TWELVE VIRTUES: MOTHER'S SYMBOL

Sri Aurobindo Society
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Aspiration

One and common be your aspiration, united your hearts, common to you be your mind, — so that close companionship may be yours.

Sri Aurobindo: Hymns to the Mystic Fire — P-436

Let the doors of aspiration swing open; bring here the aspirant gods.

Sri Aurobindo: Hymns to the Mystic Fire — P-316

The aspiration of the Vedic seer was the enrichment and expansion of man's being, the birth and the formation of the godheads in his life-sacrifice, the increase of the Force, Truth, Light, Joy of which they are the powers until through the enlarged and ever-opening worlds of his being the soul of man rises, sees the divine doors (devīr dvārah) swing open to his call and enters into the supreme felicity of a divine existence beyond heaven and earth. This ascent is the parable of the Angirasa Rishis.

Sri Aurobindo: The Secret of the Veda — Page 133
The Need of the Moment

ALL that we do and attempt proceeds from faith, and if we are deficient in faith nothing can be accomplished. When we are deficient in faith our work begins to flag and failure is frequent; but if we have faith things are done for us. No great work has ever been done without this essential courage. Misled by egoism, we believe that we are working, that the results of what we do are our creation, and when anything has to be done we ask ourselves whether we have the strength, the means, the requisite qualities, but in reality all work is done by the will of God and when faith in Him is the mainspring of our actions, success is inevitable. Sometimes we wish a thing very intensely and our wish is accomplished. The wish was in fact a prayer, and all sincere prayer receives its answer. It need not be consciously addressed to God, because prayer is not a form of words but an aspiration. If we aspire, we pray. But the aspiration must be absolutely unselfish, not alloyed by the thought of petty advantages or lower aims if it is to succeed. When we mingle self with our aspirations, we weaken to that extent the strength of the prayer and the success is proportionately less.

Whoever believes in God, rises above his lower self; for God is the true Self of the Universe and of everything within the Universe. When we rely upon our lower self, we are left to that lower self, and succeed or fail according to our strength of body or intellect under the law of our past life and actions. There is one law for the lower self and another for the higher. The lower self is in bondage to its past; the higher is lord of the past, the present and the future. So the will of the lower self is born of 
\textit{ahankāra} and limited by 
\textit{ahankāra}, but the will of the higher self is beyond 
\textit{ahankāra} and cannot be limited by it. It is omnipotent. But so long as it works through the body, it works under the laws of time, space and causality and we have to wait for its fulfilment till the time is ready, the environment prepared, the immediate causes brought about. The will once at work infallibly brings about the necessary conditions; all we have to do is to allow it to work.

Apply this great psychological law to what is happening in India. The aspiration towards freedom has for some time been working in some hearts, but they relied on their own strength for the creation of the necessary conditions and they failed. Of those who worked, some gave up the work, others persisted, a few resorted to 
\textit{tapasyā}, the effort to awake in themselves a
higher Power to which they might call for help. The tapasyā of those last had its effect unknown to themselves, for they were pouring out a selfless aspiration into the world, and the necessary conditions began to be created. When these conditions were far advanced, the second class who worked on began to think that it was the result of their efforts, but the secret springs were hidden from them. They were merely the instruments through which the purer aspiration of their old friends fulfilled itself.

If the conditions of success are to be yet more rapidly brought about, it must be by yet more of the lovers of freedom withdrawing themselves from the effort to work through the lower self. The aspiration of these strong souls purified from self will create fresh workers in the field, infuse the great desire for freedom in the heart of the nation and hasten the growth of the necessary material strength.

What is needed now is a band of spiritual workers whose tapasyā will be devoted to the liberation of India for the service of humanity. The few associations already started have taken another turn and devoted themselves to special and fragmentary work. We need an institution in which under the guidance of highly spiritual men workers will be trained for every field, workers for self-defence, workers for arbitration, for sanitation, for famine relief, for every species of work which is needed to bring about the necessary conditions for the organisation of Swaraj. If the country is to be free, it must first organise itself so as to be able to maintain its freedom. The winning of freedom is an easy task, the keeping of it is less easy. The first needs only one tremendous effort in which all the energies of the country must be concentrated; the second requires a united, organised and settled strength. If these two conditions are satisfied, nothing more is needed, for all else is detail and will inevitably follow.

For the first condition the requisite is a mighty selfless faith and aspiration filling the hearts of men as in the day of Mazzini. For the second, India, which has no Piedmont to work out her salvation, requires to organise her scattered strengths into a single and irresistible whole.

For both these ends an institution of the kind we have named is essential. The force of a great stream of aspiration must be poured over the country, which will sweep away as in a flood the hesitations, the selfishnesses, the fears, the self-distrust, the want of fervour and the want of faith which stand in the way
of the spread of the great national awakening of 1905. A mightier fountain of the spirit must be prepared from which this stream of aspiration can be poured to fertilise the heart of the nation. When this is done, the aspiration towards liberty will become universal and India be ready for the great effort.

The organisation of Swaraj can only be effected by a host of selfless workers who will make it their sole life-work. It cannot be done by men whose best energies and time are given up to the work of earning their daily bread and only the feeble remnant to their country. The work is enormous, the time is short, but the workers are few. One institution is required which will train and support men to help those who are now labouring under great disadvantages to organise education, to build up the life of the villages, to spread the habit of arbitration, to help the people in time of famine and sickness, to preach Swadeshi. These workers must be selfless, free from the desire to lead or shine, devoted to the work for the country's sake, absolutely obedient yet full of energy. They must breathe the strength of the spirit, of selfless faith and aspiration derived from the spiritual guides of the institution. The material is ready and even plentiful, but the factory which will make use of the material has yet to be set on foot. When the man comes, who is commissioned by God to do it, we must be ready to recognise him.

Bande Mataram, March 18, 1908

Works Of Sri Aurobindo - English - SABCL - Bande Mataram
Volume 01 - The Need Of The Moment : Page 764

_Sweet Mother, now that the Supermind has descended, why can't one pass from the rational mind directly to the Supermind?_

Who said that one can’t?

Sri Aurobindo is describing here what was to be done to enter into contact with the Supermind and prepare the ground for its manifestation; but now that it has entered the earth-atmosphere, I don’t see why a single, precise procedure should be inflicted upon it in its manifestation. If it chooses to directly illuminate an instrument which it finds suitable or ready or adaptable, I don’t see why it should not do so.
And I repeat this: who has said that it cannot be otherwise? Nobody. What Sri Aurobindo has described here is quite another thing and, indeed, this is what did happen. It was the preparation necessary for the manifestation to take place. But now I don’t see why or on what basis a particular process should be imposed upon the supramental action and why it should not have the freedom to choose its own means.

I think that all possibilities are predictable and that all sincere aspiration and complete consecration will have a response, and that the processes, means, transitions, transformations will be innumerable in nature not at all that things will happen only in a particular way and not otherwise.

In fact, anything, everything that is ready to receive even a particle or a particular aspect of the supramental consciousness and light must automatically receive it. And the effects of this consciousness and light will be innumerable, for they will certainly be adapted to the possibilities, the capacity of each one according to the sincerity of his aspiration.

The more total the consecration and the intenser the aspiration, the more integral and intense can be the result. But the effect of the supramental action will be countless in its manifestations multiple, innumerable, infinitely varied, not necessarily following a precise line which is the same for all. That is impossible. For it is contrary to the very nature of the supramental consciousness.

The very quality of the atmosphere has changed.

The consequences are bound to be infinitely varied, but perceptible. That is to say, it will be possible to distinguish the consequences of ordinary movements from the consequences of the supramental action, for these will have a particular nature, a special character.

But that does not mean that anybody at all, at any moment and in any way, is suddenly going to become a supramental genius. That is not to be expected.
I was going to say, if one only noticed that one was a little less stupid than before, that would already be something!

(Another disciple) Does the inconscient aspire to bee conscious?

No. It is the Divine in the inconscient who aspires for the Divine in the consciousness. That is to say, without the Divine there would be no aspiration; without the consciousness hidden in the inconscient, there would be no possibility of changing the inconscience to consciousness. But because at the very heart of the inconscient there is the divine Consciousness, you aspire, and necessarily — this is what he says — automatically, mechanically, the sacrifice is made. And this is why when one says, “It is not you who aspire, it is the Divine, it is not you who make progress, it is the Divine, it is not you who are conscious, it is the Divine” — these are not mere words, it is a fact. And it is simply your ignorance and your unconsciousness which prevent you from realising it.

(Meditation)
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Aspiration is like an arrow, like this (gesture). So you aspire, want very earnestly to understand, know, enter into the truth. Yes? And then with that aspiration you do this (gesture). Your aspiration rises, rises, rises, rises straight up, very strong and then it strikes against a kind of... how to put it?... lid which is there, hard like iron and extremely thick, and it does not pass through. And then you say, "See, what's the use of aspiring? It brings nothing at all. I meet with something hard and cannot pass!" But you know about the drop of water which falls on the rock, it ends up by making a chasm: it cuts the rock from top to bottom. Your aspiration is a drop of water which, instead of falling, rises. So, by dint of rising, it beats, beats, beats, and one day it makes a hole, by dint of rising; and when it makes the hole suddenly it springs out from this lid and enters an immensity of light, and you say, "Ah, now I understand."

C.W.M 7 P-235
Aspiration always springs up like a flame that rises high and carries in itself the thing one desires to be or what one desires to do or desires to have. I use the word "desire", but truly it is here that the word "aspire" should be used, for that does not have either the quality or the form of a desire.

It is truly like a great purifying flame of will, and it carries in its core the thing that asks to be realised.

C.W.M 5 P-140

True aspiration does not come from the head; even when it is formulated by a thought, it springs up like a flame from the heart. I do not know if you have read the articles Sri Aurobindo has written on the Vedas. He explains somewhere that these hymns were not written with the mind; they were not, as one thinks, prayers, but the expression of an aspiration which was an impulse, like a flame coming from the heart (though it is not the "heart" but the psychological centre of the being, to use the exact words). They were not "thought out", words were not set to experiences, the experience came wholly formulated with the precise, exact, inevitable words — they could not be changed. This is the very nature of aspiration: you do not seek to formulate it, it springs up from you like a ready flame. And if there are words (sometimes there aren't any), they cannot be changed: you cannot replace one word by another, every word is just the right one. When the aspiration is formulated, this is done categorically, absolutely, without any possibility of change. And it is always something that springs up and gives itself, whereas the very nature of desire is to pull things to oneself.

C.W.M. 4 P-136

Can one have faith through aspiration?

What? Faith through aspiration? I think so, because it is rare to have it spontaneously, to be born with it. Very few people have this good luck to have a spontaneous faith. But if one is very sincere in one's aspiration, one gets it. aspiration can bring everything, provided it is sincere and constant. One always has a tiny element of faith within oneself, whether it be faith in what one's parents have said or in the books one has studied. After all, all your education is based upon a faith of this kind. Those who have educated you have told you certain things. You had no means of checking, because you were too young and had no experience. But you have faith in what they told you and you go forward on that faith. So everyone has a tiny bit of faith, and to increase it one can use one's aspiration.
This talk is based upon Sri Aurobindo's Elements of Yoga, Chapter 3, “Aspiration”.

**Mother, what is an “acute resistance”?**

Acute? Acute is used in a figurative sense. Acute describes something pointed, don't you know? – and perhaps this means an aggressive, sharp resistance which sinks deep like a claw.

*I did not understand very well the answer to this questions: “Does the power of aspiration vary in different sadhaks according to their natures?”* [Sri Aurobindo's answer: “No. Aspiration is the same power in all; it differs only in purity, intensity and object.”]

Ah! Yes.

You see, I think the question has been put badly. I believe the one who asked the questions wanted to say “the effect of aspiration” and he put “power”. That is, aspiration in everyone, no matter who it is, has the same power. But the effect of this aspiration is different. For aspiration is aspiration: if you have aspiration, in itself it has a power. Only, this aspiration calls down an answer, and this answer, the effect, which is the result of the aspiration, depends upon each one, for it depends upon his receptivity. I know many people of this kind: they say, “Oh! But I aspire all the time and still I receive nothing.” It is impossible that they should receive nothing, in the sense that the answer is sure to come. But it is they who do not receive. The answer comes but they are not receptive, so they receive nothing.

There are people, you know, who have a lot of aspiration. They call the force. The force comes to them – even enters deeply into them – and they are so unconscious that they don't know it! That indeed happens quite frequently. It is their state of unconsciousness, which prevents them from even feeling the force which enters into them. It enters into them, and does its work. I knew people who were gradually transformed and yet were so unconscious that they were not even aware of it. The consciousness comes later – very much later.
On the other hand, there are people who are more passive, so to speak, more open, more attentive, and even if a very slight amount of force comes, they become aware of it immediately and use it fully.

When you have an aspiration, a very active aspiration, your aspiration is going to do its work. It is going to call down the answer to what you aspire for. But if, later, you begin to think of something else or are not attentive or receptive, you do not even notice that your aspiration has received an answer. This happens very frequently. So people tell you: “I aspire and I don't receive anything, I get no answer!” Yes, you do have an answer but you are not aware of it, because you continue to be active in this way, like a mill turning all the time.

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Should not one be born with a great aspiration?

No, aspiration is a thing to be developed, educated, like all activities of the being. One may be born with a very slight aspiration and develop it so much that it becomes very great. One may be born with a very small will and develop it and make it strong. It is a ridiculous idea to believe that things come to you like that, through a sort of grace, that if you are not given aspiration, you don't have it – this is not true. It is precisely upon this that Sri Aurobindo has insisted in his letter and in the passage I am going to read to you in a minute. He says you must choose, and the choice is constantly put before you and constantly you must choose, and if you do not choose, well, you will not be able to advance. You must choose; there is no “force like that” which chooses for you, or chance or luck or fate – this is not true. Your will is free, it is deliberately left free and you have to choose. It is you who decide whether to seek the Light or not, whether to be the servitor of the Truth or not – it is you. Or whether to have an aspiration or not, it is you who choose. And even when you are told, “Make your surrender total and the work will be done for you”, it is quite all right, but to make your surrender total, every day and at every moment you must choose to make your surrender total, otherwise you will not do it, it will not get done by itself. It is you who must want to do it. When it is done, all goes well, when you have the Knowledge also, all goes well, and when you are identified with the Divine, all goes even better, but till
then you must will, choose and decide. Don't go to sleep lazily, saying, “Oh! The work will be done for me, I have nothing to do but let myself glide along with the stream.” Besides, it is not true, the work is not done by itself, because if the least little thing thwarts your little will, it says, “No, not that!... “ Then?

What is “the lesser truth permissible on the way”? 

One cannot at the first shot, immediately, attain the supreme Truth. There are things on the way which are more true than those you know but which are not the Truth, and these things are like discoveries one makes: suddenly one has a kind of illumination, one discovers a law, finds a lever, sees a road opening before one; it is not the supreme Truth, not the supreme experience, it is not what comes when one is identified with the Divine, but it is like something which has fallen from there and entered you, and gives you a partial illumination. These partial illuminations are just what he calls “lesser truths”.

What is the true meaning of “tapasya”? 

Tapasya is the discipline one imposes upon oneself to arrive at the discovery of the Divine.

Are tapasya and aspiration the same thing? 

No, you can't do tapasya without aspiration. Aspiration is first, the will to attain something. Tapasya is the process – there is indeed a process, a method.

How can one transform the vital? 

The first step: will. Secondly, sincerity and aspiration. But will and aspiration are almost the same thing, one follows the other. Then, perseverance. Yes, perseverance is necessary in any process, and what is this process?... First, there must be the ability to observe and discern, the ability to find the vital in oneself, else you will be hard put to it to say: “This comes
from the vital, this comes from the mind, this from the body.” Everything will seem to you mixed and indistinct.

After a very sustained observation, you will be able to distinguish between the different parts and recognise the origin of a movement. Quite a long time is necessary for this, but one can go quite fast also, it depends upon people. But once you have found out the different parts ask yourself, “What is there of the vital in this? What does the vital bring into your consciousness? In what way does it change your movements; what does it add to them and what take away? What happens in your consciousness through the intervention of the vital?” Once you know this, what do you do? Then you will need to watch this intervention, observe it, find out in what way it works. For instance, you want to transform your vital. You have a great sincerity in your aspiration and the resolution to go to the very end. You have all that. You start observing and you see that two things can happen (many things can happen) but mainly two. First, a sort of enthusiasm takes hold of you. You set to work earnestly. In this enthusiasm you think, “I am going to do this and that, I am going to reach my goal immediately, everything is going to be magnificent! It will see, this vital, how I am going to treat it if it doesn't obey!” And if you look carefully you will see that the vital is saying to itself, “Ah, at last, here's an opportunity!” It accepts, it starts working with all its zeal, all its enthusiasm and... all its impatience.

The second thing may be the very opposite. A sort of uneasiness: “I am not well, how tedious life is, how wearisome everything. How am I going to do all that? Will I ever reach the goal? Is it worth while beginning? Is it at all possible? Isn't it impossible?” It is the vital which is not very happy about what is going to be done for it, which does not want anyone to meddle in its affairs, which does not like all that very much. So it suggests depression, discouragement, a lack of faith, doubt – is it really worth the trouble?

These are the two extremes, and each has its difficulties, its obstacles.

Depression, unless one has a strong will, suggests, “This is not worth while, one may have to wait a lifetime.” Enthusiasm, it expects to see the vital transformed overnight: “I am not going to have any difficulty henceforth, I am
going to advance rapidly on the path of yoga, I am going to gain the divine consciousness without any difficulty.” There are some other difficulties... One needs a little time, much perseverance. So the vital, after a few hours – perhaps a few days, perhaps a few months – says to itself: “We haven't gone very far with our enthusiasm, has anything been really done? Doesn't this movement leave us just where we were, perhaps worse than we were, a little troubled, a little disturbed? Things are no longer what they were, they are not yet what they ought to be. It is very tiresome, what I am doing.” And then, if one pushes a little more, here's this gentleman saying, “Ah, no! I have had enough of it, leave me alone. I don't want to move, I shall stay in my corner, I won't trouble you, but don't bother me!” And so one has not gone very much farther than before.

This is one of the big obstacles which must be carefully avoided. As soon as there is the least sign of discontentment, of annoyance, the vital must be spoken to in this way, “My friend, you are going to keep calm, you are going to do what you are asked to do, otherwise you will have to deal with me.” And to the other, the enthusiast who says, “Everything must be done now, immediately”, your reply is, “Calm yourself a little, your energy is excellent, but it must not be spent in five minutes. We shall need it for a long time, keep it carefully and, as it is wanted, I shall call upon your goodwill. You will show that you are full of goodwill, you will obey, you won't grumble, you will not protest, you will not revolt, you will say ‘yes, yes’, you will make a little sacrifice when asked, you will say ‘yes’ whole-heartedly.”

So we get started on the path. But the road is very long. Many things happen on the way. Suddenly one thinks one has overcome an obstacle; I say “thinks”, because though one has overcome it, it is not totally overcome. I am going to take a very obvious instance, of a very simple observation. Someone has found that his vital is uncontrollable and uncontrolled, that it gets furious for nothing and about nothing. He starts working to teach it not to get carried away, not to flare up, to remain calm and bear the shocks of life without reacting violently. If one does this cheerfully, it goes quite quickly. (Note this well, it is very important: when you have to deal with your vital take care to keep your good humour, otherwise you will get into trouble.) One keeps one's good humour, that is, when one sees the fury rise, one begins to laugh. Instead
of being depressed and saying, “Ah! In spite of all my effort it is beginning all over again”, one begins to laugh and says, “Well, well! One hasn’t yet seen the end of it. Look now, aren’t you ridiculous, you know quite well that you are being ridiculous! Is it worthwhile getting angry?” One gives it this lesson cheerfully. And really, after a while it doesn’t get angry again, it is quiet – and one relaxes one’s attention. One thinks the difficulty has been overcome, one thinks a result has at last been reached: “My vital does not trouble me any longer, it does not get angry now, everything is going fine.” And the next day, one loses one’s temper. It is then one must be careful, it is then one must not say, “Here we are, it’s no use, I shall never achieve anything, all my efforts are futile; all this is an illusion, it is impossible.” On the contrary, one must say, “I wasn’t vigilant enough.” One must wait long, very long, before one can say, “Ah! It is done and finished.” Sometimes one must wait for years, many years…

I am not saying this to discourage you, but to give you patience and perseverance – for there is a moment when you do arrive. And note that the vital is a small part of your being – a very important part, we have said that it is the dynamism, the realizing energy, it is very important; but it is only a small part. And the mind!...which goes wandering, which must be pulled back by all the strings to be kept quiet! You think this can be done overnight? And your body?... You have a weakness, a difficulty, sometimes a small chronic illness, nothing much, but still it is a nuisance, isn’t it? You want to get rid of it. You make efforts, you concentrate; you work upon it, establish harmony, and you think it is finished, and then… Take, for instance, people who have the habit of coughing; they can’t control themselves or almost can’t. It is not serious but it is bothersome, and there seems to be no reason why it should ever stop. Well, one tells oneself, “I am going to control this.” One makes an effort – a yogic effort, not a material one – one brings down consciousness, force, and stops the cough. And one thinks, “The body has forgotten how to cough.” And it is a great thing when the body has forgotten, truly one can say, “I am cured.” But unfortunately it is not always true, for this goes down into the subconscious and, one day, when the balance of forces is not so well established, when the strength is not the same, it begins again. And one laments, “I believed that it was over! I had succeeded and told myself, ‘It is true that spiritual power has an action upon the body, it is true that something
can be done’, and there ! it is not true. And yet it was a small thing, and I who want to conquer immortality! How will I succeed ?... For years I have been free from this small thing and here it is beginning anew !” It is then that you must be careful.

You must arm yourself with an endless patience and endurance. You do a thing once, ten times, a hundred times, a thousand times if necessary, but you do it till it gets done. And not done only here and there, but everywhere and everywhere at the same time. This is the great problem one sets oneself. That is why, to those who come to tell me very light-heartedly, “I want to do yoga”, I reply, “Think it over, one may do the yoga for a number of years without noticing the least result. But if you want to do it, you must persist and persist with such a will that you should be ready to do it for ten lifetimes, a hundred lifetimes if necessary, in order to succeed.” I do not say it will be like that, but the attitude must be like that. Nothing must discourage you; for there are all the difficulties of ignorance of the different states of being, to which are added the endless malice and the unbounded cunning of the hostile forces in the world…They are there, do you know why? They have been tolerated, do you know why? – simply to see how long one can last out and how great is the sincerity in one’s action. For everything depends upon your sincerity. If you are truly sincere in your will, nothing will stop you, you will go right to the end, and if it is necessary for you to live a thousand years to do it, you will live a thousand years to do it.

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Does not the vital seek its own transformation ? It aspires but it is always the victim of things, of impulsions from outside.

If it seeks to transform itself, it is truly wonderful ! And if it aspires for transformation, it will try to free itself. If the vital is weak, its aspiration will be weak. And mark that weakness is an insincerity, a sort of excuse one gives oneself – not very, very consciously perhaps, but you must be told that the subconscient is a place full of insincerity. And the weakness which says, “I would like it so much, but I can't” is insincerity. Because, if one is sincere, what one cannot do today one will do tomorrow, and what one cannot do tomorrow one will do the day after, and so on, until one can do it. If you understand once for all that the entire universe (or, if you like, our earth, to
concentrate the problem) is nothing other than the Divine who has forgotten Himself, where will you find a place for weakness there? Not in the Divine surely! Then, in forgetfulness. And if you struggle against forgetfulness you struggle against weakness, and to the extent you draw closer to the Divine your weakness disappears.

And that holds good not only for the mind, but also for the vital and even for the body. All suffering, all weaknesses, all incapacities are, in the last analysis, insincerities.

There are many places where insincerity may be lodged, and hence it should never be said as so often people say to me, “I am perfectly sincere.” It is like those who assure you, “I have never told a lie.” If you were perfectly sincere, you would be the Divine, if you had never told a lie, that is, something that is not true, you would be the Truth! So, as you are neither the Divine nor the Truth in fact (you are that in essence but not in fact), you have always a long way to go to reach the Truth and sincerity.

You need not look unhappy because it is like that.

It is like those people in despair who tell you, “Why is the world so frightful?” What is the use of lamenting, since it is like that? The only thing you can do is to work to change it. Naturally, from a speculative point of view one may try to understand, but the human mind is incapable of understanding such things. For the moment it is quite useless. What is useful is to change it. We all agree that the world is detestable, that it is not what it ought to be, and the only thing we have to do is to work to make it otherwise. Consequently, our whole preoccupation should be to find the best means of making it different; and we can understand one thing, it is that the best means (though we do not know it quite well yet), is we ourselves, isn't it? And surely you know yourself better than you know your neighbour – you understand better the consciousness manifested in a human being than that manifested in the stars, for instance. So, after a little hesitation you could say, “After all, the best means is what I am. I don't know very well what I am, but this kind of collection of things that I am, this perhaps is my work, this is perhaps my part of the work, and if I do it as well as I can, perhaps I shall be doing the best I
can do.” This is a very big beginning, very big. It is not overwhelming, not beyond the limits of your possibilities. You have your work at hand, it is always within your reach, so to say, it is always there for you to attend to it – a field of action proportionate to your strength, but varied enough, complex, vast, deep enough to be interesting. And you explore this unknown world.

Many people tell you, “But then this is egoism!” – it is egoism if you do it in an egoistic way, for your personal profit, if you try to acquire powers, to become powerful enough to influence others, or if you seek means to make a comfortable life for yourself. Naturally, if you do it in this spirit, it will be egoistic. But the beauty of it is that you will not get anywhere! You will begin by deceiving yourself, you will live in increasing illusions and you will fall back into a greater and greater obscurity. Consequently, things are organised much better than one thinks; if you do your work egoistically (we have said that our field of work is always within our reach), it will come to nothing. And hence the required condition is to do it with an absolute sincerity in your aspiration for the realisation of the divine work. So if you start like that I can assure you that you will have such an interesting journey that even if it takes very long, you will never get tired. But you must do it like that with an intensity of will, with perseverance and that indispensable cheerfulness which smiles at difficulties and laughs at mistakes. Then everything will go well.

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What is the difference between aspiration and a demand?

When you have experienced both, you can easily make the distinction.

In aspiration there is what I might call an unselfish flame which is not present in desire. Your aspiration is not a turning back upon self – desire is always a turning back upon oneself. From the purely psychological point of view, aspiration is a self-giving, always, while desire is always something which one draws to oneself; aspiration is something which gives itself, not necessarily in the form of thought but in the movement, in the vibration, in the vital impulse.
True aspiration does not come from the head; even when it is formulated by a thought, it springs up like a flame from the heart. I do not know if you have read the articles Sri Aurobindo has written on the Vedas. He explains somewhere that these hymns were not written with the mind; they were not, as one thinks, prayers, but the expression of an aspiration which was an impulse, like a flame coming from the heart (though it is not the “heart” but the psychological centre of the being, to use the exact words). They were not “thought out”, words were not set to experiences, the experience came wholly formulated with the precise, exact, inevitable words – they could not be changed. This is the very nature of aspiration: you do not seek to formulate it, it springs up from you like a ready flame. And if there are words (sometimes there aren't any), they cannot be changed: you cannot replace one word by another, every word is just the apt one. When the aspiration is formulated, this is done categorically, absolutely, without any possibility of change. And it is always something that springs up and gives itself, whereas the very nature of desire is to pull things to oneself.

The essential difference between love in aspiration and love in desire is that love in aspiration gives itself entirely and asks nothing in return – it does not claim anything; whereas love in desire gives itself as little as possible, asks as much as possible, it pulls things to itself and always makes demands.

**Aspiration always gives joy, doesn’t it?**

Rather a feeling of plenitude – “joy” is a misleading word; a feeling of plenitude, of force, of an inner flame which fills you. Aspiration can give you joy, but a very special joy, which has no excitement in it.

“Do you want the Yoga for the sake of the Divine?...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 first movement of aspiration is this: you have a kind of vague sensation that behind the universe there is something which is worth knowing, which is probably (for you do not yet know it) the only thing worth living for, which can connect you with the Truth; something on which the universe depends but which does not depend upon the universe, something which still escapes your comprehension but which seems to you to be behind all things...I have said here much more than the majority of people feel about the thing, but this is the beginning of the first aspiration – to know that, not to live in this perpetual falsehood where things are so perverted and artificial, this would be something pleasant; to find something that is worth living for.

“The next thing you have to do is to tend this aspiration, to keep it always alert and awake and living.”

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**How can we know what the divine Will is?**

One does not know it, one feels it. And in order to feel it one must will with such an intensity, such sincerity, that every obstacle disappears. As long as you have a preference, a desire, an attraction, a liking, all these veil the Truth from you. Hence, the first thing to do is to try to master, govern, correct all the movements of your consciousness and eliminate those which cannot be changed until all becomes a perfect and permanent expression of the Truth.

And even to will this is not enough, for very often one forgets to will it.

What is necessary is an aspiration which burns in the being like a constant fire, and every time you have a desire, a preference, an attraction it must be thrown into this fire. If you do this persistently, you will see that a little gleam of true consciousness begins to dawn in your ordinary consciousness. At first it will be faint, very far behind all the din of desires, preferences, attractions, likings.
But you must go behind all this and find that true consciousness, all calm, tranquil, almost silent.

Those who are in contact with the true consciousness see all the possibilities at the same time and may deliberately choose even the most unfavourable, if necessary. But to reach this point, you must go a long way.

Knowledge by Unity with the Divine —
The Divine Will in the World

Consciousness is the faculty of becoming aware of anything whatsoever through identification with it. But the divine consciousness is not only aware but knows and effects. For, mere awareness is not knowledge. To become aware of a vibration, for instance, does not mean that you know everything about it. Only when the consciousness participates in the divine consciousness does it get full knowledge by identification with the object. Ordinarily, identification leads to ignorance rather than knowledge, for the consciousness is lost in what it becomes and is unable to envisage proper causes, concomitants and consequences. Thus you identify yourself with a movement of anger and your whole being becomes one angry vibration, blind and precipitate, oblivious of everything else. It is only when you stand back, remain detached in the midst of the passionate turmoil that you are able to see the process with a knowing eye. So knowledge in the ordinary state of being is to be obtained rather by stepping back from a phenomenon, to watch it without becoming identified with it. But the divine consciousness identifies itself with its object and knows it thoroughly, because it always becomes one with the essential truth or law inherent in each fact. And it not only knows, but, by knowing, brings about what it wants. To be conscious is for it to be effective — each of its movements being a flash of omnipotence which, besides illumining, blazes its way ultimately to the goal dictated by its truth-nature.

Your ordinary consciousness is very much mixed up with unconsciousness— it fumbles, strains and is thwarted, while by unity with the Supreme you share the Supreme Nature and get the full knowledge whenever you turn to observe any object and identify yourself with it. Of course, this does not necessarily
amount to embracing all the contents of the divine consciousness.

Your movements become true, but you do not possess all the manifold riches of the Divine's activity. Still, within your sphere, you are able to see correctly and according to the truth of things – which is certainly more than what is called in yogic parlance knowledge by identity. For, the kind of identification taught by many disciplines extends your limits of perception without piercing to the innermost heart of an object: it sees from within it, as it were, but only its phenomenal aspect. For example, if you identify yourself with a tree, you become aware in the way in which a tree is aware of itself, yet you do not come to know everything about a tree for the simple reason that it is itself not possessed of such knowledge. You do share the tree's inner feeling, but you certainly do not understand the truth it stands for, any more than by being conscious of your own natural self you possess at once the divine reality which you secretly are. Whereas if you are one with the divine consciousness, you know – over and above how the tree feels – what the truth behind it is, in short, you know everything, because the divine consciousness knows everything.

Indeed, there are many means of attaining this unity. It may be done through aspiration, or surrender, or some other method. Each followed with persistence and sincerity leads to it. Aspiration is the dynamic push of your whole nature behind the resolution to reach the Divine. Surrender, on the other hand, may be defined as the giving up of the limits of your ego. To surrender to the Divine is to renounce your narrow limits and let yourself be invaded by it and made a centre for its play. But you must bear in mind that the universal consciousness so beloved of Yogi is not the Divine: you can break your limits horizontally if you like, but you will be quite mistaken if you take the sense of wideness and cosmic multiplicity to be the Divine. The universal movement is after all a mixture of falsehood and truth, so that to stop there is to be imperfect; for, you may very well share the cosmic consciousness without ever attaining the transcendent Truth. On the other hand, to go to the Divine is also to attain the universal realisation and yet remain free of falsehood.

The real bar to self-surrender, whether to the Universal or to the Transcendent, is the individual's love of his own limitations. It is a natural love, since in the
very formation of the individual being there is a tendency to concentrate on limits. Without that, there would be no sense of separateness – all would be mixed, as happens quite often in the mental and vital movements of consciousness. It is the body especially which preserves separative individuality by not being so fluid. But once this separateness is established, there creeps in the fear of losing it – a healthy instinct in many respects, but misapplied with regard to the Divine. For, in the Divine you do not really lose your individuality: you only give up your egoism and become the true individual, the divine personality which is not temporary like the construction of the physical consciousness which is usually taken for your self. One touch of the divine consciousness and you see immediately that there is no loss in it. On the contrary, you acquire a true individual permanence which can survive a hundred deaths of the body and all the vicissitudes of the vital-mental evolution. Without this transfiguring touch, you always go about in fear; with it, you gradually develop the power to make even your physical being plastic without losing its individuality. Even now, it is not entirely rigid, it is able to feel the conscious movements of others by a sort of sympathy which translates itself into nervous reactions to their joys and sufferings: it is also able to express your inner movements – it is well known that the face is an index and mirror to the mind. But only the divine consciousness can make the body responsive enough to reflect all the movements of the supramental immortality and be an expression of the true soul and, by being divinised, reach the acme of a supreme individuality which can even physically rise superior to the necessity of death and dissolution.

In conclusion, I should like to draw your attention to one point, for it very frequently obstructs true union. It is a great error to suppose that the Divine Will is always acting openly in the world. All that happens is not, in fact, divine: the Supreme Will is distorted in the manifestation owing to the combination of lower forces which translate it. They are the medium which falsifies its impetus and gives it an undivine result. If all that happened were indeed the flawless translation of it, how could you account for the distortions of the world?... Not that the Divine Will could not have caused the cosmic Ignorance. It is omnipotent and all possibilities are inherent in it: it can work out anything of which it sees the secret necessity in its original vision. And the first cause of the world is, of course, the Divine, though we must take care not
to adjudge this fact mentally according to our petty ethical values. But once the conditions of the cosmos were laid down and the involution into nescience accepted as the basis of a progressive manifestation of the Divine out of all that seemed its very opposite, there took place a sort of division between the Higher and the Lower. The history of the world became a battle between the True and the False, in which the details are not all direct representations of the Divine's progressive action but rather distortions of it owing to the mass of resistance offered by the inferior Nature. If there were no such resistance, there would be nothing whatever to conquer in the world, for the world would be harmonious, a constant passage from one perfection to another instead of the conflict which it is a game of hazards and various possibilities in which the Divine faces real opposition, real difficulty and often real temporary defeat on the way to the final victory. It is just this reality of the whole play that makes it no mere jest. The Divine Will actually suffers distortion the moment it touches the hostile forces in the Ignorance. Hence we must never slacken our efforts to change the world and bring about a different order. We must be vigilant to co-operate with the Divine and not placidly think that whatever happens is always the best. All depends upon the personal attitude. If, in the presence of circumstances that are on the point of occurring, you take the highest possible attitude that is to say, if you put your consciousness in contact with the highest consciousness within your reach you can be absolutely certain that in such a case what happens is the best that can happen to you. But as soon as you fall from this consciousness and come down into a lower state, then it is evident that what happens cannot be the best, since you are not in your best consciousness. As Sri Aurobindo once said, “What happened had to happen, but it could have been much better.” Because the person to whom it happened was not in his highest consciousness, there was no other consequence possible; but if he had brought about a descent of the Divine, then, even if the situation in general had been inevitable, it would have turned out in a different way. What makes all the difference is how you receive the impulsion of the Divine Will.

You must rise very high before you can meet this Will in its plenary splendour of authenticity; not before you open your lower nature to it can it begin to manifest in terms of the Truth. You must, therefore, refrain from applying the merely Nietzschean standard of temporary success in order to differentiate the
Divine from the undivine. For, life is a battlefield in which the Divine succeeds in detail only when the lower nature is receptive to its impulsions instead of siding with the hostile forces. And even then the test is not so much external as internal: a divine movement cannot be measured by apparent signs – is a certain kind of vibration that indicates its presence external tests are of no avail, since even what is in appearance a failure may be in fact a divine achievement.... What you have to do is to give yourself up to the Grace of the Divine; for, it is under the form of Grace, of Love, that it has consented to uplift the universe after the first involution was established. With the Divine Love is the supreme power of Transformation. It has this power because it is for the sake of Transformation that it has given itself to the world and manifested everywhere. Not only has it infused itself into man, but also into all the atoms of the most obscure Matter in order to bring the world back to the original Truth. It is this descent that is called the supreme sacrifice in the Indian scriptures. But it is a sacrifice only from the human point of view; the human mind thinks that if it had to do such a thing it would be a tremendous sacrifice. But the Divine cannot really be diminished, its infinite essence can never become less, no matter what “sacrifices” are made.... The moment you open to the Divine Love, you also receive its power of Transformation. But it is not in terms of quantity that you can measure it; what is essential is the true contact; for, you will find that the true contact with it is sufficient to fill at once the whole of your being.

Difficulties in Yoga

The nature of your difficulty indicates the nature of the victory you will gain, the victory you will exemplify in Yoga. Thus, if there is persistent selfishness, it points to a realisation of universality as your most prominent achievement in the future. And, when selfishness is there, you have also the power to reverse this very difficulty into its opposite, a victory of utter wideness.

When you have something to realise, you will have in you just the
characteristic which is the contradiction of that something. Face to face with
the defect, the difficulty, you say, “Oh, I am like that! How awful it is!” But
you ought to see the truth of the situation. Say to yourself, “My difficulty
shows me clearly what I have ultimately to represent. To reach the absolute
negation of it, the quality at the other pole – this is my mission.”

Even in ordinary life, we have sometimes the experience of contraries. He
who is very timid and has no courage in front of circumstances proves capable
of bearing the most!

To one who has the aspiration for the Divine, the difficulty which is always
before him is the door by which he will attain God in his own individual
manner: it is his particular path towards the Divine Realisation.

There is also the fact that if somebody has a hundred difficulties it means he
will have a tremendous realisation – provided, of course, there are in him
patience and endurance and he keeps the aspiring flame of Agni burning
against those defects.

And remember: the Grace of the Divine is generally proportioned to your
difficulties.

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_When we are concentrated in mental movements or intellectual pursuits, why do
we sometimes forget or lose touch with the Divine?_

You lose it because your consciousness is still divided. The Divine has not
settled into your mind; you are not wholly consecrated to the Divine Life.
Otherwise you could concentrate to any extent upon such things and still you
would have the sense of being helped and supported by the Divine.

In all pursuits, intellectual or active, your one motto should be, “Remember
and Offer.” Let whatever you do be done as an offering to the Divine. And this
too will be an excellent discipline for you; it will prevent you from doing many foolish and useless things.

Often in the beginning of the action this can be done; but as one gets engrossed in the work, one forgets. How is one to remember?

The condition to be aimed at, the real achievement of Yoga, the final perfection and attainment, for which all else is only a preparation, is a consciousness in which it is impossible to do anything without the Divine; for then, if you are without the Divine, the very source of your action disappears; knowledge, power, all are gone. But so long as you feel that the powers you use are your own, you will not miss the Divine support.

In the beginning of the Yoga you are apt to forget the Divine very often. But by constant aspiration you increase your remembrance and you diminish the forgetfulness. But this should not be done as a severe discipline or a duty; it must be a movement of love and joy. Then very soon a stage will come when, if you do not feel the presence of the Divine at every moment and whatever you are doing, you feel at once lonely and sad and miserable.

Whenever you find that you can do something without feeling the presence of the Divine and yet be perfectly comfortable, you must understand that you are not consecrated in that part of your being. That is the way of the ordinary humanity which does not feel any need of the Divine. But for a seeker of the Divine Life it is very different. And when you have entirely realised unity with the Divine, then, if the Divine were only for a second to withdraw from you, you would simply drop dead; for the Divine is now the Life of your life, your whole existence, your single and complete support. If the Divine is not there, nothing is left.

How is one to meet adverse forces – forces that are invisible and yet quite living and tangible?
A great deal depends upon the stage of development of your consciousness. At the beginning, if you have no special occult knowledge and power, the best you can do is to keep as quiet and peaceful as possible. If the attack takes the form of adverse suggestions try quietly to push them away, as you would some material object. The quieter you are, the stronger you become. The firm basis of all spiritual power is equanimity. You must not allow anything to disturb your poise: you can then resist every kind of attack. If, besides, you possess sufficient discernment and can see and catch the evil suggestions as they come to you, it becomes all the more easy for you to push them away; but sometimes they come unnoticed, and then it is more difficult to fight them. When that happens, you must sit quiet and call down peace and a deep inner quietness. Hold yourself firm and call with confidence and faith: if your aspiration is pure and steady, you are sure to receive help.

Attacks from adverse forces are inevitable: you have to take them as tests on your way and go courageously through the ordeal. The struggle may be hard, but when you come out of it, you have gained something, you have advanced a step. There is even a necessity for the existence of the hostile forces. They make your determination stronger, your aspiration clearer.

It is true, however, that they exist because you gave them reason to exist. So long as there is something in you which answers to them, their intervention is perfectly legitimate. If nothing in you responded, if they had no hold upon any part of your nature, they would retire and leave you. In any case, they need not stop or hamper your spiritual progress.

The only way to fail in your battle with the hostile forces is not to have a true confidence in the divine help. Sincerity in the aspiration always brings down the required succour. A quiet call, a conviction that in this ascension towards the realisation you are never walking all alone and a faith that whenever help is needed it is there, will lead you through, easily and securely.
Will you say something to us about Yoga?

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.
Aspiration in Plants

Have you never watched a forest with all its countless trees and plants simply struggling to catch the light twisting and trying in a hundred possible ways just to be in the sun? That is precisely the feeling of aspiration in the physical the urge, the movement, the push towards the light. Plants have more of it in their physical being than men. Their whole life is a worship of light. Light is of course the material symbol of the Divine, and the sun represents, under material conditions, the Supreme Consciousness. The plants have felt it quite distinctly in their own simple, blind way. Their aspiration is intense, if you know how to become aware of it. On the plane of Matter they are the most open to my influence – I can transmit a state of consciousness more easily to a flower than to a man: it is very receptive, though it does not know how to formulate its experience to itself because it lacks a mind. But the pure psychic consciousness is instinctive to it. When, therefore, you offer flowers to me their condition is almost always an index to yours. There are persons who never succeed in bringing a fresh flower to me – even if the flower is fresh it becomes limp in their hands. Others, however, always bring fresh flowers and even revitalise drooping ones. If your aspiration is strong your flower-offerings will be fresh. And if you are receptive you will be also very easily able to absorb the message I put in the flowers I give you. When I give them, I give you states of consciousness; the flowers are the mediums and it all depends on your receptivity whether they are effective or not.

Aspiration in the Physical for the Divine's Love

Here is the flower we have called “Aspiration in the Physical for the Divine's Love.” By the “Physical” I mean the physical consciousness, the most ordinary outward-going consciousness, the normal consciousness of most human beings, which sets such great store by comfort, good food, good clothes, happy relationships, etc., instead of aspiring for the higher things. Aspiration in the physical for the Divine's Love implies that the physical asks for nothing else save that it should feel how the Divine loves it. It realises that all its usual satisfactions are utterly insufficient. But there cannot be a compromise: if the physical wants the Divine's Love it must want that alone
and not say, “I shall have the Divine's Love and at the same time keep my other attachments, needs and enjoyments…”

The fundamental seat of aspiration from which it radiates or manifests in one part of the being or another is the psychic centre. When I speak of aspiration in the physical I mean that the very consciousness in you which hankers after material comfort and well-being should of itself, without being compelled by the higher parts of your nature, ask exclusively for the Divine's Love. Usually you have to show it the Light by means of your higher parts; surely this has to be done persistently, otherwise the physical would never learn and it would take Nature's common round of ages before it learns by itself. Indeed the round of Nature is intended to show it all possible sorts of satisfactions and by exhausting them convince it that none of them can really satisfy it and that what it is at bottom seeking is a divine satisfaction. In Yoga we hasten this slow process of Nature and insist on the physical consciousness seeing the truth and learning to recognise and want it. But how to show it the truth? Well, just as you bring a light into a dark room. Illumine the darkness of your physical consciousness with the intuition and aspiration of your more refined parts and keep on doing so till it realises how futile and unsatisfactory is its hunger for the low ordinary things, and turns spontaneously towards the truth. When it does turn, your whole life will be changed the experience is unmistakable.

July 23, 1914

Lord, Thou art all-powerful: become the fighter, gain the victory. May Thy Love be the sovereign Master of our hearts and Thy Knowledge never leave our thoughts.... Do not abandon us to impotence and darkness; break every limit, shatter every chain, dispel every illusion.

Our aspiration rises to Thee in ardent prayer.
January 10, 1914

My aspiration rises towards Thee ever the same in its almost childlike form, so ordinary in its simplicity, but my call is ever more ardent, and behind the faltering words there is all the fervour of my concentrated will. And I implore Thee, O Lord, in spite of the naïveté of this expression that is hardly intellectual, I implore Thee for more true light, true purity, sincerity and love, and all this for all, for the multitude constituting what I call my being, and for the multitude constituting the universal being; I implore Thee, though I know that it is perfectly useless to implore Thee, for we alone, in our ignorance and ill-will, can stand in the way of Thy glorious and total manifestation, but something childlike within me finds a support in this mental attitude; I implore Thee that the peace of Thy reign may spread throughout the earth.

O inaccessible summit which we unceasingly scale without ever reaching Thee, sole Reality of our being whom we believe we have found only to see Thee immediately escape us, marvellous state which we think we have seized but which leads us farther and farther into ever unexplored depths and immensities; no one can say, “I have known Thee,” and yet all carry Thee in themselves, and in the silence of their soul can hear the echo of Thy voice; but this silence is itself progressive, and whatever be the perfection of the union we have realised, as long as we belong by our body to the world of relativity, this Union with Thee can always grow more perfect.

But all these words we use to speak about Thee are only idle talk. Grant that I may become Thy faithful servitor.

CWM: 1: Prayers & Meditation : Page - 52

What are the forces that are in operation when one is in silent meditation?

That depends upon the one who meditates.

But in silent meditation does he not make himself a complete blank? Then how can anything depend upon him?

Even if you make yourself an absolute blank, that does not change the nature of your aspiration or alter its domain. In some the aspiration moves on the mental level or in the vital field; some have a spiritual aspiration. On the quality of the aspiration depends the force that answers and the work that it comes to do. To make yourself blank in meditation creates an inner silence; it does not mean that
you have become nothing or have become a dead and inert mass. Making yourself an empty vessel, you invite that which shall fill it. It means that you release the stress of your inner consciousness towards realisation. The nature of the consciousness and the degree of its stress determine the forces that you bring into play and whether they shall help and fulfill or fail or even harm and hinder.

There are many varying conditions in which you may meditate and all have their effect upon the forces brought in or brought down and on their working. If you sit alone, it is your own inner and outer condition that matters. If you sit with others, the general condition is of primary importance. But in either case the conditions will always vary and the forces that answer will never be twice the same. A united concentration rightly done can be a great force. There is an old saying that if twelve sincere persons unite their will and their aspiration and call the Divine, the Divine is bound to manifest. But the will must be one-pointed, the aspiration sincere. For those who make the attempt can be united in inertia or even in mistaken or perverse desire, and the result is then likely to be disastrous.

In your meditation the first imperative need is a state of perfect and absolute sincerity in all the consciousness. It is indispensable that you should not deceive yourself or deceive or be deceived by others. Often people have a wish, a mental preference or vital desire; they want the experience to happen in a particular way or to take a turn that satisfies their ideas or desires or preferences; they do not keep themselves blank and unprejudiced and simply and sincerely observe what happens. Then if you do not like what happens, it is easy to deceive yourself; you will see one thing, but give it a little twist and make it something else, or you will distort something simple and straightforward or magnify it into an extraordinary experience. When you sit in meditation you must be as candid and simple as a child, not interfering by your external mind, expecting nothing, insisting on nothing. Once this condition is there, all the rest depends upon the aspiration deep within you. If you ask from within for peace, it will come; if for strength, for power, for knowledge, they too will come, but all in the measure of your capacity to receive it. And if you call upon the Divine, then too — always admitting that the Divine is open to your call, and that means your call is pure enough and strong enough to reach him, — you will have the answer.

You have only to aspire, to keep yourself open to the Mother, to reject all that is contrary to her will and to let her work in you - doing also all your work for her and in the faith that it is through her force that you can do it.

_Sri Aurobindo_
Sincerity

Sincerity a perfect honesty and transparency: that there may be nowhere in the being anything which pretends, hides or wants to pass itself off for what it is not.

C.W.M. 8 - P73

Never to try to deceive oneself, never let any part of the being try to find out a way of convincing the others, never to explain favourably what one does in order to have an excuse for what one wants to do, never to close one's eyes when something is unpleasant, never to let anything pass, telling oneself, "That is not important, next time it will be better."

C.W.M.6 – P-132

Sincerity is perhaps the most difficult of all things and perhaps it is also the most effective.

If you have perfect sincerity, you are sure of victory. It is infinitely difficult. Sincerity consists in making all the elements of the being, all the movements (whether outer or inner), all the parts of the being, all of them, have one single will to belong to the Divine, to live only for the Divine, to will only what the Divine wills, to express only the divine Will, to have no other source of energy than that of the Divine.

C.W.M. 5 P- 5

To be perfectly sincere it is indispensable not to have any preference, any desire, any attraction, any dislike, any sympathy or antipathy, any attachment, any repulsion. One must have a total, integral vision of things, in which everything is in its place and one has the same attitude towards all things: the attitude of true vision. This programme is obviously very difficult for a human being to realise. Unless he has decided to divinise himself, it seems almost impossible that he could be free from all these contraries within him. And yet, so long as one carries them in himself, one cannot be perfectly sincere. Automatically the mental, the vital and even the physical working is falsified. I am emphasising the physical, for even the working of the senses is warped: one does not see, hear, taste, feel things as they are in reality as long as one has a preference. So long as there are things which please you and others which don't, so long as you are attracted by certain things, and repulsed by others, you cannot see things in their reality; you see them through your reaction, your preference or your repulsion. The senses are instruments which get out of order, in the same way as sensations, feelings and thoughts. Therefore, to be sure of what you see, what you feel, what you experience and think, you must have a complete detachment; and this is obviously not
an easy task. But until then your perception can not be wholly true, and so it is not sincere.

C.W.M. 8 P 398

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 realise your inner, central truth.

C.W.M. 4 P-17

It is for very sincere people that the thing takes such a form. Fundamentally, the avalanche of troubles is always for sincere people. Those who are not sincere receive things with the most beautiful bright colours just to deceive them, and then in the end to enable them to find out that they are mistaken! But when someone has big troubles, it proves that he has reached a certain degree of sincerity.

C.W.M 5 P-157

If you are not sincere, what happens is that your own consciousness is veiled. Take, for example, a man who tells lies; his consciousness gets veiled and after a while, he can no longer distinguish falsehood from truth. He sees images and calls them truth. One who is wicked loses his aspiration, loses his capacity of realization, loses all possibility of understanding, feeling and realising. That is the punishment.

C.W.M. 5 P-21

Strive exclusively to hear the command of the supreme Lord, and if you are perfectly sincere, He will find a way to make you hear and recognise this command with certainly.
Such is the assurance given to all those who want to live according to the supreme truth.

3rd March 1970.
C.W.M. 10 P-316

Those who do work for the Mother in all sincerity are prepared by the work itself for the right consciousness even if they do not sit down for meditation or follow any particular practice of Yoga. It is not necessary to tell you how to meditate; whatever is needful will come of itself, if in your work and at all times you are sincere and keep yourself open to the Mother.

SABCL

SINCERITY, OPENNESS AND TRANSFORMATION

Q: X says that the Mother told him that if the sincerity is perfect there would be transformation in a day. I do not understand how that could be possible a long process of change and conversion compressed in a single day!

A: By sincerity Mother meant being open to no influence but the Divine's only. Now, if the whole being is sincere in that sense even to every cell of the body, what could prevent the most rapid transformation? People cannot be like that, however much the enlightened part of them may want to, because of the nature of the Ignorance out of which the ordinary prakṛti has been built hence the necessity of a long and laborious working.

SABCL
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The things enumerated are not causes of the attacks, but they are the occasion, the weakness in the sadhaks that allows them when they could very well be dismissed. The hostile forces are there in the world to maintain the Ignorance – they were there in the sadhana, because they had the right to test the sincerity of the sadhaks in their power and will to cleave to the Divine and overcome all difficulties. But this is only so long as the higher Light has not
descended into the physical; now it is descending, it is sufficiently there for anyone to receive it more and more fully, so that the way becomes smooth and open, a progressive development and not a struggle.

In the beginning of the sadhana you need nothing more than just what you say, “concentration with faith, devotion and sincerity”

The Object of Integral Yoga

THE object of the yoga is to enter into and be possessed by the Divine Presence and Consciousness, to love the Divine for the Divine's sake alone, to be tuned in our nature into the nature of the Divine, and in our will and works and life to be the instrument of the Divine. Its object is not to be a great yogi or a Superman (although that may come) or to grab at the Divine for the sake of the ego's power, pride or pleasure. It is not for Moksha though liberation comes by it and all else may come, but these must not be our objects. The Divine alone is our object.

To come to this yoga merely with the idea of being a superman would be an act of vital egoism which would defeat its own object. Those who put this object in the front of their preoccupations invariably come to grief, spiritually and otherwise. The aim of this yoga is, first, to enter into the divine consciousness by merging into it the separative ego (incidentally, in doing so one finds one's true individual self which is not the limited, vain and selfish human ego but a portion of the Divine) and, secondly, to bring down the supramental consciousness on earth to transform mind, life and body. All else can be only a result of these two aims, not the primary object of the yoga.
You must get out of certain wrong ideas that you seem to have about yoga, for these are dangerous and ought to be thrown away by every sadhak:

The object of yoga is not to become “like” Sri Aurobindo or the Mother. Those who cherish this idea easily come to the further idea that they can become their equals and even greater. This is only to feed the ego.

1. The object of yoga is not to get power or to be more powerful than others or to have great siddhis or to do great or wonderful or miraculous things.

2. The object of yoga is not to be a great yogi or a superman. This is an egoistic way of taking the yoga and can lead to no good; avoid it altogether.

3. To talk about the supramental and think of bringing it down in yourself is the most dangerous of all. It may bring an entire megalomania and loss of balance. What the sadhak has to seek is the full opening to the Divine, the psychic change of his consciousness, the spiritual change. Of that change of consciousness, selflessness, desirelessness, humility, bhakti, surrender, calm, equality, peace, quiet sincerity are necessary constituents. Until he has the psychic and spiritual change, to think of being supramental is an absurdity and an arrogant absurdity.

All these egoistic ideas, if indulged, can only aggrandise the ego, spoil the sadhana and lead to serious spiritual dangers. They should be rejected altogether.

The true purpose of life: to live for the Divine or to live for the Truth, or at least to live for one's soul
And the true sincerity: to live for the Divine without expecting any benefit from Him in return.

We must "be" in all sincerity. What the Divine wants - let it be. That's all. If we can be that, then we are as we ought to be, and THAT is what we must become. For the rest ... for all the rest, we do the best we can.
I know it's not easy, but we are not here to do easy things; the whole world is there for those who like an easy life. I would like people to feel that coming to Auroville does not mean coming to an easy life - it means coming to a gigantic effort for progress. And those who don't want to keep up with it should leave. That's how things stand. I wish It were so strong - the need for progress, for the divinization of the being, so intense - that those who are unable (unable or unwilling) to adjust to it would leave by themselves: "Oh, this is not what I expected." As it is now, all those who want an easy life and to do what they please as they please, say, "Let's go to Auroville!" It should be just the opposite. People should know that coming to Auroville means an almost superhuman effort for progress.

It is the sincerity of our attitude and effort which makes a difference. People should feel that insincerity and falsehood have no place here - they just don't work, you can't fool people who have devoted their entire life to go beyond humanity.

There is only one way to be convincing - it is to BE that.

Then we'll stand strong, we'll have all the divine force on our side.

We are here to prepare a superhumanity, not to fall back into desires and easy life - no.

People must feel it; it should be so strong that the sheer force of our sincerity would drive them out - that's what they have to feel. At that point, we will be what we should be. The power of the realization - of the sincerity of the realization - is such that it's UNBEARABLE to those who are insincere.


How can faith be increased?
Through aspiration, I suppose. Some have it spontaneously... You see, it is difficult to pray if one doesn't have faith, but if one can make prayer a means of increasing one's faith, or aspiring, having an aspiration, having an aspiration to have faith... Most of these qualities require an effort. If one does not have a thing and wants to have it, well, it needs great, great, great sustained efforts, a constant aspiration, an unflagging will, a sincerity at each moment; then one is sure, it will come one day – it can come in a second. There are people who have it, and then they have contrary movements which come and attack. These people, if their will is sincere, can shield their faith, repel the attacks. There are others who cultivate doubt because it is a kind of dilettantism – that, there's nothing more dangerous than that. It is as though one were letting the worm
into the fruit: it eventually eats it up completely. This means that when a movement of this sort comes – it usually comes first into the mind – the first thing to do is to be very plucky and refuse it. Surely one must not enjoy looking on just to see what is going to happen; that kind of curiosity is terribly dangerous.

It is perhaps more difficult for intellectuals to have faith than for those who have a simple, sincere and upright heart, and no intellectual complications. But I think that if an intellectual person has faith, then that becomes very powerful, a very powerful thing which can truly work miracles.

_Sweet Mother, you have written: “sincerity is the key to the divine gates. What does that mean?_

It is a literary image, my child, an imaged, figurative, literary way of expressing the fact that with sincerity one can attain everything, even the Divine. If one wants to open a door, a key is necessary, isn't it? Well, for the door separating you from the Divine, sincerity works as a key and opens the door and shows you in, that's all. Good night.

_Mother, on what does receptivity depend?_

It depends first of all upon sincerity – on whether one really wants to receive – and then... yes, I believe the principal factors are sincerity and humility. There is nothing that closes you up more than vanity. When you are self-satisfied, you have that kind of vanity of not wanting to admit that you lack something, that you make mistakes, that you are incomplete, that you are imperfect, that you are... There is something in the nature, you know, which grows stiff in this way, which does not want to admit – it is this which prevents you from receiving. You have, however, only to try it out and get the experience. If, by an effort of
will you manage to make even a very tiny part of the being admit that “Ah, well, yes, I am mistaken, I should not be like that, and I should not do that and should not feel that, yes, it is a fault”, if you manage to make it admit this, at first, as I said just now, it begins by hurting you very much, but when you hold on firmly, until this is admitted, immediately it is open – it is open and strangely a flood of light enters, and then you feel so glad afterwards, so happy that you ask yourself, “Why, from what foolishness did I resist so long?”

Will our victory act for the whole world?

It will not change the whole world. For your victory is too small for the whole world. Millions of such victories are needed. It is a very small victory if compared with the whole. But it gets mingled with other things. It could be said that it is like bringing into the world the capacity of doing a thing. But for this to act effectively, at times centuries are necessary; it is a question of proportion. You can try it out (and it is much more difficult) even with those around you. You must be absolutely sincere, not do it with the idea of getting a result, but because you want to gain a victory. If you gain it, it will necessarily have an effect on those around you. But if a bargaining element is mixed up in it, if you do this thing because you want to get that other: “I want to overcome my defects, but that person must also overcome his”, then that doesn’t work. It is a merchant’s attitude: “I give this, but I shall take that.” That spoils everything. There is neither sincerity nor purity. It is bargaining. Nothing must be mixed with your sincerity, your aspiration, your motive. You do things for love of the Divine, for truth, for perfection, without any other motive, any other idea. And that brings results.
"You have said: “You must be vigilant and see that you do not use the Divine as a cloak for the satisfaction of your desires.”"

Questions and Answers 1929 (14 April)

Many people accept certain theories, some of which are very convenient, and they say, “Everything is the result of the divine Will”; others say, “The Divine is everywhere and in everything and does everything”; yet others say, “My will is one with the divine Will, it is He who inspires me.” Indeed, there are many theories and they say that. Naturally, their ego is as alive. They do all that they want to do, saying, “It is the Divine who is doing it in me.” Whatever is supplied by their brain is the “divine Will”. It is not a personal inspiration: “Everything is the result of the divine Will.” “It is not I who am acting, it is the Divine who is acting through me.” They do all that they wish to do. There are many people like that. Therefore I said, “Do not use the Divine as a pretty cloak to hide your desires.”

“The question is to be sincere. If you are not sincere, do not begin Yoga.”

Ibid.

sincerity is perhaps the most difficult of all things and perhaps it is also the most effective.

If you have perfect sincerity, you are sure of victory. It is infinitely difficult. Sincerity consists in making all the elements of the being, all the movements (whether outer or inner), all the parts of the being, all of them, have one single will to belong to the Divine, to live only for the Divine, to will only what the Divine wills, to express only the divine Will, to have no other source of energy than that of the Divine.

And you find that there is not a day, not an hour, not a minute when you do not need to intensify, rectify your sincerity a – total refusal to deceive the Divine. The first thing is not to deceive oneself. One knows one cannot deceive the Divine; even the cleverest of the Asuras cannot deceive the Divine. But even when one has understood that, one sees that quite often in one’s life, in the course of the day, one tries to deceive oneself without even knowing it, spontaneously and almost automatically. One always gives favourable explanations for all that one does, for one’s words, for one’s acts. That is what
happens first. I am not speaking of obvious things like quarrelling and saying, “It is the other one's fault”, I am speaking of the very tiny things of daily life.

I know a child who knocked against a door and he gave a good kick to the door! It is the same thing. It is always the other one who is in the wrong, who has committed the mistake. Even when you have passed the stage of the child, when you have a little reason, you still give the stupidest of all excuses: “If he had not done that, I wouldn’t have done this.” But it should be just the other way round!

This is what I call being sincere. When you are with someone, if you are sincere, instantaneously your way of reacting should be to do the right thing, even when you are with someone who does not do it. Take the most common example of someone who gets angry: instead of saying things that hurt, you say nothing, you keep calm and quiet, you do not catch the contagion of the anger. You have only to look at yourself to see if this is easy. It is quite an elementary thing, a very small beginning to know whether you are sincere. And I am not speaking of those who catch every contagion, even that of coarse joking nor of those who commit the same stupidity as the others.

I tell you: if you look at yourself with sharp eyes, you will catch in yourself insincerities by the hundred, even though you are trying to be sincere in your general attitude. You will see how difficult it is.

I tell you: If you are sincere in all the elements of your being, to the very cells of your body and if your whole being integrally wants the Divine, you are sure of victory but for nothing less than that. That is what I call being sincere.

I am not speaking of glaring things like obeying your impulses, your caprices and then saying: “I do not belong to myself any more, I belong to the Divine; it is the Divine who is doing everything in me, who is acting in me”, that indeed is crude enough. I am speaking of more refined people, a little more noble, who put on a pretty cloak to cover their desires.

How many things in the course of the day, how many thoughts, sensations, gestures are turned exclusively towards the Divine in an aspiration? How many? I believe if you have a single one in the whole day, you may mark that in red letters.
When I say, “If you are sincere, you are sure of victory”, I mean true sincerity: to be constantly the true flame that burns like an offering. That intense joy of existing only by the Divine and for the Divine and feeling that without Him nothing exists, that life has no longer any meaning, nothing has any purpose, nothing has any value, nothing has any interest, unless it is this call, this aspiration, this opening to the supreme Truth, to all that we call the Divine (because you must use some word or other), the only reason for the existence of the universe. Remove that and everything disappears.

But it is difficult to know the divine Will, isn't it?

We have already studied the subject at length. Don't you remember what we said? There are four conditions for knowing the divine Will:

The first essential condition: an absolute sincerity.

Second: to overcome desires and preferences.

Third: to silence the mind and listen.

Fourth: to obey immediately when you receive the order.

If you persist you will perceive the divine Will more and more clearly. But even before you know what it is, you can make an offering of your own will and you will see that all circumstances will be so arranged as to make you do the right thing. But you must not be like that person I knew who used to say, “I always see the divine Will in others.” That can land you anywhere, there is nothing more dangerous, for if you think you see the divine Will in others, you are sure to do their will, not the divine Will. There too we can say that not one among many, many human beings acts in accord with the divine Will.

You know the story of the irritable elephant, his mahout, and the man who would not make way for the elephant. Standing in the middle of the road, the man said to the mahout, “The divine Will is in me and the divine Will wants me not to move.” The driver, a man of some wit, answered, “But the divine Will in the elephant wants you to move!”
25 January 1951

“The vital being in us is the seat of impulses and desires, of enthusiasm and violence, of dynamic energy and desperate depression, of passions and revolt. It can set in motion everything, build up and realise, it can also destroy and mar everything. It seems to be, in the human being, the most difficult part to train. It is a long labour requiring great patience, and it demands a perfect sincerity, for without sincerity one will deceive oneself from the very first step, and all endeavour for progress will go in vain.”

“The Science of Living”, On Education

It is very difficult to find the borderland between a true need and a desire (the yogic ideal, of course, is never to have any need, and therefore not to want anything), but this essay is written for all men of goodwill who try to know themselves and control themselves. And there we really face a problem which compels an extraordinary sincerity, for the very first way in which the vital meets life is through desire – and yet, there are necessities. But how to know if things are really necessary, not desired?...For that you must observe yourself very, very attentively, and if there is anything in you which produces something like a small intense vibration, then you may be sure that there lies a desire. For example, you say, “This food is necessary for me” – you believe, you imagine, you think that you need such and such a thing and you find the necessary means to obtain the thing. To know if it is a need or a desire, you must look at yourself very closely and ask yourself, “What will happen if I cannot get the thing?” Then if the immediate answer is, “Oh, it will be very bad”, you may be sure that it is a matter of desire. It is the same for everything. For every problem you draw back, look at yourself and ask, “Let us see, am I going to have the thing?” If at that moment something in you jumps up with joy, you may be certain there is a desire. On the other hand, if something tells you, “Oh, I am not going to get it”, and you feel very depressed, then again it is a desire.

If the vital is not to deceive you, you must not only be very mindful but your sincerity must also be almost miraculous – it is not to discourage you that
I have used the word “miraculous”; on the contrary, it is in order to give you a greater aspiration for sincerity.

“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.”

“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 realise your inner, central truth.

The Elephant

As the elephant on the battlefield endures the arrow shot from the bow, so also shall I patiently bear insult, for truly there are many of evil mind in the world.
It is a tamed elephant that is led to the battlefield; one whom the Raja rides. The best among men is he who patiently bears insult.

Trained mules are excellent, as also the thoroughbreds of Sindh and the mighty tuskers. Better yet is the man who has brought himself under control.

Not by mounting one of these animals does one attain the unexplored path, but by mastering oneself. By that mastery one attains it.

In the mating season it is difficult to control the mighty elephant Dhanapalako. When he is chained he refuses to eat, he yearns only to be once more a wild elephant of the forest.

When a man is slothful and gluttonous, always sleepy and rolling from side to side like a fat hog in the mud—this fool is compelled to be born over and over again.

Once this mind wandered where it would from one thing to another, according to its pleasure, but now I shall master it completely as the mahout with his goad masters the elephant in rut.

Delight in vigilance, guard carefully your mind. Lift yourself out of evil as the elephant sunk in a swamp.

If for company you find a prudent friend, who leads a good life, who is intelligent and self-controlled, overcoming all obstacles, do not hesitate to set out with him joyfully and courageously.

And if you do not meet with such a friend, who leads a good life, who is intelligent and self-controlled, then like a king renouncing a kingdom he has conquered, or like a solitary elephant in the forest follow your path alone.

It is better to live alone, for one cannot take a fool as a companion. It is better to live alone and do no evil, carefree, like the elephant in the jungle.
It is good to have friends when need arises. It is good to be satisfied with what one has. It is good, at the hour of death, to have acquired merit. It is good to leave all grief behind you.

In this world it is a joy to respect one's mother; it is a joy to respect one's father; it is a joy to honour the monks; it is a joy to revere the Brahmins.

It is a joy to live purely throughout one's life. It is a joy to have a steadfast faith. It is a joy to acquire wisdom. It is a joy to abstain from all evil.

The first verse gives some very wise advice: the war elephant who has been well trained does not start running away as soon as he receives an arrow. He continues to advance and bears the pain, with no change in his attitude of heroic resistance. Those who wish to follow the true path will naturally be exposed to the attacks of all forms of bad will, which not only do not understand, but generally hate what they do not understand.

If you are worried, grieved or even discouraged by the malicious stupidities that men say about you, you will not advance far on the way. And such things come to you, not because you are unlucky or because your lot is not a happy one, but because, on the contrary, the divine Consciousness and the divine Grace take your resolution seriously and allow the circumstances to become a touchstone on your way, to see whether your resolution is sincere and whether you are strong enough to face the difficulties.

Therefore, if anyone sneers at you or says something that is not very charitable, the first thing you should do is to look within yourself for whatever weakness or imperfection has allowed such a thing to happen and not to be disconsolate, indignant or aggrieved, because people do not appreciate you at what you think to be your true value; on the contrary, you must be thankful to the divine Grace for having pointed out to you the weakness or imperfection or deformation that you must correct.

Therefore, instead of being unhappy, you can be fully satisfied and derive advantage, a great advantage from the harm that was intended against you.
Besides, if you truly want to follow the path and practise yoga, you must not do it for appreciation or honour, you must do it because it is an imperative need of your being, because you cannot be happy in any other way. Whether people appreciate you or do not appreciate you, it is of absolutely no importance. You may tell yourself beforehand that the further you are from ordinary men, foreign to the ordinary mode of being, the less people will appreciate you, quite naturally, because they will not understand you. And I repeat, it has absolutely no importance.

True sincerity consists in advancing on the way because you cannot do otherwise, to consecrate yourself to the divine life because you cannot do otherwise, to seek to transform your being and come out into the light because you cannot do otherwise, because it is the purpose of your life.

When it is like that you may be sure that you are on the right path.

1 August 1958

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The Thousands

Better than a thousand words devoid of meaning is a single meaningful word which can bring tranquillity to one who hears it.

Better than a thousand verses devoid of meaning is a single meaningful verse which can bring tranquillity to one who hears it.

Better than the repetition of a hundred verses devoid of meaning is the repetition of a single verse of the Teaching which can bring tranquillity to one who hears it.
The greatest conqueror is not he who is victorious over thousands of men in battle, but he who is victorious over himself.

The victory that one wins over oneself is of more value than victory over all the peoples.

No god, no Gandharva,¹ nor Mara nor Brahma² can change that victory to defeat.

If, month after month, for a hundred years one offers sacrifices by the thousand, and if for a single instant one offers homage to a being full of wisdom, that single homage is worth more than all those countless sacrifices.

If for a hundred years a man tends the flame on Agni's altar, and if, for a single instant, he renders homage to a man who has mastered his nature, this brief homage has more value than all his long devotions.

Whatever the sacrifices and oblations a man in this world may offer throughout a whole year in order to acquire merit, that is not worth even a quarter of the homage offered to a just man.

For one who is respectful to his elders, four things increase: long life, beauty, happiness and strength.

A single day spent in good conduct and meditation is worth more than a hundred years spent in immorality and dissipation.

A single day of wisdom and meditation is worth more than a hundred years spent in foolishness and dissipation.

A single day of strength and energy is worth more than a hundred years spent in indolence and inertia.
A single day lived in the perception that all things appear and disappear is worth more than a hundred years spent not knowing that they appear and disappear.

A single day spent in contemplation of the path of immortality is worth more than a hundred years lived in ignorance of the path of immortality.

A single day spent in contemplation of the supreme Truth is worth more than a hundred years lived in ignorance of the supreme Truth.

All kinds of different things are gathered here under the same heading. It is an association of words more than an association of ideas. But the central trend is this, that it is preferable to have one moment of sincerity rather than a long life of apparent devotion and that a psychological and spiritual victory over oneself is more important than all external victories.

There is also an interesting reflection, that a victory over oneself is the only victory which is truly safe from the intervention of any god or power of Nature or any instrument of evil. If you have gained self-mastery on one point, that goes beyond the reach of any intervention even from the very highest powers, whether they are gods of the Overmind or any anti-divine powers in the world.

The opening text says that a single word that gives you peace is worth more than thousands of words that have no meaning this anybody can understand but it is also said that the word that gives you peace is worth more than thousands of words that can satisfy the mental activity but have no psychological effect on your being.

Indeed, when you have found something which has the power to help you in gaining a victory over your unconsciousness and inertia, you must, till you reach the final result, exhaust all the effects produced by that word or phrase before you look for others.

It is more important to pursue to its end the practice of the effect produced by an idea that one has met somehow, than to try to accumulate in the head a large number of ideas. Ideas may all be very useful in their own time, if they are
allowed in at the opportune moment, particularly if you carry to the extreme limit the result of one of those dynamic ideas that are capable of making you win an inner victory. That is to say, one should have for one's chief, if not only aim the practice of what one knows rather than the accumulation in oneself of a knowledge which remains purely theoretical.

So one could sum up: put into practice integrally what you know, only then can you usefully increase your theoretical knowledge.

11 April 1958

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The Mind

Just as the arrow-maker straightens his arrows, so also the intelligent man straightens his thoughts, wavering and fickle, difficult to keep straight, difficult to master.

Just as a fish cast out of the water, our mind quivers and gasps when it leaves behind the kingdom of Mara.

Difficult to master and unstable is the mind, forever in search of pleasure. It is good to govern it. A mind that is controlled brings happiness.

The sage should remain master of his thoughts, for they are subtle and difficult to seize and always in search of pleasure. A mind that is well guided brings happiness.

Wandering afar, solitary, bodiless and hidden in the deep cave of the heart, such is the mind. Whosoever succeeds in bringing it under control liberates himself from the fetters of Mara.

The intelligence of one whose mind is unstable, who is ignorant of the true Law, and whose faith is wavering will never be able to develop.
If a man's thoughts are not agitated, if his mind is not troubled by desire, if he no longer cares for good and evil, this man, wide awake, knows nothing of fear.

Observing that the body is as fragile as a jar, and fortifying the mind like a city at arms, one should attack Mara with the blade of intelligence and should guard carefully whatever has been won.

Before long this body will be lying on the earth, abandoned, as lifeless as a piece of old wood.

Whatever an enemy may do to an enemy, whatever a hater may do to a hater, the harm caused by a misdirected mind is even greater still.

Neither mother nor father nor any other kinsman can do so much good as a well-directed mind.

These few verses correspond to all the needs of those whose mind has not been mastered. They point out the attachment that one has to one's old ways of being, thinking and reacting, even when one is trying to get away from them. As soon as you emerge by your effort, you are like a fish out of water and you gasp for breath because you are no longer in your element of obscure desires.

Even when you make a resolution, the mind remains unstable. It is subtle, difficult to seize. Without seeming to do so, it is continually seeking its own satisfaction; and its intentions are hidden in the core of the heart so as not to show their true nature.

And while not forgetting the weakness of the body, you must try to strengthen the mind against its own weakness; with the sword of wisdom, you must fight against the hostile forces and treasure the progress you have made so that these forces may not despoil you of your progress, for they are terrible thieves.

And then there is a short couplet for those who are afraid of death, intended to liberate them from that fear. Finally there is a last short couplet for those who are attached to their family to show them the vanity of this attachment.

In the end, a last warning: an ill-directed, ill-controlled thought does more harm than an enemy can do to an enemy or a hater to a hater. That is to say, even those who have the best intentions in the world, if they do not have a wise
control over their thought, will do more harm to themselves and to those whom they love than an enemy can do to an enemy or a hater to a hater.

The mind has a power of deception in its own regard which is incalculable. It clothes its desires and preferences with all kinds of wonderful intentions and it hides its trickeries, resentments and disappointments under the most favourable appearances.

To overcome all that, you must have the fearlessness of a true warrior, and an honesty, a straightforwardness, a sincerity that never fail.

28 February 1958

Those who take error for truth, and the truth for error, will never attain the supreme goal, for they are led astray by vain desires and false views.

A comment could be added; for, if one were satisfied with taking error for truth and truth for error, it should be logically very easy to make one's choice as soon as one found for some reason or other or with some help, what is truly the truth and what is truly the error; one adopts the truth and rejects the error. But unfortunately one loves one's error, somewhere in the being there is an unwillingness to recognise what is true.

My experience is like this: whenever you sincerely want to know the truth, you do know it. There is always something to point out the error to you, to make you recognise the truth. And if you observe yourself attentively you find out that it is because you prefer error that you do not find the truth.

Even in small details, the very smallest – not to speak of the big things of life, the big decisions that one has to take – even in the smallest things, whenever the aspiration for the truth and the will to be true are wholly sincere, the indication always comes. And precisely, with the method of the Buddhist discipline, if you follow up within yourself the causes of your way of being,
you always find out that persistence in error comes from desire. It is because
you have the preference, the desire to feel, to act, to think in a particular way,
that you make the mistake. It is not simply because you do not know what is
true. You do not know it precisely because you say in a vague, general,
imprecise way, “Oh, I want the truth.” In fact, if you take a detail, each detail,
and put your finger on it, you discover that you are playing the ostrich in order
not to see. You put up something uncertain, something vague, a veil, in order
not to see behind it.

Whenever there is sincerity, you find that the help, the guidance, the grace are
always there to give you the answer and you are not mistaken for long.

It is this sincerity in the aspiration for progress, in the will for truth, in the need
to be truly pure--pure as it is understood in the spiritual life--is this sincerity
which is the key to all progress. With it you know--and you can.

There is always, somewhere in the being, something which prefers to deceive
itself, otherwise the light is there, always ready to guide, but you shut your eyes
in order not to see it.

CWM : 3 : Page-191

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**Victory over Falsehood**

The lords of Falsehood hold, at present, almost complete sway over poor
humanity. Not only the lower life-energy, the lower vital being, but also the whole
mind of man accepts them. Countless are the ways in which they are worshipped,
for they are most subtle in their cunning and seek their ends in variously seductive
disguises. The result is that men cling to their falsehood as if it were a treasure,
cherishing it more than even the most beautiful things of life. Apprehensive of its
safety, they take care to bury it deep down in themselves; but unless they take it
out and surrender it to the Divine they will never find true happiness.
Indeed the very act of bringing it out and showing it to the Light would be in itself a momentous conversion and pave the way to the final victory. For the laying bare of each falsehood is in itself a victory – each acknowledgment of error is the demolition of one of the lords of Darkness. It may be an acknowledgment to oneself, provided it is absolutely honest and is no subtle regret apt to be forgotten the next moment and without the strength to make an unbreakable resolution not to repeat the mistake. Or it may be the acknowledgment to the Divine embodied in the Guru. As a result of direct personal confession to the Guru, your resolution remains no longer your own, because, if you are sincere, the Divine's fiat goes forth in your favour. To give you an idea of what this means I shall relate an experience of mine when I first met Sri Aurobindo in Pondicherry. I was in deep concentration, seeing things in the Supramind, things that were to be but which were somehow not manifesting. I told Sri Aurobindo what I had seen and asked him if they would manifest. He simply said, “Yes.” And immediately I saw that the Supramental had touched the earth and was beginning to be realised! This was the first time I had witnessed the power to make real what is true: it is the very same power that will bring about the realisation in you of the truth when you come in all sincerity, saying, “This falsehood I want to get rid of”, and the answer which you get is “Yes.”

In the case of some persons who turn to the Divine it happens that every material prop or everything they are fond of is removed from their life. And if they love someone, he also is taken away.

It is a thing that does not happen to all. It happens to those that are called.

Whatever difference there is between the West and the East in relation to spiritual life lies not in the inner being or nature, which is an invariable and constant thing, but in the mental habits, in the modes of outer expression and presentation which are the result of education and environment and other external conditions. All people, whether occidental or oriental, are alike in their deepest feelings; they are different in their way of thinking. Sincerity, for example, is a quality which is the same everywhere. Those who are sincere, to
whichever nation they belong, are all sincere in the same way. Only the forms given to this sincerity vary. The mind works in different ways in different peoples, but the heart is the same everywhere; the heart is a much truer reality, and the differences belong to the superficial parts. As soon as you go deep enough, you meet something that is one in all. All meet in the Divine. The sun is the symbol of the Divine in the physical nature. Clouds may modify its appearance, but when they are no longer there, you see it is the same sun always and everywhere.

If you cannot feel one with somebody, it means you have not gone deep enough in your feeling.

August 20, 1914

To see the goal from a new angle which may usefully light up the others, we should constantly renew the experience of the inner discovery and return to the extreme limit of consciousness without at any time postulating beforehand what the end of our journey will be.

But instinctively the mind remembers the impression that it received from one or from some of the former contacts of our consciousness with the ultimate centre, and tells itself: “That is what one finds at the end of the road.” It does not realise that the “That” which is in its thought is only one of countless ways of translating the goal or even of travestyng it, nor does it perceive that the intellectual conception should follow the experience and not precede it.

To retrace the path in all innocence as though one had never before travelled it, is the true purity, the perfect sincerity – the sincerity that brings an uninterrupted progress, growth, an integral perfectioning.

Despite myself, in the silence of all thought, that is, of all conscious formulas, something in my being, deeper than words, turns to Thee, O ineffable Lord, in an ardent aspiration, giving Thee in offering all its activities, all its elements, all its modes of being, and imploring for all these the supreme illumination.
O Thou, whom I cannot think, but whom with certitude I know!

July 22, 1914

Thou art all love, O Lord, and Thy love shines resplendently in the depths of every thought and every heart. Accomplish Thy work of transfiguration: illumine us. Open the still closed doors, widen the horizon, establish strength, unify our beings and make us participate in Thy divine beatitude that we may be able to make all men share in it. Grant that we may conquer the last obstacles, inner and outer, overcome the final difficulties. An ardent and sincere prayer has never risen in vain to Thee; always in Thy munificence Thou answerest every call and Thy mercy is infinite.

O divine Master, let Thy light fall into this chaos and bring forth from it a new world. Accomplish what is now in preparation and create a new humanity which may be the perfect expression of Thy new and sublime Law.

Nothing will stop our impetus; nothing will tire our effort; and, resting upon Thee all our hopes and all our activities, strong in our complete surrender to Thy Supreme Will, we shall march on to the conquest of Thy integral manifestation with the calm certitude of victory over all that would oppose it.

Hail to Thee, Master of the world, who triumphest over all darkness

You can write to him that when someone has a sincerity and strong call for the sadhana Sri Aurobindo does not refuse to accept him. But it may be that he has first to prepare himself before he can face the full difficulties of the Path. As for leaving all it would be premature to do so before one is sufficiently advanced on the way to make such a step spiritually profitable; too early done, it often creates more difficulties than it removes.

Sri Aurobindo
31 May 1937
GRATITUDE

Gratitude: it is you who open all the closed doors and let the Grace which saves penetrate deeply.

*  
Gratitude: A loving recognition of the Grace received from the Divine. A humble recognition of all that the Divine has done and is doing for you. The spontaneous feeling of obligation to the Divine, which makes you do your best to become less unworthy of what the Divine is doing for you.

*  
Detailed gratitude: the gratitude that awakens in us all the details of the Divine Grace.

*  
Integral gratitude: the whole being offers itself to the Lord in absolute trust.

*  
Mental gratitude: the gratefulness of the mind for what makes it progress.

*  
The best way to express one’s gratitude to the Divine is to feel simply happy.

There is no better way to show one’s gratefulness to the Divine than to be quietly happy.

*  
To accept gladly what I give is never selfish.
There is no better cure for egoism than a happy gratefulness.

*  
Always joyfully accept what is given you by the Divine.

*  
A self-willed man cannot be grateful—because when he gets what he wants he gives all the credit for it to his own will, and when he gets what he does not want he resents it badly and throws all the blame on whomever he considers responsible, God, man or Nature.

*  
It is very difficult to keep up your gratitude; for a time it comes very strongly and again it goes back. The Divine can go on tolerating everything in spite of your ingratitude because He knows fully the how and why and wherefore of everything. He knows why you are doing a certain thing. He knows the full working and that is why He can tolerate it.
* The nobility of a being is measured by its capacity of gratitude.

* The ego thinks of what it wants and has not. This is its constant preoccupation.
The soul is aware of what it is given and lives in endless gratitude.

* In the physical the joy of being is the best expression of gratitude towards the Divine.

* Physically, materially, upon earth, it is in gratitude that one finds the source of the purest delight.

* 

**Enthusiasm** and Gratitude

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 know 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.

That’s all?

* 

Gratitude and Devotion

But there is another movement which should constantly accompany devotion... That kind of sense of gratitude that the Divine exists; that feeling of a marvelling thankfulness which truly fills you with a sublime joy at the fact that the Divine exists, that there is something in the universe which is the Divine, that it is not just the monstrosity we see, that there is the Divine, the Divine exists. And each time that the least thing puts you either directly or indirectly in contact with this sublime Reality of divine existence, the heart is filled with so intense, so marvellous a joy, such a gratitude as of all things has the most delightful taste.

There is nothing which gives you a joy equal to that of gratitude. One hears a bird sing, sees a lovely flower, looks at a little child, observes an act of generosity, reads a beautiful sentence, looks at the setting sun, no matter what, suddenly this comes upon you, this kind of emotion—indeed so deep, so intense—that the world manifests the Divine, that there is something behind the world which is the Divine.

So I find that devotion without gratitude is quite incomplete, gratitude must come with devotion.

Gratitude and Difficulties

Periods of obscurcation are frequent and common: generally, it is enough to keep quiet without worrying, knowing that these are spiritual nights which alternate with the full light of the days.
But to be able to remain in peace you must keep in your heart gratitude towards the Divine for all the help He gives. If gratitude also is veiled, the obscure periods last much longer. There is, however, a swift and effective remedy: it is to keep always burning in your heart the flame of purification, the aspiration for progress, the intensity, the ardour of consecration. This flame is kindled in the heart of all who are sincere: you must not let ingratitude cover it up with its ashes.

TRANSCRIPTS OF EXPERIENCES

Compassion and gratitude are essentially psychic virtues. They appear in the consciousness only when the psychic being takes part in active life.

The vital and the physical experience them as weaknesses, for they curb the free expression of their impulses, which are based on the power of strength.

As always, the mind, when insufficiently educated, is the accomplice of the vital being and the slave of the physical nature, whose laws, so overpowering in their half-conscious mechanism, it does not fully understand. When the mind awakens to the awareness of the first psychic movements, it distorts them in its ignorance and changes compassion into pity or at best into charity, and gratitude into the wish to repay, followed, little by little, by the capacity to recognise and admire.

It is only when the psychic consciousness is all-powerful in the being that compassion for all that needs help, in whatever domain, and gratitude for all that manifests the divine presence and grace, in whatever form, are expressed in all their original and luminous purity, without mixing compassion with any trace of condescension or gratitude with any sense of inferiority.

*

What is the way to accept the Grace with gratitude?

Ah! First of all you must feel the need for it. This is the most important point. It is to have a certain inner humility which makes you aware of your helplessness without the Grace, that truly, without it you are incomplete
and powerless. This, to begin with, is the first thing. It is an experience one can very well have. When, you see, even people who know nothing find themselves in quite difficult circumstances or facing a problem which must be solved or, as I just told you, an impulse which must be overcome or something that has disturbed them... and then they realise they are lost, they don't know what to do—neither their mind nor their will nor their feelings help—they don't know what to do, then it happens; there is within them something like a kind of call, a call to something which can do what one cannot. One aspires to something which is capable of doing what one can't do. This is the first condition. And then, if you become aware that it is only the Grace which can do that, that the situation in which you find yourself, from there the Grace alone can pull you out, can give you the solution and the strength to come out of it, then, quite naturally an intense aspiration awakes in you, a consciousness which is translated into an opening. If you call, aspire, and if you hope to get an answer, you will quite naturally open yourself to the Grace.

And later— you must pay great attention to this (Mother puts her finger on her lips)—the Grace will answer you, the Grace will pull you out of the trouble, the Grace will give you the solution to your problem or will help you to get out of your difficulty. But once you are free from trouble and have come out of your difficulty, don't forget that it is the Grace which pulled you out, and don't think it is yourself. For this, indeed, is the important point. Most people, as soon as the difficulty has gone, say, "After all, I pulled myself out of the difficulty quite well." There you are. And then you look and bolt the door, you see, and you cannot receive anything any more. You need once again some acute anguish, some terrible difficulty for this kind of inner stupidity to give way, and for you to realise once more that you can do nothing. Because it is only when you grow aware that you are powerless that you begin to be just a little open and plastic. But so long as you think that what you do depends on your own skill and your own capacity, truly, not only do you close one door, but, you know, you close lots of doors one upon another, and bolt them. You shut yourself up in a fortress and nothing can enter there. That is the great drawback: one forgets very quickly. Quite naturally one is satisfied with one's own capacity.

But Mother, even when one tries to think that one is powerless, there is something which believes one is powerful. So?
Ah, yes, ah, yes! Ah, it is very difficult to be sincere.... That is why the blows multiply and sometimes become terrible, because that's the only thing which breaks your stupidity. This is the justification of calamities. Only when you are in an acutely painful situation and indeed before something that affects you deeply, then that makes the stupidity melt away a little. But as you say, even when there is something that melts, there is still a little something which remains inside. And that is why it lasts so long...

How many blows are needed in life for one to know to the very depths that one is nothing, that one can do nothing, that one does not exist, that one is nothing, that there is no entity without the divine Consciousness and the Grace. From the moment one knows it, it is over; all the difficulties have gone. When one knows it integrally and there is nothing which resists... but till that moment... And it takes very long.

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A Story Told by The Mother

ONCE UPON a time there was a splendid palace, in the heart of which lay a secret sanctuary, whose threshold no being had ever crossed. Furthermore, even its outermost galleries were almost inaccessible to mortals, for the palace stood on a very high cloud, and very few, in any age, could find the way to it.

It was the palace of Truth.

One day a festival was held there, not for men but for very different beings, gods and goddesses great and small, who on earth are honoured by the name of Virtues.

The vestibule of the palace was a great hall, where the walls, the floor, the ceiling, luminous in themselves, were resplendent with a myriad glittering fires.

It was the Hall of Intelligence. Near to the ground, the light was very soft and had a beautiful deep sapphire hue, but it became gradually clearer towards the ceiling, from which girandoles of diamonds hung like chandeliers, their myriad facets shooting dazzling rays.

The Virtues came separately, but soon formed congenial groups, full of joy to find themselves for once at least together, for they are usually so widely scattered throughout the world
and the worlds, so isolated amid so many alien beings. Sincerity reigned over the festival. She was dressed in a transparent robe, like clear water, and held in her hand a cube of purest crystal, through which things can be seen as they really are, far different from what they usually seem, for there their image is reflected without distortion.

Near to her, like two faithful guardians, stood Humility, at once respectful and proud, and Courage, lofty-browed, clear-eyed, his lips firm and smiling, with a calm and resolute air.

Close beside Courage, her hand in his, stood a woman, completely veiled, of whom nothing could be seen but her searching eyes, shining through her veils. It was Prudence.

Among them all, coming and going from one to another and yet seeming always to remain near to each one, Charity, at once vigilant and calm, active and yet discrete, left behind her as she passed through the groups a trail of soft white light. The light that she spreads and softens comes to her, through a radiance so subtle that it is invisible to most eyes, from her inseparable companion, her twin sister, Justice.

And around Charity thronged a shining escort, Kindness, Patience, Gentleness, Solicitude, and many others. All of them are there, or so at least they think. But then suddenly, at the golden threshold, a newcomer appears.

With great reluctance the guards, set to watch the gates, have agreed to admit her. Never before had they seen her, and there was nothing in her appearance to impress them.

She was indeed very young and slight, and the white dress which she wore was very simple, almost poor. She takes a few steps forward with a shy, embarrassed air. Then, apparently ill at ease to find herself in such a large and brilliant company, she pauses, not knowing towards whom she should go.

After a brief exchange with her companions, Prudence steps forward at their request and goes towards the stranger. Then, after clearing her throat, as people do when they are embarrassed, to give herself a moment to reflect, she turns to her and says:

"We who are gathered here and who all know each other by our names and our merits are surprised at your coming. For you appear to be a stranger to us, or at least we do not seem to have ever seen you before. Would you be so kind as to tell us who you are?"

Then the newcomer replied with a sigh:

"Alas! I am not surprised that I appear to be a stranger in this palace, for I am so rarely invited anywhere. "My name is Gratitude."

CWM : 2 : Page - 5
February 8, 1913

O LORD, Thou art my refuge and my blessing, my strength, my health, my hope, and my courage. Thou art supreme Peace, unalloyed Joy, perfect Serenity. My whole being prostrates before Thee in a gratitude beyond measure and a ceaseless worship; and that worship goes up from my heart and my mind towards Thee like the pure smoke of incense of the perfumes of India. Let me be Thy herald among men, so that all who are ready may taste the beatitude that Thou grantest me in Thy infinite Mercy, and let Thy Peace reign upon earth.

(Prayer and Meditation)

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To Thee who hast been the material envelope of our Master, to Thee our infinite gratitude. Before Thee who hast done so much for us, who hast worked, struggled, suffered, hoped, endured so much, before Thee who hast willed all, attempted all, prepared, achieved all for us, before Thee we bow down and implore that we may never forget, even for a moment, all we owe to Thee.

9 December 1950

* 

To express our gratitude to Sri Aurobindo we can do nothing better than to be a living demonstration of his teaching.
Generosity

*Generosity is the expression of the largeness of the heart. Here are the various facets of Generosity explained.*

To be generous is to be benevolent towards everyone not only materially but also in the heart and in the mind. It means always to have good feelings towards all. Even in the mind there must never be any bad thoughts about anybody or anything.

To have a generous heart is to be always joyful and happy in the happiness and joy of others and to remain in harmony with all and to approach them with kindness. This attitude helps much to widen the consciousness and to open the hear and the mind to the Divine's influence and thus you get joy and happiness from everything.

It is in that way that generosity can put an end to most difficulties.  
* [Mother, You Said So by Huta, pg.22-23]

I shall not speak here of material generosity which naturally consists in giving others what one has. But even this virtue is not very widespread, for as soon as one becomes rich one thinks more often of keeping one’s wealth than of giving it away. The more men possess, the less are they generous.

I want to speak of moral generosity. To feel happy, for example, when a comrade is successful. An act of courage, of unselfishness, a fine sacrifice have a beauty in them which gives you joy. It may be said that moral generosity consists in being able to recognise the true worth and superiority of others.

When you no longer have this generosity in your movements, you receive much less and this is one of the reasons—one of the chief reasons—why physical progress stops.

* CWM: 4: Page 30

One can see, when one studies oneself very attentively.... For example, if you observe yourself, you see that one day you are very generous. Let us take this, it is easy to understand. Very generous: generous in your feelings, generous in your sensations, generous in your thoughts and even in material things; that is, you understand the faults of others, their intentions, weaknesses, even nasty movements. You see all this, and you are full of good feelings, of generosity. You tell yourself, “Well... everyone does the best he can!”—like that.

* CWM: 6: Page -262

233 – Nobleness and generosity are the soul’s ethereal firmament; without them, one looks at an insect in a dungeon.

* [Thoughts and Aphorisms by Sri Aurobindo] Page - 282
Generosity is to find one’s own satisfaction in the satisfaction of others.

CWM : 10 : Page -282

For one who has developed a truly refined taste will, because of this very refinement, feel incapable of acting in a crude, brutal or vulgar manner. This refinement, if it is sincere, brings to the being a nobility and generosity which will spontaneously find expression in his behaviour and will protect him from many base and perverse movements.

CWM : 12 : Page - 21

The leaders must always set the example, the leaders must always practice the virtues they demand from those who are in their care; they must be understanding, patient, enduring, full of sympathy and warm and friendly goodwill, not out of egoism to win friends for themselves, but out of generosity to be able to understand and help others.

CWM : 12: Page -355

What are the rules of conduct You consider indispensable in our community?

Patience, perseverance, generosity, broad-mindedness, insight, calm and understanding firmness, and control over the ego until it is completely mastered or even abolished.

CWM : 12 : Page -374

Psychic generosity gives for the joy of giving.

CWM : 14 : Page -338

Generosity in the vital gives itself unstintingly.

CWM : 14 : Page -354

Generosity gives and gives itself without bargaining.

CWM : 15 : Page -50

The Examiners

The integral yoga consists of an unbroken series of examinations which one has to pass without being given any previous intimation, which therefore puts you under the necessity of being always alert and attentive.

Three sets of examiners hold these tests. Apparently they do not seem to have anything to do with each other; their procedures are so different, sometimes they are even so contradictory that they do not seem to move towards the same goal, and yet they complete each other, they collaborate for the same end and are indispensable for an integral result.
The three types of examination are that set by the forces of Nature, that set by the spiritual and divine forces and that set by the hostile forces. The last are the most deceptive in their appearance and if one is not to be taken by surprise or unprepared, one has to be constantly in a state of vigilance and sincerity and humility.

The most commonplace circumstances, the happenings of everyday life, the persons, the things most insignificant in appearance, all belong to one or another of these three types of examiners. In this huge and complex organisation of tests, it is events generally considered the most important in life are the easiest of examinations to pass, for they find you on your guard and prepared. You stumble more easily on small stones on the way, for they do not attract your attention.

Endurance and plasticity, cheerfulness and fearlessness are the qualities specially needed for the examinations of physical Nature.

Aspiration, confidence, idealism, enthusiasm and generosity in self-giving for spiritual examinations.

Vigilance, sincerity and humility for the examinations coming from adverse forces.

Do not think that there are on one side those who pass the examinations and on the other those who hold the examinations. One is all at the same time, according to circumstances and the moment, both examiner and examinee and it may even happen that one is simultaneously at once examinee and examiner. And the profit which one derives from that depends on the degree and the kind of the intensity of one's aspiration and of the awakening of one's consciousness.

To conclude, a last recommendation: never pose as an examiner. For while it is good to remember always that you are perhaps going through a very important examination, it is extremely dangerous, on the contrary, to think that you have the charge of holding examinations for others. That is the open door to the most ridiculous and harmful vanity. It is the Supreme Wisdom that decides these things and not any ignorant human will.

CWM : 14 : Page : 42
November 12, 1957.

Each time you are to make a progress, you have an examination to pass.

* * * * *
CHANGE

To rectify and to efface: both are possible, but in both cases, though in varying degrees, a transformation of the nature, of the character, is needed. What is wrongly done must be changed in oneself first, before one can hope to change the consequence of one’s action.

11 January 1951

It is only when people truly want their consciousness to be changed that their actions also can be changed.

A change of consciousness and when our consciousness will change we will know what the change is.

Change…
1. Hatred into harmony
2. Jealousy into generosity
3. Ignorance into knowledge
4. Darkness into light
5. Falsehood into truth
6. Wickedness into goodness
7. War into peace
8. Fear into fearlessness
9. Uncertainty into certainty
10. Doubt into faith
11. Confusion into order
12. Defeat into victory

9 October 1951

I was intending to write to you that this neglected work must be carried out immediately.

I accept your explanation that it is not bad will but negligence. But I must tell you that for me negligence is the worst form of bad will, for it is the refusal to surrender to the divine inspiration and consciousness which demand a constant vigilance.
I hope that this new year will bring you all the breadth of mind and generosity of heart which will make such unfortunate incidents impossible.

Blessings.

-The Mother

4 January 1966

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CWM : Vol:10:Thoughts & Aphorisms : Karma

224 – If I cannot be Rama, then I would be Ravana; for he is the dark side of Vishnu.¹

This means that sweetness without strength and goodness without power are incomplete and cannot totally express the Divine.

I could say in keeping with the kind of image used by Sri Aurobindo, that the charity and generosity of a converted Asura are infinitely more effective than those of an innocent angel.

11 December 1969

225 – Sacrifice, sacrifice, sacrifice always, but for the sake of God and humanity, not for the sake of sacrifice.

226 – Selfishness kills the soul; destroy it. But take care that your altruism does not kill the souls of others.

227 – Very usually, altruism is only the sublimest form of selfishness.

How can altruism kill the soul of others?

By helping others materially (altruism), if at the same time you want to impose your own viewpoint on them, you will kill their

13 December 1969

228 – He who will not slay when God bids him, works in the world an incalculable havoc.

229 – Respect human life as long as you can; but respect more the life of humanity.
230 – Men slay out of uncontrollable anger, hatred or vengeance; they shall suffer the rebound now or hereafter; or they slay to serve a selfish end, coldly; God shall not pardon them. If thou slay, first let thy soul have known death for a reality and seen God in the smitten, the stroke and the striker.

**In what kind of circumstances does God give the command to slay?**

This is a question I cannot answer, because God has never asked me to slay.

*14 December 1969*

231 – Courage and love are the only indispensable virtues; even if all the others are eclipsed or fall asleep, these two will save the soul alive.

232 – Meanness and selfishness are the only sins that I find it difficult to pardon; yet they alone are almost universal. Therefore these also must not be hated in others, but in ourselves annihilated.

233 – Nobleness and generosity are the soul's ethereal firmament; without them, one looks at an insect in a dungeon.

234 – Let not thy virtues be such as men praise or reward, but such as make for thy perfection and God in thy nature demands of thee.

_Could you give me your definitions of the following words?_

1) **Courage and love**
2) **Meanness and selfishness**
3) **Nobleness and generosity**.

1) Courage is the total absence of fear in any form.
2) Love is self-giving without asking anything in return.
3) Meanness is a weakness that calculates and demands from others the virtues one does not possess oneself.
4) Selfishness is to put oneself at the centre of the universe and to want everything to exist for one's own satisfaction.
5) Nobleness is to refuse all personal calculation.
6) Generosity is to find one's own satisfaction in the satisfaction of others.
CWM : Vol: 6 : 7th July

Haven't you noticed that when a child of this height (*Mother indicates the height*) comes along, everything else stops? Before that, people could speak, say interesting things, be busy with something higher; but as soon as a child comes along, everybody begins to smile, to mimic a baby, to try to make it speak, to attend to it. One can't bring along a child without everybody fussing over it, wanting to take it, to make it speak. So naturally the child feels itself the centre of the universe! It is quite natural!

For a puppy it is the same thing, for a kitten it is the same. It is a kind of... it is a very poor deformation of a kind of need to protect something that's smaller than oneself. And this is one of the forms, one of the earliest forms of unegoistic manifestation of the ego! It feels so comfortable when it can protect something, busy itself with something much smaller, much weaker than itself, which is almost at its mercy, almost – even entirely – at its mercy, which has no power to resist. And so one feels good and generous because one doesn't crush it!

This is the first manifestation of generosity in the world. But all this, when one can see behind it and a little above, it cures you from being selfish, for truly it is ridiculous! It is truly ridiculous!

So there is a long, long, long way to go before merging one's ego in the Divine.

Merge one's ego in the Divine! But first, one can't merge one's ego in the Divine before becoming completely individualised. Do you know what it means to be completely individualised? Capable of resisting all outer influences?

*The Mother*

*CWM : Vol: 5 : 5th Aug 53 : Page - 208*

When you no longer have this generosity in your movements, you receive much less and this is one of the reasons - one of the chief reasons – why physical progress stops. It is because you become thrifty, you try not to waste; the mind intervenes: “Take care, don’t tire yourself, don’t do too much, etc.” The mind intervenes and physical receptivity diminishes a great deal. Finally, you do not grow any more – by growing reasonable, you stop growing altogether! ..

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71
Let us take an illustration of the difference between the moral and the spiritual view of things. The ordinary social notions distinguish between two classes of men,—the generous, the avaricious. The avaricious man is despised and blamed, while the generous man is considered unselfish and useful to society and praised for his virtue. But to the spiritual vision, they both stand on the same level; the generosity of the one, the avarice of the other are deformations of a higher truth, a greater divine power. There is a power, a divine movement that spreads, diffuses, throws out freely forces and things and whatever else it possesses on all the levels of nature from the most material to the most spiritual plane. Behind the generous man and his generosity is a soul-type that expresses this movement; he is a power for diffusion, for wide distribution. There is another power, another divine movement that collects and amasses; it gathers and accumulates forces and things and all possible possessions, whether of the lower or of the higher planes. The man you tax with avarice was meant to be an instrument of this movement. Both are important, both needed in the entire plan; the movement that stores up and concentrates is no less needed than the movement that spreads and diffuses. Both, if truly surrendered to the Divine, will be utilised as instruments for its divine work to the same degree and with an equal value. But when they are not surrendered both are alike moved by impulses of ignorance. One is pushed to throw away, the other is pulled towards keeping back; but both are driven by forces obscure to their own consciousness, and between the two there is little to choose. One could say to the much-praised generous man, from the higher point of vision of Yoga, “All your impulses of generosity are nothing in the values of the spirit, for they come from ego and ignorant desire.” And, on the other hand, among those who are accused of avarice, you can see sometimes a man amassing and hoarding, full of a quiet and concentrated determination in the work assigned to him by his nature, who, once awakened, would make a very good instrument of the Divine. But ordinarily the avaricious man acts from ego and desire like his opposite; it is the other end of the same ignorance. Both will have to purify themselves and change before they can make contact with the something higher that is behind them and express it in the way to which they are called by their nature. ...

-The Mother

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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.

Only he who has perfect self-control can consecrate himself in all sincerity to the great work. For he alone knows that no contrary will, no unexpected impulse can ever again come to impede his action, to check his effort by setting him at variance with himself.

In this fact we find the justification of the old proverb which says: “Charity begins at home.”

72
This maxim seems to encourage every kind of egoism, and yet it is the expression of a great wisdom for one who understands it rightly.

It is because charitable people fail to conform to this principle that their efforts so often remain unfruitful, that their goodwill is so often warped in its results, and that, in the end, they are forced to renounce a charity which, because it has not been rightly exercised, is the cause of nothing but confusion, suffering and disillusionment.

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.

*CWM : 2 : Page - 100*

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All Nature hails Thee, O Lord, and with arms lifted and hands outstretched she implores Thee. Not that she doubts Thy infinite generosity and thinks she must ask in order to have; but that is her way of bowing to Thee and giving herself to Thee, for is this giving anything else than being ready to receive? She delights in thus offering a prayer to Thee though she knows that this prayer is superfluous. But it is an ardent and happy adoration. And the feeling of devotion is thus satisfied without in any way hurting the intellectual consciousness which knows Thee to be one with everything and present in everything. ...

*CWM : 1 : Page - 188*
Green light can signify various things according to the context – in the emotional vital it is the colour of a certain form of emotional generosity, in the vital proper an activity with vital abundance or vital generosity behind it – in the vital physical it signifies a force of health. ...

-Sri Aurobindo
Letters on Yoga : Vol-13 : Vision & Symbols

As with tapasya, all giving also is of an ignorant tamasic, an ostentatious rajasic or a disinterested and enlightened sattwic character. The tamasic gift is offered ignorantly with no consideration of the right conditions of time, place and object; it is a foolish, inconsiderate and in reality a self-regarding movement, an ungenerous and ignoble generosity, the gift offered without sympathy or true liberality, without regard for the feelings of the recipient and despised by him even in the acceptance. The rajasic kind of giving is that which is done with regret, unwillingness or violence to oneself or with a personal and egoistic object or in the hope of a return of some kind from whatever quarter or a corresponding or greater benefit to oneself from the receiver. The sattwic way of giving is to bestow with right reason and goodwill and sympathy in the right conditions of time and place and on the right recipient who is worthy or to whom the gift can be really helpful. Its act is performed for the sake of the giving and the beneficence, without any view to a benefit already done or yet to be done to oneself by the receiver of the benefit and without any personal object in the action. The culmination of the sattwic way of dāna will bring into the action an increasing element of that wide self-giving to others and to the world and to God, ātma-dāna, ātma-samarpana, which is the high consecration of the sacrifice of works enjoined by the Gita. And the transcendence in the divine nature will be a greatest completeness of self-offering founded on the largest meaning of existence. All this manifold universe comes into birth and is constantly maintained by God's giving of himself and his powers and the lavish outflow of his self and spirit into all these existences; universal being, says the Veda, is the sacrifice of the Purusha. All the action of the perfected soul will be even such a constant divine giving of itself and its powers, an outflowing of the knowledge, light, strength, love, joy, helpful shakti which it possesses in the Divine and by his influence and effluence on all around it according to their capacity of reception or on all this world and its creatures. That will be the complete result of the complete self-giving of the soul to the Master of our existence.

Essays on the Gita
Page - 490

-Sri Aurobindo
"To be generous"

I shall not speak here of material generosity which naturally consists in giving others what one has. But even this virtue is not very widespread, for as soon as one becomes rich one thinks more often of keeping one's wealth than of giving it away. The more men possess, the less are they generous.

I want to speak of moral generosity. To feel happy, for example, when a comrade is successful. An act of courage, of unselfishness, a fine sacrifice have a beauty in them which gives you joy. It may be said that moral generosity consists in being able to recognise the true worth and superiority of others.

Is generosity a deformation of the truth?

Yes, all human qualities are deformations of a truth which is behind them. All that you call either qualities or defects are always a deformation of something which is behind, and which is neither this nor that but something else. But I say, moreover, what truth is found behind generosity: it is the movement of the spreading forces. But in order that these forces may spread, they must first become concentrated. So there is a sort of movement of pulsation: the forces are concentrated, then they spread, and then they are again concentrated and again spread. But if you always want to spread out without ever concentrating, after a certain time you have nothing left to spread. For the forces - all forces - it is the same thing. I have written, besides, (or rather I shall write some time) that money is a force, it is nothing but that. And that is why nobody has the right to own it personally, for it is only a force, just like all other forces of Nature and the universe. If you take light as a force, it would never occur to anyone to say: "I possess the light", and to want to shut it up in his room and not give it to others! Well, with money people are so stupefied as to imagine that it is something they can possess and keep, as though it
belonged to them, and make something personal of it. It is exactly the same thing. I am not speaking of money as paper, naturally, because that would be just like the light you put in a lamp, you may own the lamp, and so you say: "It is my light." Money, your notes, your pieces, of silver, that is your money. But that is not money. This is a force which is behind all that, the power of exchange which is money. That does not belong to anybody. It belongs to everyone. It is something which is alive only if it circulates. If you want to heap it up, it decays. It is as though you wanted to enclose water in a vase and keep it always; after some time your water would be absolutely putrefied. With money it is the same thing. And people have not yet understood that. Later on I shall write about it.

That won't last always.

CWM : 5 : Page – 356

GENEROSITY

I was holding one of these flowers [Integral Generosity [[Impatiens balsamina. ]] ] in my hand when I saw Z, and I explained to him what I meant by 'integral generosity.' The effect of the ego, I told him, is to shrivel the being. It's the cause of aging, it dries you up - the being shrivels under it like a withering flower. And as I was speaking to him, the experience came; all I remember now is the idea, but the idea is nothing - the experience itself was there.

I know that at a certain moment I was making the distinction between the two states, between the person - the individual, personal being - turning towards the Lord, imploring Him to reveal His Will, and then this experience of becoming - by extending oneself, by opening, by enlarging, by merging into the creation - of BECOMING the Will of the Lord, the Supreme's Will. No longer any need to implore Him, to 'know' His Will and receive it like something foreign to you - you become that Will.

The experience was there at that moment, and it was eloquent enough.
And I was giving him the example of BEING the thing you manipulate and so - since you ARE the thing - having not only the joy of perfect knowledge of manipulation, but the joy of collaboration as well (not collaboration: rather a participation from the thing being utilized). And this from the smallest thing (objects you put in order, for example) right up to the universal transformation that comes with the new Creation - and it's all the same movement of abolishing limits, the movement of expansion, of a generosity that abolishes limits. It begins with self-giving, it ends in identification.

THE MOTHER
Spiritual Significance of Flowers : Ch – 6
Page - 131

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Principles Of Tantra

The nature of mind and its faculties is thus explained in Sastra : "Mind is the master of the ten senses, and is situate in the centre of the lotus of the heart. It is also called antahkarana, because, without the senses, it has no power of action as regards external things—that is, if the ear does not hear a sound, if the skin does not feel a touch, or if the eye does not see a form, if the tongue does not perceive a taste, or if the nose does not perceive a smell, mind becomes incapable of perceiving the nature of anything. The mastery of mind consists in this alone, that when the senses have been directed each on its own object, mind sits in judgment on them. Mind examines what is good and what is bad. Mind has three gunas— namely, sattva, rajas, and tamas. It is from these gunas that all the different changing states of mind arise. The gunas being three, therefore, the three mental states are also threefold according as they are sattvik, rajasik, and tamasik. The sattvik states are non-attachment to the world,' forgiveness, generosity, and the like. The rajasik states are passion, anger, greed, striving, and the like; and laziness, error, lethargy, and the like, are tamasik states. Sattvik states lead only to virtuous acts, rajasik only to sin, and tamasik states give rise neither to sin nor virtue, but merely waste a life, which is spent to no purpose."

SRI AUROBINDO

77
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*(Significance of the twelve underground rooms which will radiate from the Matrimandir foundation)*

Sincerity, Humility, Gratitude, Perseverance, Aspiration, Receptivity, Progress, Courage, Goodness, Generosity, Equality, Peace.

*Anger*

One should cast away anger, one should reject pride, one should break all bonds. One who is not attached to name or form, who possesses nothing, is delivered from suffering.

Whosoever masters rising anger, as one who controls a moving chariot, that one indeed is worthy of being called a good charioteer. Others merely hold the reins.

Oppose anger with serenity, evil with good; conquer a miser by generosity and a liar by the truth.

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*(Message for the First Annual Conference of the Sri Aurobindo Society)*

The true fortune is to spend in the right way.

You become truly rich when you dispose of your wealth in the best possible way. Prosperity stays consistently only with him who offers it to the Divine.

Unselfish prosperity: he who receives it abundantly, gives all that he has as he receives it.

Generosity gives and gives itself without bargaining. Let money come and go in abundance for good works.
1 Keep receiving almost daily some Aphorisms of Sri Aurobindo, which I had completely forgotten. There are really quite interesting things .... Some of them give me the exact impression of a clothing (we might say an intellectual clothing, but it's not that, it's from a higher mind, but it's mentalized, that is to say, accessible to thought), a clothing of the experience I had of the supramental Consciousness, in which the difference between good and evil and all that looked like childishness, and Sri Aurobindo expresses it in those Aphorisms in a manner accessible to intelligence. Only ... those who understand don't understand right! Because they understand below.

Do you remember those Aphorisms? ... In one he says, "If I can't be Rama, then I want to be Ravana ..." and he explains why It's that series. [[220 - "Men talk of enemies, but where are they? I only see wrestlers of one party or the other in the great arena of the universe." 221 - "The saint and the angel are not the only divinities; admire also the Titan and the Giant." 222 - "The old writings call the Titans the elder gods. So they still are; nor is any god entirely divine unless there is hidden in him also a Titan." 223 - "If I cannot be Rama, then I would be Ravana; for he is the dark side of Vishnu." (Rama is a divine incarnation, whereas Ravana is the incarnation of a demon.) Mother gave this comment on the last of these Aphorisms: "It means that gentleness without strength and goodness without power are incomplete and cannot entirely express the Divine. I might say that the charity and generosity of a converted Asura are infinitely more effective than those of an innocent angel." ]]

THE MOTHER

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79
The Power of Goodness

The bloom of natural goodness like a flower Is
Nature's darling, all her creatures prize, And
on whose body's stock its fragrant power
Blossoms, all fiercest things can humanise.

For him red fire becomes like water pale and cool,
For him heaven-threatening Ocean sinks into a pool
Of quiet azure; for him the lion's heart
Tames its dire hungers to be like the hind's,
And the fell snake unsoothed by music's art
Upon his brows in floral wreaths he binds.

Poisons for him to nectar change; impassable hills
Droop, gentle slopes; strong blessings grow from ruthless ills.

Sri Aurobindo, SABCL : Vol – 8 : Page 204

The Strength of Simple Goodness

Toiler ascetic, who with passionate breath Swellest huge holinesses, — vain thy faith! Good act adore, the simple goddess plain, Who gives the fruit thou seekest with such pain. Her touch can turn the lewd man into a saint,
Inimitably her quiet magic lent Change fools to sages and hidden mysteries show Beyond eye's reach or brain's attempt to know, Fierce enemies become friends and poisons ill Transform in a moment to nectar at her will.

Sri Aurobindo, SABCL : Vol – 8 : Page 200
Then will our mental actions take on their full power and effectivity. Our thought-formations will become useful and luminous messengers going forth to do their work of goodness and harmony wherever material circumstances prevent us from doing it physically.

And by a little effort of concentration we shall rapidly succeed in becoming conscious of these actions while at the same time remaining in touch with the emanated thought.

The Mother
CWM : 2 : Page - 84

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Letters on Poetry And Art

The Good and the Beautiful

In one of his recent essays, Rabindranath Tagore says that goodness and beauty are so intimately correlated that they are always found together. "The good is necessarily beautiful," he says, and "Beauty is the picture of the good; goodness is the reality behind beauty."

I can't say that I understand these epigrammatic sentences. What is meant by good? what is meant by beauty? The divine Good is no doubt necessarily beautiful, because on a higher plane good and beauty and all else that is divine in origin meet, coalesce, harmonise. But what men call good is often ugly or drab or unattractive. Human beauty is not always the picture of the good, it is sometimes the mask of evil—the reality behind that mask is not always goodness. These things are obvious, but probably Rabindranath meant good and beauty in their higher aspects or their essence.

Sri Aurobindo
SABCL : Vol : 27 : Page – 703
All or Nothing

In the integral offering that has to be made in the Integral Yoga, one understands fairly well the need of entire detachment from the non-divine and of absolute love for the Supreme and of perfect service to the Master. What is not often understood is the way of action in the midst of the world where the Supreme's manifestation has to take place, the way of dealing with the humans amongst whom the Divine has put us. There are two extremes into which we are likely to fall. One is the position that the mere practice of goodness is spiritual. No doubt, every movement that loosens one's self-centredness is a help to spirituality. But it is not till the ego which is one's common centre is replaced by the true soul and the universal Self that spirituality is established. Otherwise all that happens is a subtilisation of the ego, a diffusion of it in place of a concentration - a state in which it is at times more difficult to detect and therefore more difficult to outgrow, more liable to induce a self-haloing complacency and prevent the release into true Light. A constant remembrance of the Divine, a direct life-offering to the Supreme, a conscious motive and elan beyond mere goodness, an unremitting cry to the Master Light to manifest its own will in all human relations: this is spirituality in action.

The gods of the Puranas are merciless gods who respect only power and have nothing of the true love, charity or profound goodness that the Divine has put into (he human consciousness - and which compensate psychically for all the outer defects. They themselves have nothing of this, they have no psychic.2 The Puranic gods have no psychic, so they act according to their power. They are restrained only when their power is not all-powerful, that's all.

The Mother
Agenda : Vol : 1 : Page - 216

Agenda : Volume : 02 : January 10 1961

The second step is to be POSITIVELY conscious of the supreme Goodness and Beauty behind all things and supporting all things, permitting them to exist. Once you have seen Him, you can perceive Him behind the mask and the distortion -
even ugliness, even cruelty, even evil are a disguise for that Something which is essentially good or beautiful, luminous, pure.

With this comes TRUE collaboration. For when you have this vision, this awareness, when you live in this consciousness, you also get the power to PULL That into the manifestation on earth and put it into contact with what, for the time being, distorts and disguises; thus the deformation and disguise are gradually transformed by the influence of the Truth behind.

The Mother
Agenda : Vol : 2 : Page – 20

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Agenda : Volume : 04 : July 31 1963

And now the body KNOWS (in the beginning it didn't, it thought it was "attacks" from the outside, "adverse" forces; and it can always be explained like that, it was true in a certain way, but it wasn't the true truth, the deepest truth), now the body KNOWS where it all comes from, and it's so marvelous! A marvel of wisdom.... It puts everything in its place, it makes you REALIZE that all that play of the adverse forces is a way of seeing things (a necessary way at a given time, maybe - by "necessary," I mean practical), but it's still an illusion; illnesses are a necessary way of seeing things to enable you to resist properly, to fight properly, but it's still an illusion. And now, the BODY itself knows all this - as long as it was only the mind that knew it, it was a remote notion in the realm of ideas, but now the body itself knows it. And it is full not only of goodwill but also of an infinite gratitude - it always wonders (that's its first movement), "Do I have the capacity?" And it always gets the same answer, "It isn't YOUR capacity." "Will I have the strength?" - "It isn't YOUR strength." Even that sense of infirmity disappears in the joy of infinite gratitude - the thing is done with such goodness, such insight, such thoughtfulness, such care to maintain, as far as possible, a progressive balance.

The Mother

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It's like this: the body is absolutely convinced that there is only one Will - one Consciousness, one Will. Consequently, whatever happens is part of that Consciousness and that Will. That's how it is, you understand. So it can't get angry. It has one spontaneous tendency: let the aspiration be more intense, the surrender more complete, the trust more total. It gets formulated like this: "That - That which is
everything and is one - is nevertheless, despite all appearances, it is nevertheless the Supreme Goodness, the Supreme Beauty, the Supreme Harmony ... everything reaches out towards That. That is it. And we too reach out towards That." There, that's the body's "philosophy." But not in the manner of the other parts of the being: quite spontaneous, and with a sort of indisputability.

This Consciousness is truly extraordinary, and with such a sense of humor, you know! ... It's educating this body, beginning with sweeping away all moral notions. The body is spontaneously in a sort of adoration, and all of a sudden this Consciousness showed it a big, huge serpent, with two formidable fangs, which was like this (gesture erect in front of Mother). And at the same time it gave the explanation: "The poisoned fangs ... It's the Supreme Goodness that invented them, of course ...." You know, it was so ... It's irresistible. And this poor body remained like that, a little flabbergasted .... It realized it had never thought of that! It had taken things as they are, the world as it is, it had never thought about that: "How can this exist? How can it? ..."

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If I cannot be Rama, then I would be Ravana; for he is the dark side of Vishnu.

This means that sweetness without strength and goodness without power are incomplete and cannot totally express the Divine.

I could say in keeping with the kind of image used by Sri Aurobindo, that the chanty and generosity of a converted Asura are infinitely more effective than those of an innocent angel.

The Mother
CWM : 10 : Page : 280

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Goodness

Miscellany

If renouncing the slightest happiness enables him to realise a greater one, the intelligent man should renounce the lesser for the sake of the greater.

If he seeks his own happiness by harming others, bound by hate, he remains the slave of hatred.

To neglect what should be done and to do what should be neglected is to increase in arrogance and negligence.

To be constantly mindful of the true nature of the body, not to seek what is evil, to pursue with perseverance what is good, is to have right understanding; thus, all one’s impurity disappears.

Having killed his father (ego), his mother (desire) and the two warrior kings (wrong views), having destroyed the kingdom (of the senses) and all its dependencies, the Brahmin lives free from evil.

Having killed father, mother, the two warrior kings and the tiger (mental hindrances), the Brahmin lives free from evil.

The disciples of Gautama are alert and truly awakened, for, day and night, their attention is turned to the Buddha, the Dhamma¹ and the Sangha.²

The disciples of Gautama are alert and truly awakened, for, day and night, their attention remains fixed on the Doctrine.

The disciples of Gautama are alert and truly awakened, for, day and night, their attention remains fixed on the Sangha.

The disciples of Gautama are alert and truly awakened, for, day and night, they remain aware of the true nature of the body.

The disciples of Gautama are alert and truly awakened, for, day and night, they delight in compassion.
The disciples of Gautama are alert and truly awakened, for, day and night, they take pleasure in meditation.

It is hard to renounce the world; it is equally hard to enjoy the world. Difficult and sorrowful is household life. It is painful to be with those who are not our equals and it is painful to wander in the cycle of births. Therefore, do not follow after sorrow nor be a wanderer without a goal.

The man who is full of faith and goodness, who possesses glory and wealth, is revered wherever he goes.

Men of goodness shine afar like the snowy peaks of the Himalayas. Whereas wicked men are no more visible than arrows shot in the night.

The man who eats alone, sleeps alone, walks alone untiring in his self-mastery, will delight in the solitary life of the forests.

Still you should not be mistaken. For I believe all these are images rather than material facts, because it is quite certain that eating alone, sleeping alone, living in the forest all alone is not enough to give you freedom of spirit.

It has been noticed that most people who live alone in the forest become friendly with all the animals and plants around them; but it is not at all the fact of being all alone that gives you the power of entering into an inner contemplation and living in communion with the Supreme Truth. Perhaps it is easier, when by force of circumstance you have nothing else to do, but I am not convinced of it. One can always invent occupations and it seems to me, according to my experience of life, that if one succeeds in subduing one's nature in the midst of difficulties, if one endeavours to be all alone within oneself with the eternal Presence, while keeping the same surroundings which the Grace has given us, the realisation which one obtains then is infinitely more true, more profound, more lasting.

To run away from difficulties in order to conquer them is not a solution. It is very attractive. In those who seek the spiritual life, there is something which says, “Oh! to sit down under a tree, all alone, to remain in meditation, not to have the temptation
to speak or act, how fine it must be!” It is because there is a very strong formation in this direction, but it is very illusory.

The best meditations are those that one has all of a sudden, because they take possession of you as an imperative necessity. You have no choice but to concentrate, to meditate, to look beyond the appearances. And it is not necessarily in the solitude of the forest that it seizes you, it happens when something in you is ready, when the time has come, when the true need is there, when the Grace is with you.

It seems to me that humanity has made some progress and the true victory must be won in life itself.

You must know how to live alone with the Eternal and Infinite in the midst of all circumstances. You must know how to be free, with the Supreme as your companion, in the midst of all occupations. That is indeed the true victory.

CWM – Vol. 3 : Page - 274
14 July 1958
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**Evil**

**Hasten towards the good, leave behind all evil thoughts, for to do good without enthusiasm is to have a mind which delights in evil.**

**If one does an evil action, he should not persist in it, he should not delight in it. For full of suffering is the accumulation of evil.**

**If one does a good action, he should persist in it and take delight in it. Full of happiness is the accumulation of good.**

**As long as his evil action has not yet ripened, an evil-doer may experience contentment. But when it ripens, the wrong-doer knows unhappiness.**

**As long as his good action has not yet ripened, one who does good may experience unhappiness. But when it ripens, the good man knows happiness.**
Do not treat evil lightly, saying, “That will not touch me.” A jar is filled drop by drop; even so the fool fills himself little by little with wickedness.

Do not treat good lightly, saying, “That will not touch me.” A jar is filled drop by drop; even so the sage fills himself little by little with goodness.

The merchant who is carrying many precious goods and who has but few companions, avoids dangerous roads; and a man who loves his life is wary of poison. Even so should one act regarding evil.

A hand that has no wound can carry poison with impunity; act likewise, for evil cannot touch the righteous man.

If you offend one who is pure, innocent and defenceless, the insult will fall back on you, as if you threw dust against the wind.

Some are reborn here on earth, evil-doers go to the worlds of Niraya,¹ the just go to the heavenly worlds, but those who have freed themselves from all desire attain Nirvana.

Neither in the skies, nor in the depths of the ocean, nor in the rocky caves, nowhere upon earth does there exist a place where a man can find refuge from his evil actions.

Neither in the skies, nor in the depths of the ocean, nor in the rocky caves, nowhere upon earth does there exist a place where a man can hide from death.

People have the habit of dealing lightly with thoughts that come. And the atmosphere is full of thoughts of all kinds which do not in fact belong to anybody in particular, which move perpetually from one person to another, very freely, much too freely, because there are very few people who can keep their thoughts under control.

When you take up the Buddhist discipline to learn how to control your thoughts, you make very interesting discoveries. You try to observe your thoughts. Instead of letting them pass freely, sometimes even letting them enter your head and establish themselves in a quite inopportune way, you look at them, observe them and you
realise with stupefaction that in the space of a few seconds there passes through the head a series of absolutely improbable thoughts that are altogether harmful.

You believe you are so good, so kind, so well disposed and always full of good feelings. You wish no harm to anybody, you wish only good – all that you tell yourself complacently. But if you look at yourself sincerely as you are thinking, you notice that you have in your head a collection of thoughts which are sometimes frightful and of which you were not at all aware.

For example, your reactions when something has not pleased you: how eager you are to send your friends, relatives, acquaintances, everyone, to the devil! How you wish them all kinds of unpleasant things, without even being aware of it! And how you say, “Ah, that will teach him to be like that!” And when you criticise, you say, “He must be made aware of his faults.” And when someone has not acted according to your ideas, you say, “He will be punished for it!” and so on.

You do not know it because you do not look at yourself in the act of thinking. Sometimes you know it, when it becomes a little too strong. But when the thing simply passes through, you hardly notice it – it comes, it enters, it leaves. Then you find out that if you truly want to be pure and wholly on the side of the Truth, then that requires a vigilance, a sincerity, a self-observation, a self-control which are not common. You begin to realise that it is difficult to be truly sincere.

You flatter yourself that you have nothing but good feelings and good intentions and that whatever you do, you do for the sake of what is good – yes, so long as you are conscious and have control, but the moment you are not very attentive, all kinds of things happen within you of which you are not at all conscious and which are not very pretty.

If you want to clean your house thoroughly, you must be vigilant for a long time, for a very long time and especially not believe that you have reached the goal, like that, at one stroke, because one day you happened to decide that you would be on the right side. That is of course a very essential and important point, but it must be followed by a good many other days when you have to keep a strict guard on yourself so as not to belie your resolution.
April 8, 1914

Lord, my thought is calm and my heart ingathered; I turn towards Thee with a profound devotion and a boundless trust: I know that Thy love is all-powerful and that Thy justice will reign over the earth; I know that the hour is near when the last veil will be rent and all iniquity disappear to give place to an era of peace and harmonious effort.

O Lord, with thought rapt within and the heart at peace, I approach Thee and all my being is filled with Thy divine Presence; grant that I may see Thee alone in all things and that all may be resplendent with Thy divine Light. Oh, may all hatred be appeased, all rancour effaced, all fears dispelled, all suspicions destroyed, all malevolence overcome, and in this city, in this country, upon this earth, may all hearts feel vibrating within them that sublime love, source of all transfiguration.

O Lord, how ardently do I call and implore Thy love! Grant that my aspiration may be intense enough to awaken the same aspiration everywhere: oh, may goodness, justice and peace reign as supreme masters, may ignorant egoism be overcome, darkness be suddenly illuminated by Thy pure Light; may the blind see, the deaf hear, may Thy law be proclaimed in every place and, in a constantly progressive union, in an ever more perfect harmony, may all, like one single being, stretch out their arms towards Thee to identify themselves with Thee and manifest Thee upon earth.

O Lord, with thought rapt within, the heart radiant with sunshine, I give myself to Thee without reservation, and the “self” disappears in Thee!

-The Mother (Prayer & Meditation : Page - 121)
How comforting it would be if we could tell a good man and even the amount of his goodness, - for should not the Supreme be a strict and honourable accountant? - by the amount of ghee that he is allowed to put into his stomach and the number of rupees he can jingle into his bank and the various kinds of good luck that accrue to him. Yes, and how comforting too if we could point our finger at the wicked stripped of all concealment and cry at him, "0 thou wicked one! for if thou wert not evil, wouldst thou in a world governed by God or at least by good, be thus ragged, hungry, unfortunate, pursued by griefs, void of honour among men? Yes, thou art proved wicked, because thou art ragged. God's justice is established." The Supreme Intelligence being fortunately wiser and nobler than man's childishness, this is impossible. But let us take comfort! It appears that if the good man has not enough good luck and ghee and rupees, it is because he is really a scoundrel suffering for his crimes, - but a scoundrel in his past life who has suddenly turned a new leaf in his mother's womb; and if yonder wicked man flourishes and tramples gloriously on the world, it is because of his goodness, - in a past life, the saint that was then having since been converted, - was it by his experience of the temporal vanity of virtue? - to the cult of sin. All is explained, all is justified. We suffer for our sins in another body; we shall be rewarded in another body for our virtues in this; and so it will go on ad infinitum. No wonder, the philosophers found this a bad business and proposed as a remedy to get rid of both sin and virtue and even as our highest good to scramble anyhow out of a world so amazingly governed.

-Sri Aurobindo
SABCL : Vol : 16 : Page - 85
Peace

Will you say something to us about Yoga?

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’etre 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.

Stepping Back

Most of you live on the surface of your being, exposed to the touch of external influences. You live almost projected, as it were, outside your own body, and when you meet some unpleasant being similarly projected you get upset. The whole trouble arises out of your not being accustomed to stepping back. You must always step back into yourself—learn to go deep within—step back and you will be safe. Do not lendsel yourself to the superficial forces which move in the outside world. Even if you are in a hurry to do something, step back for a while and you will discover to your surprise how much sooner and with what greater success your work can be done. If someone is angry with you, do not be caught in his vibrations but simply step back and his anger, finding no support or response, will vanish. Always keep your peace, resist all temptation to lose it. Never decide anything without stepping back, never speak a word without stepping back, never throw yourself into action without stepping back. All that belongs to the ordinary world is impermanent and fugitive, so there is nothing in it worth getting upset about. What is lasting, eternal, immortal and infinite—that indeed is worth having, worth conquering, worth possessing. It is Divine Light, Divine Love, Divine Life—it is also Supreme Peace, Perfect Joy and All-Mastery upon earth with the Complete Manifestation as the crowning. When you get the sense of the relativity of things, then whatever happens you
can step back and look; you can remain quiet and call on the Divine Force and wait for an answer. Then you will know exactly what to do. Remember, therefore, that you cannot receive the answer before you are very peaceful. **Practise that inner peace, make at least a small beginning and go on in your practice until it becomes a habit with you.**

CWM : 3 : Page 160

You have said in the same talk: “Peace has been given to you several times and often you lost it....”

“Chance”, Questions and Answers 1929-31

Yes, how many times has peace been given to you and how many times have you lost it? Innumerable times, I have said. Divine peace, not only ordinary peace (because, for ordinary peace, I believe you may go around the world several times without finding it) but divine peace has been given to you and every time you have lost it. Why? Because something in you refuses to give up its petty selfish routine.

But divine peace is always there, isn't it? It is not “given”? 

You must not forget that when I said that, we were a small group of twelve to sixteen, gathering regularly, and it was to these I was speaking. I never thought I would be reading this to more than fifty people, never. But I said this positively to those who were there, in that little group, those to whom I had given this peace innumerable times, and every time they had lost it. That is what I mean, it was something altogether particular. Now, generally speaking, for those who are here, one may say as you do that peace is constantly given (as also consciousness, force, knowledge) to a certain extent, as much as the mind is able to receive it. So it can no longer be said that it is “lost”; but one becomes aware of it, then unaware, and again aware, then again unaware; quite simply for a reason similar to the one I have given (for it is always true, whether there are sixteen or eighteen or a hundred and fifty or seven hundred, the reason is almost the same)—that even when you are well-intentioned there is something in the being which clings desperately to its habits. People imagine that if something has changed in their little outer habits, they have made a great progress; they tell you, “But don’t you see? I travel, I change my environment, change circumstances and I adapt myself very well.” All that means nothing at all. It is the inner habits, the inner reactions, the inner way of seeing, the way of thinking, of directing one’s action, it is this which refuses to change, which finds it so difficult to change.

CWM : 4 : Page – 408
When you speak of “giving peace” do you refer to a special gift or to something general?

It is special, it is something put upon you, with insistence, and then, for some seconds or some minutes, or even some hours, you feel it. You feel suddenly filled with peace, force, light — sometimes even with yet more precious things: knowledge, consciousness, love. And then, it disappears. Then you say, “Oh! Truly, these divine forces are not generous. They make you taste the thing to see how good it is, then take it away from you so that you may desire it all the more!” This is the usual conclusion. Yet we know the causes which prevent us from keeping the given peace and we try to get rid of these obstacles. And so you enter into a terrible battle and lose the peace still more!... You mean that when one loses the contact and makes an effort, one manages to get rid of the obstacle? That happens only when you are truly a first class sadhak! There are not many who do that. Those who do it I must congratulate, for they will go very fast. But there are not many who know the cause—I have told you that — ninety-nine times out of a hundred it is the poor Divine who is guilty: it is He who has given and then withdrawn what He gave; He is quite whimsical. He makes you taste of the wonderful fruit like that, then He takes it away from you, and then when He feels like it, He gives it back to you.... Indeed, He is quite a fanciful personage!

Instead of giving peace, why doesn’t the Divine abolish all at once the ego?

Ah! That, that is the work for each one. That is what I told you the other day, I read to you what Sri Aurobindo has written: “Do not harbour the indolent illusion that you will be given the aspiration and the work will be done for you.” The aspiration must come from you and the abolition of the ego also. You are helped, you are supported; every time you take a step forward you will feel there is something which gives you all that is necessary to enable you to take the step, but it is you who must walk, no one will take you on his back and carry you.... Abolish the ego first, that’s a wonderful programme! Once the ego is abolished, there will be nothing more to do, all the work will be over, for it is precisely the ego which impedes you from being in touch with the Divine. Once the ego is gone, quite simply you will be like that, in a beatific union with the Divine, and all the work will be over. But generally, one does not begin by the end. In any case, what I have just told you holds good: to abolish the ego is your work. You will be helped, but you must walk on your own feet. Do not at all hope that someone is going to carry you on his back and that you will have nothing to do except let yourself be carried.

“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.”

Questions and Answers 1929 (7 April)
The main trouble is that you think with words, but these words are empty of meaning; most of the time they are mere words—you talk of the Divine, you talk of the Supreme, you talk of Yoga, you say many things, but does all that correspond in your head to something concrete, to a thought, a feeling, a clear idea, an experience? Or are they simply words? It is said that Yoga is the “final goal of life”, but what do you expect from this final goal? Some say it means to know oneself; that is the personal and individual aspect. If it is pushed a little farther it means to be conscious of the truth of one’s being: why are you born and what should you do? And if it is pushed still farther, you may become conscious of your relations with other human beings; and a little farther yet, you may ask what is the role, the aim of humanity in the world? And yet again, what is the condition of the earth from the psychological standpoint? What is the universe, what is its goal, its role? In this way, you move from stage to stage and finally you see the problem in its totality. You must see the thing, the experience behind the words. Here we speak of Yoga but elsewhere one would speak differently; some would say, “I am seeking my raison d’être”, and so on. Those who have a religious bent will say, “I want to find the divine Presence.” There are fifty ways of saying the thing but it is the thing which is important; you must feel it in your head, in your heart, everywhere. It must be concrete, living, otherwise you cannot advance. You must come out of words.

There are two aspects of the Divine—the static Peace and the dynamic Force. In the end they unite.

Letters on Yoga 28

Transformation of the Gunas

The three gunas become purified and refined and changed into their divine equivalents: sattwa becomes jyothi, the authentic spiritual light; rajas becomes tapas, the tranquilly intense divine force; tamas becomes sama, the divine quiet, rest.

Letters on Yoga 47

When the inner being once thoroughly establishes its separateness, even oceans of inertia cannot prevent it from keeping it. It is the first thing to be done in order to have a secure basis in the Yoga, to establish thoroughly this separateness. It comes most usually when the peace is thoroughly fixed in all inner parts, that the separateness also becomes fixed and permanent.

Letters on Yoga 92

The consciousness of the mind, life, body in each person is ordinarily shut up in itself; it is narrow, not wide, sees itself as the centre of everything, judges all things according to its own impressions—it does not know anything as it really
is. But when by Yoga one begins to open to the true consciousness, then this barrier begins to break down. One feels the mind grow wider, even in the end the physical consciousness grows wider and wider, until you feel all things in yourself, yourself one with all things. You then become one with the Mother’s universal Consciousness. That is why you feel the mind becoming wide. But also there is much above the human mind and it is this which you feel like a world above your head. All these are the ordinary experiences of our Yoga. It is only a beginning. But in order that it may go on developing, you must become more and more quiet, more and more able to hold whatever comes without getting too eager and excited. Peace and calmness are the first thing, and with it wideness—in the peace you can bear whatever love or Ananda comes, whatever strength comes or whatever knowledge.

Letters on Yoga 100

Philosophy knows nothing about peace and silence or the inner and outer vital. These things are discovered only by Yoga.

Letters on Yoga 321

When one begins to feel the inner being and live in it (the result of the experience of peace and silence) the ordinary time sense disappears or becomes purely external.

Letters on Yoga 404

The peace must be immense, the quietness deep and still, the calm unshakable, and the trust in the Divine ever-increasing.

* It is by a quiet, strong and persistent peace that the true victories can be won.

* It is only in tranquillity and peace that one can know what is the best thing to do.

* Truly peace is badly needed—without peace the simplest thing makes at once a big fuss.

* Nowhere will you be able to find peace unless you have peace in your heart.

CWM : Vol : 14 : Page 138
Equality

I don’t think that one can ever smile too much. Someone who knows how to smile in all circumstances is very close to true equality of soul.

Ananda in the physical body: purified of all desire and all repulsion, in a perfect equality and surrender, the physical body is ready to enjoy the divine Ananda.

325 “Freedom, equality, brotherhood,” cried the French revolutionists, but in truth freedom only has been practised with a dose of equality; as for brotherhood, Karma only a brotherhood of Cain was founded—and of Barabbas. Sometimes it calls itself a Trust or Combine and sometimes the Concert of Europe.

326 – “Since liberty has failed,” cries the advanced thought of Europe, “let us try liberty cum equality or, since the two are a little hard to pair, equality instead of liberty. For brotherhood, it is impossible; therefore we will replace it by industrial association.” But this time also, I think, God will not be deceived.

As yet liberty, equality, fraternity are only words loudly proclaimed but never yet put into practice, and they cannot be put into practice so long as men remain what they are, ruled by their ego and all its desires instead of being ruled only by the One Supreme and supremely Divine.

34 – O Misfortune, blessed be thou; for through thee I have seen the face of my Lover. If through misfortune one sees the face of God, then it is no longer misfortune, is it?

Obviously, far from being a misfortune, it is a blessing. And this is precisely what Sri Aurobindo means. When things happen which are not what we expect, what we hope for, what we want, which are contrary to our desires, in our ignorance we call them misfortunes and lament. But if we were to become a little wiser and observe the deeper consequences of these very same events, we would find that they are leading us rapidly towards the Divine, the Beloved; whereas easy and pleasant circumstances encourage us to dally on the path, to stop along the way to pluck the flowers of pleasure which present themselves to us and which we are too weak or not sincere enough to reject resolutely, so that our march forward is not delayed.
One must already be very strong, very far along the way, to be able to face success and the little enjoyments it brings without giving way. Those who can do this, those who are strong, do not run after success; they do not seek it, and accept it with indifference. For they know and appreciate the value of the lashes given by unhappiness and misfortune.

But ultimately the true attitude, the sign and proof that we are near the goal, is a perfect equality which enables us to accept success and failure, fortune and misfortune, happiness and sorrow with the same tranquil joy; for all these things become marvellous gifts that the Lord in his infinite solicitude showers upon us.

Pain is the touch of our Mother teaching us how to bear and grow in rapture. She has three stages of her schooling, endurance first, next equality of soul, last ecstasy.

As far as moral things are concerned, this is absolutely obvious, it is indisputable—all moral suffering moulds your character and leads you straight to ecstasy, when you know how to take it. But when it comes to the body... It is true that doctors have said that if one can teach the body to bear pain, it becomes more and more resilient and less easily disrupted—this is a concrete result. In the case of people who know how to avoid getting completely upset as soon as they have a pain somewhere, who are able to bear it quietly, to keep their balance, it seems that the body's capacity to bear the disorder without going to pieces increases. This is a great achievement. I have asked myself this question from the purely practical, external standpoint and it seems to be like this. Inwardly, I have been told this many times—told and shown by small experiences—that the body can bear much more than we think, if no fear or anxiety is added to the pain. If we eliminate the mental factor, the body, left to itself, has neither fear nor apprehension nor anxiety about what is going to happen—no anguish—and it can bear a great deal.

The second step is when the body has decided to bear it —you see, it takes the decision to bear it: immediately, the acuteness, what is acute in the pain disappears. I am speaking absolutely materially. And if you are calm—here, another factor comes in, the need for inner calm—if you have the inner calm, then the pain changes into an almost pleasant sensation—not “pleasant” in the ordinary sense, but an almost comfortable feeling comes.

Again, I am speaking purely physically, materially.
And the last stage, when the cells have faith in the divine Presence and in the sovereign divine Will, when they have this trust that all is for the good, then ecstasy comes—the cells open, like this, become luminous and ecstatic. That
makes four stages—only three are mentioned here. The last one is probably not within everyone's reach, but the first three are quite evident—I know it is like that. The only thing that used to worry me was that it was not a purely psychological experience and that there was some wear in the body by the fact of enduring suffering. But I have asked doctors and I was told that if the body is taught to bear pain when it is very young, its capacity to endure increases so much that it can really resist disease; that is, the disease does not follow its normal course, it is arrested. That is precious.

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The Theosophists are wrong in their circumstances but right in the essential. If the French Revolution took place, it was because a soul on the Indian snows dreamed of God as freedom, brotherhood and equality. This is simply to show us that the power of the spirit is far greater than all material powers. But both are indispensable for the realisation.

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The individual cannot be perfect until he has surrendered all he now calls himself to the divine Being. So also, until mankind gives all it has to God, never shall there be a perfected society.

Sri Aurobindo writes here in a clear and definite way what I tried to express before: no perfection can be attained so long as the government of the Supreme Lord is not recognised and admitted everywhere and in all things. Liberty can only be manifested when all men know the liberty of the Supreme Lord. Equality can only be manifested when all men become conscious of the Supreme Lord. Fraternity can only be manifested when men feel that they are equally born of the Supreme Lord and one in His Oneness.

CWM vol 10 page 305

A stag passes through a forest to get a drink, but what is there to prove that he has passed by? Most people won’t see any sign; perhaps they don’t even know what a stag is, and even those who know may not be able to say that he passed that way. But one who has made a special study of hunting, a tracker, will find obvious signs and will be able to say not only what type of stag has passed, but also his size, age, sex, etc. Similarly there must be people who have a spiritual knowledge analogous to that of hunting, who can disclose that a person is in contact with the supramental, while ordinary people, who have not trained their mind, will not be able to perceive it. The supramental has descended upon earth, it is said, it has manifested itself. I have read all that has been written on the subject, but I am among the ignorant who see nothing and feel nothing. Couldn’t someone who has a more trained perception tell me by what signs I can recognize that a person is in relation with the supramental?

Two irrefutable signs prove that one is in relation with the supramental:
1. a perfect and constant equality,
2. an absolute certainty in the knowledge.

To be perfect, the equality must be invariable and spontaneous, effortless, towards all circumstances, all happenings, all contacts, material or psychological, irrespective of their character and impact.

The absolute and indisputable certainty of an infallible knowledge through identity.

CWM vol15page102

Physical troubles always come as lessons to teach equality and to reveal what in us is pure and luminous enough to remain unaffected. It is in equality that one finds the remedy. An important point: equality does not mean indifference.

CWM vol 15 page138

December 5, 1912*

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. . . . Yes, we should not put too much intensity, too much effort into our seeking for Thee; the effort and intensity become a veil in front of Thee; we must not desire to see Thee, for that is still a mental agitation which obscures Thy Eternal Presence; it is in the most complete Peace, Serenity and Equality that all is Thou even as Thou art all, and the least vibration in this perfectly pure and calm atmosphere is an obstacle to Thy manifestation. No haste, no inquietude, no tension, Thou, nothing but Thou, without any analysis or any objectivising, and Thou art there without a possible doubt, for all becomes a Holy Peace and a Sacred Silence. And that is better than all the meditations in the world.

CWM vol1 page10

What attitude should I keep so that nothing can harm me?

Perfect detachment, equality, disinterestedness.

CWM vol17 page107

Mother,

Z came to me last night. We had a very long talk about his work. He seems to have gone with a calm satisfaction. If only I could work half as well as I can speak on the subject! Alas, that does not happen. Sometimes I fear that I am
losing interest in work. Even in the work connected with fruits I am not half as enthusiastic as I used to be. It may be that I am losing interest or getting old or learning to work without feverish activity. You alone know. I see it as the advent of Wisdom leading to true equality.

Blessings.

CWM vol17 page287

What is the difference between outer equality and the equality of the soul?

The equality of the soul is a psychological thing. It is the power to bear all happenings, good or bad, without being sad, discouraged, desperate, upset. Whatever happens, you remain serene, peaceful. The other is the equality in the body. It is not psychological, it is something material; to have a physical poise, to receive forces without being troubled. The two are equally necessary if one wants to progress on the path. And other things still. For example, a mental poise; such that all possible ideas, even the most contradictory, may come from all sides without one’s being troubled. One can see them and put each in its place. That is mental poise.

Sweet Mother, here it is said: “a complete equality and peace and a complete dedication free from personal demand or desire in the physical and the lower vital parts are the thing to be established.”

Well, so what?

How can it be done?

How should you do it? You must want it, then aspire; and then each time you do something which is contrary to this ideal, you must put it before yourself and put the light upon it and the will for change. Each time one makes an egoistic movement or does those things which should not be done, one must immediately catch it as though by its tail and then put it in the presence of one’s ideal and one’s will to progress, and put the light and consciousness upon it so that it may change.

To catch each thing that should not be done, catch it like that, and then hold it firmly in front of the light until the light can act upon it to transform it: this is a work which one can do all the time. No matter what one is doing, one can always do this work. Each time one becomes aware that there is something which is not all right, one must always catch it like this, prevent it from hiding, for it tries to hide: catch it and then keep it like this before the light of one’s conscious will, and then put the light upon it so that it changes.

CWM VOL 7 Page74

As long as you are for some and against others, you are necessarily outside the Truth. You should constantly keep good will and love in your heart and
let them pour out on all with tranquillity and equality.

When I try to look within myself, I find there a being that is detached from everything, a great indifference reigns there.

Indifference is a stage of development which must lead to a perfect equality of soul.

The first business of the sadhaka is to see whether he has the perfect equality, how far he has gone in this direction or else where is the flaw, and to exercise steadily his will on his nature or invite the will of the Purusha to get rid of the defect and its causes. There are four things that he must have; first, equality in the most concrete practical sense of the word, samat̐a, freedom from mental, vital, physical preferences, an even acceptance of all God’s workings within and around him; secondly, a firm peace and absence of all disturbance and trouble, ‘santi; thirdly, a positive inner spiritual happiness and spiritual ease of the natural being which nothing can lessen, sukhām; fourthly, a clear joy and laughter of the soul embracing life and existence. To be equal is to be infinite and universal, not to limit oneself, not to bind oneself down to this or that form of the mind and life and its partial preferences and desires. But since man in his present normal nature lives by his mental and vital formations, not in the freedom of his spirit, attachment to them and the desires and preferences they involve is also his normal condition. To accept them is at first inevitable, to get beyond them exceedingly difficult and not, perhaps, altogether possible so long as we are compelled to use the mind as the chief instrument of our action. The first necessity therefore is to take at least the sting out of them, to deprive them, even when they persist, of their greater insistence, their present egoism, their more violent claim on our nature.

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Courage is the total absence of fear in any form.

* Courage: bold, it faces all dangers.

* Integral courage: whatever the domain, whatever the danger, the attitude remains the same — calm and assured.

* Courage is a sign of the soul’s nobility. But courage must be calm and master of itself, generous and benevolent.

* In true courage there is no impatience and no rashness.

* Never mistake rashness for courage, nor indifference for patience.

* Vital courage must be controlled to be helpful.

* A noblest courage is to recognise one’s faults.

* There is no greater courage than that of recognising one’s own mistakes.

* There is no greater courage than to be always truthful.

* Have the courage to be completely frank with the Divine.

* Whosoever has courage can give courage to others, just as the flame of the candle can light up another.

* It is quite necessary that those who have courage should have some courage for those who have none.

* The moral courage and endurance are often much more difficult to get than the material courage and endurance.

* Courage and love are the only indispensable virtues; even if all the others are eclipsed or fall asleep, these two will save the soul alive.

*
Courage and Aspiration

I remember that once we spoke of courage as one of the perfections: I remember having written it down once in a list. But this courage means having a taste for the supreme adventure. And this taste for supreme adventure is aspiration—an aspiration which takes hold of you completely and flings you, without calculation and without reserve and without a possibility of withdrawal, into the great adventure of the divine discovery, the great adventure of the divine meeting, the yet greater adventure of the divine Realisation; you throw yourself into the adventure without looking back and without asking for a single minute,

“What’s going to happen?” For if you ask what is going to happen, you never start, you always remain stuck there, rooted to the spot, afraid to lose something, to lose your balance. That’s why I speak of courage—but really it is aspiration. They go together. A real aspiration is something full of courage.

Different kinds of Courage

Why does one suffer when one commits suicide?

Why does one commit suicide? Because one is a coward.... When one is cowardly one always suffers.

In the next life one suffers again?

The psychic being comes with a definite purpose to go through a set of experiences and to learn and make progress. Then if you leave before its work is finished it will have to come back to do it again under much more difficult conditions. So all that you have avoided in one life you will find again in another, and more difficult. And even without leaving in this way, if you have difficulties to overcome in life, you have what we usually call a test to pass, you see; well, if you don’t pass it or turn your back upon it, if you go away instead of passing it, you will have to pass it another time and it will be much more difficult than before.

Now people, you know, are extremely ignorant and they think that it is like this: there is life, and then death; life is a
bunch of troubles, and then death is an eternal peace. But it is not at all like that. And usually when one goes out of life in an altogether arbitrary way and in an ignorant and obscure passion, one goes straight into a vital world made of all these passions and all this ignorance. So the troubles one wanted to avoid one finds again without even having the protection which the body gives, for—if you have ever had a nightmare, that is, a rash excursion in the vital world, well, your remedy is to wake yourself up, that is to say, to rush back immediately into your body. But when you have destroyed your body you no longer have a body to protect you. So you find yourself in a perpetual nightmare, which is not very pleasant. For, to avoid the nightmare you must be in a psychic consciousness, and when you are in a psychic consciousness you may be quite sure that things won’t trouble you. It is indeed the movement of an ignorant darkness and, as I said, a great cowardice in front of the sustained effort to be made.

Mother, if one is cowardly and avoids a difficulty, if next time the difficulty is still greater, then how long does this continue?

It continues until one stops being cowardly, till one understands that it’s not something to be done. One can overcome one’s cowardice. There isn’t a thing one can’t overcome if one wants to.

One is cowardly because of ignorance?
One is cowardly because of what?

Ignorance.

That means one can consider ignorance the cause of all bad things. But I think that one is cowardly because one is very tamasic and fears having to make an effort. In order not to be cowardly, one must make an effort, begin by an effort, and afterwards it becomes very interesting. But the best thing is to make the effort to overcome this kind of flight out of oneself. Instead of facing the thing, one recoils, runs away, turns one’s back and runs away. For the initial effort is difficult. And so, what prevents you from making an effort is the inert, ignorant nature.

As soon as you enter the rajasic nature, you like effort. And at least the one advantage of rajasic people is that they are courageous, whereas tamasic people are cowards. It is the fear
of effort which makes one cowardly. For once you have started, 

once you have taken the decision and begun the effort, you 

are interested. It is exactly the same thing which is the cause of 

some not liking to learn their lessons, not wanting to listen to the 

teacher; it is tamasic, it is to be asleep, it avoids the effort which 

must be made in order to catch the thing and then grasp it and 

keep it. It is half-somnolence. So it is the same thing physically, 

it is a somnolence of the being, an inertia.

There are people who... I have known people who were 

physically very courageous, and were very, very cowardly 

morally, because men are made of different parts. Their physical 

being can be active and courageous and their moral being cowardly. 

I have known the opposite also: I have known people who 

were inwardly very courageous and externally they were terrible 

cowards. But these have at least the advantage of having an inner 

will, and even when they tremble they compel themselves. 

Once I was asked a question, a psychological question. It 

was put to me by a man who used to deal in wild animals. He 

had a menagerie, and he used to buy wild animals everywhere, 

in all countries where they are caught, in order to sell them again 

on the European market. He was an Austrian, I think. He had 

come to Paris, and he said to me, “I have to deal with two kinds 

of tamers. I would like to know very much which of the two is 

more courageous. There are those who love animals very much, 

they love them so much that they enter the cage without the least 

idea that it could prove dangerous, as a friend enters a friend’s 

house, and they make them work, teach them how to do things, 

make them work without the slightest fear. I knew some who 

did not even have a whip in their hands; they went in and spoke 

with such friendliness to their animals that all went off well. 

This did not prevent their being eaten up one day. But still— 

this is one kind. The other sort are those who are so afraid before 

entering, that they tremble, you know, they become sick from 

that, usually. But they make an effort, they make a considerable 

moral effort, and without showing any fear they enter and make 

the animals work.”

Then he told me, “I have heard two opinions: some say 

that it is much more courageous to overcome fear than not to 

have any fear.... Here’s the problem. So which of the two is truly 

courageous?”

There is perhaps a third kind, which is truly courageous, 

still more courageous than either of the two. It is the one who 

is perfectly aware of the danger, who knows very well that one 

can’t trust these animals. The day they are in a particularly 

excited state they can very well jump on you treacherously. But 

that’s all the same to them. They go there for the joy of the
work to be done, without questioning whether there will be an accident or not and in full quietude of mind, with all the necessary force and required consciousness in the body. This indeed was the case of that man himself. He had so terrific a will that without a whip, simply by the persistence of his will, he made them do all that he wanted. But he knew very well that it was a dangerous profession. He had no illusions about it.

_Sweet Mother, you didn’t say who is the most courageous?_

I said it is a third kind who is the most courageous. Courage... it is courage in different places. The one who is friendly with animals, who has no fear—this is because there is a great physical affinity between them, an intimacy for all kinds of reasons, you see, a spontaneous physical friendship. But we don’t know, if he suddenly awoke to a sense of danger whether he would keep up his courage. It is possible that he might lose it immediately. On the other hand, the second one has no affinity with animals, and so he fears them. But within himself he has much courage and goodwill, a will and mental courage and perhaps a vital one, which make him master his bodily fear and act as though he were not afraid. But the fear is there in the body. Only he has controlled it. Now it is to be seen whether physical courage or moral courage is greater. One is not greater than the other: it is courage in different domains.

Some people move without a quiver in the midst of all dangers. They have physical courage. Others... you see, during the wars a phenomenon occurred, we have all the study-cases possible. When the soldiers were in the trenches and were told to come out of their trench and go and occupy another, and they came out from the trench under enemy fire which was right in front of them... then naturally if you value your life in the least, you cannot but be afraid—if you set store by your life: or of course, there are some who could be fearless, but then they would be yogis. Usually soldiers are not yogis, they are ordinary people, because everyone becomes a soldier. In the olden days, a very long time ago, it was those who loved battle who became soldiers. But it is no longer so. It is all the most peaceful poor devils who are taken and turned into soldiers, and everyone has to go in for it. So there isn’t one in a thousand who truly has the soldier’s temperament—surely not.

The great majority are people made for the ordinary life in the ordinary way, those who like quietness, you see, to have their little hum-drum routine of life. They don’t feel they are warriors at all. Therefore, it is difficult to expect them to become heroes overnight. However, as the officers have a pistol in their hands,
and if not obeyed shoot one in the back, it is thought better to march on, you understand, than to be killed like a rat. There, the situation is like that. It is not very poetic but it is like that. Well, some people, you see, fell literally ill with all this when they had to get out—ill, I can say, they had diarrhoea, they were absolutely ill. They had to get out all the same, and they did, and then sometimes on the way they were seized by a great courage in face of the real danger. Others went out like a block of wood, without even knowing what was going to happen, completely stupefied by the intensity of the danger. There were some who offered to go out when the order was not given to all, when it was a mission that had to be fulfilled: there were men who offered themselves. But these knew very well what could be awaiting them. And so, here, these were courageous people, but there weren’t many of them. There never are many.

Only, in the heat of action, when the atmosphere is at its utmost tension, there is a kind of collective suggestion which makes heroes of men for the time being. Afterwards it is finished, but at that moment one is heroic. But this of course is a collective suggestion.

True courage, in its deepest sense, is to be able to face everything, everything in life, from the smallest to the greatest things, from material things to those of the spirit, without a shudder, without physically... without the heart beginning to beat faster, without the nerves trembling or the slightest emotion in any part of the being. Face everything with a constant consciousness of the divine Presence, with a total self-giving to the Divine, and the whole being unified in this will; then one can go forward in life, can face anything whatever. I say, without a shudder, without a vibration: this, you know, is the result of a long effort, unless one is born with a special grace, born like that. But this indeed is still more rare.

To overcome one’s fear means that there is one part of the being which is stronger than the other, and which has no fear and imposes its own intrepidity on the part which is afraid. But this doesn’t necessarily imply that one is more courageous than the one who has no fear to master. Because the one who doesn’t have any fear to master... this means that he is courageous everywhere, in all the parts of his being. Now, there is an intrepidity which comes from unconsciousness and ignorance. Children, for example, who do not know about dangers, you see, do things they would not do if they had the knowledge of this danger. This means that their intrepidity is an ignorant one. But true courage is courage with the full knowledge of the thing, that
is, it knows all the possibilities and is ready to face everything without exception.

**Fear and Courage:** ... fear is an impurity, one of the greatest impurities, one of those which come most directly from the anti-divine forces which want to destroy the divine action on earth; and the first duty of those who really want to do yoga is to eliminate from their consciousness, with all the might, all the sincerity, all the endurance of which they are capable, even the shadow of a fear. To walk on the path, one must be dauntless, and never indulge in that petty, small, feeble, nasty shrinking back upon oneself, which is fear.

An indomitable courage, a perfect sincerity and a sincere self-giving, so that one does not calculate or bargain, does not give with the idea of receiving, does not trust with the idea of being protected, does not have a faith which asks for proofs—it is this that is indispensable in order to walk on the path, and it is this alone which can truly shelter you from all danger.

**Courage: Stories Told by The Mother**

**You** fall into the water. You are not daunted by the great watery mass. You make good use of your arms and legs, grateful to the teacher who taught you how to swim. You grapple with the waves and you escape. You have been brave.

You are asleep. “Fire!” The cry of alarm has awakened you. You leap from your bed and see the red glare of the blaze. You are not stricken with mortal fear. You run through the smoke, the sparks, the flames, to safety. This is courage.

Some time ago I visited an infant school in England. The little school-children were between three and seven years old. There were both boys and girls, who were busy knitting, drawing, listening to stories, singing.

The teacher told me, “We are going to try the fire-alarm. Of course there is no fire, but they have been taught to get up and go out promptly at the alarm-signal.”

He blew his whistle. Instantly the children left their books, pencils and knitting-needles, and stood up. On a second signal they filed out into the open air. In a few moments the classroom was empty. These little children had learned to face the danger of fire and to be brave.
For whose sake did you swim? For your own.
For whose sake did you run through the flames? For your own.
For whose sake would the children resist the fear of fire? For their own.
The courage shown in each case was for the sake of self.
Was this wrong? Certainly not. It is right to take care of your life and to defend it bravely. But there is a greater courage, the courage which is shown for the sake of others.
*
Let me tell you the story of Madhava as it was recorded by Bhavabhuti.
He is kneeling outside a temple and hears a cry of distress.
He finds a way to enter and looks into the sanctuary of the goddess Chamunda.
A victim is about to be slain in honour of this terrible goddess.
It is poor Malati. The girl has been carried away in her sleep. She is all alone with the priest and priestess, and the priest raises his knife just as Malati is thinking of Madhava whom she loves:

*Madhava! Lord of my heart.
Oh, may I after death live in thy memory.
They do not die whom love embalms in long and fond remembrance.*
With a shout, brave Madhava leaps into the chamber of sacrifice and engages the priest in mortal combat. Malati is saved.
For whom did Madhava show courage? Was he fighting for himself? Yes—but that was not the only reason for his courage. He was fighting also for the sake of another. He had heard a cry of distress and it had touched the brave heart in his breast.
*
If you give it some thought, you will recall having seen similar deeds. You have surely seen a man, woman or child helped by another human being who came running in response to the cry of alarm.
You must also have read in the newspapers or in history about similar acts of bravery. You have heard about firemen who rescue people from blazing houses; of miners who go down into deep shafts to bring out their companions imperilled by flood, fire or poisonous gas; of men who venture into houses shaken by earthquake and who in spite of the danger from crumbling walls, pick up and carry out the helpless people who would otherwise die beneath the ruins; and of citizens who for the sake of their town or their country confront the enemy and undergo hunger, thirst, wounds or death.
So we have seen what is courage to help oneself and what
I shall tell you the story of Vibhishan the hero. He braved a
danger that was greater than the danger of death: he braved the
fury of a king and gave him the wise advice that others dared
not voice.
The demon-king of Lanka was Ravana of the Ten Heads.
Ravana had stolen lady Sita away from her husband and
carried her off in his chariot to his palace on the island of Lanka.
Sumptuous was the palace and delightful the garden in
which he imprisoned the princess Sita. Yet she was unhappy
and every day she would shed tears, not knowing whether she
would ever see her Lord Rama again.
Glorious Rama learnt from Hanuman the monkey-king
where his wife Sita was held captive. He set out with noble
Lakshman, his brother, and a great army of heroes to the rescue
of the prisoner.
When the demon Ravana learnt of the arrival of Rama, he
trembled with fear.
The advice he received was of two kinds. A crowd of
courtiers thronged around his throne saying:
“All is well; have no fear, O Ravana. Gods and demons you
have conquered: you will have no difficulty in conquering Rama
and his companions, the monkeys of Hanuman.”
When these noisy counsellors had left the king, his brother
Vibhishan entered, knelt and kissed his feet. Then he rose and
sat at the right hand of the throne.
“O my brother,” he said, “if you wish to live happily and
keep the throne of this beautiful island of Lanka, give back the
lovely Sita, for she is the wife of another. Go to Rama and ask his
forgiveness, and he will not turn away his face. Be not arrogant
and foolhardy.”
A wise man, Malyavan, heard these words and was glad.
He exclaimed to the king of demons:
“Take your brother’s words to heart, for he has spoken the
truth.”
“Both of you have evil designs,” replied the king, “for you
take the side of my foes.”
And the eyes of his ten heads flashed with such fury that
Malyavan fled from the room in terror. But Vibhishan, in the
bravery of his soul, remained.
“Sire,” he said, “in the heart of each man there is both
wisdom and foolishness. If wisdom dwells in his breast, life
goes well with him; if it is foolishness, all goes ill. I fear that
you harbour foolishness in your breast, O my brother, for you
give ear to those who give bad advice. They are not your true friends."

He fell silent and kissed the feet of the king.

"Wretch!" cried Ravana. "You too are one of my enemies. Speak no more senseless words to me. Talk to the hermits in the woods but not to one who has been victorious over all the enemies he has fought."

And as he shouted he kicked his brave brother Vibhishan.

So, with a heavy heart, his brother rose and left the king’s house.

Knowing no fear, he had spoken frankly to Ravana; and since the ten-headed one would not listen, Vibhishan had no choice but to leave.

Vibhishan’s act was one of physical courage, for he did not fear his brother’s blows; but it was also an act of mental courage, for he did not hesitate to utter words that the other courtiers, physically as brave as he, would not have let fall from their lips.

This courage of the mind is known as moral courage.

* * *

Such was the courage of Moses, the leader of Israel, who demanded from the Pharaoh of Egypt the freedom of the oppressed Jewish people.

Such was the courage of Mohammed, the Prophet, who imparted his religious thought to the Arabs, and who refused to be silenced even though they threatened him with death.

Such was the courage of Siddhartha, the Blessed One, who taught the people of India a new and noble path, and was not terrified by the evil spirits who assailed him under the Bo-tree.

Such was the courage of Christ, who preached to the people:

"Love one another," and was not intimidated by the pontiffs of Jerusalem who forbade him to teach, nor by the Romans who crucified him.

So we have noted three kinds, three degrees of courage:

Physical courage for oneself.

Courage for the near one, the friend, the neighbour in distress, the threatened motherland.

Finally, the moral courage that enables one to stand up to unjust men, however powerful they may be, and to make them listen to the voice of right and truth.

* * *

The Rajah of Almora, in order to repel some invaders who had raided his mountain country, enrolled a number of men in a new regiment and provided each one with a good sword.

"Forward, march!" commanded the Rajah.

Instantly the men unsheathed their swords with a great clang
and flourished them with loud cries.
“What is this?” demanded the Rajah.
“Sire,” they replied, “we want to be ready so that the enemy does not take us by surprise.”
“You can be of no use to me, you nervous and excitable men,” he told them. “Go home, all of you.”
You will notice that the Rajah was not impressed by all this noise and waving of swords. He knew that true bravery needs no clamour and clash.
*
In the following story, on the other hand, you will observe how calmly the people behaved and yet how brave they were in face of mortal peril at sea.
Towards the end of March 1910, a Scottish vessel was carrying passengers from Australia to the Cape of Good Hope. There was no trace of a cloud in the sky and the sea was calm and blue.
Suddenly the ship struck a reef six miles off the west coast of Australia.
Immediately the whole crew was on the move, each man hurrying as whistles were blown. But this noise was not the result of confusion and panic.
An order rang out: “Man the boats!”
The passengers put on their life-belts.
A blind man led by his servant walked across the deck.
Everyone made way for him. He was helpless and all wanted him to be the first to be saved.
A short time later the ship had been evacuated, and soon it sank.
On one of the life-boats a woman began to sing. And in spite of the sound of the waves which at times drowned her voice, the oarsmen could hear the refrain which put strength into their arms:

*Pull for the shore, sailors,*
*Pull for the shore.*
The shipwrecked people reached the shore at last and were taken in by some good fishing folk.
Not one passenger had been lost. In this way four hundred and fifty people had saved themselves by their quiet courage.
*
Let me tell you more about this calm courage that accomplishes useful and noble things without show or flourish.
A deep river ran past an Indian village of five hundred houses.
The people of this village had not yet heard the teachings of Lord Siddhartha, and the Blessed One decided to go to them and speak to them of the Noble Path. He sat beneath a great tree which spread its branches over the riverside, and the villagers gathered on the opposite bank. Then he began to speak and preached his message of love and purity. And his words were carried over the flowing waters as if by miracle. Yet the people of the village refused to believe in what he taught them, and murmured against him. Only one of them wanted to know more and wished to come closer to the Blessed One. There was neither bridge nor ferry. And the old legend tells that, strong in his courage, the man began to walk upon the deep water of the river. And so he reached the Master, greeted him and listened to his words with great joy. Did this man really cross the river, as we are told? We do not know. But in any case he had the courage to take the path that leads towards progress. And the people of his village, touched by his example, then paid heed to the teachings of the Buddha; and their minds were opened to nobler thoughts.

* There is a courage which can make you cross rivers and another that enables you to take the right path; but even more courage is needed to stay on the right path than to enter it. Listen to the parable of the hen and her chicks: Siddhartha, the Blessed One, used to instruct his disciples to do their best and then to trust that the best would bear its fruit. "Just as," he said, "a hen lays eggs and broods on them and never thinks of fretting: 'Will my little chicks be able to break out of their shells with their beaks and see the light of day?' you too should have no fear: if you are persistent in the Noble Path, you also will come to the light." And this is true courage: to walk the straight path, to brave storm, darkness and suffering and to persevere, moving ever forward, in spite of everything, towards the light.

* Long, long ago, when Brahmadatta ruled in Benares, one of his enemies, king of another land, trained an elephant to wage war on him. War was declared. The splendid elephant bore the king his master up to the walls of Benares. From the top of the walls, the people of the besieged city hurled down boiling hot liquids and shot stones with their slings. At first the elephant retreated before this terrifying rain. But the man who had trained him ran towards him crying: "O elephant, you are a hero! Act like a hero and pull the
Encouraged by these words, the great creature charged and burst through the gates, leading his king to victory. This is how courage triumphs over obstacles and difficulties and opens the gates to victory.

And see how an encouraging word can give help to man and animal alike.

A good Muslim book gives us an example of this in the story of Abu Sa‘īd, the poet with a brave heart. His friends, who had learnt that he lay sick with fever, came one day to ask for news of his health. His son received them at the door of the house, a smile on his lips, for the patient was feeling better.

They came in and sat down in the sick man’s room and were surprised to hear him chatting with his usual good humour. Then, as it was a hot day, he fell asleep, and so did all the others. Towards evening, they all awoke. Abu Sa‘īd ordered refreshments to be served to his guests and incense to be lit so that the room might be filled with fragrance.

Abu Sa‘īd prayed for a while, then he rose and recited a little poem of his own composition:

Despair not in your grief, for a joyous hour will come and take it all away:
The burning simoon may blow, and yet change into a gentle breeze:
A dark cloud may rise, but it passes away and brings no flood:
A fire may kindle and yet be smothered, leaving chest and casket untouched:
Pain comes but also goes.
Therefore be patient when troubles come, for time is the father of wonders:
And from the peace of God hope for many blessings to come.

They all returned to their homes delighted and strengthened by this beautiful poem of hope. And so it was that a sick man helped his friends in good health.

Whosoever is courageous can give courage to others, just as the flame of one candle can light another.

Brave boys and girls who read this story, learn how to encourage others, and be courageous yourselves.
PROGRESS

If we want to progress integrally, we must build within our conscious being a strong and pure mental synthesis which can serve us as a protection against temptations from outside, as a land mark to prevent us from going as bay, as a beacon to light our way across the moving ocean of life.

-The Mother

There must also be an aspiration for progress: not to be satisfied with what one is, how one is, what one does, what one knows or thinks one knows; but to have a constant aspiration for something more, something better, for a greater light, a vaster consciousness, a truer truth and a more universal goodness. And over and above all this, a goodwill which never fails.

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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.

"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 the 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, this outward levity which makes me feel bored when there's 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."
Life upon earth is made to be a field for progress and if we progress to the maximum we draw the maximum benefit from our life upon earth. And then one feels happy. When one does the best one can, one is happy.

The joy of progress imagines that even if you have realised the goal you have put before you—take the goal we have in view: if we realise the supramental life, the supramental consciousness—well, this joy of progress says, "Oh! but this will be only a stage in the eternity of time. After this there will be something else, and then after that another and yet another, and always one will have to go further." And that is what fills you with joy. While the idea, "Ah! now I can sit down, it is finished, I have realised my goal, I am going to enjoy what I have done", Oh, how dull it is! Immediately one becomes old and stunted.

The definition of youth: we can say that youth is constant growth and perpetual progress—and the growth of capacities, possibilities, of the field of action and range of consciousness, and progress in the working out of details.

Naturally, someone told me, "So one is no longer young when one stops growing?" I said, "Of course, I don't imagine that one grows perpetually! But one can grow in another way than purely physically."

That is to say, in human life there are successive periods. As you go forward, something comes to an end in one form, and it changes its form.... Naturally, at present, we come to the top of the ladder and come down again; but that's really a shame, it shouldn't be like that, it's a bad habit. But when we have finished growing up, when we have reached a height we could consider as that which expresses us best, we can transform this force for growth into a force which will perfect our body, make it stronger and stronger, more and more healthy, with an ever greater power of resistance, and we shall practise physical training in order to become a model of physical beauty. And then, at the same time, we shall slowly begin and seek the perfection of character, of consciousness, knowledge, powers, and finally of the divine Realisation in its fullness of the marvellously good and true, and of His perfect Love.

There you are. And this must be continuous. And when a certain level of consciousness has been reached, when this consciousness has been realised in the material world and you have transformed the material world in the image of this consciousness, well, you will climb yet one more rung and go to another consciousness—and you will begin again. Voilà.

But this is not for lazy folk. It's for people who like progress. Not for those who come and say, "Oh! I have worked hard in my life, now I want to rest, will you please give me a place in the Ashram?" I tell them, "Not here. This is not a place for rest because you
have worked hard, this is a place for working even harder than before." So, formerly, I used to send them to Ramana Maharshi.1 "Go there, you will enter into meditation and you will get rest." Now it is not possible, so I send them to the Himalayas; I tell them, "Go and sit before the eternal snows! That will do you good."

C.W.M 8 – P 20

—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 it 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.

"Progress may be slow, falls may be frequent, but if a courageous will is maintained one is sure to triumph some day and see all difficulties melt and vanish before the radiant consciousness of truth."
Despair is never a necessity for progress, it is always a sign of weakness and \textit{tamas}; it often indicates the presence of an adverse force, that is to say, a force that is purposely acting against sadhana.\textsuperscript{4}

So, in all circumstances of life you must always be very careful to guard against despair. Besides, this habit of being sombre, morose, of despairing, does not truly depend on events, but on a lack of faith in the nature. One who has faith, even if only in himself, can face all difficulties, all circumstances, even the most adverse, without discouragement or despair. He fights like a man to the end. Natures that lack faith also lack endurance and courage.

Sri Aurobindo tells us that for human beings the degree of success in physical life depends on the degree of harmony between the individual and universal physical Nature. Some people have a will which is spontaneously in tune with the will of Nature, and they succeed in everything they undertake; others, on the contrary, have a will which is more or less totally out of tune with the will of cosmic Nature and they fail in everything they do or try to do.

As for the question of what is necessary for progress, In an evolving world everything is necessarily a help to progress; but individual progress extends over a considerable number of lives and through innumerable experiences. It cannot be judged on the basis of a single life between birth and death. On the whole, it is certain that the experience of a life of failure and defeat is just as useful to the soul's growth as the experience of a life of success and victory; even more so, no doubt, than the experience of an uneventful life, as human existence usually is, in which success and failure, satisfaction and disappointment, pleasure and pain mingle and follow one another — a life that seems "natural" and does not require any great effort.

4 May 1960
C.W.M 10 P-56

As with everything in yoga, the effort for progress must be made for the love of the effort for progress. The joy of effort, the aspiration for progress must be enough in themselves, quite independent of the result. Everything one does in yoga must be done for the joy of doing it, and not in view of the result one wants to obtain…. Indeed, in life, always, in all things. The result does not belong to us. And if we want to keep the right attitude, we must act, feel, think, strive spontaneously, for that is what we must do, and not in view of the result to be obtained.

C.W.M 9 P-316

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One of the things which would make humanity progress most would be for it to respect what it does not know, to acknowledge willingly that it does not know and is therefore unable to judge. We constantly do just the opposite. We pass final judgments on things of which we have no knowledge whatsoever, and say in a peremptory manner, "This is possible. That is impossible", When we do not even know what it is we are speaking of. And we put on superior airs because we doubt things of which we have never had any knowledge.

Men believe that doubt is a sign of superiority, whereas it is really a sign of inferiority.

Scepticism and doubt are two of the greatest obstacles to progress; they add presumptuousness to ignorance.

21st November 1958

C.W.M 10 P-27

The Three stages of progress:

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

C.W.M 7 P-402
विनमता

निस्संदेह, तुम (महान हुए बिना योग) कर सकते हो। महान होने की कोई आवश्यकता नहीं है।
इसके विपरीत, विनमता सबसे पहली आवश्यकता है, क्यों कि जिस व्यक्ति में आहंकार और गर्व है वह परमोच्च सत्य को नहीं प्राप्त कर सकता।

Letters on Yoga II - 504

नम होने का मन, प्राण और शरीर के लिए अर्थ है यह कभी न भूलना कि भगवान् के बिना वे कुछ नहीं जानते, कुछ नहीं हैं और कुछ नहीं कर सकते। भगवान् के बिना वे अज्ञात, अव्यवस्था और असमर्थता के सिवा कुछ नहीं हैं। केवल भगवान् ही 'सत्य', 'जीवन', 'शक्ति', 'प्रेम' और 'सुख-शान्ति' है।
अतः मन, प्राण और शरीर को हमेशा के लिये यह सीख लेना और अनुभव कर लेना चाहिए कि वे भगवान् को केवल उनके सार-तत्त्व में ही नहीं बल्कि उनकी क्रिया और अभिव्यक्ति में समझाने या उनका मुल्यांकन करने में एकदम असमर्थ हैं।

यहीं एक मात्र नमता है और इसके साथ अवधारना और शान्ति आती है।

और यही सब प्रकार के विरोधी आक्रमणों के आगे सबसे निशिच्छिल ठाल है। वस्तुतः मनुष्य में 'विरोधी शक्ति' हमेशा घड़ने के दरवाजे खट-खटाती है क्यों कि यही दरवाजा खुलकर उसे अंदर आने देता है।

C.W.M Vol 14 P-160

विनम्र होने का ठीक और गलत तरीका क्या है?

यह बहुत तस्रल है। जब लोगों से विनम्र होने के लिये कहा जाता है तो वे तुरंत "दूसरे लोगों के सामने नम" होने का बात सोच लेते हैं। यह नमता गलत है। सच्ची नमता भगवान् के प्रति है। यानि, एक यथार्थ, ठीक - ठीक जीता - जागता भाव कि हम भगवान् के बिना कुछ भी नहीं हैं, कुछ भी नहीं कर सकते और कुछ भी नहीं समझ सकते, कि अगर हम बहुत ही अधिक, विशिष्ट रूप में, बुद्धिमान हैं तो भी यह भगवान् चेतना के सामने कुछ भी नहीं है। और यह जीता - जागता भाव हमेशा बना रहना चाहिए क्योंकि तब यह नमता का सच्चा भाव हमेशा बना रह सकता है।

मानवीय खण्ड 5
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नमता और कृत्तिनता

तुम्हारे अंदर एक प्रकार की आंतरिक नमता होनी चाहिए, जो इस बात का मान करती है कि तुम भागवत "कृपा" के बिना कितना असहयोग हो, कि सचमुच उसके बिना तुम अपूर्ण और शक्तिहीन रहते हो।

और फिर अगर तुम्हें इस बात का मान हो जाए कि तुम अपने आप को जिस प्रस्थिति में पाते हो उसमें से केवल कृपा ही तुम्हें निकलने के लिए उपयोग बता सकती है और बल दे सकती है तो स्वभावत: तुम्हारे अंदर एक तीव्र अभिप्निक्षा जानेगी - एक ऐसी चेतना जो अपने आप को उद्घाटन में बदल लेगी। अगर तुम आवाहन करो, अभिप्निक्षा करो और उत्तर पाने की आशा करो तो तुम विकसित स्वभाविक संघर्ष से अपने आप को भागवत "कृपा" की ओर खोलोगे।

और बाद में तुम्हें इस और बहुत ध्यान देना चाहिए - भागवत कृपा तुम्हें उत्तर देगी, भागवत कृपा तुम्हें कष्ट में से उबार लेगी, भागवत कृपा तुम्हें समस्या का समाधान बतलायेगी या तुम्हें कठिनाई में से निकल आने में सहायता देगी। लेकिन जब तुम कष्ट से छुटकारा पाने और कठिनाई में से निकल आने में रुक जाते हैं, तो यह नहीं माना जा सकता कि भागवत कृपा तुम्हें व्यक्ति के रूप में ही तुम्हें उबारता है। यह नहीं सोचा जा सकता कि यह तुम्हारे अपने काम का है। यह महत्त्वपूर्ण बात है। कठिनाई खत्म होते ही अधिकतर लोग कहते हैं : "आखिर, मैंने अपने आप को बढ़ी अच्छी तरह कठिनाई में से निकाल लिया।"

इस तरह तुम दरवाजा बंद कर देते हो। इस आंतरिक मूढ़ता को दूर करने के लिए, और तुम्हें यह अनुभव कराने के लिए कि तुम कुछ नहीं कर सकते, तुम्हें फिर से किसी तीव्र व्यथा की किसी भयानक कठिनाई की जरूरत नहीं होती है। क्योंकि तब तुम जरा सा खुलते हो और तवीले बनते हो। आदर्श बहुत जल्दी भूल जाता है और अपनी क्षमता से संतुष्ट रहता है। इसी लिए प्रहार बढ़ता जाता है और कभी - कभी भयंकर हो जाते हैं।

गहराइयाँ तक यह जानने के लिए कि हम कुछ भी नहीं हैं, कि हम कुछ भी नहीं कर सकते, तक हमारा अस्तित्व ही नहीं है कि हम हैं ही नहीं कि भागवत चेतना और कृपा के बिना कोई सत्ता ही नहीं है, कितने प्रहारों की जरूरत होती है। जिस कष्ण तुम यह जान लेते हो, सारी कठिनाईयाँ चली जाती हैं। और तुम्हें बहुत समय लगता है।

अधिन शिखा - 2007 जून
विनम्रता के साथ रूढ़ शक्ति जो चैत्य शक्ति से संपन्न हो आवश्यक है। श्री अरविन्द योग समान्य में कहते हैं -

मनुष्य का यह हदय एवं चैत्य पुरुष प्राण की अंध प्रेरणाओं के तंत्र जाल से जोत प्रोत है इन सबसे आलोच्य और आफऱ्यात होने के कारण हमारा चित्त किसी प्रकार की शल्यता से परिवर्तित नहीं है और पूर्णता प्राप्त करने में असमर्थ है। पूर्णता के दो अंग हैं एक और तो उच्च और विशाल मधुरता, उच्छुकता, भद्दता, शल्यता, निर्मलता और दूसरे और प्रबल और उत्कट शक्ति एवं प्रवंडल। साधारण मानवीय स्वभाव और कर्म की भौतिक दिव्य स्वभाव और कर्म में भी सदैव दो छोर होते हैं। माधुर्य और बल, मूत्ता और शक्ति, सौम्य और राज्य, धारण, सहन और समस्त करने वाली शक्ति और अपना अधिकार जमाने और विवश कर देने वाली शक्ति विष्णु और ईश्वर, शिव और रूढ। सर्वगणपूर्ण जागतिक कर्म के लिए दोषी समान्य रूप से आवश्यक है।

सब कुछ सहन करने वाली शक्ति को प्राप्त करना या केवल प्रेरण, उदारता, सहनिष्ठा, भृत्तता, नमस्ता एवं तितिशा से युक्त हदय का विकास करना भी समग्र पूर्णता नहीं है। पूर्णता का दूसरा पक्ष है एक ऐसी आत्म संहत, शांत और अहंकार रहित रूढ़ शक्ति जो चैत्य शक्ति से संपन्न हो किंवा बलवान हदय का एक ऐसी शक्ति जो बिना हिचकिचाए एक आयह पूर्ण एवं बाहर से कठोर दिखने वाले कर्म को अथवा आवश्यकता पड़ने पर प्रचंड हिंसा कर्म को भी धारण करने में समर्थ हो (जैसा गीता ) बल शक्ति और सामस्त का अपरिमित तेज हो हदय की मधुरता और निर्मलता के साथ समस्तरत हो तथा कर्म में उसके साथ एक मय हो सकता हो अर्थात एक दुर्योगी हच्छ रामियों के मन्दल से समझ होने वाली इंद्र की धिर्मत ही दोहरी पूर्णता है। और इन दो शक्तियों सौम्यत्व और तेजस को अपने अंतित्व और कार्य का आधार आभ्यास रिक प्रकृति तथा चैत्य पुरुष की रूढ समान्य पर रखना होगा।

योग समान्य - 750

बड़पन की भावना का जहाँ तक प्रश्न है, जब चेतनाओं के साथ समन्वय महत्तर क्षितिज खुल जाते हं तब बड़पन की भावना से बचना थोड़ा कठिन होता है, जब तक कि मनुष्य को सत्संसार और विनम्रतापूर्ण स्वभाव ही न प्राप्त हो चुका हो। कुछ लोग नाम महाशय (श्री कृष्ण के शिष्यों में से) के जैसे होते हैं जिन्हें आध्यात्मिक अनुभव अधिकाधिक नमस्ता उत्पन्न करता है; फिर दूसरे लोग विवेकानंद के जैसे होते हैं जिन्हें वह
शक्तिशालिता और झड़पन की महान महान भावना उत्पन्न करता है -- यूरोपियन आलोचकों ने उनपर इसके लिये कठोर रूप से दोषारोपण किया है; कुछ दूसरे लोग ऐसे होते हैं जिनमें वह मनुष्यों के सामने झड़पन की भावना और भगवान के सामने विनम्रता की भावना जगाता है। प्रत्येक स्थिति का अपना - अपना मूल्य है। उदाहरण के लिए, विवेकानंद के उस प्रसिद्ध उत्तर को लो जिसे उन्होंने मेधावी पंडित को उस समय दिया था जब कि उसे उनके एक अधिकार पूर्ण कथन के विषय आपत्ति करते हुए यह कहा था : "परं शंकर ऐसा नहीं कहते। विवेकानंद ने झट उसे उत्तर दिया था : "नहीं, परं में, विवेकानंद ऐसा कहता हूँ।" और यह सुनकर वह पंडित मोन हो गया था। वह "में, विवेकानंद" साधारण आँखों के सामने आत्मविश्वासपूर्ण अंबाबाद के एक हिमालय की तरह खड़ा हो जाता है। परन्तु विवेकानंद के आध्यात्मिक अनुभव में कोई चीज मिलता या दोषपूर्ण नहीं थी। यह महज उनका अंबाबाद नहीं था, बल्कि जिस वस्तु के वे प्रतिलिपि थे उसका बोध था और साथ ही उस योद्धा का भाव था जो किसी बड़ी महान वस्तु का प्रतिलिपि होने के नाटे अपने को पराभूत या अपमानित करने का अवसर नहीं दे सकता था। परन्तु इसका मतलब अंहंकारिता और आध्यात्मिक विनम्रता की आवश्यकता को अस्तित्वात्मक करना नहीं है अतिरिक्त क्योंकि यदि मुझे अपने आध्यात्मिक अनुभवों को प्रकट करना है तो उसे मुझे सच्चाई के साथ करना होगा और मुझे उन्हें लिपिबद्ध करना होगा, उनके भावों, उनके विचारों, संप्रेक्षणों, उनके साथ संलग्न चेतना के विषयों आदि को बताना होगा। भेल मुझे उस अनुभव के साथ कार्य करना चाहिये जिसमें मनुष्य समस्त जगत से अपने के अंदर अनुभव करता है या भगवान की शक्ति को अपनी सत्ता और प्रकृति में प्रवाहित होते अनुभव करता है या सभी संदेहों और संदेह- कार्यों के विषय अपने श्रद्धा-विश्वास की निर्धारण का आधार, जो भगवान के साथ अपने एकत्व का अभ्यास इस महत्तर ज्ञान और जीवन के मुकाबले मानवीय विचार और जीवन के तुच्छता को अनुभव करने हैं और मुझे "मैं" शब्द का प्रयोग करना ही होगा -- मैं इस कथन का आश्रय नहीं ले सकता कि "यह शरीर" या "यह बाह्य रूप" विशेष कर जबकि मैं मायावादी नहीं हूँ। अतः, क्या मुझे ऐसी व्यंजना - शैक्षिक को नहीं जा पड़े चाहिये जिसके कारण "अ" मेरे कथन को अभिमान और अंहंकार से भरा हुआ मान कर अपना मस्तन्त हिलाने लगे? मैं समझता हूँ इससे बच निकलना कठिन होगा।

दूसरी चीज़: मुझे लगता है कि तुम श्रद्धा को बहुत अधिक मानसिक विश्वास के साथ मिला-जुला देते हो, परन्तु सच्ची श्रद्धा एक आध्यात्मिक वस्तु है, अंतरात्मा का एक
प्रकार का जान है। तुम्हें अपने पत्र में जो बातें लिखी हैं वे मानसिक विश्वास के कठोर कथन हैं और अंत में मानसिक मतवाद और लक्ष्य के अत्यंत उग्र कथन की ओर ले जाने वाले हैं, क्यों कि वे अपने ही और इसलिये उन्हें दूसरों के कथनों से अधिक महान होना ही चाहिए -- यह एक ऐसा मनोभाव है जो मनुष्य - स्वभाव में सर्वत्र पाया जाता है। और तो और, नासिक लोग भी सहिष्णु नहीं होते, वरन प्रकृति और जड़धोर के अपने सिद्धांत को ही एक मात्र सत्य घोषित करते हैं।

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भगवान् के सम्मुख विनम्रता भी आध्यात्मिक जीवन का एक अपरिहार्य गुण है, और आध्यात्मिक घंटाण, दंभ या गंभीरसमा पर अपने-आप पर ही भरोसा सर्वदा नीचे की ओर धरकर ले हैं। परन्तु भगवान् पर विश्वास और अपनी आध्यात्मिक भविष्यत्व पर विश्वास (अर्थात् यह भाव कि यह भगवान् हमारे ही तटबंध हमारे अंतरालों भगवान् को खोजते हैं, मैं उन्हें प्राप्त करने में अवसर नहीं हो सकता) -- ये मार्ग कि कठिनाइयों को देखते हुए बहुत आवश्यक है। दूसरों के प्रति घृणा -भाव रखना अनुचित है, विशेष रूप से इस कारण कि भगवान् सबके अंदर विराजमान हैं। सप्तष्ट ही मनुष्यों की क्रियाएं और अभिप्पाएं तुल्य और मूल्यहीन नहीं हैं, क्यों कि समस्त जीवन ही अंतरालों का अन्धकार से निकल कर ज्योति की ओर अग्रसर होना है। परन्तु हमारा मनोभाव यह है कि मनुष्यजाति मन दुःखा गृहीत सामान्य उपयोग से, राजनीति, सामाजिक सुधार, लोकोपयाद आदि के दुःखा अपनी सीमाओं से बाहर नहीं जा सकतीं-ये चीजें वे सामाजिक या स्थातिक आंशिकों हो सकतीं हैं। निष्ठानाथ पाने का एकमात्र सच्चा उपाय है चेतना का परिवर्तन, होने की एक महत्त, विश्वास और विश्वास स्वरूप में परिवर्तन, और उसी परिवर्तन पर आधारित जीवन और काम। अतएव उसी वीज कि ओर समस्त शक्तियों को मोद देना चाहिए जब एक बार आध्यात्मिक जागृति पूर्ण हो जाय। इसका अथवा अवहेलना करना नहीं है, बल्कि जो उपाय निष्काल जाता हुए है उनके बदले मात्र फलदायी साधनों को परसंद करना है।

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हमें यह सीखना चाहिए कि हमें चाहे जितना प्रयास, चाहे जितना संघर्ष किया हो, चाहे जितना विजय पायी हो, हम जिस पथ को पूरा कर चुके हैं वह, अभी जिस पर चलना बाकी है, उसकी तुलना में कुछ भी नहीं है।
GOD
Thou who pervadest all the worlds below,
Yet sitst above,
Master of all who work and rule and Know,
Servant of love!

Thou who disdainest not the worm to be
Nor even the clod,
Therefore we know by that humility
That thou art God.

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ईश्वर
नीचे के जगतों में व्यापक हो, फिर भी
ऊँचे में तुम अधिवास किया करते हो,
मालिक श्रमिकों के, शासक के जानी के,
प्रेमपाश में बंधे दास रहते हो !

समझ बनने में, अथवा कृमि बन जाने में
इंकार कभी भी हुआ नहीं नहीं है तुमको,
हे यह विज्ञान जिसके चलते हम सब
हो ईश्वर ऐसा जान सकें हैं तुमको !

-श्री अरविन्द
अध्यवसाय, क्रिया में धैर्य है।

सबसे बड़कर आवश्यक गुण है अध्यवसाय लगन, सहिष्णुता और उसे क्या नाम दे? एक प्रकार की आंतरिक प्रजुल्लता जो निरस्त्रत हो तो हो न होने में उदास न होने में और मुक्कर्माइंक के साथ सभी कठिनाइयों का सामना करने में तुझ्हाएँ सहायक होता है। अंग्रेजी में एक शब्द है जो इस भाव को अच्छी तरह व्यक्त करता है और वह है 'चीरफूल्नेस' (Cheerfulness) प्रसन्नित्तता। यदि तुम इसे अपने अन्दर बनाये रखो तो तुम ऊन सब बुरे प्रभावों के साथ, जो तुम्हें प्रभावित करने से रोकने का प्रयास करते हैं, प्रकाश के अंदर बहुत अच्छे तरीके से लड़ सकते व उनका अधिक अच्छे रूप में विरोध कर सकते हो।

**

सभी परिस्थितियों में अपने ऊपर मुक्कुराना जानना, अपने दुःखों और मोह-भंगों, महत्वकांशों और पोजों, अपने कोशिश और विद्वेष पर मुक्कु झकना - यह स्वयं अपने ऊपर विजय पाने के लिए कितना सशक्त शक्ति है।

**

सारांश में अध्यवसाय से ही कठिनाइयों पर विजय पाई जा सकती है, उनसे भागकर नहीं। जो कोई अध्यवसायी है उसकी विजय निश्चित है।

**

जो कोई अध्यवसायी है उसकी विजय निश्चित है। सबसे ज्यादा सहनशील विजयी होता है।

**

बिना सहनशीलता के किसी ने महानता हासिल नहीं की।

**

सच्चा उत्साह शांतिभरी सहनशीलता से आता है।

**

जब कभी आनन्द से जुड़कर उत्साह के साथ होते हैं तो यह जीवन का सामना करने का सबसे अच्छा रास्ता है।

**

सभी कठिनाइयों के होते हुए भी जो प्रसन्नतापूर्ण कार्य में अड़त रहता है, उसका बहुत मूल्य है।

**

भगवद्गीता निर्देशन से किया गया प्रयास सभी बाधाओं को हटा देता है।

**

अध्यवसायी संकल्पित कार्य को जब तक पूरा नहीं होता अंतर्वत करता है।

**
प्रगति ही योवन है।

सुखी तथा सफल जीवन के लिए सच्चाई, नमता, अध्यवसाय और प्रगति के लिए कभी न बुझने वाली प्यास जस्ती है। सबसे बड़ा यह कि तुम्हें विश्वास हो कि प्रगति की संभावना असीम है। प्रगति योवन है, तुम सो वर्ष की उम्र में भी युवक हो सकते हो।

योवन कि परिभाषा हम कह सकते हैं कि यह है सतत विकास और अविचिन्तन प्रगति। और है क्षमताओं का, संभावनाओं का विकास, कमेक्षक का विकास और चेतना का प्रसार, और समस्त व्यूहों की उपलब्धि की ओर प्रगति।

तुम जिन्हे वर्ष जिने हो उनकी संख्या तुम्हें बड़ा नहीं बनाते। तुम बुढ़े तब होते हो जब प्रगति करना बंद कर दो।

जैसे ही तुम्हें लगे कि तुम्हें जो कुछ करना था वह कर चुके, जैसे ही तुम अनुभव करो कि तुम्हें जो कुछ जानना था वह जान चुके, जैसे ही तुम वैठकर अपने परिष्कर का फल भोगना चाहो और यह सोचे कि तुम जीवन में काफी कुछ कर चुके तो तुम एकदम बुढ़े हो जाते हो और तुम्हारा क्षय शुरू हो जाता है।

इसके विपरीत, जब तुम्हें यह विश्वास हो कि जो जानना बाकी है उसकी तुलना में तुम जो जानते हो वह कुछ भी नहीं है, जब तुम्हें लगे की तुमने जो कुछ किया है वह जो कुछ करना बाकी है उसका केवल आरम्भ बिंदु है, जब तुम भविष्य को प्राप्त करने योग्य अंत समभावनाओं से भरे चमकते सूर्य के रूप में देखो तब तुम युवा हो। तुमने धरती पर चाहे जिन्हे वर्ष बिताये हो तुम युवा और भाव से कल की उपलब्धियों से समृद्ध हो।

और अगर तुम नहीं चाहते कि तुम्हारा शारीर तुम्हें धीरा दे तो व्यक्ति की उत्तराधिकार में अपनी शक्ति नष्ट करने से बचो। तुम जो भी करो शांत स्थिर और प्रतीक्षित हो कर करो। शांति और नीरवता में अधिकतम शक्ति है।

सुखी और सार्थक जीवन के लिए आवश्यक तत्त्व है निश्चिपकता, विनय, अध्यवसाय और प्रगति के लिए कभी न बुझने वाली प्यास। और सबसे बड़े कर तुम्हें प्रगति की असीम संभावना के बारे में विश्वास होना चाहिए।

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विचारों पर विज्ञ पाने के लिए अध्यवसाय

यह विज्ञ पाने के लिए हमें अपने अंदर एक ऐसी मनोवृत्ति पैदा करनी होगी जो वातावरण के विरूद्ध है। हमें ठोड़ा - ठोड़ा करके हर रोज अपने मन को अपनी विचार-शक्ति की क्षमता के अनुसार उच्चतम, पवित्रतम, अधिक-से-अधिक निःस्वार्थ विचारों से भरना होगा। उन्हें प्रयास के साथ पर्याप्त रूप से जीवित - जागरूक बनाना होगा ताकि जब कभी हमारे अंदर बाहर से गलत विचारों का प्रलोभन आये तो हमें जगा दे और हमारे ऊपर आक्रमण करने के लिए हमेशा तैयार ठहरा का सामना करने के लिए अपनी चौधियानेवाली ज्योति और भक्ति में उठ खड़े हो।

आओ, हम अपने अंदर प्राचीन यज्ञद्रित प्रज्वलित करें जो दिव्य मेघा के प्रतीक है। जिसे प्रकट करना हमारा कर्त्तव्य है।

यह काम एक दिन, एक महीने या एक साल में भी पूरा होने वाला नहीं है। हमें संकल्प करना चाहिये और अध्यवसाय के साथ संकल्प करना चाहिये। अगर आप को यह मानेंगे कि इससे क्रयात्मक होते हैं, अगर आप उस शांति, उस पूर्ण निरंभक शांति से परिचित हों जो दीर्घ-दीर्घ हमारे अंदर की उत्सुकता और अशांति स्थान लेती है, जो कामना से पैदा होते वाली चिंता और भय का स्थान लेती है, तो आप विना संकोच काम में लग जायेंगे।

और फिर शुद्ध और सशक्त विचारों के समन्वय का निर्माण केवल हमें ही अपने सुख तक नहीं पहुँचाता। ज्ञान जितनी सृष्टि और ऊँची होगी उतना ही अधिक प्रकाश अपने चारों और फैलाएगी।

हम जिस तरह को अपने अंदर से होकर चमकने देंगे, वह अपने उदाहरण से ऐसे ही तारों को जन्म देगा। सौंभाव्यमय केवल अन्तर्कार और अज्ञात ही नहीं, जान और प्रकाश भी संक्रमक हो सकते हैं।

और फिर हम अपने उच्चतम विचारों के बारे में सच्चात्मक रहने के लिए जितना ध्यान रखेंगे, वह हमें निरंतर अपने विचारों का संयम करने के लिए बाधित करेगा।

- श्री माँ
पूर्णता प्राप्ति के लिए अध्यवसाय

विश्व में मेरा क्या स्थान है?

हम में से प्रत्येक व्यक्ति को एक भूमिका निभानी है, एक कार्य करना है, प्रत्येक का एक अपना स्थान है जिसे केवल वहीं ले सकता है।

परन्तु यह कार्य हमारी सत्ता की सबसे अधिक केंद्रीय गहराई की बात अभिव्यक्ति है, इसका निशिष्ट रूप हम तभी जान सकते हैं जब हम अपने अंदर की इस गहराई के प्रति सचेतन हो जाये।

सच्चे परिवर्तन कि दशा में कभी-कभी ऐसा होता है। जिस क्षण रूपांतरकारी प्रकाश हमें दिखायी देता है और उसके प्रति निर्भर रूप से हम अपने आपको अर्पित कर देते हैं, उसी समय अकस्मातं, किन्तु विलक्षण स्पष्ट रूप से हम यह भी जान जाते हैं कि हमें क्यों बनाया गया है और पृथ्वी पर हमारे अस्तित्व का क्या उद्देश्य है।

पर यह प्रकाश दुर्लभ है। यह हमारे अंदर प्रवर्तनों और मनोभावों की पूरी श्रृंखला से निर्धारित होता है। इन मनोभावों को, इन आत्मिक अवस्थाओं को प्राप्त करने तथा निश्चित करने के अल्पकाल या अवस्थाओं में से एक यह है कि हम प्रतिदिन अपने समय का कुल भाग निस्वार्थ कार्य में लगाये। प्रतिदिन हम कोई न कोई ऐसा काम करे जो दूसरों के लिए उपयोगी हो।

जब एक हमें यह नहीं मालूम हो जाता कि हमारे लिए कौन विशेष काम नियत है हमें कोई ऐसा कार्य दूर लेना चाहिए जो हमारी वर्तमान क्षमताओं तथा सदिध्वार को क्षेत्रहीन रूप में प्रकट कर सके।

तब हमें उस कार्य में इंतजाम करने का साथ लग जाना चाहिए, मन में यह जानने हुए कि यह एक सामयिक अवस्था मात्र है और हमारे आदर्श तथा हमारी शक्तियों को विकसित होने पर हम निश्चय ही एक दिन स्पष्ट रूप से देख पायेंगे कि हमें कौन सा कार्य सपना करना है।

इस क्षेत्र में जो व्यक्ति मार्ग दूर रहा होता है वह प्रायः दो विरोधी भूमियों में से एक-एक में पड़ जाता है।

1. एक भूमि यह होती है कि वह अपनी इच्छाओं को वास्तविक सत्य समझना लगता है, अर्थात् अपनी भावनाओं और योग्यता के सम्बन्ध में पहले से ही धारणा बना लेता है।
वह सोचता है कि उस स्थान और दायित्व को वह उसी समय पूरा कर सकता है जबकि वास्तव में उसका ठीक से निर्माण करने के लिए वर्षों के तिथि उद्धोग और अध्यवसाय की आवश्यकता होती है।

2. यह भूत होती है कि वह अपनी सुन्दर शक्तियों के बारे में गलत धारणा बना लेता है और गंभीर अवस्था के होते हुए भी स्वेच्छा से किसी ऐसे ध्येय में सिमित हो जाता है जो उसकी योग्यता से बहुत नीचे श्रेणी का होता है। यह काम उसके अंदर के प्रकाश को धीरे - धीरे बुझा देने वाला होता है जबकि वह प्रकाश दूसरों पर भी अपनी किरण छिटका सकता था।

आरम्भ में इन चढ़ानों के बीच अपना रास्ता बनाना और संतुलित तथा मध्यम मार्ग खोजना अवश्य ही कठिन प्रतीत होता है।

परन्तु एक ऐसा अचूक दिग्दर्शक यन्त्र है जिसके सहारे हम काम कर सकते हैं।

1. हम जो कुछ करें अपने दिखावे के लिए न करें। जब हम यश और सम्मान की अपने समकालीनों की प्रशंसा की इच्छा करने लगते हैं तब शीघ्र ही उनकी ओर झुकने की ओर बाध्य हो जाते हैं। जब हम आत्मप्रशंसा के अवसर ढूंढते हैं तब सहज ही अपने आपको ऐसा मानने लगते हैं जैसे हम वास्तव में हैं नहीं, और यह चीज हमारे आदर्श को सबसे अधिक धुंधला बनाने वाली होती है।

2. "मैं बड़ा बनना चाहता हूँ बड़ा बनने के लिए कोई सा कार्य अनुकूल होगा" यह प्रत्यय या अप्रत्यय रूप में कभी नहीं कहना चाहिए।

3. इसके विपरीत हमें कहना चाहिए "निश्चय ही कोई ऐसा कार्य है जिसे मैं और जो अपेक्षा अधिक अच्छी तरह कर सकता हूँ क्योंकि यथिप्र भागवत शक्ति सब के अंदर सारे रूप में एक ही है यथिप्र हमें से प्रत्येक व्यक्ति उस शक्ति के एक-एक विशेष रूप कि अभिव्यक्ति है। यह कार्य कितना भी छोटा, कितना भी साधारण क्यों न हो, पर मुझे अपने आपको उसी के लिए निवेदित करना है। उसे दूढ़ निकालने के लिए मैं अपनी रूढियों, प्रतिक्रियाओं और पसंदों का निर्देश और विशेषण करूँगा, फिर वही कार्य में करूँगा। उसे करने में मुझे न तो अभिमान होगा, न अतिदीनता का भाव, और लोग उसके बारे में क्या सोचते हैं, इसकी भी मुझे परवाह नहीं होगी। वह कार्य में ऐसे करता रहूँगा जैसे सांस लें तू, जिस भांति पुष्प सहजता से स्वभाव से सुभिमा फैलाता है, क्यों कि मैं उसके अतिरिक्त कुछ कर ही नहीं सकता।"
4. जिस मुहूर्त हम अपने अंदर की सारी अहमात्मक इर्दगिर्द को, सारे व्यक्तिगत या स्वास्थमय उद्देश्य को जनैत करने में सफल हो जाते हैं - चाहे यह एक क्षण के लिए ही हों - उसी क्षण हम अपने आप को इस आंतरिक सहजता के प्रति, इस गंभीतर प्रेरणा के प्रति अपनति कर सकते हैं जिससे हम विश्व कि जीवन तथा प्रगतिशील व्यक्तियों के साथ समबन्ध स्थापित कर पायें।

5. ज्याँ ज्याँ हम स्वयं पूर्ण होते जार्ये त्याँ-त्याँ स्वभावत: हमारे कार्य की धारणा भी उसी अनुपात में पूर्णतर होती जायेगी और इस पूर्णता को प्राप्त करने के लिए हमें अपनी ओर से कुछ उठा नहीं रखना चाहिए। किन्तु हमारा कम सदा तथा अधिकाधिक आनंदपूर्ण और स्वतः स्फूर्त होना चाहिए, जैसे कि निर्मल स्त्रोत से जल प्रवाहित होता है।

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सक्रीय अध्यवसाय

बहुत पहले एक तमोग्न में एक तपस्वी महात्मा रहते थे। आस-पास के गायों से लोग महात्मा जी के आश्रम में आध्यात्मिक शिक्षा व योगाभ्यास के लिए आते व शिक्षा में पारंपरिक होने पर गुरुजी उनकी परीक्षा ले कर ही दीक्षा देते थे।

एक बार कुछ युवकों के दीक्षा का समय आया तो महात्माजी ने सभी युवकों को बांस की तीलियों से बनी टोकरियाँ देकर कहा टोकरी में नदी से पानी भरकर लाकर आंगन की धुलाई कर दो फिर सभी दीक्षा लेने आ जाना। सभी शिष्यों टोकरी में नदी से पानी लाने का प्रयत्न करने लगे, पर कुछ कदम चलते ही टोकरी से सारा पानी गिर जाता। दोपहर तक कुछ शिष्य थक गये, कुछ निराश हो गए व कुछ ने कहा यह असंभव है और निरुत्साह हो कर विश्राम करने चले गए। पर एक शिष्य लगन व श्रद्धा के साथ टोकरी भर भर के लाल रहा, आकाश पर पानी पहने टोकरी की तीलियों फूल गयी व पानी गिरना बंद हो गया, अब तो शिष्य में पूरा उत्साह आ गया व प्रसन्नचित्त व उमंग के साथ टोकरी में पानी भरकर लाया व आंगन को स्वच्छता पूर्वक धोकर तत्पश्चात गुरुजी से दीक्षा लेने के लिए प्रस्तुत हुआ।

यह था क्रिया में धैर्य व अध्यवसाय का अनूठा संगम, जिसमें प्रयत्नशीलता, प्रसन्नचित्त व लगन रहने का अद्वैत साहस था फिर गुरुजी ने प्रसन्नचित्त से शिष्यों को दीक्षा दी।

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अध्यवसाय : ठीक अंत तक जाने का निशचय

जेनेरा का रहने वाला प्रजनज नाविक, कोलम्बस, स्पेन से जहाज लेकर परिष्ध के अन्दर समुद्र को पार करने निकला। दिन बीत गए, सप्ताह बीत गए, अपने साथियों की बड़वड़ा हुई को सहले हुए वह एक नयी पृथ्वी को खोज निकालने की धून में रहा। विलय देख हुए, कई कठिनाईयां उपस्थित हुईं पर जब तक वह अमेरिका के किनारे के दीर्घे तक नहीं पहुंचा, उसने दस नहीं लिया। इस प्रकार उसने एक नया महादी संग मिला।

वह अपने साथियों से किस बात की आशा रखता था? वह उनसे केवल यह चाहता था कि वे धैर्य रखें उनका कर्तव्य केवल जीतना था कि वे उस पर भरोसा रखें और नमतापूर्वक उनकी आजा के अधीन रहें। पर की लक्ष्य-प्राप्ति का लिए स्वयं उनके अंदर किंस्तु का होना आवश्यक था? उसमें उस अनुभव उत्साह और गंभीर लगन की आवश्यकता थी जिसे हम अध्यवसाय कहते हैं।

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ग्रहणशीलता

ग्रहणशीलता भागवत कार्य को स्वीकार करने और अपने अंदर धारण करने की क्षमता है।

* ग्रहणशीलता : भागवत संकल्प के प्रति सचेतन और उसे समर्पित होती है।

* सर्वार्थी ग्रहणशीलता : सारी सत्ता 'भागवत संकल्प' के प्रति सचेतन होती है और उसकी आजा का पालन करती है।

* चैत्य ग्रहणशीलता : ऊपर उठती हुई शक्ति को चैत्य आनंद के साथ उत्तर देता है।

* मानसिक ग्रहणशीलता : सिखने के लिए हमेशा तैयार।

* संवेदनात्मक ग्रहणशीलता : संवेदनाओं की भागवत बनने के चाह।

* राणिक ग्रहणशीलता : केवल तभी आती है जब राण यह समझ जाता है जाता है कि उसे रूपांतरित होना चाहिये।

प्राण भगवान के लिये अभीप्सा में खिलता है।

* भीतिक ग्रहणशीलता : जो भगवान के सिवा और किसी के प्रति न होनी चाहिये।

* अतिमानसभावापन्न ग्रहणशीलता : आगामी कलकी ग्रहणशीलता।

* चेतना के विस्तार और अभीप्सा की अनन्यता से गरहणशीलता बदली है।

(२२ दिसंबर, १९३४)

* विद्रोह ग्रहणशीलता के दिन बंद कर देता है।

* नए सिरे से भरे जाने के लिये वर्तन को कभी तो खाली होना चाहिये।

* 135
जब हम अधिक महान ग्रहणशीलता की तैयारी में होते हैं तब अपने-आप को खाली अनुभव करते हैं

* चेतना?

ग्रहणशील बनो - वह मौजूद है।

प्रेम और आशीर्वाद।

* तुम जितना पाते हो उससे सृंगार रहने की कोशिश करो - क्योंकि यह ग्रहणशीलता का मामला है।
- मेरी मनो - लोग जितना ग्रहण कर सकते हैं मैं उससे कहीं अधिक देखती हूँ। और दो - तीन मिनटों में वे इतना पा सकते हैं कि वह महीने भर तक चले। लेकिन मन अपनी अज्ञानपूर्ण मांगों के द्वारा दखल देता है और सारी चीज बिगड़ जाती है।

(21 जनवरी, 1964)

मेरा प्रेम हमेशा तुम्हारे साथ है; तो अगर तुम उसे अनुभव न करो तो इसका अर्थ है कि तुम उसे ग्रहण करने में समर्थ नहीं हो। यह तुम्हारी ग्रहणशीलता की कमी है और ग्रहणशीलता को बढ़ाना चाहिये। इसके लिये तुम्हें अपने - आपको खोलना चाहिये और तुम अपने - आपको तभी खोलते हो जब अपने आप को देते हो। निश्चय ही तुम 'भागवत प्रेम' और 'शक्तियों को न्यूनाधिक सचेतन रूप से अपनी और खोलने का प्रयास कर रहे हो। यह प्रक्रिया बुरी है। विना लेखा - जोखा किये, बदलने में किसी चीज की आशा किये बिना अपने - आप को दे दो तब तुम पाने में समर्थ होंगे।

* हम कैसे जान सकते हैं कि हम ग्रहणशील हैं?

जब तुम्हें देने की तलक का अनुभव हो और 'भागवत कार्य' के लिये देने का आनन्द आये तो तुम विश्वास कर सकते हो कि तुम ग्रहणशील हो गये हो।

(12 जुलाई, 1964)

* ग्रहणशील होना

ग्रहणशील होने का अर्थ है देने की चाह, भगवान के कार्य के लिये, तुम्हारे पास जो कुछ है, तुम जो कुछ हो, तुम जो कुछ करते हो, वह सब दे देने का आनन्द।

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खुलासन

खुलासन शक्ति और प्रभाव को यहने करने और प्रगति के लिये उसका उपयोग करने के लिये
सक्षम है; परंतु चेतना के साथ संपर्क बनाने रखने की सत्ता अभीष्ट है; यह श्रद्धा है कि शक्ति
और चेतना हमेशा तुम्हारे साथ, तुम्हारे चारो ओर, तुम्हारे अंदर हैं और बस तुम्हें इतना ही
करना है कि उन्हें यहने करने के रास्ते में किसी भी वीज को वाधक न बनाने दो।

माताजी के वचन
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योग समन्वय से उद्धृत

योग मात स्वरूपत: एक नूतन जन्म है। इसका अर्थ मनुष्य के साधारण मनोमय एवं स्थूल
जीवन से निकल कर एक उच्चतर आध्यात्मिक चेतना और महत्त्व तथा दिल्लियत सत्ता में
जन्म लेना है। अधिकतर मनुष्यों के साधारण, स्थूल एवं पाशविक जीवन से या कुछ लोगों की
एक अधिक मानसिक, पर तो भी संकुचित जीवन-शैली से मृह मोड़कर एक अधिक महान
आध्यात्मिक जीवन और दिल्लियत जीवन - प्राणालों की ओर उन्मुख होना ही योग का सार है।

इसके लिए सब से पहली आवश्यक बात यह है कि हम मन की उस केंद्रीय श्रद्धा और रूप्त को
तिलाजित दे दे जिनके अनुसार यह एक चिर अन्यत्त बहिमूखी संसार - व्यवस्था और घटना
क्रम में ही अपना विकास, तुले - संतोष और रस वाम करने में अपनी सारी शक्ति लगाये रखता
है। प्राण को एक ऐसी विशाल, शांत, उद्धर और शक्तिशाली वर्तमान में बदल जाना होगा जो अपनी
पुरानी अन्तर, आतुर एवं संकीर्ण सत्ता को या शुद्ध आवेग एवं कामना को पहचान तक न सके।
इस कार्य की कठठाई के कारण स्वभावतः ही सरल और समर्थणीय उपायों का अनुसरण किया
गया है इस कठठाई के कारण ही धर्मी और योग सम्प्रदायों में जगत के जीवन को आंतरिक
जीवन से पृथक रूप से कर देने की प्रकृति पैदा हुई है।

जीवन भगवान की अभिव्यक्ति का एक क्षेत्र है जो अभी पूर्ण नहीं हुई है। यही, इसी जीवन में,
इसी भूमि पर, इसी शरीर में, - इहें जीता की उपनिषदें बार-बार कहती हैं, - हमें देवाधिदेव को
प्रकट करता है। इसकी परात्मा महिमा, ज्योति और मधुरिमा का हमें यहीं अपनी चेतना के
लिए जीवित - जागृत बनाना है, यहीं उसे अधिगत और यथासम्भव व्यक्त करता है। अतः
अपने योग में हमें जीवन को उसका पूर्ण स्पृति करने के लिए, अवश्य स्वीकार करना होगा।
यह स्वूकृत हमारे संघर्ष में चाहे जो ही कठठाईयां बढ़ दे, उसे हमें ध्यान नहीं होगा।
यद्यपि हमारा रास्ता अधिक उड़-खड़क है, प्रयत्न अधिक जल्दि, विकट और चक्रा देशे यहाँ
तक कि हताश कर देने वाला है, तथापि इसके पुराकार -स्वरूप एक विशेष अवस्था के बाद हमें
एक महान लाभ प्राप्त हो जाता है। जब एक बार हमारा मन केंद्रीय रूप से काफी हद तक
स्थिर होता है और हमारी इच्छा शक्ति समूचे रूप में उस एक ही उद्देश्य की ओर अभिमुख हो जाती है, तब जीवन स्वयं हमारा सहायक बन जाता है। एक निश्च, जागरूक एवं पूर्णता संयोग
रहकर हम जीवन के रूप की हर एक छोटी-मोटी बारीकी को और उसकी चेष्टाओं के सभी
प्रसंगों को अपने अंदर की यज्ञीय अभिनि के लिए हित के रूप में ग्रहण कर सकते हैं। संघर्ष में विजयी हो कर, हम इस जड़ सत्ता तक को विवश कर सकते हैं कि यह पूर्णता की प्राप्ति में हमारी सहायता रहे। जो शक्तियां हमारा विशेष करती हैं उन्हें का राज्य छीन कर हम अपनी उपलब्धि को समदृढ़ कर सकते हैं

योग सामन्य पृ. सं. २०

जब श्री अरविन्द ने अपने शरीर त्यागा तो उन्होंने कहा था कि वे हमें छोड़ न देंगे। और, सच-मूच इन इक्कीस वर्षों के दौरान, वे हमेशा हमारे साथ रहे हैं और जो उनके प्रभाव के प्रति ग्रहणशील और खुले हुए हैं उन्हें रास्ता दिखाते और उनकी सहायता करते रहे हैं।

-माता जी के वचन भाग १ पृ. सं. १५

शरीर की ग्रहणशीलता सीमित क्यों है?

क्योंकि, चीजें पुर्णित न जाएँ इसके लिए जरूरी था कि भौतिक जगत कुछ स्थिर और हद हो। उदाहरण के लिये, अगर तुम्हारा शरीर इतना शैल्म और लोचदार होता कि किसी अन्य व्यक्ति की उपस्थिति में अधिक यू ही पिघलने लग जाता तो यह काफी परेशान करने वाली बात होती। या पास आते ही तुम दोनों पुर्णित होते हैं बात कुछ अमृत - सी होती। तो इसलिये यहाँ ज्यादा घनता रखी गयी, एक व्यक्तित्व को दूसरे से अलग रखने के लिये (बास्तव में अलग करने के उद्देश्य से ही), शक्ति में एक प्रकार की घनता रखी गयी। और यही स्थिति शरीर को उन्नती तेजी से प्रगति करने से रोकती है जितनी तेजी से वह प्रगति कर सकता है और उसे करनी चाहिए। और जैसे ही मनुष्य अपने सामान्य उचाई और शरीर गठन तक पहुँचता है वह ज्यादा कठोर हो जाता है।

बच्चों में कृत्ति का लोप होता है, वे सारे समय बदलते रहते हैं, बदलते दिखायी देते हैं, इसलिये जब तक वे बच्चे होते हैं, बदलते और विकसित होते रहते हैं, उनके अंदर कुछ नमनीयता रहती है। लेकिन चालीस के ऊपर होते ही साधारण जीवन में आदमी बैठ कर सोचने लगता है कि वह अपने लक्ष्य तक पहुँच गया है और अब अपने परिश्रम का फल इक्कड़ा करने का समय है। इसके साथ ही वह सूख कर लकड़ी जैसा कठोर हो जाता है, बल्कि अंत में पथरा जाता है। और चूंकि शरीर अपने-आप को आंतरिक स्पांगें की क्रिया के अनुकूल नहीं बना सकता, इसलिये वह घसीटता है, बुढ़ा होने लगता है, कदम नहीं मिला सकता और सूख जाता है।

श्री मातृ वाणी, प्रश्न और उत्तर १९५३ पृ. सं. २९
Eng- CWM : 5 : Page - 259
आपने कहा है की भौतिक सत्तरपर "ग्रहणशीलता एक बड़ी मात्रा में प्रतिरोध के साथ में मिली रहती है!" यह प्रतिरोध क्या है?

तुम्हारे शरीर में प्रतिरोध नहीं है? नहीं है क्या? जब तुम कोई व्यायाम करना चाहो हो तो क्या तुम शरीरके साथ जो भी करना चाहो कर सकते हो? और जब तुम स्वस्थ रहना चाहो हो तो क्या तुम्हारे शरीर हमेशा अजान-पालन करता है? और जब तुम अपना पाष खोलना चाहो हो तो क्या तुम्हारा मस्तिष्क हमेशा उसे समझ सकता है? यही तो प्रतिरोध है। जो कुछ प्रगति करने से इंकार करता है वह सब प्रतिरोध है। और मेरा दावा है कि प्रतिरोध की मात्रा ग्रहणशीलता की मात्रा से बहुत अधिक है। ग्रहणशील होने के लिए बहुत उदय निरंत्र करने की जरूरत होती है।

तुम नहीं जानते - यह ऐसी चीज है जिसे शायद तुम एक दिन जान पाओगे, शायद तुम्हें एक दिन बताया जाय, तुम्हें यह समझाया जा सके - तुम कल्पना नहीं कर सकते कि शक्ति का कितना बड़ा सैलाब तुम्हारे अधिकार में है। और साधारणतः तुम उसे अनुभव भी नहीं करते। जब तुम्हें अनुभव होता है तो तुम्हारे अंदर कोई चीज सिकुड़ती है क्योंकि वह बहुत उदय है। यही चीज तुम्हारे कोशिणों में एक प्रकार का सहज भय बर देती है। और जब तुम्हें वह प्राप्त होती है तो तुम तीन - चौथाई - से अधिक छलका देते हो जैसे चीज उदय भरे हुए बरतन में से निकल जाती हैं। वह छलका जाती है, गिर जाती है, क्योंकि तुम उसे रख सकते हैं। यह असंभव है। इसे चीज नहीं मिल रहा, अर्थात उसमें यह शक्ति नहीं है जिससे उसमें उससे उससे उसका कारण यह है कि वह उसे ग्रहण करने में अविकल असंभव था। वे जितनी ले सकते थे उससे लाखों गुना अधिक शक्ति मौजूद थी। बात ऐसी है। तुम सब विशाल विशाल विस्मयकरी स्पंदनों के सागर में हो। तुम उसके बारे में विकल्प नहीं जानते, क्योंकि तुम ग्रहणशील नहीं हो। और तुम्हारे अंदर ऐसा प्रतिरोध है कि अगर कोई चीज अंदर उसमें सकल हो जाय तो उसका तीन-चौथाई भाग उससे बाहर पैक दिया जाता है क्योंकि तुम उसे समझ नहीं सकते...। मैं साधारणतः इस विषय की बात नहीं करती, लेकिन अब चूकता हम इस विषय में बात कर रहे हैं इसलिए अमर वह बता रही हूं। और शायद एक दिन में तुम्हें उसका उदाहरण दूंगा। यह ऐसी बात है जिस पर विश्वास नहीं होता।

उदाहरण के लिए, शक्तियों की चेतना को लो। प्रेम की शक्ति की तरह समझने की शक्ति, सृजन-शक्ति ( हर चीज के लिए वही बात है, संरक्षण की शक्ति, वृद्धि की शक्ति आदि, और प्रगति की शक्ति, हर चीज के लिए) चेतना को लो, केवल यह चेतना जो हर चीज को घेरे हुए है, हर चीज में प्रवेश करती है, जो हर जगह है, हर चीज में है...। यह ऐसी लगती है मानों एक उदय हो जो अपने-अपनों ऐसी सत्ता पर आरोपित करना चाहती है जो उसे ग्रहण करने या सहन करने में असमर्थ है और में अच्छे-अच्छे की बात कर रही हूं, लेकिन हर एक में बड़ा या
छोटा, कम या अधिक महत्वपूर्ण भाग होता है जिसमें अभी तक सदभावना नहीं है, जो सभी
दुर्भावना की सीमा पर है और किसी भी मूल्य पर उस चीज़ को नहीं फेकना चाहता जो वहां है।
लेकिन अगर तुम सचेतन हो और केवल श्वास लो, कुछ अधिक नहीं, बस इतना ही, तो तुम
चेतना, प्रकाश, समझ, शक्ति, प्रेम और बाकी चीजों को सांस के साथ अंदर लोगे। और यह सब
धरती पर व्यर्थ हो रहा है, क्यों की धरती उसे लेने के लिए तैयार नहीं है। तो बस।

श्री मातृवाणी प्रश्न और उत्तर १९५३ व ५ सं २७६
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पूजा दिवस के बारे में माता जी की दिश्यनियां
(१९५३ दुर्गौष्टमी और विजया-दशमी के बारे में)
आज सचमुच विजय का दिन था, उस सब पर विजय जो भौतिक चेतना
में अभी मानने वाली रही थी।

हे प्रकृति, मे तुम्हारे लिए बल और प्रकाश, सत्य और शक्ति लायी हुई इन्हें
ग्रहण करना और इनका उपयोग करना तुम्हारा काम है। तुम ही अपनी
सृष्टि के फल मनुष्य में ग्रहणशील बनोगी और उसकी समझ के दरारा
क्षोलेगी; तुम ही उसे प्रगति करने की ऊर्जा और स्पष्टता का संकल्प दोगी;
और सब से बढ़ कर, तुम ही उसके दरारा भागवत उपस्थिति को स्वीकार
कराओगी और उससे परम उपलब्धि के लिये अभीष्ट करवाओगी।

(१८ अक्टूबर १९५३)
श्री मातृवाणी भाग - 3 पृ. सं २६६
ग्रहणशीलता के लिये नमता आवश्यक

इसका पहला आधार है सच्चाई - क्या व्यक्ति सच्चनुप ग्रहण करना चाहता है और तब ही ..., मेरे विचार में इसके लिये मुख्य वस्तुएं हैं।

सच्चाई और नमता। घमण्ड जितना तुम्हारे हद द्वारा बन्द कर देता है उतना कोई और वस्तु नहीं करता। जब तुम अपने में संतुष्ट रहते हो, तो यह तुम्हारे भीतर का अंत ही होता है जो तुम्हें यह मानने ही नहीं देता कि तुम्हारे अंदर भी कोई कमी है, कि तुम भी गलतियां करते हो, कि तुम भी अपूर्ण हों, कि कहीं कुछ छूट गया है, कि तुम ...। जानते हो, तुम्हारी प्रकृति में कोई ऐसी चीज मौजूद है जो इस प्रकार कठोर पड़ जाती है, जो अपना दोष स्वीकार करना नहीं चाहती। यहीं चीज मुझे उच्चतर वस्तु को ग्रहण करने से रोकती है। बहराहत, इस अनुभव को प्राप्त करने के लिये तुम कोशिश कर सकते हो। यदि तुम संकल्प-शक्ति के बल पर अपनी सत्ता के एक छोटे-से भाग से भी यह कहलवा सको कि "ओह, हां, यह मेरी भूल थी, मुझे ऐसा नहीं होना चाहिये था, मुझे ऐसा करना और सोचना भी नहीं चाहिये था, हां, यह मेरी दोष है," यदि तुम उससे यह स्वीकार कर दो सबा तो शुरू शुरू में तो, जैसा कि मैंने अभी-अभी कहा, तुम्हें इससे कष्ट होगा, पर यदि तुम इसपर आड़ रहे, जबतक कि वह पूरी तरह स्वीकृत न हो जाए, तो वह भाग तत्काल ही खुल जाएगा - वह खुल जाएगा और प्रकाश का पूरा उसके अंदर प्रवेश कर जाएगा, और तब तुम बाद में कुछ प्रसन्न आनंदित हो उठोगे कि तुम अपने से पूछोगे "आखिर क्यों, मैं इतने समय आखिर क्यों अंडा हुआ था? कैसा मुर्ख था मैं!"