All India Magazine — November 2013

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

CONTENTS

Words of the Mother

A Call to the Youth: "Always Better. Forward" ... 4
The First Thing to Learn ... 5
The True Aim of Life ... 8
The Divine Inhabitant ... 9
To Choose Between the Path & the Muddle ... 11
To Perform Work with the True Consciousness ... 12
Cure of Fatigue & Tiredness ... 13
True Meaning of Concentration ... 15
Did You Know This? ... 18
How to Keep the Outer Being Calm ... 21
Do Not Throw Cold Water on Your Child's Dreams ... 22

Words of Sri Aurobindo

Conversation of the Dead — Dinshah, Perizade ... 24
Questions and Answers on Sexual Desires ... 26
Fate and Free-Will ... 30
The Lost Boat (Poem) ... 35

Appendix

What Happened on 24th November 1926 ... 37

Flower on the Cover:

Fire

Fears no obstacle.

(Spiritual Significance and Explanation given by the Mother)

Botanical Name: Caesalpinia pulcherrima

A Call to the Youth: "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

(CWM 16: 430, 2nd ed.)

The First Thing to Learn

The first point is not to place oneself in thought, feeling or action *at the centre of the universe* so that it exists only in terms of oneself — one is part of the universe. One can unite with it, but the Supreme Lord alone is its centre because He surpasses and contains it.

(CWM 16: 263)

The first thing one learns on the way is that the joy of giving is far greater than the joy of taking.

Then gradually one learns that to forget oneself is the source of immutable peace. Later on, in this self-forgetfulness, one finds the Divine, and that is the source of an ever-increasing bliss.

(CWM 16: 434)

Each time an individual breaks the narrow limitations in which he is imprisoned by his ego and emerges into the open air, through self-giving, whether for the sake of another human being or his family, his country or his faith, he finds in this self-forgetfulness a foretaste of the marvellous delight of love, and this gives him the impression that he has come into contact with the Divine. But most often it is only a fleeting contact, for in the human being love is immediately mixed with lower egoistic movements which debase it and rob it of its power of purity.

(CWM 12: 68)

... the true Nirvana is the disappearance of the ego into the splendour of the Supreme. And this way is what I call the positive way, the self-giving that is integral, total, perfect, without reserve, without bargaining.

In the mere fact of not thinking of oneself, not existing for oneself, referring nothing to oneself, thinking only of what is supremely beautiful, luminous, delightful, powerful, compassionate and infinite, there is such a profound delight that nothing can be compared to it.

This is the only thing that deserves... that is worthy of being attempted. All the rest is only marking time.

(CWM 3: 269)

Q: What is the easiest way of forgetting oneself?

Naturally that depends on each one; everyone has his special way of forgetting himself, which is the best for him. But obviously there is a fairly general method which may be applied in various forms: to occupy oneself with something else. Instead of being occupied with oneself, one may be busy with someone else or with others or some work or an interesting activity requiring concentration.

And it is still the same thing: instead of doubling up on oneself and brooding over oneself or coddling oneself as it were, like the most precious thing in the world, if one can unfold oneself and get busy with something else, something which is not quite one's own self, then that is the simplest and quickest way of forgetting oneself.

(CWM 8: 287)

... it is indispensable to keep in mind that true impersonality does not consist only in forgetting ourselves in our acts, but above all in the fact of not being aware that we are forgetting ourselves.

In short, to be truly impersonal, we must stop noticing that we are being impersonal.

(CWM 2: 61)

Be courageous and do not think of yourself so much. It is because you make your little ego the centre of your preoccupation that you are sad and unsatisfied. To forget oneself is the great remedy for all ills.

(CWM 16: 175)

Man has a right to beatitude since that is what he was created for. But any egocentric movement is the very opposite of this beatitude; so that if you seek it for yourself alone, you repel it instead of attracting it. By self-forgetfulness, by self-giving, without asking anything in return, by merging, so to say, into this beatitude so that it may shine upon all, you find the inner peace and joy which never leave you.

(CWM 10: 276)

Q: What is the difference between "self-forgetfulness" and "self-giving"?

Self-forgetfulness may simply be a passive state resulting from a total lack of egoism. Self-giving, which takes its full value when it is directed towards the Divine, is an active movement which includes love in its purest and highest form.

A total self-giving to the Divine is the true purpose of existence.

(CWM 10: 276) **The Mother**

Consent to be nothing and none, dissolve Time's work,
Cast off thy mind, step back from form and name.
Annul thyself that only God may be.

(Savitri, p. 538) *Sri Aurobindo*

The True Aim of Life

The aim of ordinary life is to carry out one's duty, the aim of spiritual life is to realise the Divine.

*

The true aim of life is to find the Divine's Presence deep inside oneself and to surrender to It so that It takes the lead of the life, all the feelings and all the actions of the body.

This gives a true and luminous aim to existence.

*

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

*

Do not live to be happy, live to serve the Divine and the joy that you will experience will be beyond all expectations.

*

Life has a purpose.

This purpose is to find and to serve the Divine.

The Divine is not far, He is in ourselves, deep inside and above the feelings and the thoughts. With the Divine is peace and certitude and even the solution of all difficulties.

Hand over your problems to the Divine and He will pull you out of all difficulties.

*

Man was created to express the Divine. His duty is therefore to become conscious of the Divine and to surrender himself entirely to His Will. All the rest, whatever the appearance, is falsehood and ignorance.

(CWM 14: 3-8) **The Mother**

The Divine Inhabitant

Q: Does the Divine exist in all things, even in the dustbin?

The whole universe is the manifestation of the Divine, but a manifestation which begins with a total unconsciousness of its origin and rises little by little towards this consciousness.

*

On the physical plane the Divine expresses himself through beauty, on the mental plane through knowledge, on the vital plane through power and on the psychic plane through love.

When we rise high enough, we discover that these four aspects unite with each other in a single consciousness, full of love, luminous, powerful, beautiful, containing all, pervading all.

It is only to satisfy the universal play that this consciousness divides itself into several lines or aspects of manifestation.

*

Every being carries within him the Divine Inhabitant; and although no being in the whole universe is as weak as man, none is as divine as he.

*

With regard to the Truth, we are all divine; but we hardly know it. And in us, it is precisely that which does not know itself as divine which we call "ourselves".

*

All is relative except the Supreme. The Supreme alone is absolute; but as the Supreme is at the centre of each being,

each being carries in himself his absolute.

*

There is no end to the wonders of the universe.

The more we get free from the limits of our small ego, the more these wonders disclose themselves to us.

*

Upon this world of illusion, this sombre nightmare, the Divine has bestowed His sublime Reality, and each atom of matter contains something of His Eternity.

*

The whole creation speaks of the Divine to him who knows how to hear within his heart.

*

Our worth lies only in the measure of our effort to exceed ourselves, and to exceed ourselves is to attain the Divine.

*

After all, it is very simple, we have only to become what we are in the depths of our being.

The Mother

(CWM 15: 5, 6; 14:17,18,19; 15: 5,8,9; 14: 18,19)

Never forget that you are not alone. The Divine is with you helping and guiding you. He is the companion who never fails, the friend whose love comforts and strengthens. Have faith and He will do everything for you.

(CWM 14:9) *The Mother*

To Choose Between the Path & the Muddle

In each one's life a moment comes when he has to choose between the Path and the muddle. You cannot put one foot here and one foot there. If you try to, you will be torn to pieces.

A heart that does not choose is a heart that will die.

*

Life is a perpetual choice between truth and falsehood, light and darkness, progress and regression, the ascent towards the heights or a fall into the abyss. It is for each one to choose freely.

*

The intellectual attitude comes first and practice follows little by little. What is very important is to maintain very alert the will to live and to be what one knows to be the truth. Then it is impossible to stop and even more to fall back.

*

The whole world is in a process of progressive transformation; if you take up the discipline of Yoga, you speed up in yourself the process.

*

Entire physical retirement is seldom healthy, although a temporary retirement is often helpful. But the main thing is the inner detachment and complete turning to the Divine.

*

To be a man, discipline is indispensable.

Without discipline one is only an animal.

One begins to be a man only when one aspires to a higher and truer life and when one accepts a discipline of transformation. For this one must start by mastering one's lower nature and its desires.

(CWM 14: 29, 29, 30, 32, 50,46) **The Mother**

To Perform Work with the True Consciousness

From the standpoint of Yoga it is not so much what you do but how you do it that matters most.

*

It is the spirit and the consciousness from which it is done that makes an action yogic; it is not the action itself.

*

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.

*

From the point of view of a spiritual life, it is not what you do that matters most, but the way in which it is done and the consciousness you put into it. Remember always the Divine and all you do will be an expression of the Divine Presence.

When all your actions are consecrated to the Divine, there will be no longer activities that are superior and activities that are inferior; all will have an equal importance — the value given them by the consecration.

(CWM 14: 36-37) **The Mother**

Karma is a much simpler road provided one's mind is not fixed on the Karma to the exclusion of the Divine. The aim must be the Divine and the work can only be a means.

(SABCL 23: 535) *Sri Aurobindo*

Cure of Fatigue & Tiredness

Fatigue comes from doing without interest the things you do.

Whatever you do you can find interest in it, provided you take it as the means of progressing; you must try to do better and better what you are doing, the will for progress must always be there and then you take interest in what you do, whatever it is. The most insignificant occupation can prove interesting if you take it that way.

But even the most attractive and important activity will soon lose all its interest for you if the will for progress towards an ideal perfection is not there while you act.

*

Tiredness shows lack of will for progress. When you feel tired or fatigued that is lack of will for progress.

*

First establish the true attitude, which is to find your base, your support and your help in *the Divine alone* — then all possibility of fatigue will disappear.

*

... use Coué's method* and repeat, "I am not tired, I cannot be tired because I am protected!"

*

It is the same tiredness as that of the muscles when they do not work enough. Inactivity is just as tiring as over-activity. Not to work enough is just as bad as working too much.

*

---

* Emile Coué (1857 – 1926), French doctor of Nancy who developed a system of cure by auto-suggestion (Couéism).

I want all that [headache, tiredness etc.] to go away and I want you to be perfectly healthy. For that, you must follow a physical discipline: sleep regularly, eat regularly, exercise regularly, etc., etc. And unfortunately you refuse all discipline. This makes my task very difficult.

*

I knew people of great intelligence, admirable artists who, as soon as they began to "relax", became utterly foolish! They did the most vulgar things, behaved like ill-bred children— they were relaxing. Everything comes from this "need" of relaxation; and what does that mean for most men? It means, always, coming down to a lower level. They do not know that for a true relaxation one must rise one degree higher, one must rise above oneself. If one goes down, it adds to one's fatigue and brings a kind of stupor. Besides, each time one comes down, one increases the load of the subconscient — this huge subconscient load which one must clean and clean if one wants to mount, and which is like fetters on the feet. ...

This is never told to children, they are allowed to commit all the stupidities in the world under the pretext that they need relaxation.

It is not by sinking below oneself that one removes fatigue. One must climb the ladder and there one has true rest, because one has the inner peace, the light, the universal energy. And little by little one puts oneself in touch with the truth which is the very reason of one's existence.

If you contact that definitively, it removes completely all fatigue.

The Mother

(CWM 14: 248-49,248; 17: 12; 16: 80; 16: 147; 16: 127; 4: 156)

True Meaning of Concentration

Q: My sweet beloved Mother, I read in the Conversations: "Concentration alone will lead you to this goal." Should one increase the time of meditation?

Concentration does not mean meditation; on the contrary, concentration is a state one must be in continuously, whatever the outer activity. By concentration I mean that all the energy, all the will, all the aspiration must be turned only towards the Divine and His integral realisation in our consciousness.

*

To keep constantly a concentrated and in-gathered attitude is more important than having fixed hours of meditation.

*

I have had the experience myself that one can be fully concentrated and be in union with the Divine even while working physically with one's hands; but naturally this asks for a little practice, and for this the most important thing to avoid is *useless* talking. **It is not *work* but *useless talk* which takes us away from the Divine.**

*

Q: Mother, it would have been better to have sat in my chair and thought about the moonlight playing upon the water.

Or, better still, not to have thought at all but contemplated the Divine Grace.

The Mother

(CWM 16: 177-178)



Flower: Transformation

It will be said of me: "She was ambitious, she wanted to transform the world." But the world does not want to be transformed except by a very long and slow process, so slow that the change cannot be perceptible from one generation to the other.

I find that Nature delays and wastes. But she finds that I am too much in a hurry and too troublesome and exacting.

Let me write down all I have to say; let me foretell all that will be done...

The Mother

(CWM 13: 49-50)



The Mother

Did You Know This?

Each time that the soul takes birth in a new body it comes with the intention of having a new experience which will help it to develop and to perfect its personality. This is how the psychic being is formed from life to life. ...

Its descent into the physical body is necessarily a descent into darkness, ignorance, unconsciousness; and for a very long time it must labour simply to bring a little consciousness into the material substance of the body, before it can make use of it for the experience it has come for. So, if we cultivate the body by a clear-sighted and rational method, at the same time we are helping the growth of the soul, its progress and enlightenment.

Physical culture is the process of infusing consciousness into the cells of the body. One may or may not know it, but it is a fact. When we concentrate to make our muscles move according to our will, when we endeavour to make our limbs more supple, to give them an agility, or a force, or a resistance, or a plasticity which they do not naturally possess, we infuse into the cells of the body a consciousness which was not there before, thus turning it into an increasingly homogeneous and receptive instrument, which progresses in and by its activities. This is the primary importance of physical culture. Of course, that is not the only thing that brings consciousness into the body, but it is something which acts in an overall way, and this is rare. I have already told you several times that the artist infuses a very great consciousness into his hands, as the intellectual does into his brain. But these are, as it were, local phenomena, whereas the action of physical culture is more general. And when one sees the absolutely marvellous results of this culture, when one observes the extent to which the body is capable of perfecting itself, one understands how useful this can be to the action of the psychic being which has entered into this material substance. For naturally, when it is in possession of an organised and harmonised instrument which is full of strength and suppleness and possibilities, its task is greatly facilitated.

I do not say that people who practise physical culture necessarily do it for this purpose, because very few are aware of this result. But whether they are aware of it or not, this is the result. Moreover, if you are at all sensitive, when you observe the moving body of a person who has practised physical culture in a methodical and rational way, you see a light, a consciousness, a life, which is not there in others.

There are always people with a wholly external view of things who say, "Workers, for example, who have to do hard physical labour and who are compelled by their work to learn to carry heavy weights — they too build up their muscles, and instead of spending their time like aristocrats doing exercises with no useful outward results, they at least produce something." This is ignorance. Because there is an essential difference between the muscles developed through specialised, local and limited use and muscles which have been cultivated deliberately and harmoniously according to an integral programme which leaves no part of the body without work or exercise.

People like workers and peasants, who have a specialised occupation and develop only certain muscles, always end up with occupational deformities. And this in no way helps their psychic progress because, although the whole of life necessarily contributes to the psychic development, it does so in such an unconscious way and so slowly that the poor psychic being must come back again and again and again, indefinitely, to achieve its purpose. Therefore we can

say without fear of being mistaken that physical culture is the sadhana of the body and that all sadhana necessarily helps to hasten the achievement of the goal. The more consciously you do it, the quicker and more general the result, but even if you do it blindly, if you can see no further than the tips of your fingers or your feet or your nose, you help the overall development.

Finally, one can say that any discipline that is followed rigorously, sincerely, deliberately, is a considerable help, for it enables life on earth to attain its goal more rapidly and prepares it to receive the new life. To discipline oneself is to hasten the arrival of this new life and the contact with the supramental reality.

As it is, the physical body is truly nothing but a very disfigured shadow of the eternal life of the Self. But this physical body is capable of progressive development; through each individual formation, the physical substance progresses, and one day it will be capable of building a bridge between physical life as we know it and the supramental life which is to manifest.

(CWM 10: 29-32) **The Mother**

The prayer of the cells in the body

Now that, by the effect of the Grace, we are slowly emerging out of inconscience and waking to a conscious life, an ardent prayer rises in us for more light, more consciousness,

"O Supreme Lord of the universe, we implore Thee, give us the strength and the beauty, the harmonious perfection needed to be Thy divine instruments upon earth."

(CWM 12: 282) *The Mother*

How to Keep the Outer Being Calm

(On 14th March 1973 a Sadhak spoke to the Mother about some disharmony in a department and the consequent inner agitation in him. At the end of the discussion the Mother said the following. -ed.)

Really, it is a *difficult time*. I think that we ought to be *very* quiet, *very* quiet, *very* quiet. I am going to tell you my old mantra; it keeps the outer being very quiet:



These **three words**. For me they meant:
OM – I implore the Supreme Lord.
NAMO – Obeisance to Him.
BHAGAVATE – Make me divine.
This is a translation of it, I mean...

For me that has the power to calm everything.

*

It is only in the calm that one can know and do.

All that is done in agitation and violence is an aberration and a folly. **The first sign of the divine presence in the being is peace.**

*

Do not confuse calm with inertia. Calm is self-possessed strength, quiet and conscious energy, mastery of the impulses, control over the unconscious reflexes. In work calm is the source of efficiency and an indispensable condition for perfection.

The Mother

(CWM 12: 447, 114; 14: 134)

Do Not Throw Cold Water on Your Child's Dreams

When one is very young and as I say "well-born", that is, born with a conscious psychic being within, there is always, in the dreams of the child, a kind of aspiration, which for its child's consciousness is a sort of ambition, for something which would be beauty without ugliness, justice without injustice, goodness without limits, and a conscious, constant success, a perpetual miracle. One dreams of miracles when one is young, one wants all wickedness to disappear, everything to be always luminous, beautiful, happy, one likes stories which end happily. ... one dreams of being able to rise into the air, of being wherever it is necessary to be, of setting things right when they go wrong, of healing the sick; indeed, one has all sorts of dreams when one is very young.... Usually parents or teachers pass their time throwing cold water on it, telling you, "Oh! it's a dream, it is not a reality." They should do the very opposite! Children should be taught, "Yes, this is what you must try to realise and not only is it possible but it is *certain* if you come in contact with the part in you which is capable of doing this thing. This is what should guide your life, organise it, make you develop in the direction of the *true reality* which the ordinary world calls illusion."

This is what it should be, instead of making children ordinary, with that dull, vulgar common sense which becomes an inveterate habit and, when something is going well, immediately brings up in the being the idea: "Oh, that won't last!", when somebody is kind, the impression, "Oh, he will change!", when one is capable of doing something, "Oh, tomorrow I won't be able to do it so well." **This is like an acid, a destructive acid** in the being, which takes away hope, certitude, confidence in future possibilities.

When a child is full of enthusiasm, never throw cold water on it, never tell him, "You know, life is not like that!" You should always encourage him, tell him, "Yes, at present things are not always like that, they *seem* ugly, but behind this there is a beauty that is trying to realise itself. This is what you should love and draw towards you, this is what you should make the object of your dreams, of your ambitions."

And if you do this when you are very small, you have much less difficulty than if later on you have to undo, undo all the bad effects of a bad education, undo that kind of dull and vulgar common sense which means that you expect nothing good from life, which makes it insipid, boring, and contradicts all the hopes, all the so-called illusions of beauty. On the contrary, you must tell a child — or yourself if you are no longer quite a baby — "Everything in me that seems unreal, impossible, illusory, *that* is what is true, *that* is what I must cultivate." When you have these aspirations: "Oh, not to be always limited by some incapacity, all the time held back by some bad will!", you must cultivate within you this certitude that *that* is what is essentially true and *that* is what must be realised.

Then faith awakens in the cells of the body. And you will see that you find a response in your body itself. The body itself will feel that if its inner will helps, fortifies, directs, leads, well, all its limitations will gradually disappear. ...

When a child tells you a beautiful dream in which he had many powers and all things were very beautiful, be very careful never to tell him, "Oh! life is not like that", for you are doing something wrong. You must on the contrary tell him, "Life *ought to be* like that, and *it will* be like that!"

(CWM 9: 162-65) **The Mother**

Conversation of the Dead — Dinshah, Perizade

Dinshah

Perizade, the shades of Iran were not so cool and sweet as these in our city of Mazinderan. The gardens that bloom on the banks of the river of peace are carpeted with lovelier and sweeter-scented flowers; and the birds that sing upon every tree and make the day melodious with the unearthly delight of their clamorous harmonies, are of so various a plumage and hue that one is content to satiate the eye with the softness and splendour without caring to know name and kind. Here for two thousand years we have tasted the bliss of the angels; but, I know not why, it seems to me that memories of Iran come back to my heart. The waters of the Jihun and the tents of the Tartars where the tribes of Afrasiab wander, Damascus the opulent, and our own cities, where the houses of our parents adjoined and we leaned from the balcony and talked in soft whispers, seem to me again desirable.

Perizade

I too would not mind returning to our old haunts. It is not that I am weary of Mazinderan, but something calls to me to have joy again that is mortal and fleeting, but not without its poignant sense of a swiftly-snatched and perfect bliss. Yet Dinshah, two thousand years have passed and shall we not consider, before we go, what has come to the places we loved? Other men, other tongues, other manners may now possess them, and we should come as strangers into a world for which we are no longer fit.

Dinshah

I will go and see. Wait for me, Perizade.

(2)

Dinshah

Perizade, Perizade, let us not return to earth, but remain for ever in Mazinderan. I have seen the earth and it is changed. How wise wert thou, my angel!

Perizade

What didst thou see or hear, beloved?

Dinshah

I saw a world stripped of beauty. Mean and clumsy were the buildings, or pretentious and aimed at a false elegance. Miles of brick, with hardly a bit of green here and there, these are the cities. Ever a raucous roar goes up from them, the glint of furnaces and the clang of metal; a dull, vicious smoke clouds the sky; the gardens are blasted and there is no beauty in them. Men wear a hideous dress uglier than their joyless faces and awkward limbs. It is a world of barbarians; the gnomes have come up from under the earth to work in the sunlight.

Perizade

Dinshah, this is sorrowful news, for go we must. Do you not know that these urgings are the signal?

Dinshah

Yes, my Perizade, but not to this hideousness did our hearts move us to resort, but to the towers and gardens of Iran.

Perizade

It may be, Dinshah, that we go down to make the world once more what it was, a place of beauty, song and delight. Surely, if we enter into the world you describe, we shall not be content to leave it till it is utterly changed into the likeness of our desire.

Dinshah

I think you are right, Perizade, as you always are. Let us then arise and go.

(CWSA 1: 473-75) **Sri Aurobindo**

Questions and Answers on Sexual Desires

Q: Is it true that sexual desire is the greatest obstacle in Yoga?

A: One of the greatest, at least.

Q: Does sexual desire increase by taking more food and decrease by taking less?

A: It is rather certain kinds of food that are supposed to increase it — e.g., meat, onions, chillies, etc.

Q: Are greed, anger, jealously etc., the companions of the sexual desire?

A: They usually go with sexual desire, though not always.

Q: The Mother has said: "the strength of such impulses as those of the sex lies usually in that fact that people take too much notice of them." What is meant by a person taking too much notice of these impulses?

A: If he is always thinking of them and struggling with them, that is taking too much notice.

Q: What should he do to avoid taking too much notice?

A: He has to detach himself from them, think less of sex and more of the Divine.

Q: The Mother has also said in regard to sexual thoughts that it is wrong to "endeavour to control them by coercion, hold them within and sit upon them." How does a person hold these thoughts within and sit upon them?

A: The words convey their own explanation. If you remain full of sexual thoughts and try to prevent them from manifesting in some kind of action, that is holding them within and sitting on them. It is the same with anger or any other passion. They have to be thrown away, not kept in you.

Q: You have said that the control of a wrong movement merely suppresses it and that to remove it completely it has to be rejected. What is the utility then of controlling movements of sex, anger, fear, etc?

A: If your rejection is not successful, you have to control. The control at least prevents you from being the slave of your vital impulses. Once you have the control, it is easier to reject successfully. Absence of control does not bring successful rejection.

Q: What is the process of turning the sexual energy into 'ojas' ?

A: If it is to be done by a process, it will have to be by Tapasya (self-control of mind, speech, act) and a drawing upward of the seminal energy through the will. But it can be better done by the descent of the Force and its working on the sex-centre and consequent transformation, as with all other things in this Yoga.

Sri Aurobindo

(*Elements of Yoga, Chapter XIII*)



Sri Aurobindo does not belong to a country but to the whole earth. His teaching leads us towards a better future.

(CWM 13: 17) *The Mother*



Flower: Avatar

To believe or not to believe in the possibility of avatarhood can make no difference to ***the bare fact.***

If God chooses to manifest in a human body I do not see how any human thought, ***approval or disapproval*** *can affect in the least His decision; and if He takes birth in a body, the denial of men cannot prevent the fact from being a fact.* ***So what is there to get excited about.***

It is only in perfect quietness and silence, free from all prejudices and preferences, that the consciousness can perceive the truth.

(CWM 13: 50) *The Mother*

Fate and Free-Will

His is surely a bounded soul who has never felt the brooding wings of a Fate overshadow the world, never looked beyond the circle of persons, collectivities and forces, never been conscious of the still thought or the assured movement of a Presence in things determining their march. On the other hand it is the sign of a defect in the thought or a void of courage and clearness in the temperament to be overwhelmed by Fate or hidden Presence and reduced to a discouraged acquiescence, — as if the Power in things nullified or rendered superfluous and abortive the same Power in myself. Fate and free-will are only two movements of one indivisible energy. My will is the first instrument of my Fate, Fate a Will that manifests itself in the irresistible subconscious intention of the world.

All error like all evil is born of a division in the indivisible. Because God has a myriad aspects, mind breaks up His unity; it creates a violent opposition and vain attempt at mutual exclusion in the united family of the Ideas and Powers that are convergently busy with the universe. Thus our thought erects a mysterious Fate or an equally mysterious free-will and insists that this or that must be but both shall not subsist together. It is a false and unreal quarrel. I have a will, that is plain; but it is not true that it is free in the sense of being a thing apart in the world determining itself and its actions and fruits as if it alone existed or as if it could at all shape itself except as visible crest and form of an invisible wave. Even the wave is more than itself; for that too has behind it the tramp of the whole measureless ocean of Force and Time. On the other hand there is no incalculable Fate, no blind, cruel and ineluctable Necessity against which the wings of the soul must dash themselves in vain as if it were a bird snared by a monstrous Fowler in a dim-lit and fantastic cage.

All times and nations have felt or played with the idea of Fate. The Greeks were pursued by the thought of a mysterious and ineffable Necessity presiding over the divine caprices of the gods. The Mahomedan sits calm and inert under the yoke of Kismet. The Hindu speaks of Karma and the writing on the forehead when he would console himself for calamity or failure or excuse himself from perseverance and masculine effort. And all these notions are akin in the general imprecision of the idea they shadow forth and the vague twilight in which they are content to leave its ulterior significance. Modern Science has brought in an equally formless and arbitrary predestination of Law of Nature and Heredity to contradict the idea of responsibility in a free, willing and acting soul. Where there is no soul, there can be no freedom. Nature works out her original law in man; our fathers and mothers with all that they carried in them are a second vital predestination and the dead generations impose themselves on the living; pressure of environment comes in as a third Fate to take from us the little chance of liberty we might still have snatched out of this infinite coiling of forces. The triple Moirai of the Greeks have been re-enthroned with other masks and new names. We believe once more in a tremendous weaving of our fate, but by the measured dance of immense material Powers. It is the old gods again, but stripped of intelligence and the chance of human sympathy, inexorable because they are conscious neither of themselves nor of us.

It is doubtful whether belief in Fate or free-will makes much difference to a man's action, but it certainly matters a great deal to his temperament and inner being; for it puts its stamp on the cast of his soul. The man who makes belief in

Fate an excuse for quiescence, would find some other pretext if this were lacking.

His idea is only a decorous garment for his mood; it clothes his indolence and quiescence in a specious robe of light or drapes it with a noble mantle of dignity. But when his will clutches at an object or action, we do not find him pursuing it with a less strenuous resolution or, it may be, a less childish impatience or obstinacy than the freest believer in free-will. It is not our intellectual ideas that govern our action, but our nature and temperament, — not *dhī*,* but *mati* or even *manyu*, or, as the Greeks would have said, *thumos* and not *nous*.

On the other hand a great man of action will often seize on the idea of Fate to divinise to himself the mighty energy that he feels driving him on the path of world-altering deeds. He is like a shell discharged from some dim Titanic howitzer planted in concealment far behind this first line of trenches which we see thrown out by Life into the material world; or he is like a planet sped out from Nature's hands with its store of primal energy sufficient for its given time, its fixed service to the worldlife, its settled orbit round a distant and sovereign Light. He expresses in the idea of Fate his living and constant sense of the energy which has cast him down here whether to break like some Vedic Marut the world's firm and established things or to cut through mountains a path down which new rivers of human destiny can pour. Like Indra or Bhagirath he precedes; the throng of the divine waters follow. His movement decides their course; here Indus shall flow, there Ganges pace yellow and leonine to the sea. Therefore we find that the greatest men of action the world has known were believers in Fate or in a

* These are terms of Vedic psychology. *Dhī* is the intellect; *mati*, the general mentality; *manyu*, the temperament and emotive mind.

divine Will. Caesar, Mahomet, Napoleon, what more colossal workers has our past than these? The superman believes more readily in Destiny, feels more vitally conscious of God than the average human mind.

A saying of Napoleon's is pregnant of the true truth of this matter. Questioned why, since he talked continually of fate, he thought it worth while to be always thinking and planning, he answered with just reason, "Because it is still Fate who wills that I should plan." This is the truth. There is a Will or Force in the world that determines the result of my actions as part of the great whole; there is a Will in me that determines, concealed by my thought and personal choice, the part that I shall take in determining the whole. It is this that my mind seizes on and calls my will. But I and mine are masks. It is All-existence that gives me my reality; it is the All-will and All-knowledge that, while I calculate, works in me for its own incalculable purpose.

For this very reason I am right in laying stress on my free-will. If a Necessity governs even the gods, yet is my will a daughter of Necessity with a right in the mansion of her mother; or even it is a face of the divine Necessity that in many forms plays with the world. If Kismet is the will of God, yet is that will active in my present moment and not only in the hour of my birth or of the birth of the world. If my past actions determine my present, my immediate action also determines the moment that shall be and is not utterly put off by a tardy mechanism to belated effects in a far-off life. If Law of nature and heredity and environment are powerful, yet do they depend on the individual for the use to which they shall be turned.

The fruit of my actions belongs not to me, but to God and the world; my action belongs to God and myself. There I have a right. Or rather it belongs to God in myself; the

right is His, but I enjoy it. The Will that works in me is the indivisible All which only seems to separate itself from itself in my body and personality, *nāmarūpa*, as the whole sea throws itself upon a particular coast in a particular surge of waves. The All and the I are at play of hide and seek with each other in a corner of an infinite universe.

I may play entirely at cross-purposes with the All-Will in me. That is when I lend my will-power to be a servant of the nervous part of my mind which, ignorant and passionate, adores self, openly or under many pretences, as its own god. It is this in me, this egoist, this hungerer that feels upon it in the heavy hand of Fate the oppression of a tyrant or the resistance of a blind and unintelligent power. For always absorbed in its own need and view-point it helps the All by that friction and opposition which are so essential to the mechanism of the world. Therefore it misunderstands the firm Teacher and His stern, yet loving compulsion in things and must progress by self-will and struggle and suffering because it cannot yet learn to progress by obedience.

But also I may, by an intuition in my nature, an aspiration in my heart and a reason in my mind, put myself at the service of some strong ideal, some intelligent Force that serves God with or without knowledge of Him. Then is my will a true will; it does its share, it leaves its quota, it returns to its Master with its talent used or increased. And to a certain extent it is free; for a great liberty is this, to be delivered from the Animal and the Rakshasa in ourselves, free to choose the right or be chosen by it.

But how different a thing would it be if I could persuade my ego to break and emerge from the mould in which it has taken refuge from its divine Pursuer! The great antinomy would then be abrogated and not simply mitigated. My free-will would become God-will and Fate put off her mask.

By consenting to be the mere slave of God and consciously but one instrument of That which is not bound by its instruments, I should know a freedom which sings on the harps of heaven, but which no speech of man can utter; I should be washed and rolled in the waves of pure puissance and pure ecstasy, the immeasurable and unfathomable ecstasy of all-being and all-life and all-force. I should see Fate illumined melting into Will and Will glorified passing into God.

(CWSA 13: 158-62) **Sri Aurobindo**

The Lost Boat

At the way's end when the shore raised up its dim line and remote lights from the port glimmered,
Then a cloud darkened the sky's brink and the wind's scream was the shrill laugh of a loosed demon
And the huge passion of storm leaped with its bright stabs and the long crashing of death's thunder;
As if haled by an unseen hand fled the boat lost on the wide homeless forlorn ocean.

Is it Chance smites? is it Fate's irony? dead workings or blind purpose of brute Nature?
Or man's own deeds that return back on his doomed head with a stark justice, a fixed vengeance?
Or a dread Will from behind Life that regards pain and salutes death with a hard laughter?
Is it God's might or a Force rules in this dense jungle of events, deeds and our thought's strivings?

Yet perhaps sank not the bright lives and their glad venturings foiled, drowned in the grey ocean,

But with long wandering they reached an unknown shore and a strange sun and a new azure,
Amid bright splendour of beast glories and birds' music and deep hues, an enriched Nature
And a new life that could draw near to divine meanings and touched close the concealed purpose.

In a chance happening, fate's whims and the blind workings or dead drive of a brute Nature,
In her dire Titan caprice, strength that to death drifts and to doom, hidden a Will labours.
Not with one moment of sharp close or the slow fall of a dim curtain the play ceases:
Yet is there Time to be crossed, lives to be lived out, the unplayed acts of the soul's drama.

(CWSA 2: 579) **Sri Aurobindo**

Significant Days in November and December

17 November: The Mother withdrew from her physical body on this day in 1973. Her body was laid to rest in the Samadhi in the Ashram Compound on **20 November.**

24 November: "What happened on the 24th November 1926 prepared the possibility of this descent [of Supermind] and on that day Sri Aurobindo retired into seclusion and entered into deep and powerful meditation." The Mother declared this day as the Day of Victory. This day is observed as one of the four Darshan days at the Ashram.

5 December: Sri Aurobindo left his physical body in 1950 on this day. His body was laid to rest in the Samadhi in the Ashram Compound on **9 December**.

What Happened on 24 November 1926

(A.B.Purani)

From the beginning of November 1926 the pressure of the Higher Power began to be unbearable. Then at last the great day, the day for which the Mother had been waiting for so many long years, arrived on 24 November. The sun had almost set, and everyone was occupied with his own activity – some had gone out to the seaside for a walk – when the Mother sent round word to all the disciples to assemble as soon as possible in the verandah where the usual meditation was held. It did not take long for the message to go round to all. By six o'clock most of the disciples had gathered. It was becoming dark. In the verandah on the wall near Sri Aurobindo's door, just behind his chair, a black silk curtain with gold lace work representing three Chinese dragons was hung. The three dragons were so represented that the tail of one reached up to the mouth of the other and the three of them covered the curtain from end to end. We came to know afterwards that there is a prophecy in China that the Truth will manifest itself on earth when the three dragons (the dragons of the earth, of the mind region and of the sky) meet. Today on 24 November the Truth was descending and the hanging of the curtain was significant.

There was a deep silence in the atmosphere after the disciples had gathered there. Many saw an oceanic flood of Light rushing down from above. Everyone present felt a kind of pressure above his head. The whole atmosphere was surcharged with some electrical energy. In that silence, in that atmosphere full of concentrated expectation and aspiration, in the electrically charged atmosphere, the usual, yet on this day quite unusual, tick was heard behind the door of the entrance. Expectation rose in a flood. Sri Aurobindo and

the Mother could be seen through the half-opened door. The Mother with a gesture of her eyes requested Sri Aurobindo to step out first. Sri Aurobindo with a similar gesture suggested to her to do the same. With a slow dignified step the Mother came out first, followed by Sri Aurobindo with his majestic gait. The small table that used to be in front of Sri Aurobindo's chair was removed this day. The Mother sat on a small stool to his right.

Silence absolute, living silence – not merely living but overflowing with divinity. The meditation lasted about forty-five minutes. After that one by one the disciples bowed to the Mother.

She and Sri Aurobindo gave blessings to them. Whenever a disciple bowed to the Mother, Sri Aurobindo's right hand came forward behind the Mother's as if blessing him through the Mother. After the blessings, in the same silence there was a short meditation.

In the interval of silent meditation and blessings many had distinct experiences. When all was over they felt as if they had awakened from a divine dream. Then they felt the grandeur, the poetry and the absolute beauty of the occasion. It was not as if a handful of disciples were receiving blessings from their Supreme Master and the Mother in one little comer of the earth. The significance of the occasion was far greater than that. It was certain that a Higher Consciousness had descended on earth. In that deep silence had burgeoned forth, like the sprout of a banyan tree, the beginning of a mighty spiritual work. This momentous occasion carried its significance to all in the divine dynamism of the silence, in its unearthly dignity and grandeur and in the utter beauty of its every little act. The deep impress of divinity which everyone got was for him a priceless treasure.

Sri Aurobindo and the Mother went inside. Immediately

Datta was inspired. In that silence she spoke: "The Lord has descended into the physical today."

That 24 November should be given an importance equal to that of the birthdays of Sri Aurobindo and the Mother is quite proper because on that day the descent of the Higher Power symbolic of the victory of their mission took place. The Delight consciousness in the Overmind which Sri Krishna incarnated – as Avatar – descended on this day into the physical rendering possible the descent of the Supermind in Matter.

Of this descent Sri Aurobindo wrote on several occasions afterwards. In October 1935 he wrote as follows:

"It [the 24th November 1926] was the descent of Krishna into the physical.

"Krishna is not the supramental Light. The descent of Krishna would mean the descent of the Overmind Godhead preparing, though not itself actually bringing, the descent of Supermind and Ananda. Krishna is the Anandamaya; he supports the evolution through the Overmind leading it towards his Ananda."

(*The Life of Sri Aurobindo* by A.B.Purani, pp.215-17, 1978 ed.)

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