwise, it would be a very different matter.

CWSA 32: 94 – 95

It is not either because I have myself trod the sunlit way or flinched from difficulty and suffering and danger. I have had my full share of these things and the Mother has had ten times her full share. But that was because the finders of the Way had to face these things in order to conquer. No difficulty that can come on the sadhak but has faced us on the path; against many we have **had to struggle hundreds of times (in fact, that is an understatement) before we could overcome; many still remain protesting that they have a right until the perfect perfection is there. But we have never consented to admit their inevitable necessity for others.** It is in fact to ensure an easier path to others hereafter

that we have borne that burden. It was with that object that the Mother once prayed to the Divine that whatever difficulties, dangers, sufferings were necessary for the path might be laid on her rather than on others. It has been so far heard that as a result of daily and terrible struggles for years those who put an entire and sincere confidence in her *are* able to follow the sunlit path and even those who cannot, yet when they do put the trust find their path suddenly easy and, if it becomes difficult again, it is only when distrust, revolt, abhiman, or other darknesses come upon them. The sunlit path is not altogether a fable.

CWSA 32: 96

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The reasons you give for wishing to leave us are no good reasons at all. If you want to see the richness and greatness of God, you will, if you wait, see more of it with us than you ever can outside. And if you want to see the Himalayas, it will be much better for you to see them hereafter with your Mother beside you.

You are quite mistaken when you say that if you will go, there will be no Devil left in the Asram. The Devil is not here because of you; he is here because he wants to give trouble to the Mother and spoil her work. And what he chiefly wants is to drive her children away from her, and especially those who like you are nearest to her. If you go, he will remain; and not only he will remain, but he will feel that he has won a great victory and will set himself with a double vigour to attack her through others.

You talk of not giving trouble to the Mother and to me; but do you not realise that nothing can be worse trouble to us than your going away? The moods of revolt that come upon you are clouds that pass; but to see you leave us in this way and feel our love rejected and your place near us empty

would be indeed a real trouble to us and we would feel it more deeply than anything else you could do.

You know that it is not true that your sole desire is to go away. It is only so when you are in these moods. And you know that these are moods that pass, and if you allow the Mother to take them away, they go at once. The trouble is that when they come, you take them too much to heart and you begin to think that there is nothing else to do but go away. I assure you that that is no solution and that we would much rather have you with us even with these moods than be separated from you; compared with our love for you, the trouble they give us is mere dust in the balance.

CWSA 32: 102-03

Sri Aurobindo

Seer deep-hearted

Seer deep-hearted, divine king of the secrecies,
Occult fountain of love sprung from the heart of God,
Ways thou knewest no feet ever in Time had trod.
Words leaped flashing, the flame-billows of wisdom's seas.
Vast thy soul was a tide washing the coasts of heaven.
Thoughts broke burning and bare crossing the human night,
White star-scripts of the gods born from the book of Light
Page by page to the dim children of earth were given.

CWSA 2: 677

Sri Aurobindo

Gifts of Grace

Sri Aurobindo's Writings

He has given us only a fragment of His knowledge and even that no one can understand. This is the difference, being here. He has opened the doors of the delight of this terrestrial existence which is a mystery. He has revealed to us the Truth in its purity and its totality. He has amassed for us the sublime ananda and the purifying light with which the atmosphere is fully impregnated. You are breathing it, you are imbibing it, you are absorbing it without knowing this exceptional privilege which is found nowhere. It has even become a part of your existence....

The whole together has a finesse which surpasses our beauty of expression and gives a precision to the structure, in a form full of subtlety, of richness and the vision of an object of art marvellously sculptured. The form, concise, simple and of a perfectly pure limpidity; the image, beautiful, fluid and majestic; the sound, musical, rhythmic, sonorous, with an amplitude in the construction of the lucid phrases which evoke the profound sentiments, and the vision which opens the door to the Reality and which suggests the perfection in the art of expression.... It is this that He reveals in all that He has written. This is not all; there are still mysteries which are hidden, unknown things which will be revealed only to those who have access to intuition. The word is the force, the power — it creates. As soon as the word is uttered, it creates a vibration which takes a form and it lasts, only for those who have undertaken to absorb in their lives the practical meaning of His education by a discipline and an effort for the transformation to the Supramental life....

Blessings of the Grace, pp.113-16

Savitri

Sri Aurobindo gives you here the key to find the Truth, to discover the Consciousness, to solve the problem of what the universe is. He has also indicated how to open the door of the Inconscience so that the light may penetrate there and transform it. He has shown the path, the way to liberate oneself from the ignorance and climb up to the superconscience; each stage, each plane of consciousness, how they can be scaled, how one can cross even the barrier of death and attain immortality. You will find the whole journey in detail, and as you go forward you can discover things altogether unknown to man. That is Savitri and much more yet. It is a real experience — reading Savitri. All the secrets that man possessed, He has revealed, — as well as all that awaits him in the future; all this is found in the depth of Savitri. But one must have the knowledge to discover it all, the experience of the planes of consciousness, the experience of the Supermind, even the experience of the conquest of Death. He has noted all the stages, marked each step in order to advance integrally in the integral Yoga.

... These are experiences lived by Him, realities, supracosmic truths. He experienced all these as one experiences joy or sorrow, physically. He walked in the darkness of inconscience, even in the neighborhood of death, endured the sufferings of perdition, and emerged from the mud, the world-misery to breathe the sovereign plenitude and enter the supreme Ananda. He crossed all these realms, went through the consequences, suffered and endured physically what one cannot imagine. Nobody till today has suffered like Him. He accepted suffering to transform suffering into the joy of union with the Supreme. It is something unique and incomparable in the history of the world. It is something that has never happened before, He is the first to have traced the path

in the Unknown, so that we may be able to walk with certitude towards the Supermind. He has made the work easy for us. Savitri is His whole Yoga of transformation, and this Yoga appears now for the first time in the earth-consciousness.

(A report written from memory) by Mona Sarkar

Ashram

Listen, as I had when I came from Japan: I was on the boat, at sea, not expecting anything (I was of course busy with the inner life, but I was living physically on the boat), when all of a sudden, abruptly, about two nautical miles from Pondicherry, the quality, I may even say the physical quality of the atmosphere, of the air, changed so much that I knew we were entering the aura of Sri Aurobindo. It was a *physical* experience and I guarantee that whoever has a sufficiently awakened consciousness can feel the same thing.

I had the contrary experience also, the first time that I went out in a car after many, many years here. When I reached a little beyond the lake, I felt all of a sudden that the atmosphere was changing; where there had been plenitude, energy, light and force, all that diminished, diminished... and then... nothing. I was not in a mental or vital consciousness, I was in an absolutely physical consciousness. Well, those who are sensitive in their physical consciousness ought to feel that quite concretely. And I can assure you that the area we call "the Ashram" has a condensation of force which is not at all the same as that of the town, and still less that of the countryside.....

CWM 4: 223-24

World of Truth is fully ready: Man is not ready

I found myself in another world, but not far away (I was not in a total trance). This world was almost as substantial

as the physical world. There were rooms – Sri Aurobindo’s room with the bed he rests on – and he was living there, he was there all the time: it was his abode. Even my room was there, with a large mirror like the one I have here, combs, all kinds of things. And the substance of these objects was almost as dense as in the physical world, but they shone with their own light. It was not translucent, not transparent, not radiant, but self-luminous. The various objects and the material of the rooms did not have this same opacity as the physical objects here, they were not dry and hard as in the physical world we know.

And Sri Aurobindo was there, with a majesty, a magnificent beauty. He had all his beautiful hair as before. It was all so concrete, so substantial

You see, it’s not as if this world of Truth had to be created from nothing: it is fully ready, it is there, like a lining of our own present world. Everything is there, everything is there.

I remained in that state for two full days, two days of absolute felicity. And Sri Aurobindo was with me the whole time, the whole time – when I walked, he walked with me, when I sat down, he sat next to me. On the day of August 15th, too, he remained there constantly during the darshan. But who was aware of it? A few – one or two – felt something. But who saw? – No one.

And I showed all these people to Sri Aurobindo, this whole field of work, and asked him when this other world, the real one that is there, so near, would come to take the place of our world of falsehood. *Not ready*. That was all he replied. *Not ready*.

And yet, it would take little, very little, to pass from this world to the other, or for the other to become the real world. A little click would be enough, or rather a little reversal in

the inner attitude. How should I put it? ... It is imperceptible to the ordinary consciousness; a very little inner shift would be enough, a change in quality.

The Mother: Conversations with a disciple: October 6, 1959

Samadhi

If something is not all right and you would like to know the cause, or you want to get rid of a weakness, or get cured, or be cleansed, to have a difficulty removed in order to be purified, — for any answer, come and ask Sri Aurobindo at the Samadhi and you will have the answer. Not only His answer but also His blessings, His compassion, His peace and His illumination. You will be engulfed and seized by His love that is all-powerful. Once you abandon yourself to Him, you will be protected against all mishaps. It is like this — His influence. He reveals Himself to all those who are simple, sincere and humble. He is there, perfectly conscious, and He directs all the activities of the world. When I want to know something, I ask Him, and at once He answers me.

Blessings of the Grace, pp. 122

He has universalised Himself

You know, earlier, when He was in His body, people used to say that He was very far, remote and inaccessible to men and that He was not concerned about the affairs of the sadhaks here. It is not quite correct, for indeed He used to spend night after night replying to a heap of letters instead of doing His work of uplifting the world and preparing it for the advent of the Supramental world. He used to take pains to follow their progress and occupy Himself with matters concerning the sadhaks. And yet He had arranged things in such a way that the sadhaks could communicate directly

with me and receive my blessings and my help practically on the physical plane as well as inwardly for the sadhana. It was through me that they could realise the heights of consciousness towards the Supramental or surmount any difficulty. At that time, He was preoccupied to gain control, not only to conquer but to subjugate and master the different worlds, the diverse powers and the innumerable states of consciousness that were opposing and standing like an obstacle to our work — the quest towards the Supramental. And the mundane affairs were left to me to resolve and also all this organisation of the Ashram as well as the progress of the individuals and the effort towards the collective yoga. During that period He had hardly any time to occupy Himself with the people or hear their complaints. But now He has universalised Himself, become vast, very intimate and close. There is a bond with everyone, through a nearness and a direct influence so that everyone can have access to Him.

It is formidable. His presence vibrates, concrete, all around the Samadhi. And His influence penetrates and touches the central being and awakens the consciousness to the spiritual life. Even the agnostics, the unbelievers, people of bad-will who come out of curiosity to visit the Samadhi, return amazed by a mysterious alchemy and find an inner peace, because there He showers His peace and His compassion constantly. It is this that bathes them when they pass before Him. It is an unbelievable surcharged activity of His force and His presence.

Blessings of the Grace, pp. 122-23

The only thing true you say is that love is unselfish and unconditioned. Such is the love of Sri Aurobindo and myself for you.

CWM 13: 69

The Mother

Reminiscences and Reflections

The highest planes are not so accommodating

The highest planes are not so accommodating as all that. If they were so, why should it be so difficult to bring down and organise the supermind in the physical consciousness? What happy-go-lucky fancy-web-spinning ignoramuses you all are. You speak of silence, consciousness, over-mental, supramental, etc. as if they were so many electric buttons you have only to press and there you are. It may be one day but meanwhile I have to discover everything about the working of all possible modes of electricity, all the laws, possibilities, perils, etc., construct roads of connection and communication, make the whole far-wiring system, try to find out how it can be made fool-proof and all that in the course of a single lifetime. And I have to do it while my blessed disciples are firing off their gay or gloomy a priori reasonings at me from a position of entire irresponsibility and expecting me to divulge everything to them not in hints but at length. Lord God in omnibus!

Correspondence with Nirodbaran, pp. 544-45

Unanimity in the communal mind

Excuse my writing today, since all days are Sundays for you it is all right, I suppose.

The whole Ashram seems to reason in the same way and to draw the farther consequence that the perpetual Sunday is the proper day for each writing his special letter to me! What a touching proof of unanimity and solidarity in the communal mind!

Correspondence with Nirodbaran, p.138

Refuge of the lost

Most of us, in truth, were common people, and knew very little of yoga. The Mother and Sri Aurobindo took us as they found us. It is precisely one of the cardinal principles of their yoga to take up fresh and simple natures "uncouth, shapeless", if you like, and try to mould them in the image of their souls. When I exclaimed, "What disciples we are of what a Master! I wish you had chosen or called better stuff", Sri Aurobindo answered, "As to the disciples I agree! Yes, but would the better stuff, supposing it to exist, be typical of humanity? To deal with a few exceptional types would hardly solve the problem."

The readers will be lost in wonder and admiration when they see how much care and attention the Master and the Mother have given to the troubles of each disciple. Can one imagine Sri Aurobindo taking interest in a sadhak-patient's small boil and asking the doctor to attend to his groundless complaints? I, as medical attendant, often inveighed against people with contagious diseases being allowed to share the common Ashram life instead of being sent away. Sri Aurobindo's answer full of compassion for one victim still rings in my memory, "he had nowhere to go."

Correspondence with Nirodbaran: xii

The ever considerate Master

The upstairs verandah is hallowed by the Master, for he sat there daily for 2 to 3 hours in the forenoon and about an hour in the afternoon when the Evening Talks took place sometimes with the Master and sometimes among the sadhaks, the Master participating in them when he thought fit or called for.

There was arranged a simple table and an equally simple chair a little to the east of the middle door and there the

Master sat, going through the newspapers or seeing some sadhaks or an occasional visitor.

But sometimes before he came, one of the house cats found it comfortable to occupy his chair perhaps as a matter of right and would not leave the chair for the Master. It probably wanted to enjoy the celestial warmth emanating from the yogic body of Sri Aurobindo, as the light from the sun. And the ever-considerate Master never disturbed the confident cat in any way whatsoever, but simply, nay, precariously sat on the little border-space all the time he remained there. He was by nature a democratic more than any democrat. His democratic susceptibility extended not only towards human beings but towards animal life also.

Reminiscences of Pujalal, p.79

The Lord's Caress

Lakshmibai used to bring Goldy — a very unusual dog — to Mother. From there Goldy herself used to come to Sri Aurobindo's room — remarkable indeed! I would pick her up in my arms and carry her to Sri Aurobindo who would smile and caress her with both hands.

One day she went straight to where Sri Aurobindo was sitting and started to lick his feet, one after the other. Sri Aurobindo not only allowed it, but even bent over and patted her.

Champaklal Speaks, pp.130-31

Care for the resting sparrow

It was about 5 in the morning. As usual, I had gone to the holy house in which the Master and the Mother lived. I had been graciously granted the work of cleaning part of the house and the Mother herself used to open her door for me to enter and start my delightful work.

But one day, after opening the door, the Mother stood there and in Sri Aurobindo's name asked me to be more careful and quiet that day so as not to disturb a sparrow that was resting on the top of the big middle door.

I took it as a divine command and promised to be cautious. Then I stepped in and the Mother retired. Without making a stir or a sound, I passed by the aforesaid door and to my wonder and delight saw the sparrow sitting motionless on its topmost part.

I was moved. How compassionate was our divine Master! He used to be walking at night in the hall there and had observed this tiny creature taking its night-rest in the peaceful atmosphere always prevailing there. We human beings were not the only creatures for His compassion to look after, but all beings, big and small had a place of love in His more than universal heart.

Blessed, indeed, are we all and blessed the earth for having Him, the divine Master, the living embodiment of the Lord of the universe, forever leaning over us from His heights and housing us in the depths of His heart of love.

Reminiscences of Pujalal, p.80

A final warning

When Sri Aurobindo was living with his family in Calcutta, Sarojini, his younger sister, made frequent complaints about the rudeness and impertinence of their cook. Sri Aurobindo simply listened and forgot all about it. Sarojini at last lost her patience and urged upon him a drastic step. Sri Aurobindo called the cook in a grave voice and asked, "I hear you have behaved rudely. Don't do it again!" Everybody was disappointed at this anticlimax and realised that no further strictness could be expected of him. So too when the Mother once brought a complaint to him against a sad-

hak who, in a fit of temper, had beaten somebody, "This is the third time! What should be done? I **want your sanction, Lord,**" she said. Sri Aurobindo calmly replied, "Let him be given a final warning." We knew very well that this "final warning" could not be really final.

Twelve Years with Sri Aurobindo: Nirodbaram, pp.47-48

I don't propose to leave him

A truth of deep spiritual significance carrying a great solace to the disciple was revealed here in the Mother's remark that even if a disciple leaves his Guru in a mood of revolt, the Guru does not leave him. "Few are those from whom the Grace withdraws, but many are those who withdraw from the Grace," Sri Aurobindo has said. I know of a disciple to whom Sri Aurobindo had written that he would never leave him and when the disciple left, I asked Sri Aurobindo, "He has gone and you had said to him, it seems, you wouldn't leave him." He answered, "I don't propose to leave him." Only, when the disciple betrays the Guru by some act of treachery, I believe he cuts himself off from his protection and even then not completely because of the Guru's grace.

Memorable contacts with the Mother: NB: pp 108-09

The state of Grace

But what is meant by the *kṛpā*? If it is the general compassion and grace of the Guru, that, one would think, is always there on the disciple; his acceptance itself is an act of grace and the help is there for the disciple to receive. But the touch of grace, divine grace coming directly or through the Guru is a special phenomenon having two sides to it,—the grace of the Guru or the Divine, in fact both together, on one side and a "state of grace" in the disciple on the other. This "state of grace" is often prepared by a long tapasya or pu-

rification in which nothing decisive seems to happen, only touches or glimpses or passing experiences at the most, and it comes suddenly without warning. If this is what is spoken of in Ramakrishna's saying, then it is true that when it comes, the fundamental difficulties can in a moment and generally do disappear. Or at the very least something happens which makes the rest of the sadhana — however long it may take—sure and secure.

This decisive touch comes most easily to the “baby cat” people, those who have at some point between the psychic and the emotional vital a quick and decisive movement of surrender to the Guru or the Divine. I have seen that when that is there and there is the conscious central dependence compelling the mind also and the rest of the vital, then the fundamental difficulty disappears. If others remain they are not felt as difficulties, but simply as things that have just to be done and need cause no worry. Sometimes no tapasya is necessary — one just refers things to the Power that one feels guiding or doing the sadhana and assents to its action, rejecting all that is contrary to it, and the Power removes what has to be removed or changes what has to be changed, quickly or slowly—but the quickness or slowness does not seem to matter since one is sure that it will be done. If tapasya is necessary, it is done with so much feeling of a strong support that there is nothing hard or austere in the tapasya.

For the others, the “baby monkey” type or those who are still more independent, following their own ideas, doing their own sadhana, asking only for some instruction or help, the grace of the Guru is there, but it acts according to the nature of the sadhak and waits upon his effort to a greater or less degree; it helps, succours in difficulty, saves in the time of danger, but the disciple is not always,

is perhaps hardly at all aware of what is being done as he is absorbed in himself and his endeavour. In such cases the decisive psychological movement, the touch that makes all clear, may take longer to come.

But with all the *kṛpā* is there working in one way or another and it can only abandon the disciple if the disciple himself abandons or rejects it—by decisive and definitive revolt, by rejection of the Guru, by cutting the painter and declaring his independence, or by an act or course of betrayal that severs him from his own psychic being. Even then, except perhaps in the last case if it goes to an extreme, a return to grace is not impossible.

CWSA 29: 195 -196

The needed patience and faith

What shall I hear from the mighty pen as a remedy for my chronic despair and impatience?

Now look here, as to the Yoga etc., if I can become patient with you and your despairs, why can't you be patient with the forces? Let me give you a "concrete" instance. X is a sadhak of whom it might be said that if anyone could be said to be incapable of any least progress in yoga, X was the very person, blockhead absolutely and unique in that respect. Mulish, revolted, abusive. No capacity of any kind, no experience, not a shadow, little or blessed pinpoint of it anyhow, anywhere or at any time for years and more years and still more years. Finally some while ago X begins to fancy or feel that X wants Mother and nothing and nobody else (that was the result of my ceaseless and futile hammering for years), X makes sanguinary row after row because X can't get Mother, not a trace, speck, hint anywhere of Mother. Threats of departure and suicide very frequent. I sit mercilessly and

very severely upon X, not jocularly as I do on you. X still weeps copiously, because Mother does not love X. I sit on X still more furiously but go on pumping Force and things into X. X stops that but weeps copiously because X has no faith, does not love Mother (all this goes on for months and months). Finally one day after deciding to stop weeping for good and all X suddenly finds X was living in barriers, barriers broken down, vast oceanic wideness inside her, love, peace etc. rushing in or pressing to rush; can't understand what on earth all this is or what to do-writes for guidance. Now, sir, if my yuga like persistence could work a miracle like that with such a one, why can't you expect an earlier result with you, O Nirod of little faith and less patience? Stand and answer.

Correspondence with Nirodbaran, pp. 317-18

**“For the kind attention of all the members of
Sri Aurobindo Society**

As you all are aware, the centenary of the Mother's final arrival in Pondicherry falls on 24th April 2020. Sri Aurobindo Society Headquarters in Pondicherry intend bringing out a souvenir to commemorate this great event. For this we are collecting materials which have Mother's handwriting or signature etc. Members, who come across any such material are requested to share them with us. In case anything comes to your knowledge that have some connection with the Mother directly may also be shared with us. Scanned copies of such material may be sent to us at the following e-mail ids :

vijay@aurosociety.org
pradeep@aurosociety.org”

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SRI AUROBINDO SOCIETY
Notice for the Annual General Meeting

The Annual General Meeting of the members of Sri Aurobindo Society will be held on Saturday, the 16th September 2017, at 4.00 p.m. at its registered office, Sri Aurobindo Bhavan, 8, Shakespeare Sarani, Kolkata – 700 071, to transact the following business:

1. To confirm the minutes of the last Annual General Meeting held on 24th September 2016.
2. To consider and approve the audited Balance Sheet and Income & Expenditure Account of the Society for the year ended 31.03.2017.
3. To consider and adopt the Executive Committee's Annual Report of Activities for the year 2016 – 2017.
4. To appoint an auditor for the Society for the year 2017-2018.
5. To consider any other matter with the permission of the chair.

Sd/-
(Pradeep Narang)
Chairman

29.05.2017
Puducherry

Note: The members are entitled to appoint proxy. Proxies must be deposited at the Registered Office of the Society, No.8, Shakespeare Sarani, Kolkata – 700 071, during office hours, in advance but not less than 48 hours before the time of the meeting. The proxy should be a member of the Society. Proxy form is printed below.

PROXY

SRI AUROBINDO SOCIETY,
Regd. Office: 8, Shakespeare Sarani, Kolkata – 700 071.

I, being a member of Sri Aurobindo Society, having membership No. valid upto do hereby appoint having Society's membership No. valid upto as my proxy in my absence to attend and vote for me and on my behalf at the Annual General Meeting of the Society, to be held on Saturday, the 16th September 2017, at 4.00 p.m. and at any adjournment thereof.

In witness whereof, I have set my hand this
..... day of 2017.

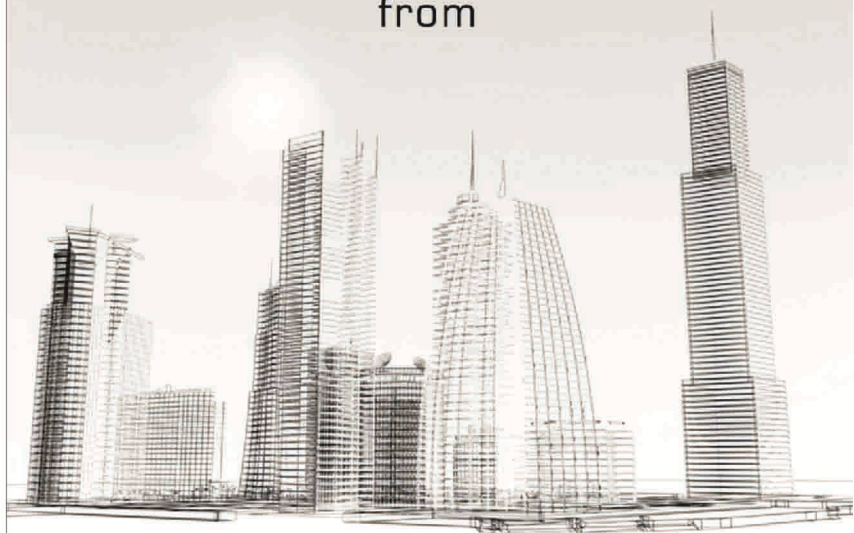
Revenue Stamp

(Signature of the member across the stamp)

Note: The proxy must be deposited at the Registered Office of the Society, No.8, Shakespeare Sarani, Kolkata – 700 071, not less than 48 hours before the time of the meeting.



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