

All India Magazine
May 2023



Surrender

Flower on the Cover:

Surrender

*To will what the Divine wills is the supreme wisdom.
(Spiritual significance and explanation of the flower given by the Mother)*



Botanical name: Rosa 'Edward'

Rose: *Medium-sized double highly fragrant pink flower. A large shrub.*

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SURRENDER

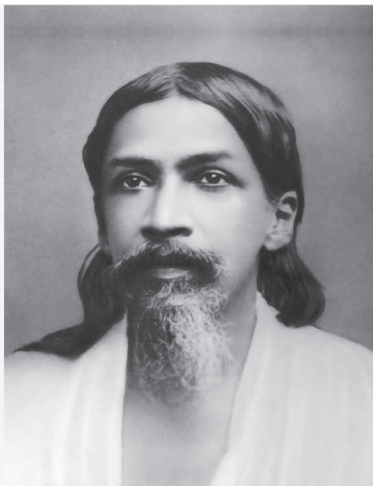
Matter shall reveal the Spirit's face. — Sri Aurobindo

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Editorial note: The personal effort required in the integral yoga is the triple labour of aspiration, rejection, surrender. Surrender is one of the mainstay of this yoga. Yet contrary to popular ideas surrender itself requires effort though once perfected it can and does progressively replace it. This issue is dedicated to this core movement of the sadhana of Integral Yoga that clearly declares that this yoga is impossible without the will for surrender to the Divine Mother.



Connections in Past Lives

By what punya of ours has the Grace granted to us, mere humans, this rare privilege of coming here at the Divine's Feet?

It is the call of your soul that brought you here and also some aspiration or connection with the Mother and myself in past lives.

CWSA 32: 87

Sri Aurobindo

What is Surrender

The two Paths of Yoga

There are two paths of Yoga, one of *tapasyā* (discipline), and the other of surrender. The path of *tapasyā* is arduous. Here you rely solely upon yourself, you proceed by your own strength. You ascend and achieve according to the measure of your force. There is always the danger of falling down. And once you fall, you lie broken in the abyss and there is hardly a remedy. The other path, the path of surrender, is safe and sure. It is here, however, that the Western people find their difficulty. They have been taught to fear and avoid all that threatens their personal independence. They have imbibed with their mothers' milk the sense of individuality. And surrender means giving up all that. In other words, you may follow, as Ramakrishna says, either the path of the baby monkey or that of the baby cat. The baby monkey holds to its mother in order to be carried about and it must hold firm, otherwise if it loses its grip, it falls. On the other hand, the baby cat does not hold to its mother, but is held by the mother and has no fear nor responsibility; it has nothing to do but to let the mother hold it and cry *ma ma*.

If you take up this path of surrender fully and sincerely, there is no more danger or serious difficulty. The question is to be sincere. If you are not sincere, do not begin Yoga. If you were dealing in human affairs, then you could resort to deception; but in dealing with the Divine there is no possibility of deception anywhere. You can go on the Path safely when you are candid and open to the core and when your only end is to realise and attain the Divine and to be moved by the Divine.

CWM 3: 4-5

Give yourself entirely to the Divine

If you give yourself entirely to the Divine, it is He who does the Yoga, it is no longer you; hence this is not very difficult; while if you do *tapasya*, it is you yourself who do the yoga and you carry its whole responsibility — it is there the danger lies. But there are peo-

ple who prefer to have the whole responsibility, with its dangers, because they have a very independent spirit. They are not perhaps in a great hurry — if they need several lives to succeed, it does not matter to them. But there are others who want to go quicker and be more sure of reaching the goal; well, these give over the whole responsibility to the Divine.

CWM 4: 72

Decision to hand over our life to the Divine

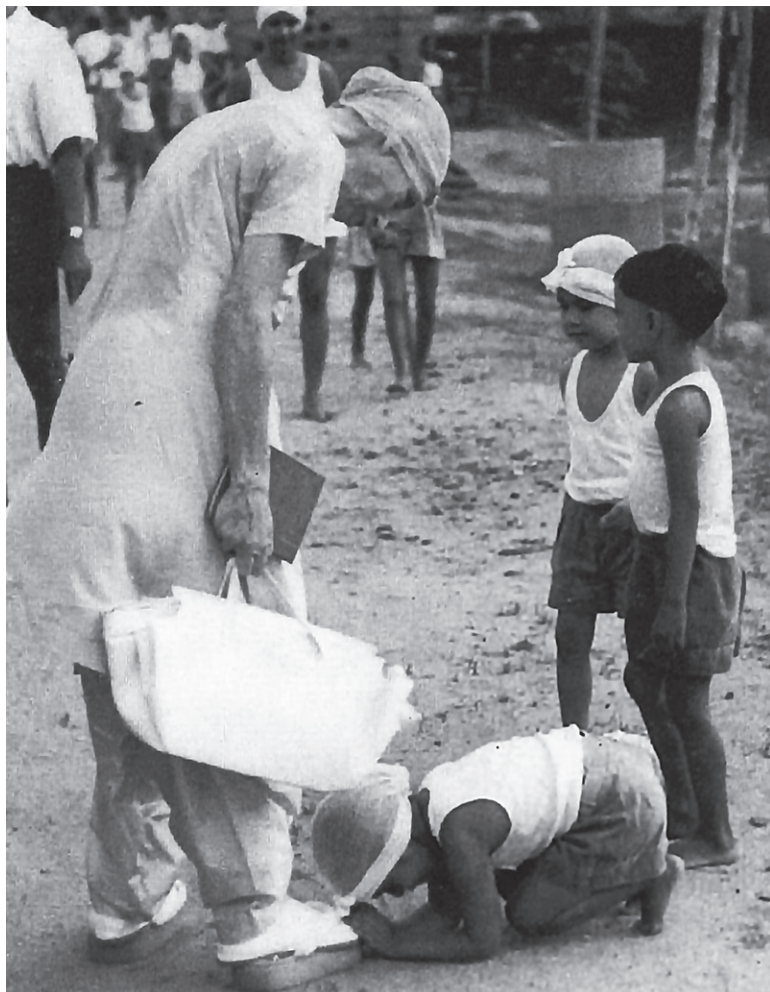
Surrender is the decision taken to hand over the responsibility of your life to the Divine. Without this decision nothing is at all possible; if you do not surrender, the Yoga is entirely out of the question. Everything else comes naturally after it, for the whole process starts with surrender. You can surrender either through knowledge or through devotion. You may have a strong intuition that the Divine alone is the truth and a luminous conviction that without the Divine you cannot manage. Or you may have a spontaneous feeling that this line is the only way of being happy, a strong psychic desire to belong exclusively to the Divine: “I do not belong to myself,” you say, and give up the responsibility of your being to the Truth. Then comes self-offering: “Here I am, a creature of various qualities, good and bad, dark and enlightened. I offer myself as I am to you, take me up with all my ups and downs, conflicting impulses and tendencies — do whatever you like with me.” In the course of your self-offering, you start unifying your being around what has taken the first decision — the central psychic will. All the jarring elements of your nature have to be harmonised, they have to be taken up one after another and unified with the central being. You may offer yourself to the Divine with a spontaneous movement, but it is not possible to give yourself effectively without this unification. The more you are unified, the more you are able to realise self-giving. And once the self-giving is complete, consecration follows: it is the crown of the whole process of realisation, the last step of the gradation, after which there is no more trouble and everything runs smoothly. But you must not forget

that you cannot become integrally consecrated at once. You are often deluded into such a belief when, for a day or two, you have a strong movement of a particular kind. You are led to hope that everything else will automatically follow in its wake; but in fact if you become the least bit self-complacent you retard your own advance. For your being is full of innumerable tendencies at war with one another — almost different personalities, we may say. When one of them gives itself to the Divine, the others come up and refuse their allegiance. “We have not given ourselves,” they cry, and start clamouring for their independence and expression. Then you bid them be quiet and show them the Truth. Patiently you have to go round your whole being, exploring each nook and corner, facing all those anarchic elements in you which are waiting for their psychological moment to come up. And it is only when you have made the entire round of your mental, vital and physical nature, persuaded everything to give itself to the Divine and thus achieved an absolute unified consecration that you put an end to your difficulties. Then indeed yours is a glorious walk towards transformation, for you no longer go from darkness to knowledge but from knowledge to knowledge, light to light, happiness to happiness.... The complete consecration is undoubtedly not an easy matter, and it might take an almost indefinitely long time if you had to do it all by yourself, by your own independent effort. But when the Divine’s Grace is with you it is not exactly like that. With a little push from the Divine now and then, a little push in this direction and in that, the work becomes comparatively quite easy. Of course the length of time depends on each individual, but it can be very much shortened if you make a really firm resolve. Resolution is the one thing required — resolution is the master-key.

CWM 3: 126-27

***All has to be done by the working of the Mother’s force
aided by your aspiration, devotion and surrender.***

Sri Aurobindo



Surrender and offering

Does not offering imply surrender?

Not at all. You can give for the joy of giving, without any idea of surrender. In a movement of enthusiasm, when you have glimpsed something infinitely higher than yourself, you can give yourself in an *élan*, but when it is a question of living that every minute, of sur-

rendering oneself every minute to the higher Will and when every minute requires this surrender, it is more difficult. But if by “offering” you mean the integral offering of all your movements, all your activities, that is equivalent to surrender, without implying it necessarily. But then it is no longer a movement made in enthusiasm, it is something which has to be realised in detail. One may say that any movement made in ardour and enthusiasm is relatively easy (that depends upon the intensity of the movement in you), but when it is a question of realising one’s aspiration every minute of one’s life and in all its details, the enthusiasm recedes a little and one feels the difficulty.

CWM 4: 134

Surrender and sacrifice

In our Yoga there is no room for sacrifice. But everything depends on the meaning you put on the word. In its pure sense it means a consecrated giving, a making sacred to the Divine. But in the significance that it now bears, sacrifice is something that works for destruction; it carries about it an atmosphere of negation. This kind of sacrifice is not fulfilment; it is a deprivation, a self-immolation. It is your possibilities that you sacrifice, the possibilities and realisations of your personality from the most material to the highest spiritual range. Sacrifice diminishes your being. If physically you sacrifice your life, your body, you give up all your possibilities on the material plane; you have done with the achievements of your earthly existence.

In the same way you can morally sacrifice your life; you give up the amplitude and free fulfilment of your inner existence. There is always in this idea of self-immolation a sense of forcing, a constriction, an imposed self-denial. This is an ideal that does not give room for the soul’s deeper and larger spontaneities. By surrender we mean not this but a spontaneous self-giving, a giving of all your self to the Divine, to a greater Consciousness of which you are a part. Surrender will not diminish, but increase; it will not lessen or

weaken or destroy your personality, it will fortify and aggrandise it. Surrender means a free total giving with all the delight of the giving; there is no sense of sacrifice in it. If you have the slightest feeling that you are making a sacrifice, then it is no longer surrender. For it means that you reserve yourself or that you are trying to give, with grudging or with pain and effort, and have not the joy of the gift, perhaps not even the feeling that you are giving. When you do anything with the sense of a compression of your being, be sure that you are doing it in the wrong way. True surrender enlarges you; it increases your capacity; it gives you a greater measure in quality and in quantity which you could not have had by yourself. This new greater measure of quality and quantity is different from anything you could attain before: you enter into another world, into a wide-ness which you could not have entered if you did not surrender. It is as when a drop of water falls into the sea; if it still kept there its separate identity, it would remain a little drop of water and nothing more, a little drop crushed by all the immensity around, because it has not surrendered. But, surrendering, it unites with the sea and participates in the nature and power and vastness of the whole sea.

CWM 3: 114-15

Surrender and the human personality

There are many wrong ideas current about surrender. Most people seem to look upon surrender as an abdication of the personality; but that is a grievous error. For the individual is meant to manifest one aspect of the Divine Consciousness, and the expression of its characteristic nature is what creates his personality; then, by taking the right attitude towards the Divine, this personality is purified of all the influences of the lower nature which diminish and distort it and it becomes more strongly personal, more itself, more complete. The truth and power of the personality come out with a more resplendent distinctness, its character is more precisely marked than it could possibly be when mixed with

all the obscurity and ignorance, all the dirt and alloy of the lower nature. It undergoes a heightening and glorification, an aggrandisement of capacity, a realisation of the maximum of its possibilities. But to have this sublimating change, he must first give up all that, by distorting, limiting and obscuring the true nature, fetters and debases and disfigures the true personality; he must throw from him whatever belongs to the ignorant lower movements of the ordinary man and his blind limping ordinary life. And first of all he must give up his desires; for desire is the most obscure and the most obscuring movement of the lower nature. Desires are motions of weakness and ignorance and they keep you chained to your weakness and to your ignorance.

CWM 3: 116-17

The most important surrender

The most important surrender is the surrender of your character, your way of being, so that it may change. If you do not surrender your very own nature, never will this nature change. It is this that is most important. You have certain ways of understanding, certain ways of reacting, certain ways of feeling, almost certain ways of progressing, and above all, a special way of looking at life and expecting from it certain things — well, it is this you must surrender. That is, if you truly want to receive the divine Light and transform yourself, it is your whole way of being you must offer — offer by opening it, making it as receptive as possible so that the divine Consciousness which sees how you ought to be, may act directly and change all these movements into movements more true, more in keeping with your own truth. This is infinitely more important than surrendering what one does. It is not what one does (what one does is very important, that's evident) that is the most important thing but what one is. Whatever the activity, it is not quite the way of doing it but the state of consciousness in which it is done that is important. You may work, do disinterested work without any idea of personal profit, work for the joy of working, but if you are not at the same time ready to leave this

work, to change the work or change the way of working, if you cling to your own way of working, your surrender is not complete. You must come to a point when everything is done because you feel within, very clearly, in a more and more imperious way, that it is this which must be done and in this particular way, and that you do it only because of that. You do not do it because of any habit, attachment or preference, nor even any conception, even a preference for the idea that it is the best thing to do — else your surrender is not total. As long as you cling to something, as long as there is something in you which says, “This may change, that may change, but *that*, that will not change”, as long as you say about anything at all, “That will not change” (not that it refuses to change, but because you can’t think of its changing), your surrender is not complete.

It goes without saying that if in your action, your work, you have in the least this feeling, “I am doing it because I have been told to do it”, and there is not a total adherence of the being, and you do not do the work because you feel it must be done and you love doing it; if something holds back, stands apart, separate, “I was told it had to be done like that so I did it like that”, it means there is a great gulf between you and surrender.

True surrender is to feel that one wants, one has, this complete inner adherence: you cannot do *but that*, that which you have been given to do, and what you have not been given to do you cannot do. But at another moment the work may change; at any moment it may be something else, if it is decided that it be something else. It is there that plasticity comes in. That makes a very great difference. It is well understood that those who work are told, “Yes, work, that is your way of surrendering”, but it is a beginning. This way has to be progressive. It is only a beginning, do you understand?

CWM 4: 372-73

The Mother

Surrender and Effort

Surrender and personal will

If you surrender you have to give up effort, but that does not mean that you have to abandon also all willed action. On the contrary, you can hasten the realisation by lending your will to the Divine Will. That too is surrender in another form.

What is required of you is not a passive surrender, in which you become like a block, but to put your will at the disposal of the Divine Will.

*

You have a will and you can offer that will. Take the example of becoming conscious of your nights. If you take the attitude of passive surrender, you would say, "When it is the Divine Will that I should become conscious, then I shall become conscious." On the other hand, if you offer your will to the Divine, you begin to will, you say, "I will become conscious of my nights." You have the will that it should be done; you do not sit down idle and wait. The surrender comes in when you take the attitude that says, "I give my will to the Divine. I intensely want to become conscious of my nights, I have not the knowledge, let the Divine Will work it out for me." Your will must continue to act steadily, not in the way of choosing a particular action or demanding a particular object, but as an ardent aspiration concentrated upon the end to be achieved. This is the first step. If you are vigilant, if your attention is alert, you will certainly receive something in the form of an inspiration of what is to be done and that you must forthwith proceed to do. Only, you must remember that to surrender is to accept whatever is the result of your action, though the result may be quite different from what you expect. On the other hand, if your surrender is passive, you will do nothing and try nothing; you will simply go to sleep and wait for a miracle.

CWM 3: 18-19



Surrender and personal effort

Always you may try, but it is for the Divine to give you the fruit of your effort or not to give it. There your personal power stops; if the result comes, it is the Divine Power and not yours that brings it. You question if it is right to ask the Divine for these things. But there is no more harm in turning to the Divine for the removal of a physical imperfection than in praying for the removal of a moral defect. But whatever you ask for or whatever your effort, you must feel, even while trying your best, using knowledge or putting forth power, that the result depends upon the Divine Grace. Once you have taken up the Yoga, whatever you do must be done in a spirit of complete surrender. This must be your attitude, —“I aspire, I try to

cure my imperfections, I do my best, but for the result I put myself entirely into the hands of the Divine.”

CWM 3: 97

The Mother

Surrender not done in a day

In the early part of the sadhana — and by early I do not mean a short part — effort is indispensable. Surrender of course, but surrender is not a thing that is done in a day. The mind has its ideas and it clings to them; the human vital resists surrender, for what it calls surrender in the early stages is a doubtful kind of self-giving with a demand in it; the physical consciousness is like a stone and what it calls surrender is often no more than inertia. It is only the psychic that knows how to surrender and the psychic is usually very much veiled in the beginning. When the psychic awakes, it can bring a sudden and true surrender of the whole being, for the difficulty of the rest is rapidly dealt with and disappears. But till then effort is indispensable. Or else it is necessary till the Force comes flooding down into the being from above and takes up the sadhana, does it for one more and more and leaves less and less to individual effort — but even then, if not effort, at least aspiration and vigilance are needed till the possession of mind, will, life and body by the Divine Power is complete. I have dealt with this subject, I think, in one of the chapters of *The Mother*.

On the other hand, there are some people who start with a genuine and dynamic will for a total surrender. It is those who are governed by the psychic or are governed by a clear and enlightened mental will which having once accepted surrender as the law of the sadhana will stand no nonsense about it and insists on the other parts of the being following its direction. Here there is still effort, but it is so ready and spontaneous and has so much the sense of a greater Force behind it that the sadhak hardly feels that he is making an effort at all. In the contrary case of a will in mind or vital to retain self-will, a reluctance to give up your independent movement, there must be struggle and endeavour until the wall be-

tween the instrument in front and the Divinity behind or above is broken. No rule can be laid down which applies without distinction to everybody — the variations in human nature are too great to be covered by a single trenchant rule. CWSA 29: 82-84

Surrender and Tapasya

The process of surrender is itself a Tapasya. Not only so, but in fact a double process of Tapasya and increasing surrender persists for a long time even when the surrender has fairly well begun. But a time comes when one feels the Presence and the Force constantly and more and more feels that that is doing everything — so that the worst difficulties cannot disturb this sense and personal effort is no longer necessary, hardly even possible. That is the sign of the full surrender of the nature into the hands of the Divine. There are some who take this position in faith even before there is this experience and if the Bhakti and the faith are strong it carries them through till the experience is there. But all cannot take this position from the beginning — and for some it would be dangerous since they might put themselves into the hand of a wrong Force thinking it to be the Divine. For most it is necessary to grow through Tapasya into surrender. CWSA 29: 82

Not an excuse for indolence

Faith, reliance upon God, surrender and self-giving to the Divine Power are necessary and indispensable. But reliance upon God must not be made an excuse for indolence, weakness and surrender to the impulses of the lower nature; it must go along with untiring aspiration and a persistent rejection of all that comes in the way of the Divine Truth. The surrender to the Divine must not be turned into an excuse, a cloak or an occasion for surrender to one's own desires and lower movements or to one's ego or to some Force of the ignorance and darkness that puts on a false appearance of the Divine. Sri Aurobindo

CWSA 29: 87

The Process of Surrender

True surrender is a difficult thing.

For example, you have decided to offer your life to the Divine, you take that decision. But all of a sudden, something altogether unpleasant, unexpected happens to you and your first movement is to react and protest. Yet you have made the offering, you have said once for all: “My life belongs to the Divine”, and then suddenly an extremely unpleasant incident happens (that can happen) and there is something in you that reacts, that does not want it. But here, if you want to be truly logical with your offering, you must bring forward this unpleasant incident, make an offering of it to the Divine, telling him very sincerely: “Let Your will be done; if You have decided it that way, it will be that way.” And this must be a willing and spontaneous adhesion. So it is very difficult.

Even for the smallest thing, something that is not in keeping with what you expected, what you have worked for, instead of an opposite reaction coming in — spontaneously, irresistibly, you draw back: “No, not that” — if you have made a complete surrender, a total surrender, well, it does not happen like that: you are as quiet, as peaceful, as calm in one case as in the other. And perhaps you had the notion that it would be better if it happened in a certain way, but if it happens differently, you find that this also is all right. You might have, for example, worked very hard to do a certain thing, so that something might happen, you might have given much time, much of your energy, much of your will, and all that not for your own sake, but, say, for the divine work (that is the offering); now suppose that after having taken all this trouble, done all this work, made all these efforts, it all goes just the other way round, it does not succeed.

If you are truly surrendered, you say: “It is good, it is all good, it is all right; I did what I could, as well as I could, now it is not my decision, it is the decision of the Divine, I accept entirely what He decides.” On the other hand, if you do not have this deep

and spontaneous surrender, you tell yourself: “How is it? I took so much trouble to do a thing which is not for a selfish purpose, which is for the Divine Work, and this is the result, it is not successful!” Ninety-nine times out of a hundred, it is like that.

True surrender is a very difficult thing.

CWM 5: 53

The three stages

In fact, the first victory is to create an individuality. And then later, the second victory is to give this individuality to the Divine. And the third victory is that the Divine changes your individuality into a divine being.

There are three stages: the first is to become an individual; the second is to consecrate the individual, that he may surrender entirely to the Divine and be identified with Him; and the third is that the Divine takes possession of this individual and changes him into a being in His own image, that is, he too becomes divine.

Generally, all the yogas stopped at the second. When one had succeeded in surrendering the individual and giving him without reserve to the Divine to be identified with Him, one considered that his work was finished, that all was accomplished.

But *we* begin there, and we say, “No, this is only a beginning. We want this Divine with whom we are identified to enter our individuality and make it into a divine personality acting in a divine world.” And this is what we call transformation. But the other precedes it, must precede it. If that is not done, there is no possibility of doing the third. One can’t go from the first to the third; one must pass through the second.

CWM 7: 402-03

Surrender of mental conceptions

Here you say: “When you come to the Divine, you must abandon all mental conceptions; but, instead of doing that, you throw your conceptions upon the Divine and want the Divine to obey them.”

Yes, everyone. All the while, constantly. If the Divine is not as you

understand him, well, that is not the Divine. If he does not do what you want, if he does not act as you think he should, if he has not the character you lend him, it is not the Divine: “I recognise you as the Divine if you do exactly what I want you to do!” Naturally, people are not sincere enough to admit that, but it is so. I could give you millions of examples — not hundreds, but millions. And there is not a single one among you who does not do this unconsciously. It is a rule, you know; one says: “Yes, I am quite ready to surrender to the Divine and do his will, to accept his presence and his action, but *on condition* that it is like this or like that, that he thinks like that, feels like that, acts like that, etc.”

CWM 5: 158

The Mother

Surrender of the vital

It was from your description of the reaction that I said there was a vital demand. In the pure psychic or spiritual self-giving there are no reactions of this kind, no despondency or despair, no saying, “What have I gained by seeking the Divine?”, no anger, revolt, abhiman, wish to go away — such as you describe here — but an absolute confidence and a persistence in clinging to the Divine under all conditions. That is what I wanted you to have; it is the only basis in which one is free from troubles and reactions and goes steadily forward.

*

Not to impose one’s mind and vital will on the Divine but to receive the Divine’s will and follow it, is the true attitude of sadhana. Not to say, “This is my right, want, claim, need, requirement, why do I not get it?” but to give oneself, to surrender and to receive with joy whatever the Divine gives, not grieving or revolting, is the better way. Then what you receive will be the right thing for you.

CWSA 29: 75

Most of the sadhaks have similar thoughts [*of hostility and ingratitude*] — or had them at one time or another. They rise from the

vital ego which either does not want the Divine or wants It for its own purpose and not for the Divine's purpose. It gets furious when it is pressed to change or when its desires are not satisfied — that is at the root of all these things. That is why we insist on surrender in this Yoga — because it is only by the surrender (especially of the vital ego) that these things can go — to accept the Divine for the Divine's sake and for no other motive and in the Divine's way and not in one's own way or on one's own conditions.

CWSA 29: 75

Sri Aurobindo

Surrender and the Psychic

No surrender to the psychic being is demanded, the surrender is to the Divine. One approaches the Divine through faith; concrete experience comes as a result of sadhana. One cannot demand a direct experience without doing anything to prepare the consciousness for it. If one feels the call, one follows it — if there is no call, then there is no need to seek the Divine. Faith is sufficient to start with — the idea that one must first understand and realise before one can seek is a mental error and if it were true would make all sadhana impossible — realisation can come only as a result of sadhana, not as its preliminary.

*

There is no need of all this complication. If the psychic manifests, it will not ask you to surrender to it, but to surrender to the Mother.

CWSA 29: 77-78

Sri Aurobindo

Bargaining with the Divine

As I have said elsewhere about surrender and sacrifice, if one regrets something, that means that one is not in a spiritual state of consciousness. If one regrets that one can no longer satisfy one's desires, that means the desires are at least as important as, if not more than, the thing one aspires for. You may say, "Desires are something of which I am quite conscious, whilst if I give up my desires with the idea of getting the Divine, I am yet not sure that I shall have Him;

hence I call this a sacrifice.” But I, I call that bargaining! It is bargaining with the Divine. One tells Him, “Give and take; I, I give You the joy I have in satisfying my desires, You must give me in exchange the joy of feeling You within myself, else it is not just.”—This is not self-giving, this is bargaining.

This is something I have heard so often, so often: “I have sacrificed so many things, I have made so much effort, have taken so much trouble, and now see, I have nothing in exchange.” All that I can answer is, “No wonder!”

CWM 5: 349-50

The Mother

The real bar to surrender

The real bar to self-surrender, whether to the Universal or to the Transcendent, is the individual’s love of his own limitations. It is a natural love, since in the very formation of the individual being there is a tendency to concentrate on limits. Without that, there would be no sense of separateness—all would be mixed, as happens quite often in the mental and vital movements of consciousness. It is the body especially which preserves separative individuality by not being so fluid. But once this separateness is established, there creeps in the fear of losing it — a healthy instinct in many respects, but misapplied with regard to the Divine. For, in the Divine you do not really lose your individuality: you only give up your egoism and become the true individual, the divine personality which is not temporary like the construction of the physical consciousness which is usually taken for your self. One touch of the divine consciousness and you see immediately that there is no loss in it. On the contrary, you acquire a true individual permanence which can survive a hundred deaths of the body and all the vicissitudes of the vital-mental evolution. Without this transfiguring touch, you always go about in fear; with it, you gradually develop the power to make even your physical being plastic without losing its individuality.

CWM 3: 168-69

Surrender of the body

Suppose you have a pain somewhere; the instinct (the instinct of the body, the instinct of the cells) is to shrink and to seek to reject — that is the worst thing, that increases it invariably. Therefore, the first thing to teach the body is to remain immobile, to have no reaction; above all, no shrinking, not even a movement of rejection — a perfect immobility. That is bodily equality.

A perfect immobility.

After the perfect immobility comes the movement of inner aspiration (I always speak of the aspiration of the cells — I use words for what has no word, but there is no other way of expressing it), the surrender, that is to say, the spontaneous and total acceptance of the supreme Will (which one does not know). Does the All-Will want things to go this way or that way, that is to say, towards the disintegration of some elements or towards...? And there also, there are infinite shades: there is the passage between two heights (I speak of cellular realisations, do not forget that); I mean one has a certain inner poise, a poise of movement, of life, and it is understood that while passing from one movement to a higher movement, almost always there occurs a descent and then an ascent — it is a transition. Then, does the shock you receive push you downward to make you rise again or does it push you downward to abandon the old movements? — for there are cellular ways of being that should disappear in order to give place to other ways. There are others that tend to rise upward again with a higher harmony and organisation. This is the second point. And one must wait and see, *without postulating in advance* what should be. Above all, there is the desire — the desire to be at ease, the desire to be in peace, all that — which must absolutely cease, disappear. One must be absolutely without reaction, like this (*gesture with palms open, of motionless offering upward*). And then, when one is like that (“one” means the cells), after a time comes the perception of the category to which the movement belongs, and one has only to follow in order to see whether it is something

that has to disappear and be replaced by another thing (which is not known for the moment) or it is something that has to be transformed.

CWM 11: 13-14

The sign of perfect surrender

Sweet Mother, the following question has been put here: "What is the sign to indicate that a sadhak's determination to surrender to the Divine is having practical effect in his life?" And Sri Aurobindo replies: "The sign is that he has full obedience without question or revolt or demand or condition and that he answers to all divine influences and rejects all that are not from the Divine."

Isn't this a resigned surrender?

I don't know what you mean. He is asking for the sign which shows that his surrender is perfect. There is no question of active or passive surrender there. He says that the determination to surrender brings certain results. The first result is simply to be obedient without questioning, and the second is to have the power of rejecting all influences except that of the Divine. These are great results. When one has attained these, one is already quite advanced.

CWM 6: 129

Yes, the higher vital is usually much less difficult to surrender, for it is under the influence of the mind and at times even of the psychic; so it understands more easily. It is much easier to convert this than the lower vital which is essentially the vital of desires and impulses. So, you see, what he means is that the lower vital can submit, it agrees to obey, to do what it is asked, but it is not at all satisfied. It is not happy; sometimes it even suffers; it pushes its revolt down into itself through obedience, but it does not collaborate. And unless the vital collaborates with joy and true love, nothing can be done; the transformation cannot come.

CWM 6: 204

Tamasic surrender

“A tamasic surrender refusing to fulfil the conditions” – if it refuses to fulfil the conditions, it is no longer surrender, is it?

Exactly. But there are many who think that they have surrendered and tell you, “I no longer do anything myself, I have given myself to the Divine, the Divine ought to do everything for me.” This they call surrender.... That is to say, it is a movement of laziness and tamas which doesn't want to make any effort and would very much like the Divine to do everything for you, because that is much more comfortable!

CWM 6: 221

State of complete surrender

Of course, if one is in a state of complete surrender and gives oneself entirely, if one simply offers oneself to the Grace and lets it do what it likes, that is very good. But after that one must not question what it does! One must not say to it, “Oh! I did that with the idea of having this”, for if one really has the idea of obtaining something, it is better to formulate it in all sincerity, simply, just as one sees it. Afterwards, it is for the Grace to choose if it will do it or not; but in any case, one will have formulated clearly what one wanted. And there is no harm in that.

Where it becomes bad is when the request is not granted and one revolts. Then naturally it becomes bad. It is at that moment one must understand that the desire one has, or the aspiration, may not have been very enlightened and that perhaps one has asked for something which was not exactly what was good for one. Then at that moment one must be wise and say simply, “Well, let Thy Will be done.” But so long as one has an inner perception and an inner preference, there is no harm in formulating it. It is a very natural movement.

For example, if one has been foolish or has made a mistake and one truly, sincerely wishes never to do it again, well, I don't see any harm in asking for it. And in fact, if one asks for it with sincerity, a

true inner sincerity, there is a great chance that it will be granted.

You must not think that the Divine likes to contradict you. He is not at all keen on doing it! He can see better than you what is really good for you; but it is only when it is absolutely indispensable that He opposes your aspiration. Otherwise He is always ready to give what you ask.

CWM 8: 254-55

Surrender of responsibility

Truly speaking there is no condition more miserable than being responsible for an existence to which one doesn't have the key, that is, of which one doesn't have the threads that can guide and solve the problems. The animal sets itself no problems: it just lives. Its instinct drives it, it relies on a collective consciousness which has an innate knowledge and is higher than itself, but it is automatic, spontaneous, it has no need to will something and make an effort to bring it about, it is quite naturally like that, and as it is not responsible for its life, it does not worry. With man is born the sense of having to depend on himself, and as he does not have the necessary knowledge the result is a perpetual torment. This torment can come to an end only with a total surrender to a higher consciousness than his own to which he can totally entrust himself, hand over his worries and leave the care of guiding his life and organising everything.

How can a problem be solved when one doesn't have the necessary knowledge? And the unfortunate thing is that man believes that he has to resolve all the problems of his life, and he does not have the knowledge needed to do it. That is the source, the origin of all his troubles — that perpetual question, "What should I do?..." which is followed by another one still more acute, "What is going to happen?" and at the same time, more or less, the inability to answer.

That is why all spiritual disciplines begin with the necessity of surrendering all responsibility and relying on a higher principle. Otherwise peace is impossible.

CWM 9: 304-05

The Mother

The Inner Surrender

It was never my intention to suggest that there was only a faint hope of your sadhana depending on the if of surrender. I have always said the contrary, that since your soul wants the Divine truly, you are sure to reach him; only if you give up — and that is why I strongly object to these despondencies apart from the suffering they inflict, because they try to drive you to that — can it be frustrated or rather postponed to a far future.

What I wrote was in answer to your statement about your former idea of the Yoga that 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.

What I meant by surrender was this inner surrender of the mind and vital. There is of course the outer surrender also, the giving up of all that is found to conflict with the spirit or need of the sadhana, the offering, the obedience to the guidance of the Divine, whether directly, if one has reached that stage, or through the psychic or to the guidance of the Guru. I may say that *prāyopaveśana* does not seem to me to have anything to do with surrender; it is a form of tapasya of a very austere and in my opinion very excessive kind, often dangerous. But what I was speaking of in my letter was the inner surrender.

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The core of surrender

The core of this inner surrender is trust and confidence in the Divine. One takes the attitude, “I want the Divine and nothing else.” I do not know why you should think that you can be asked to give up that — if there is not that, then the Yoga cannot be done. “I want to give myself entirely to him and since my soul wants that, it cannot be but that I shall meet him and realise him. I ask nothing but that and his action in me to bring me to him, his action secret or open, veiled or manifest. I do not insist on my own time and way; let him do all in his own time and way, I shall believe in him, accept his will, aspire steadily for his light and presence and joy, go through all difficulties and delays relying on him and never giving up. Let my mind be quiet and turn to him and let him open it to his light; let my vital be quiet and turn to him alone and let him open it to his calm and joy. All for him and myself for him. Whatever happens, I will keep to this aspiration and self-giving and go on in perfect reliance that it will be done.” That is the attitude into which one must grow; for, certainly, it cannot be made perfect at once; mental and vital movements come across; but if one keeps the will to it, it will grow in the being. The rest is a matter of obedience to the guidance when it makes itself manifest — not allowing one’s mental or vital movements to interfere.

It was not my intention to say that this way is the only way and sadhana cannot be done otherwise — there are so many others by which one can approach the Divine. But this is the only one I know by which the taking up of the sadhana by the Divine becomes a sensible fact before the preparation of the nature is one. In other methods the Divine action and help may be felt from time to time, but it remains mostly behind the veil till all is ready. In some sadhanas the Divine action is not recognised; all must be done by tapasya. In most there is a mixing of the two, the tapasya finally calling the direct help and intervention. The idea and experience of the Divine doing all belongs to the Yogas based on surrender.

But whatever way is followed, the one thing to be done is to be

faithful and go to the end. You have so often taken that decision — stand by it, do not let the storms of the vital quench the aspiration of your soul.

CWSA 29: 69-70

Complete surrender

A complete surrender is not possible in so short a time, — for a complete surrender means to cut the knot of the ego in each part of the being and offer it, free and whole, to the Divine. The mind, the vital, the physical consciousness (and even each part of these in all its movements) have one after the other to surrender separately, to give up their own way and to accept the way of the Divine. But what one can do is to make from the beginning a central resolve and self-dedication and to implement it in whatever way one finds open, at each step, taking advantage of each occasion that offers itself to make the self-giving complete. A surrender in one direction makes others easier, more inevitable; but it does not of itself cut or loosen the other knots, and especially those which are very intimately bound up with the present personality and its most cherished formations may often present great difficulties, even after the central will has been fixed and the first seals put on its resolve in practice.

CWSA 29: 72-73

Sri Aurobindo

Surrender and continuous progression

Surrender does not ensure a smooth and unruffled and continuous progression. The reason is that your being is not yet one, nor your surrender absolute and complete. Only a part of you surrenders; and today it is one part and the next day it is another. The whole purpose of the Yoga is to gather all the divergent parts together and forge them into an undivided unity. Till then you cannot hope to be without difficulties — difficulties, for example, like doubt or depression or hesitation. The whole world is full of the poison. You take it in with every breath. If you exchange a few words with an undesirable man or even if such a man merely passes by you, you may catch the contagion from him. It is sufficient for you to come

near a place where there is plague in order to be infected with its poison; you need not know at all that it is there. You can lose in a few minutes what it has taken you months to gain. So long as you belong to humanity and so long as you lead the ordinary life, it does not matter much if you mix with the people of the world; but if you want the divine life, you will have to be exceedingly careful about your company and your environment.

CWM 11: 6-7

I want to be yours

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 11: 7

To sacrifice

To sacrifice means to give up something to which one clings. To sacrifice one's life is to give up one's life to which one clings; otherwise it would not be a sacrifice, it would be a gift. If you use the word “sacrifice”, it means it is something which makes you suffer when you give it up. The word “sacrifice” is used at random, that is understood, but I am speaking of the true sense. One can sacrifice only what one holds dear. If one does not cling to it, it is not a sacrifice, it is a gift with all the joy of the giving. Surrender has no value if it is painful, if it is a sacrifice. Surrender must be truly a joyous offering (I am using the word *soumission* in the sense of surrender, but it is not quite surrender — surrender is between *soumission* and *abandon*). One gives up something, surrenders oneself, but without sacrifice.

CWM 4: 314

Well, the surrender, that is, the self-giving to the Divine, must be happy, joyful, made gladly; it must be strong, one must not give oneself through weakness and impotence but with an active and strong will. And then the surrender must not remain absolutely indolent: “I have made my surrender, I have nothing more to do in life, I have only to remain still, my surrender is made.” And it must be helpful, that is, it must be active — it must undertake the transformation of the being or do some useful work.

CWM 4: 357

The Mother

Surrender to the Guru

What makes the surrender to the Guru so grand and glorious as to be called the surrender beyond all surrenders?

Because through it [surrender to the Guru] you surrender not only to the impersonal but to the personal, not only to the Divine in yourself but to the Divine outside you; you get a chance for the surpassing of ego not only by retreat into the Self where ego does not exist, but in the personal nature where it is the ruler. It is the sign of the will to complete surrender to the total Divine, *samagramā māṛmānuṣāṛm tanum āśritam*. Of course it must be a genuine spiritual surrender for all this to be true.

No. In surrendering to the Guru, it is to the Divine in him that one surrenders — if it were only to a human entity it would be ineffective. But it is the consciousness of the Divine Presence that makes the Guru a real Guru, so that even if the disciple surrenders to him thinking of the human being to whom he surrenders, that Presence would still make it effective.

Yes [surrender to the formless Divine would leave parts of the being subject to the gunas and ego] — because only the static parts would be free in formlessness, the active nature would be still in the play of the gunas. Many think they are free from ego because they get the sense of the formless Existence, they do not see that the egoistic element remains in their action just as before.

CWSA 29:193-94

Sri Aurobindo

Surrender to the Mother

The true attitude

There will always be doubts, up settings and confusion of the physical mind and vital, so long as the vital approaches the Mother from the wrong standpoint, — e.g. if it insists on judging her by her response to its demands and ideas of what she ought to give it. Not to impose one's mind or vital will on the Divine but to receive the Divine's Will and follow it, is the true attitude of sadhana. Not to say "This is my right, want, claim, need, requirement, why do I not get it?", but to give oneself, to surrender and to receive with joy whatever the Divine gives, not grieving or revolting, is the right way. Then what one receives will be the right thing for one.

CWSA 32:46

Gita and surrender

The Gita follows the Vedantic tradition which leans entirely on the Ishwara aspect of the Divine and speaks little of the Divine Mother because its object is to draw back from world-nature and arrive at the supreme realisation beyond it; the Tantrik tradition leans on the Shakti or Ishwari aspect and makes all depend on the Divine Mother, because its object is to possess and dominate the world-nature and arrive at the supreme realisation through it. This Yoga insists on both the aspects; the surrender to the Divine Mother is essential, for without it there is no fulfilment of the object of the Yoga.

In regard to the Purushottama the Divine Mother is the supreme divine Consciousness and Power above the worlds, Adya Shakti; she carries the Supreme in herself and manifests the Divine in the worlds through the Akshara and the Kshara. In regard to the Akshara she is the same Para Shakti holding the Purusha immobile in herself and also herself immobile in him at the back of all creation. In regard to the Kshara she is the mobile cosmic Energy manifesting all beings and forces.

CWSA 32:56

Impersonal and the Divine Mother

You have written in a letter, “A surrender by any means is good, but obviously the Impersonal is not enough, for surrender to that may be limited in result to the inner experience without any transformation of the outer being.” I do not understand.

It is rather surprising that you should be unable to understand such a simple and familiar statement; for that has been always the whole reason of this Yoga that to follow after the Impersonal only brings inner experience or at the most mukti. Without the action of the integral Divine there is no change of the whole nature. If it were not so the Mother would not be here and I would not be here — if a realisation of the Impersonal were sufficient.

CWSA 32:87

Main means of Sadhana

It is quite true that aspiration, rejection and the remembrance of the Mother and surrender to her and union with her consciousness are the main means of the sadhana. It is also true that to seek the supramental for oneself by one’s own means is a folly; that I have said from the beginning and emphasised it recently more and more. It is true also that to make the union with the Divine the cardinal aim and all the rest subsidiary and a consequence of it, not to seek progress, experiences, etc. for their own sake or for the sake of the ego is the proper attitude for the sadhak. It is true finally that meditation, vision and almost all else in the Yoga can be misused if the sadhak is self-centred, egoistic and obscure. But that does not mean that meditation, vision etc. are of no use and should be avoided in the sadhana.

The theory that once you remember the Mother always, everything you do flows from the Divine and therefore it does not matter what you do is rather a dangerous one. It may end by giving sanction instead of rejection to many things that ought to go out of the nature.

As for living a free outer life it cannot be said that that is good for everybody at every stage any more than living a retired life

is good for everybody or at every stage. The disadvantage of a free jolly outward social life without restrictions is that one becomes entirely or mostly externalised and that all sorts of vital interchanges are part of it which can hamper the inner growth or the total self-consecration to the Divine. The disadvantage of too complete a retirement is that it makes the person one-sided and shut up in himself, subjective, without the stabilising contact with earth and consequently with the danger of morbidity and self-delusion. A middle path with the rule of living more and more within, standing back from outward things but not throwing them aside, looking at them with a new consciousness, a new view and acting on them from this inner consciousness is the best way. But there is need for some at some stages to minimise outward contacts without abolishing them during part of the process of this shifting of the consciousness. No absolute rule can be laid down in this matter.

CWSA 32:138

The effort demanded

The effort demanded of the sadhak is that of aspiration, rejection and surrender. If these three are done the rest is to come of itself by the Grace of the Mother and the working of her force in you. But of the three the most important is surrender of which the first necessary form is trust and confidence and patience in difficulty. There is no rule that trust and confidence can only remain if aspiration is there. On the contrary, when even aspiration is not there because of the pressure of inertia, trust and confidence and patience can remain. If trust and patience fail when aspiration is quiescent, that would mean that the sadhak is relying solely on his own effort — it would mean, “Oh, my aspiration has failed, so there is no hope for me. My aspiration fails, so what can Mother do?” On the contrary, the sadhak should feel, “Never mind, my aspiration will come back again. Meanwhile I know that the Mother is with me even when I do not feel her; she will carry me even through the darkest period.” That is the fully right attitude you

must have. To those who have it depression can do nothing; even if it comes it has to return baffled. That is not tamasic surrender. Tamasic surrender is when one says, “I won’t do anything; let Mother do everything. Aspiration, rejection, surrender even are not necessary. Let her do all that in me.” There is a great difference between the two attitudes. One is that of the shirker who won’t do anything, the other is that of the sadhak who does his best, but when he is reduced to quiescence for a time and things are adverse, keeps always his trust in the Mother’s force and presence behind all and by that trust baffles the opposition force and calls back the activity of the sadhana.

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Progressive surrender

There is not much spiritual meaning in keeping open to the Mother if you withhold your surrender. Self-giving or surrender is demanded of those who practise this Yoga, because without such a progressive surrender of the being it is quite impossible to get anywhere near the goal. To keep open means to call in her Force to work in you, and if you do not surrender to it, it amounts to not allowing the Force to work in you at all or else only on condition that it will work in the way you want and not in its own way which is the way of the Divine Truth. A suggestion of this kind is usually made by some adverse Power or by some egoistic element of mind or vital which wants the Grace or the Force, but only in order to use it for its own purpose, and is not willing to live for the Divine Purpose,—it is willing to take from the Divine all it can get, but not to give itself to the Divine. The soul, the true being, on the contrary, turns towards the Divine and is not only willing but eager and happy to surrender.

In this Yoga one is supposed to go beyond every mental idealistic culture. Ideas and ideals belong to the mind and are half-truths only; the mind too is, more often than not, satisfied with merely having an ideal, with the pleasure of idealising, while life remains always the same, untransformed or changed only a little

and mostly in appearance. The spiritual seeker does not turn aside from the pursuit of realisation to mere idealising; not to idealise, but to realise the Divine Truth is always his aim, either beyond or in life also — and in the latter case it is necessary to transform mind and life which cannot be done without surrender to the action of the Divine Force, the Mother.

To seek after the Impersonal is the way of those who want to withdraw from life, but usually they try by their own effort, and not by an opening of themselves to a superior Power or by the way of surrender; for the Impersonal is not something that guides or helps, but something to be attained and it leaves each man to attain it according to the way and capacity of his nature.

On the other hand by an opening and surrender to the Mother one can realise the Impersonal and every other aspect of Truth also.

The surrender must necessarily be progressive. No one can make the complete surrender from the beginning, so it is quite natural that when one looks into oneself, one should find its absence. That is no reason why the principle of surrender should not be accepted and carried out steadily from stage to stage, from field to field, applying it successively to all the parts of the nature.

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Make the surrender real and complete

It is necessary if you want to progress in your sadhana that you should make the submission and surrender of which you speak sincere, real and complete. This cannot be as long as you mix up your desires with your spiritual aspiration. It cannot be as long as you cherish vital attachment to family, child or anything or anybody else. If you are to do this Yoga, you must have only one desire and aspiration, to receive the spiritual Truth and manifest it in all your thoughts, feelings, actions and nature. You must not hunger after any relations with anyone. The relations of the sadhaka with others must be created for him from within, when he has the true consciousness and lives in the Light. They will be determined within him by the power and will of the Divine Mother

according to the supramental Truth for the divine life and the divine work; they must not be determined by his mind and his vital desires. This is the thing you have to remember.

Your psychic being is capable of giving itself to the Mother and living and growing in the Truth; but your lower vital being has been full of attachments and sanskaras and an impure movement of desire and your external physical mind was not able to shake off its ignorant ideas and habits and open to the Truth. That was the reason why you were unable to progress, because you were keeping up an element and movements which could not be allowed to remain; for they were the exact opposite of what has to be established in a divine life. The Mother can only free you from these things, if you really want it, not only in your psychic being, but in your physical mind and all your vital nature. The sign will be that you no longer cherish or insist on your personal notions, attachments or desires, and that whatever the distance or wherever you may be, you will feel yourself open and the power and presence of the Mother with you and working in you and will be contented, quiet, confident, wanting nothing else, awaiting always the Mother's will.

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Clinging element of pride

However hard the fight, the only thing is to fight it out now and here to the end. The trouble is that you have never fully faced and conquered the real obstacle. There is in a very fundamental part of your nature a strong formation of ego-individuality which has mixed in your spiritual aspiration a clinging element of pride and spiritual ambition. This formation has never consented to be broken up in order to give place to something more true and divine. Therefore, when the Mother has put her force upon you or when you yourself have pulled the force upon you, this in you has always prevented it from doing its work in its own way. It has begun itself building according to the ideas of the mind or some demand of the ego, trying to make its own creation in its "own way", by its own strength, its own sadhana, its own tapasya. There has never been here any real

surrender, any giving up of yourself freely and simply into the hands of the Divine Mother. And yet that is the only way to succeed in the supramental Yoga. To be a Yogi, a Sannyasi, a Tapaswi is not the object here. The object is transformation, and the transformation can only be done by a force infinitely greater than your own; it can only be done by being truly like a child in the hands of the Divine Mother.

CWSA 32: 140-43

A lady has written a letter to me. She has been attracted to follow this path. She seems to be in affliction and so she wants peace. Shall I reply to her?

You can write to her briefly — telling her that the life of sansar is in its nature a field of unrest — to go through it in the right way one has to offer one's life and actions to the Divine and pray for the peace of the Divine within. When the mind becomes quiet, one can feel the Divine Mother supporting the life and put everything into her hands — these are the first things to do, if she wants to have peace.

CWSA 32:345

Essence of surrender

In these moods the thoughts that assail you are so much out of focus! The essence of surrender is not to ask the Mother before doing anything — but to accept whole-heartedly the influence and the guidance, when the joy and peace come down to accept them without question or cavil and let them grow, when the Force is felt at work to let it work without opposition, when the Knowledge is given to receive and follow it, when the Will is revealed to make oneself its instrument. It is also, no doubt, to accept the guidance and control of the Guru who is at least supposed to know better than oneself what is or is not the Truth and the way to the Truth. All that is nothing very terrible, it is simple common sense.

CWSA 32:143

It is the true attitude so to leave all to the Mother and trust entirely in her and let her lead you on the path to the goal.

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What I wanted you to do was (1) to surrender wholly to the Mother, sincerely, simply and without any reserves of the ego, (2) to become conscious of the habitual defects of your external being and reject them, (3) to open these obscure parts to the light and change their movement.

CWSA 32:149

If you desire this transformation

If you desire this transformation, put yourself in the hands of the Mother and her Powers without cavil or resistance and let her do unhindered her work within you. Three things you must have, consciousness, plasticity, unreserved surrender. For you must be conscious in your mind and soul and heart and life and the very cells of your body, aware of the Mother and her Powers and their working; for although she can and does work in you even in your obscurity and your unconscious parts and moments, it is not the same thing as when you are in an awakened and living communion with her. All your nature must be plastic to her touch, — not questioning as the self-sufficient ignorant mind questions and doubts and disputes and is the enemy of its enlightenment and change; not insisting on its own movements as the vital in man insists and persistently opposes its refractory desires and ill-will to every divine influence; not obstructing and entrenched in incapacity, inertia and *tamas* as man's physical consciousness obstructs and clinging to its pleasure in smallness and darkness cries out against each touch that disturbs its soulless routine or its dull sloth or its torpid slumber. The unreserved surrender of your inner and outer being will bring this plasticity into all the parts of your nature; consciousness will awaken everywhere in you by constant openness to the Wisdom and Light, the Force, the Harmony and Beauty, the Perfection that come flowing down from above. Even the body will awake and unite at last its consciousness subliminal no longer to the supramental superconscious Force, feel all her powers permeating from above and below and around it and thrill to a supreme Love and Ananda.

CWSA 32:25

Sri Aurobindo

A surrender by any means is good, but obviously the impersonal is not enough — for surrender to that may be limited in result to the inner experience without any transformation of the outer nature.

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It [the idea that the sadhana is done by the Divine rather than by oneself] is a truth but a truth that does not become effective for the consciousness until or in proportion as it is realised. The people who stagnate because of it are those who accept the idea but do not realise — so they have neither the force of tapasya nor that of the Divine Grace. On the other hand those who can realise it feel even behind their tapasya and in it the action of the Divine Force.

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Self-surrender to the divine and infinite Mother, however difficult, remains our only effective means and our sole abiding refuge. Self-surrender to her means that our nature must be an instrument in her hands, the soul a child in the arms of the Mother.

CWSA 12: 171

The Divine gives itself to those who give themselves without reserve and in all their parts to the Divine. For them the calm, the light, the power, the bliss, the freedom, the wideness, the heights of knowledge, the seas of Ananda.

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The Divine gives itself to those who give themselves without reserve and in all their parts to the Divine. For them the calm, the light, the power, the bliss, the freedom, the wideness, the heights of knowledge, the seas of Ananda.

CWSA 29:67-68

Sri Aurobindo

Surrender is giving oneself to the Divine — to give everything one is or has to the Divine and regard nothing as one's own, to obey only the Divine will and no other, to live for the Divine and not for the ego.

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Surrender means to consecrate everything in oneself to the Divine, to offer all one is and has, not to insist on one's ideas, desires, habits etc., but to allow the divine Truth to replace them by its knowledge, will and action everywhere.

*

Surrender means to be entirely in the Mother's hands and not to resist in any way by egoism or otherwise her Light, Knowledge, Will, the working of her Force etc.

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All the play in this world is based on a certain relative free will in the individual being. Even in the sadhana it remains and his consent is necessary at each step — even though it is by surrender to the Divine that he escapes from ignorance and separateness and ego, it must be at every step a free surrender.

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All can be done by the Divine, the heart and nature purified, the inner consciousness awakened, the veils removed, if one gives oneself to the Divine with trust and confidence — and even if one cannot do so fully at once, yet the more one does so, the more the inner help and guidance comes and the contact and the experience of the Divine grows within. If the questioning mind becomes less active and humility and the will to surrender grow in you, this ought to be perfectly possible. No other strength and tapasya are then needed, but this alone.

CWSA 29:67-68

The surrender must be to the Mother — not even to the Force, but to the Mother herself.

CWSA 29: 78

Sri Aurobindo



Surrender means to look to the Divine Mother only — to reject all desires and do only her will, not to insist on one's own ideas and preferences, but to ask for her Truth only, to obey and follow her guidance, to open oneself and become aware of her Force and its workings and to allow those workings to change the nature into the divine nature.

CWSA 32: 146

Sri Aurobindo



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

Sri Aurobindo Society, Nairobi Centre, Kenya

An Announcement

Sri Aurobindo Divine Life Education Centre, Jhunjhunu (Rajasthan)

The basic object of this centre established by Sri Aurobindo society is to work for the realisation of a divine life upon earth as envisioned by Sri Aurobindo and the Mother. It aspires to create a community of spiritual aspirants who seek this goal.

This education centre has been functioning since 15th August 1994. The new academic session begins every year from 15th August for children aged between 6 to 12 years. It is a residential school with English as the medium of instruction. The education is completely free. There are no tuition fees, nor any charges for lodging and boarding.

The centre aspires to provide an integral education and to offer scope for the full development of the being. Parents who are not interested in degrees and diplomas or Government recognised certificates for their children, but who simply aspire for the better growth of their children's consciousness and total personality, and wish to admit them in this school, may write to the organisers at the earliest. Admissions are open throughout the year.

Also are invited the seekers of divine life who would like to stay at the centre, pursue a life of sadhana and dedicate their lives for this cause. For details please write to:

**Pankaj Bagaria,
Sri Aurobindo Divine Life Education Centre,
Mira Ambika Bhawan, Khetan Mohalla,
Jhunjhunu - 333 001, Rajasthan, India
Tel. Nos. (01592)-232887, 237428
E-mail: sadlecjrn@gmail.com
URL: www.sadlec.org**

With best compliments from:



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