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October 2022



Guidance for True Living

Flower on the Cover Page:

Realisation

The goal of our efforts.

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

Botanical name: Delonix regia

This issue is compiled by K.C.Anand

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Guidance for True Living

From Sri Aurobindo's and the Mother's Writings

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

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The Mother

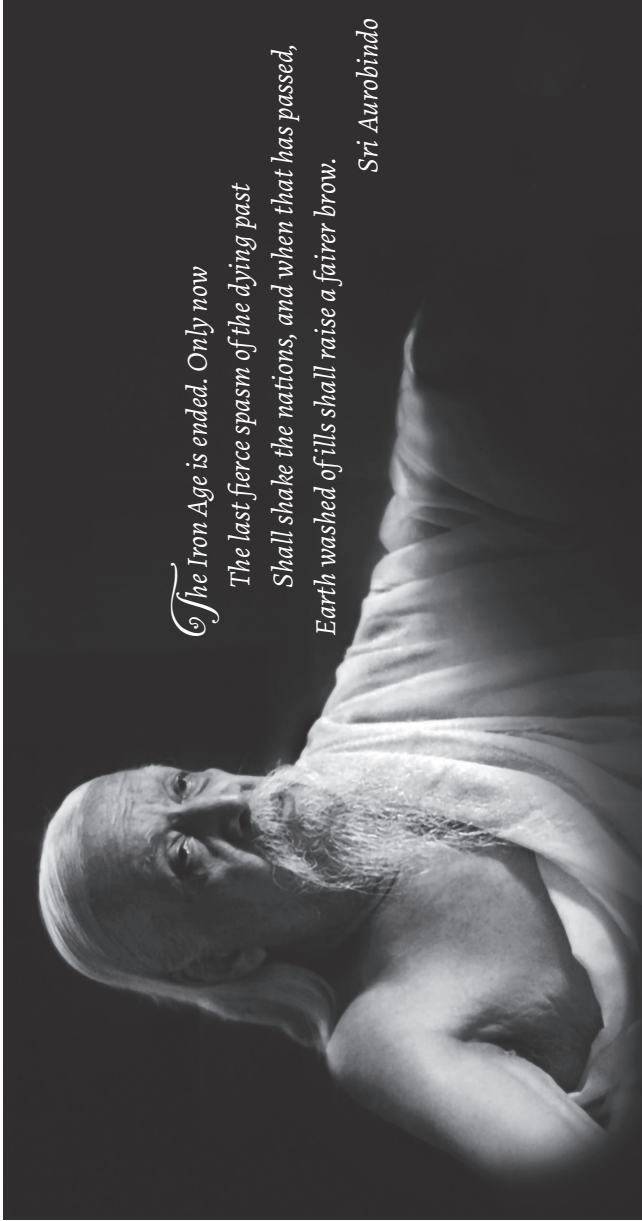


Door to Realisation

... the moment you conceive and feel in some way or other, or even, to begin with, admit that the Divine is in you, as well as you are in the Divine, then already this opens the door to realisation, just a little, not much — slightly ajar. Then if later the aspiration comes, the intense need to know and to be, then that intense need widens the opening until one can creep in. Then when one has crept in, one becomes aware of what he is.



CWM 7: 236



The Iron Age is ended. Only now

The last fierce spasm of the dying past

Shall shake the nations, and when that has passed,

Earth washed of ills shall raise a fairer brow.

Sri Aurobindo

From the Poem: *In the Moonlight, CWUSA 2: 244*

Way to Realisation

This absolute self-giving, this one-minded surrender is the devotion which the Gita makes the crown of its synthesis. All action and effort are by this devotion turned into an offering to the supreme and universal Godhead. "Whatever thou doest, whatever thou enjoyest, whatever thou sacrificest, whatever thou givest, whatever energy of tapasya, of the soul's will or effort thou puttest forth, make it an offering unto Me." Here the least, the slightest circumstance of life, the most insignificant gift out of oneself or what one has, the smallest action assumes a divine significance and it becomes an acceptable offering to the Godhead who makes it a means for his possession of the soul and life of the God-lover.

The distinctions made by desire and ego then disappear. As there is no straining after the good result of one's action, no shunning of unhappy result, but all action and result are given up to the Supreme to whom all work and fruit in the world belong for ever, there is no farther bondage. For by an absolute self-giving all egoistic desire disappears from the heart and there is a perfect union between the Divine and the individual soul through an inner renunciation of its separate living. ...

... it is only this perfect adoration that can make this indwelling of God in man and man in God a conscious thing and an engrossing and perfect union. **Love of the Highest and a total self-surrender** are the straight and swift way to this divine oneness.

CWSA 19: 333-34

Sri Aurobindo

In the Cave of the Inner Being

... in that immense cave of the inner being, one must plunge to find the inner support; one must descend and descend further, more and more, plane after plane, consciousness after consciousness, leaving behind all imprints, and enter into the very depths to find the serene Peace. Within this immense quietude of the being, far from the exterior noise, far from the anguish and the pain, far from the thoughts and the imaginations, far, far away from the waves of sensations, one must enter very carefully, there where the ego does not exist, to feel the Presence. There is yet further to go, still more to discover, to turn the consciousness inwards where the Power vibrates, all-powerful, which accomplishes everything. One must go still deeper where there is no act, no impression, no ego, no separate self, nothing but waves of joy and a vibration which is at the origin of everything, like that, equal (*gesture*), and of a perfect equanimity. To feel and be united in this perfect and immutable peace ... then to enter into that serene beatitude where the consciousness is completely identified with the central being. There, there is no duality anymore, no existence anymore, nothing at all — to be one with this spark of the Immortal Flame, the Immanent Divine, the Unique and the One, the Soul that resides in us.

And still deeper down in this purifying Flame resides Sri Aurobindo — Immutable Ananda, All-Powerful, the Invincible, the Supreme Lord of our existence, the manifestation of the Omnipresence in existence, the Omnipotence in His effectuations, the Omniscience of the Supreme Power manifested; one who is the Goal, the

Master, the Beloved, — who is also the Supreme Lord.

When one truly calls Him, it is from there (*Mother indicates the heart*) that Sri Aurobindo answers. It vibrates by His Name, with His consciousness; there resounds the name of Sri Aurobindo because His imprint is there (*gesture*).

In the very depths, it is He who resides All existence lives by Him. It vibrates by Him. The whole universe vibrates by Him. He is there in everything, vibrant and animating by His Presence.

The delight of His Name penetrates and purifies all, rings and re-sounds everywhere in the sublime Joy, eternal and true. With His Name the existence takes on a meaning.

To rediscover the Immanent Divine hidden in everything in this whole universe.... to find Him is the eternal game. To feel Him is to feel the immutable Peace of perfect Purity. To realise Him is to find the eternal Joy. To call him is to unlock the doors of Infinity. This is the power behind the name Sri Aurobindo (*trance*)

This, then, is the meaning of gratitude: that the Divine exists and a sublime joy fills our being with a marvellous sensation of self-giving in an act of perpetual thankfulness, and we submit ourselves in a peaceful adoration to the Supreme Lord of our being.

Q: But Mother, Sri Aurobindo has always said that You, You are within us.

Yes, it is true, perfectly right.

Me, I am there as a Presence in the Eternal Flame, the Power that animates and initiates the action, the Peace that renders all sweet and peaceful, the Joy that overflows

and sublimates, the Light that purifies, and the Vibration that sanctions.

Sri Aurobindo is there as a sustaining Entity, and me I am there like a Guide. In fact, it is the same identity in two. One, who observes, — the Witness, and the other that effectuates, — the Shakti.

So long as one has not realised that, one cannot understand anything. ...

Yes, my child, he who recognises Sri Aurobindo and me, — in fact, it is the same thing, the same identity, — for him all obstacles, all difficulties, all traps, all the so-called interruptions on the march towards the Truth, are swept away and removed for ever, — in this life, as well as after death and in the lives to come, — till Eternity.

Yes, for him, the Lord is all powerful.

Only to repeat:

"Ma — Sri Aurobindo, Ma — Sri Aurobindo"...

*(Mona Sarkar's Conversation with the Mother noted from memory,
The Supreme, pp. 79-82*

*Remember what I have told you. Take the trouble to find me. Follow the path that I have traced before you. Nothing is as important as this work. Nothing can be compared to this. Only the Divine. To find the Divine. **This is life, this the aim, this the joy!** To Love the Divine so that He is always with you. Let it be Him who does all. He works with you. He strives with you. He guides you at every instant.*

The Supreme, p. 97

The Mother



"Ma—Sri Aurobindo"

Guidance for True Living

... when a man who seeks the Divine attempts to reascend by degrees towards the inaccessible, he forgets that all his knowledge and all his intuition cannot take him one step forward in this infinite; neither does he know that what he wants to attain, what he believes to be so far from him, is within him.

For how could he know anything of the origin until he becomes conscious of this origin in himself?

It is by understanding himself, by learning to know himself, that he can make the supreme discovery and cry out in wonder like the patriarch in the Bible, "The house of God is here and I knew it not."

That is why we must express that sublime thought, creatrix of the material worlds, and make known to all the word that fills the heavens and the earth, "I am in all things and all beings."

When all shall know this, the promised day of great transfigurations will be at hand. When in each atom of Matter men shall recognise the indwelling thought of God, when in each living creature they shall perceive some hint of a gesture of God, when each man can see God in his brother, then dawn will break, dispelling the darkness, the falsehood, the ignorance, the error and suffering that weigh upon all Nature. For, "all Nature suffers and laments as she awaits the revelation of the Sons of God."

This indeed is the central thought epitomising all others, the thought which should be ever present to our remembrance as the sun that illumines all life.

That is why I remind you of it today. For if we follow our path bearing this thought in our hearts like the rarest

jewel, the most precious treasure, if we allow it to do its work of illumination and transfiguration within us, we shall know that it lives in the centre of all beings and all things, and in it we shall feel the marvellous oneness of the universe.

Then we shall understand the vanity and childishness of our meagre satisfactions, our foolish quarrels, our petty passions, our blind indignations. We shall see the dissolution of our little faults, the crumbling of the last entrenchments of our limited personality and our obtuse egoism. We shall feel ourselves being swept along by this sublime current of true spirituality which will deliver us from our narrow limits and bounds.

The individual Self and the universal Self are one; in every world, in every being, in every thing, in every atom is the Divine Presence, and man's mission is to manifest it.

In order to do that, he must become conscious of this Divine Presence within him. Some individuals must undergo a real apprenticeship in order to achieve this: their egoistic being is too all-absorbing, too rigid, too conservative, and their struggles against it are long and painful. Others, on the contrary, who are more impersonal, more plastic, more spiritualised, come easily into contact with the inexhaustible divine source of their being. But let us not forget that they too should devote themselves daily, constantly, to a methodical effort of adaptation and transformation, so that nothing within them may ever again obscure the radiance of that pure light.

But how greatly the standpoint changes once we attain this deeper consciousness! How understanding widens, how compassion grows!

On this a sage has said:

“I would like each one of us to come to the point where he perceives the inner God who dwells even in the vilest of human beings; instead of condemning him we would say, ‘Arise, O resplendent Being, thou who art ever pure, who knowest neither birth nor death; arise, Almighty One, and manifest thy nature.’ ”

Let us live by this beautiful utterance and we shall see everything around us transformed as if by miracle.

This is the attitude of true, conscious and discerning love, the love which knows how to see behind appearances, understand in spite of words, and which, amid all obstacles, is in constant communion with the depths.

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

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

CWM 2: 40-43

The Mother

Become Conscious of the Inner Presence

I am always with you, and to become conscious of the inner Presence is one of the most important points of the sadhana. Ask X, he will tell you that the Presence is not a matter of faith or of mental imagination, it is a fact, absolutely concrete and as real and tangible to the consciousness as the most material phenomenon.

*

Q: Beloved Mother, how shall I find the source of that Love which will make me feel that the divine Presence is always and everywhere?

You must find the Divine first, whether in yourself by interiorisation and concentration, or in Sri Aurobindo and me through love and self-giving. Once you have found the Divine you will naturally see Him in all things and everywhere.

*

There are two ways of uniting with the Divine. One is to concentrate in the heart and go deep enough to find there His Presence; the other is to fling oneself in His arms, to nestle there as a child nestles in its mother's arms, with a *complete surrender*; and of the two the latter seems to me the easier.

CWM 16: 160-61

Q: My beloved Mother, the whole day I thought of nothing else except that red rose which signifies "Human passions changed into love for the Divine". I want to know precisely what the human passions are.

By "passion" we mean all the violent desires which take

possession of a man and finally govern his life — the drunkard has the passion for drink, the debauchee the passion for women, the gambler the passion for dice, etc. If one human being feels a violent and uncontrollable love for another, this is called a *passion*, and it is of this we are speaking; it is this impassioned love which human beings feel for one another that must be changed into love for the Divine.

*

The sadder you are and the more you lament, the farther you move away from me. The Divine is *not sad* and to realise the Divine you must reject far from yourself all sadness and all sentimental weakness.

*

Do not grieve. Always the same battle must be won several times, especially when it is waged against the hostile forces. That is why one must be armed with patience and keep faith in the final victory.

*

Q: Whatever the reason may be, as soon as my consciousness loses You I become joyless and without energy.

At no moment do I forget you. Don't you rather allow too many other influences to come between you and me?

*

Q: Mother, why is it so difficult to feel Your Presence constantly near me? In the depths of my heart I know well that without You there is no meaning in life for me; yet my mind flits hither and thither as soon as it finds the slightest occasion.

It is precisely because of this that you lose the feeling of the Presence.

*

You are right to want to create the emptiness in you; for you will soon discover that in the depths of this emptiness is the Divine.

*

To keep constantly a concentrated and in-gathered attitude is more important than having fixed hours of meditation.

*

The yogic life does not depend on what one does but on how one does it; I mean it is not so much the action which counts as the attitude, the spirit in which one acts.

*

Q: My dear Mother, I do not say that I love You and belong to You, I must prove it in my actions; without that these would be worthless words behind which a man seeks shelter and protection. But even so, I am always Your child.

That's good. You are indeed always my child and I expect you to become even more a good child who will be able to tell me in all sincerity and truth: "I love You and I am Yours for all eternity."

CWM 16: 159-184

The Mother

The Divine we seek is not remote and inaccessible. He is at the core of His own creation and what He wants us to do is to find Him, and by our personal transformation to become capable of knowing Him, of uniting with Him and, in the end, of manifesting Him consciously. This is what we should consecrate ourselves to, this is our true reason for existence.

CWM 13: 347

The Mother

Section II



Those are the Mother's children closest to her who are open to her, close to her in their inner being, one with her will...

SABCL 25: 170

Sri Aurobindo

Psychic and Spiritual Motherhood

You are the Mother's child and the Mother's love to her children is without limit and she bears patiently with the defects of their nature. Try to be the true child of the Mother: it is there within you, but your outward mind is occupied by little futile things and too often in a violent fuss over them. ... learn to see and feel her with you and within you at all times. Then you will find it easier to control yourself and change, — for she being there would be able to do it for you. CWSA 32: 452-53

The letter you wrote to me shows a surprising inability to understand the plainest distinctions and the simplest truths. The one who was an instrument for giving birth to the physical body of X was no doubt in her lifetime his material mother. But the relation which exists between the Mother here and X (and between the Mother and all who accept her), is a psychic and spiritual motherhood. It is a far greater relation than that of the physical mother to her child; it gives all that human motherhood can give, but in a much higher way, and it contains in itself infinitely more. It can therefore, because it is greater and more complete, take altogether the room of the physical relation and replace it both in the inward and the outward life. There is nothing here that can confuse anyone who has common sense and a straightforward intelligence. The physical fact cannot in the least stand in the way of the greater psychic and spiritual truth or prevent it from being true. X is perfectly right when he says that this is his true mother; for she has given him a new birth in an inner life and is creating him anew for a diviner existence.

CWSA 32: 108

Sri Aurobindo



*Love in her was wider than the universe,
The whole world could take refuge in her single heart.*

Savitri, p.15

Sri Aurobindo

Become a True Child of the Mother

A Sadhak: *I am sorry for my behaviour yesterday.
May I apologise for it? ...*

I wish I could be your true servant.

I consider you already as a *true servant*, but I want you also to become a *true child*, so that you may have the full joy of it.

With my love and blessings.

CWM 17: 209-10

*

A Sadhak: *After all, my whole life is consecrated to You; I shall remain very calm without bothering [you] about what happens to me.*

That's very good, but if you were to add to this the idea that I know you and love you better than you yourself do and that I know better than you what is good for you — then that would be perfect.

CWM 16: 168

*

(To a student on his birthday 30-08-1964)

Bonne Fête.

With a whole bunch of roses (surrender) so that your aspiration may be fulfilled and you become my ideal child aware of your soul and the true goal of your life.

With my blessings and my love.

CWM 12: 231

The Mother



Her look, her smile awoke celestial sense

Savitri, p.15

Sri Aurobindo

The Mother's Guidance to a Confused Sadhak

Q: My consciousness is veiled. Am I Your child?

Certainly your psychic being is my child, and it knows it very well.

Q: How many more days must I suffer in this dark and painful abyss? I am very sad that I cannot be Your child.

I do not understand what you mean; I have never told you that you cannot be my child. I have told you, on the contrary, that in your psychic being you are my child, and that you will become fully conscious of it when you become conscious of your psychic being.

Q: I meant that I am sad because I am not able to become Your child and Your faithful servant, although that is why I am here.

That is exactly what I understood — and I repeat that nothing (except your own will) can prevent you from being my child and becoming my faithful servant.

CWM 17: 113-14

The Mother

Childlike Path

Q: What do You mean by becoming like a child?

In the child the psychic life is not veiled by the mental life. Because the child is not fully moulded, he has a great capacity for growth and is able to progress with sufficient plasticity.

Q: I would like to know about the childlike path that can be taken in this yoga.

The childlike path is one of unquestioning trust, total dependence, unreserved surrender.

Q: Do You think that it would be good for me to take the childlike path?

The childlike path is always better — but it is not so easy, for it must be taken **spontaneously and in all sincerity.**

CWM 17: 121

The Mother

Childlike Trust

The most important condition is an almost childlike trust, the candid trust of a child who is sure that it will come, who doesn't even ask himself about it; when he needs something he is sure that it is going to come. Well, it is this, this kind of trust — this indeed is the most important condition.

To aspire is indispensable. But some people aspire with such a conflict inside them between faith and absence of faith, trust and distrust, between the optimism which is sure of victory and a pessimism which asks itself when the catastrophe will come. ...

Well, when one aspires for the Force, when one asks the Divine for help, if one asks with the unshakable certitude that it will come, that it is impossible that it won't, then it is sure to come. It is this kind... yes, this is truly an inner opening, this trustfulness. And some people are constantly in this state. When there is something to be received, they are always there to receive it....

If the trust is there, spontaneous, candid, unquestioning, it works better than anything else, and the results are marvellous. It is with the contradictions and doubts of the mind that one spoils everything, with this kind of notion which comes when one is in difficulties: "Oh, it is impossible! I shall never manage it. And if it is going to be aggravated, if this condition I am in, which I don't want, is going to grow still worse, if I continue to slide down farther and farther, if, if, if, if..." like that, and one builds a wall between oneself and the force one wants to receive.

CWM 06: 403-04

The Mother



[Sri Ramakrishna used to say that a disciple can choose one of two attitudes: the passive trust of the baby cat which lets itself be carried by its mother (this is the way of surrender, the surest) and the active attitude of the baby monkey which clings to its mother (the way of personal effort)...]

*

*

If one wanted the Divine, the Divine himself would take up the purifying of the heart and develop the sadhana and give the necessary experiences. I meant to say that it can and does happen in that way if one has trust and confidence in the Divine and the will to surrender. For such a taking up involves one's putting oneself in the hands of the Divine rather than trusting to one's own efforts alone and it implies one's putting one's trust and confidence in the Divine and a progressive self-giving. It is in fact the principle of sadhana that I myself followed and it is the central part of the Yoga as I envisage it. It is, I suppose, what Ramakrishna meant by the method of the baby cat in his image. But all cannot follow that at once; it takes time for them to arrive at it — it grows most when the mind and vital fall quiet.

CWSA 29: 70 **Sri Aurobindo**

The Attitude of a Baby Cat and Personal Effort

... it is very easy to say, "Choose the attitude of the baby cat", but it is not so easy to do. You must not believe that adopting the attitude of the baby cat lets you off from all personal effort. Because you are not a baby cat, human beings are not baby cats! There are in you innumerable elements which are accustomed to trusting only themselves, which want to do their own work, and it is much more difficult to control all these elements than to let oneself go in all circumstances. It is very difficult. First of all, there is always that wonderful work of the mind which likes so very much to observe, criticise, analyse, doubt, try to solve the problem, say, "Is it good thus?", "Would it not be better like that?", and so on. So that goes on and on, and where is the baby cat?... For the baby cat does not think! It is free from all this and hence it is much easier for it!

Whatever be the way you follow, personal effort is always necessary till the moment of identification. At that moment all effort drops from you like a worn-out robe. ...

You must be attentive, silent, must await the inner inspiration, not do anything from external reactions, you must be moved by the light that comes from above, constantly, regularly, must act only under the inspiration of that light and nothing else. Never to think, never to question, never to ask "Should I do this or that?", but to know, to see, to hear. To act with an inner certitude without questioning and without doubting, because the decision does not come from you, it comes from above.

CWM 04: 94-95

The Mother

Behind Our Present Imperfect Nature

The Master of our works respects our nature even when he is transforming it; he works always through the nature and not by any arbitrary caprice. This imperfect nature of ours contains the materials of our perfection, but inchoate, distorted, misplaced, thrown together in disorder or a poor imperfect order. All this material has to be patiently perfected, purified, reorganised, new-moulded and transformed, not hacked and hewn and slain or mutilated, not obliterated by simple coercion and denial. This world and we who live in it are his creation and manifestation, and he deals with it and us in a way our narrow and ignorant mind cannot understand unless it falls silent and opens to a divine knowledge. In our errors is the substance of a truth which labours to reveal its meaning to our groping intelligence. The human intellect cuts out the error and the truth with it and replaces it by another half-truth half-error; but the Divine Wisdom suffers our mistakes to continue until we are able to arrive at the truth hidden and protected under every false cover. Our sins are the misdirected steps of a seeking Power that aims, not at sin, but at perfection, at something that we might call a divine virtue. Often they are the veils of a quality that has to be transformed and delivered out of this ugly disguise: otherwise, in the perfect providence of things, they would not have been suffered to exist or to continue. The Master of our works is neither a blunderer nor an indifferent witness nor a dallier with the luxury of unneeded evils.

CWSA 23: 245-46

Sri Aurobindo

Importance of Work

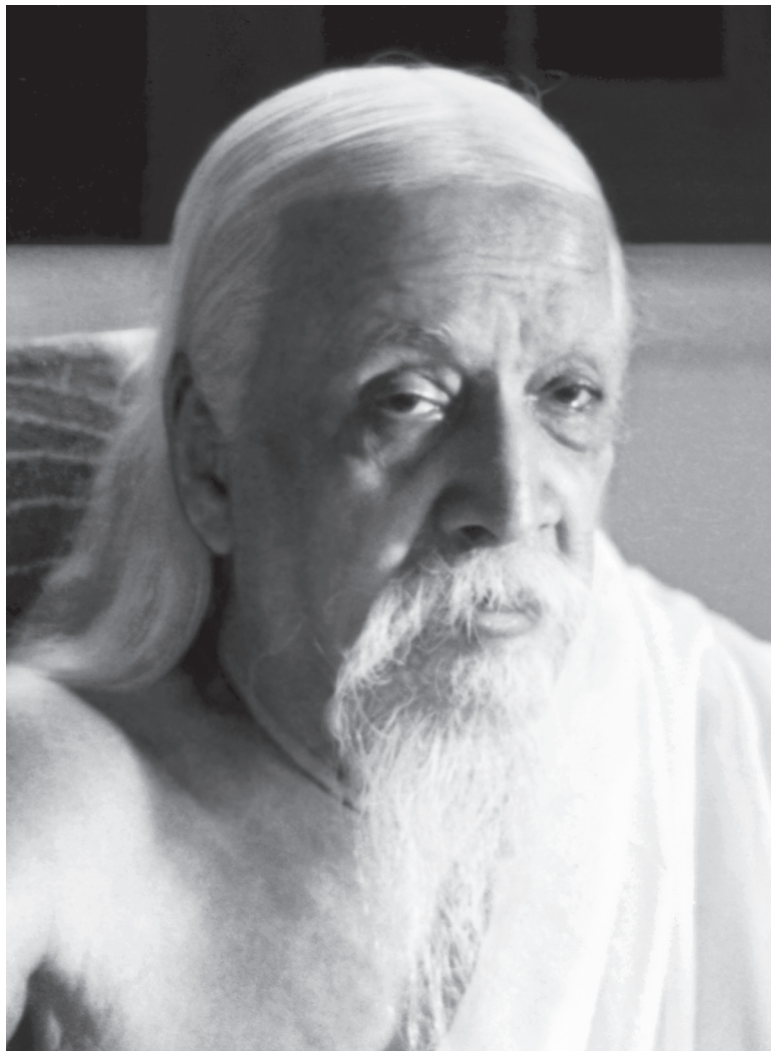
... to quiet the mind and get the spiritual experience it is necessary first to purify and prepare the nature. This sometimes takes many years. Work done with the right attitude is the easiest means for that — i.e. work done without desire or ego, rejecting all movements of desire, demand or ego when they come, done as an offering to the Divine Mother, with the remembrance of her and prayer to her to manifest her force and take up the action so that there too and not only in inner silence you can feel her presence and working.

CWSA 29: 226

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.

CWSA 29: 248-49

Sri Aurobindo



Section III

The Highest AIM possible to Man

The earliest preoccupation of man in his awakened thoughts and, as it seems, his inevitable and ultimate

preoccupation, — for it survives the longest periods of scepticism and returns after every banishment, — is also the highest which his thought can envisage. It manifests itself in the divination of Godhead, the impulse towards perfection, the search after pure Truth and unmixed Bliss, the sense of a secret immortality. The ancient dawns of human knowledge have left us their witness to this constant aspiration; today we see a humanity satiated but not satisfied by victorious analysis of the externalities of Nature preparing to return to its primeval longings. The earliest formula of Wisdom promises to be its last, — God, Light, Freedom, Immortality. ...

The animal is a living laboratory in which Nature has, it is said, worked out man. Man himself may well be a thinking and living laboratory in whom and with whose conscious co-operation she wills to work out the superman, the god. **Or shall we not say, rather, to manifest God?** For if evolution is the progressive manifestation by Nature of that which slept or worked in her, involved, it is also the overt realisation of that which she secretly is. We cannot, then, bid her pause at a given stage of her evolution, nor have we the right to condemn with the religionist as perverse and presumptuous or with the rationalist as a disease or hallucination any intention she may evince or effort she may make to go beyond. If it be true that Spirit is involved in Matter and apparent Nature is secret God, then the manifestation of the divine in himself and the realisation of God within and without are the highest and most legitimate aim possible to man upon earth.

CWSA 21: 3-6

Sri Aurobindo

Divinisation of Life

... the old spirituality was an escape from life into the divine Reality, leaving the world just where it was, as it was; whereas our new vision, on the contrary, is a divinisation of life, a transformation of the material world into a divine world.

CWM 9: 150

You are here at this moment, that is to say upon earth, because you chose it at one time — you do not remember it any more, but I know it — that is why you are here. Well, you must rise to the height of the task. You must strive, you must conquer all weaknesses and limitations; above all you must tell your ego: "Your hour is gone." We want a race that has no ego, that has in place of the ego the Divine Consciousness. It is that which we want: the Divine Consciousness which will allow the race to develop itself and the supramental being to take birth. *CWM 11: 307*

When humanity was first created, the ego was the unifying element. It was around the ego that the different states of being were grouped; but now that the birth of superhumanity is being prepared, the ego has to disappear and give way to the psychic being, which has slowly been formed by divine intervention in order to manifest the Divine in the human being.

It is under the psychic influence that the Divine manifests in man and thus prepares the coming of superhumanity.

The psychic is immortal and it is through the psychic that immortality can be manifested on earth.

So the important thing now is to find one's psychic, unite with it and allow it to replace the ego, which will be compelled either to get converted or disappear.

CWM 16: 434

The Mother

The Ascent towards God: Three Methods

TO JUDGE the events of history, a certain distance is needed; similarly, if one knows how to rise high enough above material contingencies, one can see the terrestrial life as a whole. From that moment, it is easy to realise that all the efforts of mankind converge towards the same goal.

It is true that collectively or individually, men follow very different paths to reach it; some of these paths twist and turn so much that they seem at first sight to move away from the goal rather than to lead towards it; but all are going there, consciously or unconsciously, swiftly or more slowly.

What then is this goal?

It is one with the purpose of man's life and his mission in the universe.

The goal: "Call him what you will, for to the wise, he is the Possessor of all names."

The Tao of the Chinese—The Brahman of the Hindus—The Law of the Buddhists—The Good of Hermes—That which cannot be named, according to the ancient Jewish tradition—The God of the Christians—The Allah of the Muslims—The Justice, the Truth of the materialists.

The purpose of man's life is to become conscious of That.

His mission is to manifest It.

All religions, all the teachings of all the sages are nothing other than methods to reach this goal.

They can be classified into three principal categories.

First method—intellectual: The love of Truth, the

search for the Absolute.

By discernment, study, reflection, analysis, control and concentration of the thought, one dispels the illusion of personality, a whirl of atoms in a single substance which is itself nothing but an appearance: a condensation of the ether.

When we say *myself* what do we speak of? The body? The sensations? The feelings? The thoughts? All this has no stability. The appearance of continuity comes from a rigorous determinism obtaining in each of these realms of the being; and into this determinism there enter as many external as internal agents. Where then is the self, that is to say, something permanent, constant, ever the same? In order to find it, to find this absolute, we must proceed from depth to depth, from relativity to relativity — for all that is in form is relative — until we reach That which is Unthinkable to our reason, Unutterable to our language, but knowable by identification — for we carry That in ourselves, it is the very centre and life of *our* being.

Second method — the love of God. It is the method of those who have a developed religious sense.

Aspiration towards the Divine Essence of all things that we have perceived in a moment of integral illumination.

Then self-consecration to this Divine Essence, to this Eternal Law, integral self-giving, at every moment, in all one's actions. Complete surrender: one is now only a docile instrument, a faithful servant before the Supreme Master. The Love is so complete that it causes a detachment from all that is not the Divine Absolute and perfect concentration on Him.

“Besides, it is not impossible to rise higher than that, for love itself is a veil between the lover and the Beloved.”
Identification.

Third method — the love of humanity.

As a consequence of a clear vision, an intense perception of the immense suffering of humanity, there arises the resolution to consecrate oneself entirely to making this suffering cease.

Self-oblivion in the giving of all one's thoughts, all one's energies, all one's activities to succour others, in however small a degree.

“With your hearts overflowing with compassion, go forth into this world torn by pain, be instructors, and wherever the darkness of ignorance rules, there light a torch.”

This consecration to humanity manifests in four domains. One can give to others in four ways:

Material gifts. Intellectual gifts: knowledge. Spiritual gifts: harmony, beauty, rhythm. The integral gift, which can be made only by those who have followed the three paths, who have synthesised within themselves all the methods of development, of becoming conscious of That which is Eternal: the gift of example. The example which is not self-conscious and which one gives because one is, because one lives in the Eternal Divine Consciousness.

CWM 2: 129-131

The Mother

Fulfilment in Yoga

None really gets the fulfilment in Yoga by his own capacity—it is by the greater Force that stands over you that it will come—and it is the call, persistent through all vicissitudes, to that Force, by which the fulfilment will come.

Even when you cannot aspire actively, keep yourself turned to the Mother for the help to come — that is the one thing to do always.

CWSA 32: 294

In all that is done in the universe, the Divine through his Shakti is behind all action but he is veiled by his Yoga Maya and works through the ego of the Jiva in the lower nature.

In Yoga also it is the Divine who is the Sadhaka and the Sadhana; it is his Shakti with her light, power, knowledge, consciousness, Ananda, acting upon the adhara and, when it is opened to her, pouring into it with these divine forces that makes the Sadhana possible. But so long as the lower nature is active the personal effort of the Sadhaka remains necessary.

The personal effort required is a triple labour of aspiration, rejection and surrender...

CWSA 32: 6

... be on your guard and do not try to understand and judge the Divine Mother by your little earthly mind that loves to subject even the things that are beyond it to its own norms and standards, its narrow reasonings and erring impressions, its bottomless aggressive

ignorance and its petty self-confident knowledge. The human mind shut in the prison of its half-lit obscurity cannot follow the many-sided freedom of the steps of the Divine Shakti. The rapidity and complexity of her vision and action outrun its stumbling comprehension; the measures of her movement are not its measures. Bewildered by the swift alternation of her many different personalities, her making of rhythms and her breaking of rhythms, her accelerations of speed and her retardations, her varied ways of dealing with the problem of one and of another, her taking up and dropping now of this line and now of that one and her gathering of them together, it will not recognise the way of the Supreme Power when it is circling and sweeping upwards through the maze of the Ignorance to a supernal Light. Open rather your soul to her and be content to feel her with the psychic nature and see her with the psychic vision that alone make a straight response to the Truth. Then the Mother herself will enlighten by their psychic elements your mind and heart and life and physical consciousness and reveal to them too her ways and her nature.

Avoid also the error of the ignorant mind's demand on the Divine Power to act always according to our crude surface notions of omniscience and omnipotence. For our mind clamours to be impressed at every turn by miraculous power and easy success and dazzling splendour; otherwise it cannot believe that here is the Divine. The Mother is dealing with the Ignorance in the fields of the Ignorance; she has descended there and is not all above. Partly she veils and partly she unveils her knowledge and her power

CWSA 32: 25-26

Sri Aurobindo

Guidance for True Living - II

Panacea there is, but only one... the attitude of perfect *nirbhar* which is the great secret of the most perfect kind of sadhana. ...

“Nirbhar” means reliance on the Divine whatever the condition or the difficulties. “Nirbhar” when all is going well, does not mean much. **It is a poise one has to take and you can grow into it. ...**

Q: ... Now tell me how I should keep this nirbhar when the vital rises. Rejection? Detachment?

D first – R with D.

Q: How shall I detach myself when a subtle strain of dissatisfaction runs within?

Detach from the dissatisfaction.

Q: Shall I cry out – “Damn it all; don’t worry even if the lower vital bursts up. Everything will be all right”?

That is not *nirbhar*. ...

Detach means that the Witness in oneself has to stand back and refuse to look on the movement as his own (the soul’s own) and look on it as a habit of past nature or an invasion of general Nature. Then to deal with it as such. It may seem difficult, but it comes perfectly well by trying persistently.

Sri Aurobindo

Nirodbaran’s Correspondence with Sri Aurobindo,

Vol. II (1984 ed.) pp. 650-57

If one has within him faith in the divine grace, that the divine grace is watching over him, and that no matter what happens the divine grace is there, watching over him, one may keep this faith all one's life and always; and with this one can pass through all dangers, face all difficulties, and nothing stirs, for you have the faith and the divine grace is with you. It is an infinitely stronger, more conscious, more lasting force which does not depend upon the conditions of your physical build, does not depend upon anything except the divine grace alone, and hence it leans on the Truth and nothing can shake it.

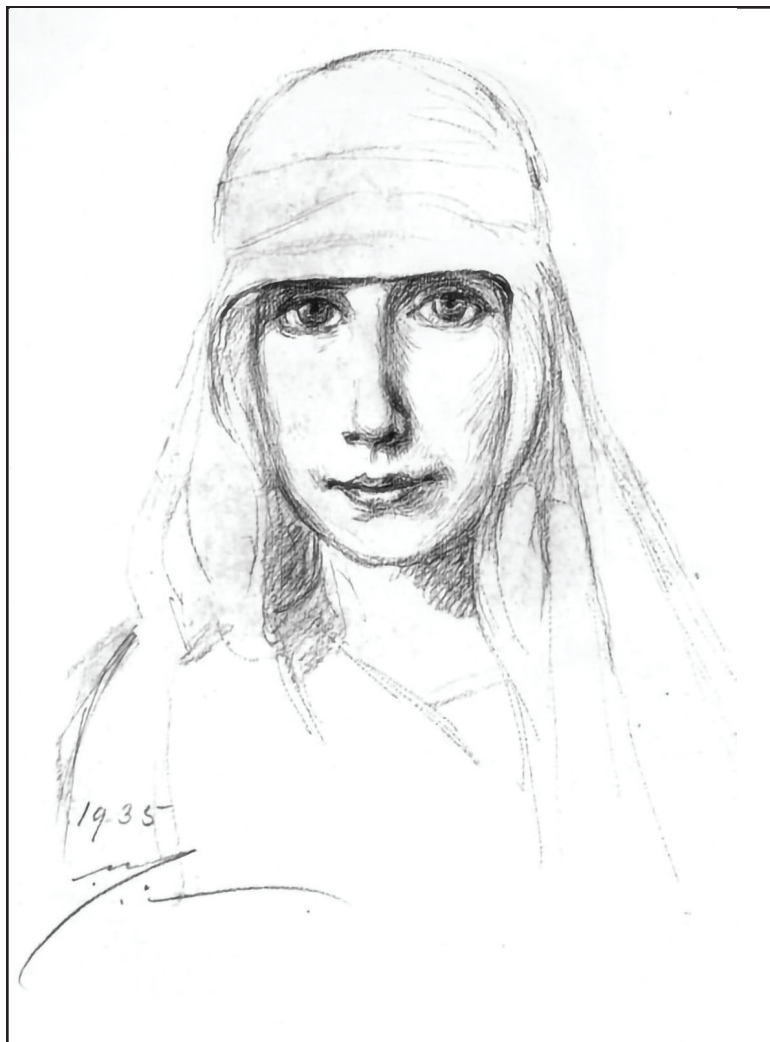
CWM 5: 297

The Mother

Tail-Piece

The one lesson we all need to learn is utter dependence upon God. Everything else will follow. We must learn to turn to God for every little thing we need — until one blessed day, we find that we need nothing: our one and only need is God! When this happens, all that we need is provided for — naturally, spontaneously, always at the right time. Before we need a thing, it is already there. Everything comes to pass at the right time in the right way. Then one moves through life like a king. When a king moves out everything is prepared for him in advance: he does not have to ask for anything. All his needs are anticipated and provided for.

(from Internet)



The Mother: *Self-portrait*

They who have looked on me, shall grieve no more.

SAVITRI: p. 684

Appendix:

Observations of — T.V. Kapali Sastry

(1)

Believe me that my faith and devotion are not ideal and complete. Still the very name MOTHER has done me a lot which it would be impossible for many births to achieve. Every week is opening fresh vistas. I have known of no Yoga which lifts in a trice the human creature from the mire to the higher altitudes of the Divine Mother. ...

I have only one thought : and that is the MOTHER.

(2)

Grace from Her flows like Light from the Sun. Why should I not ask Her and tell Her what I wanted?... When I can pray to God for the removal of moral imperfections, why should I not pray for the removal of certain troubles etc.? Of course, I must take whatever answer comes, the very spirit of prayer or surrender is 'Thy Will be done'.

(3)

The Way is long and hard; but since one does not walk alone in this Yoga, since one learns, in his own time, to feel the Presence, the accompanying light of the Mother's Grace on the path, no anxiety or fear or failure is possible. What is wanted is strength. She alone can give it, and that She certainly does, as we grow, or She Herself hastens up our growth.

(From: *Flame of White Light*, 1960 ed., pp. 32, 35, 23)



*Listen silently to the order which comes from
the Supreme Lord and you will have the
capacity to carry it out.*

CWM 15: 229

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 co-operation 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

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Secretary

Manoj Kiyawat

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You can also donate by scanning the QR code

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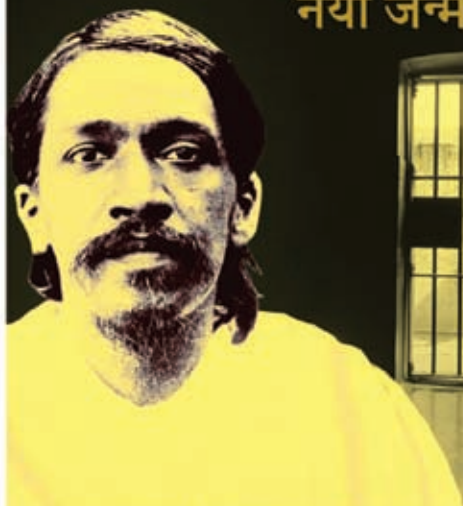


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THE TRANSFORMATION

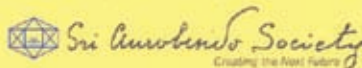
A documentary on Sri Aurobindo,
who was considered the mastermind
by the British, for inspiring our leaders
to fight for independence.

नया जन्म



A film shot at actual locations by Abhijit Dasgupta

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