

WHAT IS YOUTH

Youth does not depend on the number of years one has lived. It depends more on one's spirit, one's inner state, one's attitude towards life and one's aspiration for progress.

The Secret of Youth

You who are young, are the hope of the country. Prepare yourselves to be worthy of this expectation.

We can say that youth is constant growth and perpetual progress - and the growth of capacities, possibilities, the field of action and range of consciousness, and progress in the working out of details.

Youth does not depend on the small number of years one has lived, but on the capacity to grow and progress. To grow is to increase one's potentialities, one's capacities; to progress is to make constantly more perfect the capacities that one already possesses. Old age does not come from a great number of years but from the incapacity or the refusal to continue to grow and progress. I have known old people of twenty and young people of seventy. As soon as one wants to settle down in life and reap the benefits of one's past efforts, as soon as one thinks that one has done what one had to do and accomplished what one had to accomplish, in short, as soon as one ceases to progress, to advance along the road of perfection, one is sure to fall back and become old.

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When you are convinced that what you know is nothing compared to all which remains to be known, when you feel that what you have done is just the starting-point of what remains to be done, when you see the future like an attractive sun shining with the innumerable possibilities yet to be achieved, then you are young, however many are the years you have passed upon earth, young and rich with all the realisations of tomorrow.

And if you do not want your body to fail you, avoid wasting your energies in useless agitation. Whatever you do, do it in a quiet and composed poise. In peace and silence is the greatest strength.

YOUR FUTURE IS IN YOUR HANDS

Of one thing you can be sure - *your future is in your hands*. You will become the man you *want to be* and the higher your ideal and your aspiration, the higher will be your realisation, but you must keep a firm resolution and never forget your true aim in life.

A Call to the Youth of India
P70 Sri Aurobindo and the Mother

THE YOUNG AND THE FUTURE

If India has to rise, the Youth of India must awaken to their destiny. How long will they continue to slumber, the "sun-eyed children of a marvelous dawn"?

THE FUTURE BELONGS TO THE YOUNG

The future belongs to the young. It is a young and new world which is now under process of development and it is the young who must create it. But it is also a world of truth, courage, justice, lofty aspiration and straightforward fulfillment which we seek to create. For the coward, for the self-seeker, for the talker who goes forward at the beginning and afterwards leaves his fellows in the lurch there is no place in the future... A brave, frank, clear-hearted, courageous and aspiring youth is the only foundation on which the future nation can be built...

Secondly, let them not only stand by their choice but stand by their comrades. Unless they develop the corporate spirit and the sense of honour which refuses to save oneself by the sacrifice of one's comrades in action when that sacrifice can be averted by standing together, they will not be fit for the work they will have to do when they are a little older. Whatever they do let them do as a body, whatever they suffer let them suffer as a body, leaving out the coward and the falterer but, once they are compact, never losing or allowing anything to break that compactness.

*A Call to the Youth of India Sri
Aurobindo and the Mother, P74*

THERE THE MOTHER DWELLS

We say to the individual and especially to the young who are now arising to do India's work, the world's work, God's work: "You cannot cherish these ideals, still less can you fulfil them if you subject your minds to European ideas or look at life from the material standpoint. Materially you are nothing, spiritually you are everything... Recover the Aryan thought, the Aryan discipline, the Aryan character, the Aryan life. Recover the Vedanta, the Gita, the Yoga. Recover them not only in intellect or sentiment but in your **lives**. Live them and you will be great and strong, mighty, invincible and fearless. Neither life nor death will have any terrors for you. Difficulty and impossibility will vanish from your vocabularies. For it is in the spirit that strength is eternal and you must win back the kingdom of yourselves, the inner Swaraj, before you can win back your empire. There the mother dwells and she waits for worship that she may give strength. Believe in Her, serve Her, lose your wills in Hers, your egoism in the greater ego of the country, your separate selfishness in the service of humanity. Recover the source of all strength in your selves and all else will be added to you, social soundness, intellectual pre-eminence political freedom, the mastery of human thought, the hegemony of the world."

*A Call to the Youth of India Sri
Aurobindo and the Mother, P.75*

The minute one stops going forward, one falls back. The moment one is satisfied and no longer aspires, one begins to die. Life is movement, it is effort, it is a march forward, The scaling of a mountain, the climb towards new revelations, towards future realisations. Nothing is more dangerous than wanting to rest. It is in action, in effort, in the march forward that repose must be found, the true repose of complete trust in the divine Grace, of the absence of the desires, of victory over egoism.

CWM 9; P66

AIM OF LIFE

An Aimless life is always a miserable life. Everyone of you should have an aim. But do not forget that on the quality of your aim will depend the quality of your life. Your aim should be high and wide, generous and disinterested; this will make your life precious to yourself and to others. But whatever your ideal, it can not be perfectly realised unless you have realised perfection in yourself. To work for your perfection, the first step is to become conscious of yourself, of the different parts of your being and their respective activities.

CWM 12; P3

The aim of education is not to prepare a man to succeed in life and society, but to increase his perfectibility to its utmost. Do not aim at success. Our aim is perfection. Remember you are on the threshold of a new world, participating in its birth and instrumental in its creation. There is nothing more important than the transformation. There is no interest more worthwhile.

CWM 12; P120

Your aim should be high and wide, generous and disinterested. What does this mean?

High? For instance, there are those whose aim is to make fortune, and there are those whose aim is to find a cure for a disease. That of making one's fortune is obviously more self-seeking and lower than the one of finding a remedy for an illness. There are those who have for their aim in life a comfortable and quiet living, with a family and children, wanting the best in the best of possible worlds. That is a pretty low aim; in any case quite an ordinary one. There are those who seek the betterment of the whole of society of those who study to make new discoveries, like Mr. & Mrs. Curie, for example, who discovered radium. That is a higher aim. "Disinterested," that means what is not for one's own small personal profit, for one's personal pleasure, but solely for helping others. Naturally, the highest aim is to unite with the Divine and fulfil his work, but that, that's right at the top of the ladder. The discovery of the Divine in oneself and uniting with Him and accomplishing His work is the highest and most disinterested aim, and the least selfish.

CWM 5; P391

What is the intention of nature?

Sri Aurobindo has said from the beginning, that, hidden in the depths, at the core of matter, there is the Divine Presence and that the whole terrestrial evolution is made to prepare the return of the creation to its origin, to this Divine Presence which is at the centre of everything – that is the intention of Nature. The earth is a world of Life and Matter, but man is not a vegetable nor an animal; he is spiritual and a thinking being who is set here to shape and use the animal mould for higher purposes, by higher motives, with a more divine instrumentation.

Essays in Philosophy and Yoga; P140

Why I am here?

You are here because you have wanted it somewhere; and if you wanted it somewhere, it means that the Divine wanted it thus in you.

CWM 7; P339

They should be children of the past, possessors of the present, creators of the future. The past is our foundation, the present our material, the future our aim and summit.

—Sri Aurobindo

But after all why I am here?

One has divine Self and that consequently one must seek to know this divine Self. From the very moment of birth in a physical body, there is in the being, in its depths, this psychic presence which pushes the whole being towards this fulfillment.

What is a nation? What is our mother-country?

It is not a piece of earth, nor a figure of speech, nor a fiction of the mind. It is a mighty shakti, composed of the shaktis of all the millions of units that make up the nation, just as Bhawani Mahisha – Mardini sprang into being from the Shaktis of all the millions of gods assembled in one mass of force and welded into unity. The Shakti we call India, Bhawani Bharti, is The living unity of the Shaktis of three hundred millions of people; but she is inactive, imprisoned in the magic circle of *tamas*, the self-indulgent inertia and ignorance of her sons....

We have to create strength where it did not exist before; we have to change our natures, and become new men with new hearts, to be born again. We need a nucleus of men in whom the Shakti is developed to its uttermost extent, in whom it fills every corner of the personality and overflows to fertilise the earth. These, having the fire of Bhawani in their hearts and brains, will go forth and carry the flame to every nook and cranny of our land.

India; Page 6

राष्ट्र है क्या? हमारी मातृभूमि क्या है? वह एक भूमि का टुकड़ा ही तो नहीं है, न वाणी का एक अलंकार है और न मस्तिष्क की कल्पना की एक उड़ान माल है। वह एक महान शक्ति है, जिसका निर्माण उन करोड़ों एककों की शक्तियों को मिलाकर हुआ है जो राष्ट्र का निर्माण करते हैं, ठीक वैसे ही जैसे सारे करोड़ों देवताओं की शक्ति को एकल कर एक बलराशि संचित की गई और उसे परस्पर जोड़कर एकता स्थापित की गई जिसमें से भवानी-महिषा - मर्दिनी प्रकट हुई। वह शक्ति जिसे हम भारत, भवानी-भारती कहकर पुकारते हैं, तीस करोड़ लोगों की शक्तियों की जीती जागती एकता है, पर वह निष्क्रिय है, तमस के इंद्रजाल में बंदी होकर अपने पुत्रों की आत्मासक्त क्रियाहीनता और अज्ञानता के वशीभूत होकर।

हमें शक्ति का सृजन वहां करना है, जहां वह पहले नहीं थी, हमें अपने स्वभावों को बदलना है और नये हृदयों के साथ नये मानव बनना है, फिर से जन्म लेना है।... हमें बीज रूप में ऐसे व्यक्तियों की आवश्यकता है। जिनमें शक्ति का अधिकतम सीमा का विकास किया जा सके, जिनके व्यक्तित्व के कोने-कोने में उसे भरा जा सके और जो छलक कर भूमि को उर्वर बनाये। भवानी की ज्वाला को अपने अंतःकरणों और मस्तिष्कों में धारण कर ये लोग जब निकल पड़ेंगे तो अपनी भूमि के हर कोने और कंदरा में वे उस ज्योति को ले जाएंगे।

भारत-अतीत से नियति तक; पृ.सं. 27

भारत माता क्या है?

इस प्रश्न का उत्तर श्री अरविन्द के शब्दों में -

स्वाधीन भारत लकड़ी या पत्थर का टुकड़ा नहीं है जिसे तराश कर राष्ट्र की प्रतिमा गढ़ी जा सके। भारत अपने चाहने वालों के हृदय में बसता है और उन्हीं से उसका निर्माण होना चाहिए। हम स्वराज्य को अपने जीवन में कैसे ला सकते हैं? अपने अहं के विचार को त्याग कर उसकी जगह राष्ट्र के भाव को बिठाकर। जैसे चैतन्य निमाई पण्डित न रहकर कृष्ण बने, राधा बने और बलराम बने, इसी तरह हममें से हर एक को अपने पृथक जीवन का मोह छोड़कर राष्ट्र में जीना होगा। जैसे मुमुक्षु का मन मोक्ष में लगा रहता है उसी भांति हमारा मन राष्ट्रीय पुनर्निर्माण की आशा में लगा रहना चाहिए। हमारा त्याग तपस्वी के त्याग की भांति हो, अपनी माँ के स्वाधीन और दीप्तिमान चेहरे को देखने के लिए हमारे अन्दर वही पागलपन हो जो चैतन्य के अन्दर था श्री कृष्ण के चेहरे के लिए। देश के लिए हमारा बलिदान जगाई-मधाई जैसा हो जिन्होंने गौरांग के संकीर्तन के लिए अपने राज्य को छोड़ दिया। मां की वेदी पर हमारी बलि कार्थेज के उन माता-पिता की उदारता और आनन्द को लिये हुए होनी चाहिए जो अपने बच्चों को बिना किसी पश्चाताप के, खुशी से आग द्वारा मालोख तक पहुंचा देते थे। हम अभी तक सकुचाते हैं, अपने और देश के बीच चुनाव करते हुए ठिठकते हैं। हम रूपये में एक आना तो देश को देते हैं और पंद्रह आने अपने लिए, अपने बीवी-बच्चों के लिए, अपनी जायदाद, अपने नाम, अपनी सुरक्षा और अपने आराम के लिए रखते हैं। मां अपने आपको देने से पहले सब कुछ मांगती है। हम जिन योजनाओं के द्वारा राष्ट्र को तैयार करना चाहते हैं, अपने बल पर, औद्योगिक पुनर्निर्माण, शिक्षा और राजनीति का पुनरुद्धार करना चाहते हैं-ये सब गौण हैं उस आन्तरिक और गहरे पुनरुद्धार के आगे जिसमें से गुजरना सचमुच स्वतंत्र होने के लिए अत्यन्त आवश्यक है। मां हमसे योजना, कल्पना और राजनीति की मांग नहीं करती। जब और जहां आवश्यकता होगी वह स्वयं हमसे कहीं अधिक योजनाएं, कल्पनाएं और विधि-विधान दे सकती हैं। वह हमसे केवल हमारे हृदय और हमारे जीवन की मांग करती है। उससे न कुछ कम और न कुछ ज्यादा।

पुनरुद्धार सचमुच पुनर्जन्म है। और यह पुनर्जन्म बुद्धि द्वारा या भरी हुई थैलियों, नीति या नयी-नयी मशीनरी के द्वारा नहीं हो सकता। इसके लिए तो एक नया हृदय पाने की जरूरत है। और यह तभी हो सकता है जब हम जो कुछ हैं या रहे हैं उस सबको अग्नि में होम कर दें और मां के अन्दर फिर से जन्म लें। हमसे आत्म त्यागकी मांग की

जा रही है। मां पूछती है, “तुममें से कितने मेरे लिये जियेंगे और कितने हैं जो मेरे लिए मरेंगे?” वह उत्तर की प्रतीक्षा में है ।

आज हम जिस युद्ध में लगे हुए हैं वह पुराने जमाने की उन लड़ाइयों के जैसा नहीं है जिनमें राजा या नेता के गिरते ही सेना भाग खड़ी होती थी। हमारी मातृभूमि ही पवित्र और अमर राजा है जिसका हम अनुसरण करते हैं। हमारे इस अभियान में स्वयं सर्वशक्तिमान ही हमारे नेता हैं।

अग्निशिखा अप्रैल 2006

"Essentially there is but one single true reason for living: it is to know oneself. We are here to learn - to learn what we are, why we are here, and what we have to do. And if we don't know that, our life is altogether empty — for ourselves and for others.

And so, generally, it is better to begin early, for there is much to learn. If one wants to learn about life as it is, the world as it is, and then really know the why and the how of life, one can begin when very young, from the time one is very, very tiny - before the age of five. And then, when one is a hundred, one will still be able to learn. So it is interesting. And all the time one can have surprises, always learn something one didn't know, meet with an experience one did not have before, find something one was ignorant of. It is surely very interesting. And the more one knows, the more aware does one become that one has everything to learn. Truly, I could say that only fools believe they know. That indeed is a sure sign, someone coming and telling you, "Oh! I know all that; oh! I know all that"; he is immediately sized up!"

CWM 6; P15-16

"...we should tell ourselves, 'There must certainly be something I can do better than anyone else, since each one of us is a special mode of manifestation of the divine power which, in its essence, is one in all. However humble and modest it may be, this is precisely the thing to which I should devote myself, and in order to find it, I shall observe and analyse my tastes, tendencies and preferences, and I shall do it without pride or excessive humility, whatever others may think I shall do it just as I breathe, just as the flower smells sweet, quite simply, quite naturally, because I cannot do otherwise.'

As soon as we have abolished within us, even for a moment, all egoistic desires, all personal and selfish aims, we can surrender to this inner spontaneity, this deep inspiration which will enable us to commune with the living and progressive forces of the universe.

The conception of our work will inevitably grow more perfect as we grow more perfect ourselves; and to realise this growing perfection, no effort to exceed ourselves should be neglected, but the work we perform must become always more and more joyful and spontaneous, like water welling from a pure spring.”

CWM 2; P 53-54

What is perfection?

It is generally thought that perfection is the maximum one can do. But I say that perfection is not the apex (शिखर, उच्चतम बिंदु), it is not an extreme. There is no extreme-whatever you may do, there is always the possibility of something better, and it is exactly this possibility of something better, which is the very meaning of progress.

CWM 4; P14

If we make some progress, could it be said that we are going towards perfection?

You are mixing up perfection and progress. You do not necessarily progress towards perfection. In progress there is perhaps certain perfection, but it can't be said that progress is perfection. Progress is rather an ascent.

Perfection is a harmony, an equilibrium.

The idea of perfection is something which comes to us from the Divine, it descends from plane to plane; and we climb back from plane to plane.

This is still an evolutionary idea. It is always said that when creation reaches its maximum possibility, this is perfection; but it is not that and it is exactly against this idea that I protest. All this is only a rung in the progress. That is, Nature goes to the extreme limit of what she has, and when she sees that she can go no further, can no longer stir, she destroys everything and begins again. This can not be called a perfection, for perfection can not be demolished. Perfection will come only when Nature can no longer undo what she has begun. For the moment there is no instance where she has not successively undone what she had begun, believing that it was not enough or it was not that which she wanted to do. Hence it cannot be said that she has attained perfection in her creation. It would be the maximum only if she had no need to undo what she has done.

CWM 4; P15

Is not perfection the fulfillment of the Divine in all the parts of the being?

No, what you are thinking of is again a rung in progress and not perfection.

Now we are going to try to find a definition which can fit all instances, that is, the individual, the collectivity, the earth and the universe. We may say that perfection will be attained in the individual, the collectivity, on the earth and in the universe, when-, at every moment, the receptivity will be equal in quality and quantity to the Force which wants to manifest.

That is the supreme equilibrium.

Hence, there must be a perfect equilibrium between what comes from above and what answers from below, and when the two meet, that is perfect equilibrium, which is the Realisation — a realisation in constant progress.

"It is better to be than to seem. We do not need to appear to be good if our

sincerity is perfect. And by perfect sincerity we mean that all our thoughts, feelings, sensations and actions should express nothing but the central Truth of our being."

-----"Tournaments", On Education

When you are absolutely sincere, you make a constant effort to live in harmony with the highest ideal of your being, the truth of your being. At every moment, in all that you think, all that you feel and all that you do, you try as perfectly as possible, as completely as possible, to put yourself in harmony with the highest ideal or if you are conscious of it, with the truth' of your being — then you have reached true sincerity. And if you are like that, if truly you do not act from egoistic motives or for personal reasons, if you act guided by your inner truth, that is, if you are perfectly sincere, it is absolutely the same to you whether the whole world judges you in one way or another. In this state of perfect sincerity you do not need to appear good or to be approved by others, for the first thing you experience when you are in harmony with your true consciousness is that you do not care what you look like. Whether you look like this or like that, whether you seem indifferent, cold, distant, proud, all this is of no importance; provided, I repeat this, you are absolutely sincere, that is, you never forget that you live in order to realize your Inner, central truth.

CWM 4; P16

To Know and Master Oneself

To work for your perfection the first step is to become conscious of yourself.

“To know oneself and control oneself,” what does this mean?

This means to be conscious of one's inner truth, conscious of the different parts of one's being and their respective functions. You must know why you do this, why you do that; you must know your thoughts, know your feelings, all your activities, all your movements, of what you are capable, etc. And to know oneself is not enough; this knowledge must bring a conscious control. To know oneself perfectly is to control oneself perfectly.

If you said to yourself, my children, “We want to be as perfect instruments as possible to express the divine Will in the World”, then for this instrument to be perfect, it must be cultivated, educated, trained. It must not be left like a shapeless piece of stone. When you want to build with a stone you chisel it; when you want to make a formless block into a beautiful diamond, you chisel it. Well, it is the same thing. When with your brain and body you want to make a beautiful instrument for the Divine, you must cultivate it, sharpen it, refine it, complete what is missing, perfect what is there.

CWM 5; P 47

“There is not a minute in life, there is not a circumstance in one's existence that cannot bring an opportunity for progress; what then is the progress that I am going to make today?... I offer all my little person to the Divine. I want it to be a good instrument for Him to express Himself, that I may be ready one day for

transformation. What am I going to do today? I am going to that class, it is a subject that does not enthuse me; but if I do not know how to take interest in this work, it is perhaps because there is something lacking in me, because somewhere in my brain some cells are missing. But then, if that is so, I am going to try to find out; I am going to listen properly, concentrate properly and above all drive away from my mind this kind of frivolity (छिछोरापन), this outward levity (गंभीर समस्या को हलके ढंग से निपटाने की परवृत्ति) which makes me feel bored when there is something I do not grasp. Why do I get bored?.. Because I do not progress. "When one does not progress, one gets bored—old and young, everybody—because we are here upon earth to progress. If we do not progress every minute, well, it is indeed boring, monotonous; it is not always pleasant, it is far from being fine. "So, I am going to find out today what progress I can make in this class; there is something I do not know and which I can learn."

Every moment something may happen; someone may say a word to you, even an idiot may say a word that opens you to something enabling you to make some progress. And then, if you knew, how life becomes interesting! You can no longer get bored, that is gone, everything is interesting, everything is wonderful—because every minute you can learn, at each step make progress. *CWM 5; P48*

The Purpose of Education

The aim of education is not to prepare a man to succeed in life and society, but to increase his perfectibility to its utmost.

The Mother Education II; P3

It is not a number that we want it is a selection; it is not brilliant students that we want, it is living souls.

The Mother Education II; P 6

School is just a preparation to make the students capable of thinking, studying, progressing and becoming intelligent if they can—all that must be done during the entire life and not only in school.

The Mother Nov. 1967 Edu. II; P 7

What should be the guiding principles of the new ideal of education?

Truth, Harmony, Liberty

The Mother Nov. 1967

The education of human being should begin at birth and continue throughout his life.

Education to be complete must have five principal aspects corresponding to the five principal activities of the human being: the physical, the vital, the mental, the psychic and the spiritual. Usually, these phases of education follow chronologically the growth of the individual; this, however, does not mean that one of them should replace another, but that all must continue, completing one another until the end of

his life.

The most serious and sincere parents, know that the first thing to do, in order to be able to educate a child, is to educate oneself, to become conscious and master of oneself so that one never sets a bad example to one's child. For it is above all through example that education becomes effective. To speak good words and to give wise advice to a child has very little effect if one does not oneself give him an example of what one teaches. Sincerity, honesty, straight forwardness, courage, perseverance, peace, calm, self-control are all things that are taught infinitely better by example than by beautiful speeches.

THE CHILD

A Soul Meant of Grow

The child was in the ancient patriarchal idea the live property of the father, he was his creation, his production, his own reproduction of himself, the father, rather than God or the universal life in place of God, stood as the author of the child's being; and the Creator has every right over his creation, the producer over his manufacture. He had the right to make of him what he willed, and not what the being of the child really was within, to train and shape and cut him according to the parental ideas and not rear him according to his own nature's deepest needs, to bind him to the paternal career or the career chosen by the parent and not that to which his nature and capacity and inclination pointed, to fix for him all the critical turning points of his life even after he had reached maturity. In education the child was regarded not as a soul meant to grow, but as brute psychological stuff to be shaped into a fixed mould by the teacher. We have travelled to another conception of child as a soul with a being, a nature and capacities of his own who must be helped to find them, to find himself, to grow into their maturity, into a fullness of physical and vital energy, and the utmost breath, depth and height of his emotional, his intellectual and his spiritual being.

CWSA 25; P 630-31

One of the problem that arises in physical activities is that in order to be perfect at one game or one activity, one needs to concentrate only on that game or activity.

It is altogether wrong. Indeed some-one who has acquired control over himself and developed the power of concentration can apply this power of concentration to things that are extremely different, even sometimes opposite, and he ought to be able to do them without one thing interfering with the other.

There is only the question of time to be considered, but this question may be resolved by two things: first by an enlightened and methodical organisation of one's life, then by doing away with the wastage of time which most people spend in useless activities - if these were to disappear it would be a blessing for everyone- and first among them I put chattering that is, speaking uselessly, among friends,

colleagues in all activities. The time one can waste in talking is tremendous! When one word would be enough, one says fifty. And that is not the only loss of time....

Actually, when one is short of time, it means one does not know how to organise one's life. Of course, there are people who do too many things, but that too shows lack of organisation in life.

A true organisation gives a place to each thing to the extent that is required. You all know very well that with ten to fifteen minutes of well-coordinated exercises, you can give your body all the necessary training. For the balance of the body this is enough. Naturally there are all sorts of other qualities given by games, but you do not play for more than an hour each day at the most, as far as I know, and that is not much time spent in the day.

It is an excuse! Organise your life and you will see that you have room for everything even for being a good student.

CWM 9; P83

विद्यार्थियों से

जो कुछ दूसरे कर चुके हैं उसी को दोहराने के लिये हम यहां नहीं हैं। हम यहाँ एक नयी अभिव्यक्ति, एक नयी चेतना, एक नये जीवन के लिए अपने-आपको तैयार करने के लिये हैं। इसलिए मैं तुम विद्यार्थियों से बातें कर रही हूँ- अर्थात् उन सबसे जो सीखना चाहते हैं, जो अधिक सीखना चाहते हैं, ज्यादा अच्छा सीखना चाहते हैं- ताकि एक दिन तुम अपने-आपको नयी शक्ति के प्रति खोल सको, उसकी भौतिक स्तर पर अभिव्यक्ति को सम्भव बना सको। तुम्हें यह न भूलना चाहिए कि यही हमारा कार्यक्रम है। अगर तुम यहाँ होने का सच्चा कारण समझना चाहते हो तो याद रखो हमारा लक्ष्य है यथा सम्भव अधिक से अधिक ऐसा पूर्ण यन्त्र बनना जो संसार में भगवान की इच्छा को प्रकट कर सके। और अगर यन्त्र को पूर्ण बनना है तो तुम्हें उसे परिष्कृत करना, शिक्षा देना और प्रशिक्षित करना होगा। तुम्हें उसे बंजर जमीन या अनपढ़ पत्थर के टुकड़े की तरह छोड़ नहीं देना चाहिए। हीरा अपना पूरा सौंदर्य तभी दिखाता है जब उसे कलात्मक रूप से तराशा जाय। तुम्हारे साथ भी यही बात है। जब तुम यह चाहते हो कि तुम्हारी भौतिक सत्ता अतिमानसिक चेतना को अभिव्यक्त करने के लिए एक पूर्ण यन्त्र बन सके तो उसका पोषण करना होगा, उसे आकार देना होगा, सुसंस्कृत बनाना होगा। उसके पास जो नहीं है वह लाना होगा और जो है उसे पूर्ण करना होगा।

श्रीमाँ (Page 11-12)

What should be the main concern in education for children aged eleven to thirteen?

The most important thing to teach them is the absolute necessity of being sincere. All untruths, however slight, should be refused. They should also be taught to progress constantly, for as soon as one stops making any progress, one falls back and that is the beginning of decay.

CWM 12; P 152

If you wish to realise the great ideal that is our goal, you must not remain content with the ordinary and futile reactions of ordinary people who live in the blind

and ignorant conditions of ordinary life.

It looks as if I were very conservative when I say so; still I must tell you that you should be very careful about outside influences and ordinary habits. You must not allow them to shape your feelings and ways of life. Whatever comes from an outside and foreign atmosphere should not be permitted to jump into you all that is mediocre and ignorant. If you wish to belong to the family of new man, do not imitate pitifully the children of today and yesterday. Be firm and strong and full of faith; fight in order to win, as you say, the great victory.

CWM12; P 153

Be Like a Flower

Be like a flower. One must try to become like a flower-open, frank, equal, generous and gentle. The flower is open to all that is around it - Nature, light, the rays of the sun, the wind, etc. It exerts a spontaneous influence on all that is around it. It radiates a joy and a beauty.

Frank: It hides nothing of his beauty. It lets it emerge freely, openly, frankly.

What is within, what is in its depths, it brings out so that all can see it.

Equal: It has no preferences. Everyone can enjoy its beauty and its perfume without rivalry. It is equal and the same for everybody. There is no difference or anything what so ever.

Then, **Generous:** How it gives without reserve and without restriction, the mysterious beauty and the characteristic perfume of Nature. It sacrifices itself entirely, even its life to express this beauty and the secret of the things that it contains.

And then **Gentle:** It is so tender, sweet and close and affectionate towards us. Its company makes us so happy. It is always cheerful and happy. Happy is he who can exchange his qualities with the profound qualities of the flowers. Try to cultivate in yourself these refined qualities. I give you flowers so that you may develop the divine qualities they symbolise. And they can directly transmit to the psychic all that they contain, without admixture. They possess a power and a very subtle and deep influence....

And you know, each flower symbolises an aspect, an emanation, an aspiration and a progress in the terrestrial evolution.

—Extract from Mona Sarkar's conversations with the Mother

The Extent of Concentration in your Work

Your work can never be good if you go on thinking of the next thing. For work, it is the present that is most important. The past should not drag you behind; the future should not pull you forward. You must be fully concentrated on the present, on what you are doing. You must be so concentrated on what you are doing that it is as if the salvation of the whole world depended only upon your work.

CWM 14; P 339

At School-Become the Concentration

When you are at school, you must become the concentration which tries to catch what the teacher is saying, or the thought which enters you or the knowledge you are given. That is what you be. You must not think of yourself but only of what you want to learn. And you will see that your capacities will immediately be doubled.

CWM 4; P 363

You Must Become What you are Doing

If you want to do something well, whatever it may be, any kind of work, the least thing, play a game, write a book, do painting or music or run a race, anything at all, if you want to do it well, you must become what you are doing and not remain a small person looking at himself doing it; for if one looks at oneself acting, one ... One is still in complicity with the ego...

Take a very amusing instance: you want to fill a bottle from another bottle : you concentrate (you may try it as a discipline, as a gymnastic); well, as long as you are the bottle to be filled, the bottle from which one pours, and the movement of pouring, as long as you are only this, all goes well. But if unfortunately you think at a given moment: "Ah! It is getting on well, I am managing well", the next minute it spills over!

Two things to be taught to the children:

Two things need to be done. Children must be taught:

- (a) not to tell a lie; whatever the consequences;
- (b) to control violence, rage, anger.

If these two things can be done, they can be led towards super humanity.

CWM12; P 155

In view of the present and the future of national and international living, what is it that India should aim at in education?

Prepare her children for the rejection of falsehood and the manifestation of Truth.

CWM12; P250

By what steps could the country proceed to realize this high aim? How can a beginning in that direction be made?

Make matter ready to manifest the spirit.

CWM12; P250

What is India's true genius and what is her destiny?

To teach the world that matter is false and impotent unless it becomes the manifestation of the spirit.

CWM12; P250

How does The Mother's view on the progress of science and technology in

India? What contribution can they make to the growth of the spirit in man?

Its only use is to make the material basis stronger, completer and more effective for the manifestation of the spirit.

CWM12; P250

The country feels much concerned about national unity. What is The Mother's vision of things? How will India do her duty by herself and by the world?

The unity of all the nations is the compelling future of the world. But for the unity of all nations to be possible, each nation must first realise its own unity.

CWM12; P250

The language problem harasses India a good deal. What would be our correct attitude in this matter?

Unity must be a living fact and not the imposition of an arbitrary rule. When India will be one, she will have spontaneously a language understood by all.

CWM12; P251

Education has normally become literacy and a social status. Is it not an unhealthy trend? But how to give education its inner worth and intrinsic enjoy ability?

Get out of conventions and insist on the growth of the soul.

CWM 12; P 251

What illusions and delusions is our education today beset with? How could we possibly keep clear of them?

- (a) The almost exclusive importance given to success, career and money.
- (b) Insist on the paramount importance of the contact with the spirit and the growth and manifestation of the Truth of the being.

CWM 12; P 251

To be a True Man

Replace the ambition to be first by the will to do the best possible.

Replace the desire for success by the yearning for progress.

Replace the eagerness for fame by the aspiration for perfection.

Physical education is meant to bring into the body, consciousness and control, discipline and mastery, all things necessary for a higher and better life.

Keep all that in mind, practice sincerely and you will become a good athlete; this is the first step on the way to be a true man.

CWM 12; P 273

Discipline

Constraint is not the best of most effective principle of education. The true education should open out and reveal what is already there in these developing beings. Just as flowers open out in the sun, children open out in joy. Obviously joy does not mean weakness, disorder and confusion, – but a luminous kindliness that encourages what is good and does not severely emphasise what is bad. Grace is always closer to the truth than justice.

CWM12; P 192

Discipline is Indispensable

Discipline is indispensable to be a man. Without discipline one is nothing but an animal. One begins to be a man only when one aspires to a higher and truer life and accepts a discipline of transformation. For this one must begin by mastering one's lower nature and one's desires.

CWM 12; P 155

The Conditions and Qualities of a Leader

To forget oneself is one of the most essential conditions for being a true leader: to have no selfish interests, to want nothing for one self, to consider only the good of the group, of the whole, the totality that depends on one; to act only with that aim in mind, without wanting any personal profit from one's action.

A leader of a small group can thus become a perfect leader for a large group, for a nation, and prepare himself for a collective role. To be a true leader one must be completely disinterested and efface from oneself as much as possible all self-regard and all selfish movements. To be a leader one must master one's ego and to master one's ego is the first indispensable step for doing yoga. And this is what can make sports a powerful aid for the realisation of the Divine.

A body which dominates you is an enemy; it is a disorder you cannot accept. It is the enlightened will in the mind which should govern the body, and not the body which should impose its law on the mind. When one knows that a thing is bad, one must be capable of not doing it. When one wants something stopped at every step by the body's inability or ill-will or lack of collaboration; and for that one must follow a physical discipline and become master in one's own home.

CWM 9; P 82

Care of Material Things

We must take care of material things, not because we are attached to them, but because they too manifest something of the Divine consciousness.

CWM 17; P 88

How to Use Things

First to use things with an understanding of their true utility, the knowledge of their real use, with the utmost care so that they do not get spoilt and with the least confusion.

I am going to give you an example: you have a pair of scissors for cutting thread ... Now if you have the pair of scissors which you need, use it for the thing it is made for. But I know people who when they have a pair of scissors, use it without any discernment to cut anything at all, to cut small silk threads, and they try to cut a wire also with it or else they use it as a tool to open tins, you see; for anything whatever, where they need an instrument. They get hold of their scissors and use them. So naturally after quite a short while they come to me again and say, "oh, my pair of scissors is spoilt, I would like to have another". And they are very much surprised when I tell them, "No, you won't have another, because you have spoilt this one, because you have used it badly." This is just one example. I could give many others.

CWM 7; P 50

Keeping Things in Order

Sri Aurobindo has said that if you don't know how to take care of material things, you have no right to have them. Indeed this shows a kind of selfishness and confusion in the human being, and it is not a good sign. And then later when they (children) grow up, some of them cannot keep a cupboard in order or a drawer in order. They may be in a room which looks very tidy and very neat outwardly, and then you open a drawer or a cupboard, it is like a battlefield!... These are people with a poor little head in which ideas lie in the same state as their material objects....

On the other, there was someone who had in his room hundreds of books, countless sheets of papers, notebooks and all sort of things and so you entered the room and if you were unfortunate enough to shift a single bit of paper from its place, he knew it immediately and asked you, "Who has touched my things?" each thing had its place. And it was so consciously done, I tell you, that if one paper was displaced - for instance, a paper with notes on it or a letter or something else which was taken away from one place and placed in another with the idea of putting things in order - he used to say, "You have touched my things, you have displaced them and created a disorder in my things." That of course was Sri Aurobindo! What one must succeed in doing is to put into order - and a logical, conscious, intelligent order - a countless number of things.

CWM 6; P 13

Our Friend

Your friend is not one who encourages you to come down to your lowest level, encourages you to do foolish things along with him or fall into bad ways with him or one who commends you for all the nasty things you do, that is quiet clear. And yet, usually, very, very often, much too often, one makes friends with

somebody with whom one doesn't feel uneasy when one has sunk lower. One considers as one's best friend somebody who encourages one in one's follies : one mixes with others to roam about instead of going to school, to go and steal fruit from gardens, to make fun of one's teachers and for all kinds of things like that. I am not making any personal remarks but indeed I could quote some examples, unhappily for too many. And perhaps this is why I said, "They are not your true friends." still, they are the most convenient friends, for they don't make you feel that you are in the wrong; while to one who comes and tells you, "Now then, instead of roaming about and doing nothing or doing stupid things, if you come to the class, don't you think it would be better!"

I do not call such people friends but moral enemies against whom one should protect oneself as one would against a contagious disease.

You must consider as your best friend the one who tells you that he does not wish to participate in any bad or ugly act, the one who gives you courage to resist low temptations, he is a friend. he is the one you must associate with and not someone with whom you have fun and who strengthens your evil propensities.

Indeed, you should choose as friends only those who are wiser than yourself, those whose company ennobles and helps you to master yourself, to progress, to act in a better way and see more clearly.

And finally, the best friend one can have isn't he, the Divine, to whom one can say everything reveal everything? For there indeed is the source of all compassion, of all power to efface every error when it is not repeated, to open the road to true realisation, it is he who can understand all, heal all, and always help on the path, help you not to fail, not to falter, not to fall, but to walk straight to the goal. he is the true friend, the friend of good and bad days, the one who can understand, can heal and who is always there when you need him. When you call him sincerely, he is always there to guide and uphold you and to love you in the true way.

CWM 9; P 56

Why do we forget things?

Ah! I suppose there are several reasons. First, because one makes use of the memory to remember. Memory is a mental instrument and depends on the formation of the brain. Your brain is constantly growing, unless it begins to degenerate, but still its growth can continue for a very, very long time, much longer than that of the body. And in this growth, necessarily some things will take the place of others. And as the mental instrument develops, things which have served their term or the transitory moment in the development may be wiped out to give place to the result. So the result of all that you knew is there, living in itself, but the road traversed to reach it may be completely blurred. That is, a good functioning of the memory means remembering only forward and a new construction. That is more important than just retaining things rigidly in the mind.

Now, there is another aspect also. Apart from the mental memory, which is something defective, there are states of consciousness. Each state of consciousness in

which one happens to be registers the phenomena of a particular moment, what ever they may be. If your consciousness remains limpid, wide and strong, you can at any moment whatsoever, by concentrating, call into the active consciousness what you did, thought, saw, observed at any time before; all this you can remember by bringing up in yourself the same state of consciousness. And that, that is never forgotten. You could live a thousand years and you would still remember it. Consequently, if you don't want to forget, it must be your consciousness which remembers and not your mental memory. Your mental memory will be wiped out inevitably, get blurred, and new things will take the place of the old ones. But things of which you are conscious you do not forget. You have only to bring up the same state of consciousness again. And thus one can remember circumstances one has lived thousands of years ago, if one knows how to bring up the same state of consciousness. It is in this way that one can remember one's past lives. This never gets blotted out, while you don't have any more the memory of what you have done physically when you were very young. You would be told many things you no longer remember. That gets wiped off immediately. For the brain is constantly changing and certain weaker cells are replaced by others which are much stronger, and by other combinations, other cerebral organisations. And so, what was there before is effaced or deformed.

CWM 6; P 20

How can Memory be Increased

Widen your consciousness and your memory will increase. Consciousness is a much higher memory than the mechanical brain memory. I told you that the mechanical brain memory can forget - can mix-up and deform things - but if you are able to establish in you once again the state of consciousness in which you were at a given moment, you have exactly the same experience. And that is the only true memory. And this depends entirely on the development of your consciousness.

CWM 5; P 269

How are we to teach the children to organise the freedom?

Children have everything to learn. This should be their main preoccupation in order to prepare themselves for a useful and productive life.

At the same time, as they grow up, they must discover in themselves the thing or things which interest them the most and which they are capable of doing well. There are latent faculties to be developed. There are also faculties to be discovered.

Children must be taught to like to overcome when one knows how to do it, it destroys boredom for ever and gives an altogether new interest to life.

We are on earth to progress and we have everything to learn.

CWM 12; P 366

What is True happiness?

True happiness is the happiness one can feel in any circumstances whatsoever, because it comes from regions which cannot be affected by any external circumstances. But this happiness is accessible only to a very few individuals, and most of the human race is still subject to terrestrial conditions.

CWM 12; P 97

Desire

One must educate the child with care and teach him to distinguish his desires from his needs. He should be helped to develop a taste for food that is simple and healthy, substantial and appetising, but free from any useless complications. In his daily food, all that merely stuffs and causes heaviness should be avoided; and above all, he must be taught to eat according to his hunger, neither more nor less, and not to make his meals an occasion to satisfy his greed or gluttony (पेटूषन).

From one's very childhood, one should know that one eats in order to give strength and health to the body and not to enjoy the pleasures of plate.

Another thing should be taught to a child from his early years: to enjoy cleanliness and observe hygienic habits.

Sometimes why do you feel bore?

Mother says, "This boredom shows that I have something to learn, some progress to make in myself, some inertia to conquer, some weakness to overcome." Boredom is a dullness of the consciousness; and if you seek the cure within yourself, you will see that it immediately dissolves.

Most people, when they feel bored, instead of making an effort to rise one step higher in their consciousness, come down one step lower; they come down even lower than they were before and do stupid things. They make themselves vulgar in the hope of amusing themselves. That is why men intoxicate themselves, spoil their health, deaden their brains. If they had risen instead of falling, they would have made use of this opportunity to progress.

CWM 12; P 74

Bad Thought - Write and Tear up the Paper

Did you have the experience of a thought taking the form of words or a sentence in your mind and returning over and over again? But if you are clever enough to take a piece of paper and a pencil and write it down - that is the end of it, it won't return any more, you have thrown it out of yourself. The thing has had its little satisfaction, it has manifested itself sufficiently and it won't return.

And there is something more interesting still: if you have a bad thought that annoys and disturbs you, write it down very attentively, very carefully, putting as much consciousness and will as you can. Then take the piece of paper and , with

concentration, tear it up with the will that the thought will be torn up in the same way. That is how you will get rid of it.

Holiday: Holy Days What is the best way of spending holidays?

It is an excellent opportunity to do some interesting work, to learn something new or develop some weak point in their nature or their studies.

It is an excellent opportunity to choose some occupation freely and thus discover the true capacities of their being.

CWM 12; P 356

The Day of God

Shall we say holyday? traditionally, the lord for six days (or aeons) worked to create his world and the seventh he stopped for rest, concentration and contemplation. This can be called the day of God.

The men, the creatures, during six days work for their personal interests and egoistic motives, and the seventh they stop working to take rest and have time to look inwardly or upwardly, in contemplation of the source and origin of their existence and consciousness in order to take a dip in it and renew their energies.

It is scarcely necessary to mention the modern manner of understanding the word or the thing, that is to say, all the possible ways of wasting time in a futile attempt at amusing oneself.

CWM 12; P 161

Sunday Rest

In the beginning the organization of the week was conceived in this way: six days of work for the collectivity to which the individual belonged: the seventh day of the week was reserved for the inner quest for the Divine and the offering of one's being to the divine will. this is only meaning and the only true reason for the so- called Sunday rest.

CWM 12; P 161

How can one get rid of Laziness?

Laziness comes from weakness, or from lack of interest. For curing the first one must become strong.

For curing the second - one must do something interesting.

CWM 12; P 136

When one feels frightened, what should one do?

There are many ways of curing oneself of fear.

If you have some contact with your psychic being, you must call it immediately and in the psychic light put things back in order. This is the most powerful way. When one does not have this psychic contact, but is still a reasonable being, that is, when one has a free movement of the reasoning mind, one can use it to

reason with, to speak to oneself as one would to a child, explaining that this fear is a bad thing in it self and, even if there is a danger, to face the danger with fear is the greatest stupidity. it is only with the power of courage that you have a chance of coming out of it.

If you have faith and are consecrated to the divine, there is a very simple way, it is to say : "Let your will be done. Nothing can frighten me because it is you who are guiding my life. I belong to you and you are guiding my life."

That acts immediately

Now, there are people having a strong vital power in them and they are fighters who immediately lift up their heads and say. " Ah! an enemy is here, we are going to knock him down." But for that one must be vitally a giant.

This does not happen to everyone.

So there are many different ways. They are all good, if you know how to make use of the one that suits your nature.

CWM 5; P 117

Why does one feel afraid?

I have been told and this was one of the teachings of a very old tradition - that it was the influence of the adverse forces upon earth that had created fear, for it was their way of acting on human beings. But animals also fear. So that takes away a little from the strength of the argument, for I don't think the adverse beings have any special interest in creating fear in animals.

Fear is a phenomenon of unconsciousness. It is a kind of anguish that comes from ignorance. One does not know the nature of a certain thing, does not know its effect or what will happen, does not know the consequences of one's acts, one does not know so many things; and this ignorance brings fear. One fears what one does not know. Take a child, if it is brought before someone it does not know (I am not speaking of a child with an awakened inner consciousness, I am speaking of an ordinary child), — you bring it before someone it does not know, its first movement will always be one of fear. Only very rare children — and they have another consciousness — are very bold. It may also be a mixture of apprehension, a kind of instinct. When one instinctively feels that something is dangerous and hasn't the means to remedy it, when one does not know what to do to protect himself from it, then he is afraid. There are, I believe, countless reasons for fear. But it is a movement of unconsciousness, in every case.

That which knows has no fear. That which is perfectly awake, which is fully conscious and which knows, has no fear. It is always something dark that is afraid.

One of the great remedies for conquering fear is to face boldly what one fears. You are put face to face with the danger you fear and you fear it no longer. The fear disappears. From the yogic point of view, the point of view of discipline, this is the

cure recommended. In the ancient initiations, especially in Egypt, in order to practice occultism, as I was telling you last time, it was necessary to abolish the fear of death completely. Well, one of the practices of those days was to lay the neophyte in a sarcophagus and leave him in there for a few days, as though he were dead. Naturally, he was not left to die, neither of hunger nor suffocation, but still he remained lying there as though he were dead. It seems that cures you of all fear.

When fear comes, if one succeeds in putting upon it consciousness, knowledge, force, light, one can cure it altogether. There is indeed the Christian religion which says that fear comes of our having eaten the apple in the Garden of Eden — that with knowledge came fear; and upon earth it is always this fear which governs all life, for all human beings. Only, here again I repeat my argument that animals also have fear — animals have not sinned, haven't eaten the apple, so they shouldn't have any fear! It is a half-consciousness mixed with a sort of ignorant instinct which stresses a danger and at the same time does not know its remedy. But certainly, the fact is that the adverse beings, beings of the vital world who fight against the divine Work, make an extensive use of fear. It is through that that they have the strongest hold on human beings. Besides, they are not the only ones: there are also all the political and religious means which are of that type. There are religions which found their power over the believers simply through the fear of death and of what will happen thereafter, and of all catastrophes which await you after death if you do not obey blindly the laws they dictate to you.

This fear may also come from an antipathy, that is, a lack of affinity with something. Some people are especially afraid of fire, some especially fear water, others have a special fear of one animal or another. It comes from a disharmony between the vital vibrations. And then it is translated in this body-unconsciousness by fear. The body is a terribly unconscious thing. How one has to work to give it just a very little consciousness! It lives automatically, by habit. It is terribly unconscious.

So, the sequel?

CWM6; P49

In gymnastics when I want to table a jump and feel frightened, why does this happen?

You must distinguish two very different things and you must deal with them very differently.

If it is a vital fear, you must reason with yourself and go about it all the same. But if it is a physical instinct... in that case you must listen to it, for the instinct of the body is a very sure thing, if it is not disturbed by thought or vital will. The body left to itself is refusing, so to say, you should never force it, never, because it is usually when you force it that there is an accident....

But if it is vital fear, if for example you have a competition or a tournament, and you felt this kind of fear and then: "what is going to happen?", you must sweep it away quickly, it means nothing.

Mother how is it better to go to bed early and to get up early?

When the sun sets, a kind of peace descends upon the earth and this peace is helpful for sleep.

When the sun rises, a vigorous energy descends upon the earth and this energy is helpful for work.

When you go to bed late and get up late, you contradict the forces of nature and that is not very wise.

CWM 12; P 159

Mother why are the hours before midnight better for sleep than the later hours?

Because, symbolically, during the hours till midnight, the sun is setting, while from the very first hour after midnight the sun begins to rise.

CWM 12; P 159

How to have a good sleep?

This depends on each one but certainly if you want to sleep quietly at night, you must not study till just before sleeping. If you read something which requires concentration, your head will continue to work and so you won't sleep well. When the mind continues working one doesn't rest.

The ideal, you see, is to enter an integral repose, that is, immobility in the body, perfect peace in the vital, absolute silence in the mind - and the consciousness goes out of all activity to enter into Sachchidananda. If you can do this, then when you wake up you get up with the feeling of an extraordinary power, a perfect joy. But it is not very, very easy to do this. It can be done, this is the ideal condition.

Usually it is not all like this, and most of the time almost all the hours of sleep are wasted in some kind of disordered activities, your body begins to toss about in your bed, you give kicks, you turn, you start, you turn this way and that and then you do this (gesture) and then this. So you don't rest at all.

How to sleep?

One thing you can do in all security is, before going to sleep, to concentrate, relax all tension in the physical being so that the body lies like a soft rag on the bed. And then, the vital: to calm it, calm it as much as you can, make it as quiet, as peaceful as possible. And then the mind also try to keep it like that, without an activity. You must put upon the brain the force of great peace, great quietude, of silence, relax it in a kind of silence and quietude as great as possible.

Once you have done all this, you may add either a prayer or an aspiration in

accordance with your nature, to ask for the consciousness and peace and to be protected against all the adverse forces throughout the sleep ask the Grace to watch over your sleep; and then go to sleep.

CWM7; P 66

Waking up

One must never startle anyone out of his sleep because he must have time to get back into his body. It is not good, for instance, when getting up to jump out of bed-hop! You must remain quiet for a while, as though you were bringing yourself back into yourself, quietly.... quietly. When you are quiet calm, when you feel that everything is there, then you get up and it is over. But you must never jump out of bed abruptly, it is not good. Besides, sometimes it happens that those who wake up abruptly and jump out of bed feel giddy and risk falling. You must always make a movement, as though you were gathering your consciousness.... you remain very quiet for a few seconds of assimilation and when it is done properly, you get up quietly, composedly.

CWM 7; P 134

Relaxing the Nerves

When someone cannot sleep, cannot be restful because he is too excited and nervous and his nerves are ill and weak one by excessive agitation, he is told to sit in front of an aquarium for instance - an aquarium that is very lovely, isn't it? before an aquarium with pretty little fish in it, gold fish; just to sit there, settle down in an easy chair and try not to think of anything (particularly not of his troubles) and look at the fish. So he looks at the fish, moving around, coming and going, swimming, gliding, turning, meeting, crossing, chasing one another indefinitely and also the water flowing slowly and the passing fish. After a while he lives the life of fishes: he comes and goes, swims, glides, plays. And at the end of the hour his nerves are in a perfect state and he is completely restful.

If one eats a heavy meal, why is the sleep disturbed by nightmares?

Because there is a very close connection between dreams and the condition of the stomach. Observations have been made and it has been noticed that in accordance with what is eaten, dreams are of one kind or another, and that if the digestion is difficult, the dream always turns into a nightmare - those nightmares which have no reality but still are nightmares all the same and very unpleasant - seeing tigers, cats, etc.... or else you experience things like for instance, you are facing a great danger and must hurry up, get dressed quickly and go out, and then you can't dress, try as you will, you cannot put on your things, you don't find your things any more, and if you want to put on your shoes they never fit you, and if you want to go somewhere very fast, the legs

don't move any longer, they are paralysed and you are stuck there making formidable efforts to advance, and you can't move. It is this kind of nightmare that comes from a disordered stomach.

CWM 6; P 74

My very dear little child,

Go deep, very deep down in the silence of your heart, and you will find the Lord there radiant and merciful. It is not an impression or an imagination - it is a concrete experience that fills you with a lasting and powerful joy.

White Roses; P 343

A Story of Initiation

Once upon a time there was a Mahatma who was a great ascetic and a great pandit. He was honoured by all, full of years and wisdom. His name was Junun. Many young boys, many young men used to come to him to receive initiation. They stayed in his hermitage, became pandits themselves, then returned home after a long and studious retreat.

One day a young man came to him. His name was Yusuf Hussein. The Mahatma agreed to let him stay with him without even asking who he was. Four years went by, thus, until one morning Junun sent for Yusuf and, for the first time, questioned him: "Why have you come here?" Without a second thought. Yusuf answered: "To receive religious initiation." Junun said: nothing. He called a servant and asked him, "Have you prepared - the box as I asked you?"

"Yes, Master, it is there, quite ready."

"Bring it without further delay," said Junun.

"With great care the servant placed the box before the Mahatma. He took it and gave it to Yusuf: "I have a friend who lives there on the banks of the river Neela. Go and take this box to him from me. But take good care, brother; don't make any mistake on the way. Keep this box carefully with you and give it to the man whom it is for. When you come back I shall give you initiation." Once again the Mahatma repeated his advice and described the route Yusuf had to follow to reach the river. Neela. Yusuf bowed down at his Guru's feet, took the box and started on his way.

The retreat where the Mahatma's friend lived was quite far away and in those days there were no cars or railways. So Yusuf walked. He walked the whole morning, then came the afternoon, The heat was intense and radiated everywhere. He felt tired. So he sat down in the shade of an old tree by the roadside to rest a little. The box was very small. It was not locked. Besides, Yusuf had not even paid attention to it. His Guru had told him to carry a box, and he had started off without another word.

But now, during the afternoon rest, Yusuf began to think. His mind was free to

wander with nothing to occupy it.... It would be very rare indeed if on such occasions some foolish idea did not cross the mind. Thus his eyes fell on the box.

He began to look at it. "A pretty little box!... Why, it does not seem to be locked....

And how light it is! Is it possible that there is anything inside? So light. ...Perhaps it

is empty?" Yusuf stretched out his hand as though to open it. Suddenly he thought better of it: "But no. Full or empty, whatever is in this box is not my concern. My Guru asked me to deliver it to his friend, nothing more. And that's all that concerns me. I should not care about anything else."

For some time Yusuf sat quietly. But his mind would not remain quiet. The box was still there before his eyes. A pretty little box. "It seems quite empty," he thought, "what harm would there be in opening an empty box?... If it had been locked. I would understand, that would be bad. A box which is not; even locked, it can't be very serious. I'll just open it for a moment and then shut it again."

Yusuf's thought turned round and round that box. It was impossible to detach himself from it, impossible to control this Idea that had crept into him. "Let me see, only a quick glance, just a glance." Once again he stretched out his hand, drew it back once more, then again sat still. All in vain. Finally Yusuf made up his mind and gently, very gently, he opened the box. Hardly had he opened it than pfft! a little mouse jumped out. and disappeared. The poor mouse all stifled in its box did not waste a second in leaping to freedom!

Yusuf was bewildered. He opened his eyes wide and gazed and gazed. The box lay there empty. Then his heart started throbbing sadly: "So, the Mahatma had sent only a mouse, a tiny little mouse. And I couldn't even carry it safe and sound to the end. Indeed I have committed a serious fault. What shall I do now?"

Yusuf was full of regrets. But there was nothing more to do now. In vain he went round the tree, in vain he looked up and down the road. The little mouse had actually fled. With a trembling hand Yusuf closed the lid and in dismay resumed his journey.

When he reached the river Neela and the house of his Master's friend, Yusuf handed the Mahatma's present to him and waited silently in a corner because; of the fault he had committed. This man was a great saint. He opened the box and immediately understood what had happened. "Well, Yusuf," he said, turning to the young aspirant, "so

you have lost that mouse.... Mahatma Junun won't give you initiation, I am afraid, for in order to be worthy of the supreme Knowledge one must have a perfect mastery over one's mind. Your Master clearly had some doubts about your will-power, that is why he resorted to this little trick, to put you to the test. And if you are not able to accomplish so insignificant a thing as to keep a little mouse in a box, how do you expect to keep great thoughts in your head, the true Knowledge in your heart? Nothing is insignificant, Yusuf.

Return to your Master. Learn steadiness of character, perseverance. Be worthy of trust so as to become one day the true disciple of that great Soul."

Crestfallen, Yusuf returned to the Mahatma and confessed his fault. "Yusuf," he said, "you have lost a wonderful opportunity. I gave you a worthless mouse to take care of and you couldn't do even that! How then do you expect to keep the most precious of all treasures, the divine Truth? For that you must have self-control. Go and learn. Learn to be master of your mind, for without that nothing great can be accomplished."

Yusuf went away ashamed, head down, and from then on he had only one thought: to become master of himself. For years and years he made tireless efforts, he underwent a hard and difficult tapasya, and finally succeeded in becoming master of his nature. Then, full of confidence Yusuf went back to his Master. The Mahatma was overjoyed to see him again and find him ready. And this is how Yusuf received from Mahatma Junun the great initiation.

Many, many years went by, Yusuf grew in wisdom, and mastery. He became one of the greatest and most exceptional saints of Islam.

So, this is to tell you that you must not be impatient, that you must understand that in order to really possess knowledge, whatever it may be, you must put it into practice, that is, master your nature so as to be able to express this knowledge in action.

All of you who have come here have been told many things; you have been put into contact with a world of truth, you live within it, the air you breathe is full of it; and yet how few of you know that these truths are valuable only if they are put into practice, and that it is useless to talk of consciousness, knowledge, equality of soul, universality, infinity, eternity, supreme truth, the divine presence and... of all sorts of things like that, if you make no effort yourselves to live these things and feel them concretely within you. And don't tell yourselves, "Oh, I have been here so many years! Oh, I would very much like to have the result of my efforts!" You must know that very persistent efforts, a very steadfast endurance are necessary, to master the least weakness, the least pettiness, the least meanness in one's nature. What is the use of talking about divine Love if one can't love without egoism? What is the use of talking about immortality if one is stubbornly attached to the past and the present and if one doesn't want to give anything in order to receive everything?

You are still very young, but you must learn right away that to reach the goal you must know how to pay the price, and that to understand the supreme truths you must put them into practice in your daily life.

CWM 9; P 68

When does something seem impossible to you?

It is when you try to do it. If you had never tried to do it, it would never have seemed impossible to you.

And how is it that you tried to do it? – Because it was somewhere in your consciousness. If it had not been in your consciousness, you would not have tried to do it; and the moment it is in your consciousness, it is quite obvious that it is something you will realise. That alone which is not in your consciousness you cannot realise.

CWM 8; P 383

What does "impossible" mean?

There is nothing impossible in the world except what is outside your consciousness. And as your consciousness can grow, as what is not in your consciousness today may be in your consciousness after some time, for the consciousness can become wider, so in the eternity of time nothing is impossible.

All things, not only those which are conceivable at present, but all those which at present are inconceivable, all things are not only possible, but will be realised. The Eternal, the Infinite, the Supreme, the Absolute - we give him many names, but in fact. He only all that is, but also all that will be, eternally, infinitely; and therefore nothing is impossible.

The only thing necessary is to want it and to have the necessary patience. What is incomprehensible for you today will be quite clear in a short time. And note that it is not necessary that you should give yourself a headache everyday and at every minute by trying to understand! One very simple thing is enough: to listen as well as you can, to have a sort of will or aspiration or, you might even say, desire to understand, and then that's all. You make a little opening in your consciousness to let the thing enter; and your aspiration makes this opening, like a tiny notch inside, a little hole somewhere in what is shut up, and then you let the thing enter. It will work. And it will build up in your brain the elements necessary to express itself. You no longer need to think about it. You try to understand something else, you work, study, reflect, think about all sorts of things, and then after a few months - or perhaps a year, perhaps less, perhaps more you open the book once again and read the same sentence, and it seems as clear as crystal to you! Simply because what was necessary for understanding has been built up in your brain.

So, never come to me saying, "I am no good at this subject, I shall never understand philosophy" or "I shall never be able to do mathematics" or.... It is ignorance, it is sheer ignorance. There is nothing you cannot understand if you give your brain the time to widen and perfect itself. And you can pass from one mental construction to another: this corresponds to studies; from one subject to another: and each subject of study means a language; from one language to another, and build up one thing after another within you, and contain all that and many more things yet, very harmoniously, if you do this with care and take your time over it. For each one of these branches of knowledge corresponds to an inner formation, and you can multiply these formations indefinitely if you give the necessary time and care.

CWM8; P383

Student's Prayer

Make of us the hero warriors we aspire to become. May we fight successfully the great battle of future that is to be born, against the past that seeks to endure, so that the new things may manifest and we may be ready to receive them.

CWM 12; P 112

हमें वह वीर योद्धा बना जो बनने के लिए हम अभीप्सा करते हैं। वर दे कि हम डटे रहने का प्रयास करने वाले भूत के विरुद्ध, सफलता पूर्वक उस भविष्य का युद्ध लड़ सकें जो अभी जन्म लेने को है ताकि नयी चीजें अभिव्यक्त हो सकें और हम उन्हें ग्रहण करने के योग्य बनें।

श्री मातृवाणी शिक्षा पृ. 102
