



All India Magazine
July 2022

Work as Worship



Flower on the Cover:

Work

*Let us offer our work to the Divine,
this is the sure way of progressing.*

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

Botanical name: Acacia auriculiformis

ALL INDIA MAGAZINE

A Monthly Magazine of Sri Aurobindo Society

Annual Subscription: Rs.200 in India, US \$ 25 by Air-mail

Owner: Sri Aurobindo Society

Printer: Swadhin Chatterjee for Sri Aurobindo Ashram Press

Publisher: Pradeep Narang for Sri Aurobindo Society

Published from: Society House, 11 Saint Martin Street, Puducherry - 605 001

*Printed from: Sri Aurobindo Ashram Press, No 38, Goubert Avenue,
Puducherry - 605 001, India.*

Editor: Dr. Alok Pandey

Registered with the Registrar of Newspapers for India : No. 22334/71

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WORK AS WORSHIP

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

CONTENTS

True Service	... 5
Sadhana through Works	... 6
The Will behind Works	...15
The Object of Works	...19
Obstacles to the Divine Work	...34
The Delight of Works	...41

Editorial note: *Works form a most important element in Sri Aurobindo's yoga. The stress here is not on service to humanity or to some mental ideal but on serving the Divine. Service to humanity may widen us though often it is a veil thrown over by the rajasic ego that takes pride in doing good to others. At best it is a sattwic illusion that keeps us tied to our all too human state. But yoga is about first transcending our human formula by becoming an instrument and channel for the Divine to pour His riches upon earth. This is best done through works turned into worship and prayer of our entire being. . . By serving the Divine our human consciousness comes in contact with the dynamic Divine Consciousness and its transforming power this issue is dedicated to this aspect of the integral yoga.*



© DIVINE Love, supreme Knowledge, perfect Oneness, at every moment of the day I call to Thee so as to be nothing but Thou alone!

May this instrument serve Thee, conscious of being an instrument, and may all my consciousness, merged in Thine, contemplate all things with Thy divine vision.

O Lord, Lord, grant that Thy sovereign Power may manifest; grant that Thy work may be accomplished and Thy servitor be consecrated solely to Thy service.

May the "I" disappear for evermore, may only the instrument remain.

CWM 1: 134

The Mother

True Service

This morning, as I was glancing over the month that is beginning and wondering how I could serve Thee better, I heard the small voice within like a murmur in the silence, and this is what it said to me: “See how very little all outer circumstances matter. Why strive and strain so to realise thy own conception of Truth? Be more supple, more trusting. The only duty is not to let oneself be troubled by anything. To torment oneself about doing the right thing causes as much harm as a bad will. Only in a calm as of deep waters can be found the possibility of True Service.”

And this reply was so luminous and pure, it carried within itself such a striking reality, that the state it described was communicated without any difficulty. It seemed to me I was floating in the calm of deep waters; I understood; I saw clearly what the best attitude would be; and now I have only to ask Thee, O Sublime Master, my Supreme Teacher, to give me the strength and clear-sightedness I need to remain constantly in this state.

“Do not torment thyself, child. Silence, peace, peace.”

CWM 1: 26

It is if you get the spirit of the Yoga of works as it is indicated in the Gita — forget yourself and your miseries in the aspiration to a larger consciousness, feel the greater Force working in the world and make yourself an instrument for a work to be done, however small it may be. But, whatever the way may be, you must accept it wholly and put your whole will into it — with a divided and wavering will you cannot hope for success in anything, neither in life nor in Yoga.

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Any work can be done as a field for the practice of the spirit of the Gita.

CWSA 29: 237-38

Sadhana through Works

Niskama karma: the first rule

In the field of action desire takes many forms, but the most powerful of all is the vital self's craving or seeking after the fruit of our works. The fruit we covet may be a reward of internal pleasure; it may be the accomplishment of some preferred idea or some cherished will or the satisfaction of the egoistic emotions, or else the pride of success of our highest hopes and ambitions. Or it may be an external reward, a recompense entirely material, — wealth, position, honour, victory, good fortune or any other fulfilment of vital or physical desire. But all alike are lures by which egoism holds us. Always these satisfactions delude us with the sense of mastery and the idea of freedom, while really we are harnessed and guided or ridden and whipped by some gross or subtle, some noble or ignoble, figure of the blind Desire that drives the world. Therefore the first rule of action laid down by the Gita is to do the work that should be done without any desire for the fruit, *niskama karma*.

CWSA 23: 102

Equality: The test of karma yoga

The test it lays down is an absolute equality of the mind and the heart to all results, to all reactions, to all happenings. If good fortune and ill fortune, if respect and insult, if reputation and obloquy, if victory and defeat, if pleasant event and sorrowful event leave us not only unshaken but untouched, free in the emotions, free in the nervous reactions, free in the mental view, not responding with the least disturbance or vibration in any spot of the nature, then we have the absolute liberation to which the Gita points us, but not otherwise. The tiniest reaction is a proof that the discipline is imperfect and that some part of us accepts ignorance and bondage as its law and clings still to the old na-

ture. Our self-conquest is only partially accomplished; it is still imperfect or unreal in some stretch or part or smallest spot of the ground of our nature. And that little pebble of imperfection may throw down the whole achievement of the Yoga!

CWSA 23: 103

The first Godward approaches

But how then shall we continue to act at all? For ordinarily the human being acts because he has a desire or feels a mental, vital or physical want or need; he is driven by the necessities of the body, by the lust of riches, honours or fame, or by a craving for the personal satisfactions of the mind or the heart or a craving for power or pleasure. Or he is seized and pushed about by a moral need or, at least, the need or the desire of making his ideas or his ideals or his will or his party or his country or his gods prevail in the world. If none of these desires nor any other must be the spring of our action, it would seem as if all incentive or motive power had been removed and action itself must necessarily cease. The Gita replies with its third great secret of the divine life. All action must be done in a more and more Godward and finally a God-possessed consciousness; our works must be a sacrifice to the Divine and in the end a surrender of all our being, mind, will, heart, sense, life and body to the One must make God-love and God-service our only motive. This transformation of the motive force and very character of works is indeed its master idea; it is the foundation of its unique synthesis of works, love and knowledge. In the end not desire, but the consciously felt will of the Eternal remains as the sole driver of our action and the sole originator of its initiative.

Equality, renunciation of all desire for the fruit of our works, action done as a sacrifice to the supreme Lord of our nature and of all nature, — these are the three first Godward approaches in the Gita's way of Karmayoga.

CWSA 23: 104-05

Sri Aurobindo

Conversion of the vital

Another remarkable sign of the conversion of your vital, owing to Agni's influence, is that you face your difficulties and obstacles with a smile. You do not sit any more in sackcloth and ashes, lamenting over your mistakes and feeling utterly crestfallen because you are not at the moment quite up to the mark. You simply chase away depression with a smile. A hundred mistakes do not matter to you: with a smile you recognise that you have erred and with a smile you resolve not to repeat the folly in the future. All depression and gloom is created by the hostile forces who are never so pleased as when throwing on you a melancholy mood. Humility is indeed one thing and depression quite another, the former a divine movement and the latter a very crude expression of the dark forces. Therefore, face your troubles joyously, oppose with invariable cheerfulness the obstacles that beset the road to transformation. The best means of routing the enemy is to laugh in his face! You may grapple and tussle for days and he may still show an undiminished vigour; but just once laugh at him and lo! he takes to his heels. A laugh of self-confidence and of faith in the Divine is the most shattering strength possible — it disrupts the enemy's front, spreads havoc in his ranks and carries you triumphantly onwards.

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

is going to culminate in success. For that indeed is a fact; there is not a shadow of doubt as to the issue of the work we have in hand. It is no mere experiment but an inevitable manifestation of the Supramental. The converted vital has a prescience of the victory, keeps up a will towards progress which never turns its back, feels full of the energy which is born of its certitude about the triumph of the Divine whom it is aware of always in itself as doing whatsoever is necessary and infusing in it the unfaltering power to resist and finally conquer its enemies. Why should it despair or complain? The transformation is going to be: nothing will ever stop it, nothing will frustrate the decree of the Omnipotent. Cast away, therefore, all diffidence and weakness, and resolve to endure bravely awhile before the great day arrives when the long battle turns into an everlasting victory.

CWM 3: 138-140

Signs of the vital conversion

The signs of the consecration of the vital in action are these among others:

The feeling (not merely the idea or the aspiration) that all the life and the work are the Mother's and a strong joy of the vital nature in this consecration and surrender. A consequent calm content and disappearance of egoistic attachment to the work and its personal results, but at the same time a great joy in the work and in the use of the capacities for the divine purpose.

The feeling that the Divine Force is working behind one's actions and leading at every moment.

A persistent faith which no circumstance or event can break. If difficulties occur, they raise not mental doubts or an inert acquiescence, but the firm belief that, with sincere consecration, the Divine Shakti will remove the difficulties, and with this belief a greater turning to her and dependence on her for that purpose. When there is full faith and consecration, there comes also a

receptivity to the Force which makes one do the right thing and take the right means and then circumstances adapt themselves and the result is visible.

To arrive at this condition the important thing is a persistent aspiration, call and self-offering, and a will to reject all in oneself or around that stands in the way. Difficulties there will always be at the beginning and for as long a time as is necessary for the change; but they are bound to disappear if they are met by a settled faith, will and patience. *CWSA 29: 233-34*

Idealism, karmayoga and the supramental yoga

The ordinary life consists in work for personal aim and satisfaction of desire under some mental or moral control, touched sometimes by a mental ideal. The Gita's Yoga consists in the offering of one's work as a sacrifice to the Divine, the conquest of desire, egoless and desireless action, bhakti for the Divine, an entering into the cosmic consciousness, the sense of unity with all creatures, oneness with the Divine. This Yoga adds the bringing down of the supramental Light and Force (its ultimate aim) and the transformation of the nature.

*

That is the ordinary Karmayoga in which the sadhak chooses his own work but offers it to the Divine — it is given to him in the sense that he is moved to it through some impulsion of his mind or heart or vital and feels that there is some cosmic power or *the* cosmic Power behind the impulsion and he tries to train himself to see the One Force behind all actions working out in him and others the cosmic Purpose.

Once he has the ideal of the direct surrender he has to find the direct moving or Guidance — that is why he rejects all that he sees to be merely mental, vital or physical impulsions coming from his own or universal Nature. Of course the full significance of the surrender comes out only when he is ready. *CWSA 29: 238*

The conditions of our effort

These are the conditions of our effort and they point to an ideal which can be expressed in these or in equivalent formulae.

To live in God and not in the ego; to move, vastly founded, not in the little egoistic consciousness, but in the consciousness of the All-Soul and the Transcendent.

To be perfectly equal in all happenings and to all beings, and to see and feel them as one with oneself and one with the Divine; to feel all in oneself and all in God; to feel God in all, oneself in all.

To act in God and not in the ego. And here, first, not to choose action by reference to personal needs and standards, but in obedience to the dictates of the living highest Truth above us. Next, as soon as we are sufficiently founded in the spiritual consciousness, not to act any longer by our separate will or movement, but more and more to allow action to happen and develop under the impulsion and guidance of a divine Will that surpasses us. And last, the supreme result, to be exalted into an identity in knowledge, force, consciousness, act, joy of existence with the Divine Shakti; to feel a dynamic movement not dominated by mortal desire and vital instinct and impulse and illusive mental free-will, but luminously conceived and evolved in an immortal self-delight and an infinite self-knowledge. For this is the action that comes by a conscious subjection and merging of the natural man into the divine Self and eternal Spirit; it is the Spirit that for ever transcends and guides this world-Nature.

CWSA 23: 101

The Supramental way of works

If you want to be a true doer of divine works, your first aim must be to be totally free from all desire and self-regarding ego. All your life must be an offering and a sacrifice to the Supreme; your only object in action shall be to serve, to receive, to fulfil, to become a manifesting instrument of the Divine Shakti in her

works. You must grow in the divine consciousness till there is no difference between your will and hers, no motive except her impulsion in you, no action that is not her conscious action in you and through you.

Until you are capable of this complete dynamic identification, you have to regard yourself as a soul and body created for her service, one who does all for her sake. Even if the idea of the separate worker is strong in you and you feel that it is you who do the act, yet it must be done for her. All stress of egoistic choice, all hankering after personal profit, all stipulation of self regarding desire must be extirpated from the nature. There must be no demand for fruit and no seeking for reward; the only fruit for you is the pleasure of the Divine Mother and the fulfilment of her work, your only reward a constant progression in divine consciousness and calm and strength and bliss. The joy of service and the joy of inner growth through works is the sufficient recompense of the selfless worker.

But a time will come when you will feel more and more that you are the instrument and not the worker. For first by the force of your devotion your contact with the Divine Mother will become so intimate that at all times you will have only to concentrate and to put everything into her hands to have her present guidance, her direct command or impulse, the sure indication of the thing to be done and the way to do it and the result. And afterwards you will realise that the divine Shakti not only inspires and guides, but initiates and carries out your works; all your movements are originated by her, all your powers are hers, mind, life and body are conscious and joyful instruments of her action, means for her play, moulds for her manifestation in the physical universe. There can be no more happy condition than this union and dependence; for this step carries you back beyond the border-line from the life of stress and suffering in the ignorance into the truth of your spiritual being, into its deep peace and its intense Ananda.

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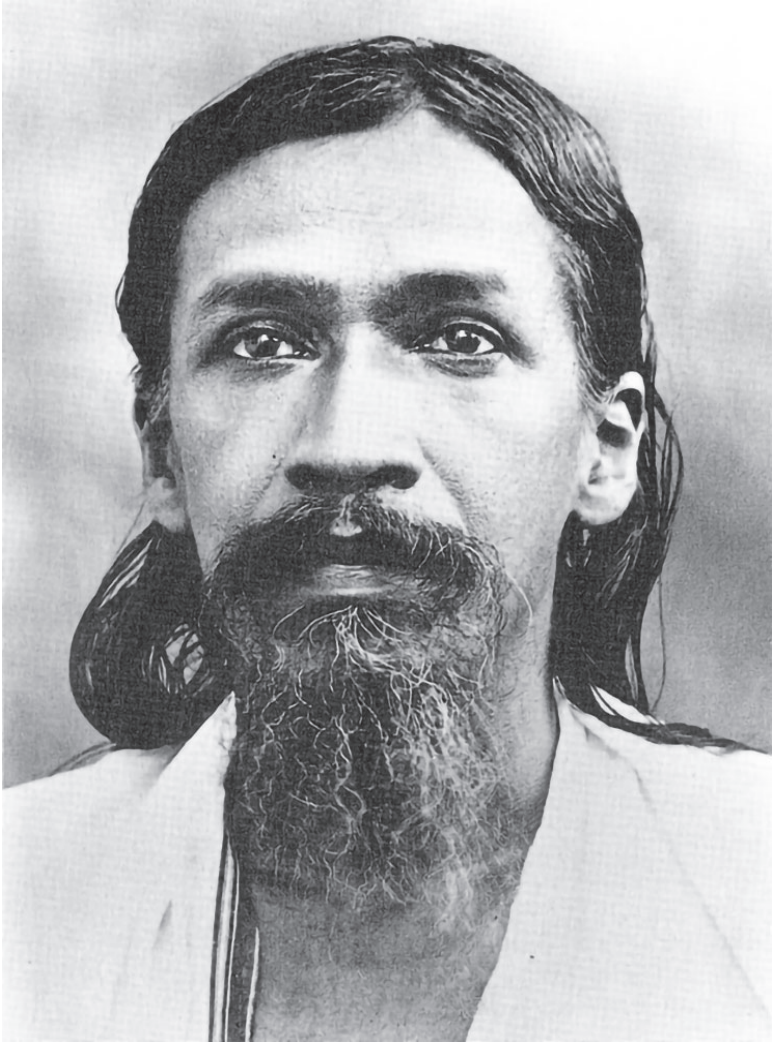
The last perfection

While this transformation is being done it is more than ever necessary to keep yourself free from all taint of the perversions of the ego. Let no demand or insistence creep in to stain the purity of the self-giving and the sacrifice. There must be no attachment to the work or the result, no laying down of conditions, no claim to possess the Power that should possess you, no pride of the instrument, no vanity or arrogance. Nothing in the mind or in the vital or physical parts should be suffered to distort to its own use or seize for its own personal and separate satisfaction the greatness of the forces that are acting through you. Let your faith, your sincerity, your purity of aspiration be absolute and pervasive of all the planes and layers of the being; then every disturbing element and distorting influence will progressively fall away from your nature.

The last stage of this perfection will come when you are completely identified with the Divine Mother and feel yourself to be no longer another and separate being, instrument, servant or worker but truly a child and eternal portion of her consciousness and force. Always she will be in you and you in her; it will be your constant, simple and natural experience that all your thought and seeing and action, your very breathing and moving come from her and are hers. You will know and see and feel that you are a person and power formed by her out of herself, put out from her for the play and yet always safe in her, being of her being, consciousness of her consciousness, force of her force, ananda of her Ananda. When this condition is entire and her supramental energies can freely move you, then you will be perfect in divine works; knowledge, will, action will become sure, simple, luminous, spontaneous, flawless, an outflow from the Supreme, a divine movement of the Eternal.

CWSA 32: 12-13

Sri Aurobindo



December 29, 1916

*O MY sweet Lord, teach me to
be the instrument of Thy Love.*

CWSA 32: 641

Sri Aurobindo

The Will behind Works

Choose without preference, execute without desire

To choose without preference and execute without desire is the great difficulty at the very root of the development of true consciousness and self-control. To choose in this sense means to see what is true and bring it into existence; and to choose thus, without the least personal bias for any thing, any person, action, circumstance, is exactly what is most difficult for an ordinary human being. Yet one must learn to act without any preference, free from all attractions and likings, taking one's stand solely on the Truth which guides. And having chosen in accordance with the Truth the necessary action, one must carry it out without any desire.

If you observe yourself attentively, you will see that before acting you need an inner impetus, something which pushes you. In the ordinary man this impetus is generally desire. This desire ought to be replaced by a clear, precise, constant vision of the Truth.

Some call this the Voice of God or the Will of God. The true meaning of these words has been falsified, so I prefer to speak of "the Truth", though this is but a very limited aspect of That which we cannot name but which is the Source and the Goal of all existence. I deliberately do not use the word God because religions have given this name to an all-powerful being who is other than his creation and outside it. This is not correct.

However, on the physical plane the difference is obvious. For we are yet all that we no longer want to be, and He, He is all that we want to become.

CWM 4: 1-2

Keep the will firm

Keep the will firm. Treat the recalcitrant parts as disobedient children. Act upon them constantly and patiently. Convince them of their error.

In the depths of your consciousness is the psychic being, the temple of the Divine within you. This is the centre round which should come about the unification of all these divergent parts, all these contradictory movements of your being. Once you have got the consciousness of the psychic being and its aspiration, these doubts and difficulties can be destroyed. It takes more or less time, but you will surely succeed in the end. Once you have turned to the Divine, saying, "I want to be yours", and the Divine has said, "Yes", the whole world cannot keep you from it. When the central being has made its surrender, the chief difficulty has disappeared. The outer being is like a crust. In ordinary people the crust is so hard and thick that they are not conscious of the Divine within them. If once, even for a moment only, the inner being has said, "I am here and I am yours", then it is as though a bridge has been built and little by little the crust becomes thinner and thinner until the two parts are wholly joined and the inner and the outer become one.

CWM 3: 7

Knowing the Divine Will

How can we know what the divine Will is?

One does not know it, one feels it. And in order to feel it one must will with such an intensity, such sincerity, that every obstacle disappears. As long as you have a preference, a desire, an attraction, a liking, all these veil the Truth from you. Hence, the first thing to do is to try to master, govern, correct all the movements of your consciousness and eliminate those which cannot be changed until all becomes a perfect and permanent expression of the Truth.

And even to will this is not enough, for very often one forgets to will it.

What is necessary is an aspiration which burns in the being like a constant fire, and every time you have a desire, a preference, an attraction it must be thrown into this fire. If you do this persis-

tently, you will see that a little gleam of true consciousness begins to dawn in your ordinary consciousness. At first it will be faint, very far behind all the din of desires, preferences, attractions, likings. But you must go behind all this and find that true consciousness, all calm, tranquil, almost silent.

Those who are in contact with the true consciousness see all the possibilities at the same time and may deliberately choose even the most unfavourable, if necessary. But to reach this point, you must go a long way.

CWM 4: 2-3

Recognising the Divine Will

How are we to know, you will ask, when it is the Divine Will that makes us act? The Divine Will is not difficult to recognise. It is unmistakable. You can know it without being very far on the path. Only you must listen to its voice, the small voice that is here in the heart. Once you are accustomed to listen, if you do anything that is contrary to the Divine Will, you feel an uneasiness. If you persist on the wrong track, you get very much disturbed. If, however, you give some material excuse as the cause of your uneasiness and proceed on your way, you gradually lose the faculty of perception and finally you may go on doing all kinds of wrong and feel no uneasiness. But if, when once you feel the least disturbance, you stop and ask of your inner self, “What is the cause of this?” then you do get the real answer and the whole thing becomes quite clear. Do not try to give a material excuse when you feel a little depression or a slight uneasiness. When you stop and look about for the reason, be absolutely straight and sincere. At first your mind will construct a very plausible and beautiful explanation. Do not accept it, but look beyond and ask, “What is it that is behind this movement? Why am I doing this?” Finally you will discover, hidden in a corner, the little ripple — a slight wrong turn or twist in your attitude that is causing the trouble or disturbance. *CWM 3: 8-9*

Change of motive

Men usually work and carry on their affairs from the ordinary motives of the vital being, need, desire of wealth or success or position or power or fame or the push to activity and the pleasure of manifesting their capacities, and they succeed or fail according to their capability, power of work and the good or bad fortune which is the result of their nature and their Karma. When one takes up the Yoga and wishes to consecrate one's life to the Divine, these ordinary motives of the vital being have no longer their full and free play; they have to be replaced by another, a mainly psychic and spiritual motive, which will enable the sadhak to work with the same force as before, no longer for himself, but for the Divine. If the ordinary vital motives or vital force can no longer act freely and yet are not replaced by something else, then the push or force put into the work may decline or the power to command success may no longer be there. For the sincere sadhak the difficulty can only be temporary; but he has to see the defect in his consecration or his attitude and to remove it. Then the divine Power itself will act through him and use his capacity and vital force for its ends. In your case it is the psychic being and a part of the mind that have drawn you to the Yoga and were predisposed to it, but the vital nature or at least a large part of it has not yet put itself into line with the psychic movement. There is not as yet the full and undivided consecration of the active vital nature.

CWSA 29: 233

Sri Aurobindo

All work done for the Divine is equally divine; manual labour done for the Divine is more divine than mental culture done for one's own development, fame or mental satisfaction.

CWSA 29: 247

Sri Aurobindo

The Object of Works

A means of sadhana

Work alone is not the object; work is a means of sadhana.

*

Certainly; work done in the right way and with the consciousness open to the Force is sadhana.

*

Without sadhana the object of Yoga cannot be attained. Work itself must be taken as part of sadhana. But naturally when you are working, you must think of the work, which you will learn to do from the Yogic consciousness as an instrument and with the memory of the Divine.

*

Spiritual purification

By disinterested work is usually meant work done for the sake of the work or for the sake of others without asking for return, reward or personal fruit or recompense; but in Yoga it means desireless work done for the Divine as an offering without condition or claim — only because it is the Divine's Will or out of love for the Divine.

*

Your object is not only to practise Yoga for your own internal progress and perfection, but also to do a work for the Divine.

*

The only work that spiritually purifies is that which is done without personal motives, without desire for fame or public recognition or worldly greatness, without insistence on one's own mental motives or vital lusts and demands or physical preferences, without vanity or crude self-assertion or claim for position or prestige, done for the sake of the Divine alone and at the command of the Divine. All work done in an egoistic spirit, however good for people in the

world of the Ignorance, is of no avail to the seeker of the Yoga.

*

It is the spirit and the consciousness in which it is done that makes an action Yogic — it is not the action itself.

*

To do anything for a reward is contrary to the rule of Yoga. One must do a thing because it is right or else do it for the Divine, not for a reward.

CWSA 29: 231-33

The Utility of Work

To keep up work helps to keep up the balance between the internal experience and the external development; otherwise one-sidedness and want of measure and balance may develop. Moreover, it is necessary to keep the sadhana of work for the Divine, because in the end that enables the sadhak to bring out the inner progress into the external nature and life and helps the integrality of the sadhana.

CWSA 29: 240

A training for the Divine Work

Work here and work done in the world are of course not the same thing. The work there is not in any way a divine work in special — it is ordinary work in the world. But still one must take it as a training and do it in the spirit of karmayoga — what matters there is not the nature of the work in itself but the spirit in which it is done. It must be in the spirit of the Gita, without desire, with detachment, without repulsion, but doing it as perfectly as possible, not for the sake of the family or promotion or to please the superiors, but simply because it is the thing that has been given in the hand to do. It is a field of inner training, nothing more. One has to learn in it three things, equality, desirelessness, dedication. It is not the work as a thing for its own sake, but one's doing of it

and one's way of doing it that one has to dedicate to the Divine. Done in that spirit it does not matter what the work is. If one trains oneself spiritually like that, then one will be ready to do in the true way whatever special work directly for the Divine (such as the Asram work) one may any day be given to do.

*

Yes, obviously, that is one great utility of work that it tests the nature and puts the sadhak in front of the defects of his outer being which might otherwise escape him. *CWSA 29: 240-41*

Getting rid of the defects of nature

It will be better to do the work as a sadhana for getting rid of the defects rather than accept the defects as a reason for not doing the work. Instead of accepting these reactions as if they were an unchangeable law of your nature, you should make up your mind that they must come no longer — calling down the aid of the Mother's force to purify the vital and eliminate them altogether. If you believe that the trouble in the body must come, naturally it will come; rather fix in your mind the idea and will that it must not come and will not come. If it tries to come reject it and throw it away from you.

*

For the sadhak outward struggles, troubles, calamities are only a means of surmounting ego and rajasic desire and attaining to complete surrender. So long as one insists on success, one is doing the work partly at least for the ego; difficulties and outward failures come to warn one that it is so and to bring complete equality. This does not mean that the power of victory is not to be acquired; but it is not success in the immediate work that is all-important; it is the power to receive and transmit a greater and greater correct vision and inner Force that has to be developed and this must be done quite coolly and patiently without being elated or disturbed by immediate victory or failure.

Right Attitude in Work

The spiritual effectivity of work of course depends on the inner attitude. What is important is the spirit of offering put into the work. If one can in addition remember the Mother in the work or through a certain concentration feel the Mother's presence or force sustaining or doing the work, that carries the spiritual effectivity still farther. But even if one cannot in moments of clouding, depression or struggle do these things, yet there can be behind a love or bhakti which was the original motive power of the work and that can remain behind the cloud and reemerge like the sun after dark periods. All sadhana is like that and it is why one should not be discouraged by the dark moments, but realise that the original urge is there and that therefore the dark moments are only an episode in the journey which will lead to greater progress when they are once over.

CWSA 29: 241-42

To get rid of ego-centricity

To be impersonal, generally, is not to be ego-centric, not to regard things from the point of view of how they affect oneself, — but to see what things are in themselves, to judge impartially, to do what is demanded by the purpose of things or by the will of the Master of things, not by one's own personal point of view or egoistic interest or ego-formed idea or feeling. In work it is to do what is best for the work, without regard to one's own prestige or convenience, not to regard the work as one's own but as the Mother's, to do it according to rule, discipline, impersonal arrangement, even if conditions are not favourable to do the best according to the conditions etc. etc. The impersonal worker puts his best capacity, zeal, industry into the work, but not his personal ambitions, vanity, passions. He has always something in view that is greater than his little personality and his devotion or obedience to that dictates his conduct.

CWSA 29: 244-45

Your difficulty in work is that you regard it too much as your work and from your personal point of view. So questions of personal convenience, ideas, way of doing things, prestige, demands take a big place — and the result is quarrels. You have to learn to be impersonal. Even in the world work cannot be well done without that. How much more necessary is it for a sadhak of Yoga!

CWSA 29: 245

Practice of Equanimity

Helpless acceptance [*of difficulties*] is no part of the Yoga of works — what is necessary is a calm equanimity in the face both of helpful and adverse, fortunate or unfortunate happenings, good or evil fortune, success or failure of effort. One must learn to bear without flinching and disturbance, without rajasic joy or grief, doing all that is necessary, but not dejected if difficulties or failure come — one still goes on doing what can be done, not sinking under the burden of life.

CWSA 29: 243

Service of the Divine

There should be no straining after power, no ambition, no egoism of power. The power or powers that come should be considered not as one's own, but as gifts of the Divine for the Divine's purpose. Care should be taken that there should be no ambitious or selfish misuse, no pride or vanity, no sense of superiority, no claim or egoism of the instrument, only a simple and pure psychic instrumentation of the nature in any way in which it is fit for the service of the Divine.

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To be free from all egoistic motive, careful of truth in speech and action, void of self-will and self-assertion, watchful in all things is the condition for being a flawless servant.

*

Reading and study though they can be useful for preparing the mind, are not themselves the best means of entering the Yoga. It is self-dedication from within that is the means. It is with the consciousness of the Mother that you must unite, a sincere self consecration in the mind and heart and the Will is the means for it. The work given by the Mother is always meant as field for that self-consecration, it has to be done as an offering to her so that through the self-offering one may come to feel her force acting and her presence.

*

If one went to the Himalayas, the likelihood is that one would make oneself fit for inactive meditation and quite unfit for life and the Mother's service — so in the next life the character would be like that. This is simply the influence of old ideas that have no application in this Yoga. It is here in the life near the Mother, in the work itself that one must become fit to be a perfect instrument of the Mother.

CWSA 29: 245-46

Self-dedication

Self-dedication does not depend on the particular work you do, but on the spirit in which all work, of whatever kind it may be, is done. Any work, done well and carefully as a sacrifice to the Divine, without desire or egoism, with equality of mind and calm tranquillity in good or bad fortune, for the sake of the Divine and not for the sake of any personal gain, reward or result, with the consciousness that it is the Divine Power to which all work belongs, is a means of self-dedication through Karma.

*

Of course the idea of bigness and smallness is quite foreign to the spiritual truth. Spiritually there is nothing big or small. Such ideas are like those of the literary people who think writing a poem is a high work and making shoes or cooking the dinner is a small and

low one. But all is equal in the eyes of the Spirit — and it is only the spirit within with which it is done that matters. It is the same with a particular kind of work, there is nothing big or small.

*

It is not that you have to do what you dislike, but that you have to cease to dislike. To do only what you like is to indulge the vital and maintain its domination over the nature — for that is the very principle of the untransformed nature, to be governed by its likes and dislikes. To be able to do anything with equanimity is the principle of karmayoga and to do it with joy because it is done for the Mother is the true psychic and vital condition in this Yoga.

CWSA 29: 246-48

All depends upon the attitude

I may say however that I do not regard business as something evil or tainted, any more than it was so regarded in ancient spiritual India. If I did, I would not be able to receive money from X or from those of our disciples who in Bombay trade with East Africa; nor could we then encourage them to go on with their work but would have to tell them to throw it up and attend to their spiritual progress alone. How are we to reconcile X's seeking after spiritual light and his mill? Ought I not to tell him to leave his mill to itself and to the devil and go into some Ashram to meditate? Even if I myself had had the command to do business as I had the command to do politics I would have done it without the least spiritual or moral compunction. All depends on the spirit in which a thing is done, the principle on which it is built and use to which it is turned. I have done politics and the most violent kind of revolutionary politics, *ghoraW karma*, and I have supported war and sent men to it, even though politics is not always or often a very clean occupation nor can war be called a spiritual line of action. But Krishna calls upon Arjuna to carry on war of the most terrible

kind and by his example encourage men to do every kind of human work, *sarvakarmDKi*. Do you contend that Krishna was an unspiritual man and that his advice to Arjuna was mistaken or wrong in principle? Krishna goes farther and declares that a man by doing in the right way and in the right spirit the work dictated to him by his fundamental nature, temperament and capacity and according to his and its dharma can move towards the Divine. He validates the function and dharma of the Vaishya as well as of the Brahmin and Kshatriya. It is in his view quite possible for a man to do business and make money and earn profits and yet be a spiritual man, practise Yoga, have an inner life. The Gita is constantly justifying works as a means of spiritual salvation and enjoining a Yoga of works as well as of Bhakti and Knowledge. Krishna, however, superimposes a higher law also that work must be done without desire, without attachment to any fruit or reward, without any egoistic attitude or motive, as an offering or sacrifice to the Divine. This is the traditional Indian attitude towards these things, that all work can be done if it is done according to the dharma and, if it is rightly done, it does not prevent the approach to the Divine or the access to spiritual knowledge and the spiritual life.

CWSA 29: 248-49

A means towards spiritual perfection

There is of course also the ascetic ideal which is necessary for many and has its place in the spiritual order. I would myself say that no man can be spiritually complete if he cannot live ascetically or follow a life as bare as the barest anchorite's. Obviously, greed for wealth and money-making has to be absent from his nature as much as greed for food or any other greed and all attachment to these things must be renounced from his consciousness. But I do not regard the ascetic way of living as indispensable to spiritual perfection or as identical with it. There is the way of spiritual self-mastery and the way of spiritual self-giving and surrender

to the Divine, abandoning ego and desire even in the midst of action or of any kind of work or all kinds of work demanded from us by the Divine. If it were not so, there would not have been great spiritual men like Janaka or Vidura in India and even there would have been no Krishna or else Krishna would have been not the Lord of Brindavan and Mathura and Dwarka or a prince and warrior or the charioteer of Kurukshetra, but only one more great anchorite. The Indian scriptures and Indian tradition, in the Mahabharata and elsewhere, make room both for the spirituality of the renunciation of life and for the spiritual life of action. One cannot say that one only is the Indian tradition and that the acceptance of life and works of all kinds, *sarvakarmDKi*, is un-Indian, European or Western and unspiritual.

CWSA 29: 250

Remembering the Divine in Work

It is not at first easy to remember the presence in work; but if one revives the sense of the presence immediately after the work is over it is all right. In time the sense of the presence will become automatic even in work.

CWSA 29: 258-59

All the difficulties you describe are quite natural things common to most people. It is easy for one, comparatively, to remember and be conscious when one sits quiet in meditation; it is difficult when one has to be busy with work. The remembrance and consciousness in work have to come by degrees, you must not expect to have it all at once; nobody can get it all at once. It comes in two ways,—first, if one practises remembering the Mother and offering the work to her each time one does something (not all the time one is doing, but at the beginning or whenever one can remember), then that slowly becomes easy and habitual to the nature. Secondly, by the meditation an inner consciousness begins to

develop which, after a time, not at once or suddenly, becomes more and more automatically permanent. One feels this as a separate consciousness from that outer one which works. At first this separate consciousness is not felt when one is working, but as soon as the work stops one feels it was there all the time watching from behind; afterwards it begins to be felt during the work itself, as if there were two parts of oneself —one watching and supporting from behind and remembering the Mother and offering to her and the other doing the work. When this happens, then to work with the true consciousness becomes more and more easy.

It is the same with all the rest. It is by the development of the inner consciousness that all the things you speak of will be set right. For instance it is a part of the being that has *utsDha* for the work, another that feels the pressure of quietude and is not so disposed to work. Your mood depends on which comes up at the time — it is so with all people. To combine the two is difficult, but a time comes when they do get reconciled — one remains poised in an inner concentration while the other is supported by it in its push towards work. The transformation of the nature, the harmonising of all these discordant things in the being are the work of sadhana. Therefore you need not be discouraged by observing these things in you. There is hardly anybody who has not found these things in himself. All this can be arranged by the action of the inner Force with the constant consent and call of the sadhak. By himself he might not be able to do it, but with the Divine Force working within all can be done.

CWSA 29: 259-60

A*All should be done quietly from within — working, speaking, reading, writing as part of the real consciousness — not with the dispersed and unquiet movement of the ordinary consciousness.*

CWSA 29: 254

Receiving the Divine Power or Force

To be able to receive the Divine Power and let it act through you in the things of the outward life, there are three necessary conditions:

1. Quietude, equality — not to be disturbed by anything that happens, to keep the mind still and firm, seeing the play of forces, but itself tranquil.

2. Absolute faith — faith that what is for the best will happen, but also that if one can make oneself a true instrument, the fruit will be that which one's will guided by the Divine Light sees as the thing to be done — *kartavyaW karma*.

3. Receptivity — the power to receive the Divine Force and to feel its presence and the presence of the Mother in it and allow it to work, guiding one's sight and will and action. If this power and presence can be felt and this plasticity made the habit of the consciousness in action, — but plasticity to the Divine Force alone without bringing in any foreign element, — the eventual result is sure.

CWSA 29: 266

Order and Rhythm

There can be no physical life without an order and rhythm. When this order is changed it must be in obedience to an inner growth and not for the sake of external novelty. It is only a certain part of the surface lower vital nature which seeks always external change and novelty for its own sake.

It is by a constant inner growth that one can find a constant newness and unending interest in life. There is no other satisfying way.

*

In the most physical things you have to fix a programme in order to deal with them, otherwise all becomes a sea of confusion and haphazard. Fixed rules have also to be made for the management of material things so long as people are not sufficiently developed

to deal with them in the right way without rules. But in matters of the inner development and the sadhana it is impossible to map out a plan fixed in every detail and say, “Every time you shall stop here, there, in this way, on that line and no other.” Things would become so tied up and rigid that nothing could be done; there could be no true and effective movement.

*

Order, harmony and organisation in physical things is a necessary part of efficiency and perfection and make the instrument more fit for whatever work is given to it.

CWSA 29: 276

[Discipline:] To act according to a standard of Truth or a rule or law of action (dharma) or in obedience to a superior authority or to the highest principles discovered by the reason and intelligent will and not according to one’s own fancy, vital impulses and desires. In Yoga obedience to the Guru or to the Divine and the law of the Truth as declared by the Guru is the foundation of discipline.

CWSA 29: 278

Other’s view point

To be able to see the viewpoint of others and make allowance for their nature—neither being too harsh, authoritative or exacting, nor too weak and accommodating or indulgent, but still, even when firm, combining firmness with tact and sympathy, — is very necessary for one who has to deal with others as his inferiors in position and subject to his authority. It is also necessary when the position is reversed so that there may not be unnecessary clash or friction with official superiors.

CWSA 29: 282

To be able to be regular is a great force, one becomes master of one’s time and one’s movements.

CWSA 29: 277

Sri Aurobindo

Harmony

The difficulty rises from a certain excess of sensitiveness in the vital nature which feels strongly any want of harmony or opposition in the work or any untoward happening and, when that comes, one is apt to feel it as if a personal opposition and on the other side also a similar feeling arises and so the difficulty becomes prolonged and leads to conflict. As a matter of fact the difficulty often arises from circumstances, e.g. the B. S. [*Building Service*] with its much reduced staff and a rush of work using up all its men may find it more difficult to accommodate you than before. Or it may arise from people acting according to their view of a matter which does not accord with yours. Or again it may come from the person following his own ideas, view of what is convenient and effective and thus coming up against yours. There need be no personal feeling in all that and it is best not to look for any and not to see it from that point of view. What is needed is always to take a calm view of the thing and a clear vision — not only from one's own standpoint which may be eventually right and yet need modification in detail, but with a vision that sees also the standpoint of others. This broad seeing, quiet and impersonal, is needed in the full Yogic consciousness. Having it one can insist on what has to be insisted on with firmness but at the same time with a consideration and understanding of the other that removes the chance of any clash of personal feeling. Naturally if the other is unreasonable, he may still resent, but then it will be his own fault entirely and it will fall back on him only. It is here that we see the necessity of some change. Loyalty, fidelity, capacity, strength of will and other qualities in the work you have in plenty — a full calm and equality not only in the inner being where it can exist already, but in the outer nervous parts is a thing you have to get completely.

CWSA 29: 278-79

Thinking about Work

Think of your work only when it is being done, not before and not after.

Do not let your mind go back on a work that is finished. It belongs to the past and all rehandling of it is a waste of power.

Do not let your mind labour in anticipation on a work that has to be done. The Power that acts in you will see to it at its own time.

These two habits of the mind belong to a past functioning that the transforming Force is pressing to remove and the physical mind's persistence in them is the cause of your strain and fatigue. If you can remember to let your mind work only when its action is needed, the strain will lessen and disappear. This is indeed the transitional movement before the supramental working takes possession of the physical mind and brings into it the spontaneous action of the Light.

CWSA 29: 287

Dealing with Physical Things

Material things are not to be despised — without them there can be no manifestation in the material world.

*

Physical things have a life and value of their own which does not depend upon their price. To respect physical things and make a careful and scrupulous use of them is a part of the Yoga, for without that the mastery over matter cannot come.

*

What you feel about physical things is true — there is a consciousness in them, a life which is not the life and consciousness of man and animal which we know, but still secret and real. That is why we must have a respect for physical things and use them rightly, not misuse and waste, ill-treat or handle with a careless roughness. This feeling of all being conscious or alive comes when our own

physical consciousness — and not the mind only — awakes out of its obscurity and becomes aware of the One in all things, the Divine everywhere.

*

Any activity can be taken as part of the sadhana if it is offered to the Divine or done with the consciousness or faith that it is done by the Divine Power. That is the important point.

CWSA 29: 287-90

Sri Aurobindo

Developing the consciousness

Consciousness develops best through work done as an offering to the Divine.

Indolence and inaction end in *tamas*: that is a fall into unconsciousness; it is contrary to all progress and light.

To overcome one's ego, to live only in the service of the Divine — that is the ideal and the shortest way towards acquiring the true consciousness.

CWM 14: 297

The Mother

Do not take it as a personal affair. Disharmony and confusion are spread all over the world because of the resistance of the falsehood to the action of the Truth. Here as the action of the Truth is more conscious and concentrated, the resistance is exasperated. And in this great turmoil most of the individuals are moved like puppets by the forces in the conflict.

CWM 13: 157

You should be very polite with those who depend upon you for their living. If you ill-treat them, they feel very much but cannot reply to you as man to man for fear of losing their job.

There may be some dignity in being rough with your superiors, but with those who depend on you, the true dignity is to be very courteous.

CWM 13: 169

The Mother

Obstacles to the Divine Work

Idea of service to humanity

One of the commonest forms of ambition is the idea of service to humanity. All attachment to such service or work is a sign of personal ambition. The Guru who believes that he has a great truth to teach to humanity and who wants many disciples and who feels uncomfortable when the disciples go away or who seizes on anybody that comes and tries to make him a disciple, is evidently following nothing but his ambition. You must be able, if you are ready to follow the divine order, to take up whatever work you are given, even a stupendous work, and leave it the next day with the same quietness with which you took it up and not feel that the responsibility is yours. There should be no attachment — to any object or any mode of life. You must be absolutely free. If you want to have the true yogic attitude, you must be able to accept everything that comes from the Divine and let it go easily and without regret. The attitude of the ascetic who says, “I want nothing” and the attitude of the man of the world who says, “I want this thing” are the same. The one may be as much attached to his renunciation as the other to his possession.

You must accept all things — and only those things — that come from the Divine. Because things can come from concealed desires. The desires work in the subconscious and bring things to you which, although you may not recognise them as such, nevertheless do not come from the Divine but from disguised desires.

You can easily know when a thing comes from the Divine. You feel free, you are at ease, you are in peace. But when something presents itself to you and you jump at it and cry out, “Oh, at last I have it”, then you can know for certain that it does not come from the Divine. Equanimity is the essential condition of union and communion with the Divine.

CWM 3: 9-10

Ambition is an undoing

Ambition has been the undoing of many Yogis. That canker can hide long. Many people start on the Path without any sense of it. But when they get powers, their ambition rises up, all the more violently because it had not been thrown out in the beginning.

*

A story is told of a Yogi who had attained wonderful powers. He was invited by his disciples to a great dinner. It was served on a big low table. The disciples asked their Master to show his power in some way. He knew he should not, but the seed of ambition was there in him and he thought, "After all, it is a very innocent thing and it may prove to them that such things are possible and teach them the greatness of God." So he said, "Take away the table, but only the table, let the table-cloth remain as it is with all the dishes upon it." The disciples cried out, "Oh, that cannot be done, everything will fall down." But he insisted and they removed the table from under the cloth. Lo, the miracle! The cloth and all that was upon it remained there just as though the table was underneath. The disciples wondered. But all on a sudden the Master jumped up and rushed out screaming and crying, "Nevermore shall I have a disciple, nevermore! Woe is me! I have betrayed my God." His heart was on fire; he had used the divine powers for selfish ends.

*

It is always wrong to display powers. This does not mean that there is no use for them. But they have to be used in the same way as they came. They come by union with the Divine. They must be used by the will of the Divine and not for display. If you come across someone who is blind and you have the power to make him see — if it is the Divine Will that the man shall see, you have only to say, "Let him see" and he will see. But if you wish to make him see simply because you want to cure him, then you use the power to satisfy your personal ambition. Most often, in such cases, you not only lose your power but you create a great disturbance in

the man. Yet in appearance the two ways are the same; but in one case you act because of the Divine Will and in the other for some personal motive.

CWM 3: 7-8

Need and desire

“The vital being in us is the seat of impulses and desires, of enthusiasm and violence, of dynamic energy and desperate depression, of passions and revolt. It can set in motion everything, build up and realise, it can also destroy and mar everything. It seems to be, in the human being, the most difficult part to train. It is a long labour requiring great patience, and it demands a perfect sincerity, for without sincerity one will deceive oneself from the very first step, and all endeavour for progress will go in vain.”

CWM 12: 6

It is very difficult to find the borderland between a true need and a desire (the yogic ideal, of course, is never to have any need, and therefore not to want anything), but this essay is written for all men of goodwill who try to know themselves and control themselves. And there we really face a problem which compels an extraordinary sincerity, for the very first way in which the vital meets life is through desire — and yet, there are necessities. But how to know if things are really necessary, not desired?... For that you must observe yourself very, very attentively, and if there is anything in you which produces something like a small intense vibration, then you may be sure that there lies a desire. For example, you say, “This food is necessary for me”— you believe, you imagine, you think that you need such and such a thing and you find the necessary means to obtain the thing. To know if it is a need or a desire, you must look at yourself very closely and ask yourself, “What will happen if I cannot get the thing?” Then if the immediate answer is, “Oh, it will be very bad”, you may be sure that it is a matter of desire. It is the same for everything. For every problem you draw back, look at yourself and ask, “Let us see, am I going

to have the thing?” If at that moment something in you jumps up with joy, you may be certain there is a desire. On the other hand, if something tells you, “Oh, I am not going to get it”, and you feel very depressed, then again it is a desire.

If the vital is not to deceive you, you must not only be very mindful but your sincerity must also be almost miraculous — it is not to discourage you that I have used the word “miraculous”; on the contrary, it is in order to give you a greater aspiration for sincerity.

CWM 4: 49-50

Having preferences

Should preferences be neutralized or forgotten?

One should not have them!

When the mind becomes silent, when it stops judging, pushing itself forward with its so-called knowledge, one begins to solve the problem of life. One must refrain from judging, for the mind is only an instrument of action, not an instrument of true knowledge — true knowledge comes from elsewhere.

If one refrained from judging, one would arrive at an ever more precise knowledge of the Truth and nine-tenths of the world’s misery would disappear.

The great disorder in the world would to a large extent be neutralized if the mind could admit that it does not know.

CWM 4: 3

The Mother

Overcoming attachments

There is no need for you to change the line of life and work you have chosen so long as you feel that to be the way of your nature (*svabhDva*) or dictated to you by your inner being or, for some reason, it is seen to be your proper dharma. These are the three tests and apart from that I do not know if there is any fixed line of conduct or way of work or life that can be laid down for the yoga of the Gita. It is the spirit or consciousness in which the

work is done that matters most; the outer form can vary greatly for different natures. This, so long as one does not get the settled experience of the Divine Power taking up one's works and doing them; afterwards it is the Power which determines what is to be done or not done.

The overcoming of all attachments must necessarily be difficult and cannot come except as the fruit of a long *sDdhanD* — unless there is a rapid general growth in the inner spiritual experience which is the substance of the Gita's teaching. The cessation of desire of the fruit, of the attachment to the work itself, the growth of equality to all beings, to all happenings, to good repute or ill repute, praise or blame, to good fortune or ill fortune, the dropping of the ego which are necessary for the loss of all attachments can come completely only when all work becomes a spontaneous sacrifice to the Divine, the heart is offered up to Him and one has the settled experience of the Divine in all things and all beings. This consciousness or experience must come in all parts and movements of the being, *sarvabhDvena*, not only in the mind and idea; then the falling away of all attachments becomes easy. I speak of the Gita's way of yoga, for in the ascetic life one obtains the same object differently, by cutting away from the objects of attachment and the consequent atrophy of the attachment itself through rejection and disuse.

CWSA 29: 236-37

Vital demand for praise

One of the commonest demands of the vital is for praise. It hates to be criticised and treated as if it were of little importance. But it must be always prepared for rebuffs and stand them with absolute calm; nor must it pay attention to compliments, forgetting that each movement of self-satisfaction is an offering at the altar of the lords of falsehood. The beings of the subtle world of the life-force, with which our vital is connected, live and flourish on the worship of their devotees, and that is why they are always

inspiring new cults and religions so that their feasts of worship and adulation may never come to an end. So also your own vital being and the vital forces behind it thrive — that is to say, fatten their ignorance — by absorbing the flatteries given by others. But you must remember that the compliments paid by creatures on the same level of ignorance as oneself are really worth nothing, they are just as worthless as the criticisms levelled at one. No matter from what pretentious source they derive, they are futile and empty. Unfortunately, however, the vital craves even for the most rotten food and is so greedy that it will accept praise from even the very embodiments of incompetence. I am reminded of the annual opening of the Arts Exhibition in Paris, when the President of the Republic inspects the pictures, eloquently discovering that one is a landscape and another a portrait, and making platitudinous comments with the air of a most intimate soul-searching knowledge of Painting. The painters know very well how inept the remarks are and yet miss no chance of quoting the testimony of the President to their genius. For such indeed is the vital in mankind, ravenously fame-hungry.

What, however, is of genuine worth is the opinion of the Truth. When there is somebody who is in contact with the Divine Truth and can express it, then the opinions given out are no mere compliments or criticisms but what the Divine thinks of you, the value it sets on your qualities, its unerring stamp on your efforts. It must be your desire to hold nothing in esteem except the word of the Truth; and in order thus to raise your standard you must keep Agni, the soul's flame of transformation, burning in you. It is noteworthy how, when Agni flares up, you immediately develop a loathing for the cheap praise which formerly used to gratify you so much, and understand clearly that your love of praise was a low movement of the untransformed nature. Agni makes you see what a vast vista of possible improvement stretches in front of you, by filling you with a keen sense of your present insufficiency.

The encomium lavished on you by others so disgusts you that you feel almost bitter towards those whom you would have once considered your friends; whereas all criticism comes as a welcome fuel to your humble aspiration towards the Truth. No longer do you feel depressed or slighted by the hostility of others. For, at least, you are able to ignore it with the greatest ease; at the most, you appreciate it as one more testimony to your present unregenerate state, inciting you to surpass yourself by surrendering to the Divine.

CWM 3: 137-38

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

CWM 4: 12 - 13

The Mother

That is the most important thing to get over — ego, anger, personal dislikes, self-regarding sensitiveness etc. Work is not only for work's sake, but as a field of sadhana, for getting rid of the lower personality and its reactions and acquiring a full surrender to the Divine. As for the work itself it must be done according to the organisation arranged or sanctioned by the Mother. You must always remember that it is her work and not personally yours.

CWSA 32: 41

Sri Aurobindo

SAVITRI CAMP - AN ANNOUNCEMENT

Savitri Camp will be held in the Sri Aurobindo Society
Beach Office from:

16th August to the 23rd August 2022.

Timings 5.15 to 6 PM and 6.15 to 7 PM.

It will be the last Camp of the Savitri Camp series held thereby since
Book 12 (Epilogue) will be covered during this period.

There is no registration or fee for the camp.

The Delight of Works

A prayer for those who wish to serve the Divine

GLORY to Thee, O Lord, who triumphest over every obstacle.

Grant that nothing in us shall be an obstacle in Thy work.

Grant that nothing may retard Thy manifestation.

Grant that Thy will may be done in all things and at every moment.

We stand here before Thee that Thy will may be fulfilled in us, in every element, in every activity of our being, from our supreme heights to the smallest cells of the body.

Grant that we may be faithful to Thee utterly and for ever. We would be completely under Thy influence to the exclusion of every other.

Grant that we may never forget to own towards Thee a deep, an intense gratitude.

Grant that we may never squander any of the marvellous things that are Thy gifts to us at every instant.

Grant that everything in us may collaborate in Thy work and all be ready for Thy realisation.

Glory to Thee, O Lord, Supreme Master of all realisation.

Give us a faith active and ardent, absolute and unshakable in Thy Victory.

CWM 1: 382

The Mother

Departure of a consecrated man

A man who lived his whole life with the idea of serving Sri Aurobindo – he died clasping my photo to his breast. This was a consecrated man, very conscious, with an unflinching dedication, and all the parts of his being well organized around the psychic. The day he was going to leave his body little M. was meditating next to the Samadhi when suddenly she had a vision: she saw all the flowers of the tree next to the Samadhi (those yellow flowers I have called ‘Service’) gathering themselves together to form a big bouquet, and rising, rising straight up. And in her vision these flowers were linked with the image of N.D. She ran quickly to their house and – he was dead.

The Mother: Conversation with a disciple: June 24, 1961



*Let us have a sincere aspiration united to
a constant goodwill and
the victory is certain.*

CWM 15: 82

The Mother

*Our Gratitude and consecration to the
Mother and Sri Aurobindo*

Sri Aurobindo Society, Nairobi Centre, Kenya



 **Sri Aurobindo Society**
INDORE BRANCH *Creating the Next Future*



Appeal

To Contribute in Divine Work

With the infinite grace and blessings of The Mother & Sri Aurobindo, Sri Aurobindo Society Puducherry, Branch Indore has already started construction work from 25 January, 2021 on a land area of 13495 Sq.Ft. for the shaktipeeth "Sri Aurobindo Vishwa Nilayam" - A Centre for Integral Yoga & Meditation for conducting spiritual activities in order to build a Divine Society. The land is situated at survey no.126/8, Chota Bangerda, near airport, Indore

It is a pleasure to inform you that in the first phase work shall commence for Ground floor, First floor, Second floor, in which the hall with all facilities, Library containing Divine text of the Mother and Sri Aurobindo, Guest rooms, Kitchen, Dining hall and Shrine containing Divine Relics of Sri Aurobindo will be constructed. There are also expansion plans for the future.

The estimated cost of this divine construction work is Rs. 2.5 crores. This can only be possible with the cooperation and collective efforts of all of us. We therefore, invite you to be a part of this Divine effort by contributing generously to this Divine Cause. The offering given by you will be exempted under 80(G) of Income Tax Act.

It can be made by Cash/Cheque/DD/NEFT/RTGS in the name of "Sri Aurobindo Society Indore." Your collaboration and support in this divine work is solicited and will immensely benefit not only Indore but humanity and the world at large.

Chairperson

Dr. Suman Kochar

sumankocher@rediffmail.com

Secretary

Manoj Kiyawat

mkiyawat@gmail.com

Bank Details -

A/C Name - Sri Aurobindo Society Indore

SB A/C No.- 0325101016104

Bank Name - Canara Bank

Branch - M. G. Road Indore - 2 (M.P.)

IFSC Code - CNRB0000325

Branch Office: 541, M. G. Road, Gorakund, Opp. ICICI Bank, Indore (M. P.) - 452 002

Phone: 0731- 2452500, Mob: 9826067685, 9826066520

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Rs.30.00

Vol. 51, No.7

Regd.:SSP/PY/42/2021-2023

ISSN 0972-0782

WPPNo. TN/PMG/(CCR)/WPP-471/21-2023

Date of Publication: 01. 07. 2022 (Monthly)

RNI No. 22334/71

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