

All India Magazine
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Never Despair

Hear again: no state was ever more precarious than that of man when he was separated on earth from his divine origin. Above him stretched the hostile borders of the usurper, and at his horizon's gates watched jailers armed with flaming swords. Then, since he could climb no more to the source of life, the source arose within him; since he could no more receive the light from above, the light shone forth at the very centre of his being; since he could commune no more with the transcendent love, that love offered itself in a holocaust and chose each terrestrial being, each human self as its dwelling-place and sanctuary. That is how, in this despised and desolate but fruitful and Blessed Matter, each atom contains a divine thought, each being carries within him the Divine Inhabitant. And if no being in all the universe is as frail as man, neither is any as divine as he! In truth, in truth, in humiliation lies the cradle of glory!

CWM 2: 46

The Mother

Flower on the Cover:



Cheerfulness

(A joyful smile of nature.)

(Spiritual significance and explanation of the flower given by the Mother)

Botanical name: Gaillardia pulchella 'Picta' (Sweet)

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NEVER DESPAIR

Matter shall reveal the Spirit's face.

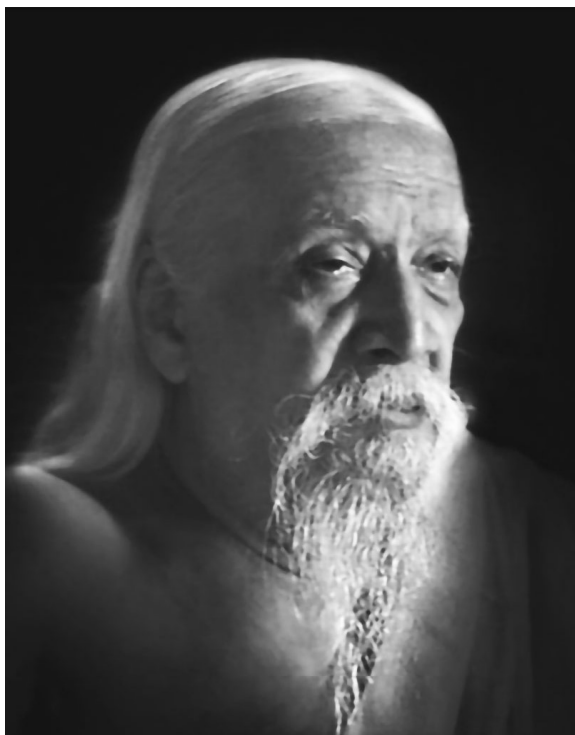
— Sri Aurobindo

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Editorial note: There are moments in life when all seems lost and one is filled with the sense of despair or dragged towards the precipice. This booklet is culled out from the luminous and inspiring words of Sri Aurobindo and the Mother that always give us hope and courage, guidance and direction, holding before us the lamp of Light and the Strength that helps us to discover our own highest possibility.



Never forget that you are not alone. The Divine is with you helping and guiding you. He is the companion who never fails, the friend whose love comforts and strengthens. The more you feel lonely, the more you are ready to perceive His luminous Presence. Have faith and He will do everything for you.

CWM 14: 9

The Mother

Words of Sri Aurobindo

All can enter this temple

The equal Divine Presence in all of us makes no other preliminary condition, if once this integral self-giving has been made in faith and in sincerity and with a fundamental completeness. All have access to this gate, all can enter into this temple: our mundane distinctions disappear in the mansion of the All-lover. There the virtuous man is not preferred, nor the sinner shut out from the Presence; together by this road the Brahmin pure of life and exact in observance of the law and the outcaste born from a womb of sin and sorrow and rejected of men can travel and find an equal and open access to the supreme liberation and the highest dwelling in the Eternal. Man and woman find their equal right before God; for the divine Spirit is no respecter of persons or of social distinctions and restrictions: all can go straight to him without intermediary or shackling condition. "If" says the divine Teacher "even a man of very evil conduct turns to me with a sole and entire love, he must be regarded as a saint, for the settled will of endeavour in him is a right and complete will. Swiftly he becomes a soul of righteousness and obtains eternal peace." In other words a will of entire self-giving opens wide all the gates of the spirit and brings in response an entire descent and self-giving of the Godhead to the human being, and that at once reshapes and assimilates everything in us to the law of the divine existence by a rapid transformation of the lower into the spiritual nature. The will of self-giving forces away by its power the veil between God and man; it annuls every error and annihilates every obstacle.

CWSA 19: 334-35

However or from wheresoever it came, the only thing to do with a depression is to throw it out.

CWSA 31: 186

Sri Aurobindo

Vital Dissatisfaction

It is because the vital was very much under the grip of its desires and so, now that it is separately active, not controlled by mental will, it kicks and cries whenever its desires are not satisfied. That is an ordinary movement of the human vital when not dominated and kept in its place by the mental will.

*

It is an oscillation due to something in the resistant part (not the whole of it) being still dissatisfied at the call to change. When any vital element is disappointed, dissatisfied, called or compelled to change but not yet willing, it has the tendency to create non-response or non-cooperation of the vital, leaving the physical dull or insensible without the vital push. With the psychic pressure this remnant of resistance will pass.

*

There are two conditions in which it [the vital] becomes like that [non-cooperative]: (1) when its ordinary (ego) actions or motives of action are not allowed to it, (2) when one goes very much down into the physical, the vital sometimes or for a time becomes inert unless or until there is the Force from above.

*

It seems to be some *tamas* or inertia coming down on the system. It is sometimes like that when the vital gets dissatisfied with the conditions or with what has been attained and initiates a sort of non-cooperation or passive resistance, saying, "As I am not satisfied, I won't take interest in anything or help you to do anything."

*

For the dissatisfaction of the vital, the only remedy is rejection and refusal to identify yourself with it. For the inertia the remedy is not to absorb yourself in thoughts about it, but to turn upwards and call the Light and Force to come into it.

CWSA 31: 138-40

Standing back

You have to stand back from the feeling of suffering, anguish and apprehension, reject it and look quietly at the resistance, affirming always to yourself your will to change and insisting that it shall be done and cannot fail to be done now or later with the divine help, because the divine help is there. It is then that the strength can come to you that will overcome the difficulties.

*

It is a factor in all human natures, — restless, desiring, eager, despondent, unstable. Stand back from it and do not allow it to govern or move you. There is a right part of the vital which must be used — ardent, sensitive to the higher things, capable of great love and devotion. Strengthen that and support it on the psychic and on the peace and wideness that comes from above.

*

Open to the Mother, put them under her guidance, call in the peace, the supporting Power, the protection and, in order that they may work, reject all wrong influences that might come in their way by creating wrong, careless or unconscious movements.

Follow this principle and your whole being will become one, under one rule, in the peace and sheltering Power and Light.

CWSA 31: 141-43

Cheerfulness and Happiness

Cheerfulness is the salt of sadhana. It is a thousand times better than gloominess.

*

Be more cheerful and confident. Sex and Doubt and Co. are there, no doubt, but the Divine is there also inside you. Open your eyes and look and look till the veil is rent and you see Him — or Her.

*

There is nothing spiritually wrong in being glad and cheerful, on the contrary it is the right thing. As for struggles and aspiration, struggles are really not indispensable to progress and there are many people who get so habituated to the struggling attitude

that they have all the time struggles and very little else. That is not desirable. There is a sunlit path as well as a gloomy one and it is the better of the two — a path in which one goes forward in absolute reliance on the Mother, fearing nothing, sorrowing over nothing. Aspiration is needed but there can be a sunlit aspiration full of light and faith and confidence and joy. If difficulty comes, even that can be faced with a smile.

*

It is that cheerfulness that we want to be always there in you. It is the happiness of the psychic that has found its way and, whatever difficulties come, is sure that it will be led forward and reach the goal. When a sadhak has that constantly, we know that he has got over the worst difficulty and that he is now firmly on the safe path.

*

The cheerfulness [of joking and hilarity] is vital. I do not say that it should not be there, but there is a deeper cheerfulness, an inner *sukhah.asya* which is the spiritual condition of cheerfulness.

*

Sorrow and Suffering

The curious thing is that my Yoga does not approve of sorrow and suffering or of taking stumbles and difficulties too seriously, as the Tapaswis do or of *viraha pangs* as the Vaishnavas do or of *vairagya* as the Mayavadis do, yet the old ideas and forces bring these things into the Asram through the minds of the sadhaks and there they are. Well, well!

*

The thing in you which enjoys the suffering and wants it is part of the human vital — it is these things that we describe as the insincerity and perverse twist of the vital; it cries out against sorrow and trouble and accuses the Divine and life and everybody else of torturing it, but for the most part the sorrow and the trouble come and remain because the perverse something in the vital wants them! That element in the vital has to be got rid of altogether.

*

Yes, it is so [that people themselves indirectly choose pain and misery by not turning to the Divine]. Even there is something in the vital consciousness that would not feel at home if there were no suffering in life. It is the physical that fears and abhors suffering, but the vital takes it as part of the play of life.

*

It is the rajaso-tamasic vital ego that is responsible both for revolt and for the acceptance of depression. Rajas predominating there is revolt, tamas predominating there is depression.

*

It is not the soul but the vital or rather something in it that takes pleasure in groaning and weeping and in fact in sorrow and suffering of all kinds.

CWSA 31: 177-78

Combating melancholy

It is clear that the force and peace are descending and working more and more to fix themselves in you. The other feelings, the wanting to be sad, the fear of being happy, the suggestion of incapacity or unfitness are the usual movements of the vital formation which is not yourself and they come up to try and prevent the change in you. You have only to refuse to accept these suggestions and put yourself persistently on the side of the Truth in you which will make you free and happy, and all will be well.

*

It seems to me from what you have written that it is the old vital restlessness and indulgence in melancholy that has taken hold of you. It has no special cause, but takes hold of everything to feed itself; in itself it is only a habitual nervous weakness. The more one broods on it, the more it increases. There are three ways of combating it. One is to take interest and busy yourself in something else not yourself and to think of your condition as little as possible. Another is to separate yourself from this vital restlessness and melancholia as much as possible and face it, as you were doing, with an energetic and resolute refusal to accept it. The third

is to habituate yourself to turn your mind upwards in a call for the Mother's peace. It is there above you waiting to come down if you make yourself open to it; if it came down, it would rid you permanently of all this suffering and trouble.

CWSA 31: 180-81

Depression and Despondency

Not to get discouraged when there is no immediate result is very important — for then the force within sinks and when the force within sinks there is the *tapo-bhanga* of which the old Rishis were always complaining, for each time the *tapas* broke they had to start afresh till it was reconstructed.

*

Tell him that discouragement is the one thing that the *sadhak* should never indulge. One should go on steadily whether the pace is slow or hampered or swift and easy—one will always get to the goal in time. Difficulties and periods of darkness cannot be avoided — they have to be gone through with quietness and courage.

*

That is how the depression works in everybody. It takes hold of this or that excuse but really it comes for its own satisfaction and not for any particular reason.

*

All depression is bad as it lowers the consciousness, spends the energy, opens to adverse forces.

CWSA 31: 182-83

Depression Often Comes from Outside

Often waves of depression come from the general Nature—the mind finds out inner or external reasons for them when there are none. That may be the reason why the reasons are not clear. On the other hand it may be due to some part of the being getting discouraged or fatigued or unwilling to follow the movement either of work or of *sadhana*. If it is something in the vital being, it may hide itself so as not to be exposed or cleared; if a part of the physical, it may be simply dumb and obscure, unable to express

itself. Finally, it may come up from the subconscious. These are various cases in which there is what seems a causeless depression. One has to see for oneself which it is.

*

Do not allow these depressing thoughts to find credit with you. If they come, look at them as not yours, as suggestions from outside. Remain as quiet as you can and let the Mother's Force work in you.

CWSA 31: 185-86

Dealing With Depression

Naturally, if the vital is quiet and allows the mind to see things rightly, there will not be this depression.

*

Small desires and defects have not to be magnified or made a cause of worry or depression, but they have to be noted and quietly got rid of.

*

Be careful to reject always movements (like vexation, discontent etc.) that bring back confusion or depression. One cannot always help these movements coming, but one can reject them when they come; the more they are rejected, the more difficult it becomes for them to recur — or, if they recur, they hold only for a moment and then drop away. To entertain them means to give them a chance to cover the true consciousness once more.

*

Depression should not be indulged, for all who do the Yoga have difficulties with their ego; but the higher consciousness will always prevail with a true aspiration.

*

Do not allow yourself to admit any movement of vital depression, still less a depressed condition. As for the external being, it is always, not only in you but in everyone, a difficult animal to handle. It has to be dealt with by patience and a quiet and cheerful perseverance; never get depressed by its resistance, for that only makes

it sensitive and aggrieved and difficult, or else discouraged. Give it rather the encouragement of sunlight and a quiet pressure, and one day you will find it opening entirely to the Grace.

CWSA 31: 186-87-86

This kind of dejection [feeling that life is meaningless] must be cast aside. Life always has a meaning whether in success or in difficulty so long as it is turned towards the Divine. Protection will be given, but depression must be put aside so that you may be able to receive and use the help and the force.

*

The rule in Yoga is not to let the depression depress you, to stand back from it, observe its cause and remove the cause; for the cause is always in oneself, perhaps a vital defect somewhere, a wrong movement indulged or a petty desire causing a recoil, sometimes by its satisfaction, sometimes by its disappointment. In Yoga a desire satisfied, a false movement given its head produces very often a worse recoil than disappointed desire.

What is needed for you is to live more deeply within, less in the outer vital and mental which is exposed to these touches. The inmost psychic being is not oppressed by them; it stands in its own closeness to the Divine and sees the small surface movements as surface things foreign to the true being.

CWSA 31-188-89

If you have a growing faith that all that is happening has somehow to happen and that God knows what is best for you,— that is already a great thing; if you add to it the will to keep your face always turned towards the goal and the confidence that you are being led towards it even through difficulties and apparent denials, there could be no better mental foundation for sadhana. And if not only the mind, but the vital and physical consciousness can be imbued with this faith, dejection will become either impossible or so evidently an outer thing thrown from outside and not belong-

ing to the consciousness that it will not be able to keep its hold at all. A faith of that kind is a very helpful first step towards the reversal of consciousness which makes one see the inner truth of things rather than their outward phenomenal appearance.

CWSA 31: 195

It is hardly a fact that sorrow is necessary in order to make the soul seek the Divine. It is the call of the soul within for the Divine that makes it turn, and that may come under any circumstances — in full prosperity and enjoyment, at the height of outward conquest and victory without any sorrow or disappointment but by a sudden or growing enlightenment, by a flash of light in the midst of sensuous passion as in Bilwamangal, by the perception that there is something greater and truer than this outward life lived in ego and ignorance. None of these turns need be accompanied by sorrow and depression. Often one turns saying, “Life is all very well and interesting enough as a game, but it is only a game, the spiritual reality is greater than the life of the mind and senses.” In whatever way it comes, it is the call of the Divine or the soul’s call to the Divine that matters, the attraction of it as something far greater than the things that usually hold the nature.

CWSA 31: 202

Despondency

These feelings of despair and exaggerated sense of self-depreciation and helplessness are suggestions of a hostile Force and should never be admitted. The defects of which you speak are common to all human nature and the external being of every sadhak is full of them; to become aware of them is necessary for the transformation, but it must be done with a quiet mind and with the faith and surrender to the Divine and assured aspiration to the higher consciousness which are proper to the psychic being. The transformation of the external being is the most difficult part of the Yoga and it demands faith, patience, quietude and firm determination. It is in that spirit that you have to throw these depres-

sions aside and go steadily on with the Yoga.

*

I will do all to change your consciousness — only open yourself. Keep yourself open as much as you can in quietude — that is the only condition I ask of you.

CWSA 31: 207

Sentimentalism

It is not a question of feeling sorrow or joy or any other emotion, everybody does that who has not overcome the ordinary Nature. That is not sentimental but emotional. Sentimentalism comes in when you take a pleasure either in indulging or in displaying the feelings or when you have them for no reason or without sufficient reason.

*

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

CWSA 31: 210

It was indeed a microscopically small cause for so strong an upsetting, but really it is the whole difficulty of this raw and unreasonable sensitiveness which cropped up with this very infinitesimally small excuse—and that sensitiveness is one of the most persistent obstacles of many sadhaks here. There are two remedies for it—the psychic’s confidence in the Mother and the surrender that goes with it, i.e. “whatever she wills is best for me”, and the vastness which you feel now, — it is the wideness of the true self, of the true mental, vital, physical being also, from which such things fall off like dust, for they are of no importance to it whatever. It is the

one thing to do, to get permanently into the wideness, peace and silence and let the ego dissolve in it and the attachments fall away.

CWSA 31: 211

Ego and Egoism

Yes, that is right — to remember constantly and live in the peace and calmness so that the Force may work and the Light may come. The small things of daily life must go on in the surface consciousness, not filling too large a place in it, until the Force and Light have taken possession and can lay direct hold of these also. It is the ego that gives them too big a place — the ego must be discouraged. “Not for myself, but for the Divine” should grow to be the law of the whole consciousness and thought and action. It cannot be done thoroughly all at once, but that must become the insistent note in the mind as soon as possible.

CWSA 31: 219

What stands in the way of course is always the vital ego with its ignorance and the pride of its ignorance and the physical consciousness with its inertia which resents and resists any call to change and its indolence which does not like to take the trouble — it finds it more comfortable to go on its own way repeating always the same old movements and, at best, expecting everything to be done for it in some way at some time. The first thing is to have the right inner attitude — you have that; the rest is the will to transform oneself and the vigilance to perceive and reject all that belongs to the ego and the tamasic persistence of the lower nature. Finally, to keep oneself always open to the Mother in every part of the being so that the process of transformation may find no hindrance.

CWSA 31: 222

The tamasic ego is that which accepts and supports despondency, weakness, inertia, self-depreciation, unwillingness to act, unwillingness to know or be open, fatigue, indolence, do-nothingness.

Contrary to the rajasic it says, “I am so weak, so obscure, so miserable, so oppressed and ill-used — there is no hope for me, no success, I am denied everything, I am unsupported — how can I do this, how can I do that, I have no power for it, no capacity, I am helpless; let me die; let me lie still and moan,” etc. etc. Of course not all that at once or in every case; but I am giving the general character of the thing.

CWSA 31: 226

All that [self-depreciation and depression] is the usual play of the vital and the ego. It is the vital that can find satisfaction neither in talking with others nor in solitude — it has lost the old satisfaction in talks, but it cannot reconcile itself either to giving up the old attachment — it still feels a tie to it and so cannot get the joy of solitude.

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

CWSA 31: 226

All that [vanity, jealousy, the sense of not being loved] of course is not love, but self-love. Jealousy is only an ugly form of selflove. That is what people do not understand — they even think that demands and jealousy and wounded vanity are signs of love or at least natural attendants of it.

*

The sooner you get rid of that [abhimān] the better. Anyone who indulges abhimān puts himself under the influence of the hostile forces. Abhimān has nothing to do with true love; it is like jealousy a part of the vital egoism.

CWSA 31: 245

The power of faith

Faith is the soul's witness to something not yet manifested, achieved or realised, but which yet the Knower within us, even in the absence of all indications, feels to be true or supremely worth following or achieving. This thing within us can last even when there is no fixed belief in the mind, even when the vital struggles and revolts and refuses. Who is there that practises the Yoga and has not his periods, long periods of disappointment and failure and disbelief and darkness — but there is something that sustains him and even goes on in spite of himself, because it feels that what it followed after was yet true and it more than feels, it knows. The fundamental faith in Yoga is this, inherent in the soul, that the Divine exists and the Divine is the one thing to be followed after—nothing else in life is worth having in comparison with that. It was this faith growing in you that made you come for Yoga and this faith has not died or diminished — to judge from what you say in your letters, it has become more insistent and abiding. So long as a man has that, he is marked for the spiritual life and I will say that, even if his nature is full of obstacles and crammed with denials and difficulties, and even if he has many years of struggle, he is marked out for success in the spiritual life.

CWSA 29: 93

It is this faith that you need to develop, — a faith which is in accordance with reason and common sense — that if the Divine exists and has called you to the Path, as is evident, then there must be a Divine Guidance behind and that through and in spite of all difficulties you will arrive. Not to listen to the hostile voices that suggest failure or to the voices of impatient vital haste that echo them, not to believe that because great difficulties are there, there

can be no success or that because the Divine has not yet shown himself he will never show himself, but to take the position that everyone takes when he fixes his mind on a great and difficult goal, “I will go on till I succeed and I will succeed — all difficulties notwithstanding.”

To which the believer in the Divine adds, “The Divine exists, he is there, and since he exists, my following after the Divine cannot fail. I will go on through everything till I find him.”

CWSA 29: 94

Faithfulness

When I spoke of being faithful to the light of the soul and the divine Call, I was not referring to anything in the past or to any lapse on your part. I was simply affirming the great need in all crises and attacks, — to refuse to listen to any suggestions, impulses, lures and to oppose to them all the call of the Truth, the imperative beckoning of the Light. In all doubt and depression, to say “I belong to the Divine, I cannot fail”; to all suggestions of impurity and unfitness, to reply “I am a child of Immortality chosen by the Divine; I have but to be true to myself and to Him — the victory is sure; even if I fell, I would be sure to rise again”; to all impulses to depart and serve some smaller ideal, to reply “This is the greatest, this is the Truth that alone can satisfy the soul within me; I will endure through all tests and tribulations to the very end of the divine journey.” This is what I mean by faithfulness to the Light and the Call.

*

I do not see how the method of faith in the cells can be likened to eating a slice of the moon. Nobody ever got a slice of the moon, but the healing by faith in the cells is an actual fact and a law of Nature and has been demonstrated often enough even apart from Yoga. The way to get faith and everything else is to insist on having them and refuse to flag or despair or give up until one has them — it is the way by which everything has been got since this difficult world began to have thinking and aspiring creatures upon it. It is to open always, always to the Light and turn one’s back on

the darkness. It is to refuse the voices that cry persistently, “You cannot, you shall not, you are incapable, you are the puppet of a dream”— for these are the enemy voices, they cut one off from the result that was coming by their strident clamour and then triumphantly point to the barrenness of result as a proof of their thesis. The difficulty of the endeavour is a known thing, but the difficult is not the impossible — it is the difficult that has always been accomplished and the conquest of difficulties makes up all that is valuable in the earth’s history. In the spiritual endeavour also it shall be so.

CWSA 29: 99-100

Keep Firm Faith

Do not allow any discouragement to come upon you and have no distrust of the Divine Grace. Whatever difficulties are outside you, whatever weaknesses are inside you, if you keep firm hold on your faith and your aspiration, the secret Power will carry you through and bring you back here. Even if you are oppressed with opposition and difficulties, even if you stumble, even if the way seems closed to you, keep hold on your aspiration; if faith is clouded for a time, turn always in mind and heart to us and it will be removed. As for outer help in the way of letters we are perfectly ready to give it to you. But keep firm on the way — then in the end things open out of themselves and circumstances yield to the inner spirit.

*

Whatever adverse things present themselves you must meet them with courage and they will disappear and the help come. Faith and courage are the true attitude to keep in life and work always and in the spiritual experience also. *

In moments of trial faith in the Divine protection and the call for that protection; at all times the faith that what the Divine wills is the best.

It is what turns you towards the Divine that must be accepted as good for you — all is bad for you that turns you away from the Divine.

*

Keep firm faith in the victory of the Light and face with calm equanimity the resistances of Matter and human personality to their own transformation.

Even if there is much darkness—and this world is full of it and the physical nature of man also — yet a ray of the true Light can prevail eventually against a tenfold darkness. Believe that and cleave to it always.

CWSA 29: 101-102

Need of courage

One who has not the courage to face patiently and firmly life and its difficulties will never be able to go through the still greater inner difficulties of the sadhana. The very first lesson in this Yoga is to face life and its trials with a quiet mind, a firm courage and an entire reliance on the Divine Shakti.

*

The difficulties have to be faced and the more cheerfully they are faced, the sooner they will be overcome. The one thing to do is to keep the mantra of success, the determination of victory, the fixed resolve, “Have it I must and have it I will.” Impossible? There is no such thing as an impossibility — there are difficulties and things of *longue haleine*, but no impossibles. What one is determined fixedly to do, will get done now or later — it becomes possible.

CWSA 29:116

Difficulties, Disturbances and Peace

Aspire, concentrate in the right spirit and, whatever the difficulties, you are sure to attain the aim you have put before you.

It is in the peace behind and that “something truer” in you that you must learn to live and feel it to be yourself. You must regard the rest as not your real self, but only a flux of changing or recurring movements on the surface which are sure to go as the true self emerges.

Peace is the true remedy; distraction by hard work is only a temporary relief — although a certain amount of work is necessary

for the proper balance of the different parts of the being. To feel the peace above or about your head is a first step; you have to get connected with it and it must descend into you and fill your mind and life and body and surround you so that you live in it — for this peace is one sign of the Divine's presence with you, and once you have it all the rest will begin to come.

Truth in speech and truth in thought are very important. The more you can feel falsehood as being not part of yourself, as coming on you from outside, the easier it will be to reject and refuse it.

Persevere and what is still crooked will be made straight and you will know and feel concretely the truth of the Divine's presence and your faith will be justified by direct experience.

CWSA 29: 125-26

So long as the mind is restless, it is not possible to get at the inner Truth. Calm, peace, quietude — that is the first necessary condition.

*

To remain quiet within, firm in the will to go through, refusing to be disturbed or discouraged by difficulties or fluctuations, that is one of the first things to be learned on the Path.

CWSA 29: 140

Strength and Grace

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

tion. Strength, if it is spiritual, is a power for spiritual realisation; a greater power is sincerity; the greatest power of all is Grace. I have said times without number that if a man is sincere, he will go through in spite of long delay and overwhelming difficulties. I have repeatedly spoken of the Divine Grace. I have referred any number of times to the line of the Gita:

Ahañtvā sarvapā pebhyo mokṣayiṣyāmi mā śucaḥ

“I will deliver thee from all sin and evil, do not grieve.”

*

The Divine knows best and one has to have trust in His wisdom and attune oneself with His will. Length of time is no proof of an ultimate incapacity to arrive — it is only a sign that there is something in oneself which has to be overcome and if there is the will to reach the Divine it can be overcome. Suicide solves nothing — it only brings one back to life with the same difficulties to be faced in worse conditions. If one wishes to escape from life altogether, it can only be by the way of complete inner renunciation and merging oneself in the Silence of the Absolute or by a bhakti that becomes absolute or by a karmayoga that gives up one’s own will and desires to the will of the Divine.

I have said also that the Grace can at any moment act suddenly, but over that one has no control, because it comes by an incalculable Will which sees things that the mind cannot see. It is precisely the reason why one should never despair, — that and also because no sincere aspiration to the Divine can fail in the end.

CWSA 29: 172-74

Trust in the Divine Grace

Face all these things [inner disturbances] quietly and firmly with perseverance in the endeavour of the sadhana. Trust firmly in the Divine Grace and the Divine Grace will not fail you.

*

The best possible way [to “repay” the Divine Grace] is to allow the Divine Grace to work in you, never to oppose it, never to be un-

grateful and turn against it—but to follow it always to the goal of Light and Peace and unity and Ananda.

CWSA 29: 174

A persistent faith which no circumstance or event can break. If difficulties occur, they raise not mental doubts or an inert acquiescence, but the firm belief that, with sincere consecration, the Divine Shakti will remove the difficulties, and with this belief a greater turning to her and dependence on her for that purpose. When there is full faith and consecration, there comes also a receptivity to the Force which makes one do the right thing and take the right means and then circumstances adapt themselves and the result is visible.

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

CWSA 29: 234

The Divine Grace and Guidance

I should like to say something about the Divine Grace — for you seem to think it should be something like a Divine Reason acting upon lines not very different from those of human intelligence. But it is not that. Also it is not a universal Divine Compassion either, acting impartially on all who approach it and acceding to all prayers. It does not select the righteous and reject the sinner. The Divine Grace came to aid the persecutor (Saul of Tarsus), it came to St. Augustine the profligate, to Jagai and Madhai of infamous fame, to Bilwamangal and many others whose conversion might well scandalise the puritanism of the human moral intelligence; but it can come to the righteous also — curing them of their self-righteousness and leading to a purer consciousness beyond these things. It is a power that is superior to any rule, even to the Cosmic Law — for all spiritual seers have distinguished between the Law

and Grace. Yet it is not indiscriminate — only it has a discrimination of its own which sees things and persons and the right times and seasons with another vision than that of the Mind or any other normal Power. A state of Grace is prepared in the individual often behind thick veils by means not calculable by the mind and when the state of Grace comes then the Grace itself acts. There are these three powers:

(1) the Cosmic Law, of Karma or what else;

(2) the Divine Compassion acting on as many as it can reach through the nets of the Law and giving them their chance; and

(3) the Divine Grace which acts more incalculably but also more irresistibly than the others. The only question is whether there is something behind all the anomalies of life which can respond to the call and open itself with whatever difficulty till it is ready for the illumination of the Divine Grace — and that something must be not a mental and vital movement but an inner somewhat which can well be seen by the inner eye. If it is there and when it becomes active in front, then the Compassion can act, though the full action of the Grace may still wait attending the decisive decision or change; for this may be postponed to a future hour, because some portion or element of the being may still come between, something that is not yet ready to receive.

CWSA 29: 167-69

Divine Intervention

“The ordinary action of the Divine is a constant intervention within the actual law of things” — that may or may not be but is not usually called the Divine Grace. The Divine Grace is something not calculable, not bound by anything the intellect can fix as a condition — though ordinarily some call, aspiration, intensity of the psychic being can awaken it, yet it acts sometimes without any apparent cause even of that kind.

*

Without the Grace of the Divine nothing can be done, but for the full Grace to manifest the sadhak must make himself ready. If

everything depends on the Divine intervention, then man is only a puppet and there is no use of sadhana, and there are no conditions, no law of things — therefore no universe, but only the Divine rolling things about at his pleasure. No doubt in the last resort all can be said to be the Divine cosmic working, but it is through persons, through forces that it works — under the conditions of Nature. Special intervention there can be and is, but all cannot be special intervention.

*

The Divine Grace and Power can do everything, but with the full assent of the sadhak. To learn to give that full assent is the whole meaning of the sadhana. It may take time either because of ideas in the mind, desires in the vital or inertia in the physical consciousness, but these things have to be and can be removed with the aid or by calling in the action of the Divine Force.

*

There are three main possibilities for the sadhak —

(1) To wait on the Grace and rely on the Divine.

(2) To do everything himself like the full Advait in and the Buddhist.

(3) To take the middle path, go forward by aspiration and rejection etc. helped by the Force.

CWSA 29: 170-71

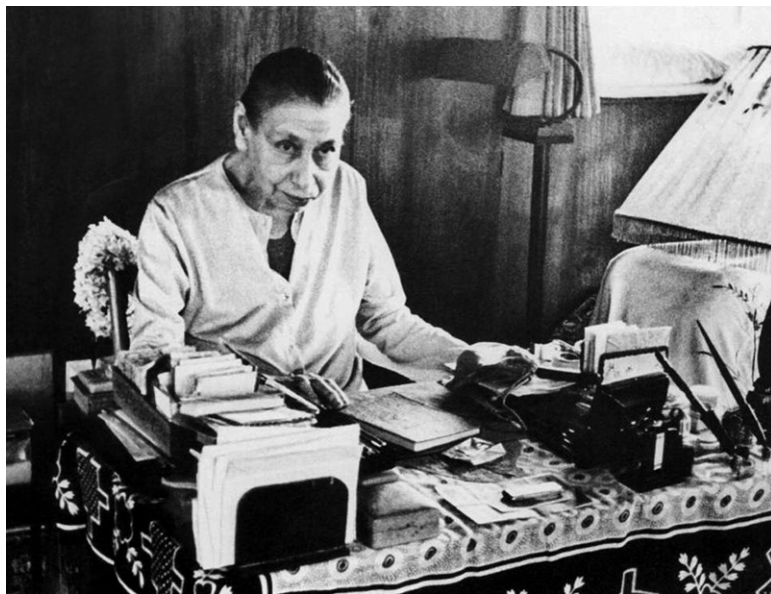
As for withdrawal of Grace, it might be said that few are those from whom the Grace withdraws, but many are those who withdraw from the Grace.

CWSA 29: 174

It is simply the habit of the mind when troubles come to worry about them. You must train your mind to remain calm and equal when troubles come — to do the thing that has to be done and rely on the Divine Power.

CWSA 31: 23

Sri Aurobindo



“O supreme and only Confidant, Thou who knowest beforehand all we can say to Thee because Thou art its source!

“O supreme and only Friend, Thou who acceptest, Thou who lovest, Thou who understandest us just as we are, because it is Thyself who hast so made us!

“O supreme and only Guide, Thou who never gain sayest our highest will because it is Thou Thyself who willest in it!

“It would be folly to seek elsewhere than in Thee for one who will listen, understand, love and guide, since always Thou art there ready to our call and never wilt Thou fail us!

“Thou hast made me know the supreme, the sublime joy of a perfect confidence, an absolute serenity, a surrender total and without reserve or colouring, free from effort or constraint.

Joyous like a child I have smiled and wept at once before Thee, O my Well-Beloved!”

CWM 1: 374-75

Words of the Mother

To Know How to Suffer

If at any time a deep sorrow, a searing doubt or an intense pain overwhelms you and drives you to despair, there is an infallible way to regain calm and peace.

In the depths of our being there shines a light whose brilliance is equalled only by its purity; a light, a living and conscious portion of a universal godhead who animates and nourishes and illumines Matter, a powerful and unfailing guide for those who are willing to heed his law, a helper full of solace and loving forbearance towards all who aspire to see and hear and obey him. No sincere and lasting aspiration towards him can be in vain; no strong and respectful trust can be disappointed, no expectation ever deceived.

My heart has suffered and lamented, almost breaking beneath a sorrow too heavy, almost sinking beneath a pain too strong... But I have called to thee, O divine comforter, I have prayed ardently to thee, and the splendour of thy dazzling light has appeared to me and revived me.

As the rays of thy glory penetrated and illumined all my being, I clearly perceived the path to follow, the use that can be made of suffering; I understood that the sorrow that held me in its grip was but a pale reflection of the sorrow of the earth, of this abyss of suffering and anguish.

Only those who have suffered can understand the suffering of others; understand it, commune with it and relieve it. And I understood, O divine comforter, sublime Holocaust, that in order to sustain us in all our troubles, to soothe all our pangs, thou must have known and felt all the sufferings of earth and man, all without exception.

How is it that among those who claim to be thy worshippers, some regard thee as a cruel torturer, as an inexorable judge witnessing the torments that are tolerated by thee or even created by thy own will?

No, I now perceive that these sufferings come from the very imperfection of Matter which, in its disorder and crudeness, is unfit to manifest thee; and thou art the very first to suffer from it, to bewail it, thou art the first to toil and strive in thy ardent desire to change disorder into order, suffering into happiness, discord into harmony.

Suffering is not something inevitable or even desirable, but when it comes to us, how helpful it can be!

Each time we feel that our heart is breaking, a deeper door opens within us, revealing new horizons, ever richer in hidden treasures, whose golden influx brings once more a new and intenser life to the organism on the brink of destruction.

And when, by these successive descents, we reach the veil that reveals thee as it is lifted, O Lord, who can describe the intensity of Life that penetrates the whole being, the radiance of the Light that floods it, the sublimity of the Love that transforms it for ever!

CWM 2: 20-21

This sublime divine love

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

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

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

How beautiful is this humble role of servant, the role of all who have been revealers and heralds of the God who is within all, of the Divine Love that animates all things....

CWM 2: 42-43

For those who are weary and fall

I shall add a few pages for those who have already made apparently fruitless efforts, for those who have encountered the pitfalls on the way and seen the measure of their weakness, for those who are in danger of losing their selfconfidence and courage. These pages, intended to rekindle hope in the hearts of those who suffer, were written by a spiritual worker at a time when ordeals of every kind were sweeping down on him like purifying flames.

You who are weary, downcast and bruised, you who fall, who think perhaps that you are defeated, hear the voice of a friend. He knows your sorrows, he has shared them, he has suffered like you from the ills of the earth; like you he has crossed many deserts under the burden of the day, he has known thirst and hunger, solitude and abandonment, and the cruellest of all wants, the destitution of the heart. Alas! he has known too the hours of doubt, the errors, the faults, the failings, every weakness.

But he tells you: Courage! Hearken to the lesson that the rising sun brings to the earth with its first rays each morning. It is a lesson of hope, a message of solace.

You who weep, who suffer and tremble, who dare not expect an end to your ills, an issue to your pangs, behold: there is no night without dawn and the day is about to break when darkness

is thickest; there is no mist that the sun does not dispel, no cloud that it does not gild, no tear that it will not dry one day, no storm that is not followed by its shining triumphant bow; there is no snow that it does not melt, nor winter that it does not change into radiant spring.

And for you too, there is no affliction which does not bring its measure of glory, no distress which cannot be transformed into joy, nor defeat into victory, nor downfall into higher ascension, nor solitude into radiating centre of life, nor discord into harmony — sometimes it is a misunderstanding between two minds that compels two hearts to open to mutual communion; lastly, there is no infinite weakness that cannot be changed into strength. And it is even in supreme weakness that almightiness chooses to reveal itself!

Listen, my little child, you who today feel so broken, so fallen perhaps, who have nothing left, nothing to cover your misery and foster your pride: never before have you been so great! How close to the summits is he who awakens in the depths, for the deeper the abyss, the more the heights reveal themselves!

Do you not know this, that the most sublime forces of the vasts seek to array themselves in the most opaque veils of Matter? Oh, the sublime nuptials of sovereign love with the obscurest plasticities, of the shadow's yearning with the most royal light!

CWM 2: 44-45

If ordeal or fault has cast you down

If ordeal or fault has cast you down, if you have sunk into the nether depths of suffering, do not grieve — for there indeed the divine love and the supreme blessing can reach you! Because you have passed through the crucible of purifying sorrows, the glorious ascents are yours.

You are in the wilderness: then listen to the voices of the silence. The clamour of flattering words and outer applause has gladdened your ears, but the voices of the silence will gladden

your soul and awaken within you the echo of the depths, the chant of divine harmonies!

You are walking in the depths of night: then gather the priceless treasures of the night. In bright sunshine, the ways of intelligence are lit, but in the white luminosities of the night lie the hidden paths of perfection, the secret of spiritual riches. You are being stripped of everything: that is the way towards plenitude. When you have nothing left, everything will be given to you. Because for those who are sincere and true, from the worst always comes the best.

Every grain that is sown in the earth produces a thousand. Every wing-beat of sorrow can be a soaring towards glory. And when the adversary pursues man relentlessly, everything he does to destroy him only makes him greater.

Hear the story of the worlds, look: the great enemy seems to triumph. He casts the beings of light into the night, and the night is filled with stars. He rages against the cosmic working, he assails the integrity of the empire of the sphere, shatters its harmony, divides and subdivides it, scatters its dust to the four winds of infinity, and lo! the dust is changed into a golden seed, fertilising the infinite and peopling it with worlds which now gravitate around their eternal centre in the larger orbit of space — so that even division creates a richer and deeper unity, and by multiplying the surfaces of the material universe, enlarges the empire that it set out to destroy.

Beautiful indeed was the song of the primordial sphere cradled in the bosom of immensity, but how much more beautiful and triumphant is the symphony of the constellations, the music of the spheres, the immense choir that fills the heavens with an eternal hymn of victory!

CWM 2: 45-46

Best means to be quiet and peaceful

In reality, even for a purely egoistic reason, to do good, to be just, straight, honest is the best means to be quiet and peaceful, to reduce one's anxiety to a minimum. And if, besides, one could

be disinterested, free from personal motives and egoism, then it would be possible to become truly happy.

You carry with you, around you, in you, the atmosphere created by your actions, and if what you do is beautiful, good and harmonious, your atmosphere is beautiful, good and harmonious; on the other hand, if you live in a sordid selfishness, unscrupulous self-interest, ruthless bad will, that is what you will breathe every moment of your life and that means misery, constant uneasiness; it means ugliness that despairs of its own ugliness.

And you must not believe that by leaving the body you will free yourself of this atmosphere; on the contrary, the body is a kind of a veil of unconsciousness which diminishes the intensity of the suffering. If you are without the protection of the body in the most material vital life, the suffering becomes much more acute and you no longer have the opportunity to change what is to be changed, to correct what is to be corrected, to open yourself to a higher, happier and more luminous life and consciousness.

You must make haste to do your work here, for it is here that you can truly do it.

Expect nothing from death. Life is your salvation. It is in life that you must transform yourself. It is upon earth that you progress and it is upon earth that you realise. It is in the body that you win the Victory.

CWM 3: 197-98

Rise higher in consciousness

These surface things have nothing dramatic about them. They seem to me more and more like soap-bubbles, especially since the third of February.

There are people who come to me in despair, in tears, in what they call terrible psychological suffering; when I see them like this, I slightly shift the needle in my consciousness which contains you all, and when they go away they are completely comforted. It is just like a compass needle; one shifts the needle a little in the con-

sciousness and it is all over. Of course, it comes back later, out of habit. They are nothing but soap-bubbles.

I have known suffering also, but there was always a part of myself which knew how to stand behind, apart.

The only thing in the world which still seems intolerable to me now, is all the physical deterioration, the physical suffering, the ugliness, the inability to express that capacity for beauty which is in every being. But that too will be conquered one day.

CWM 09: 282-83

Accepting and rejecting forces and formations

We are all the time, *always*, creating images, creating forms. We send them into the atmosphere without even knowing that we are doing so — they go roaming about, pass from one person to another, meet companions, sometimes join together and get on happily, sometimes create conflicts, and there are battles; for often, very often, in these mental imaginations there is a small element of will which tries to realise itself, and then everyone tries to send out his formation so that it can act, so that things can happen as he wants and, as everyone does this, it creates a general confusion. If our eyes were open to the vision of all these forms in the atmosphere, we would see very amazing things: battlefields, waves, onsets, retreats of a *crowd* of small mental entities which are constantly thrown out into the air and always try to realise themselves. All these formations have a common tendency to want to materialise and realise themselves physically, and as they are countless — they are far too many for there to be room enough on earth to manifest them — they jostle and elbow one another, they try to push back those which do not agree with them or even form armies marching in good order, always to take up the available room both in time and space — it is only a very small space compared with the countless number of creations.

So, individually, this is what happens. Some people do all that without knowing it — perhaps everybody — and they are con-

stantly tossed from one thing to another, and hope, wish, desire, are disappointed, sometimes happy, sometimes in despair, for they don't have any control or mastery over these things. But the beginning of wisdom is to look at ourselves thinking and to see this phenomenon, become aware of this constant projection into the atmosphere of small living *entities* which are trying to manifest. All this comes out of the mental atmosphere which we carry within ourselves. Once we see and observe, we can begin to sort them out, that is, to push back what is not in conformity with our highest will or aspiration and allow to move towards manifestation only the formations which can help us to progress and develop normally.

CWM 9: 386-87

Controlling the imagination

I have known people with such opposite sides in their nature, so contradictory, that one day they could make a magnificent, luminous, powerful formation for realisation, and then the next day a defeatist, dark, black formation — a formation of despair — and so both would go out. And I was able to follow in the course of circumstances the beautiful one being realised, and while it was being realised, the dark one demolishing what the first one had done. And that is how it is in the larger lines of life as in its smaller details. And all that because one does not watch oneself thinking, because one believes one is the slave of these contradictory movements, because one says, “Oh! Today I am not feeling well. Oh! Today things seem sad to me”, and one says this as if it were an ineluctable fate against which one could do nothing. But if one stands back or ascends a step, one can look at all these things, put them in their place, keep some, destroy or get rid of those one does not want and put all one's imaginative power — what is called imaginative — only in those one wants and which conform with one's highest aspiration. That is what I call controlling one's imagination.

CWM 9: 388

The most material consciousness, the most material mind is accustomed to act, to make an effort, to advance through whippings; otherwise, it is *tamas*. And then, so far as it imagines, it imagines always difficulty, always the obstacle or always the opposition, and that slows down the movement terribly. Very concrete, very tangible and *often repeated* experiences are needed to convince it that behind all its difficulties there is a Grace, behind all its failures there is the Victory, behind all its pains, its sufferings, its contradictions, there is Ananda. Of all efforts it is this one which has to be repeated most often; all the while you are obliged to stop or to remove, to convert a pessimism, a doubt or an imagination altogether defeatist.

CWM 11:2

All that does not want the Divine creates this atmosphere purposely to discourage those who want the Divine. You must... you must not pay attention. That, that is the way of the devil. Pessimism is the demon's weapon and he senses his situation (*gesture of shaking*). Well, if what I see as possible is realised, it will be truly a decisive victory over the adverse forces — naturally, he defends himself as best he can.... That, it is always the devil; as soon as you see even the tail of pessimism, it is the devil. That is his great weapon.

CWM 11:256-57

Stepping Back

Most of you live on the surface of your being, exposed to the touch of external influences. You live almost projected, as it were, outside your own body, and when you meet some unpleasant being similarly projected you get upset. The whole trouble arises out of your not being accustomed to stepping back. You must always step back into yourself — learn to go deep within — step back and you will be safe. Do not lend yourself to the superficial forces which move in the outside world. Even if you are in a hurry to do something, step back for a while and you will discover to your surprise how much sooner and with what greater success your work can be

done. If someone is angry with you, do not be caught in his vibrations but simply step back and his anger, finding no support or response, will vanish. Always keep your peace, resist all temptation to lose it. Never decide anything without stepping back, never speak a word without stepping back, never throw yourself into action without stepping back. All that belongs to the ordinary world is impermanent and fugitive, so there is nothing in it worth getting upset about. What is lasting, eternal, immortal and infinite — that indeed is worth having, worth conquering, worth possessing. It is Divine Light, Divine Love, Divine Life — it is also Supreme Peace, Perfect Joy and All-Mastery upon earth with the Complete Manifestation as the crowning. When you get the sense of the relativity of things, then whatever happens you can step back and look; you can remain quiet and call on the Divine Force and wait for an answer. Then you will know exactly what to do. Remember, therefore, that you cannot receive the answer before you are very peaceful. Practise that inner peace, make at least a small beginning and go on in your practice until it becomes a habit with you.

CWM 3: 160

Look within yourself

Don't look exteriorly. Always look within yourself and there you will find Love, Peace, Light and Strength.

Even the Truth cannot manifest without Love. It is only through Love that the Truth manifests. Love is a fire burning in the depths of the heart. Only Love can save You. And the world will open to Love only. I always pray to the Lord, "O Supreme Lord, manifest Thy Love ... " The Grace is always there. If you go within and find the Love there, then there is no 'I', no 'you', no 'Lord', no 'anybody' but the Love and that Love gives strength and patience.

Love is eternal and never fails you. The outer world is full of confusions.

Go on living within, where dwells the LOVE..... .

Mother You Said So, 29.4.64

The power of faith

In reality, the Divine gives to each individual exactly what he expects of Him. If you believe that the Divine is far away and cruel, He will be far away and cruel, because it will be necessary for your ultimate good that you feel the wrath of God; He will be Kali for the worshippers of Kali and Beatitude for the Bhakta. And He will be the All-knowledge of the seeker of Knowledge, the transcendent Impersonal of the illusionist; He will be atheist with the atheist and the love of the lover. He will be brotherly and close, a friend always faithful, always ready to succour, for those who feel Him as the inner guide of each movement, at every moment. And if you believe that He can wipe away everything, He will wipe away all your faults, all your errors, tirelessly, and at every moment you can feel His infinite Grace. The Divine is indeed what you expect of Him in your deepest aspiration.

The Divine is with you according to your aspiration. Naturally that does not mean that He bends to the caprices of your outer nature, — I speak here of the truth of your being. And yet, sometimes he does fashion himself according to your outer aspirations, and if, like the devotees, you live alternately in separation and union, ecstasy and despair, the Divine also will separate from you and unite with you, according as you believe. The attitude is thus very important, even the outer attitude. People do not know how important is faith, how faith is miracle, creator of miracles. If you expect at every moment to be lifted up and pulled towards the Divine, He will come to lift you and He will be there, quite close, closer, ever closer.

CWM 13: 76

The power of right attitude

Is it really the best that always happens?... It is clear that all that has happened had to happen: it could not be otherwise — by the universal determinism it had to happen. But we can say so only after it has happened, not before. For the problem of the very best that can happen is an individual problem, whether the

individual be a nation or a single human being; and all depends upon the personal attitude. If, in the presence of circumstances that are about to take place, you can take the highest attitude possible — that is, if you put your consciousness in contact with the highest consciousness within reach, you can be absolutely sure that in that case it is the best that can happen to you. But as soon as you fall from this consciousness into a lower state, then it is evidently not the best that can happen, for the simple reason that you are not in your very best consciousness. I even go so far as to affirm that in the zone of immediate influence of each one, the right attitude not only has the power to turn every circumstance to advantage but can change the very circumstance itself. For instance, when a man comes to kill you, if you remain in the ordinary consciousness and get frightened out of your wits, he will most probably succeed in doing what he came for; if you rise a little higher and though full of fear call for the divine help, he may just miss you, doing you a slight injury; if, however, you have the right attitude and the full consciousness of the divine presence everywhere around you, he will not be able to lift even a finger against you. This truth is just the key to the whole problem of transformation. Always keep in touch with the divine presence, try to bring it down — and the very best will always take place. Of course the world will not change at once, but it will go forward as rapidly as it possibly can. Do not forget that this is so only if you keep on the straight road of Yoga, and not if you deviate and lose your way and wander about capriciously or helplessly as though in a virgin forest.

CWM 3: 154-55

In times of confusion

Finally, I am fully convinced that the confusion is there to teach us how to live from day to day, that is to say, not to be preoccupied with what may happen, what will happen, just to occupy oneself day by day with doing what one has to do. All thinkings, pre-plannings, arrangements and all that, are very favourable to much disorder.

To live almost minute by minute, to be like that (gesture upward), attentive only to the thing that is to be done at the moment, and then to let the All-Consciousness decide....We can never know things even with the widest vision: we can know things only very partially — very partially. So our attention is drawn this way and that, and still other things are there. By giving great importance to things dangerous and harmful, you only add strength to them. (Mother goes into contemplation.) When you are assailed by the vision of such disorder and confusion, you have to do only one thing, to enter into the consciousness where you see only one Being, one Consciousness, one Power — there is only a single Unity — and all this is taking place within this Unity. And all our insignificant visions and knowings and judgments and... all that is mere nothing, it is microscopic in comparison with the Consciousness presiding over All. Therefore, if one had the least sense of the reason why separate individualities existed, one would see that it was only for allowing aspiration, the existence of aspiration, of this movement of self-giving and surrender, trust and faith. And it is this that is the very reason why individuals were built up; and then, for you to become that in all sincerity and intensity... it is all that is needed.

It is all that is needed, it is the only thing, the only thing that stays; all the rest... phantasmagoria.

CWM 11: 185

The Mother

STUDY CAMP ON THE LIFE DIVINE

Chapter wise summary

By Dr. Alok Pandey

Venue : Beach Office

Dates: 16th August to 23rd August

Timings: 5.15 pm to 6 pm and 6.15 to 7 pm

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**Appeal for contribution to the
Mother's cause**

'THE MOTHER'S ABODE'

'A project for buying own premises'



SRI AUROBINDO SOCIETY

5, Smith Road, Chennai- 600002

(A branch of Sri Aurobindo Society, Puducherry)

'A prayer, a master act, a king idea

Can link man's strength to a transcendent Force.' (Savitri)

Sri Aurobindo Society Chennai branch has proposed to shift from its present rented place to a new premises of its own. The new place is located on the first floor in a building under construction on the 100 feet Road at Ashok Nagar, Chennai.

Our Society in the new place will function as an ideal Centre for dispensation of education and spreading of the message of Sri Aurobindo and the Mother among children, practice of Integral Yoga & Meditation, conducting spiritual activities with an aim to build a Divine Society. It shall house a spacious Meditation hall, library and an office room.

We request you to participate in this Divine cause by your liberal offering.

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For more information please contact:

Shri S.Sivakumar, Chairman - 70329 43090;

Shri S.Surendran, Secretary- 94440 24423; Shri Ramalingam - 99411 59662.

Chairman
S. Sivakumar





Whatever or whomever you have handed over to the Divine, you should not be any longer attached or anxious about him or it but leave all to the Divine to do for the best.

CWSA 31: 320

Sri Aurobindo



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

Sri Aurobindo Society, Nairobi Centre, Kenya

ALIGN YOUR WILL

**A 3 day programme
organised by NAMAH**

Aligning the will is imperative in Integral Yoga. Only with the Will shall we truly effectuate...

Over three days, we shall explore different approaches, insights and perspectives. Join us and Align Your Will!

Live and Online at

Sri Aurobindo Society Hall

10 - 12 August, 2023

9.30 am to 6.00 pm

Zoom Joining details will be circulated in the evening of **August 9th**

Day 1

- 9.30 am - **Dr Alok Pandey** :
The Transcendent Scheme live
- 10.30 am - Refreshments break
- 1.00 am - **James Anderson** :
Practices for Unification
and Alignment of Will live
- 12.00 pm - **Nitasha Sharma** :
Experiments with Will:
Journeying from Will
Do to Well Done online
- 1.00 pm - Lunch
- 2.30 pm - **Ramachandra Roddam**:
Power of Purification online
- 3.30 pm - **Arul Dev** : Will of Cells –
insights from Mother's
Agenda live
- 4.30 pm - Tea break
- 5.00 pm - **Jayashree Blench** :
The Light of Sincerity online

TO REGISTER

Live participation:

Rs. 5,500 (lunch, tea & refreshments included)
- <https://rzp.io/l/cy8cJx1>

Online participation: from India Rs. 3,600:
<https://rzp.io/l/cy8cJx1>

From outside India US\$ 55:

https://www.paypal.com/cgi-bin/webscr?cmd=_s-xclick&hosted_button_id=BRRVF35LZYJP6

WILL

Day 2

- 9.30 am - **Dr Falguni Jani** : First Steps
Towards Alignment of Will live
- 10.30 am - Refreshments break
- 11.00 am - **Divyanshi Chugh** : Willing
Servitor of the Divine
Consciousness live
- 12.00 pm - **Manoj Pavithran** : Will &
Surrender: The Paradox live
- 1.00 pm - Lunch
- 2.30 pm - **Amit Bhatia** : Aligning the Will
Through Body, Mind & Breath
Live
- 3.30 pm - **Veronik Menanteau** :
Practising Fluidity and Plasticity
to Align our Will online
- 4.30 pm - Tea break
- 5.00 pm - **Radhe Pfau** : From Personal
Will to Divine Will online

Day 3

- 9.30 am - **Gitanjali** :
Let Thy Will be Done live
- 10.30 am - Refreshments break
- 11.00 am - **Aditi Kaul** :
Will-Force in Action online
- 12.00 pm - **Dr Monica Gulati** : Removing
the Veil Separating us from
the Divine Will live
- 1.00 pm - Lunch
- 2.30 pm - **Dr Yogesh Mohan** :
Practical Alignment with
Our Highest Aspiration online
- 3.30 pm - **Jishnu Guha** : Align Your Will:
Obstacles & Methods live
- 4.30 pm - Tea break
- 5.00 pm - **Dr Soumitra Basu** : Working on
the Ajnacakra live

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