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Preparing for the Path

*Matter shall reveal the Spirit’s face. — Sri Aurobindo*

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Editorial note: The journey of Yoga is a long and arduous one. It helps to undertake a certain preparation for it, to develop certain qualities and attitudes that would help us eventually on the Path. It is with this thought that we take a look at some of the Mother’s early writings that not only inspire but also show us some practical ways to prepare for the Path.

Flower:
Perfect Path
For each one it is the path that leads fastest to the Divine.
*(Spiritual Significance and explanation given by the Mother)*
Botanical name: Coffea (a tree producing coffee berries)
Blessed was the day when I came to know Thee, O Ineffable Eternity.

Blessed among all days be that day when the earth at last awakened shall know Thee and shall live only for Thee.

CWM 1: 93

The Mother
Reflections on the Path

The humble role of a servant

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
Lesson of the rising sun

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!

\textit{CWM 2: 44}

A morning concentration on gratitude

Each morning when you get up, before you begin your day, with love and admiration and gratefulness hail this great family, these saviours of mankind who, ever the same, have come, come and will come until the end of time, as guides and instructors, as humble and marvellous servants of their brothers, in order to help them to scale the steep slope of perfection. Thus when you wake up, concentrate on them your thought full of trust and gratitude and you will soon experience the beneficial effects of this concentration.
You will feel their presence responding to your call, you will be surrounded, imbued with their light and love. Then the daily effort to understand a little better, to love a little more, to serve more, will be more fruitful and easier at the same time. The help you give to others will become more effective and your heart will be filled with an unwavering joy.

_CWM 2: 115-16_

**Success and failure**

To know how to renounce the satisfaction of the present moment for the sake of realising one’s ideal is the great art of those who want to make their transient, total existence yield its utmost.

There are innumerable categories of “successful” people; these categories are determined by the greater or lesser breadth, nobility, complexity, purity and luminosity of their ideal. One may “succeed” as a rag-picker or “succeed” as master of the world or even as a perfect ascetic; in all three cases, although on very different levels, it is one’s more or less integral and extensive self-mastery which makes the “success” possible.

On the other hand, there is only one way of being a “failure”; and that happens to the greatest, to the most sovereign intelligence, as well as to the smallest, the most limited, to all those who are unable to subordinate the sensation of the present moment to the ideal they wish to achieve, but without having the strength to take up the path — identical for all in nature if not in extent and complexity — that leads to this achievement.

Between the extreme of an individual who has fully and perfectly realised all he had conceived and that of one who has been incapable of realising anything at all, there is, of course, an almost unlimited range of intermediate cases;
this range is remarkably complex, because not only is there a difference in the degree of realisation of the ideal, but there is also a difference between the varied qualities of the ideal itself. There are ambitions which pursue mere personal interests, material, sentimental or intellectual, others which have more general, more collective or higher aims, and yet others which are superhuman, so to say, and strive to scale the peaks that open on the splendours of eternal Truth, eternal Consciousness and eternal Peace. It is easy to understand that the power of one’s effort and renunciation must be commensurate with the breadth and height of the goal one has chosen.

At any level, from the most modest to the most transcendent, one rarely finds a perfect balance between the sum of self-control, the power of sacrifice available to the individual who has chosen a goal, and the sum of renunciations of every kind and nature which the goal requires.

When the constitution of an individual permits this perfect balance, then his earthly existence yields its utmost possible result.

CWM 2: 121-22

The Mother

Everything belongs to all, and to say or think, “This is mine”, is to create a separation, a division which does not exist in reality.

Everything belongs to all, even the substance of which we are made, a whirl of atoms in perpetual movement which momentarily constitutes our organism without abiding in it and which, tomorrow, will form another…..

Those who say, “This idea is mine”, and who think they are very charitable in allowing others to profit from it, are senseless.

The world of ideas belongs to all; intellectual force is a universal force.

CWM 2:103

The Mother
We are like channels: if we do not allow what they have received to pour out freely, not only do they become blocked and no longer receive anything, but what they contain will spoil. If, on the contrary, we allow all this flood of vital, intellectual and spiritual forces to flow abundantly, if by impersonalising ourselves we know how to connect our little individuality to the great universal current, what we give will be returned to us a hundredfold.

CWM 2: 102

The Mother
Remembrances

We are so fond of remembrances because they already belong to the Universal; they bear in themselves something of the sap of Infinitude.

That which in the daily events has been perceived by the exterior sensitiveness, egoistical and limited, — the sensitiveness which suffers and rejoices, — vanishes rapidly as a cloud of illusions. But behind that ignorant perception,—often veiled by it, — lies the other, the perception of the real Soul which communes, through all things, with the Universal Soul and enjoys in all Its perfect bliss.

These perceptions are kept in the depths of our being as remembrances, and when one of them emerges to the memory, it comes back dressed with the golden garb of Divine Felicity.

What we at first called, in our ignorant perception, suffering and pain, reappears embellished, transformed, glorified, adorned with the same dress of magnificence as that which we had called pleasure and happiness. Indeed, sometimes the splendour of the former memories is even more intense and vast than that of the latter, the joy they give us much more profound and pure.

So, little by little, we learn to distinguish between the Reality of things and the false interpretation of our blind senses.

That is why remembrances are such precious teachers; that is why we are so fond of remembrances: by them we come in touch with Eternity.

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. ... 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_

**In the face of ordeal or fault**

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.

CWM 2: 45

Those whom we meet on our way

Always, in one way or another, life puts in our path those who for some reason are near to us. Each individual creates his own environment according to what he is himself.

And, if such is our dominant preoccupation, all those whom we thus meet on our way are the very ones to whom we can be most useful.

For one who lives constantly in the spiritual consciousness, everything that happens to him takes on a special value and all is conducive to his progressive evolution. It will always be beneficial for him to observe his encounters, to investigate both the apparent and the deeper reasons for them, and, in accordance with his altruistic aspirations, he will ask himself what good he can do in each different case. And according to his own degree of spirituality, his action will always have a greater or lesser spiritualising effect.

CWM 2: 71
The truth behind relationships

We should never forget that the duration of a contact between two human lives depends on the number and depth of the states of being in which the affinities that bind them have their play.

Only those who commune with the eternal essence within themselves and in all things can be eternally united.

Only those are friends forever who have been close or distant friends from all time in this or other worlds.

And whether or not we meet these friends depends on the encounter we must first experience within ourselves, in the unknown depths of our being.

Moreover, when this meeting occurs, our whole attitude is transformed.

When we become one with the inner Godhead, we become one in depth with all, and it is through Her and by Her that we must come into contact with all beings. Then, free from all attraction and repulsion, all likes and dislikes, we are close to what is close to Her and far from what is far from Her.

_CWM 2: 73_

Types of help and gifts

With certain exceptions, material help is the best assistance we can give to the members of our family or to those whom we chance to meet in the street, in trains, in ships, in buses, etc.: pecuniary help, aid in case of illness or danger.

We should assist the sensitivity of those who are attracted to us because they have identical tastes, artistic or otherwise, by rectifying, balancing or canalising their sense-energies.

We can help those who by a common aspiration for progress have been brought into contact with us, through
our example, by showing them the path, and through our love, by smoothing the way for them.

Finally, we must allow the light of our intelligence to shine for those who come close to us as a result of mental affinity, so that, if possible, we may widen their field of thought and enlighten their ideal.

CWM 2: 72

Types of Charity

To instruct those who know less, to give to those who do evil the strength to come out of their error, to console those who suffer, these are all occupations of charity rightly understood.

Thus charity, regarded from the individual point of view, consists, for each one, of giving to others all they need, in proportion to one’s means.

This brings us to two observations.

The first is that one cannot give what one does not have at one’s command.

Materially this is so evident that it is unnecessary to insist upon it. But intellectually, spiritually, the same rule holds true.

Indeed, how can one teach others what one does not know? How can one guide the weak on the path of wisdom if one does not tread the path oneself? How can one radiate love if one does not possess it within oneself?

And the supreme charity, which is integral self-giving to the great work of terrestrial regeneration, implies first of all that one can command what one wants to offer, that is to say, that one is master of oneself.

CWM 2: 100
True Charity

There is evidently a wrong way of interpreting this maxim, which says, “First let us accumulate fortune, intelligence, health, love, energies of all kinds, then we shall distribute them.”

For, from the material standpoint, when will the accumulation stop? One who acquires the habit of piling up never finds his pile big enough.

I have even been led to make an observation about this: that in most men generosity seems to exist in inverse proportion to their pecuniary resources.

From observing the way in which workmen, the needy and all the unfortunate act among themselves, I was forced to conclude that the poor are far more charitable, far more prepared to succour their fellow-sufferers than are those more favoured by fortune. There is not enough time to go into the details of all that I have seen, but I assure you that it is instructive. I can, in any case, assure you that if the rich, in proportion to what they have, gave as much as the poor, soon there would no longer be a single starving person in the world.

Thus gold seems to attract gold, and nothing would be more fatal than wanting to accumulate riches before distributing them.

But also, nothing would be more fatal than a rash prodigality which, from lack of discernment, would squander a fortune without benefiting anyone.

Let us never confuse disinterestedness, which is one of the conditions of true charity, with a lack of concern that springs from idle thoughtlessness.

CWM 2: 101-02
Right way to be generous

By a faulty distribution of material possessions one can hasten the downfall of certain individuals by encouraging them to be lazy, instead of favouring their progress by inciting them to effort.

The same holds true for intelligence and love. To give someone a knowledge which is too strong for him, thoughts which he cannot assimilate, is to deprive him for long, if not for ever, of the possibility of thinking for himself.

In the same way, to impose on some people an affection, a love for which they feel no need, is to make them carry a burden which is often too heavy for their shoulders.

This error has two main causes to which all the others can be linked: ignorance and egoism.

In order to be sure that an act is beneficial one must know its immediate or distant consequences, and an act of charity is no exception to this law.

To want to do well is not enough, one must also know.

How much evil has been done in the world in the name of charity diverted from its true sense and completely warped in its results!

I could give you many examples of acts of charity which have led to the most disastrous results because they were performed without reflection, without discernment, without understanding, without insight.

Charity, like all things, must be the result in us of a conscious and reasoned will, for impulse is synonymous with error and above all with egoism.

Unfortunately it must be acknowledged that charity is very seldom completely disinterested.

CWM 2:104-05
Virtues of love and supreme Charity

To the extent that we outgrow the habit of referring everything to ourselves, we can exercise a truly effective charity, a charity one with love.

Besides, there is a height where all virtues meet in communion: love, goodness, compassion, forbearance, charity are all one and the same in their essence.

From this point of view, charity could be considered as the tangible and practical outer action determined by the application of the virtues of love.

For there is a force which can be distributed to all, always, provided that it is given in its most impersonal form: this is love, love which contains within itself light and life, that is, all the possibilities of intelligence, health, blossoming.

Yes, there is a sublime charity, one which rises from a happy heart, from a serene soul.

One who has won inner peace is a herald of deliverance wherever he goes, a bearer of hope and joy. Is not this what poor and suffering humanity needs above all things?

Yes, there are certain men whose thoughts are all love, who radiate love, and the mere presence of these individuals is a charity more active, more real than any other.

Though they utter no word and make no gesture, yet the sick are relieved, the tormented are soothed, the ignorant are enlightened, the wicked are appeased, those who suffer are consoled and all undergo this deep transformation which will open new horizons to them, enable them to take a step forward which no doubt will be decisive, on the infinite path of progress.

These individuals who, out of love, give themselves to all, who become the servants of all, are the living symbols of the supreme Charity.  

CWM 2: 105-06
The most useful idea to spread

From the general point of view, it seems to me that the most useful idea to spread is twofold:

1) Man carries within himself perfect power, perfect wisdom and perfect knowledge, and if he wants to possess them, he must discover them in the depth of his being, by introspection and concentration.

2) These divine qualities are identical at the centre, at the heart of all beings; this implies the essential unity of all, and all the consequences of solidarity and fraternity that follow from it.

The best example to give would be the unalloyed serenity and immutably peaceful happiness which belong to one who knows how to live integrally this thought of the One God in all.

*The Mother*

*CWM 2: 69*
Constant benevolence

Living among others you should always be a divine example, an occasion offered to them to understand and to enter on the path of the life divine. Nothing more: you should not even have the desire to make them progress; for that too would be something arbitrary.

Until you are definitively one with the Divinity within, the best way, in your relations with the outside, is to act according to the unanimous advice given by those who have themselves had the experience of this unity.

To be in a state of constant benevolence, with this as your rule, not to be troubled by anything and not to be the cause of trouble to others, not to inflict suffering upon them so far as possible.

We lack confidence in the Grace

I think in fact that our defects very often appear to us to be full of charm and that we justify all our weaknesses. But to tell the truth, this is because we lack self-confidence. Does this surprise you?... Yes, I repeat, we lack confidence, not in what we are at the present moment, not in our ephemeral and ever-changing outer being — this being always finds favour in our eyes — but we lack confidence in what we can become through effort, we have no faith in the integral and profound transformation which will be the work of our true self, of the eternal, the divine who is in all beings, if we surrender like children to its supremely luminous and far-seeing guidance.
Mental communion

To think of someone is to be near him, and wherever two beings may find themselves, even if they are physically separated by thousands of kilometres, if they think of each other they are together in a very real way. If we are able to concentrate our thought sufficiently and to concentrate sufficiently in our thought, we can become integrally conscious of what we are thinking of, and if it is a man, sometimes see or hear him — in any case know his thought.

Thus separation no longer exists, it is an illusory appearance. And in France, in America, in Persia or in China, we are always near the one we love and think of.

But this fact is all the more real in a case such as ours, where we want to come into contact with an especially active and conscious thought, a thought which assumes and manifests an infinite love, a thought which enfolds the whole earth with a loving and fatherly solicitude that is only too glad to come to the help of those who entrust themselves to it.

Experience this mental communion and you will see that there is no room for sorrow.  
CWM 2: 115

For meditation, contemplation, Union is the result obtained—the flower that blooms; the daily activity is the anvil on which all the elements must pass and repass in order to be purified, refined, made supple and ripe for the illumination which contemplation gives to them. All these elements must be thus passed one after the other through the crucible before outer activity becomes needless for the integral development. Then is this activity turned into the means to manifest Thee so as to awaken the other centers of consciousness to the same dual work of the forge and the illumination.

CWM 1: 6

The Mother
Self-Mastery

Creating your own synthesis

When you are able by methodical and repeated effort to objectivise and keep at a distance all this flood of incoherent thoughts which assail us, you will notice a new phenomenon.

You will observe within yourself certain thoughts that are stronger and more tenacious than others, thoughts concerning social usages, customs, moral rules and even general laws that govern earth and man.

They are your opinions on these subjects or at least those you profess and by which you try to act.

Look at one of these ideas, the one most familiar to you, look at it very carefully, concentrate, reflect in all sincerity, if possible leaving aside all bias, and ask yourself why you have this opinion on that subject rather than any other.

The answer will almost invariably be the same, or nearly:

Because it is the opinion prevalent in your environment, because it is considered good form to have it and therefore saves you from as many clashes, frictions, criticisms as possible.

Or because this was the opinion of your father or mother, the opinion which moulded your childhood.

Or else because this opinion is the normal outcome of the education, religious or otherwise, you received in your youth. This thought is not your own thought.

For, to be your own thought, it would have to form part of a logical synthesis you had elaborated in the course of your existence, either by observation, experience and deduction, or by deep, abstract meditation and contemplation.

CWM 2: 24-25
Bringing order in the mind

The method will always be the same: to reflect and reflect and reflect.

We must take these ideas one after another and analyse them by appealing to all our common sense, all our reason, our highest sense of equity; we must weigh them in the balance of our acquired knowledge and accumulated experience, and then endeavour to reconcile them with one another, to establish harmony among them. It will often prove very difficult, for we have a regrettable tendency to let the most contradictory ideas dwell side by side in our minds.

We must put all of them in place, bring order into our inner chamber, and we must do this each day just as we tidy the rooms of our house. For I suppose that our mentality deserves at least as much care as our house.

But, once again, for this work to be truly effective, we must strive to maintain in ourselves our highest, quietest, most sincere state of mind so as to make it our own.

Let us be transparent so that the light within us may fully illumine the thoughts we want to observe, analyse, classify. Let us be impartial and courageous so as to rise above our own little preferences and petty personal conveniences. Let us look at the thoughts in themselves, for themselves, without bias.

And little by little, if we persevere in our work of classification, we shall see order and light take up their abode in our minds. But we should never forget that this order is but confusion compared with the order that we must realise in the future, that this light is but darkness compared with the light that we shall be able to receive after some time.

Life is in perpetual evolution; if we want to have a living mentality, we must progress unceasingly.

Moreover, this is only a preliminary work. We are still
very far from true thought, which brings us into relation with the infinite source of knowledge.

These are only exercises for training ourselves gradually to an individualising control of our thoughts. For control of the mental activity is indispensable to one who wants to meditate.  

_CWM 2: 25-26_

**Progressing through thought in the quest for truth**

One who strives in sincere quest for truth, who is ready, if necessary, to sacrifice all he had thought until then to be true, in order to draw ever nearer to the integral truth that can be no other than the progressive knowledge of the whole universe in its infinite progression, enters gradually into relation with great masses of deeper, completer and more luminous thoughts.

After much meditation and contemplation, he comes into direct contact with the great universal current of pure intellectual force, and thenceforth no knowledge can be veiled from him.

From that moment serenity — mental peace — is his portion. In all beliefs, in all human knowledge, in all religious teachings, which sometimes appear so contradictory, he perceives the deep truth which nothing can now conceal from his eyes.

Even errors and ignorance no longer disturb him, for, as an unknown master says: “He who walks in the Truth is not troubled by any error, for he knows that error is the first effort of life towards truth.”

_CWM 2: 27-28_

_The road to the Divine: always long, often dry in appearance, but always abundant in its results._

_CWM 14: 30_  

_The Mother_
Mastery of thought

First condition. To understand the full importance of this mastery by becoming aware, through observation, that our actions are the exact expression of our thoughts and that so long as we do not have perfect control over our mental activity, these thoughts are nothing but reflexes coming from every outside influence (sensations and suggestions). Thus we do not possess ourselves and can in no way be responsible for ourselves so long as we are not the masters of our thought.

Second condition. To will persistently an effective direction of our mental activity.

Third condition. To observe our thoughts in order to become familiar with them, to know their habitual course and become aware of the ones which have a special affinity with our sensorial and emotional nature.

Fourth condition. To seek in ourselves the idea which seems to be the highest, the noblest, the purest and most disinterested and, until the day we find a more beautiful idea to replace it, to make it the pivot around which our mental synthesis will be built up, the regulating idea in whose light all other thoughts can be seen and judged, that is, accepted or rejected.

Fifth condition. To undergo a regular daily mental discipline. To discover among all the teachings that have been given on this subject the method that seems to be most effective and to follow it scrupulously, rigorously, with energy and perseverance.

Some important recommendations:

To know how to take enough mental rest.

Not to demand from ourselves more than we can do.
To take time into account and to know how to wait patiently for the result of our effort.

Lastly, without neglecting anything we can do ourselves, to know how to rely with childlike trust on the Great Supreme Force, the Divine Force that is One in all beings and all things.

CWM 2: 64-65

The central Thought

The ancient traditions rightly said:

“Our origin and ourselves, our God and ourselves are one.”

And this oneness should not be understood merely as a more or less close and intimate relationship of union, but as a true identity.

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

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

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

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

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

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

That is why I remind you of it today. For if we follow our path bearing this thought in our hearts like the rarest jewel, the most precious treasure, if we allow it to do its work of illumination and transfiguration within us, we shall know that it lives in the centre of all beings and all things, and in it we shall feel the marvellous oneness of the universe.

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

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

CWM 2: 40-41

*In Peace and Silence the Eternal manifests; allow nothing to disturb you and the Eternal will manifest; have perfect equality in face of all and the Eternal will be there.*

CWM 1: 10

The Mother
The mind cannot judge

There is one thing very difficult for the mind to do but very important, according to me: you must never allow your mind to judge things and men. To say, “This is good, that is bad, this is right, that is wrong, this one has this defect, that one has that bad thing, etc.” — this is deprecatory judgment.

For people who exercise their intelligence, the more intelligent they are, the more do they grow aware that they know nothing at all and that with the mind one can know nothing. One may think in a particular way, judge and see in a particular way, but one is never sure of anything — and never will be sure of anything. One can always say, “Perhaps it is like that” or “Perhaps it is like this” and so on, indefinitely, because the mind is not an instrument of knowledge.

Above the thoughts, there are pure ideas; thoughts serve to express pure ideas. And Knowledge is well above the domain of pure ideas, as these are well above thought. One must hence know how to climb from thought to pure idea, and pure idea is itself nothing but a translation of Knowledge. And Knowledge can be obtained only by a total identification. So, when you put yourself in your small human mentality, the mentality of the physical consciousness which is at work all the time, which looks at everything, judges everything from the height of its derisive superiority, which says, “That is bad, it should not be like that”, you are sure to be always mistaken, without exception. The best is to keep silent and look well at things, and little by little you make notes within yourself and keep the record without pronouncing any judgment. When you are able to keep all that within you, quietly, without agitation and present it very calmly before the highest part of your consciousness, with an attempt to maintain an attentive silence, and wait,
then perhaps, slowly, as if coming from a far distance and from a great height, something like a light will manifest and you will know a little more of truth.

But as long as you excite your thoughts and cut them up into little bits, you will never know anything. I shall repeat this to you a hundred times if necessary, but I can assure you that so long as you are not convinced of this you will never come out of your ignorance.

CWM 4: 46-47

The Mother

Thy voice is heard as a melodious chant in the stillness of my heart, and is translated in my head by words which are inadequate and yet replete with Thee. And these words are addressed to the Earth and say to her:

— Poor sorrowful Earth, remember that I am present in thee and lose not hope; each effort, each grief, each joy and each pang, each call of thy heart, each aspiration of thy soul, each renewal of thy seasons, all, all without exception, what seems to thee sorrowful and what seems to thee joyous, what seems to thee ugly and what seems to thee beautiful, all infallibly lead thee towards me, who am endless Peace, shadowless Light, perfect Harmony, Certitude, Rest and Supreme Blessedness. Hearken, O Earth, to the sublime voice that arises, Hearken and take new courage!

CWM 1: 14

The Mother
The first thing necessary

What is one to do to prepare oneself for the Yoga?

To be conscious, first of all. We are conscious of only an insignificant portion of our being; for the most part we are unconscious. It is this unconsciousness that keeps us down to our unregenerate nature and prevents change and transformation in it. It is through unconsciousness that the undivine forces enter into us and make us their slaves. You are to be conscious of yourself, you must awake to your nature and movements, you must know why and how you do things or feel or think them; you must understand your motives and impulses, the forces, hidden and apparent, that move you; in fact, you must, as it were, take to pieces the entire machinery of your being. Once you are conscious, it means that you can distinguish and sift things, you can see which are the forces that pull you down and which help you on. And when you know the right from the wrong, the true from the false, the divine from the undivine, you are to act strictly up to your knowledge; that is to say, resolutely reject one and accept the other. The duality will present itself at every step and at every step you will have to make your choice. You will have to be patient and persistent and vigilant — “sleepless”, as the adepts say; you must always refuse to give any chance whatever to the undivine against the divine.

CWM 3: 2

The luminous screen

One must be clearly aware of the origin of one’s movements because there are contradictory velleities in the being — some pushing you here, others pushing you there, and
that obviously creates a chaos in life. If you observe yourself, you will see that as soon as you do something which disturbs you a little, the mind immediately gives you a favourable reason to justify yourself — this mind is capable of gilding everything. In these conditions it is difficult to know oneself. One must be absolutely sincere to be able to do it and to see clearly into all the little falsehoods of the mental being.

If in your mind you go over the various movements and reactions of the day like one repeating indefinitely the same thing, you will not progress. If this reviewing is to make you progress, you must find something within you in whose light you yourself can be your own judge, something which represents for you the best part of yourself, which has some light, some goodwill and which precisely is in love with progress. Place that before you and, first of all, pass across it as at a cinema all that you have done, all that you have felt, your impulses, your thoughts, etc.; then try to coordinate them, that is, find out why this has followed that. And look at the luminous screen that is before you: certain things pass across it well, without throwing a shadow; others, on the contrary, throw a little shadow; others yet cast a shadow altogether black and disagreeable. You must do this very sincerely, as though you were playing a game: under such circumstances I did such and such a thing, feeling like this and thinking in this way; I have before me my ideal of knowledge and self-mastery, well, was this act in keeping with my ideal or not? If it was, it would not leave any shadow on the screen, which would remain transparent, and one would not have to worry about it. If it is not in conformity, it casts a shadow. Why has it left this shadow? What was there in this act that was contrary to the will to self-knowledge and self-mastery? Most often you will find that it corresponds to unconsciousness.
— then you file it among unconscious things and resolve that next time you will try to be conscious before doing anything. But in other cases you will see that it was a nasty little egoism, quite black, which had come to distort your action or your thought. Then you place this egoism before your “light” and ask yourself: “Why has it the right to make me act like that, think like that?...” And instead of accepting any odd explanation you must search and you will find in a corner of your being something which thinks and says, “Ah, no, I shall accept everything but that.” You will see that it is a petty vanity, a movement of self-love, an egoistic feeling hidden somewhere, a hundred things. Then you take a good look at these things in the light of your ideal: “Is cherishing this movement in conformity with my seeking and the realisation of my ideal or not? I put this little dark corner in front of the light until the light enters into it and it disappears.” Then the comedy is over. But the comedy of your whole day is not finished yet, you know, for there are many things which have to pass thus before the light. But if you continue this game — for truly it is a game, if you do this sincerely — I assure you that in six months you will not recognise yourself, you will say to yourself, “What? I was like that! It is impossible!”

CWM 4: 38

“See how very little all outer circumstances matter. Why strive and strain so to realise thy own conception of Truth? Be more supple, more trusting. The only duty is not to let oneself be troubled by anything. To torment oneself about doing the right thing causes as much harm as a bad will. Only in a calm as of deep waters can be found the possibility of True Service.”

CWM 1: 26  
The Mother
I would like us to make the resolution to raise ourselves each day, in all sincerity and goodwill, in an ardent aspiration towards the Sun of Truth, towards the Supreme Light, the source and intellectual life of the universe, so that it may pervade us entirely and illumine with its great brilliance our minds and hearts, all our thoughts and our actions.

Then we shall acquire the right and the privilege of following the counsel of the great initiate of the past, who tells us:

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

CWM 2: 29
Be reasonable

But before one reaches a higher state of consciousness, there is a stage where one can develop in oneself the faculty of reason— a clear, precise, logical reason, sufficiently objective in its vision of things. And when one has developed this reason well, all impulses, feelings, desires, all disturbances can be put in the presence of this reason and that makes you reasonable. Most people, when something troubles them, become very unreasonable. When, for example, they are ill, they pass their time saying, “Oh, how ill I am, how frightful it is; is it going to last like that all the time?” And naturally it gets worse and worse. Or when some misfortune befalls them, they cry out: “It is only to me that these things happen and I was thinking that everything was fine before”, and they burst into a fit of tears, a fit of nerves. Well, not to speak of superman, in man himself there is a higher capacity called reason, which is able to look at things calmly, coolly, reasonably. And this reason tells you, “Don’t worry, that will improve nothing, you must not grumble, you must accept the thing since it has come.” Then you immediately become calm. It is a very good mental training, it develops judgment, vision, objectivity and at the same time it has a very healthy action upon your character. It helps you to avoid the ridiculousness of giving way to your nerves and lets you behave like a reasonable person.

CWM 4: 46

Very modestly we must take advantage of all the minute opportunities offered to knead and purify some of the innumerable elements, to make them supple, to make them impersonal, to teach them forgetfulness of self and abnegation and devotion and kindness and gentleness; and when all these modes of being have become habitual to them, then are they ready to participate in the Contemplation, and to identify themselves with Thee in the supreme Concentration.

CWM 1: 6

The Mother
Dealing with vital revolt

I believe the vital is very conscious of its power and that is why it is important: it has that dynamic energy which makes no difficulty too difficult for it; but it must be on the right side. If it collaborates, everything is wonderful, but it is not easy to get from it this constant collaboration. It is a very good worker, it works very, very well, but in working it seeks always its own satisfaction, it wants to get something from the work, all the pleasure that can be drawn from it, all the advantage that can be had, and when this satisfaction is not given for one reason or another (there may be many reasons), it is not happy, not at all happy: “That’s not fair, I work, and I am given nothing in return”; then it sulks, it does not move, it keeps mum, and at times it says, “I do not exist.” Then all energy runs out from the body, you get tired, exhausted, you can no longer do anything. And all of a sudden this becomes worse, for I must tell you that the mind is very friendly with the vital — not the reasoning mind but the physical mind is very, very friendly with the vital; so, as soon as the vital begins to say, “I have nothing to do with that, I have been badly treated, I won’t have anything to do with it”, the mind naturally comes in to encourage it, to explain, give good reasons, and it is the same old story: “Life is not worth living, people are truly disgusting and all circumstances are against me, it is better to leave it all”, and so on. This happens very often, but at times there is a little glimmer of reason somewhere which tells you, “Ah, enough of this comedy!”

But if this becomes very strong and you do not react in time, then you fall into despair: “Really this life is not made for people like me; I would be happier elsewhere, in heaven where everybody is very nice and one can do whatever one wants”, etc., whence paradisiac conceptions — indeed I think it is these two accomplices, the mind and the vital,
who have invented paradise! For if life, existence, does not conform to your desires, you begin to lament: “Oh, I have had enough of it, this world is miserable and deceitful, I want to die.” Then there is a moment when this situation becomes serious; discouragement changes into revolt and depression into dissatisfaction: I speak of people who are rather ill-natured — there are people who are ill-natured (it is not their fault!) and there are people who are good-natured (it is not their fault either!) but things are like that — well, those who are ill-natured get angry, revolt, want to break and pull down everything: “You will see, they do not do what I want, they will be punished!” Then this becomes a little more serious, because the mind is always there to serve as the accomplice and it begins to have wonderful ideas of revenge — from discouragement you do one kind of stupid thing, from wickedness you do another. The stupidities of discouragement concern you personally, whilst the stupidities of wickedness concern others; and sometimes these latter stupidities are very serious. If you have a little goodwill, it is better at the time when such fits seize you to make it a rule not to stir, telling yourself, “I am not going to move, I shall wait for the storm to pass”, for in a few moments one can destroy or ruin months of regular effort.

But here I give you a consolation:

“These crises are of less duration and are less dangerous in the case of those who have established a contact with their psychic being sufficient to keep alive in them the flame of aspiration and the consciousness of the ideal to be realised. They can, with the help of this consciousness, deal with their vital as one deals with a child in revolt, with patience and perseverance showing it the truth and light, endeavouring to convince it and awaken in it the goodwill which for a moment was veiled.”

“The Science of Living”, On Education
And the last consolation. For those who are truly sincere, truly good-willed, all these fits can be changed into a means for progress. Each time that you have an attack of this kind, a sort of storm, you can change the crisis into a new progress, into one more step towards the goal. If precisely you have the necessary sincerity to look straight in the face, within you, at the cause of the fit — the wrong you have done, the wrong you have thought, the wrong you have felt — if you see the weakness, the violence or the vanity (for I forgot to tell you that the vital is much more full of vanity than the mind), if you look at all that full in the face and if you recognise honestly and sincerely that what has happened is due to your fault, then you are able to put a red-hot iron as it were on the affected spot. You can purify the weakness and turn it into a new consciousness. And you find after the storm that you have grown a little more, you have truly made a progress.

CWM 4: 50-52

Forgetting oneself in work

One may try to forget oneself in an ever more absorbing work, that is, do what one does as a consecration to the Divine, altogether disinterestedly, but with a plenitude, a self-giving, a total self-forgetfulness: no longer thinking about oneself but about what one is doing. You know this, I have already told you this: 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 is... one is still in complicity with the ego. If, in oneself, one succeeds in becoming what one does, it is a great progress. In the least lit-
tle details, one must learn this. 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 moment it spills over! It is the same for everything, for everything. That is why work is a good means of discipline, for if you want to do the work properly, you must become the work instead of being someone who works, otherwise you will never do it well. If you remain “someone who works” and, besides, if your thoughts go vagabonding, then you may be sure that if you are handling fragile things they will break, if you are cooking, you will burn something, or if you are playing a game, you will miss all the balls! It is here, in this, that work is a great discipline. For if truly you want to do it well, this is the only way of doing it....

What gives most the feeling of inferiority, of limitation, smallness, impotence, is always this turning back upon oneself, this shutting oneself up in the bounds of a microscopic ego. One must widen oneself, open the doors. And the best way is to be able to concentrate upon what one is doing instead of concentrating upon oneself.

CWM 4: 362-64

Doing something unselfishly

If you want to do sadhana, it is obvious that you must have at least partially an occupation which is not selfish, that is, which is not done for oneself alone. Studies are all very well—very necessary, even quite indispensable, it’s precisely one of the things I was talking about just a while ago, that you must learn when you are young, for when you are grown-up
it becomes much more difficult — but there is an age when you can acquire the indispensable foundation for your studies, and if you want to begin to do sadhana, you must do something which does not have an exclusively personal motive. One must do something a little unselfish, for if one is exclusively occupied with oneself, one gets shut up in a sort of carapace and is not open to the universal forces. A small unselfish movement, a small action done with no egoistic aim opens a door upon something other than one’s own small, very tiny person.

One is usually shut up in a shell and becomes aware of other shells only when there is a shock or friction. But the consciousness of the circulating Force, of the interdependence of beings — this is a very rare thing. It is one of the indispensable stages of sadhana.

CWM 6: 153

How can we make our consciousness vast

The easiest way is to identify yourself with something vast. For instance, when you feel that you are shut up in a completely narrow and limited thought, will, consciousness, when you feel as though you were in a shell, then if you begin thinking about something very vast, as for example, the immensity of the waters of an ocean, and if really you can think of this ocean and how it stretches out far, far, far, far, in all directions, like this (Mother stretches out her arms), how, compared with you, it is so far, so far that you cannot see the other shore, you cannot reach its end anywhere, neither behind nor in front nor to the right or left... it is wide, wide, wide, wide... you think of this and then you feel that you are floating on this sea, like that, and that there are no limits.... This is very easy. Then you can widen your consciousness a little.

Other people, for example, begin looking at the sky; and
then they imagine all those spaces between all those stars, and all... that kind of infinity of spaces in which the earth is a tiny point, and you too are just a very tiny point, smaller than an ant, on the earth. And so you look at the sky and feel that you are floating in these infinite spaces between the planets, and that you are growing vaster and vaster to go farther and farther. Some people succeed with this.

There is a way also by trying to identify yourself with all things upon earth. For example, when you have a small narrow vision of something and are hurt by others’ vision and point of view, you must begin by shifting your consciousness, try to put it in others, and try gradually to identify yourself with all the different ways of thinking of all others. This is a little more ... how shall I put it?... dangerous. Because to identify oneself with the thought and will of others means to identify oneself with a heap of stupidities (Mother laughs) and bad wills, and this may bring consequences which are not very good. But still, some people do this more easily. For instance, when they are in disagreement with someone, in order to widen their consciousness they try to put themselves in the place of the other and see the thing not from their own point of view but from the point of view of the other. This widens the consciousness, though not as much as by the first ways I spoke about, which are quite innocent. They don’t do you any harm, they do you much good. They make you very peaceful.

Intellectual ways of widening

There are lots of intellectual ways of widening the consciousness. These I have explained fully in my book. But in any case, when you are bored by something, when something is painful to you or very unpleasant, if you begin to
think of the eternity of time and the immensity of space, if you think of all that has gone before and all that will come afterwards, and that this second in eternity is truly just a passing breath, and that it seems so utterly ridiculous to be upset by something which in the eternity of time is... one doesn’t even have the time to become aware of it, it has no place, no importance, because, what indeed is a second in eternity? If one can manage to realise that, to... how to put it?... visualise, picture the little person one is, in the little earth where one is, and the tiny second of consciousness which for the moment is hurting you or is unpleasant for you, just this — which in itself is only a second in your existence, and that you yourself have been many things before and will be many more things afterwards, that what affects you now you will have probably completely forgotten in ten years, or if you remember it you will say, “How did I happen to attach any importance to that?”... if you can realise that first and then realise your little person which is a second in eternity, not even a second, you know, imperceptible, a fragment of a second in eternity, that the whole world has unfolded before this and will unfold yet, indefinitely — before, behind — and that... well, then suddenly you sense the utter ridiculousness of the importance you attach to what happened to you.... Truly you feel... to what an extent it is absurd to attach any importance to one’s life, to oneself, and to what happens to you. And in the space of three minutes, if you do this properly, all unpleasantness is swept away. Even a very deep pain can be swept away. Simply a concentration like this, and to place oneself in infinity and eternity. Everything goes away. One comes out of it cleansed. One can get rid of all attachments and even, I say, of the deepest sorrows — of everything, in this way — if one knows how to do it in the right way. It immediately takes you out of your little ego.

CWM 6:345-46
Making our resolution firm

By wanting it to be very firm! (Laughter)

No, this seems like a joke... but it is absolutely true. One does not want it truly. There is always, if you... It is a lack of sincerity. If you look sincerely, you will see that you have decided that it will be like this, and then, beneath there is something which has not decided at all and is waiting for the second of hesitation in order to rush forward. If you are sincere, if you are sincere and get hold of the part which is hiding, waiting, not showing itself, which knows that there will come a second of indecision when it can rush out and make you do the thing you have decided not to do...

But if you really want it, nothing in the world can prevent you from doing what you want. It is because one doesn’t know how to will it. It is because one is divided in one’s will. If you are not divided in your will, I say that nothing, nobody in the world can make you change your will.

But one doesn’t know how to will it. In fact one doesn’t even want to. These are velleities: “Well, it is like this.... It would be good if it were like that... yes, it would be better if it were like that... yes, it would be preferable if it were like that.” But this is not to will. And always there at the back, hidden somewhere in a corner of the brain, is something which is looking on and saying, “Oh, why should I want that? After all one can as well want the opposite.” And to try, you see... Not like that, just wait... But one can always find a thousand excuses to do the opposite. And ah, just a tiny little wavering is enough... pftt... the thing swoops down and there it is. But if one wills, if one really knows that this is the thing, and truly wants this, and if one is oneself entirely concentrated in the will, I say that there is nothing in the world that can prevent one from doing it, from doing it or being obliged to do it. It depends on what it is.
One wants. Yes, one wants, like this (gestures). One wants: “Yes, yes, it would be better if it were like that. Yes, it would be finer also, more elegant.”... But, eh, eh, after all one is a weak creature, isn’t that so? And then one can always put the blame upon something else: “It is the influence coming from outside, it is all kinds of circumstances.”

A breath has passed, you see. You don’t know... something... a moment of unconsciousness... “Oh, I was not conscious.” You are not conscious because you do not accept... And all this because you don’t know how to will.

Unifying your being

To learn how to will is a very important thing. And to will truly, you must unify your being. In fact, to be a being, one must first unify oneself. If one is pulled by absolutely opposite tendencies, if one spends three-fourths of one’s life without being conscious of oneself and the reasons why one does things, is one a real being? One does not exist. One is a mass of influences, movements, forces, actions, reactions, but one is not a being. One begins to become a being when one begins to have a will. And one can’t have a will unless one is unified.

And when you have a will, you will be able to say, say to the Divine: “I want what You want.” But not before that. Because in order to want what the Divine wants, you must have a will, otherwise you can will nothing at all. You would like to. You would like it very much. You would very much like to want what the Divine wants to do. You don’t possess a will to give to Him and to put at His service. Something like that, gelatinous, like jelly-fish... there... a mass of good wills — and I am considering the better side of things and forgetting the bad wills — a mass of good wills, half-conscious and fluctuating....
Two things that prepare us the most

There are two principal things. This, the capacity for enthusiasm which makes one come out of his greater or lesser inertia in order to throw himself more or less totally into the thing which rouses him. As for instance, the artist for his art, the scientist for his science. And in general, every person who creates or builds has an opening, the opening of a special faculty, a special possibility, creating an enthusiasm in him. When this is active, something in the being awakens, and there is a participation of almost the whole being in the thing done.

There is this. And then there are those who have an innate faculty of gratitude, those who have an ardent need to respond, respond with warmth, devotion, joy, to something which they feel like a marvel hidden behind the whole of life, behind the tiniest little element, the least little event of life, who feel this sovereign beauty or infinite Grace which is behind all things.

I knew people who had no knowledge, so to say, of anything, who were hardly educated, whose minds were altogether of the ordinary kind, and who had in them this capacity of gratitude, of warmth, which gives itself, understands and is thankful.

Well, for them, the contact with the psychic was very frequent, almost constant and, to the extent that they were capable of it, conscious — not very conscious but a little — in the sense that they felt that they were carried, helped, uplifted above themselves.

These two things prepare people the most. They are born with one or the other; and if they take the trouble, it develops gradually, it increases.

We say: the capacity for enthusiasm, something which throws you out of your miserable and mean little ego; and
the generous gratitude, the generosity of the gratitude which also flings itself in thanksgiving out of the little ego. These are the two most powerful levers to enter into contact with the Divine in one’s psychic being. This serves as a link with the psychic being — the surest link.

CWM 7:418-19

The purpose of man’s life
The purpose of man’s life is to become conscious of That. His mission is to manifest It.

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

They can be classified into three principal categories. First method — intellectual: The love of Truth, the search for the Absolute.

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

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

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

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

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

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

Identification.

Third method — the love of humanity.

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

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

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

CWM 2:129-31

Two parallel movements

There should be two parallel movements in the evolution of an individual; and it is because he generally neglects one or the other of these movements in order to concentrate on one alone, that his progress is so halting and so unbalanced.

One of these movements is to become conscious of all the constituent elements of the being, material and sensory as well as intellectual and spiritual; we must become ac-
quainted with the mechanism of the life within us, with all its tendencies, qualities, faculties and varied activities, very impartially, that is, without any preconceived idea of good or evil, without any absolute or arbitrary judgment (for our judgments are inevitably lacking in clear-sightedness) about what should subsist and what should disappear, what should be encouraged and what should be suppressed. Our vision of what we are must be objective, without bias, if we want it to be sincere and integral: we are faced with a universe which we must explore down to its smallest details, know in its most obscure and infinitesimal elements, with a scientific attitude of perfect mental impersonality, that is, without any a priori judgments.

Whatever we may think, this work of observation, analysis and introspection is never completed. At all events, as long as we are on earth in a physical body, we should always study the immensely complex being that we are, so that no element may elude our knowledge and therefore our control: for we can only master what we know and command what we have mastered.

This brings us to the second movement which should exist parallel to and simultaneous with the first. It is the consecration, the constant and constantly repeated surrender of all the elements subject to our control to the Supreme and Divine Law.

Each element that has become conscious of itself, each tendency, each faculty, must surrender to the Sovereign Guidance of the Eternal Essence of Being, with the simple trust of a child; She will order, classify and utilise all these elements in the right way; She and She alone can separate what can be used from what cannot, what must be encouraged from what must be eliminated; and, no doubt, as before Her all is of equal value, all can be used, since by Her all is transformed, il-
lumined, transfigured: all that becomes conscious of Her and gives itself to Her becomes Herself and thus escapes all notions of good and evil, which are purely external and human.

One of these movements, one of these attitudes without the other is incomplete and one-sided. To consecrate our being in one block to the Supreme Essence is not enough: all the elements that we do not know and have not mastered elude this consecration and therefore follow their own law instead of conforming to the Eternal Law, and become the source of every disturbance, every unexpected revolt in one who had yet thought himself to be entirely a servant of The Law. But he was forgetful of all the unknown nooks in his being which also have a claim to life and activity and which are manifested in their turn, but in an activity that is disorderly and disharmonious relative to the being as a whole, since they elude the central will.

On the other hand, to become conscious of ourselves in our smallest details is vain and sterile, even dangerous, if it is not done for the sake of order, so that the Divine Essence can be made the Omnipotent ruler of all these elements, if we do not secure their unreserved surrender to Her supreme guidance, to The Sovereign Law.

Only in the balanced union of these two attitudes can one truly, integrally, call oneself a Servant of the Eternal.

CWM 2: 132-33

The Mother

O Lord, my one aspiration is to know Thee and serve Thee better every day. What do outer circumstances matter? They seem to me each day more vain and illusory, and I take less and less interest in what is going to happen to us in the outer life; but more and more am I intensely interested in the one thing which seems important to me: to know Thee better in order to serve Thee better.

CWM 1: 96

The Mother
The motive and the Path

What do you want the Yoga for? To get power? To attain to peace and calm? To serve humanity?

None of these motives is sufficient to show that you are meant for the Path.

The question you are to answer is this: Do you want the Yoga for the sake of the Divine? Is the Divine the supreme fact of your life, so much so that it is simply impossible for you to do without it? Do you feel that your very raison d’être is the Divine and without it there is no meaning in your existence? If so, then only can it be said that you have a call for the Path.

This is the first thing necessary — aspiration for the Divine.

The next thing you have to do is to tend it, to keep it always alert and awake and living. And for that what is required is concentration — concentration upon the Divine with a view to an integral and absolute consecration to its Will and Purpose.

Concentrate in the heart. Enter into it; go within and deep and far, as far as you can. Gather all the strings of your consciousness that are spread abroad, roll them up and take a plunge and sink down.

A fire is burning there, in the deep quietude of the heart. It is the divinity in you — your true being. Hear its voice, follow its dictates.

There are other centres of concentration, for example, one above the crown and another between the eye-brows. Each has its own efficacy and will give you a particular result. But the central being lies in the heart and from the heart proceed all central movements — all dynamism and urge for transformation and power of realisation.

CWM 3: 1
Two paths of Yoga

There are two paths of Yoga, one of tapasyā (discipline), and the other of surrender. The path of tapasyā is arduous. Here you rely solely upon yourself, you proceed by your own strength. You ascend and achieve according to the measure of your force. There is always the danger of falling down. And once you fall, you lie broken in the abyss and there is hardly a remedy. The other path, the path of surrender, is safe and sure. It is here, however, that the Western people find their difficulty. They have been taught to fear and avoid all that threatens their personal independence.

They have imbibed with their mothers' milk the sense of individuality. And surrender means giving up all that. In other words, you may follow, as Ramakrishna says, either the path of the baby monkey or that of the baby cat. The baby monkey holds to its mother in order to be carried about and it must hold firm, otherwise if it loses its grip, it falls. On the other hand, the baby cat does not hold to its mother, but is held by the mother and has no fear nor responsibility; it has nothing to do but to let the mother hold it and cry ma ma.

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

CWM 3: 4-5

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