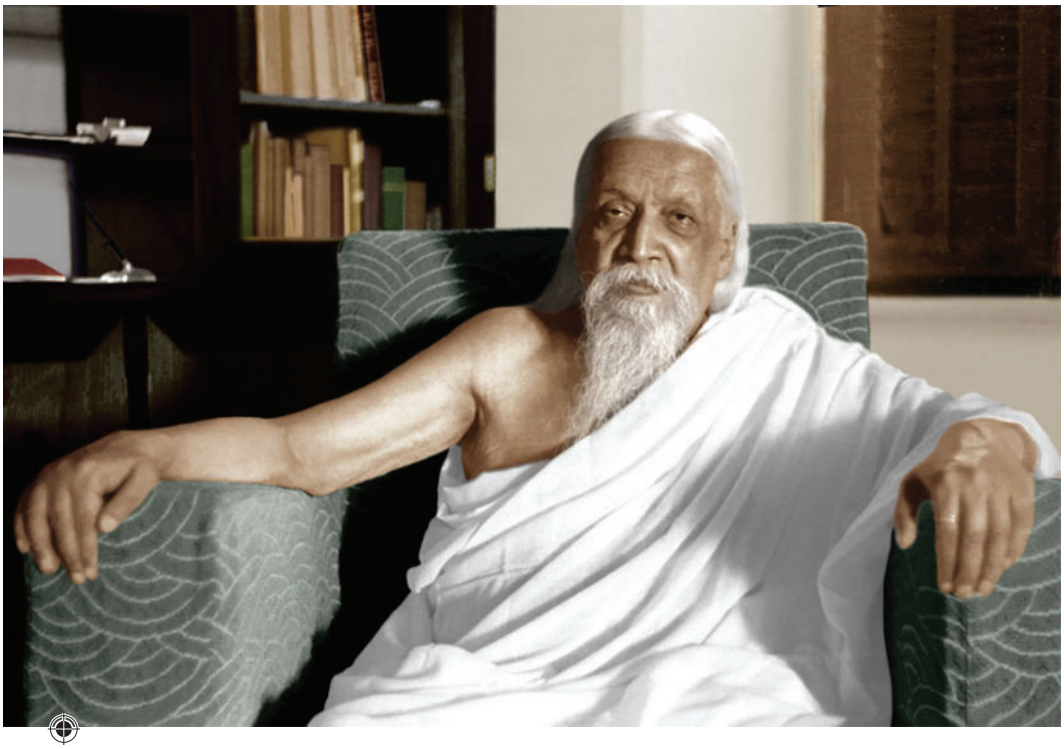


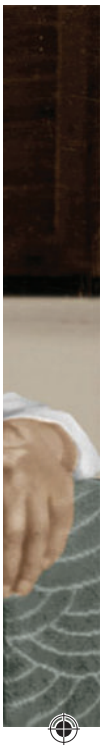
A strong son of lightning came down to the earth with
fire-feet of swiftness splendid;
Light was born in a womb and thunder's force filled a
human frame.
The calm speed of heaven, the sweet greatness, pure
passion, winged power had descended;
All the gods in a mortal body dwelt, bore a single name.

(SABCL Vol. 5: p. 595)* **Sri Aurobindo**

---

* All references in this compilation refer to Sri Aurobindo Birth Centenary Library (SABCL) edition, Vols. 1 to 30 and Collected Works of the Mother, Vols. 1 to 17, 1st edition.

January 2012.indd 2 21-07-2018 09:10:48



Invitation

With wind and the weather beating round me
Up to the hill and the moorland I go.
Who will come with me? Who will climb with me?
Wade through the brook and tramp through the snow?

Not in the petty circle of cities
Cramped by your doors and your walls I dwell;
Over me God is blue in the welkin,
Against me the wind and the storm rebel.

I sport with solitude here in my regions,
Of misadventure have made me a friend.
Who would live largely? Who would live freely?
Here to the wind-swept uplands ascend.

I am the lord of tempest and mountain,
I am the Spirit of freedom and pride.
Stark must he be and a kinsman to danger
Who shares my kingdom and walks at my side.

Sri Aurobindo
(1908-09, Alipore Jail)

(SABCL 5: 39)

January 2012.indd 3 21-07-2018 09:10:49

The Real Leader Is Within Oneself

Every human being carries hidden within him the possibility of a greater consciousness which goes beyond the bounds of his present life and enables him to share in a higher and a vaster life. Indeed, in all exceptional beings it is always this consciousness that governs their lives and organises both the circumstances of their existence and their individual reaction to these circumstances. What the human mental consciousness does not know and cannot do, this consciousness knows and does. It is like a light that shines at the centre of the being, radiating through the thick coverings of the external consciousness.

The Mother, 12: 30

The leader is within yourselves. If you can only find Him and listen to His voice, then you will not find that people will not listen to you, because there will be a voice within the people which will make itself heard. That voice and that strength is within you. If you feel it within yourselves, if you live in its presence, if it has become yourselves, then you will find that one word from you will awake an answering voice in others…

Sri Aurobindo, 1: 664

It is the Godhead who manifests himself in the great thinker, the hero, the leader of men, the great teacher, sage, prophet, religious founder, saint, lover of man, the great poet, the great artist, the great scientist, the ascetic self-tamer, the tamer of things and events and forces. The work itself, the high poem, the perfect form of beauty, the deep love, the noble act, the divine achievement is a movement of godhead; it is the Divine in manifestation.

Sri Aurobindo, 13: 360

January 2012.indd 4 21-07-2018 09:10:49

Follow your soul and not your mind, your soul that answers to the Truth, not your mind that leaps at appearances; trust the Divine Power and she will free the godlike elements in you and shape all into an expression of Divine Nature.

Sri Aurobindo, 25: 40

You must put aside what you want, and wish to know what God wants; distrust what your heart, your passions or your habitual opinions prefer to hold as right and necessary, and passing beyond them, like Arjuna in the Gita, seek only to know what God has set down as right and necessary. Be strong in the faith that whatever is right and necessary will inevitably happen as the result of your due fulfilment of the *kartavyam karma*, even if it is not the result that you preferred or expected. The power that governs the world is at least as wise as you and it is not absolutely necessary that you should be consulted or indulged in its management; God is seeing to it.

Sri Aurobindo, 16: 418-19

Regard your life as given you only for the divine work and to help in the divine manifestation. Desire nothing but the purity, force, light, wideness, calm, Ananda of the divine consciousness and its insistence to transform and perfect your mind, life and body.

Sri Aurobindo, 25: 9

Mere devotion maketh an intellectual pigmy, and mere knowledge an imperfect actor in God's drama. It is only into surrendered minds that God pours forth both devotion and knowledge, making these the twin bases of a mighty action.

Sri Aurobindo, 3: 442

January 2012.indd 5 21-07-2018 09:10:49

Always Better, Forward

The first condition is not to have one's own personal interest as a goal.

The first qualities needed are boldness, courage and perseverance.

And then to be conscious that one knows nothing compared to what one ought to know, that one can do nothing compared to what one ought to do, that one is nothing compared to what one ought to be.

One must have an invariable will to acquire what is lacking in one's nature, to know what one does not yet know, to be able to do what one is not yet able to do.

One must constantly progress in the light and peace that come from the absence of personal desires.

One could take as a programme:

"Always better. Forward!"

And to have only one goal: to know the Divine in order to be able to manifest Him.

Persevere, and what you cannot do today you will be able to do tomorrow.

The Mother, 16: 428

His will immobile meets the mobile hour;
The world's blows cannot bend that victor head;
Calm and sure are his steps in the growing Night;
The goal recedes, he hurries not his pace,
He turns not to high voices in the night;
He asks no aid from the inferior gods;
His eyes are fixed on his immutable aim.

Sri Aurobindo, 29: 449

January 2012.indd 6 21-07-2018 09:10:49

Be an Example

Each one is responsible first for himself; and if you aspire to help others, it is by giving an example of what one should be that you can help them most effectively.

And the Divine Grace is always there, marvellously effective for all those who are sincere.

The Mother, 17: 377

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

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

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

The Mother, 2: 103

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.

To forget oneself, one's own likings and preferences, is indispensable in order to be a true leader.

The Mother, 13: 169-70

January 2012.indd 7 21-07-2018 09:10:49

Conditions for Being a True Leader

To forget oneself

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

A leader of a small group can thus become a perfect leader for a large group, for a nation, and prepare himself for a collective role. It is a training-ground of great importance, and that is truly what we have attempted and are continuing to try out here: to give to everyone as soon as possible a responsibility, big or small, so that he learns to become a true leader.

To be a true leader one must be completely disinterested and efface from oneself as much as possible all self-regard and all selfish movements. To be a leader one must master one's ego...

The Mother, 9: 81

To have a larger view of the One working in all

Every man is knowingly or unknowingly the instrument of a universal Power and, apart from the inner Presence, there is no such essential difference between one action and another, one kind of instrumentation and another as would warrant the folly of an egoistic pride. The difference between knowledge and ignorance is a grace of the Spirit; the breath of divine Power blows where it lists and fills today one and tomorrow another with the word or the puissance. If the potter shapes one pot more perfectly than another, the merit lies not in the vessel but the maker. The attitude of our mind

January 2012.indd 8 21-07-2018 09:10:49

must not be "This is my strength" or "Behold God's power in me", but rather "A Divine Power works in this mind and body and it is the same that works in all men and in the animal, in the plant and in the metal, in conscious and living things and in things apparently inconscient and inanimate." This large view of the One working in all and of the whole world as the equal instrument of a divine action and gradual self-expression, if it becomes our entire experience, will help to eliminate all rajasic egoism out of us and even the sattwic ego-sense will begin to pass away from our nature.

Sri Aurobindo, 20: 238

To cling to Truth

Be more eager for truth than for success.

The Mother, 14: 206

Truth is the rock on which the world is built. *Satyena tiṣṭhate jagat.* Falsehood can never be the true source of strength. When falsehood is at the root of a movement, that movement is doomed to failure. Diplomacy can only help a movement if the movement proceeds upon truth. To make diplomacy the root-principle is to contravene the laws of existence.

Sri Aurobindo, 1: 706

There is no greater courage than to be always truthful.

The Mother, 14: 182

To be vigilant

Vigilance means to be awake, to be on one's guard, to be sincere — never to be taken by surprise….

To be vigilant is not merely to resist what pulls you downward, but above all to be alert in order not to lose any

January 2012.indd 9 21-07-2018 09:10:49

opportunity to progress, any opportunity to overcome a weakness, to resist a temptation, any opportunity to learn something, to correct something, to master something. If you are vigilant, you can do in a few days what would otherwise take years. If you are vigilant, you change each circumstance of your life, each action, each movement into an occasion for coming nearer the goal.

The Mother, 3: 202

To recognise one's weaknesses

To recognise one's weaknesses and false movements and draw back from them is the way towards liberation.

Not to judge anyone but oneself until one can see things from a calm mind and a calm vital is an excellent rule. Also, do not allow your mind to form hasty impressions on the strength of some outward appearance, nor your vital to act upon them.

There is a place in the inner being where one can always remain calm and from there look with poise and judgment on the perturbations of the surface consciousness and act upon it to change it. If you can learn to live in that calm of the inner being, you will have found your stable basis.

Sri Aurobindo, 24: 1684

To have a self-control

1. To have *complete control over oneself* is the indispensable condition for controlling others.
2. To have *no preferences*, not to like one and to dislike the other — *to be equal* with everybody.
3. To be patient and enduring.

Also to speak only what is quite indispensable and nothing more.

The Mother, 15: 59

January 2012.indd 10 21-07-2018 09:10:49

Be very calm and very patient, never get angry; one must be master of oneself in order to be a master of others.

The Mother, 12: 195

To be perfectly sincere

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 cannot be wholly true...

The Mother, 8: 398

January 2012.indd Sec1:11 21-07-2018 09:10:49

Ways to Solve a Problem

Step back

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

The Mother, 3: 160

January 2012.indd Sec1:12 21-07-2018 09:10:49

Concentrate

…if your power of concentration is complete, then there is not a problem you cannot solve—I don't mean arithmetic problems (*laughter*), I mean problems about leading one's life, about decisions to be taken, psychological problems which need solving. There is not one that can resist this power of concentration.

And in fact it is very convenient to take a point: one looks steadily at the point, and so steadily that at a certain moment one becomes the point. One is no longer somebody looking at the point; one is the point. And then, if you continue with sufficient strength and quietness, without anything disturbing you, you may suddenly find yourself before a door which opens and you pass to the other side. And then you have the revelation.

The Mother, 5: 399-400

Put it before the Lord

You are faced with a so-called problem: what should you say, what should you do, how should you act? There is nothing to do, nothing, you only have to say to the Lord, "There, You see, it is like that"— that's all. And then you stay very quiet. And then quite spontaneously, without thinking about it, without reflection, without calculation, nothing, nothing, without the slightest effort — you do what has to be done. That is to say, the Lord does it, it is no longer you. He does it, He arranges the circumstances, He arranges the people, He puts the words into your mouth or your pen — He does everything, everything, everything, everything; you have nothing more to do but to allow yourself to live blissfully.

The Mother, 10: 152-53

January 2012.indd Sec1:13 21-07-2018 09:10:50



To win or lose the godlike game for man,
Was her soul's issue thrown with Destiny's dice.
But not to submit and suffer was she born;
To lead, to deliver was her glorious part.

Savitri, p.17 **Sri Aurobindo**

January 2012.indd Sec1:14 21-07-2018 09:10:50

What the Mother Wants to Bring About

What I want to bring about in the material world, upon the earth.

1. Perfect Consciousness.
2. Integral Knowledge, omniscience.
3. Power invincible, irresistible, ineluctable; omniptence.
4. Health, perfect, constant, unshakable; perpetually renewed energy.
5. Eternal youth, constant growth, uninterrupted progress.
6. Perfect beauty, complex and total harmony.
7. Inexhaustible unparalleled riches, control over all the wealth of this world.
8. The gift of healing and giving happiness.
9. Immunity from all accidents, invulnerability against all adverse attacks.
10. Perfect power of expression in all fields and all activities.
11. The gift of tongues, the power of making oneself understood perfectly by all.
12. And all else necessary for the accomplishment of Thy work.

The Mother, 13: 41

I wish

1. personally to be eternally the perfect expression of the Supreme Divine.
2. that the supramental victory, manifestation and transformation should take place at once.
3. that all suffering should disappear for ever from the worlds present and future.

The Mother, 13: 42

January 2012.indd Sec1:15 21-07-2018 09:10:50

Orchestration and Hierarchy

The role of the leader, the captain, the power and skill of his leadership, his ability to command the confidence and ready obedience of his followers is of the utmost importance in all kinds of combined action or enterprise; but few can develop these things without having learnt themselves to obey and to act as one mind or as one body with others. This strictness of training, this habit of discipline and obedience is not inconsistent with individual freedom; it is often the necessary condition for its right use, just as order is not inconsistent with liberty but rather the condition for the right use of liberty and even for its preservation and survival. In all kinds of concerted action this rule is indispensable: orchestration becomes necessary and there could be no success for an orchestra in which individual musicians played according to their own fancy and refused to follow the indications of the conductor.

Sri Aurobindo, 16: 3

Every group, if it is a real one — that is, one made up according to the ability of the individuals who compose it — must necessarily be hierarchical.

But there are considerable obstacles to the realisation of this hierarchy:

(1) First, when the group is incomplete — that is, when it does not have all the members necessary to constitute the hierarchy and certain functions or intermediaries are missing.

(2) The indiscipline of certain members refusing wholly or in part to occupy the place assigned to them.

When order and harmony are established, the hierarchy is organised quite naturally and spontaneously.

The Mother, 16: 329-30

January 2012.indd Sec1:16 21-07-2018 09:10:50

... Is it only one individual the Divine chooses to manifest Him or can He choose several? — He chooses several.

But here too there is a hierarchy. One can understand *nothing* of the spiritual life if one does not understand the true hierarchy.

Nowadays it's not in fashion. It is something which human thought doesn't favour at all. But from the spiritual point of view, it is automatic, spontaneous and indisputable. And so, if the hierarchy is true, there is a place for everybody; and for each individual in his own place, his individual truth is absolute. That is to say, each element which is truly in its place has a total and perfect relation with the Divine — in its place. And yet, on the whole, there is a hierarchy which too is quite absolute. But to understand spiritual life one must first understand that; and it isn't very easy.

Everyone can be a perfect expression of the Divine in himself, on condition that he knows his place and keeps to it. ...

Q: Then what is a hierarchy?

It is the organisation of the functions and the manifestation in action of the particular nature of each person.

We have often tried to find comparisons, but they are worthless. For none of the things we know physically can answer to that condition. There is always the sense of superiority and inferiority as you say.... Some have compared a hierarchy to the various functions of the body, for example. But that always gives the impression that the head is at the top and the feet at the bottom, so it is a nuisance!

Q: Each element is the whole Divine at the same time, then how can we speak of a hierarchy?

Each element has a direct and perfect relation with the Divine.

January 2012.indd Sec1:17 21-07-2018 09:10:50

Q: But can't they become the whole Divine?

Yes, all become the Divine; but not the totality of the Divine, for the Divine is everything. You can't take a piece of the Divine and say, "This is the Divine." And yet, in his spiritual consciousness each one has a perfect relation with the Divine, that is to say, each one is the Divine as perfectly as he can be. But to reconstruct the Divine, all the Divine is necessary. And it is precisely this that constitutes the very essence of hierarchy. But as each one is perfect in himself, there can be no feeling of inferiority or superiority.

The Mother, 8: 27-29

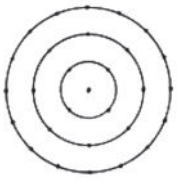
Q: Mother, I do not understand what You mean by the formation of a hierarchicised group.

A hierarchicised group means a group in which the activities and functions are organised according to individual ability, with a leader at the centre. A military organisation, for example, is a hierarchy.

Here is a diagram of the ancient traditional hierarchies.

1 — 4 — 8 — 16

and so on.



The Mother, 16: 329

And if each one goes on doing what he thinks best, the whole organisation will end in a chaos.

The Mother, 13: 158

January 2012.indd Sec1:18 21-07-2018 09:10:50



Organised team-work

Each in his place and all together.

(Spiritual Significance and explanation given by the Mother)

Botanical name: Averrhoa carambola
Common name: Carambola tree, Starfruit

January 2012.indd Sec1:19 21-07-2018 09:10:50

Outer and Inner Discipline and Organisation

Without outer and inner discipline, one can achieve nothing in life, either spiritually or materially. All those who have been able to create something beautiful and useful have always been persons who have known how to discipline themselves.

The Mother, 16: 123-24

Without discipline no proper work is possible.
Without discipline no proper life is possible.

The Mother, 13: 168

No big creation is possible without discipline — individual discipline, group discipline, discipline towards the Divine.

The Mother, 13: 204

There must be order and harmony in work. Even what is apparently the most insignificant thing must be done with perfect perfection, with a sense of cleanliness, beauty, harmony and order.

The Mother, 14: 327

Regularity: indispensable for all serious accomplishment.

The Mother, 14: 327

The famous Genoese sailor Columbus set sail from Spain to cross the unknown seas of the West.

For days and weeks on end, in spite of the murmurs of his companions, he persisted in his will to reach a new land; in spite of delays and difficulties, he would not give up until he had reached the first American islands. Thus he discovered the New World.

January 2012.indd Sec1:20 21-07-2018 09:10:50

What did he ask of his companions? He asked them only to have patience, for they had simply to rely on him and quietly allow him to lead them. But what did he himself need to reach his goal? He needed the sustained energy and the unremitting will that we call perseverance.

The Mother, 2: 193

A clear and precise vision of what is to be done and a *steady*, *calm* and *firm* will to have it done are the essential conditions for an organisation to be run properly. And as a general rule never ask from others the virtues you do not possess yourself.

The Mother, 7: 244

Idea: essential for all organisers; on its quality depends the quality of the organisation.

The Mother, 15: 59

No institution can live unless it is progressive.

The true progress is to come always closer to the Divine.

Each year that passes must be marked by a new progress towards perfection.

The Mother, 15: 84

Systematise we must, but even in making and holding the system, we should always keep firm hold on this truth that all systems are in their nature transitory and incomplete.

Sri Aurobindo, 17: 87

January 2012.indd Sec1:21 21-07-2018 09:10:50

Human Relations

You should be very polite with those who depend upon you for their living. If you ill-treat them, they feel very much but cannot reply to you as man to man for fear of losing their job.

There may be some dignity in being rough with your superiors, but with those who depend on you, the true dignity is to be very courteous.

The Mother, 13: 174

It [disciplining the subordinates] has to be done in the right spirit and the subordinates must be able to feel that it is so—that they are being dealt with in all uprightness and by a man who has sympathy and insight and not only severity and energy. It is a question of vital tact and a strong and large vital finding always the right way to deal with the others.

Sri Aurobindo, 23: 711

He who condemns failure and imperfection, is condemning God; he limits his own soul and cheats his own vision. Condemn not, but observe Nature, help and heal thy brothers and strengthen by sympathy their capacities and their courage.

Sri Aurobindo, 17: 138

I never feel that I am forgiving. Love does not forgive, it understands and cures.

The Mother, 16: 216

January 2012.indd Sec1:22 21-07-2018 09:10:50

Examine thyself without pity, then thou wilt be more charitable and pitiful to others.

Sri Aurobindo, 17: 86

Help men, but do not pauperise them of their energy; lead and instruct men, but see that their initiative and originality remain intact; take others into thyself, but give them in return the full godhead of their nature. He who can do this is the leader and the *guru*.

Sri Aurobindo, 16: 391

The whole trouble comes from the fact that you cannot harmonise with someone unless he is in agreement with your own ideas and his opinion and way of doing things are in conformity with yours.

You must widen your consciousness and understand that everyone has his own law. It is necessary to find the ground of understanding and harmony in a happy combination of individual wills and not to try that all may be the same in an identical will and action.

The Mother, 14: 287

The habit of criticism — mostly ignorant criticism of others — mixed with all sorts of imaginations, inferences, exaggerations, false interpretations, even gross inventions is one of the universal illnesses. It is a disease of the vital aided by the physical mind which makes itself an instrument of the pleasure taken in this barren and harmful pursuit of the vital. Control of the speech, refusal of this disease and the itch of the vital is very necessary, if inner experience has to have any true effect of transformation in the outer life.

Sri Aurobindo, 24: 1557-58

January 2012.indd Sec1:23 21-07-2018 09:10:51

Right Attitude

I have had innumerable examples of the power of right attitude. I have seen crowds saved from catastrophes by one single person keeping the right attitude. But it must be an attitude that does not remain somewhere very high and leaves the body to its usual reactions. If you remain high up like that, saying, "Let God's will be done", you may get killed all the same. For your body may be quite undivine, shivering with fear: the thing is to hold the true consciousness in the body itself and not have the least fear and be full of the divine peace.

The Mother, 3: 155

All depends on the attitude of each one and on the sincerity of his approach.

The Mother, 15: 239

Whatever one does, it becomes useful if one puts a spark of true consciousness into it.

The consciousness one has is much more important than the act one performs. And the most apparently useless acts can become very productive if they are performed with the true consciousness.

The Mother, 14: 37

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

The Mother, 3: 198

January 2012.indd Sec1:24 21-07-2018 09:10:51

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.

Sri Aurobindo, 17:107

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

Sri Aurobindo, 17:107

Love and serve men, but beware lest thou desire their approbation. Obey rather God within thee.

Sri Aurobindo, 17:145

Tolerance is full of a sense of superiority; it should be replaced by a total understanding.

The Mother, 15: 298

To be humble means for the mind, the vital and the body never to forget that *without the Divine* they know nothing, are nothing and can do nothing; without the Divine they are nothing but ignorance, chaos and impotence. The Divine alone is Truth, Life, Power, Love, Felicity.

Therefore the mind, the vital, and the body must learn and feel, once and for all, that they are wholly incapable of understanding and judging the Divine, not only in his essence but also in his action and manifestation.

This is the only true humility and with it come quiet and peace. This is also the surest shield against all hostile attack. Indeed, in the human being it is always the door of pride at which the Adversary knocks, for it is this door which opens to let him enter.

The Mother, 14: 160

January 2012.indd Sec1:25 21-07-2018 09:10:51

If you give expression to anger, you prolong or confirm the habit of the recurrence of anger; you do not diminish or get rid of the habit. The very first step towards weakening the power of anger in the nature and afterwards getting rid of it altogether is to refuse all expression to it in act or speech. Afterwards one can go on with more likelihood of success to throw it out from the thought and feeling also. And so with all other wrong movements.

Sri Aurobindo, 24: 1410

People are not aware of the workings of Grace except when there has been some danger, that is, when there has been the beginning of an accident or the accident has taken place and they have escaped it. Then they become aware. But never are they aware that if, for instance, a journey or anything whatever, passes without any accident, it is an infinitely higher Grace. That is, the harmony is established in such a way that nothing can happen. But that seems to them quite natural. When people are ill and get well quickly, they are full of gratitude; but never do they think of being grateful when they are well; and yet that is a much greater miracle!

The Mother, 5: 407

Only were safe who kept God in their hearts:
Courage their armour, faith their sword, they must walk,
The hand ready to smite, the eye to scout,
Casting a javelin regard in front,
Heroes and soldiers of the army of Light.

Sri Aurobindo, 28: 211

January 2012.indd Sec1:26 21-07-2018 09:10:51

A Strong Being Is Always Quiet

A strong being is always quiet. It is weakness that causes restlessness.

The Mother, 16:125

It is only the weak who are agitated; as soon as one becomes truly strong, one is peaceful, calm, quiet, and one has the power of endurance to face the adverse waves which come rushing from outside in the hope of disturbing one. This true quietude is always a sign of force. Calmness belongs to the strong.

The Mother, 8: 330

... I do not mean by quietness of mind entire silence. I mean a mind free from disturbance and trouble, steady, light and glad so as to open to the Force that will change the nature. The important thing is to get rid of the habit of the invasion of troubling thoughts, wrong feelings, confusion of ideas, unhappy movements. These disturb the nature and cloud it and make it difficult for the Force to work; when the mind is quiet and at peace, the Force can work more easily.

Sri Aurobindo, 23: 637

It is a mistake to think that a thought or will can have effect only when it is expressed in speech or act: the unspoken thought, the unexpressed will are also active energies and can produce their own vibrations, effects or reactions.

Sri Aurobindo, 22: 477

Silence means freedom from thoughts and vital movements — when the whole consciousness is quite still.

Guidance from Sri Aurobindo, Nagin Doshi: 127

January 2012.indd Sec1:27 21-07-2018 09:10:51

It is from the Silence that the peace comes; when the peace deepens and deepens, it becomes more and more the Silence.

In a more outward sense the word Silence is applied to the condition in which there is no movement of thought or feeling etc., only a great stillness of the mind.

But there can be an action in the Silence, undisturbed even as the universal action goes on in the cosmic Silence.

Sri Aurobindo, 23: 647

In Peace and Silence the Eternal manifests; allow nothing to disturb you and the Eternal will manifest....

The Mother, 1: 10

The restlessness and early exhaustion of our active being and its instruments are Nature's sign that calm is our true foundation and excitement a disease of the soul; the sterility and monotony of mere calm is her hint that play of the activities on that firm foundation is what she requires of us. God plays for ever and is not troubled.

Sri Aurobindo, 16: 386

Our nature acts on a basis of confusion and restless compulsion to action, the Divine acts freely out of a fathomless calm. Into that abyss of tranquillity we must plunge and become that, if we are to annul the hold of this lower nature upon the soul.

Sri Aurobindo, 20: 350

In all there lacks the unchanging peace of Thy sovereign contemplation and the calm vision of Thy immutable eternity.

The Mother, 1: 255

January 2012.indd Sec1:28 21-07-2018 09:10:51

Integral Faith and Unbreakable Patience

... the first requisites are faith and patience. The ardours of the heart and the violences of the eager will that seek to take the kingdom of heaven by storm can have miserable reactions if they disdain to support their vehemence on these humbler and quieter auxiliaries.

Sri Aurobindo, 20: 232

People do not know how important is faith, how faith is miracle, creator of miracles. If you expect at every moment to be lifted up and pulled towards the Divine, He will come to lift you and He will be there, quite close, closer, ever closer.

The Mother, 13: 78

It is by *persevering* that one conquers difficulties, not by running away from them. One who perseveres is sure to triumph. Victory goes to the most enduring. Always do your best and the Lord will take care of the results.

The Mother, 14: 173

Heroism is to be able to stand for the Truth in all circumstances, to declare it amidst opposition and to fight for it whenever necessary.

And to act always from one's highest consciousness.

The Mother, 14: 179

Heroism:
(1) To do always what is most beautiful and most noble.
(2) To act always from the height of one's consciousness.

The Mother, 14: 179

January 2012.indd Sec1:29 21-07-2018 09:10:51

Strength — The One Thing Wanting

The deeper we look, the more we shall be convinced that the one thing wanting, which we must strive to acquire before all others, is strength — strength physical, strength mental, strength moral, but above all strength spiritual which is the one inexhaustible and imperishable source of all the others. If we have strength everything else will be added to us easily and naturally. In the absence of strength we are like men in a dream who have hands but cannot seize or strike, who have feet but cannot run. ... ...

Strength then and again strength and yet more strength is the need of our race. But if it is strength we desire, how shall we gain it if we do not adore the Mother of Strength? She demands worship not for Her own sake, but in order that She may help us and give Herself to us. This is no fantastic idea, no superstition but the ordinary law of the universe. The gods cannot, if they would, give themselves unasked. Even the Eternal comes not unaware upon man. Every devotee knows by experience that we must turn to Him and desire and adore Him before the Divine Spirit pours in its ineffable beauty and ecstasy upon the soul. What is true of the Eternal, is true also of Her who goes forth from Him. ... ...

Come then, hearken to the call of the Mother. She is already in our hearts waiting to manifest Herself, waiting to be worshipped, — inactive because the God in us is concealed by tamas, troubled by Her inactivity, sorrowful because Her children will not call on Her to help them. You who feel Her stirring within you, fling off the black veil of self, break down the imprisoning walls of indolence, help Her each as you feel impelled, with your bodies or with your intellect or

January 2012.indd Sec1:30 21-07-2018 09:10:51

with your speech or with your wealth or with your prayers and worship, each man according to his capacity. Draw not back, for against those who were called and heard Her not, She may well be wroth in the day of Her coming; but to those who help Her advent even a little, how radiant with beauty and kindness will be the face of their Mother!

*

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

Sri Aurobindo, 1:64, 67, 71; 2: 20-21

January 2012.indd Sec1:31 21-07-2018 09:10:51

Fullness of the Fourfold Personality

The man of knowledge[1] cannot serve Truth with freedom and perfection, if he has not intellectual and moral courage, will, audacity, the strength to open and conquer new kingdoms, otherwise he becomes a slave of the limited intellect or a servant or at most a ritual priest of only an established knowledge,[2] — cannot use his knowledge to the best advantage unless he has the adaptive skill to work out its truths for the practice of life, otherwise he lives only in the idea,— cannot make the entire consecration of his knowledge unless he has the spirit of service to humanity, to the Godhead in man and the Master of his being.

The man of power must illumine and uplift and govern his force and strength by knowledge, light of reason or religion or the spirit, otherwise he becomes the mere forceful Asura, — must have the skill which will help him best to use and administer and regulate his strength and make it creative and fruitful and adapted to his relations with others, otherwise it becomes a mere drive of force across the field of life, a storm that passes and devastates more than it constructs, — must be capable too of obedience and make the use of his strength a service to God and the world, otherwise he becomes a selfish dominator, tyrant, brutal compeller of men's souls and bodies.

The man of productive mind and work must have an open inquiring mind and ideas and knowledge, otherwise he moves in the routine of his functions without expansive growth, must have courage and enterprise, must bring a

1. Emphasis added at several places by the editor in this article.

2. That perhaps is why it was the Kshatriya bringing his courage, audacity, spirit of conquest into the fields of intuitive knowledge and spiritual experience who first discovered the great truths of Vedanta.

January 2012.indd Sec1:32 21-07-2018 09:10:51

spirit of service into his getting and production, in order that he may not only get but give, not only amass and enjoy his own life, but consciously help the fruitfulness and fullness of the surrounding life by which he profits.

The man of labour and service becomes a helpless drudge and slave of society if he does not bring knowledge and honour and aspiration and skill into his work, since only so can he rise by an opening mind and will and understanding usefulness to the higher dharmas.

But the greater perfection of man comes when he enlarges himself to include all these powers, even though one of them may lead the others, and opens his nature more and more into the rounded fullness and universal capacity of the fourfold spirit. Man is not cut out into an exclusive type of one of these dharmas, but all these powers are in him at work at first in an ill-formed confusion, but he gives shape to one or another in birth after birth, progresses from one to the other even in the same life and goes on towards the total development of his inner existence. Our life itself is at once an inquiry after truth and knowledge, a struggle and battle of our will with ourselves and surrounding forces, a constant production, adaptation, application of skill to the material of life and a sacrifice and service.

These things are the ordinary aspects of the soul while it is working out its force in nature, but when we get nearer to our inner selves, then we get too a glimpse and experience of something which was involved in these forms and can disengage itself and stand behind and drive them, as if a general Presence or Power brought to bear on the particular working of this living and thinking machine. This is the force of the soul itself presiding over and filling the powers of its nature.

Sri Aurobindo, 21: 720-21

January 2012.indd Sec1:33 21-07-2018 09:10:51



Supramental Manifestation
It will be welcome.

(Spiritual significane and explanation given by the Mother)

Botanical name: Scadoxus multiflorus
Common name: Blood lily, Football lily

January 2012.indd Sec1:34 21-07-2018 09:10:51

Shrink Not from Life

(An Excerpt from Poem "The Rishi")

Shrink not from life, O Aryan, but with mirth
And joy receive
His good and evil, sin and virtue, till
He bids thee leave.
But while thou livest, perfectly fulfil
Thy part, conceive
Earth as thy stage, thyself the actor strong,
The drama His.
Work, but the fruits to God alone belong,
Who only is.
Work, love and know, — so shall thy spirit win
Immortal bliss.
Love men, love God. Fear not to love, O King,
Fear not to enjoy;
For Death's a passage, grief a fancied thing
Fools to annoy.
From self escape and find in love alone
A higher joy. ... ...

Seek Him upon the earth. For thee He set
In the huge press
Of many worlds to build a mighty state
For man's success,
Who seeks his goal. Perfect thy human might,
Perfect the race.
For thou art He, O King. Only the night
Is on thy soul
By thy own will. Remove it and recover
The serene whole
Thou art indeed, then raise up man the lover
To God the goal.

Sri Aurobindo, 5: 311-12

January 2012.indd Sec1:35 21-07-2018 09:10:51

The Individuals Who Will Most Help the Future

... the individuals who will most help the future of humanity in the new age will be those who will recognise a spiritual evolution as the destiny and therefore the great need of the human being. Even as the animal man has been largely converted into a mentalised and at the top a highly mentalised humanity, so too now or in the future an evolution or conversion — it does not greatly matter which figure we use or what theory we adopt to support it — of the present type of humanity into a spiritualised humanity is the need of the race and surely the intention of Nature; that evolution or conversion will be their ideal and endeavour. They will be comparatively indifferent to particular belief and form and leave men to resort to the beliefs and forms to which they are naturally drawn. They will only hold as essential the faith in this spiritual conversion, the attempt to live it out and whatever knowledge — the form of opinion into which it is thrown does not so much matter — can be converted into this living. They will especially not make the mistake of thinking that this change can be effected by machinery and outward institutions; they will know and never forget that it has to be lived out by each man inwardly or it can never be made a reality for the kind. They will adopt in its heart of meaning the inward view of the East which bids man seek the secret of his destiny and salvation within; but also they will accept, though with a different turn given to it, the importance which the West rightly attaches to life and to the making the best we know and can attain the general rule of all life.

Sri Aurobindo, 15: 250-51

January 2012.indd Sec1:36 21-07-2018 09:10:51

Shivaji — Jai Singh
(Conversations of the Dead)

JAI SINGH

Neither of us have prevailed. A third force has entered into the land and takes the fruits of your work and as for mine, it is broken and the ideal I have cherished has gone down into the dust.

SHIVAJI

For the fruit I did not work and I am not amazed by the failure nor discouraged.

JAI SINGH

I too did not work for my reward, but to uphold the ideal of the Rajput. Unflinching courage in honourable warfare, chivalry to friend and foe, a noble loyalty to the sovereign of our choice, this seemed to me the true Indian tradition, preferable even to the unity and predominance of the Hindu races. Therefore, I could not accept your overtures. But I gave you the opportunity to accept my own tradition and when faith was not kept with me and with you, I saved my honour and assisted your escape.

SHIVAJI

God extended to me His protection and moved the heart of a woman to give me love and aid. Traditions change. The ideal of the Rajput has its future, but the mould had to be broken in order that what was temporary in it might pass. Loyalty to the sovereign of my choice is good, but loyalty to the sovereign of my nation's choice, that is better. The monarch is divine by the power of God expressed within him, but he has it because he is the elect of the people. God in

January 2012.indd Sec1:37 21-07-2018 09:10:51

the nation is the deity of which the monarch is the servant. *Vithova*, *virāṭ* of the Marhattas — *Bhavāni* incarnate as India — in *their* strength I conquered.

JAI SINGH

Your political ideal was great but your standard of means was abhorrent to our morality. Ruse, treachery, pillage, assassination, these were not excluded from your action!

SHIVAJI

Not for myself I fought and ruled, but for God and the Maharashtra *dharma*, the religion of Hindu Nationality, which Ramdas enunciated. I offered my head to *Bhavāni* and She bade me keep it to scheme and plot for the welfare of the nation. I gave my kingdom to Ramdas and he made me take it back as a gift from God and the Marhattas. Both commands I obeyed. I slew when God commanded, I plundered because He pointed out that as the means He had given me. Treacherous I was not, but I helped my weakness in resource and numbers by ruse and stratagem, conquered physical force by keenness of wit and brain-force. The world has accepted ruse in war and politics and the chivalrous openness of the Rajput is not owned either by the European or the Asiatic nations.

JAI SINGH

I held the *dharma* as supreme and even the voice of God could not persuade me to abandon it.

SHIVAJI

I gave up all to Him and did not keep even the *dharma*. His will was my religion; for He was my Captain and I his soldier. That was my loyalty, not to Aurangzebe, not to a

January 2012.indd Sec1:38 21-07-2018 09:10:51

code of morals, but to God who sent me.

JAI SINGH

He sends us all, but for different purposes and according to the purpose he moulds the ideal and the character. I am not grieved that the Mogul has fallen. Had he deserved to retain sovereignty he could not have lost it, but even when he ceased to deserve, I kept my faith, my service, my loyalty. It was not for me to dispute the will of my emperor. God who appointed him might judge him; it was not my office.

SHIVAJI

God also appoints the man, who rebels and refuses to prolong unjust authority by acquiescence. He is not always on the side of power; sometimes He manifests as the deliverer.

JAI SINGH

Let Him come down Himself then as He promised. Then alone would rebellion be justified.

SHIVAJI

But whence will He come down, when He is here already, in our hearts? Because I saw Him there, therefore was I strong enough to carry out my mission.

JAI SINGH

Where is the seal upon your work, the pledge of His authority?

SHIVAJI

I undermined an empire and it has not been rebuilt. I created a nation and it has not yet perished.

Sri Aurobindo, 3: 483-85

January 2012.indd Sec1:39 21-07-2018 09:10:51

Significant Days in February 2012

21st February 2012: The Mother's Birth Anniversary
28th February 2012: Anniversary of Auroville
29th February 2012: Anniversary of the Supramental Manifestation upon the Earth

*

Study Sessions on Sri Aurobindo's epic *Savitri* will be held at the Society House (formerly known as beach office), Puducherry, from 22nd to 28th February 2012. It will be conducted by Dr. Alok Pandey. There will be two sessions daily, from 5.15 to 6.00 p.m. and 6.15 to 7.00 p.m. All are welcome.

*

Looking for a New Year Gift? : "An aimless life is always a miserable life." — The Mother. You may gift AIM to your friends, relatives, employees and seniors. Send a subscription of Rs. 150/- per person (for mailing in India) to Sri Aurobindo Society, Society House, Puducherry - 605 001, and the person named will receive for next 12 months copies of *All India Magazine*. A gift card mentioning your name will be inserted in the first copy mailed.

With the best compliments of :

RAHEJA UNIVERSAL
THE WORLD TO COME

Raheja Centre-Point, 294, C.S.T. Road, Kalina, Santacruz (E),
Mumbai - 400 098. Tel: + 91-22-66414141
e-mail: raheja@rahejauniversal.com Web: www.rahejauniversal.com

January 2012.indd Sec1:40 21-07-2018 09:10:52

To Be a True Leader

Selections from the Works of Sri Aurobindo and the Mother

CONTENTS

Invitation (Poem)	…	3
The Real Leader Is Within Oneself	…	4
Always Better, Forward	…	6
Be an Example	…	7
Conditions for Being a True Leader	…	8
Ways to Solve a Problem	…	12
What the Mother Wants to Bring About	…	15
Orchestration and Hierarchy	…	16
Outer and Inner Discipline and Organisation	…	20
Human Relations	…	22
Right Attitude	…	24
A Strong Being Is Always Quiet	…	27
Integral Faith and Unbreakable Patience	…	29
Strength —The One Thing Wanting	…	30
Fullness of the Fourfold Personality	…	32
Shrink Not from Life	…	35
The Individuals Who Will Most Help the Future	…	36
Shivaji – Jai Singh (Conversations of the Dead)	…	37

I am charged by God to do his mighty work,
Uncaring I serve his will who sent me forth,
Reckless of peril and earthly consequence.
I reason not of virtue and of sin
But do the deed he has put into my heart.

Sri Aurobindo, *Savitri*, p. 509

January 2012.indd Sec1:41 21-07-2018 09:10:52