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

Unleashing the Powers Within

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Thus, man's road to supermanhood will be open when he declares boldly that all he has yet developed, including the intellect of which he is so rightly and yet so vainly proud, is now no longer sufficient for him, and that to uncase, discover, set free this greater power within, shall be henceforward his great preoccupation. Then will his philosophy, art, science, ethics, social existence, vital pursuits be no longer an exercise of mind and life for themselves, in a circle, but a means for the discovery of a greater Truth behind mind and life and the bringing of its power into our human existence.

CWM, Vol. 2, p. 164 **The Mother**

The Power of Right Attitude

The right attitude is the attitude of trust, the attitude of obedience, the attitude of consecration.

CWM 7: 32

For the problem of the very best that can happen is an individual problem, whether the individual be a nation or a single human being; and all depends upon the personal attitude. If, in the presence of circumstances that are about to take place, you can take the highest attitude possible—that is, if you put your consciousness in contact with the highest consciousness within reach, you can be absolutely sure that in that case it is the best that can happen to you. But as soon as you fall from this consciousness into a lower state, then it is evidently not the best that can happen, for the simple reason that you are not in your very best consciousness. I even go so far as to affirm that in the zone of immediate influence of each one, the right attitude not only has the power to turn every circumstance to advantage but can change the very circumstance itself. ...

If each of you did your utmost, then there would be the right collaboration and the result would be so much the quicker. 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. Then indeed there is no danger.

CWM 3: 154-55

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

As soon as we think of the result we begin to bargain and that takes away all sincerity from the effort. You make an effort to progress because you feel within you the need, the *imperative* need to make an effort and progress;…

CWM 9: 316

So long as you oscillate between wanting to transform yourself and not wanting to transform yourself—making an effort to progress and becoming indifferent to all effort through fatigue—the true attitude will not be there.

CWM 16 : 177

Q: What is "the right spirit"?

It depends on the case, my child. The right spirit is the will to perfect oneself, or the will to be calm, or... it depends, you see, depends on the circumstances. ... in each circumstance there is a spirit which is the suitable spirit, the one you ought to have, the attitude you must inwardly take. It depends on the case.

For example, you see, as soon as one feels a wave of physical disequilibrium, of ill health coming, well, to con-

centrate in the right spirit is to concentrate in an inner calm, a trust in the divine Grace, and a will to remain in physical equilibrium and good health. This is the right spirit. In another case, one may feel a wave of anger or a fit of temper coming from outside; then one should withdraw into an inner calm, a detachment from superficial things, with a will to express only what comes from above and always be submissive to the divine Will. This is the right spirit. And in each case it is something like that. ...

But in one case you may want the calm, in the other you may want the force, in another still you may want health, in yet another something which resists the pressure from outside.

When one is perplexed, when one has to make a choice, when one doesn't know what the right thing to do is—you see, one has to choose among two or three or four possible decisions and doesn't know which is the right one, then one must put oneself as far as possible in contact with one's psychic being and the divine Presence in one, present the problem to this psychic consciousness and ask for the true light, the true decision, the one most in accordance with the divine Will, and try to listen and receive the inspiration.

In each case, you see, it is the right attitude.

CWM 6: 340-41

Q: Mother, are sports competitions essential to our progress?

From the point of view of moral education they are rather essential, for if one can take part in them in the right spirit, it is a very good opportunity for mastering one's ego. If one does it without trying to overcome one's weaknesses and lower movements, one obviously doesn't know how

to profit by them, and it does no good; but if one has the will to play in the right spirit, without any movement of a lower kind, without jealousy or ambition, keeping an attitude which could be called "fair play", that is, doing one's best and not caring about the result; if one can put in the utmost effort without being upset because one has not met with success or things have not turned out in one's favour, then it is very useful. One can come out of all these competitions with a greater self-control and a detachment from results which are a great help to the formation of an exceptional character. Naturally, if you do it in the ordinary way and with all the ordinary reactions and ugly movements, it doesn't help anything at all; but that holds good in no matter what one does; whether in the field of sports or the intellectual field, anywhere, if one acts in the ordinary way, well, one wastes one's time. But if when playing or taking part in tournaments and competitions, you keep the right spirit, it is a very good education, for it compels you to make a special effort and to exceed your ordinary limits a little.

It is certainly an opportunity to make conscious many of your movements which otherwise would always remain unconscious.

But naturally, you must not forget that this must be an opportunity and a means for progress. If you just let yourselves go and play in an altogether ordinary manner, you are wasting your time; but it is the same for everything, not only for this: for studies and for anything at all. Everything *always* depends on the way in which things are done, not so much on what one does but on the spirit in which one does it.

CWM 9: 97-98

The divine Consciousness does not work in the human

way, It does not decide how many lumps of sugar you will put in your coffee. It gradually puts you in the right attitude towards actions, things—an attitude of consecration, suppleness, assent, aspiration, goodwill, plasticity, effort for progress—and this is what counts, much more than the small decision you take at every second. One may try to find out what is the truest thing to do, but it is not by a mental discussion or a mental problem that these things can be resolved. It is in fact by an inner attitude which *creates* an atmosphere of harmony—progressive harmony—in which all one does will necessarily be the best thing that could be done in those particular circumstances. And the ideal would be an attitude complete enough for the action to be spontaneous, dictated by something other than an outer reason. But that is an ideal—for which one must aspire and which one can realise after some time.

Till then, to take care always to keep the true attitude, the true aspiration, is much more important than to decide whether one will do gymnastic marching or not and whether one will go to a certain class or not. Because these things have no real importance in themselves, they have only an altogether relative importance, the only important thing is just to keep the true orientation in one's aspiration and a living will for progress.

CWM 9: 30-31 **The Mother**

It is always the right thing when it is done in the right spirit.

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Whatever comes to you, if you take it in the right spirit, will turn for the best.

CWM 15: 226-27 *The Mother*

The Power of Concentration

Q: What is concentration?

It is to bring back all the scattered threads of consciousness to a single point, a single idea. Those who can attain perfect attention succeed in everything they undertake; they will always make a rapid progress. And this kind of concentration can be developed exactly like the muscles; one may follow different systems, different methods of training. Today we know that the most pitiful weakling, for example, can with discipline become as strong as anyone else. One should not have a will which flickers out like a candle.

The will, concentration must be cultivated; it is a question of method, of regular exercise. If you will, you can.

But the thought "What's the use?" must not come in to weaken the will. The idea that one is born with a certain character and can do nothing about it is a stupidity.

CWM 4: 5

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

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

There are other centres of concentration, for example, one above the crown and another between the eye-brows. Each has its own efficacy and will give you a particular result. But the central being lies in the heart and from the heart proceed all central movements—all dynamism and urge for transformation and power of realisation. CWM 3: 1

To solve a problem, to learn a lesson, a lot of concentration and attention is needed, everyone knows that—an intellectual attention and concentration. But concentration is not only an intellectual thing, it may be found in all the activities of the being, including bodily activities. The control over the nerves should be such as would allow you a complete concentration on what you are doing and, through the very intensity of your concentration, you acquire an immediate response to external touches. To attain this concentration you need a conscious control of the energies.

CWM 4: 4

A united concentration rightly done can be a great force. There is an old saying that if twelve sincere persons unite their will and their aspiration and call the Divine, the Divine is bound to manifest. But the will must be one-pointed, the aspiration sincere. For those who make the attempt can be united in inertia or even in mistaken or perverse desire, and the result is then likely to be disastrous.

CWM 3: 98

Q: What is the difference between meditation and concentration?

Meditation is a purely mental activity, it interests only the mental being. One can concentrate while meditating but this is a mental concentration; one can get a silence but it is a purely mental silence, and the other parts of the being are kept immobile and inactive so as not to disturb the meditation. You may pass twenty hours of the day in meditation and for the remaining four hours you will be an altogether ordinary man because only the mind has been occupied—the rest of the being, the vital and the physical, is kept under pressure so that it may not disturb. In meditation nothing is

directly done for the other parts of the being.

Certainly this indirect action can have an effect, but... I have known in my life people whose capacity for meditation was remarkable but who, when not in meditation, were quite ordinary men, even at times ill-natured people, who would become furious if their meditation was disturbed. For they had learnt to master only their mind, not the rest of their being.

Concentration is a more active state. You may concentrate mentally, you may concentrate vitally, psychically, physically, and you may concentrate integrally. Concentration or the capacity to gather oneself at one point is more difficult than meditation. You may gather together one portion of your being or consciousness or you may gather together the whole of your consciousness or even fragments of it, that is, the concentration may be partial, total or integral, and in each case the result will be different.

If you have the capacity to concentrate, your meditation will be more interesting and easier. But one can meditate without concentrating. Many follow a chain of ideas in their meditation — it is meditation, not concentration.

CWM 4: 7-8

Q: Sometimes we look fixedly at a point; one forgets everything at that moment and if there is a noise one is disturbed. What is this state?

Concentration! It is exactly the very principle of concentration. Can you do it spontaneously?

Yes, many times.

Indeed, that's very good!

Yes, Sweet Mother, but what I thought at that moment I cannot capture.

Ah!... If you are suddenly pulled out from it, thought vanishes?

Yes.

That's because you enter a state of consciousness which is different from your ordinary state of consciousness and probably the link between the two is not established very well. That takes time. It is as though one had to build a bridge. Otherwise one takes a sudden jump to one side or the other, and then in jumping one forgets what was there. One leaves behind the experience one had. But if the thing is done methodically, that is, if every day one keeps a particular time for this, and meditates for ten or fifteen minutes in order to establish a contact between that and the outer life, well, after some time one succeeds and then one remembers, and this becomes very useful. It is very useful. And 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.

CWM 5: 398-99

Q: When one works and wants to do one's best, one needs much time. But generally we don't have much time, we are in a hurry. How to do one's best when one is in a hurry?

It is a very interesting subject ... Generally when men are in a hurry, they do not do completely what they have to do or they do badly what they do. Well, there is a third way, it is to intensify one's concentration. If you do that you can gain half the time, even from a very short time. Take a very ordinary example: to have your bath and to dress; the time needed varies with people, doesn't it? But let us say, half an hour is required for doing everything without losing time and without hurrying.

Then, if you are in a hurry, one of two things happens: you don't wash so well or you dress badly! But there is another way — to concentrate one's attention and one's energy, think only of what one is doing and not of anything else, not to make a movement too much, to make the exact movement in the most exact way, and (it is an experience lived, I can speak of it with certitude) you can do in fifteen minutes what you were formerly doing in half an hour, and do it as well, at times even better, without forgetting anything, without leaving out anything, simply by the intensity of the concentration.

And this is the best answer to all those who say, "Oh, if one wants to do things well, one must have time." This is not true. For all that you do — study, play, work — there is only one solution: to increase one's power of concentration. And when you acquire this concentration, it is no longer tiring. Naturally, in the beginning, it creates a tension, but when you have grown used to it, the tension diminishes, and a moment comes when what fatigues you is to be not thus concentrated, to disperse yourself, allow yourself to be swallowed by all kinds of things, and not to concentrate on what you do.

One can succeed in doing things even better and more quickly by the power of concentration. And in this way you can make use of work as a means of growth; otherwise you have this vague idea that work must be done "disinterestedly", but there is a great danger there, for one is very quick to confuse disinterestedness with indifference.

CWM 4: 137-38

When you work, if you are able to concentrate, you can do absolutely in ten minutes what would otherwise take you one hour. If you want to gain time, learn to concentrate. It is through attention that one can do things quickly and one does them much better. If you have a task that should take you half an hour — I don't say if you have to write for half an hour of course — but if you have to think and your mind is floating about, if you are thinking not only of what you are doing but also of what you have done and of what you will have to do and of your other subjects, all that makes you lose thrice as much time as you need to do your task. When you have too much to do, you must learn how to concentrate exclusively on what you are doing, with an intensity in your attention, and you can do in ten minutes what would otherwise take you one hour.

CWM 5: 124

... whatever you may want to do in life, one thing is absolutely indispensable and at the basis of *everything*, the capacity of concentrating the attention. If you are able to gather together the rays of attention and consciousness on one point and can maintain this concentration with a persistent will, *nothing* can resist it—whatever it may be, from the most material physical development to the highest spiritual one.

But this discipline must be followed in a constant and, it may be said, imperturbable way; not that you should always be concentrated on the same thing — that's not what I mean, I mean learning to concentrate.

And materially, for studies, sports, all physical or mental development, it is absolutely indispensable. And the value of an individual is proportionate to the value of his attention.

And from the spiritual point of view it is still more important. There is *no* spiritual obstacle which can resist a penetrating power of concentration.

For instance, the discovery of the psychic being, union with the inner Divine, opening to the higher spheres, *all* can be obtained by an intense and obstinate power of concentration—but one must learn how to do it.

There is nothing in the human or even in the superhuman field, to which the power of concentration is not the key.

You can be the best athlete, you can be the best student, you can be an artistic, literary or scientific genius, you can be the greatest saint with that faculty. And everyone has in himself a tiny little beginning of it—it is given to everybody, but people do not cultivate it.

CWM 9: 360-61

I take the greatest care to open the door within all of you, so that if you have just a small movement of concentration within you, you do not have to wait for long periods in front of a closed door that will not move, to which you have no key and which you do not know how to open.

The door is open, only you must look in that direction. You must not turn your back on it.

The Mother

CWM 13: 82

Without concentration one cannot achieve anything.

The Mother

CWM 12: 135

The Power of Will

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

One must progress constantly in the light and the peace which come from the absence of personal desire.

If one has a strong will, he has only to orient it properly; if he has no will, he has first of all to build one for himself, which always takes long and is sometimes difficult.

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Even the most beautiful thoughts will not make us progress unless we have a constant will for them to be expressed in us through nobler feelings, more exact sensations and better actions.

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Q: My lower nature continues to do the same stupid things. You alone can change it. What are Your conditions?

1) to be *convinced* that you *can change*.
2) to will to change without accepting the excuses of the lower nature.
3) to persist in the will in spite of every fall.
4) to have an unshakable faith in the help you receive.

CWM 14: 158-59

Q: Sweet Mother, how can we make our resolution very firm?

By wanting it to be very firm! (*Laughter*)

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

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

But one doesn't know how to will it. In fact one doesn't even want to. These are velleities: "Well, it is like this.... It would be good if it were like that... yes, it would be better if it were like that... yes, it would be preferable if it were like that." But this is not to will. And always there at the back, hidden somewhere in a corner of the brain, is something which is looking on and saying, "Oh, why should I want that? After all one can as well want the opposite." And to try, you see... Not like that, just wait... But one can always find a thousand excuses to do the opposite. And ah, just a tiny little wavering is enough... pftt... the thing swoops down and there it is.

But if one *wills*, if one really knows that this is the thing, and truly wants this, and if one is *oneself* entirely concentrated in the will, I say that there is *nothing* in the world that can prevent one from doing it, from doing it or being obliged to do it. It depends on what it is.

One wants. Yes, one wants, like this (gestures). One wants: "Yes, yes, it would be better if it were like that. Yes, it would be finer also, more elegant."... But, eh, eh, after all

one is a weak creature, isn't that so? And then one can always put the blame upon something else: "It is the influence coming from outside, it is all kinds of circumstances."

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

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

CWM 6: 346-48

Q: Mother, how can one strengthen one's will?

Oh, as one strengthens muscles, by a methodical exercise. You take one little thing, something you want to do or don't want to do. Begin with a small thing, not something very essential to the being, but a small detail. And then, if, for instance, it is something you are in the habit of doing, you insist on it with the same regularity, you see, either not to do it or to do it—you insist on it and compel yourself to do it as you compel yourself to lift a weight—it's the same thing. You make the same kind of effort, but it is more of an inner effort. And after having taken little things like this—things relatively easy, you know—after taking these and succeeding with them, you can unite with a greater force and try a more complicated experiment. And gradually, if you do this regularly, you will end up by acquiring an independent and very strong will.

CWM 6: 391

Q: Sweet Mother, what is the difference between willing and desiring?

They are not at all the same thing. When you see that something ought to be done, for instance, that it is good to do it—take your reason: say your reason decides that this ought to be done —then your will starts working and makes you do the things required for this thing to be done. Your will is an executing power, which ought to be at the disposal, the service of what was decided by the reason or a higher force. It is something coordinated, organised, which acts in accordance with a plan, precisely in a fully controlled way.

Desire is an impulse. It takes hold of you... it doesn't necessarily hold you with any conscious thought. It is an impulse which pushes you to get possession of something. You can put your will at the service of your desire, but desire is not will. Desire is an impulse. There are people who are full of desires and who have no will. So they simply are eaten up, as we say, by their desires; but this leads to nothing, because they don't even have the will to realise them. Most people always put the little bit of will that's at their disposal at the service of their desires.

But will is a force with a power of organisation and it can be put at the service of any purpose whatever. It is something that, when one has will-power, one has to a definite purpose. This is will. You must not mistake desire for will. Desire is an impulse: it seizes you, you know, it clings to you, holds you. And then, if you let desire do what it

likes, well, it makes you do anything at all, and it makes use of your will. But usually, a desire is something violent, passionate and transient. Rarely is it very sustained; it does not have the stuff, the organisation of a sustained effort. When a desire seizes you, it can make you do anything whatever — but impulsively, not methodically.

CWM 6: 410

The word "will" is normally reserved to indicate what comes from the deeper being or the higher reality and what expresses in action the true knowledge ... So, when this will which expresses the true knowledge manifests in action, it manifests through the intervention of a deep and *direct* power which no longer requires any effort. ...

True knowledge acting in the outer being gives true power.

This seems to be an explanation, the real explanation of that very familiar saying which is not understood in its essence but expresses a truth: "Where there's a will, there's a way", to will is to have the power. It is quite obvious that this does not refer to "willings", that is, to the more or less incoherent expression of desires but to the true will expressing a true knowledge; for this true will carries in itself the force of truth which gives power — an invincible power. And so, when one expresses "willings", to be able to apply them in life and make them effective, some effort must come in — it is through personal effort that one progresses, and it is through effort that one imposes one's willings upon life to make it yield to their demands — but when they are no longer willings, when it is the true will expressing the true knowledge, effort is no longer required, for the power is omnipotent.

CWM 8: 360

The Mother

The Power of Imagination

The imagination is really the power of mental formation. When this power is put at the service of the Divine, it is not only formative but also creative. There is, however, no such thing as an unreal formation, because every image is a reality on the mental plane. The plot of a novel, for instance, is all there on the mental plane existing independently of the physical.

Each of us is a novelist to a certain extent and possesses the capacity to make forms on that plane; and, in fact, a good deal of our life embodies the products of our imagination. Every time you indulge your imagination in an unhealthy way, giving a form to your fears and anticipating accidents and misfortunes, you are undermining your own future.

On the other hand, the more optimistic your imagination, the greater the chance of your realising your aim. Monsieur Coué got hold of this potent truth and cured hundreds of people by simply teaching them to imagine themselves out of misery. He once related the case of a lady whose hair was falling off. She began to suggest to herself that she was improving every day and that her hair was surely growing. By constantly imagining it her hair really began to grow and even reached an enviable length owing to still further autosuggestion.

The power of mental formation is most useful in Yoga also; when the mind is put in communication with the Divine Will, the supramental Truth begins to descend through the layers intervening between the mind and the highest Light and if, on reaching the mind, it finds there the power of making forms it easily becomes embodied and stays as a creative force in you.

Therefore I say to you never be dejected and disappoint-

ed but let your imagination be always hopeful and joyously plastic to the stress of the higher Truth, so that the latter may find you full of the necessary formations to hold its creative light.

The imagination is like a knife which may be used for good or evil purposes. If you always dwell in the idea and feeling that you are going to be transformed, then you will help the process of the Yoga. If, on the contrary, you give in to dejection and bewail that you are not fit or that you are incapable of realisation, you poison your own being.

CWM 3: 156-57

Q: Haven't imaginary stories any value?

That depends on the quality of the imagination. If you say that it is a good thing to develop one's imagination, this is true, only you must take care not to develop an untruthful imagination.

CWM 4: 154

Q: What is the function, the use of the imagination?

If one knows how to use it, as I said, one can create for oneself his own inner and outer life; one can build his own existence with his imagination, if one knows how to use it and has a power. In fact it is an elementary way of creating, of forming things in the world. I have always felt that if one didn't have the capacity of imagination he would not make any progress. Your imagination always goes ahead of your life. When you think of yourself, usually you imagine what you want to be, don't you, and this goes ahead, then you follow, then it continues to go ahead and you follow. Imagination opens for you the path of realisation. People who are

not imaginative—it is very difficult to make them move; they see just what is there before their nose, they feel just what they are moment by moment and they cannot go forward because they are clamped by the immediate thing. It depends a good deal on what one calls imagination. ...

Q: Men of science must be having imagination!

A lot. Otherwise they would never discover anything. In fact, what is called imagination is a capacity to project oneself outside realised things and towards things realisable, and then to draw them by the projection. One can obviously have progressive and regressive imaginations. There are people who always imagine all the catastrophes possible, and unfortunately they also have the power of making them come. It's like the antennae going into a world that's not yet realised, catching something there and drawing it here. Then naturally it is an addition to the earth atmosphere and these things tend towards manifestation. It is an instrument which can be disciplined, can be used at will; one can discipline it, direct it, orientate it. It is one of the faculties one can develop in himself and render serviceable, that is, use it for definite purposes.

CWM 7: 228-29

...one must have a lively power of imagination, for — I seem to be telling you stupid things, but it is quite true — there is a world in which you are the supreme maker of forms: that is your own particular vital world. You are the supreme fashioner and you can make a marvel of your world if you know how to use it. If you have an artistic or poetic consciousness, if you love harmony, beauty, you will build there something marvellous which will tend to spring up into the material

manifestation.

When I was small I used to call this "telling stories to oneself". It is not at all a telling with words, in one's head: it is a going away to this place which is fresh and pure, and... building up a wonderful story there.

And if you know how to tell yourself a story in this way, and if it is truly beautiful, truly harmonious, truly powerful and well co-ordinated, this story will be realised in your life — perhaps not exactly in the form in which you created it, but as a more or less changed physical expression of what you made.

That may take years, perhaps, but your story will tend to organise your life.

But there are very few people who know how to tell a beautiful story; and then they always mix horrors in it, which they regret later.

If one could create a magnificent story without any horror in it, nothing but beauty, it would have a *considerable* influence on everyone's life. And this is what people don't know.

If one knew how to use this power, this creative power in the world of vital forms, if one knew how to use this while yet a child, a very small child... for it is then that one fashions his material destiny. But usually people around you, sometimes even your own little friends, but mostly parents and teachers, dabble in it and spoil everything for you, so well that very seldom does the thing succeed completely.

But otherwise, if it were done like that, with the spontaneous candour of a child, you could organise a wonderful life for yourself — I am speaking of the physical world.

The dreams of childhood are the realities of mature age.

CWM 8:117-18

Imagination is a power of formation. In fact, people who have no imagination are not formative from the mental point of view, they cannot give a concrete power to their thought. Imagination is a very powerful means of action. For instance, if you have a pain somewhere and if you imagine that you are making the pain disappear or are removing it or destroying it—all kinds of images like that—well, you succeed perfectly. There's a story of a person who was losing her hair at a fantastic rate, enough to become bald within a few weeks, and then someone told her, "When you brush your hair, imagine that it is growing and will grow very fast." And always, while brushing her hair, she said, "Oh, my hair is growing! Oh, it will grow very fast!..."—And it happened! But what people usually do is to tell themselves, "Ah, all my hair is falling again and I shall become bald, that's certain, it's going to happen!"

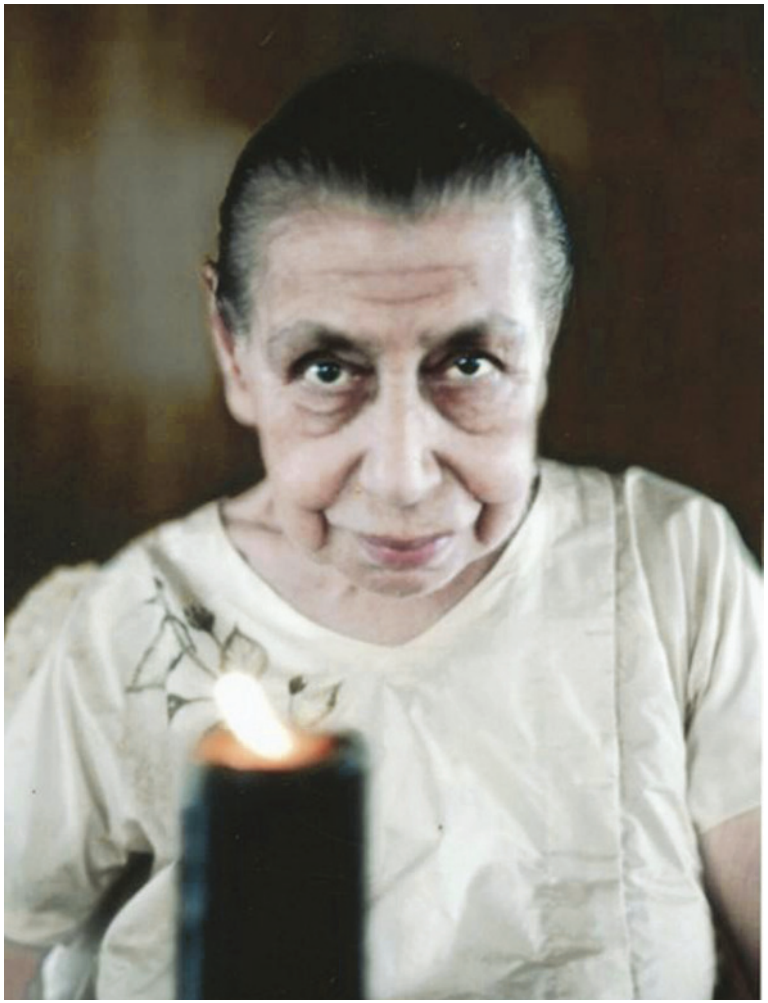
And of course it happens!

CWM 9: 380 **The Mother**

Imagination itself is in its nature a substitute for a truer consciousness's faculty of intuition of possibility: as the mind ascends towards the truth-consciousness, this mental power becomes a truth imagination which brings the colour and light of the higher truth into the limited adequacy or inadequacy of the knowledge already achieved and formulated and, finally, in the transforming light above it gives place wholly to higher truth-powers or itself turns into intuition and inspiration. ...

Sri Aurobindo

CWSA 21: 453 (SABCL 18: 436)



The Power within her shaped her moulding sense
In deeper figures than our surface types.
An invisible sunlight ran within her veins
And flooded her brain with heavenly brilliances
That woke a wider sight than earth could know.

CWSA 34: 356 **Sri Aurobindo**



A mighty life-self with its inner powers
Supports the dwarfish modicum we call life;
It can graft upon our crawl two puissant wings.

CWSA 34: 485 **Sri Aurobindo**

The Power of Emotional Balance

There is a great weakness in social relations, a *very* great weakness; and that is why, in fact, one gets angry and gets carried away and says things one should not say. If one were not weak, one would never be violent. Weakness and violence are two things that go together. He who is truly strong is never violent. This is something one should always remember. Violence is *always* a sign of a weakness somewhere. Of course, one sees a man with bulging muscles who is very strong, knocking down another with all his might, and one says, "He is strong!" It is not true. He has muscles, but morally he is very weak. So, he may be strong here and weak there. Usually this is what happens.

But I say, and also people who have observed animals, for example, animals which are very strong: how quiet they are. Naturally, when they run after their prey they put out all their energy; but it is not violence, it is energy. But if you have ever seen a lion — when it has nothing to do, it does not fidget. If it is ill, it is restless. But if it is well, in good health, if it has nothing to do, it will not move, it will be quite still. It will look like a sage. *(Laughter)*

Agitation, violence, anger, all these things are always, without exception, signs of weakness. And especially when one gets carried away in one's speech and says things one should not say, *this* indeed is the sign of a frightful mental weakness — mental and vital — frightful. Otherwise you may hear all the insults in the world, people may tell you all possible stupidities; if you are not weak, you may perhaps not smile outwardly, for it is not always good taste to smile, but deep within you, you are smiling, you let it pass, it does not touch you.... Simply, if your mind has formed the habit of being quiet as it is recommended here, and you have the

perception of truth within yourself, you can hear anything at all. It does not even produce the semblance of a vibration — everything remains absolutely immobile and quiet. And then if the witness we were speaking about a while ago is there, looking on at the comedy, he surely smiles.

But if you feel the vibrations which come from the other person who throws on you all his violence and anger, if you feel this... at first it does... and then, suddenly, there is a response; and then if you yourself begin to get into a temper, you may be sure that you are as weak as he.

CWM 6: 372-73

Someone comes and insults you or says unpleasant things to you; and if you begin to vibrate in unison with this anger or this ill-will, you feel quite weak and powerless and usually you make a fool of yourself. But if you manage to keep within yourself, especially in your head, a complete immobility which refuses to receive these vibrations, then at the same time you feel a great strength, and the other person cannot disturb you. If you remain very quiet, even physically, and when violence is directed at you, you are able to remain very quiet, very silent, very still, well, that has a power not only over you but over the other person also. If you don't have all these vibrations of inner response, if you can remain absolutely immobile within yourself, everywhere, this has an almost immediate effect upon the other person.

That gives you an idea of the power of immobility. And it is a very common fact which can occur every day; it is not a great event of spiritual life, it is something of the outer, material life.

There is a tremendous power in immobility: mental immobility, sensorial immobility, physical immobility. If you

can remain like a wall, absolutely motionless, everything the other person sends you will immediately fall back upon him. And it has an immediate action. It can stop the arm of the assassin, you understand, it has that strength. Only, one must not just appear to be immobile and yet be boiling inside! That's not what I mean. I mean an integral immobility.

CWM 8: 67-68

Q: What does "the negative side" and "the positive side of experience" mean?

Ah, my child, you have certain faults, you know, things which prevent you from progressing. So, the negative side is to try and get rid of your defects. There are things which you have to be, to become, qualities which you must build in yourself in order to realise; so this side of construction is the positive side.

You have a defect, for example, a tendency not to speak the truth. Now this habit of falsehood, of not seeing or not speaking the truth, you fight against it by rejecting falsehood from your consciousness and endeavouring to eliminate that habit of not speaking the truth. For the thing to be done, you must build in yourself the habit of speaking only the truth. For the thing to be done, you must build in yourself the habit of perceiving and always telling the truth. One is negative: you reject a fault. The other is positive: you build the quality. It is like that.

For everything it is like that. For example, you have somewhere in your being that kind of habit of revolt, ignorant, arrogant, obscure revolt, of refusing what comes from above. So, the negative side is to fight against this, to prevent it from expressing itself and reject it from your nature;

and on the other side you must build positively surrender, understanding, consecration, self-giving and the sense of a complete collaboration with the divine forces. This is the positive side. Do you understand?

The same thing again: people who get angry... the habit of flying into a rage, of getting angry... one fights against that, refuses to get angry, rejects these vibrations of anger from one's being, but this must be replaced by an imperturbable calm, a perfect tolerance, an understanding of the point of view of others, a clear and tranquil vision, a calm decision—which is the positive side.

CWM 7: 202-03

For human nature is so limited, so full of contradictions and so exclusive in its movements that if one wants to reject love in its lower form, that is to say, human love as human beings experience it, if one makes an inner effort to reject it, one usually rejects the entire capacity of feeling love and becomes like a stone. And then sometimes one has to wait for years or centuries before there is a reawakening in oneself of the capacity to receive and manifest love.

Therefore, the best way when love comes, in whatever form it may be, is to try and pierce through its outer appearance and find the divine principle which is behind and which gives it existence. Naturally, it is full of snares and difficulties, but it is more effective. That is to say, instead of ceasing to love because one loves wrongly, one must cease to love wrongly and want to love well.

For instance, love between human beings, in all its forms, the love of parents for children, of children for parents, of brothers and sisters, of friends and lovers, is all tainted with ignorance, selfishness and all the other defects which are man's ordinary drawbacks; so instead of completely ceasing

to love - which, besides, is very difficult as Sri Aurobindo says, which would simply dry up the heart and serve no end - one must learn how to love better: to love with devotion, with self-giving, self-abnegation, and to struggle, not against love itself, but against its distorted forms: against all forms of monopolising, of attachment, possessiveness, jealousy, and all the feelings which accompany these main movements. Not to want to possess, to dominate; and not to want to impose one's will, one's whims, one's desires; not to want to take, to receive, but to give; not to insist on the other's response, but be content with one's own love; not to seek one's personal interest and joy and the fulfilment of one's personal desire, but to be satisfied with the giving of one's love and affection; and not to ask for any response. Simply to be happy to love, nothing more.

CWM 8: 301-02

Well, a man who, even from the purely external point of view, is in a state in which his organs function harmoniously and an adequate psychological balance prevails, has at the same time enough resistance for the contagion not to affect him. But if for some reason or other he loses this equilibrium or is weakened by depression, dissatisfaction, moral difficulties or undue fatigue, for instance, this reduces the normal resistance of the body and he is open to the disease.

CWM 9: 122

Perfection is a harmony, an equilibrium.

But what is equilibrium? Who here has studied a little physics?

> *Sadhak: In a balance, when the two scales are equally loaded, it is said that an equilibrium is established.*

That's it. And so what do I mean when I say that perfection is an equilibrium?

> *Sadhak: When, in a given circumstance, what is against the realisation, that is to say the opposition, is conquered by a conscious force, the result is the manifestation of the realisation.*

Yes, it is more or less like that,…

Perfection is not a static state, it is an equilibrium. But a progressive, dynamic equilibrium.

CWM 4: 14-15

… there is very little of what we call good and bad. It could rather be said that there is what is constructive and what is destructive, what is progressive and what is retrogressive. That indeed is very important. And then there are those who are luminous, sunny, happy, smiling and those who are gloomy, dull, misanthropic, dissatisfied, who live in grey shadows. It is the latter who catch all the unpleasant things. Those who are radiant (they may be radiant without it being a spiritual radiance, they may simply radiate good sense, balance, an inner confidence, the joy of living), those who carry in themselves the joy of living, these are in harmony with Nature and, being in harmony with Nature, generally avoid accidents, they are immune from diseases and their life develops pleasantly as far as it is possible in the world as it is.

CWM 6: 3

I repeat, it is not money that makes a man happy, but rather an inner balance of energy, good health and good feelings.

CWM 13: 174 **The Mother**

The Power of Self-Awareness

We are conscious of only an insignificant portion of our being; for the most part we are unconscious. It is this unconsciousness that keeps us down to our unregenerate nature and prevents change and transformation in it. It is through unconsciousness that the undivine forces enter into us and make us their slaves.

You are to be conscious of yourself, you must awake to your nature and movements, you must know why and how you do things or feel or think them; you must understand your motives and impulses, the forces, hidden and apparent, that move you; in fact, you must, as it were, take to pieces the entire machinery of your being.

Once you are conscious, it means that you can distinguish and sift things, you can see which are the forces that pull you down and which help you on. And when you know the right from the wrong, the true from the false, the divine from the undivine, you are to act strictly up to your knowledge; that is to say, resolutely reject one and accept the other. The duality will present itself at every step and at every step you will have to make your choice. You will have to be patient and persistent and vigilant—"sleepless", as the adepts say; you must always refuse to give any chance whatever to the undivine against the divine.

CWM 3: 2

To work for your perfection, the first step is to become conscious of yourself, of the different parts of your being and their respective activities. You must learn to distinguish these different parts one from another, so that you may become clearly aware of the origin of the movements that occur in you, the many impulses, reactions and conflicting wills that drive you to action.

It is an assiduous study which demands much perseverance and sincerity. For man's nature, especially his mental nature, has a spontaneous tendency to give a favourable explanation for everything he thinks, feels, says and does. It is only by observing these movements with great care, by bringing them, as it were, before the tribunal of our highest ideal, with a sincere will to submit to its judgment, that we can hope to form in ourselves a discernment that never errs.

For if we truly want to progress and acquire the capacity of knowing the truth of our being, that is to say, what we are truly created for, what we can call our mission upon earth, then we must, in a very regular and constant manner, reject from us or eliminate in us whatever contradicts the truth of our existence, whatever is opposed to it. In this way, little by little, all the parts, all the elements of our being can be organised into a homogeneous whole around our psychic centre.

This work of unification requires much time to be brought to some degree of perfection. Therefore, in order to accomplish it, we must arm ourselves with patience and endurance, with a determination to prolong our life as long as necessary for the success of our endeavour.

CWM 12: 3-4

…this kind of self-awareness, this possibility of watching oneself acting, of understanding why one does things, how one does them and, therefore, of having a control and changing the action — that belongs to the mind and in his own right to man.

This is the essential difference between a man and an animal — that a man is conscious of himself, that he can

become aware of the force which makes him act, and not only become aware of it but control it.

CWM 8: 60

Sri Aurobindo says that you must first be conscious of yourself, *then* think, and *then* act. The vision of the inner truth of the being must precede all action; first the vision of the truth, then this truth formulating itself into thought, then the thought creating the action.

That is the normal process.

CWM 8: 396

…your capacity for observation—it is infinitely preferable, I could say absolutely indispensable, to use it to observe your field of action, the processes you employ for your action, the results obtained, the principle you can arrive at from the experience, the knowledge you can obtain, indeed, all these things... but not to turn back on yourself and look at yourself acting. It is this movement of making oneself the object of observation which is dangerous. And this always causes unpleasantness, sometimes a very serious one. Well, most people pass their time looking at themselves, at what they are doing, how they are living, and this makes them very... what is called in English self-conscious, that is, instead of sincerely being in what they are doing and exclusively in what they are doing, they look at themselves acting and appreciate or belittle themselves, according to their particular nature.

Some people look at themselves acting with great complacency and an extreme satisfaction and consider themselves truly very remarkable. Others, on the contrary, have the critical mind and pass their time criticising themselves all the while. Well, neither is better than the other.

They are equally bad. The best thing is not to be occupied with oneself.

If one has a work to do, the best is to see to that work and naturally the best way of doing it. This of course is always good. But not to — whether one does it well or not — to look at oneself doing it and appreciate oneself; that is useless.

To discover how to do the work and what is the best way of doing it is very useful. But to look at oneself doing it and admire or belittle oneself, that's not only useless but disastrous.

The Mother

CWM 7:19

To begin with, most people will say, "What is this inner consciousness you are telling me about? I don't know it!" So, obviously... they are not even conscious of something within which is higher than their ordinary consciousness. This means that many preparatory stages are needed, preparatory states of awareness...

CWM 7: 1 The Mother

The Power of Inner Guidance

The point is that people take no trouble to see whether their intellect is giving them right thoughts, right conclusions, right views on things and persons, right indications about their conduct or course of action. They have their idea and accept it as truth or follow it simply because it is *their* idea. Even when they recognise that they have made mistakes of the mind, they do not consider it of any importance nor do they try to be more careful mentally than before. ...

Men are supposed to follow their intellect, to have and assert their own ideas right or wrong without any control; the intellect, it is said, is man's highest instrument and he must think and act according to its ideas. But this is not true; the intellect needs an inner light to guide, check and control it quite as much as the vital. There is something above the intellect which one has to discover and the intellect should be only an intermediary for the action of that source of true Knowledge.

CWSA 32: 617-18 (SABCL 24: 1246)

For the human thinking mind there are always many sides to everything and it decides according to its own bent or preference or to its habitual ideas or some reason that presents itself to the intellect as the best. It gets the real truth only when something else puts a higher light into it – when the psychic or the intuition touches it and makes it feel or see.

SABCL 24: 1247

The proper thing is to see all with an unmoved calm, both the "good" and "bad" as a movement of Nature on the surface. But to do this truly without error or egoism or wrong reactions needs a consciousness and knowledge that is not personal and limited.

SABCL 24: 1247

The intellectual understanding is only the lower *buddhi*, there is another and higher *buddhi* which is not intelligence but vision, is not understanding but rather an overstanding in knowledge and does not seek knowledge and attain it in subjection to the data it observes but possesses already the truth and brings it out in terms of revelatory and intuitional thought.

Sri Aurobindo

CWSA 23-24: 311 (SABCL 20: 297)

On what will you base your judgment? What knowledge will allow you to decide: "I must do this or I must do that, I must say this or I must say that or I must not say anything" – all the countless possibilities which come before you? And on what will you base your judgment? If you look at it sincerely, you will find out that at each step you do not know.

It is only if you have been in the habit of going within yourself, of referring to the inner psychic consciousness and letting it decide in yourself what you want to do, that you do it with certitude, without hesitation, without a question, nothing. You know that this is what must be done and there is no question about it; but that's the only case. Therefore it is only when you let your psychic guide you consciously, constantly, that you are able to do consciously and constantly the right thing; but that's the only case…

There is only one thing which knows in you, that's your psychic; *it* makes no mistake, it will immediately, instantaneously tell you, if you obey it without a word and without your ideas and arguments, it will make you do the right

thing. But all the rest... you are lost.

And for everything: what are you going to study, what are you not going to study, what work are you going to do, what path are you going to take? But then there are all the possibilities which come in, all that you have either studied or met in life, all the suggestions you have received from all sides, which are there, like that, dancing around you. And with what will you decide?

I am speaking of people who are absolutely sincere and have no preconceived ideas, prejudices, established rules which they follow in a mechanical routine, without endeavouring to know the truth at all, and for whom their mental construction is the truth. Then it is so simple, one goes straight on his path, bumps his nose against the wall but doesn't notice it until the nose is smashed. But otherwise it is terribly difficult.

This was what Sri Aurobindo meant when he said that one lived constantly in ignorance and that unless the mind of ignorance is replaced by the mind of light one could not follow the true path, and that this was the indispensable preparation before any integral transformation could take place.

CWM 7: 221-22

As a rule, everything is thought to be all right when judgments are based on a thorough technical knowledge and on a sufficient degree of impartiality. These judgments rely on sense-perception, which is normally considered incontrovertible. In fact, however, this mode of perception is in itself uncertain. The sense-organs are directly under the influence of the psychological state of the individual who uses them, and thus the sense-perceptions are altered, falsified, distorted in one way or another by the perceiver's feelings towards

the thing perceived.

For example, those who belong to a group or an association are either too lenient or unduly severe towards the members of this group. From the point of view of truth, neither leniency nor severity is worth more than the other, for in both cases the judgment is based on a feeling and not on the objective and disinterested perception of the facts. This is a very obvious case, but even without going to this extreme, no human being…is free from these attractions and repulsions, which are rarely perceived by the active consciousness, but which nonetheless exert a great influence on the functioning of the senses.

CWM 12: 263-64

All this makes us feel very deeply the foolishness of human judgments based on self-interest and the reactions of the ego.

So long as men remain in their present state of ignorance, their judgments and opinions are worthless in the face of Truth and should be considered as such.

CWM 10: 296

Vital honesty: not to allow our sensations and desires to falsify our judgement and determine our action.

CWM 14: 201

.... it is very necessary to consider everything from as many points of view as possible. Towards this end, there is an exercise which gives great suppleness and elevation to the thought. It is as follows: a clearly formulated thesis is set; against it is opposed its antithesis, formulated with the same precision. Then by careful reflection the problem must be widened or transcended until a synthesis is found

which unites the two contraries in a larger, higher and more comprehensive idea.

CWM 12: 5

…if you want to succeed in having a precise, concrete, clear, definite thought on a certain subject, you must make an effort, gather yourself together, hold yourself firm, concentrate. And the first time you do it, it literally hurts, it is tiring! But if you don't make a habit of it, all your life you will be living in a state of irresolution. And when it comes to practical things, when you are faced with — for, in spite of everything, one is always faced with — a number of problems to solve, of a very practical kind, well, instead of being able to take up the elements of the problem, to put them all face to face, look at the question from every side, and rising above and seeing the solution, instead of that you will be tossed about in the swirls of something grey and uncertain, and it will be like so many spiders running around in your head — but you won't succeed in catching the thing.

CWM 8: 182

To learn to be quiet and silent... When you have a problem to solve, instead of turning over in your head all the possibilities, all the consequences, all the possible things one should or should not do, if you remain quiet with an aspiration for goodwill, if possible a need for goodwill, the solution comes very quickly. And as you are silent you are able to hear it.

When you are caught in a difficulty, try this method: instead of becoming agitated, turning over all the ideas and actively seeking solutions, of worrying, fretting, running here and there inside your head — I don't mean externally, for externally you probably have enough common sense not to do that! but inside, in your head — *remain quiet*. And

according to your nature, with ardour or peace, with intensity or widening or with all these together, implore the Light and wait for it to come.

In this way the path would be considerably shortened.

CWM 9 : 422-23

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

CWM 14 : 138

….you must sit quite alone, try to become silent ... remain very silent, very quiet and wait for the result.

And I think the result comes. For it depends on the nature of the difficulty. If it is a problem that's to be solved, then the solution comes; if it is an inner movement, something that has gone wrong, then usually if one does this very sincerely, well, it is put back in its place; and if it is a decision that's to be taken, if it is something one doesn't know whether one must do or not do, then this too, if one is very quiet one knows whether it's a yes or no; it comes: "Yes" or "No". Then here you must not discuss any more, the mind must not say, "But if… ? and then… ", for then everything becomes foggy. You must say, "Good!" and follow like this. But for this you must be sincere, in the sense that you must have no preferences.

CWM 7 : 105

So, in the present state of things, it is impossible to say: this is true and this is false, this leads us away from the goal, this leads us nearer to the goal.

Everything can be used for the sake of progress; *everything* can be useful if one knows how to use it.

The important thing is never to lose sight of the ideal you want to realise and to make use of every circumstance

for this purpose.

After all, it is always preferable not to make any decision for or against things, but to watch events as they develop, with the impartiality of a witness, relying on the divine Wisdom which will decide for the best and do what is needful.

CWM 12: 321

Q: "Sweet Mother, How can one eliminate the will of the ego?

…But before *eliminating* the will of the ego, which takes a very long time, one can begin by surrendering the will of the ego to the Divine Will at every opportunity and finally in a constant way. For this, the first step is to understand that the Divine knows better than we what is good for us and what we truly need, not only for our spiritual progress but also for our material well-being, the health of our body and the proper functioning of all the activities of our being.

Naturally, this is not the opinion of the ego, which thinks it knows better than anyone else what it needs, and claims for itself independence of judgment and decision. But it thinks and feels this way because it is ignorant, and gradually one has to convince it that its perception and understanding are too limited for it truly to be able to know and that it judges only according to its desires, which are blind, and not according to truth.

For the desires are not the expression of needs but of preferences.

CWM 16: 224-25 **The Mother**

An inarticulate whisper drives her steps
Of which she feels the force but not the sense;
A few rare intimations come as guides ...

Savitri, p. 51 **Sri Aurobindo**

The Centenary of the Mother's First Meeting With Sri Aurobindo at Pondicherry

3 Supplementary Notes to be added up in the Special Issue of All India Magazine, March 2014

1. *In November 1929, while speaking with a disciple, the Mother narrated to him the following matter which the disciple had noted down from his memory in his diary:*

When I saw Sri Aurobindo for the first time, at once I knew that here was he, the Divine. It was a revelation. And once you know that here is the Divine, how can there be any more doubt, any questioning? I unburdened myself before him and became so happy, joyful, free! Whatever he said I at once accepted it as the truth, there was absolutely no room or doubts. When he said that my mental constructions were illusions, they at once broke down, though I had lived on them for fourteen years!

Sri Aurobindo Circle, 1977, p. 64

2. *In a talk on 25 July 1962 with a disciple, the Mother mentioned:*

I was simply sitting beside him [Sri Aurobindo] on the floor (he was sitting in a chair with Richard facing him across a table, and they were talking). I was just sitting there, not listening. I don't know how long they went on, but all at once I felt a great Force come into me — a peace, a silence, something massive! It came, did this (*Mother sweeps her hand across her forehea*d), descended and stopped here (*gesture at the chest*). [Mother specified: "It encompassed the three active mental centers (the forehead, between the eyebrows, and the throat)."] When they finished talking, I got up and left. And then I noticed that not a thought remained — I no longer knew anything or understood anything, I was absolutely BLANK. So I gave thanks to the Lord and thanked

Sri Aurobindo in my heart.

And I was very careful not to disturb it; I held it like that for I don't know how long, eight or ten days. Nothing — not one idea, not one thought, nothing — a complete BLANK. ... And it has never left me...

The Mother's Agenda, 25 July 1962, pp. 288-89

3. *In a talk on 28 March 1964 with a disciple, the Mother mentioned:*

... I was born with a consciously prepared body — Sri Aurobindo was aware of that, he said it immediately the first time he saw me: I was born free. That is, from the spiritual standpoint: without any desire. Without any desire and attachment. And, mon petit, if there is the slightest desire and the slightest attachment, it's IMPOSSIBLE to do this work.

The Mother's Agenda, 28 March 1964, p. 101

Seminar on 'Aspiration for the Right Attitude'

It is a very common phenomenon in daily life to come across a number of persons and also circumstances where the situation deteriorates just because the person/s concerned lacked the right attitude. Sometimes, though less often, there are also incidents when the situation is saved because of the right attitude of one person. It shows that it is very necessary to aspire for right attitude for the success of one's endeavour.

To ponder on this, the next annual Seminar of the Women's Council will be held in Pondicherry at the Society House hall, 11, Saint Martin Street on **21, 22, 23 November 2014.**

All interested to join may write to: The Secretary, Women's Council, Sri Aurobindo Society, 11, Saint Martin Street, Puducherry-605001. E-mail: sushila@aurosociety.org phone: (0413) 2334668. For accommodation, write to the accommodation section at the same address. E-mail: accommodation@aurosociety.org phone: (0413) 2336398.

CWSA: Complete Works of Sri Aurobindo (Revised and Enlarged Edition of SABCL: Sri Aurobindo Birth Centenary Library)

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* *These volumes are not yet released.*