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Matter shall reveal the Spirit's face. – Sri Aurobindo

CONTENTS

Section I

A Call to the Youth ... 4
The Sublimest of Adventures ... 5
Inner Aspiration Arranges Circumstances ... 6
Pessimism – A Great Weapon of the Devil ... 8
Peace and Progress ... 9
True Progress by Sadhana ... 10
Three Ways of Progressing ... 11
Shift the Objective of Desire ... 12
Aspire with Faith ... 13

Section II

Mahakali Aspect of the Mother ... 14
An Old Chaldean Legend ... 16
Durga ... 17

Section III

The Best Attitude ... 20
"I Want to be Yours" ... 21
There Is Nothing but Him ... 22
God and the Universe ... 23
Original Reason for Physical Body and Life ... 24
Questions & Answers ... 25
The Path of Later On (Story) ... 27
The Dream Boat (Poem) ... 31

A Call to the Youth

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

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

*

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

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

(CWM 12: 122-23, 2nd ed.)

The Mother



Eternal Youth

It is a gift the Divine gives to us when we unite with Him.

The Sublimest of Adventures

... there is a moment when life such as it is, the human consciousness such as it is, seems something absolutely impossible to bear, it creates a kind of disgust, repugnance; one says, "No, it is not that, it is not that; it can't be that, it can't continue." Well, when one comes to this, there is only to throw in one's *all* – all one's effort, all one's strength, all one's life, all one's being – into this chance, if you like, or this exceptional opportunity that is given to cross over to the other side. What a relief to set foot on the **new path**, that which will lead you elsewhere! This is worth the trouble of casting behind much luggage, of getting rid of many things in order to be able to take that leap. That's how I see the problem.

In fact it is the sublimest of adventures, and if one has in him in the slightest the true spirit of adventure, it is worth risking all for all.

(CWM 7: 323) The Mother



Perfect Path

For each one it is the path that leads fastest to the Divine.

Inner Aspiration Arranges Circumstances

It depends a great deal on the intensity of the inner aspiration. If you are in a state of conscious aspiration and very sincere, well, everything around you will be arranged in order to help in your aspiration, whether directly or indirectly, that is, either to make you progress, put you in touch with something new or to eliminate from your nature something that has to disappear. This is something quite remarkable. If you are truly in a state of intensity of aspiration, there is not a circumstance which does not come to help you to realise this aspiration. Everything comes, everything, as though there were a perfect and absolute consciousness organising around you all things, and you yourself in your outer ignorance may not recognise it and may protest at first against the circumstances as they show themselves, may complain, may try to change them; but after a while, when you have become wiser, and there is a certain distance between you and the event, well, you will realise that it was just what you needed to do to make the necessary progress. And, you know, it is a will, a supreme goodwill which arranges all things around you, and even when you complain and protest instead of accepting, it is exactly at such moments that it acts most effectively.

I have written a short sentence... in the *Bulletin* ... It goes something like this (I don't remember the words exactly now*): If you say to the Divine with conviction, "I want only You", the Divine will arrange all the circumstances in such a way as to compel you to be sincere. Something in the being... "I want only You."... the aspiration... and then one wants

* "If earnestly you say to the Divine, 'I want only Thee', the Divine will arrange the circumstances in such a way that you are compelled to be sincere."

a hundred odd things all the time, isn't that so? At times something comes, just... usually to disturb everything – it stands in the way and prevents you from realising your aspiration. Well, the Divine will come without showing Himself, without your seeing Him, without your having any inkling of it, and He will arrange all the circumstances in such a way that everything that prevents you from belonging solely to the Divine will be removed from your path, inevitably. Then when all is removed, you begin to howl and complain; but later, if you are sincere and look at yourself straight in the eye... you have said to the Lord, you have said, "I want only You." He will remain close to you, all the rest will go away. This is indeed a higher Grace. Only, you must say this with conviction. I don't even mean that you must say it integrally, because if one says it integrally, the work is done. What is necessary is that one part of the being, indeed the central will, says it with conviction: "I want only You." Even once, and it suffices: all that takes more or less long, sometimes it stretches over years, but one reaches the goal.

Q: But one has all kinds of imperfections!

Eh? The more the imperfections, the longer it takes; the more the attachments one has, the longer it takes.

But the goal is sure!

The Mother

(CWM 6: 176-77)



Flame of Aspiration
A flame that illuminates but does not burns.

Pessimism – A Great Weapon of the Devil

All pessimism is ... a denial of the Spirit, of its fullness and power, an impatience with the ways of God in the world, an insufficient faith in the divine Wisdom and Will that created the world and for ever guide it.

It admits a wrong notion about that supreme Wisdom and Power and therefore cannot itself be the supreme wisdom and power of the spirit to which the world can look for guidance and for the uplifting of its whole life towards the Divine.

(CWSA 25: 179, SABCL 15: 168) Sri Aurobindo

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Pessimism is the demon's weapon and he senses his situation *(gesture of shaking)*. Well, if what I see as possible is realised, it will be truly a decisive victory over the adverse forces – naturally, he [pessimism – the devil] defends himself as best he can.... That, it is always the devil; as soon as you see even the tail of pessimism, it is the devil. That is his great weapon.

*

We shall have made a great leap towards realisation when we have driven all defeatism out of our consciousness.

It is by perfecting our faith in the Divine Grace that we shall be able to conquer the defeatism of the subconscient.

(CWM 11: 256-57, 16: 427) The Mother



Hope

Paves life's way.

Peace and Progress — Two Aspects Equally Indispensable for Liberation

There are two complementary aspects of the liberating action of the Divine Grace upon earth among men. These two aspects are equally indispensable, but are not equally appreciated.

The sovereign immutable peace that liberates from anxiety, tension and suffering.

The dynamic all-powerful progress that liberates from fetters, bondages and inertia.

The peace is universally appreciated and recognised as divine, but the progress is welcomed only by those whose aspiration is intense and courageous.

*

Let us keep flaming in our heart the fire of progress.

(CWM 15: 185, 76) The Mother



Liberation
The disappearance of the ego.

True Progress by Sadhana

And true progress is sadhana; that is, it is the most conscious and swiftest progress. Otherwise one makes progress with the rhythm of Nature, which means that it can take centuries and centuries and centuries and millenniums to make the slightest bit of progress. But true progress is that made by sadhana. In yoga one can do in a very short time what takes otherwise an interminable time. But it is always in the body and always upon earth that it is done, not elsewhere. That is why when one is in a body one must take advantage of it and not waste one's time, not say, "A little later, a little later." It is much better to do it immediately. All the years you pass without making any progress are wasted years which you are sure to regret afterwards.

*

Each year that passes should be – and is necessarily – a new conquest.

(CWM 7: 33; 15: 77) The Mother



Progress
This is why we are on earth.

Three Ways of Progressing

For those who want always to progress, there are three major ways of progressing:

(1) To widen the field of one's consciousness.

(2) To understand ever better and more completely what one knows.

(3) To find the Divine and surrender more and more to his Will.

In other words, this means:

(1) To constantly enrich the possibilities of the instrument.

(2) To ceaselessly perfect the functioning of this instrument.

(3) To make this instrument increasingly receptive and obedient to the Divine.

To learn to understand and do more and more things. To purify oneself of all that prevents one from being totally surrendered to the Divine. To make one's consciousness more and more receptive to the Divine Influence.

One could say: to widen oneself more and more, to deepen oneself more and more, to surrender oneself more and more completely.

(CWM 16: 435-36) The Mother



Integral Progress

Can only be satisfied by integrality. The best way to go fast.

Shift the Objective of Desire to Aspiration Directed to the Truth

There are teachings which say that one must have no desire at all; they are the ones that aim at a complete withdrawal from life in order to enter into the immobility of the Spirit, the absence of all activity, all movement, all form, all external reality. To attain that one must have no desire at all, that is to say, one must completely leave behind all will for progress; progress itself becomes something unreal and external. But if in your conception of Yoga you keep the idea of progress, and if you admit that the whole universe follows a progression, then what you have to do is to shift the objective of desire; instead of turning it towards things that are external, artificial, superficial and egoistical, you must join it as a force of realisation to the aspiration directed to the Truth. ...

Sri Aurobindo tells us that in order to reach the Truth and to have the power of realising this Truth you must join the spiritual consciousness to a progressive mental consciousness.

(CWM 3: 194)

The Mother



Integral Renunciation of the Vital Desires
An indispensable condition for true progress.

Aspire with Faith

When one aspires for something, if at the same time one knows that the aspiration will be heard and answered in the best way possible, that establishes a quietude in the being, a quietude in its vibrations; whilst if there is a doubt, an uncertainty, if one does not know what will lead one to the goal or if ever one will reach it or whether there is a way of doing so, and so on, then one gets disturbed and that usually creates a sort of little whirlwind around the being, which prevents it from receiving the real thing. Instead, if one has a quiet faith, if whilst aspiring one knows that there is no aspiration (naturally, sincere aspiration) which remains unanswered, then one is quiet. One aspires with as much fervour as possible, but does not stand in nervous agitation asking oneself why one does not get immediately what one has asked for. One knows how to wait. I have said somewhere: "To know how to wait is to put time on one's side." That is quite true. For if one gets excited, one loses all one's time – one loses one's time, loses one's energy, loses one's movements. To be very quiet, calm, peaceful, with the faith that what is true will take place, and that if one lets it happen, it will happen so much the quicker. Then, in that peace everything goes much better.

(CWM 5: 395-96)

The Mother



Aspiration for Trust in the Divine

An intense need for that immutable peace given by the certitude of the Divine Grace.

Section II
Mahakali Aspect of the Mother

Four great Aspects of the Mother, four of her leading Powers and Personalities have stood in front in her guidance of this universe and in her dealings with the terrestrial play. ... To the four we give the four great names, Maheshwari, Mahakali, Mahalakshmi, Mahasaraswati. ...

Mahakali is of another nature. Not wideness but height, not wisdom but force and strength are her peculiar power. There is in her an overwhelming intensity, a mighty passion of force to achieve, a divine violence rushing to shatter every limit and obstacle. All her divinity leaps out in a splendour of tempestuous action; she is there for swiftness, for the immediately effective process, the rapid and direct stroke, the frontal assault that carries everything before it. Terrible is her face to the Asura, dangerous and ruthless her mood against the haters of the Divine; for she is the Warrior of the Worlds who never shrinks from the battle. Intolerant of imperfection, she deals roughly with all in man that is unwilling and she is severe to all that is obstinately ignorant and obscure; her wrath is immediate and dire against treachery and falsehood and malignity, ill-will is smitten at once by her scourge. Indifference, negligence and sloth in the divine work she cannot bear and she smites awake at once with sharp pain, if need be, the untimely slumberer and the loiterer. The impulses that are swift and straight and frank, the movements that are unreserved and absolute, the aspiration that mounts in flame are the motion of Mahakali. Her spirit is tame less, her vision and will are high and far-reaching like the flight of an eagle, her feet are rapid on the upward way and her hands are outstretched to strike and to succour. For she

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too is the Mother and her love is as intense as her wrath and she has a deep and passionate kindness. When she is allowed to intervene in her strength, then in one moment are broken like things without consistence the obstacles that immobilise or the enemies that assail the seeker. If her anger is dreadful to the hostile and the vehemence of her pressure painful to the weak and timid, she is loved and worshipped by the great, the strong and the noble; for they feel that her blows beat what is rebellious in their material into strength and perfect truth, hammer straight what is wry and perverse and expel what is impure or defective. But for her what is done in a day might have taken centuries; without her Ananda might be wide and grave or soft and sweet and beautiful but would lose the flaming joy of its most absolute intensities. To knowledge she gives a conquering might, brings to beauty and harmony a high and mounting movement and imparts to the slow and difficult labour after perfection an impetus that multiplies the power and shortens the long way. Nothing can satisfy her that falls short of the supreme ecstasies, the highest heights, the noblest aims, the largest vistas. Therefore with her is the victorious force of the Divine and it is by grace of her fire and passion and speed if the great achievement can be done now rather than hereafter.

(CWSA 32: 17-20) Sri Aurobindo



Dynamic Power
Indispensable for progress.

An Old Chaldean Legend

Long, long ago, in the dry land which is now Arabia, a divine being incarnated upon earth to awaken in it the supreme love. As expected it was persecuted by men, misunderstood, suspected, pursued. Mortally wounded by its assailants, it wanted to die quietly in solitude in order to be able to accomplish its work, and being pursued, it ran away. Suddenly, in the vast desert land there appeared a small pomegranate bush. The saviour crept in under the low branches, to leave its body in peace; and immediately the bush spread out miraculously, it grew higher, larger, became deep and thick, so that when the pursuers passed by, they did not even suspect that the One whom they were chasing was hidden there, and they went their way.

While drop by drop the sacred blood fell, fertilising the soil, the bush was covered with marvellous flowers, scarlet, large, crowded with petals... innumerable drops of blood. These are the flowers which express and contain for us the Divine's Love.

*

Q: Sweet Mother, has that Chaldean legend which you have written any relation with Kali Puja?

Yes, my child, because on Kali Puja day *I always* distribute the flowers of "Divine's Love"; for Kali is the most loving of all the aspects of the Mahashakti; hers is the most active and most powerful Love.

(CWM 7: 373, 365)

The Mother



Divine Love

A flower reputed to bloom even in the desert.

Durga

All creation has the two sides, the formed and the formless; the Gods too are formless and yet have forms, but a Godhead can take many forms, here Maheshwari, there Pallas Athene. Maheshwari herself has many forms in her lesser manifestations, Durga, Uma, Parvati, Chandi etc.

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Durga combines the characteristics of Maheshwari and Mahakali to a certain extent.

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Durga is the Mother's power of Protection.

(CWSA 32: 67-70) Sri Aurobindo

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You know the story of Durga, don't you? Durga who every year has to destroy her asura; and always she is compelled to begin again. It goes on in this way till the end of the reign allotted to the titans. When they will be banished from this world, it will not be thus any longer. But till then, that is as long as they are useful ... for intensifying the aspiration, clarifying the consciousness, for putting to the test the sincerity of people, they will be there. The day the test will not be needed, the day the sincerity will be pure and self-existent they will disappear. Then that day, Durga will no longer need to begin her battle over again every year.

(CWM 5: 96-97) The Mother

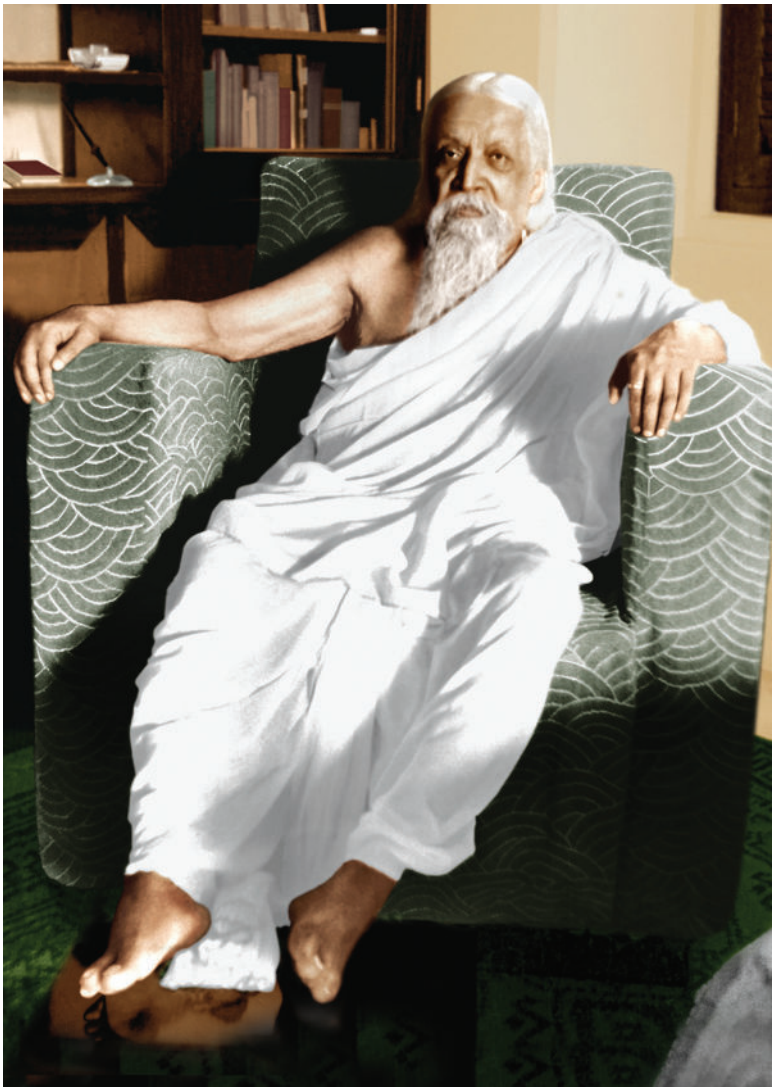


Protection of the Gods
Luminous and clear-visioned.



A few minutes passed in silence before Thee
are worth centuries of felicity. ...

(CWM 1: 34) The Mother



O Divine Master, sublime Friend, marvellous Teacher,
in a fecund silence I bow to Thee.

(CWM 1: 31) The Mother

Section III

The Best Attitude

Prayers & Meditations of the Mother: August 2, 1939

This morning, as I was glancing over the month that is beginning and wondering how I could serve Thee better, I heard the small voice within like a murmur in the silence, and this is what it said to me: "See how very little all outer circumstances matter. Why strive and strain so to realise thy own conception of Truth? Be more supple, more trusting. The only duty is not to let oneself be troubled by anything. To torment oneself about doing the right thing causes as much harm as a bad will. Only in a calm as of deep waters can be found the possibility of True Service."

And this reply was so luminous and pure, it carried within itself such a striking reality, that the state it described was communicated without any difficulty. It seemed to me I was floating in the calm of deep waters; I understood; I saw clearly what the best attitude would be; and now I have only to ask Thee, O Sublime Master, my Supreme Teacher, to give me the strength and clear-sightedness I need to remain constantly in this state.

"Do not torment thyself, child. Silence, peace, peace."

(CWM 1: 26) The Mother



Aspiration for the Right Attitude
Energetic, willing, determined.

"I Want to be Yours"

In the depths of your consciousness is the psychic being, the temple of the Divine within you. This is the centre round which should come about the unification of all these divergent parts, all these contradictory movements of your being. Once you have got the consciousness of the psychic being and its aspiration, these doubts and difficulties can be destroyed. It takes more or less time, but you will surely succeed in the end. Once you have turned to the Divine, saying, "I want to be yours", and the Divine has said, "Yes", the whole world cannot keep you from it. When the central being has made its surrender, the chief difficulty has disappeared. The outer being is like a crust. In ordinary people the crust is so hard and thick that they are not conscious of the Divine within them. If once, even for a moment only, the inner being has said, "I am here and I am yours", then it is as though a bridge has been built and little by little the crust becomes thinner and thinner until the two parts are wholly joined and the inner and the outer become one.

(CWM 3: 7)

The Mother



Organisation of the Being around the Psychic
The first stage of transformation.

There Is Nothing but Him

People are so deeply imbued with the Christian idea of "God the Creator" – the creation on one side and God on the other. When you think about it you reject it, but it has penetrated into the sensations and feelings; so, spontaneously, instinctively, almost subconsciously, you attribute to God everything you consider to be best and most beautiful and, above all, everything you want to attain, to realise. Naturally, each one changes the content of his God according to his own consciousness, but it is always what he considers to be best. And that is also why instinctively and spontaneously, subconsciously, you are shocked by the idea that God can be things that you do not like, that you do not approve of or do not think best.

I put that rather childishly, on purpose, so that you can understand it properly. But it is like that – I am sure, because I observed it in myself for a very long time, because of the subconscious formation of childhood, environment, education, etc. You must be able to press into this body the consciousness of Oneness, the absolute exclusive Oneness of the Divine – exclusive in the sense that nothing exist except in this Oneness, even the things we find most repulsive. ...

There is nothing but Him. This is what we should repeat to ourselves from morning to evening and from evening to morning, because we forget it at each moment.

(CWM 10: 102-03) The Mother



Contemplation of the Divine
Occupied exclusively with its joyful contemplation.

God and the Universe

There is only one single solution to the problem – not to make any distinction between God and the universe at the origin. The universe is the Divine projected in space, and God is the universe at its origin. It is the same thing under one aspect or another. And you cannot divide them. It is the opposite conception to that of the "creator" and his "work". Only, it is very convenient to speak of the creator and his work, it makes explanations very easy and the teaching quite elementary. But it is not the truth. And then you say: "How is it that God who is all-powerful has allowed the world to be like this?" But it is your own conception! It is because you yourself happen to be in the midst of a set of circumstances that seems to you unpleasant, so you project that upon the Divine and you tell him: "Why have you made such a world?" – "I did not make it. It is you yourself. And if you become Myself once again, you will no longer feel as you do. What makes you feel as you do is that you are no longer Myself." This is what He could tell you in answer. And the fact is that when you succeed in uniting your consciousness with the divine consciousness, there is no problem left. Everything appears quite natural and simple and all right and exactly what it had to be.

(CWM 5:311) The Mother



Consciousness One with the Divine Consciousness
Smiling and happy, it no longer knows any shadows.

Original Reason for Physical Body & Life

This kind of work, this harmonisation and organisation of the being around the divine Centre can only be done in a physical body and on earth. That is truly the essential and original reason for physical life. For, as soon as you are no longer in a physical body, you can no longer do it *at all*.

And what is still more remarkable is that only human beings can do it, for only human beings have at their centre the divine Presence in the psychic being. ...

And yet, human beings come into a physical body without knowing why, most of them go through life without knowing why, they leave their body without knowing why, and they have to begin the same thing all over again, indefinitely, until one day, someone comes along and tells them, "Be careful! you know, there is a purpose to this. You are here for this work, don't miss your opportunity!"

And how many years are wasted.

(CWM 8: 175) The Mother



Promise of Realisation in the Physical
Courage to face the long labour.

Questions and Answers

Q: What is the difference between concentration and meditation in our Yoga?

A: Concentration, for our Yoga, means when the consciousness is fixed in a particular state (e.g., peace) or movement (e.g., aspiration, will, coming into contact with the Mother, taking the Mother's name); meditation is when the inner mind is looking at things to get the right knowledge.

Q: You wrote "the Mother is always in concentrated consciousness in her inner being". What is meant by "concentrated consciousness"?

A: The higher consciousness is a concentrated consciousness, concentrated in the Divine Unity and in the working out of the Divine Will, not dispersed and rushing about after this or that mental idea or vital desire or physical need as is the ordinary human consciousness – also not invaded by a hundred haphazard thoughts, feelings and impulses, but master of itself, centred and harmonious.

Q: What is the sign of successful meditation?

A: To enter into a deeper or higher consciousness or for that deeper or higher consciousness to descend into you – that is the true success of meditation.

Q: Is it true that without meditation it is impossible to get higher experiences?

A: It is easier with some meditation – but people do get these things who never sit in meditation – so what is the use of saying "impossible"?

Q: *What is the difference between experience, realisation and siddhi?*

A: Experience is a word that covers almost all the happenings in Yoga; only when something gets settled, then it is no longer an experience but part of the siddhi; e.g., peace when it comes and goes is an experience – when it is settled and goes no more it is a siddhi. Realisation is different – it is when something for which you are aspiring becomes real to you; e.g., you have the idea of the Divine in all, but it is only an idea, a belief; when you feel or see the Divine in all, it becomes a realisation.

Q: *What is the difference between vision, experience and realisation ?*

A: When you see Light, that is vision; when you feel Light entering into you, that is experience; when Light settles in you and brings illumination and knowledge, that is a realisation. But ordinary visions are also called experiences.

(Elements of Yoga, Ch. 9) Sri Aurobindo



Realisation
The goal of our efforts.

The Path of Later On

"The path of later-on and the road of tomorrow
lead only to the castle of nothing-at-all."

By the wayside, many-coloured flowers delight the eye, red berries gleam on small trees with knotty branches, and in the distance a brilliant sun shines gold upon the ripe corn.

A young traveller is walking briskly along, happily breathing in the pure morning air; he seems joyful, without a care for the future. The way he is following comes to a cross-roads, where innumerable paths branch off in all directions.

Everywhere the young man can see criss-crossing footprints. The sun shines ever bright in the sky; the birds are singing in the trees; the day promises to be very beautiful. Without thinking, the traveller takes the path that is nearest to him, which seems, after all, quite practicable; it occurs to him for a moment that he could have chosen another way; but there will always be time to retrace his steps if the path he has taken leads nowhere. A voice seems to tell him, "Turn back, turn back, you are not on the right road." But everything around him is charming and delightful. What should he do? He does not know. He goes on without taking any decision; he enjoys the pleasures of the moment. "In a little while," he replies to the voice, "in a little while I shall think; I have plenty of time." The wild grasses around him whisper in his ear, "Later." Later, yes, later. Ah, how pleasant it is to breathe the scented breeze, while the

sun warms the air with its fiery rays. Later, later. And the traveller walks on; the path widens. Voices are heard from afar, "Where are you going? Poor fool, don't you see that you are heading for your ruin? You are young; come, come to us, to the beautiful, the good, the true; do not be misled by indolence and weakness; do not fall asleep in the present; come to the future." "Later, later," the traveller answers these unwelcome voices. The flowers smile at him and echo, "Later." The path becomes wider and wider. The sun has reached its zenith; it is a glorious day. The path becomes a road.

The road is white and dusty, bordered with slender birch-trees; the soft purling of a little stream is heard; but in vain he looks in every direction, he can see no end to this interminable road.

The young man, feeling a secret unease, cries, "Where am I? Where am I going?... What does it matter? Why think, why act? Let us drift along on this endless road; let us walk on, I shall think tomorrow."

The small trees have disappeared; oak-trees line the road; a gully runs on either side. The traveller feels no weariness; he is borne along as if in a delirium.

The gully becomes deeper; the oaks give way to fir-trees; the sun begins to go down. In a daze, the traveller looks all around him; he sees human figures rolling into the ravine, clutching at the fir-trees, the sheer rocks, the roots jutting from the ground. Some of them are making great efforts to climb out; but as they come near to the edge, they turn their heads and let themselves fall back.

Hollow voices cry out to the traveller, "Flee this place; go back to the cross-roads; there is still time." The young

man hesitates, then replies, "Tomorrow." He covers his face with his hands so as not to see the bodies rolling into the ravine, and runs along the road, drawn on by an irresistible urge to go forward. He no longer wonders whether he will find a way out. With furrowed brow and clothes in disorder, he runs on in desperation. At last, thinking himself far away from the accursed place, he opens his eyes: there are no more fir-trees; all around are barren stones and grey dust. The sun has disappeared beyond the horizon; night is coming on. The road has lost itself in an endless desert. The desperate traveller, worn out by his long run, wants to stop; but he must walk on. All around him is ruin; he hears stifled cries; his feet stumble on skeletons. In the distance, the thick mist takes on terrifying shapes; black forms loom up; something huge and misshapen suggests itself. The traveller flies rather than walks towards the goal he senses and which seems to flee from him; wild cries direct his steps; he brushes against phantoms.

At last he sees before him a huge edifice, dark, desolate, gloomy, a castle to make one say with a shudder: "A haunted castle." But the young man pays no attention to the bleakness of the place; these great black walls make no impression on him; as he stands on the dusty ground, he hardly trembles at the sight of these formidable towers; he thinks only that the goal is reached, he forgets his weariness and discouragement. As he approaches the castle, he brushes against a wall, and the wall crumbles; instantly everything collapses around him; towers, battlements, walls have vanished, sinking into dust which is added to the dust already covering the ground.

Owls, crows and bats fly out in all directions, screeching and circling around the head of the poor traveller who, dazed, downcast, overwhelmed, stands rooted to the spot, unable to move; suddenly, horror of horrors, he sees rising up before him terrible phantoms who bear the names of Desolation, Despair, Disgust with life, and amidst the ruins he even glimpses Suicide, pallid and dismal above a bottomless gulf. All these malignant spirits surround him, clutch him, propel him towards the yawning chasm. The poor youth tries to resist this irresistible force, he wants to draw back, to flee, to tear himself away from all these invisible arms entwining and clasping him. But it is too late; he moves on towards the fatal abyss. He feels drawn, hypnotized by it. He calls out; no voice answers to his cries. He grasps at the phantoms, everything gives way beneath him. With haggard eyes he scans the void, he calls out, he implores; the macabre laughter of Evil rings out at last.

The traveller is at the edge of the gulf. All his efforts have been in vain. After a supreme struggle he falls... from his bed.

A young student had a long essay to prepare for the following morning. A little tired by his day's work, he had said to himself as he arrived home, "I shall work later." Soon afterwards he thought that if he went to bed early, he could get up early the next morning and quickly finish his task. "Let's go to bed," he said to himself, "I shall work better tomorrow; I shall sleep on it." He did not know how truly he spoke. His sleep was troubled by the terrible nightmare we have described, and his fall awoke him with a start. Thinking over what he had dreamt, he

exclaimed, "But it's quite clear: the path is called the path of 'later on', the road is the road of 'tomorrow' and the great building the castle of 'nothing at all'." Elated at his cleverness, he set to work, vowing to himself that he would never put off until tomorrow what he could do today.

(*Written by the Mother at the age of 15, in 1893*) (CWM 2: 1-4)



The Dream Boat

Who was it that came to me in a boat made of dream-fire,
With his flame brow and his sun-gold body?
Melted was the silence into a sweet secret murmur,
"Do you come now? is the heart's fire ready?"

Hidden in the recesses of the heart something shuddered.
It recalled all that the life's joy cherished,
Imaged the felicity it must leave lost for ever,
And the boat passed and the gold god vanished.

Now within the hollowness of the world's breast inhabits –
For the love died and the old joy ended –
Void of a felicity that has fled, gone for ever,
And the gold god and the dream boat come not.

(CWSA 2: 576) Sri Aurobindo

New Publications in Gujarati:

Talks on Sri Aurobindo's epic poem "Savitri" by Shraddhāvān translated in Gujarati by Kireet Thakkar.

Savitri Shabdamrut-1: on Savitri, book I, Cantos I & II (709 lines), pages 256, price Rs. 70/- (postage extra).

Savitri Shabdamrut-2: on Savitri book I, Canto III (824 lines), pages 288, price Rs. 70/- (postage extra).

The Text in these books contains (i) lines from Savitri (line by line) in English, (ii) Pujalal's translation of those lines in Gujarati, and (iii) detailed explanation of those lines by Shraddhāvān. Sharaddhāvān humbly states, "I can make no claim to be able to explain any part of Savitri in all the profundity of its true significance. What I have to offer is the understanding of a native English speaker who has been in love with poetry since childhood, who has studied English language and literature at a British University, and who has been reading Sri Aurobindo's Master Work with detailed attention and increasing delight for many years." Shraddhā vān is the spiritual name given by the Mother to Ms. Anne Margaret who came over from England to the Mother at Sri Aurobindo Ashram, Pondicherry, at the age of 28 in 1970. She is the co-ordinator of the "Savitri Bhavan" at Auroville. The transcripts of her talks at the study classes at Savitri Bhavan are being published in their journal "Invocation" one by one, from April 2010 onwards under the title "The English of Savitri".

Kireet Thakkar has to his credit translation of six Works of Sri Aurobindo and his disciples, and he is the author of four books on the Life and Sadhana of 4 Ashramites.

Both the books are available at (I) SABDA, Pondicherry-605002, (II) Savitri Bhavan, Auroville-605101. (III) Sri Aurobindo Memorial Trust, Vadodara and Ahmedabad, and (IV) Publishers: Yoga Yukta Prakashan, E-102, Chandranagar Colony, Waghodia Road, Vadodara-390019.




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