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With Goodwill...

*Goodwill for all and goodwill from all is the basis of
peace and harmony.*

The Mother

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With Goodwill...

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

CONTENTS

Goodwill and Progress	...	5
Goodwill and Sadhana	...	8
Goodwill and Human Relations	...	14
Goodwill and Community Living	...	17
Goodwill and Humanity	...	19
Goodwill and Education	...	22
Goodwill and the Body	...	24
Goodwill, a Guiding Will	...	28
A Concatenation of Attitudes	...	34

Editorial: As we push upwards or forwards with all our might on this very challenging path of Integral Yoga, dozens of demands are made at every step – sincerity, humility, equanimity, aspiration, rejection, surrender... One such notion is that of Goodwill. But what does it really mean, where does it find its place in our sadhana and life? It is a word we may have got accustomed to using lightly, offered almost flippantly, but in truth, it is potent in meaning and transformative in action. It is the bedrock on which rests our attitude towards the world and all those who come to share a moment of our lives.

Without it, we would be enmeshed in the web of human interactions and its resultant egos, disharmony, imbalance.

With it, we have an opportunity not only to come out of a predictable vortex but also with a heart radiant and gentle, more benevolent and harmonious, more charitable and inclusive, more encouraging and grateful, to oneself as much as to the one it is offered to – a concatenation of attitudes helping our journey towards the Divine.

With goodwill we share the words of Sri Aurobindo and the Mother who have given us umpteen contexts through which one can understand both the application and the implication of this deceptively simple word.



Courageous Goodwill

And then there must also be an aspiration for progress: not to be satisfied with what one is, how one is, what one does, what one knows or thinks one knows; but to have a constant aspiration for something more, something better, for a greater light, a vaster consciousness, a truer truth and a more universal goodness. And over and above all this, a goodwill which never fails.

(CWM 8: 205)

Goodwill and Progress

Everything comes, everything, as though there were a perfect and absolute consciousness organising around you all things, and you yourself in your outer ignorance may not recognise it and may protest at first against the circumstances as they show themselves, may complain, may try to change them; but after a while, when you have become wiser, and there is a certain distance between you and the event, well, you will realise that it was just what you needed to do to make the necessary progress. And, you know, it is a will, a supreme goodwill which arranges all things around you, and even when you complain and protest instead of accepting, it is exactly at such moments that it acts most effectively.

(CWM 6: 176)

When you are full of goodwill, when you know that you know nothing, that you have everything to learn, then you begin to become a little plastic and when there is a force which puts a pressure, you answer.

(CWM 6: 300)

There is only one way of acting truly, it is to try at each moment, each second, in each movement to express only the highest truth one can perceive, and at the same time know that this perception has to be progressive and that what seems to you the most true now will no longer be so tomorrow, and that a higher truth will have to be expressed more and more through you. This leaves no room any longer for sleeping in a comfortable *tamas*; one must be always awake — I am not speaking of physical sleep — one must be always awake, always conscious and always full of an enlightened receptivity and of goodwill. To want always the best, always the best, always the best and never tell oneself, "Oh! It is tiring! Let me rest, let me relax! Ah, I am going to stop making an effort";

then one is sure to fall into a hole immediately and make a big stupid blunder!

(CWM 7: 282-283)

There is another practice which can be very helpful to the progress of the consciousness. Whenever there is a disagreement on any matter, such as a decision to be taken, or an action to be carried out, one must never remain closed up in one's own conception or point of view. On the contrary, one must make an effort to understand the other's point of view, to put oneself in his place and, instead of quarrelling or even fighting, find the solution which can reasonably satisfy both ties; there always is one for men of goodwill.

(CWM 12: 6)

If you have any defect which you want to get rid of and which still persists, and you say, "I have done all that I could", you may be sure that you have not done all that you should have. If you had, you would have triumphed, for the difficulties that come to you are exactly in proportion to your strength — nothing can happen to you which does not belong to your consciousness, and all that belongs to your consciousness you are able to master. Even the things and suggestions that come from outside can touch you only in proportion to the consent of your consciousness, and you are made to be the master of your consciousness. If you say, "I have done all that I could and in spite of everything the thing continues, so I give up", you may be already sure that you have not done what you could. When an error persists "in spite of everything" it means that something hidden in your being springs up suddenly like a Jack-in-the-box and takes the helm of your life. Hence, there is only one thing to do, it is to go hunting for all the little dark corners which lie hidden in you and, if you put just a tiny spark of goodwill on this darkness, it will yield, will vanish,

and what appeared to you impossible will become not only possible, practicable, but it will have been done. You can in this way in one minute get rid of a difficulty which would have harassed you for years. I absolutely assure you of it. That depends only on one thing: that you truly, sincerely, want to get rid of it. And it is the same for everything, from physical illnesses up to the highest mental difficulties. One part of the consciousness says, "I don't want it", but behind there hides a heap of things which say nothing, do not show themselves, and which just want that things continue as they are—generally out of ignorance; they do not believe that it is necessary to be cured, they believe that everything is for the best in the best of worlds. As the lady with whom I had those conversations used to say, "The trouble begins as soon as you want to change." A great French writer has repeated this and has made out of it his pet theory: "Misery begins when you want to perfect yourself; if you do not wish to perfect yourself, you won't have any misery!" I may tell you that this is absolutely wrong, but there are, all the same, things in you that want absolutely to be left alone, not to be disturbed in any way: "Oh! What a nuisance you are, leave us alone!"

(CWM 4: 74-75)

"These crises are of less duration and are less dangerous in the case of those who have established a contact with their psychic being sufficient to keep alive in them the flame of aspiration and the consciousness of the ideal to be realised. They can, with the help of this consciousness, deal with their vital as one deals with a child in revolt, with patience and perseverance showing it the truth and light, endeavouring to convince it and awaken in it the goodwill which for a moment was veiled." (*The Science of Living*) And the last consolation. For those who are truly sincere, truly good-willed, all these fits can be changed into a means for progress.

(CWM 4: 51-52)

Goodwill and Sadhana

When you have started, you must go to the very end. Sometimes, you see, to people who come to me with enthusiasm I say, "Think a little, it is not an easy path, you will need time, you will need patience. You will need much endurance, much perseverance and courage and an untiring goodwill. Look and see if you are capable of having all this, and then start. But once you have started, it is finished, there is no going back any more; you must go to the very end."
(CWM 6: 441)

Dr. Becharlal: ... how to see God in everybody, how to love all and have a goodwill for all?

Sri Aurobindo: One has to start with the idea of goodwill for all, to consecrate oneself to the Divine, try to see God in others, acquire a psychic control and reject in oneself all vital and mental impulses. On this basis one must proceed towards realisation. The idea must pass into experience. Once the realisation is there, everything becomes easy. But even then, it is easy in the static aspect. When it comes to the dynamic expression it becomes difficult. Thus, when one finds a man behaving like a brute, it is very difficult to see God in him, unless one separates him from his outer nature and sees the Divine behind.

(Sri Aurobindo, Talks with Sri Aurobindo, Vol I, Nirodbaran)

There are two attitudes that a sadhak can have — either a quiet equality to all regardless of their friendliness or hostility or a general goodwill.
(CWSA 31: 312)

I would ask you not to let resentment or anything else rise or dictate your conduct. Put these things aside and see that peace within and the seeking of the Divine are the one thing important — these clashes being only spurts of the ego. Turn yourself in the one direction, but for the rest keep a quiet goodwill to all.
(CWSA 31: 313)

The inequality of feelings towards others, liking and disliking, is ingrained in the nature of the human vital. This is because some harmonise with one's own vital temperament, others do not; also there is the vital ego which gets displeased when it is hurt or when things do not go or people do not act according to its preferences or its idea of what they should do. In the self above there is a spiritual calm and equality, a goodwill to all or at a certain stage a quiet indifference to all except the Divine; in the psychic there is an equal kindness or love to all fundamentally, but there may be special relations with one — but the vital is always unequal and full of likes and dislikes. By the sadhana the vital must be quieted down; it must receive from the self above its quiet goodwill and equality to all things and from the psychic its general kindness or love. This will come, but it may take time to come. You must get rid of all inner as well as all outer movements of anger, impatience or dislike. If things go wrong or are done wrongly, you will simply say, "The Mother knows" and go on quietly doing or getting things done as well as you can without friction.

(CWSA 31: 312)

By the sympathy you get into contact and receive what is in the other — or also you may give or let go or have drawn from you part of your force which goes to the other. It is the vital sympathy which has this effect; a calm spiritual or psychic goodwill does not bring these reactions.

(CWSA 31: 321)

For the rest what you should do is to keep your right attitude towards the others and not allow yourself to be upset, irritated or displeased by anything they may say or do — in other words keep the *samatD* and universal goodwill proper to a sadhak of Yoga. If you do that and still others get upset or displeased, you must not mind as you will not be responsible for their wrong reaction.

(CWSA 31: 322-323)

There is no harm in drawing back from all vital and physical relations and wanting only the true relation — that is in fact what happens to everybody who wants the true relation — the only thing kept is the universal goodwill (not vital affection) to all. But if you swing about from one mood to another — then of course they will not understand and have some ground to say that they are perplexed by your variations.

(CWSA 31: 340-341)

The inner loneliness can only be cured by the inner experience of union with the Divine; no human association can fill the void. In the same way, for the spiritual life the harmony with others must be founded not on mental and vital affinities, but on the divine consciousness and the union with the Divine. When one finds the Divine and finds others in the Divine, then the real harmony comes. Meanwhile what there can be is the goodwill and unity founded on the feeling of a common divine goal and the sense of being all children of the Mother. Real harmony can come only on a psychic or a spiritual basis.

(CWSA 31: 310-311)

Harmony, goodwill, forbearance, equanimity are necessary ideals in the relation of sadhak with sadhak. One is not bound to mix, but if one keeps to oneself, it should be for reasons of sadhana, not out of other motives, — moreover it should be without any sense of superiority or contempt for others.... If somebody finds that association with another for any reason raises undesirable vital feelings in him or her, he or she can certainly withdraw from that association as a matter of prudence until he or she gets over the weakness. But ostentation of avoidance, public cuttings etc. are not included in the necessity and betray feelings that equally ought to be overcome. There is a great confusion of thought about these things — for the vital gets in the way and disturbs the right view of things. It is only what is done sincerely

with a sound spiritual motive that is proper to Yoga. The rest cannot be claimed as the working of a spiritual force mysteriously advancing its ends by ways contrary to its own nature.

(CWSA 31: 347-348)

All antagonism to other sadhaks or dislike of them should go. There should be a calm goodwill and charity to all, but no inner mixing or interchange. Liking and disliking always means interchange of influences.

(CWSA 31: 346)

Relations which are part of the ordinary vital nature in human life are of no value in the spiritual life — they rather interfere with the progress; for the mind and vital also should be wholly turned towards the Divine. Moreover, the purpose of sadhana is to enter into a spiritual consciousness and base everything on a new spiritual basis which can only be done when one has entered into complete unity with the Divine. Meanwhile one has to have a calm goodwill for all, but relations of a vital kind do not help — for they keep the consciousness down on a vital basis and prevent its rising to a higher level.

(CWSA 31: 283)

It is not that love for all is not part of the sadhana, but it has not to translate itself at once into a mixing with all — it can only express itself in a general and when need be dynamic universal goodwill, but for the rest it must find vent in this labour of bringing down the higher consciousness with all its effect for the earth. As for accepting the working of the Divine in all things that is necessary here too in the sense of seeing it even behind our struggles and difficulties, but not accepting the nature of man and the world as it is — our aim is to move towards a more divine working which will replace what now is by a greater and happier manifestation. That too is a labour of divine Love.

(CWSA 35: 812-813)

It is the ego that is self-important and makes much of itself, but depression, self-depreciation and the feeling that others do not like or appreciate your company is also a working of the ego. The first is rajasic ego, the second tamasic ego. To be occupied always with oneself and the action of others on oneself is ego. One who is free from ego does not trouble about these things. In Yoga one must be unattached and indifferent to these things, concerned only with Sadhana and the Divine and towards others the attitude must be one of quiet goodwill without any demand or expectation.

(CWSA 31: 226)

Effort towards the truth should exist in every man of goodwill.

(CWM 14: 190)

But actually there are two ways of deceiving oneself, which are very different. For example, you may very well be shocked by certain things, not for personal reasons, but precisely in your goodwill and eagerness to serve the Divine, when you see people behaving badly, being selfish, unfaithful and treacherous. There is a stage where you have overcome these things and no longer allow them to manifest in yourself, but to the extent that you are linked to the ordinary consciousness, the ordinary point of view, the ordinary life, the ordinary way of thinking, they are still possible, they exist latently because they are the reverse of the qualities that you are striving to attain. And this opposition still exists — until you rise above it and no longer have either the quality or the defect. So long as you have the virtue, its opposite is always latent in you; it is only when you are above both the virtue and the defect that it disappears.

(CWM 10: 80)



Kind Mind

The Mind prepares itself for conversion.

Until we know the essential thing we are intended to do, we must therefore find a temporary occupation which will be the best possible manifestation of our present capacities and our goodwill.

(CWM 2: 51)

That is to say, one must be very vigilant and very self-controlled, very patient, and have a never-failing goodwill. One must not neglect having a small dose of humility, a sufficient one, and one must never be satisfied with the sincerity one has. One must always want more.

(CWM 6 : 440)

It is when things are going wrong that it is the best opportunity to show one's goodwill and spirit of true collaboration.

(CWM 14: 186)

Goodwill and Human Relations

If one has started life with a little consciousness and much goodwill, when one meets people who are not desirable company, one feels it. And if one is good-willed, immediately one tries not to see them or not to be with them.

(CWM 5: 413)

It is a sentimental part of the vital nature that quarrels with people and refuses to speak to them and it is the same part in a reaction against that mood that wants to speak and get the pleasure of the relation. So long as there is either of these movements, the other also is possible. It is only when you get rid of this sentimentalism and turn all your purified feelings towards the Divine, that these fluctuations disappear and a calm goodwill to all takes their place.

(CWSA 31: 210)

Each one has around him an atmosphere made of the vibrations that come from his character, his mood, his way of thinking, feeling, acting. These atmospheres act and react on each other by contagion; the vibrations are contagious; that is to say, we readily pick up the vibration of someone we meet, especially if that vibration is at all strong. So it is easy to understand that someone who carries in and around himself peace and goodwill, will in a way impose on others at least something of his peace and goodwill, whereas scorn, irritability and anger will arouse similar movements in others. The explanation of many events may be found along this line — although, of course, it is not the only explanation!

(CWM 16: 32)

The Mother wants that the people responsible for receiving the visitors should always be very polite and gentle in their behaviour

towards them. High and low, young and old, whether they are well-dressed or ill-clad, all should always be received properly with benevolence and good behaviour. It is not necessary that the better dressed people may be more fit for being received well in this Ashram. It should not be that we give more care to the people with a motor car than to an ordinary man looking like a beggar. We must never forget that they are as much human as we are and we have no right to think that we are at the top of the scale.

(CWM 13: 167)

If they have no goodwill, if they know perfectly well that they are in the wrong but don't care, if they insist on their own interests even when they are absolutely wrong, then there is nothing to be done—you can only leave people to their fighting and mutual destruction. But if, on the contrary, there is mutual goodwill, there is always a good solution.

(CWM 15: 314)

But if the power of ill-will is greater than the other person's goodwill?

Yes, that's true, that may happen. Fundamentally, this is why we always come back to the same thing: one must do all one can, as well as possible, and do it as an offering to the Divine, and then, once all this is settled and organised, well, if there is really an aspiration in the being, and a being that is a being of light, it can counteract all bad influences. But once one puts one's foot into this world, one can't hope very much to be quite pure and free from bad influences. Every time one eats, one absorbs them; every time one breathes, one absorbs them. Then, essentially, what is necessary is to do the work of cleansing, progressively, as much as possible.

(CWM 5: 413)



Attempt at Vital Goodwill

An attempt is a small thing but it can be a promise for the future.

Each of those who are around us can be for us, provided we are attentive, a mirror in which one or more aspects of our being are reflected. If we know how to profit by it, it is a powerful help for our progress. And when the mirror is sincere and of goodwill, the value of the help becomes considerable.

(CWM 14: 275)

One should keep goodwill and love constantly in his heart and let them pour out upon all with tranquillity and with equanimity.

(CWM 14: 186)

Goodwill and Community Living

Collaboration and reciprocal goodwill are indispensable for good work.

(CWM 14: 312)

I am going to set two conditions. To want to progress that is really a moderate condition. To want to progress, to know that everything is yet to be done, everything is yet to be conquered. The second condition: to do something every day, some activity, some work, anything, something which is not for oneself, and above all something which is an expression of goodwill for all — you are a group, aren't you? — simply to show that you do not live solely for yourselves as if you were at the centre of the universe and the whole universe had to revolve around you. That is how it is for the vast majority of people, and they don't even know it. Each one should become aware that, spontaneously, one puts oneself at the centre of the universe and wants everything to come to oneself, just like that, in one way or another. But one should make an effort to recognise the existence of the whole, that's all. It is to widen one's consciousness, just to become a little less tiny.

(CWM 13: 315-316)

But from the spiritual point of view I know that with true goodwill all opinions can be harmonised in a more comprehensive and truer solution. This is what I expect from the workers of Auroville. Not that some give way to others, but that on the contrary all should combine their efforts to achieve a more comprehensive and perfect result.

(CWM 13: 214)

Let the inmates of the Ashram show their goodwill and collaboration in never eating more than they can digest and never ask for more than they can eat.

(CWM 17: 267)

All those who wish to live and work at Auroville must have an integral goodwill, a constant aspiration to know the Truth and to submit to it, enough plasticity to confront the exigencies of work and an endless will to progress so as to move forward towards the ultimate Truth.

(CWM 13: 200)

(To the employees of Sri Aurobindo Ashram)

It goes without saying that for admission to live in this ideal place the essential conditions that need to be fulfilled are good character, good conduct, honest, regular and efficient work and a general goodwill.

(CWM 13: 176)

Each man has his solution, and that is the great difficulty. To be in the Truth, each one has his solution. And yet we must find a way for all these solutions to work together.

So the framework must be vast, very flexible, and there must be a great goodwill from everyone: that is the first condition — the first individual condition — goodwill. To be flexible enough to do the best thing to be done at each moment.

(CWM 13: 311)

Goodwill and Humanity

What a single man can do by his spiritual power can be achieved by a group if it unites in a thought of goodwill:

Chaldean initiation:

“When you are twelve united in righteousness, you will manifest the Ineffable.”

Groups are subject to the same laws as individuals.

(CWM 2: 114)

But the external union of mankind depends on man's goodwill and sincerity.

(CWM 15: 66)

Goodwill for all and goodwill from all is the basis of peace and harmony.

(CWM 13: 243)

I said this mainly for men of action whose thinking is direct and formative, very active and dynamic. They see things in a linear way which is necessary for action; they can see that a thing must be done in such and such a way. Another person may have a thought which is equally dynamic and say, "No, it ought to be done like this." So they quarrel, they are unable to reach an agreement. But one can keep quiet for a minute and look at the thing calmly. The other person is not necessarily showing ill will, his point of view may be true or partially true. The question is to find out why he thinks like that. So you stop to think it over and try to identify yourself with the other's point of view, to put yourself in his place and tell yourself, "He may have a reason for thinking as he does, and it may be better than mine." And in this way, you must try to find the solution which can reasonably satisfy both ties. This is very important when dealing with material things. Naturally, each

one sees only his own point of view and his own point of view is always selfish. It is very hard to admit another point of view, for this point of view may be "detrimental" to you. This is an absolute truth where nations are concerned. If nations, instead of being in perpetual argument about straightforward things and defending their own interests and seeing only their personal viewpoint, that is, the viewpoint of their national personality, if instead of doing all that, they attempted to understand that each nation has a right to live on earth and that it is not a matter of depriving them of this right, but of finding a compromise that would satisfy everyone. There is always a solution, but on one condition, not in order to find the solution but to implement it: individuals and nations must have goodwill.

(CWM 15: 313-314)

Can one help the world with a vibration of goodwill?

With good wishes one can change many things, only it must be an extremely pure and unmixed goodwill. It is quite obvious that a thought, a perfectly pure and true prayer, if it is sent forth into the world, does its work. But where is this perfectly pure and true thought when it passes into the human brain? There are degradations. If through an effort of inner consciousness and knowledge, you can truly overcome in yourself a desire, that is to say, dissolve and abolish it, and if through inner goodwill, through consciousness, light, knowledge, you are able to dissolve the desire, you will be, first of all in yourself personally, a hundred times happier than if you had satisfied this desire, and then it will have a marvellous effect. It will have a repercussion in the world of which you have no idea. It will spread forth. For the vibrations you have created will continue to spread. These things grow larger like the snowball. The victory you win in your character, however small it be, is one which can be gained in the whole world. And it is this I meant just

now: all things which are done outwardly without changing the inner nature — hospitals, schools, etc.— are done through vanity, for the feeling of being great, whilst these small unnoticed things overcome in oneself gain an infinitely greater victory, though the effects are hidden. Every movement in you which is false and opposed to the truth is a negation of the divine life. Your small efforts have considerable results which you don't even have the satisfaction of knowing, but which are true and have precisely an impersonal and general effect.

(CWM 5: 19)

You know all the defects which you have, personally and collectively, and how in spite of a goodwill which must be obvious, there is still much to do for the world to be as one conceives it when one comes out of ordinary notions — simply, let us say a world of harmony, peace, understanding, broad-mindedness, goodwill, unselfishness, disinterested consecration to a higher ideal, self-forgetfulness... you want more of these things, there are still many more. You must begin with just a little at first, simply this: to have slightly greater ideas, a little vaster understanding, not to be sectarian.

(CWM 7: 185)

Until the superman can come in person to show man what his true nature is, it might be wise for every human being of goodwill to become conscious of what he can conceive as the most beautiful, the most noble, the truest and purest, the most luminous and best, and to aspire that this conception may be realised in himself for the greatest good of the world and men.

(*The Mother, Bulletin, November, 1954*)

Goodwill and Education

To live in the right way is a very difficult art, and unless one begins to learn it when quite young and to make an effort, one never knows it very well. Simply the art of keeping one's body in good health, one's mind quiet and goodwill in one's heart — things which are indispensable in order to live decently — I don't say in comfort, I don't say remarkably, I only say decently. Well, I don't think there are many who take care to teach this to their children.

(CWM 6: 152)

Only in order and collective organisation, in collaboration based on mutual goodwill, is there any possibility of lifting man out of the painful chaos in which he finds himself now. It is with this aim and in this spirit that all human problems will be studied at the university centre; and the solution to them will be given in the light of the supramental knowledge which Sri Aurobindo has revealed in his writings.

(CWM 12: 42)

But now this effort must become the basis of each individual's existence, more especially for those of you who have a responsible position and have to take care of others. The leaders must always set the example, the leaders must always practise the virtues they demand from those who are in their care; they must be understanding, patient, enduring, full of sympathy and warm and friendly goodwill, not out of egoism to win friends for themselves, but out of generosity to be able to understand and help others.

(CWM 13: 164)

And above all, set them the right example.... Be yourself what you would like them to be. Give them the example of disinterestedness, patience, self-control, constant good humour, the overcoming of one's little personal dislikes, a sort of constant

goodwill, an understanding of others' difficulties; and that equality of temper which makes children free from fear, for what makes children deceitful and untruthful, and even cunning, is the fear of being punished. If they feel secure, they will hide nothing and you will then be able to help them to be loyal and honest. Of all things the most important is good example. Sri Aurobindo speaks of that, of the invariable good humour one must have in all circumstances, this self-forgetfulness: not to throw one's own little troubles on others; when one is tired or uncomfortable, not to become unpleasant, impatient. This asks for quite some perfection, a self-control which is a great step on the path of realisation. If one fulfilled the conditions needed to be a true leader, even if only a leader of a small group of children, well, one would already be far advanced in the discipline needed for the accomplishment of the yoga. (CWM 9: 81)

All that I ask for is a will to do well, an effort for progress and the wish to be a little better in life than ordinary human beings. You have grown up, developed under conditions which are exceptionally luminous, conscious, harmonious, and full of goodwill; and in response to these conditions you should be in the world an expression of this light, this harmony, this goodwill. This would already be very good, very good. (CWM 7: 200)

Substitute the spirit of rivalry and competition by the goodwill of collaboration and mutual understanding.

(CWM 14: 186)

Mental Goodwill



Goodwill and the Body

It is true, the body must have much goodwill — mine happens to have goodwill. And it is not a mental goodwill, it is truly a bodily goodwill. It accepts all inconveniences.... But it is the attitude that is important, not the consequences (I am sure that the inconveniences are not indispensable); it is the attitude that is important. Well, it must be like this (gesture of open hands). In fact I have found that in the majority of cases surrender to the Divine does not necessarily mean trust in the Divine — because you surrender to the Divine, you say, "Even if you make me suffer, I surrender myself", but it is an absolute lack of trust! Yes, it is really amusing, surrender does not imply trust; trust is something else, it is... a kind of knowledge — an "unshakable" knowledge which nothing can disturb — that it is we who change into difficulties, sufferings and miseries what, in the Divine Consciousness, is... perfect Peace. It is we who bring about this little transformation.

(CWM 11: 282)

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

(CWM 6: 6)

The psychic inspiration alone is true. All that comes from the vital and the mind is necessarily mixed with egoism and is arbitrary. One should not act in reaction to outer contact, but with an immutable vision of love and goodwill. Everything else is a mixture which can only have confused and mixed results, and perpetuate the disorder.

(CWM 12: 335)

You are given an illness purposely to make you progress? Surely it is not like that. Actually, you may turn the thing round and say that there are people whose aspiration is so constant, whose goodwill so total that whatever happens to them they take as a trial on the path to make progress. I knew people who, whenever they fell ill, took that as a proof of the Divine Grace to help them to progress. They told themselves: it is a good sign, I am going to find out the cause of my illness and I shall make the necessary progress. I knew a few of this kind and they moved on magnificently. There are others, on the contrary, who, far from making use of the thing, let themselves fall flat on the ground. So much the worse for them. But the true attitude when one is ill, is to say: "There is something that is not all right; I am going to see what it is." You must never think that the Divine has purposely sent an illness, for that would truly be a very wicked Divine!

(CWM 5: 168-169)

Because the body itself now truly collaborates as much as it can — as much as it can — with a goodwill and an increasing power of endurance, and, in fact, the backward turn on oneself is reduced to a minimum (it is there, but like something that just touches from time to time, but it does not stay even for a few seconds). That, this backward turn on oneself, is altogether the atmosphere that is disgusting, repulsive, catastrophic. And it is like that, it is felt like that. And it is becoming more and more impossible, I see it, it is visible.... But there is still the weight of thousands of years of bad habits which may be called pessimistic, that is to say, expecting decline, expecting catastrophe, expecting... in fact, all these things, and it is that which is most difficult, ouf! to purify, to clarify, to throw out of the atmosphere. It is so much inside that it is altogether spontaneous. It is this which is the great, great obstacle, this kind of feeling of the inevitable decline.

(CWM 11: 73)

Naturally it is very difficult to establish a constant contact between the most external physical consciousness and the psychic consciousness, and oh! the physical consciousness has plenty of goodwill; it is very regular, it tries a great deal, but it is slow and heavy, it takes long, it is difficult to move it. It does not get tired, but it makes no effort; it goes its way, quietly. It can take centuries to put the external consciousness in contact with the psychic. But for some reason or other the vital takes a hand in it. A passion seizes it. It wants this contact (for some reason or other, which is not always a spiritual reason), but it wants this contact. It wants it with all its energy, all its strength, all its passion, all its fervour: in three months the thing is done.

(CWM 5: 257-258)

Sri Aurobindo had made it clear to me when I was still in France that this yoga in matter is the most difficult of all. For the other yogas, the paths have been well laid, you know where to tread, how to proceed, what to do in such-and-such a case. But for the yoga of matter, nothing has ever been done, never, so at each moment everything has to be invented. Of course, things are now going better, especially since Sri Aurobindo became established in the subtle physical, an almost material subtle physical. But there are still plenty of question marks ... The body understands once, and then it forgets. The Enemy's opposition is nothing, for I can see clearly that it comes from outside and that it's hostile, so I do what's necessary. But where the difficulty lies is in all the small things of daily material life—suddenly the body no longer understands, it forgets. Yet it's HAPPY. It loves doing the work, it lives only for that—to change, to transform itself is its reason for being. And it's such a docile instrument, so full of goodwill!

The Mother: Conversation with a Disciple: January 28, 1960



Have faith, be of goodwill and you will be protected.

(CWM 5: 176)

Goodwill, a Guiding Will

The part that has goodwill must grow stronger until it has the power to control the recalcitrant part and force it to be converted.

(CWM 17: 84)

When you make a mistake because you don't know that it is a mistake, through ignorance, it is obvious that when you learn that it is a mistake, when the ignorance has gone and you have goodwill, you don't make the mistake any more, and so you come out of the condition in which you could make it. But if you know it is a mistake and make it, this means that there is something perverse in you which has deliberately chosen to be on the side of confusion or bad will or even the anti-divine forces.

(CWM 9: 306)

This is one of the big obstacles which must be carefully avoided. As soon as there is the least sign of discontentment, of annoyance, the vital must be spoken to in this way, "My friend, you are going to keep calm, you are going to do what you are asked to do, otherwise you will have to deal with me." And to the other, the enthusiast who says, "Everything must be done now, immediately", your reply is, "Calm yourself a little, your energy is excellent, but it must not be spent in five minutes. We shall need it for a long time, keep it carefully and, as it is wanted, I shall call upon your goodwill. You will show that you are full of goodwill, you will obey, you won't grumble, you will not protest, you will not revolt, you will say 'yes, yes', you will make a little sacrifice when asked, you will say 'yes' whole-heartedly."

(CWM 4: 249)

A spontaneous act, done because one cannot do otherwise, and done as an offering of goodwill, is the only one which truly has any value.

(CWM 9: 318)

When one is very attentive and very sincere, one can have an indication, an inner but perceptible indication, of the value of what one has undertaken or the action one is doing. Truly, for someone who has an entire goodwill, that is, who in all sincerity, with the whole conscious part of his being, wants to do the right thing in the right way, there is always an indication; if for some reason or other one launches upon a more or less fatal action, one always feels an uneasiness in the region of the solar plexus; an uneasiness which is not violent, which doesn't compel recognition dramatically, but is very perceptible to someone who is attentive —something like a sort of regret, like a lack of assent. It may go as far as a kind of refusal to collaborate. But I must stress it, without violence, without brutal self-assertion: it makes no noise, does not hurt; it is at the most a slight uneasiness. And if you disregard it, if you pay no attention, attach no importance to it, after a little while it will completely disappear and there will be nothing any longer.

(CWM 9: 31-32)

For — one of two things — you cannot think yourselves superior unless you are unconscious. The minute you are truly conscious you lose this notion of superiority and inferiority completely. So, in both the cases, you must not feel yourselves superior — for it is a smallness and a meanness — but feel full of goodwill and sympathy and not care at all for what people say or don't say, but be polite, because it is always preferable to be polite rather than impolite, for you put yourself into contact with more harmonious forces and can fight much better against the forces of destruction and ugliness, for no other reasons than these, because we like harmony and it is better to keep that; but essentially you should be far above all this and feel interested only in your relation with the Divine, what He expects from you and what you want to do for Him. For this is the only thing which matters. All the rest has no importance.

(CWM 7: 388-389)

And yesterday or the day before, Pavitra, while sorting out those letters, came across something I had written to someone in English: "Yes, the good will hidden in all things reveals itself everywhere to that one who carries goodwill in his consciousness. This is a constructive way of feeling leading straight to the future."

I found this very interesting (it was written years ago, at least more than a year ago, and Pavitra told me he hadn't even found it in a letter: it was loose among the files). And it was as if to tell me, "See, you were already speaking like this before." Because the "goodwill" is the Harmony (on the psychological level, of course), it's the will for everything to go well psychologically. I found this rather interesting.

And it's good it came back; it's a form quite within everyone's grasp, which they can understand – you aren't asked extraordinary things: you are asked goodwill. When I found this again, I smiled and found it amusing, I said, "Well, I could have written the same thing about cheerfulness! I could have said, 'Be cheerful and you will see cheerfulness everywhere.'" – One can say many things (Mother rotates her hand slowly as if to present various facets), it always makes me think of a kaleidoscope with color arrangements to express something else which, as soon as it is expressed... shrinks, becomes diminished, generalized and finally within everyone's grasp. But there is one thing: like a formidable conflict taking place over the earth at this moment, with this wonderful divine Grace always helping, always striving for the better and exerting a pressure: "Come now, be cheerful, come now, have goodwill, come now, have, yes, have that inner Harmony of contentment, hope, faith. Do not accept the vibrations of... decomposition – the vibrations that diminish, degrade and lead towards destruction."

The Mother: Conversation with a Disciple: May 3, 1967



Sri Aurobindo's Compassion
Innumerable, ever present and effective in every instance.

It is so good to be simple, simply good-willed, to do the best one can, and in the best way possible; not to build anything very considerable but only to aspire for progress, for light, a peace full of goodwill, and let That which knows in the world decide for you what you will become, and what you will have to do. One no longer has any cares, and one is perfectly happy!

(CWM 6: 248)

True greatness, true superiority lies in kindness and goodwill.

(CWM 16: 21)

And that's why it's so difficult to know how one should be. Because in thought you can be in the same constant state, even in aspiration you can be in the same constant state, in the general goodwill, even in surrender to the Divine, it all can be the same thing, in the same state—it's in here (*Mother touches her body*), and this makes the whole difference. I can very well conceive that there may be people in whom this opposition persists in the mind and the vital, but there it's so obvious.... But I am talking of something absolutely material. Some people say and think, "How come? I have such goodwill, such a desire to do the right thing, and then nothing works, everything jars—why? I am so good (!) and yet things don't respond." Or those who say, "Oh, I have made my surrender, I have such goodwill, I have an aspiration, I want nothing but the Truth and the Good, and yet I am ill all the time—why am I ill?" And naturally, one small step more, and you begin to doubt the Justice that rules the world, and so on. Then you fall into a hole.... But that's not it, that's not what I mean. It's much simpler and much more difficult at the same time, because it isn't blatant, it isn't evident, it's not an opposition from which you can choose, it's... truly, totally and integrally leaving the entire responsibility to the Lord.

The Mother: Conversation with a Disciple: November 23, 1965

To learn to be quiet and silent... When you have a problem to solve, instead of turning over in your head all the possibilities, all the consequences, all the possible things one should or should not do, if you remain quiet with an aspiration for goodwill, if possible a need for goodwill, the solution comes very quickly. And as you are silent you are able to hear it.

(CWM 9: 422)

Whenever there is sincerity and goodwill, the Divine's help also is there.

(CWM 14: 86)

It's a whole category of ways of thinking. Those who think they have superior intelligence and scorn what they don't understand are innumerable – innumerable. And that's the very sign of stupidity! On the other hand, there are many (they are generally regarded as "simple-minded," but I, for one, have a liking for those simple-minded people, they have a warmth of soul) who admire anything they don't understand. They have a sort of open-eyed admiration (regarded as stupid) for anything they don't understand. But they, at least, have goodwill. While to the others on the lofty height of their so-called intelligence, anything they don't understand is worthless.

The Mother: Conversation with a Disciple: January 28, 1967

... the receptivity must be in proportion to the goodwill or to the aspiration (but the two are very similar), to this something that wants something else. People who are very content, very satisfied and... (this is an interesting illustration) and who have realized a harmony in life (some people have realized a harmony in this life: everything appears so harmonious, so comfortable, they succeed in everything they do, everything that happens to them is...), I think those still have a long way to go before they can receive.

The Mother: Conversation with a Disciple: November 13, 1965

...he who in all humility, accepts with goodwill, recognizes with modesty that there is something beyond him, beyond the circle of his little ego, that gets the work done, something which one cannot even imagine, rarely know or witness, which accomplishes all the so-called miracles of our existence, of our terrestrial life. One has to submit oneself. Have the goodwill to recognize that after all it is Providence which acts according to a higher law of which we can become conscious, and offer Him a word of gratitude, nothing more.

*(Words of the Mother in a conversation
with Mona Sarkar, published in The Supreme)*

A Concatenation of Attitudes

(No idea or ideal is linear; to have an attitude of goodwill would by default open and develop other attributes in us, each a support and aid for the other as it blossoms to its natural fullness of expression.)

Benevolence and Kindliness

The first thing that comes is that... for example, if one has a certain experience of a particular kind — as one may have an experience of peace, an experience of calm, one may also have an experience of perfect benevolence, an experience of understanding or of compassion — the thing, the experience is as though the consciousness were possessed by one of these movements; and so there occurs this thing which seems strange afterwards, but which for the moment is altogether natural — one feels everywhere, in everyone, in the whole atmosphere, all around himself and, if the consciousness is vast enough, in the entire earth, exactly the same peace or the same compassion or the same benevolence. And so one can say in all sincerity, with a completely living experience: "The universe is perfect benevolence."

(CWM 6: 362)

And then, if you throw yourself out a little, if, for one reason or another, you were put in the presence of much misery in the world, if you have friends who are unhappy or relatives who suffer or you meet any kind of difficulties, then you ask that the whole consciousness might be raised all together towards that perfection which must manifest and that all this ignorance that has made the world so unhappy might be changed into an enlightened knowledge and all this bad will be illumined and transformed into benevolence. And then as far as one can, as far as one understands, one wishes it with all one's heart; and indeed that can take the form of a prayer and one can ask — ask

of what? — ask of that which knows, ask of that which can, ask of all that is greater and stronger than oneself, to help so that it may be thus. And how beautiful those prayers would be!

(CWM 5: 163)

A tireless benevolence, clear-seeing and comprehensive, free from all personal reaction, is the best way to love God and serve Him upon earth.

(CWM 14: 187)

It is true that anger and strife are in the nature of the human vital and do not go easily; but what is important is to have the will to change and the clear perception that these things must go. If that will and perception are there, then in the end they will go. The most important help to it is, here also, for the psychic being to grow within — for that brings a certain kindness, patience, charity towards all and one no longer regards everything from the point of view of one's own ego and its pain or pleasure, likings and dislikings. The second help is the growth of the inner peace which outward things cannot trouble. With the peace comes a calm wideness in which one perceives all as one self, all beings as the children of the Mother and the Mother dwelling in oneself and in all. It is that towards which your sadhana will move, for these are the things which come with the growth of the psychic and spiritual consciousness. Then these troubled reactions to outward things will no longer come.

(CWSA 31: 275)

To be in a state of constant benevolence, with this as your rule, not to be troubled by anything and not to be the cause of trouble to others, not to inflict suffering upon them so far as possible.

(CWM 2: 107)

These are the usual weaknesses of the human nature when it makes relations with human beings — there are always these clashes and difficulties and turmoil in the vital. If you want to be free from them, do what we have already told you — look on all with a kindly feeling, as children of the Mother, but without any special relation and without any expectation from anybody. Yoga demands an equanimity of mind towards all things and persons.

(CWSA 32: 185)

Always be kind, stop engaging in bitter criticism, no longer see evil in anything, obstinately force yourself to see nothing but the benevolent presence of the Divine Grace, and you will see not only within you but also around you an atmosphere of quiet joy, peaceful trust spreading more and more. And not only will you feel quiet and happy, but most of your bodily ailments will disappear.

(*The Mother, The Spiritual Significance of Flowers, Part 1, p. 826*)

Charity and Equality

Yes, there is a sublime charity, one which rises from a happy heart, from a serene soul. One who has won inner peace is a herald of deliverance wherever he goes, a bearer of hope and joy. Is not this what poor and suffering humanity needs above all things?

Yes, there are certain men whose thoughts are all love, who radiate love, and the mere presence of these individuals is a charity more active, more real than any other. Though they utter no word and make no gesture, yet the sick are relieved, the tormented are soothed, the ignorant are enlightened, the wicked are appeased, those who suffer are consoled. These individuals who, out of love, give themselves to all, who become the servants of all, are the living symbols of the supreme Charity. (CWM 2: 105-106)

God dwells in all and not only in the believer who is conscious of him, — dwells disguised and veiled, and it is by helping others to

awaken to the veiled Divine within them that we go the straight way to the founding of his kingdom on earth. True, an outward battle also has to be fought, but against forces, against institutions which stand in the way of the spreading of the light and the reign of brotherhood, not against men as unbelievers, — in a spirit of understanding, of knowledge, of firm will, but also of charity for ignorance and of love for the misled.

(CWSA 1: 587)

The liberated eye does not lay undue stress on the perversion and imperfection, but is able to see all with a complete love and charity in the heart, a complete understanding in the intelligence, a complete equality in the spirit. Finally, it sees the upward urge of the striving powers of the Will to be towards Godhead; it respects, welcomes, encourages all high manifestations of energy and quality, the flaming tongues of the Divinity, the mounting greatnesses of soul and mind and life in their intensities uplifted from the levels of the lower nature towards heights of luminous wisdom and knowledge, mighty power, strength, capacity, courage, heroism, benignant sweetness and ardour and grandeur of love and self-giving, pre-eminent virtue, noble action, captivating beauty and harmony, fine and godlike creation. The eye of the spirit sees and marks out the rising godhead of man in the great Vibhuti.

(CWSA 19: 373)

An universal charity, a wide and tolerant love, a calm and blissful impulse of beneficence to all will be the ethical first fruits of our realisation. We shall make no distinctions, we shall be no respecters of persons. We shall not despise the hut of the peasant nor bow down in the courts of the princes, neither shall we have wrath or scorn against the palace and partiality for the cottage. All these things will be equal to us. The touch of the

outcaste will be the same to us as the sprinkling of holy water by the Brahmin — for how shall God pollute God? Every human or living body will be to us a temple and dwelling place of the most High. None shall be to us vile or contemptible. And yet none shall be too sacred for us, too dear or too inviolable; for it is the house of our Friend and Playmate; nay, it is our own House, for the Lover is not different from the Beloved, and it is a house, jagat not sthanu, a thing that can be changed and has to be changed, for which therefore we shall have deep love, but no fettering attachment. The sword of our enemy will have no terrors for us. For enmity is a play of the Lord and death and life make up one of His games of hide and seek. How shall God slay God? Even as our vision deepens, the touch of the sword shall be to us as much the kiss of His Love as the touch from the lips of a lover — one sharp, poignant and fierce, the other soft and wooing but the manner is the only difference. For we shall have torn aside the grotesque and unreal mask of hatred and seen in the apparent fulfilment of enmity and evil, the real fulfilment of love and good. By the divination of the heart and the vision of the higher knowledge we shall have found out the way of the Lord in His movement.

(CWSA 17: 411-412)

To instruct those who know less, to give to those who do evil the strength to come out of their error, to console those who suffer, these are all occupations of charity rightly understood.

(CWM 2: 100)



Charity

Simple and sweet, attentive to the needs of all.

And as with happenings, so with persons, equality brings an entire change of the view and the attitude. The first result of the equal mind and spirit is to bring about an increasing charity and inner toleration of all persons, ideas, views, actions, because it is seen that God is in all beings and each acts according to his nature, his svabhDva, and its present formulations. When there is the positive equal Ananda, this deepens to a sympathetic understanding and in the end an equal universal love. None of these things need prevent various relations or different formulations of the inner attitude according to the need of life as determined by the spiritual will, or firm furtherings of this idea, view, action against that other for the same need and purpose by the same determination, or a strong outward or inward resistance, opposition and action against the forces that are impelled to stand in the way of the decreed movement.

(CWSA 24: 727)



Vegetal Goodwill towards the Supramental Forces

Brotherhood

You have come into the world in a certain milieu, among certain people. When you are quite young, but for a few rare exceptions, what surrounds you seems altogether natural to you, because you are born in its midst and are quite used to it. But when, a little later, a spiritual aspiration wakes up in you, you may quite possibly feel yourself completely ill at ease in the environment where you have lived, if, for instance, the people who have brought you up don't have the same aspiration or if their ideas are the very opposite of what is developing in you. Instead of saying, "You see, I belong to this family, what shall I do? I have a mother, a father, brothers, sisters...", you can set out in search (I don't mean necessarily travel), set out in search of spirits who have an affinity with yours, people who have a similar aspiration and, if you have the sincere aspiration to find those who like you are in quest of something, you will always have the occasion to meet them in one way or another, through quite unexpected circumstances; and when you have found one or more people who are in exactly the same state of mind and have the same aspiration, quite

naturally there will be created bonds of closeness, intimacy, friendship and, among you, you will form a kind of brotherhood, that is to say, a true family. You are together because you are close to one another, you are together because you have the same aspiration, you are together because you want to create the same goal in life; you understand one another when you speak, you have no need to discuss anything which is said and you live in a kind of inner harmony. This is the true family, this is the family of aspiration, the family of spiritual inclinations.

(CWM 4: 258-259)

I should love my neighbour not because he is neighbourhood, — for what is there in neighbourhood and distance? nor because the religions tell me he is my brother, — for where is the root of that brotherhood? but because he is myself. Neighbourhood and distance affect the body, the heart goes beyond them. Brotherhood is of blood or country or religion or humanity, but when self-interest clamours what becomes of this brotherhood? It is only by living in God and turning mind and heart and body into the image of his universal unity that that deep, disinterested and unassailable love becomes possible.

(CWSA 21: 491-492)

The solution lies not in the reason, but in the soul of man, in its spiritual tendencies. It is a spiritual, an inner freedom that can alone create a perfect human order. It is a spiritual, a greater than the rational enlightenment that can alone illumine the vital nature of man and impose harmony on its self-seekings, antagonisms and discords. A deeper brotherhood, a yet unfound law of love is the only sure foundation possible for a perfect social evolution, no other can replace it. But this brotherhood and love will not proceed by the vital instincts or the reason where they can be met, baffled or deflected by opposite reasonings and other discordant instincts. Nor will it found itself in the natural heart of man

where there are plenty of other passions to combat it. It is in the soul that it must find its roots; the love which is founded upon a deeper truth of our being, the brotherhood or, let us say, — for this is another feeling than any vital or mental sense of brotherhood, a calmer more durable motive-force, — the spiritual comradeship which is the expression of an inner realisation of oneness. For so only can egoism disappear and the true individualism of the unique godhead in each man found itself on the true communism of the equal godhead in the race; for the Spirit, the inmost self, the universal Godhead in every being is that whose very nature of diverse oneness it is to realise the perfection of its individual life and nature in the existence of all, in the universal life and nature.

(CWSA 25: 220)



Generosity
Gives and gives itself without bargaining.

Gratitude and Generosity

And yet, of all movements, the one that gives perhaps the most joy – an unalloyed joy, untainted by that egoism – is spontaneous gratitude. It is something very special. It isn't love, it isn't self-offering.... It's a very full joy. Very full. It is a very special vibration unlike anything other than itself. It is something that widens you, that fills you – that is so fervent! It is certainly, of all the movements within the reach of human consciousness, the one that draws you the most out of your ego. ... When you can enter that vibration in its purity, you realize immediately that it has the same quality as the vibration of Love: it is directionless. ... Ultimately, gratitude is only a very slightly coloured hue of the essential Vibration of Love.

The Mother: Conversation with a Disciple: December 21, 1963

Sometimes, when one sees a generous act, hears of something exceptional, when one witnesses heroism or generosity or greatness of soul, meets someone who shows a special talent or acts in an exceptional and beautiful way, there is a kind of enthusiasm or admiration or gratitude which suddenly awakens in the being and opens the door to a state, a new state of consciousness, a light, a warmth, a joy one did not know before. That too is a way of catching the guiding thread. There are a thousand ways, one has only to be awake and to watch.

(CWM 8: 405)

I knew people who had no knowledge, so to say, of anything, who were hardly educated, whose minds were altogether of the ordinary kind, and who had in them this capacity of gratitude, of warmth, which gives itself, understands and is thankful.

(CWM 7: 418)

We say: the capacity for enthusiasm, something which throws you out of your miserable and mean little ego; and the generous gratitude, the generosity of the gratitude which also flings itself in thanksgiving out of the little ego. These are the two most powerful levers to enter into contact with the Divine in one's psychic being. This serves as a link with the psychic being — the surest link.

(CWM 7: 418-419)

When you acquire the habit of listening to this inner law, when you obey it, follow it, try more and more to let it guide your life, you create around you an atmosphere of truth and peace and harmony which naturally reacts upon circumstances and forms, so to say, the atmosphere in which you live. When you are a being of justice, truth, harmony, compassion, understanding, of perfect goodwill, this inner attitude, the more sincere and total it is, the more it reacts upon the external circumstances; not that it necessarily diminishes the difficulties of life, but it gives these difficulties a new meaning and that allows you to face them with a new strength and a new wisdom; whereas the man, the human being who follows his impulses, who obeys his desires, who has no time for scruples, who comes to live in complete cynicism, not caring for the effect that his life has upon others or for the more or less harmful consequences of his acts, creates for himself an atmosphere of ugliness, selfishness, conflict and bad will which necessarily acts more and more upon his consciousness and gives a bitterness to his life that in the end becomes a perpetual torment.

(CWM 3: 278-279)

There is a deep and true consciousness in which
all can meet in love and harmony.

(CWM 14: 184)



Collective Harmony

Collective harmony is the work undertaken by the Divine Consciousness; it alone has the power to realise it.

Harmony and Collaboration

It is indeed very necessary that each one of us should be an example to the world. For it is only by showing to men how an inner commerce with the eternal truths transforms disorder into harmony and suffering into peace, that we shall induce them to follow the way which will lead them towards liberation.

(CWM 2:109)

Harmony and beauty of the mind and soul, harmony and beauty of the thoughts and feelings, harmony and beauty in every outward act and movement, harmony and beauty of the life and surroundings, this is the demand of Mahalakshmi... Where love and beauty are not or are reluctant to be born, she does not come.”

(CWSA 32: 21)

(About the supramental manifestation) How long it will take is difficult to foresee. It will depend a great deal on the goodwill and the receptivity of a certain number of people, for the individual always advances faster than the collectivity, and by its very nature, humanity is destined to manifest the Supermind before the rest of creation.

At the basis of this collaboration there is necessarily the will to change, no longer to be what one is, for things to be no longer what they are. There are several ways of reaching it, and all the methods are good when they succeed! (CWM 9: 159)

Without collaboration the right inspiration will not be effective... If walls are set up in the field of work, dividing and breaking it up, the work can never be according to the spiritual Will.

So bear this in mind: no collaboration, no right working. (CWM 13: 162)

It is only in harmonious collaboration that effective work can be done. The important thing is to find the point on which you can all agree — and after this is firmly established, each one must be ready to yield his personal will in order to keep intact this point of harmony. (CWM 14: 313)

If each of you did your utmost, then there would be the right collaboration and the result would be so much the quicker (CWM 3: 155)

True collaboration paves the way to divinity. (CWM 13: 216)

Collaboration and reciprocal goodwill are indispensable for good work.

(CWM 14: 312)

To concentrate on a close collaboration in the work would be obviously a more useful attitude than to concentrate on mutual grievances. (CWM 14: 312)

The field of work does not change. What you are doing now, you will continue to do. It is in the attitude in the work, especially in the relation with the other workers, that the change must take place. Each one sees the work in his own way and believes it is the only true way, the only way that expresses the Divine Will. But none of these ways is completely true; it is only by rising above these divided conceptions that one can reach a better understanding of the Divine's Will. This means mutual understanding and collaboration instead of opposition and clash of wills and feelings. (CWM 14: 309)

An atmosphere of friendly collaboration is always best. (CWM 12: 335)



Collaboration
Always ready to help and knows how to do it.



Every moment and every movement of our being is to be resolved into a continuous and a devoted self-giving to the Eternal. All our actions, not less the smallest and most ordinary and trifling than the greatest and most uncommon and noble, must be performed as consecrated acts. Our individualised nature must live in the single consciousness of an inner and outer movement dedicated to Something that is beyond us and greater than our ego. No matter what the gift or to whom it is presented by us, there must be a consciousness in the act that we are presenting it to the one divine Being in all beings.

(CWSA 23: 111)

Gentleness

(Prayers for a Sadhak)

Deliver me from anger, ingratitude and foolish pride. Make me calm, humble and gentle. Let me feel your divine control in my work and in all my action.

(CWSA 35: 843)

Very modestly we must take advantage of all the minute opportunities offered to knead and purify some of the innumerable elements, to make them supple, to make them impersonal, to teach them forgetfulness of self and abnegation and devotion and kindness and gentleness; and when all these modes of being have become habitual to them, then are they ready to participate in the Contemplation, and to identify themselves with Thee in the supreme Concentration.

(CWM 1: 6)

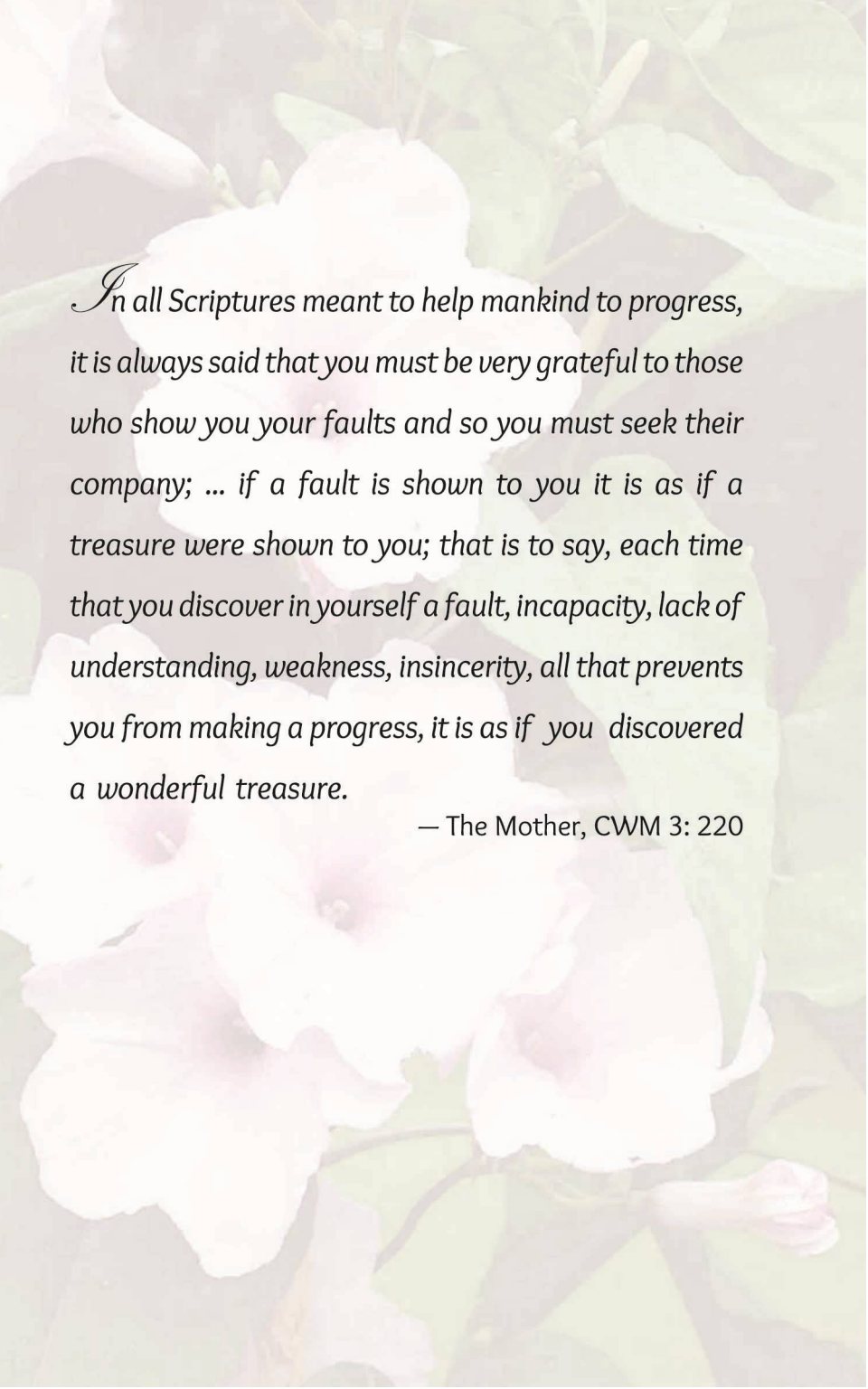


Gentleness
Always gracious and loves to please.



Gratitude

*It is you who open all the closed doors and allow the
saving Grace to enter.*



In all Scriptures meant to help mankind to progress, it is always said that you must be very grateful to those who show you your faults and so you must seek their company; ... if a fault is shown to you it is as if a treasure were shown to you; that is to say, each time that you discover in yourself a fault, incapacity, lack of understanding, weakness, insincerity, all that prevents you from making a progress, it is as if you discovered a wonderful treasure.

— The Mother, CWM 3: 220

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Flower on the Cover:

Goodwill

*Modest in appearance, does not make a show but is
always ready to be useful.*

(Significance and explanation of the flower given by the Mother)

Botanical name: Lobularia maritima

Common name: Sweet Alison, Sweet alyssum