
All India Magazine
July 2016
Blossoming
of
Faith

A deep concentration seized on me, and I perceived that I was identifying myself with a single cherry-blossom, then through it with all cherry-blossoms, and, as I descended deeper in the consciousness, following a stream of bluish force, I became suddenly the cherry-tree itself, stretching towards the sky like so many arms its innumerable branches laden with their sacrifice of flowers. Then I heard distinctly this sentence:

"Thus hast thou made thyself one with the soul of the cherry-trees and so thou canst take note that it is the Divine who makes the offering of this flower-prayer to heaven."

When I had written it, all was effaced; but now the blood of the cherry-tree flows in my veins and with it flows an incomparable peace and force. What difference is there between the human body and the body of a tree? In truth, there is none: the consciousness which animates them is identically the same.

Then the cherry-tree whispered in my ear: "It is in the cherry-blossom that lies the remedy for the disorders of the spring."

CWM 1: 359 **The Mother**

Flower on the Cover:

Smile of Beauty

Nature is happy to be beautiful.

(Spiritual significance and explanation given by the Mother)

Botanical Name: Prunus subhirtella, *Common name*: Oriental cherry

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All India Magazine — July 2016

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

Blossoming of Faith

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Editorial Note: 'Faith is the surest guide in the darkest days'. It is a hidden knowledge that springs up from our soul as a light that points towards the goal; a compass that keeps us rightly oriented even when our other parts are leading us astray. Faith is also a power that helps and protects us even when other powers have been eclipsed. It can rebuild our life even when all else is taken away from us. It is a gift of Grace, a treasure that we must zealously guard. Man cannot do without faith, whether in the ordinary life of the world when he must depend upon an inbuilt faith just to survive or in the life of yoga where he confronts the ever new and the unknown. Both Sri Aurobindo and the Mother have given tremendous importance to this foundational pillar of yoga. The previous issue (June 2016) comprised of Sri Aurobindo's luminous words on Faith. In this issue we take up the Mother's practical guidance on matters of Faith, on acquiring and increasing it as well guarding and using it for our progress.



At the very moment when everything seems to go from bad to worse, it is then that we must make a supreme act of faith and know that the Grace will never fail us.

CWM 15: 169 *The Mother*

Faith as Knowledge

Faith is a spontaneous knowledge of the soul

The perception of the exterior consciousness may deny the perception of the psychic. But the psychic has the true knowledge, an intuitive instinctive knowledge. It says, "I know; I cannot give reasons, but I know." For its knowledge is not mental, based on experience or proved true. It does not believe after proofs are given: faith is the movement of the soul whose knowledge is spontaneous and direct. Even if the whole world denies and brings forward a thousand proofs to the contrary, still it knows by an inner knowledge, a direct perception that can stand against everything, a perception by identity. The knowledge of the psychic is something which is concrete and tangible, a solid mass. You can also bring it into your mental, your vital and your physical; and then you have an integral faith—a faith which can really move mountains. But nothing in the being must come and say, "It is not like that", or ask for a test. By the least half belief you spoil matters. How can the Supreme manifest if faith is not integral and immovable? Faith in itself is always unshakable —that is its very nature, for otherwise it is not faith at all. But it may happen that the mind or the vital or the physical does not follow the psychic movement. A man can come to a Yogi and have a sudden faith that this person will lead him to his goal. He does not know whether the person has knowledge or not. He feels a psychic shock and knows that he has met his master. He does not believe after long mental consideration or seeing many miracles. And this is the only kind of faith worthwhile. You will always miss your destiny if you start arguing.

CWM 3: 152

One must pass from the mind into the domain of faith

One must pass from the mind into the domain of faith or of a higher consciousness, to be able to act with safety.

It is quite obvious that one of the most powerful means for acting on the body is faith. People who have a simple heart, not a very complicated mind—simple people, you see—who don't have a very great, very complicated mental development but have a very deep faith, have a great power of action over their bodies, very great. That is why one is quite surprised at times: "Here's a man with a great realisation, an exceptional person, and he is a slave of all the smallest physical things, while this man, well, he is so simple and looks so uncouth, but he has a great faith and goes through difficulties and obstacles like a conqueror!"

I don't say that a highly cultured man can't have faith, but it is more difficult, for there is always this mental element which contradicts, discusses, tries to understand, which is difficult to convince, which wants proofs. His faith is less pure. It is necessary, then, to pass on to a higher degree in the evolutionary spiral, pass from the mental to the spiritual; then, naturally, faith takes on a quality of a very high order. But I mean that in daily life, ordinary life, a very simple man who has a very ardent faith can have a mastery over his body—without it being truly a "mastery"; it is simply a spontaneous movement—a control over his body far greater than somebody who has reached a much higher development.

CWM 9: 126

Find one's certitude within

Sri Aurobindo has said many times that there will be no irrefutable proof of the truth of what he has said and predicted until it is accomplished; only when everything is accomplished will those who refuse to believe be obliged to recog-

nise their mistake—but perhaps they won't be there to do it!

So there is only one thing to do: to proceed on one's way keeping one's own faith and certitude, and to pay no heed to contradictions and denials.

There are people who need the support and trust and certitude of others to feel comfortable and to be at ease — they are always unhappy because, of course, they will always come across people who do not believe, and so they will be upset and it will trouble them. One must find one's certitude within oneself, keep it in spite of everything and go one's way whatever the cost, to the very end. The Victory is for the most enduring.

To maintain one's endurance in spite of all oppositions, the support must be unshakable, and *one* support *alone* is unshakable, that of the Reality, the Supreme Truth.

It is useless to look for any other. This is the only one that never fails.

CWM 9: 255

Faith is a gift of Grace

Faith is certainly a gift given to us by the Divine Grace. It is like a door suddenly opening upon an eternal truth, through which we can see it, almost touch it.

As in everything else in the ascent of humanity, there is the necessity — especially at the beginning — of personal effort. It is possible that in some exceptional circumstances, for reasons which completely elude our intelligence, faith may come almost accidentally, quite unexpectedly, almost without ever having been solicited, but most frequently it is an answer to a yearning, a need, an aspiration, something in the being that is seeking and longing, even though not in a very conscious and systematic way. But in any case, when faith has been granted, when one has had this sudden inner illu-

mination, in order to preserve it constantly in the active consciousness individual effort is altogether indispensable. One must *hold on* to one's faith, *will* one's faith; one must seek it, cultivate it, protect it.

In the human mind there is a morbid and deplorable habit of doubt, argument, scepticism. *This* is where human effort must be put in: the refusal to admit them, the refusal to listen to them and still more the refusal to follow them. No game is more dangerous than playing mentally with doubt and scepticism. They are not only enemies, they are terrible pitfalls, and once one falls into them, it becomes tremendously difficult to pull oneself out.

Some people think it is a very great mental elegance to play with ideas, to discuss them, to contradict their faith; they think that this gives them a very superior attitude, that in this way they are above "superstitions" and "ignorance"; but if you listen to suggestions of doubt and scepticism, *then* you fall into the grossest ignorance and stray away from the right path. You enter into confusion, error, a maze of contradictions.... You are not always sure you will be able to get out of it. You go so far away from the inner truth that you lose sight of it and sometimes lose too all possible contact with your soul.

CWM 9: 351

Faith and Trust

Q: If one has faith in the Divine and also trust, what is the difference between faith and trust?

Faith is something much more integral — that is what Sri Aurobindo has written — much more integral than trust. You see, you have trust in the Divine, in the sense that you are convinced that all that comes from Him will always be

the best for you: whatever His decision and whatever the experience He sends you or the circumstances in which He puts you, it will always be what is best for you. This is trust. But faith — that kind of unshakable certitude in the very existence of God — faith is something that seizes the whole being. It is not only mental, psychic or vital: it is the whole being, entirely, which has faith. Faith leads straight to experience.

CWM 6: 122

Integral faith can change others

It is not really by what is called blind faith that people are misled. They often say, "Oh, I have believed in this or that man and he has betrayed me!" But in fact the fault lies not with the man but with the believer: it is some weakness in himself. If he had kept his faith intact he would have changed the man: it is because he did not remain in the same faith-consciousness that he found himself betrayed and did not make the man what he wanted him to be. If he had had integral faith, he would have obliged the man to change. It is always by faith that miracles happen. A person goes to another and has a contact with the Divine Presence; if he can keep this contact pure and sustained, it will oblige the Divine Consciousness to manifest in the most material. But all depends on your own standard and your own sincerity; and the more you are psychically ready the more you are led to the right source, the right master. The psychic and its faith are always sincere, but if in your exterior being there is insincerity and if you are seeking not spiritual life but personal powers, that can mislead you. It is that and not your faith that misleads you. Pure in itself, faith can get mixed up in the being with low movements and it is then that you are misled.

CWM 3: 152–53 **The Mother**



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**

Faith as Power

The power of a truly living faith

Every moment all the unforeseen, the unexpected, the unknown is before us, every moment the universe is created anew in its entirety and in every one of its parts. And if we had a truly living faith, if we had the absolute certitude of Thy omnipotence and Thy sole reality, Thy manifestation could at each moment become so evident that the whole universe would be transformed by it. But we are so enslaved to everything that is around us and has gone before us, we are so influenced by the whole totality of manifested things, and our faith is so weak that we are yet unable to serve as intermediaries for the great miracle of transfiguration. . . .

But, Lord, I know that it will come one day. I know that a day will come when Thou wilt transform all those who come to us; Thou wilt transform them so radically that, liberated completely from the bonds of the past, they will begin to live in Thee an entirely new life, a life made solely of Thee, with Thee as its sovereign Lord. And in this way all anxieties will be transformed into serenity, all anguish into peace, all doubts into certainties, all ugliness into harmony, all egoism into self-giving, all darkness into light and all suffering into immutable happiness.

But art Thou not already performing this beautiful miracle? I see it flowering everywhere around us!

O divine law of beauty and love, supreme liberator, there is no obstacle to Thy power. Only our own blindness deprives us of the comforting sight of Thy constant victory.

My heart sings a hymn of gladness and my thought is illumined with joy.

Thy transcendent and marvellous love is the sovereign Master of the world. CWM 1: 54 – 55

A pure faith is something all-powerful and irresistible.

…..if one were to have an absolutely pure faith, untainted by all these things, a true faith, let's say *the* true faith, well, nothing would be impossible. One could be transformed overnight, one could bring down the Supermind in a moment, one could... do anything, one could do anything if one had faith. But it must be a pure faith, it should not be mixed with any personal reactions or any personal will.

A pure faith is something all-powerful and irresistible. One doesn't often find a faith that is all-powerful and irresistible, and this shows that it is not quite pure. The question should be put like this: each one of us has a faith, for example, a faith in something, say a faith in the divine Presence within us. If our faith were pure, we would at once be aware of this divine Presence within us. This example is very easy to understand. You have faith, it is there, but you don't have the experience. Why? Because the faith is not pure. If the faith were quite pure, immediately, the thing would be done. This is very true. So, when you become aware that the thing is not realised at once, you can begin to look: "But why isn't it realised? What is there in my faith?" And if you go on looking with the same sincerity, you will find that there are many little things in it, so many little things —not big, as big as this—which are repulsive. Little things. So many times a little conceit comes in, and then a desire, not a very violent one—it doesn't show itself very much. The importance it gives you, the power it will give you and the satisfaction it will give you...

CWM 15: 320

I insist that the more difficult things are, the more you must remain quiet, and the more should you have an unshakable faith. Of all things this is the most important.

CWM 6: 453 *The Mother*

Have a true confidence in the Divine Help

The quieter you are, the stronger you become. The firm basis of all spiritual power is equanimity. You must not allow anything to disturb your poise: you can then resist every kind of attack. If, besides, you possess sufficient discernment and can see and catch the evil suggestions as they come to you, it becomes all the more easy for you to push them away; but sometimes they come unnoticed, and then it is more difficult to fight them. When that happens, you must sit quiet and call down peace and a deep inner quietness. Hold yourself firm and call with confidence and faith: if your aspiration is pure and steady, you are sure to receive help.

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

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

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

CWM 3: 34

Perseverance in effort and an unshakable faith needed

... faith is not at all the belief in a dogma or a religion, it is not even faith in the teaching of the Master; it is faith in one's own possibilities, the certitude that whatever the difficulties, whatever the obstacles, whatever the imperfections, even the negations in the being, one is born for the realisation and one *will* realise.

The will must never falter, the effort must be persevering and the faith unshakable. Then instead of spending years to realise what one has to realise, one can do it in a few months, sometimes even in a few days and, if there is sufficient intensity, in a few hours. That is to say, you can take a position within yourself and no bad will that attacks the realisation will have any more power over you than the storm has over a rock.

After that, the way is no longer difficult; it becomes extraordinarily interesting.

CWM 3: 189

Face suffering with courage and faith in the Grace

Quite naturally we ask ourselves what this secret is, towards which pain leads us. For a superficial and imperfect understanding, one could believe that it is pain which the soul is seeking. Nothing of the kind. The very nature of the soul is divine Delight, constant, unvarying, unconditioned, ecstatic; but it is true that if one can face suffering with courage, endurance, an unshakable faith in the divine Grace, if one can, instead of shunning suffering when it comes, enter into it with this will, this aspiration to go through it and find the luminous truth, the unvarying delight which is at the core of all things, the door of pain is often more direct, more immediate than that of satisfaction or contentment.

I am not speaking of pleasure because pleasure turns its back constantly and almost completely on this profound divine Delight.

Pleasure is a deceptive and perverse disguise which turns us away from our goal and we certainly should not seek it if we are eager to find the truth. Pleasure vaporises us; it deceives us, leads us astray. Pain brings us back to a deeper truth by obliging us to concentrate in order to be able to bear it, be able to face this thing that crushes us. It is in pain that one most easily finds the true strength again, when one is strong. It is in pain that one most easily finds the true faith again, the faith in something which is above and beyond all pain.

CWM 9: 41–42

A cure for fear

If you have faith and are consecrated to the Divine, there is a very simple way, it is to say: "Let Your will be done. Nothing can frighten me because it is You who are guiding my life. I belong to You and You are guiding my life." That acts immediately. Of all the means this is the most effective: indeed, it is. That is, one must be truly consecrated to the Divine. If one has that, it acts immediately; all fear vanishes immediately like a dream. And the being with the bad influence also disappears like a dream along with the fear. You should see it running away at full speed, prrt! Voilà.

CWM 5: 118

The Divine Grace is with us and never
leaves us even when
the appearances are dark.

CWM 14: 88 **The Mother**

Faith in the body

Even in the body, for instance, when there is something like an attack, an accident, an illness trying to come in—something—an attack on the body, a body that is left to its natural spontaneity has an urge, an aspiration, a spontaneous will to call for help. But as soon as it goes to the head, it takes the form of things to which one is accustomed: everything is spoilt. But if the body is seen in itself, just as it is, there is something which suddenly wakes up and calls for help, and with such a faith, such an intensity, just as the tiny little baby calls its mamma, you know—or whoever is there, it says nothing if it cannot speak. But the body left to itself without this kind of constant action of the mind upon it... well, it has this: as soon as there is some disturbance, immediately it has an aspiration, a call, an effort to seek help, and this is very powerful. If nothing intervenes, it is very powerful. It is as though the cells themselves sprang up in an aspiration, a call. ...

The body, if left to itself, is remarkable, for, not only does it aspire for equilibrium and well-being but it is capable of restoring the balance. If one leaves one's body alone without intervening with all those thoughts, all the vital reactions, all the depressions, and also all the so-called knowledge and mental constructions and fears—if one leaves the body to itself, spontaneously it will do what is necessary to set itself right again.

The body in its natural state likes equilibrium, likes harmony; it is the other parts of the being which spoil everything.

CWM 6: 139–40

Have faith. There is no disease which cannot be cured by the Divine Grace.

CWM 15: 151 *The Mother*

Faith in protective Amulets

Q: When we have a ring or some ornament with your image, does it give us protection?

It depends above all on what you think about it! Something I give you with my own hands—there I put in something; but if it is of your own choice that you have taken a ring or a portrait, something, and you wear it... if you have the trust, the faith that it protects you, it protects you. When I give it, I give it with something completely different from the thing itself. It can contain this thing if I put it in, but if I don't, it does not contain it.

Sri Aurobindo used to say, you know, that to wear a ring with his portrait and think that it protects you, is a superstition! He would tell you it is a superstition! That is, it depends on what you think about it.... It depends solely on what you think about it. If he had given you a ring, saying, "Wear this, my force will be with you", then it would have been altogether different; there's a world of difference.

CWM 6: 234

Faith in prayers for intercession

There is a kind of prayer at once spontaneous and unselfish which is like a great call, usually not for one's own self personally, but like something that may be called an intercession with the Divine. It is extremely powerful. I have had countless instances of things which have been realised almost instantaneously due to prayers of this kind. It implies a great faith, a great ardour, a great sincerity, and a great simplicity of heart also, something that does not calculate, does not plan, does not bargain, does not give with the idea of receiving in exchange. For, the majority of men give with one hand and hold out the other to get something in

exchange; the largest number of prayers are of that sort. But there are others of the kind I have described, acts of thanksgiving, a kind of canticle, and these are very good.

CWM 5: 141 – 42

The moral condition is much more important

There are sadhus, you know, who accept the conditions of a dirty life through saintliness. They never wash themselves, they have nothing about them that hygiene demands. They live in a truly dirty condition — and they are free from all illness. Probably because they have faith and they do so purposely. Their spirit is magnificent.... I am speaking of sincere people and not those who pretend. They have faith. They do not think of their body, they think of the life of their soul. They have no illness. There are some who come to a state in which an arm or a leg or any part of the body has become completely stiff due to their ascetic posture. They cannot move any more; anybody else would die under such conditions; they continue to live because they have faith and they do it purposely, because it is a thing they have imposed on themselves.

Therefore, the moral condition is much more important than the physical. If you were in surroundings where everyone was tidy and then you remained three days without taking a bath, you would fall ill. This is not to say that you should not take a bath! Because we do not want to be sadhus, we want to be yogis. It is not the same thing. And we want the body to take part in the yoga. So we must do whatever is necessary to keep it fit. However, this is only to tell you that the moral condition is much more important than the physical.

CWM 5: 170

Incapacity in receiving the Divine Force

You have been told: "Open yourself, you will receive the Force." You have been told: "Have faith, be of goodwill and you will be protected." And indeed you are bathed in the Consciousness, bathed in the Force, bathed in the Protection and to the extent you have faith and open yourself, you receive all that, and it helps you in keeping fit and in rejecting the little inner disturbances and re-establishing order when these come, in protecting yourself against small attacks or accidents which might have happened. But if somewhere in your being — either in your body or even in your vital or mind, either in several parts or even in a single one — there is an incapacity to receive the descending Force, this acts like a grain of sand in a machine. You know, a fine machine working quite well with everything going all right, and you put into it just a little sand (nothing much, only a grain of sand), suddenly everything is damaged and the machine stops. Well, just a little lack of receptivity somewhere, something that is unable to receive the Force, that is completely shut up (when one looks at it, it becomes as it were a little dark spot somewhere, a tiny thing hard as a stone: the Force cannot enter into it, it refuses to receive it—either it cannot or it will not) and immediately that produces a great imbalance; and this thing that was moving upward, that was blooming so wonderfully, finds itself sick, and sometimes just when you were in the normal equilibrium; you were in good health, everything was going on well, you had nothing to complain about. One day when you grasped a new idea, received a new impulse, when you had a great aspiration and received a great force and had a marvellous experience, a beautiful experience opening to you inner doors, giving you a knowledge you did not have before; then you were sure that everything was going to be all right.... The

next day, you are taken ill. So you say: "Still that? It is impossible! That should not happen." But it was quite simply what I have just said: a grain of sand. There was something that could not receive; immediately it brings about a disequilibrium. Even though very small it is enough, and you fall ill.

CWM 5: 176

Faith and Healing

One should know of what stuff the faith and the trust are made. Because, for instance, if you live normally, under quite normal conditions—without having extravagant ideas and a depressing education—well, through all your youth and usually till you are about thirty, you have an absolute trust in life. If, for example, you are not surrounded by people who, as soon as you have a cold in the head, get into a flurry and rush to the doctor and give you medicines, if you are in normal surroundings and happen to have something — an accident or a slight illness — there is this certainty in the body, this absolute trust that it will be all right: "It is nothing, it will pass off. It is sure to go. I shall be quite well tomorrow or in a few days. It will surely be cured" — whatever you may have caught. That is indeed the normal condition of the body. An absolute trust that all life lies before it and that all will be well. And this helps enormously. One gets cured nine times out of ten, one gets cured very quickly with this confidence: "It is nothing; what is it after all? Just an accident, it will pass off, it is nothing." And there are people who keep it for a very long time, a very long time, a kind of confidence — nothing can happen to them. Their life is all before them, fully, and nothing can happen to them. And what will happen to them is of no importance at all: all will be well, necessarily; they have the whole of life before

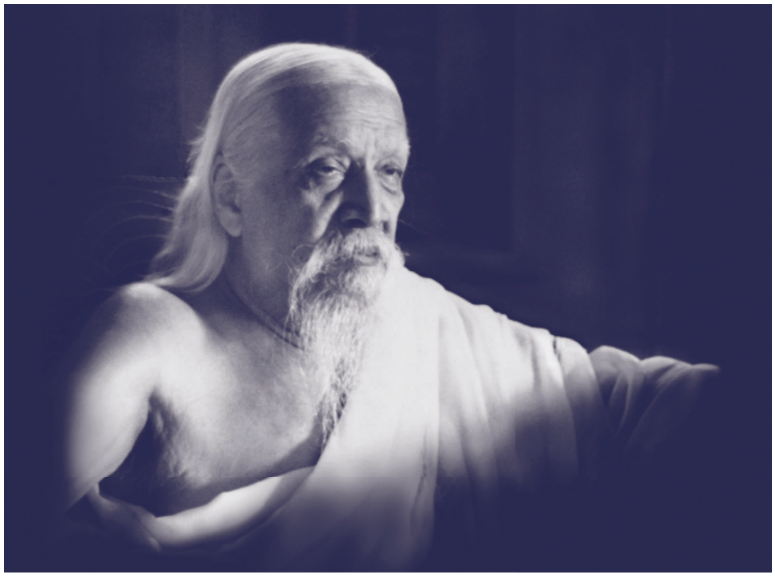
them. Naturally, if you live in surroundings where there are morbid ideas and people pass their time recounting disastrous and catastrophic things, then you may think wrongly. And if you think wrongly, this reacts on your body. Otherwise, the body as it is can keep this confidence till the age of forty or fifty — it depends upon people — some know how to live a normal, balanced life. But the body is quite confident about its life. It is only if thought comes in and brings all kinds of morbid and unhealthy imaginations, as I said, that it changes everything. I have seen instances like that: children who had these little accidents one has when running and playing about: they did not even think about it.

CWM 5: 296

Dynamic faith

Now, you are speaking of "dynamic faith". Dynamic faith is something different. If one has within him faith in the divine grace, that the divine grace is watching over him, and that no matter what happens the divine grace is there, watching over him, one may keep this faith all one's life and always; and with this one can pass through all dangers, face all difficulties, and nothing stirs, for you have the faith and the divine grace is with you. It is an infinitely stronger, more conscious, more lasting force which does not depend upon the conditions of your physical build, does not depend upon anything except the divine grace alone, and hence it leans on the Truth and nothing can shake it. It is very different.

CWM 5: 296 –97 **The Mother**



"In all cases, be faithful to your guru whoever he is; he will lead you as far as you can go. But if you have the good fortune to have the Divine as your guru, there will be no limit to your realisation."

CWM 12: 63

The Mother

Building the Bridge of Faith

The existence of the world is enough to prove the Divine.

One thirsts for a certain perfection, perhaps even to transcend oneself, to arrive at something higher than what one is; if one is a philanthropist, one has an aspiration that mankind should become better, or less unhappy, less miserable; all sorts of things like that. One can practise yoga for that, but that is not believing. To believe is to have the faith that there cannot be a world without the Divine, that the very existence of the world proves the existence of the Divine. And not just a "belief", not something one has thought out or been taught, nothing like that: faith. A faith that is a living knowledge, not an acquired one, that the existence of the world is enough to prove the Divine. Without the Divine, no world. And this is so obvious, you see, that one has the impression that in order to think otherwise, one has to be a bit dense. And the "Divine" not in the sense of "purpose" or "goal" or "end", not that sort of thing: the world as it is proves the Divine. Because it is the Divine under a certain aspect — a rather distorted one, but still...

For me it is even stronger than that. I look at a rose, a thing that contains such a concentration of spontaneous beauty — not man-made: spontaneous, a blossoming; one has only to see it to be sure that there is a Divine. It is a certainty. One cannot... it is impossible not to believe. It is like those people (this is fantastic!), those people who study Nature, really study it thoroughly, how everything functions and is brought about and exists — how can one study sincerely, with attention and care, without being absolutely convinced that the Divine is there? We call it the Divine — the Divine is tiny! *(Mother laughs.)* For me existence is an incontestable proof that there is... that there is nothing but That — something we cannot

name, cannot define, cannot describe, but something we can feel and can more and more become. A Something that is more perfect than all the perfections, more beautiful than all the beauties, more marvellous than all the marvels, so that even the totality of all that exists cannot express it. And there is nothing but That. And it is not a Something floating in nothingness: there is nothing but That. CWM 16: 341–42

Faith tainted with ambition

Q) Mother, what does "an egoistic faith... tainted by ambition" mean?

Yes, for instance, if one wants to become somebody very important, to have a high position or attract the admiration of people around him, to become a great sadhak, a great sannyasi, a great yogi, etc., somebody quite important, that is called having a faith full of ambition. You have the faith that this may happen, you have faith in the Divine, but it is for your own small personal vainglory; and this is no longer something pure, sincere and true. It is something that's entirely for personal profit. Naturally, there is no question in this of any self-giving; it is a hoarding of forces as much as it is possible for you to hoard them, that is to say, the very opposite of the true movement. This happens much oftener than one would think.... This movement of ambition is often hidden right in the depths of the being and it pushes you, like this, from behind.... It whips you so that you get on. It is a kind of veiled pride.

CWM 6: 237–38

Faith that what happens is always for the best

We may for the moment not consider it as the best because we are ignorant and also blind, because we do not see the consequences of things and what will happen later. But

we must keep the faith that if it is like that, if we rely on the Divine, if we give Him the full charge of ourselves, if we let Him decide everything for us, well, we must know that it is always what is best for us which happens. This is an absolute fact. To the extent to which you surrender, the best happens to you. This may not be in conformity with what you would like, your preference or desire, because these things are blind: it is the best from the spiritual point of view, the best for your progress, your development, your spiritual growth, your *true* life. It is always that. And you must keep this faith, because faith is the expression of a trust in the Divine and the full self-giving you make to the Divine. And when you make it, it is something absolutely marvellous. That's a fact, these are not just words, you understand, it is a fact. When you look back, all kinds of things which you did not understand when they happened to you, you realise as *just* the thing which was necessary in order to compel you to make the needed progress. *Always,* without exception. It is our blindness which prevents us from seeing it.

CWM 6: 349

When you come to the Yoga, you must be ready to have all your mental buildings and all your vital scaffoldings shattered to pieces. You must be prepared to be suspended in the air with nothing to support you except your faith. You will have to forget your past self and its clingings altogether, to pluck it out of your consciousness and be born anew, free from every kind of bondage. Think not of what you were, but of what you aspire to be; be altogether in what you want to realise. Turn from your dead past and look straight towards the future. Your religion, country, family lie there; it is the DIVINE.

CWM 3: 83 – 84 *The Mother*



My child, endure! and nestle in the Heart of the Lord like a new-born baby, simple, having faith in Him. Finally, there will be an immense Beatitude .. .

Mother You Said So: 6.12.65

The Supreme's power is infinite — it is our faith that is small.

CWM 14: 88

The Mother

Always keep the faith

Q: "To be always observing faults and wrong movements brings depression and discourages the faith." How does it discourage the faith?

The faith spoken about is faith in the divine Grace and the final success of the undertaking. You have begun the yoga and have faith that you will go through to the end of your yoga. But if you spend your time looking at all that prevents you from advancing, then finally you say, "Ah, I shall never succeed! It is not possible. If it goes on in this way, I shall never get there." So this is to lose one's faith. One must always keep the faith that one is sure to succeed.

Many people begin, and then after some time come and tell you, "Oh, I shall never be able to go through. I have too many difficulties." So this means not having faith. If one has started, one begins with the faith that one will reach the goal. Well, this faith should be kept till the very end. Keeping one's faith, one attains the end. But if in the middle of the road you turn back saying, "No, I can't", then, obviously you will not reach the end. Some people start on the way and then, after some time, they find it heavy-going, tiring, difficult, and also that they themselves, their legs, don't walk well, their feet begin to ache, etc. You see, they say, "Oh, it is very hard to go forward." So instead of saying, "I have started, I shall go through", which is the only thing to do, they stand there, stop there, lamenting and saying, "Oh, I shall never be able to succeed", and then they leave the path. So, obviously, if they leave the path, they will never succeed. This is to lose one's faith.

To keep one's faith is to say, "Good, I have difficulties but I am going on." Despair — that's what cuts off your legs, stops you, leaves you like this: "It is over, I can't go

on any longer." It is indeed finished, and that's something which should not be allowed.

When you have started, you must go to the very end. Sometimes, you see, to people who come to me with enthusiasm I say, "Think a little, it is not an easy path, you will need time, you will need patience. You will need much endurance, much perseverance and courage and an untiring goodwill. Look and see if you are capable of having all this, and then start. But once you have started, it is finished, there is no going back any more; you must go to the very end."

CWM 6: 440–41

Never boast

How many times, you know, when someone boasts... it May be very childishly... but when someone boasts about something: "Oh, I am sure of that, I shall never make that mistake", immediately I see a hostile formation passing there, like that, and it enters by the little hole made by the boasting. It enters within, like that, and then penetrates, and so prepares everything for you to do exactly what you didn't want to. But this is an amusement, it is certainly not to help you to progress. *(Mother laughs)* But if you know how to take it, it does help you to progress. You say, "Good, another time I won't boast."

And as these forces are very conscious on the mental and vital plane, one doesn't even need to pronounce the words. If the thought... for example, if you have worked well to correct something, either a bad habit or a material weakness, anything, you have worked hard to correct this thing, and as you have worked well you have succeeded to a certain extent. Then, if simply mentally you state that you have succeeded, the next minute it begins again. It is... you

see, you must not even think, it is not a question of saying, the question is simply of thinking: "Why, it was like that before, and now it is like this. Ah, it is fine!" Finished. The next minute it begins again.

CWM 7: 18

Faith in different parts of our nature

...which is the part in everyone of you in which you have the greatest faith in the divine Grace? It can be in the physical, it can be in the vital, it can be in the psychic, and it can be in this part or that, or this activity or that other. There are people, for example, who have absolutely a kind of mental realisation of contact with the Grace, of faith in the Grace; and then, as soon as they are in their vital or physical consciousness, there is nothing any more. There are others, on the contrary, who, even physically, in their body... who perhaps don't have much mental knowledge, but who in their physical consciousness have an absolute faith in the divine Grace, and a total trust, and they live like that in this faith and trust. Others still have it only in their deep feelings; and their thoughts are vagabond. And there are others who have even a vital faith — these are rare but they exist—who have a vital faith in the divine Grace, that all will always go absolutely well—with a considerable sense of power.

Q: Can't it be like this, that sometimes one has a feeling in oneself and another time it is the thought?

This is another phenomenon. It means that this faith, this trust in the divine Grace is in the psychic—behind, there, like that, in the psychic, always there. So sometimes it is the feeling, sometimes it is the thought, sometimes even it is the body which is in contact with the psychic, under the

influence of the psychic even without knowing it; and at that moment this kind of trust, of faith comes in front like that and supports. This happens when one has momentary contacts with his psychic. For example, when you find yourself in a very great difficulty or a very great physical danger, and suddenly feel this, this force coming into you, the force of a faith, an absolute trust in the divine Grace which helps you. So it means that there is a conscious contact with one's psychic and it comes to help you—it is a special grace bestowed. This is the condition which ought to be the most frequent here, for this contact is established all the time, consciously, deliberately, in everyone. So this instance ought to be the most frequent, it is the most normal—here. That is, according to the part which is active or according to the necessity of the moment, it is here or there or there that suddenly you feel this trust which takes possession of you and guards you. It is like that.

CWM 7: 114–16

The three stumbling blocks to Faith

Those who have what they call an unshakable faith in the Divine, and say, "It is the Divine who is doing everything, who can do everything; all that happens in me, in others, everywhere, is the work of the Divine and the Divine alone", if they follow this with some kind of logic, after some time they will blame the Divine for all the most terrible wrongs which take place in the world and make of Him a real demon, cruel and frightful—if they have no trust.

Or again, they do have faith, but tell themselves, "Well, I have faith in the Divine, but this world, I see quite well what it's like! First of all, I suffer so much, don't I? I am very unhappy, far more unhappy than all my neighbours"— for one is always far more unhappy than all one's neighbours—

"I am very unhappy and, truly, life is cruel to me. But then the Divine is divine, He is All-Goodness, All-Generosity, All-Harmony, so how is it that I am so unhappy? He must be powerless; otherwise being so good how could He let me suffer so much?"

That is the second stumbling-block.

And the third: there are people who have what may be called a warped and excessive modesty or humility and who tell themselves, "Surely the Divine has thrown me out, I am good for nothing, He can do nothing with me, the only thing for me is to give up the game, for He finds me unworthy of Him!"

So, unless one adds to faith a total and complete trust in the Divine Grace, there will be difficulties. So both are necessary....

CWM 8: 38 – 39

To walk the path

So many people doubt the effectiveness of the Protection, the safety of the Path, because others go astray. And in their egoism they tremble with fear instead of telling themselves what I have just been reading to you this evening, what is the cause of all catastrophes, small or great, which threaten those who follow the path of yoga without having taken the necessary care to be sufficiently pure and sincere.

No protection, no Grace can save those who refuse the indispensable purification.

And I would add this: that fear is an impurity, one of the greatest impurities, one of those which come most directly from the anti-divine forces which want to destroy the divine action on earth; and the first duty of those who really want to do yoga is to eliminate from their consciousness, with all the might, all the sincerity, all the endurance of

which they are capable, even the shadow of a fear. To walk on the path, one must be dauntless, and never indulge in that petty, small, feeble, nasty shrinking back upon oneself, which is fear.

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

CWM 8: 260 – 261

Aspire for faith

Very few people have this good luck to have a spontaneous faith. But if one is very sincere in one's aspiration, one gets it. Aspiration can bring everything, provided it is sincere and constant. One always has a tiny element of faith within oneself, whether it be faith in what one's parents have said or in the books one has studied. After all, all your education is based upon a faith of this kind. Those who have educated you have told you certain things. You had no means of checking, because you were too young and had no experience. But you have faith in what they told you and you go forward on that faith. So everyone has a tiny bit of faith, and to increase it one can use one's aspiration.

CWM 6: 394

.....the Grace and the help are always there for those who aspire for them and their power is limitless when received with faith and confidence.

CWM 13: 111

Conditions for faith

The most important condition is an almost childlike trust, the candid trust of a child who is sure that it will come, who doesn't even ask himself about it; when he needs something he is sure that it is going to come. Well, it is this, this kind of trust—this indeed is the most important condition.

To aspire is indispensable. But some people aspire with such a conflict inside them between faith and absence of faith, trust and distrust, between the optimism which is sure of victory and a pessimism which asks itself when the catastrophe will come. Now if this is in the being, you may aspire but you don't get anything. And you say, "I aspired but didn't get anything." It is because you demolish your aspiration all the time by your lack of confidence. But if you truly have trust... Children when left to themselves and not deformed by older people have such a great trust that all will be well! For example, when they have a small accident, they never think that this is going to be something serious: they are spontaneously convinced that it will soon be over, and this helps so powerfully in putting an end to it.

Well, when one aspires for the Force, when one asks the Divine for help, if one asks with the unshakable certitude that it will come, that it is impossible that it won't, then it is sure to come. It is this kind... yes, this is truly an inner opening, this trustfulness. And some people are constantly in this state. When there is something to be received, they are always there to receive it. There are others, when there is something to have, a force descends, they are always absent, they are always closed at that moment; while those who have this childlike trust are always there at the right time.

And it is strange, isn't it, outwardly there is no difference. They may have exactly the same goodwill, the same aspiration, the same wish to do good, but those who have this

smiling confidence within them, do not question, do not ask themselves whether they will have it or not have it, whether the Divine will answer or not—the question does not arise, it is something understood... "What I need will be given to me; if I pray I shall have an answer; if I am in a difficulty and ask for help, the help will come—and not only will it come but it will manage everything." If the trust is there, spontaneous, candid, unquestioning, it works better than anything else, and the results are marvellous. It is with the contradictions and doubts of the mind that one spoils everything, with this kind of notion which comes when one is in difficulties: "Oh, it is impossible! I shall never manage it. And if it is going to be aggravated, if this condition I am in, which I don't want, is going to grow still worse, if I continue to slide down farther and farther, if, if, if, if..." like that, and one builds a wall between oneself and the force one wants to receive. The psychic being has this trust, has it wonderfully, without a shadow, without an argument, without a contradiction. And when it is like that, there is not a prayer which does not get an answer, no aspiration which is not realised.

CWM 6: 403–04

Personal effort is needed to preserve one's faith

Certainly a personal effort is needed to preserve one's faith, to let it grow within. Later—much later—one day, looking back, we may see that everything that happened, even what seemed to us the worst, was a Divine Grace to make us advance on the way; and then we become aware that the personal effort too was a grace. But before reaching that point, one has to advance much, to struggle much, sometimes even to suffer a great deal.

To sit down in inert passivity and say, "If I am to have faith I shall have it, the Divine will give it to me", is an atti-

tude of laziness, of unconsciousness and almost of bad-will.

For the inner flame to burn, one must feed it; one must watch over the fire, throw into it the fuel of all the errors one wants to get rid of, all that delays the progress, all that darkens the path. If one doesn't feed the fire, it smoulders under the ashes of one's unconsciousness and inertia, and then, not years but lives, centuries will pass before one reaches the goal.

One must watch over one's faith as one watches over the birth of something *infinitely* precious, and protect it very carefully from everything that can impair it.

In the ignorance and darkness of the beginning, faith is the most direct expression of the Divine Power which comes to fight and conquer.

CWM 9: 351– 352

How to increase one's faith

Q: Mother, on what does faith depend?

Probably on Divine Grace. Some people have it spontaneously. There are others who need to make a great effort to have it.

Q: How can faith be increased?

Through aspiration, I suppose. Some have it spontaneously... You see, it is difficult to pray if one doesn't have faith, but if one can make prayer a means of increasing one's faith, or aspiring, having an aspiration, having an aspiration to have faith... Most of these qualities require an effort. If one does not have a thing and wants to have it, well, it needs great, great, great sustained efforts, a constant aspiration, an unflagging will, a sincerity at each moment; then

one is sure, it will come one day—it can come in a second. There are people who have it, and then they have contrary movements which come and attack. These people, if their will is sincere, can shield their faith, repel the attacks. There are others who cultivate doubt because it is a kind of dilettantism — that, there's nothing more dangerous than that. It is as though one were letting the worm into the fruit: it eventually eats it up completely. This means that when a movement of this sort comes — it usually comes first into the mind — the first thing to do is to be very determined and refuse it. Surely one must not enjoy looking on just to see what is going to happen; that kind of curiosity is terribly dangerous.

It is perhaps more difficult for intellectuals to have faith than for those who are simple, sincere, who are straightforward, without intellectual complications. But I think that if an intellectual person has faith, then that becomes very powerful, a very powerful thing which can truly work miracles.

CWM 6:120-21 **The Mother**

……those who are afraid are afraid everywhere and one who has faith is in safety everywhere.

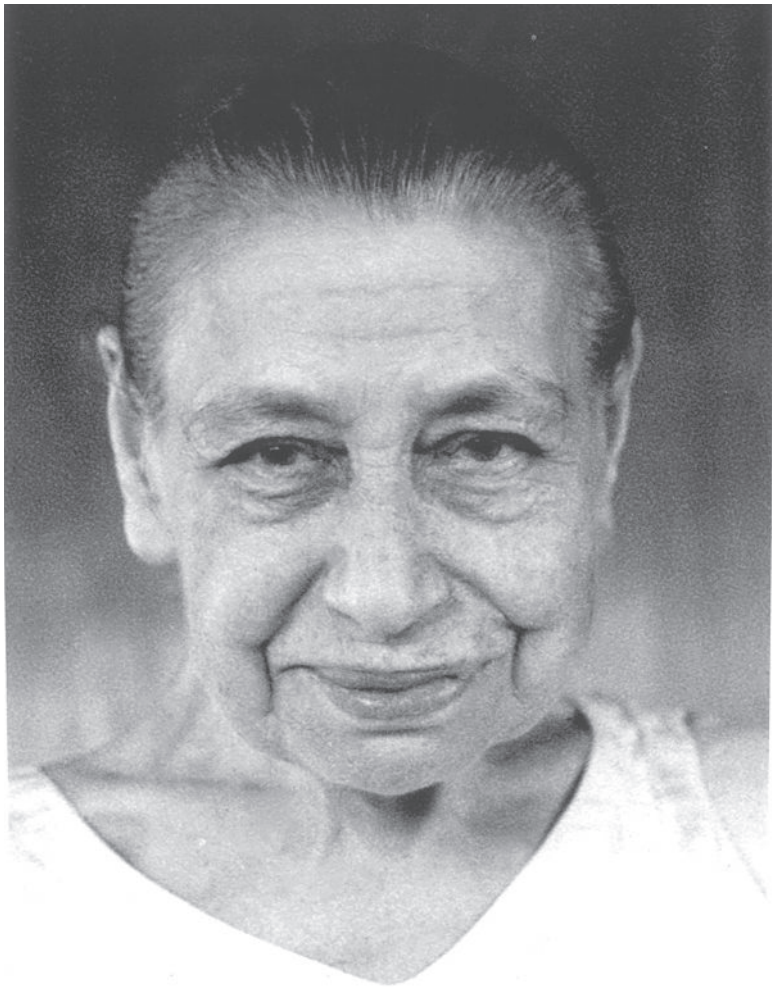
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The best protection is an unshakable faith in the Divine Grace.

*

Protection is active and can be effective only with faith on your side, absolute and constant.

CWM 15: 46 – 47 **The Mother**



A laugh of self-confidence and of faith in the Divine is the most shattering strength possible — it disrupts the enemy's front, spreads havoc in his ranks and carries you triumphantly onwards.

CWM 3: 139 *The Mother*

Meditations on Faith

These are the two absolutely indispensable things: endurance, and a faith that nothing can shake, even an apparently complete negation, even if you suffer, even if you are miserable (I mean to say, in the body), even if you are tired — to last. To hold on and to last — to endure….

CWM 11: 1

The very intensity of your faith may mean that the Divine has already chosen that the thing it points to shall be done. An unshakable faith is a sign of the presence of the Divine Will, an evidence of what shall be.

CWM 3: 97

In all cases, without exception, whatever may happen, calm and quietude and serene peace and an absolute faith in the divine Grace—if you have all this, nothing can happen to you. And you must have all this if you want to have experiences; because experiences without this—it's not good; but with this, it's excellent.

CWM 7: 82

Certain prophets in the past have had this apocalyptic vision but, as usual, things were mixed, and they did not have together with their vision of the apocalypse the vision of the supramental world which will come to raise up the part of humanity which consents and to transform this physical world. So, to give hope to those who have been born into it, into this perverted part of human consciousness, they have taught redemption through faith: those who have faith in the sacrifice of the Divine in Matter will be automatically saved, in another world—by faith alone, without under-

standing, without intelligence. They have not seen the supramental world nor that the great Sacrifice of the Divine in Matter is the sacrifice of involution which must culminate in the total revelation of the Divine in Matter itself.

CWM 9: 300 –301

Despair is never a necessity for progress, it is always a sign of weakness and *tamas*; it often indicates the presence of an adverse force, that is to say, a force that is purposely acting against sadhana.

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

CWM 10: 56

There is no law of Nature that cannot be overcome and changed, if we have the faith that all is ruled by the Lord and that it is possible for us to come into direct contact with Him, if we know how to escape from the prison-house of age-old habits and give ourselves unreservedly to His will.

CWM 10: 241

What men usually call blind faith is in fact what the Divine Grace sometimes gives to those whose intelligence is not developed enough to have true knowledge. So blind faith can be something very respectable, although it is of course clear that one who has *true* knowledge is in a far superior position.

CWM 10: 288

……for those who are pure of heart and have an unshakable faith, the worst apparent defeat is only a veiled path leading to final victory.

CWM 10: 309

Your faith puts you under the protection of the Supreme who is all-powerful.

CWM 12: 309

The future is for those who have the soul of a hero. The stronger and more sincere our faith, the more powerful and effective will be the help received.

CWM 13: 17

The Divine is with you according to your aspiration. Naturally that does not mean that He bends to the caprices of your outer nature,—I speak here of the truth of your being. And yet, sometimes he does fashion himself according to your outer aspirations, and if, like the devotees, you live alternately in separation and union, ecstasy and despair, the Divine also will separate from you and unite with you, according as you believe. The attitude is thus very important, even the outer attitude. People do not know how important is faith, how faith is miracle, creator of miracles. If you expect at every moment to be lifted up and pulled towards the Divine, He will come to lift you and He will be there, quite close, closer, ever closer.

CWM 13: 76

At every moment all the unforeseen, the unexpected, the unknown is before us — and what happens to us depends mostly on the intensity and purity of our faith.

CWM 14: 80

Our faith in the omnipotence of the Grace is never equal to what the Grace itself is.

July 1956

*

An absolute faith and trust in the Grace is, in the last analysis, the Supreme Wisdom.

15 August 1956

*

Through this apparent chaos a new and better order is being formed. But to see it one must have faith in the Divine Grace. Cheer up.

*

It is when all seems lost that all can be saved. When you have lost confidence in your personal power, then you should have faith in the Divine Grace.

CWM 14: 89 – 90

It is only by remaining perfectly peaceful and calm with an unshakable confidence and faith in the Divine Grace that you will allow circumstances to be as good as they can be. *The very best happens always* to those who have put their entire trust in the Divine and in the Divine alone.

CWM 14: 94

Never grumble. All sorts of forces enter you when you grumble and they pull you down. Keep smiling. I seem always to be joking but it is not mere joking. It is a confidence born from the psychic. A smile expresses the faith that nothing can stand against the Divine and that everything will come out all right in the end.

CWM 14: 221 **The Mother**

A Tale told by the Mother: The Perforated Coin

Long ago some people used to believe that a perforated coin... It was in the days when coins were not perforated... now we have perforated coins, don't we, some countries have perforated coins, but in those days they were not perforated, and yet sometimes there were holes in a coin. And there was indeed a superstition like this, that when one found a perforated coin, it brought good luck. It brought you good luck and success in what you wanted to do. There was a man working in an office whose life was rather poor and who was not very successful, and one day he found a perforated coin. He put it in his pocket and said to himself, "Now I am going to prosper!" And he was full of hope, courage, energy, because he knew: "Now that I have the coin, I am sure to succeed!" And, in fact, he went on prospering, prospering more and more. He earned more and more money, he had a better and better position, and people said, "What a wonderful man! How well he works! How he finds all the solutions to all problems!" Indeed, he became a remarkable man, and every morning when he put on his coat, he felt it — like this — to be sure that his coin was in his pocket.... He touched it, he felt that the coin was there, and he had confidence. And then, one day, he was a little curious, and said, "I am going to see my coin!" — years later. He was having his breakfast with his wife and said, "I am going to see my coin!" His wife told him, "Why do you want to see it? It's not necessary." "Yes, yes, let me see my coin." He took out the little bag in which he kept the coin, and found inside a coin which was not perforated!

"Ah," he said, "this is not my coin! What is this? Who has changed my coin?" Then his wife told him, "Look, one day there was some dust on your coat.... I shook it off

through the window and the coin fell out. I had forgotten that the coin was there. I ran to look for it but didn't find it. Someone had picked it up. So I thought you would be very unhappy and I put another coin there." (Laughter) Only, he, of course, was confident that his coin was there and that was enough. It is the faith, the trust that does it, you see.... The perforated coin gives you nothing at all. You can always try. When one has confidence...

There! now... and that's enough.

CWM 6: 235 **The Mother**



Faith

You flame up and triumph.

Spiritual significance and explanation given by the Mother

Botanical Name: Hibiscus rosa-sinensis

Announcement for the Savitri Study Camp

The Savitri Study Camp will be facilitated by Dr. Alok Pandey from the 16th August to the 22nd August 2016 at the Society House (Beach Office), Sri Aurobindo Society.

The Savitri Study Camp is a regular feature since 2007. The camp is held for one week (7 days) from 22nd to 28th February and 16th to 22nd August.

There will be usually two sessions daily, from 5.15 to 6.00 p.m. and 6.15 to 7.00 p.m. It is an ongoing continuation Study but one can join at any point of time. There is no fee or any prior registration required for the Camp. The stay (boarding and lodging) at Pondicherry has to be however arranged by the participants themselves.

The main purpose of this camp is to breathe in the Joy and bask in its Sunshine of *Savitri*.

During this Study Camp starting from 16th August, we shall be continuing our study of *Savitri* Book 7, The Book of Yoga.

'The lyric of the love that waits through Time
And the mystic volume of the Book of Bliss
And the message of the superconscient Fire.'
Sri Aurobindo, *Savitri*, p.232

SRI AUROBINDO SOCIETY

Notice for the Annual General Meeting

The Annual General Meeting of the members of Sri Aurobindo Society will be held on Saturday, the 24th September 2016, at 4.00 p.m. at its registered office, Sri Aurobindo Bhavan, 8, Shakespeare Sarani, Kolkata – 700 071, to transact the following business:

1. To confirm the minutes of the last Annual General Meeting held on 19th September 2015.
2. To consider and approve the audited Balance Sheet and Income & Expenditure Account of the Society for the year ended 31.03.2016.
3. To consider and adopt the Executive Committee's Annual Report of Activities for the year 2015 – 2016.
4. To appoint an auditor for the Society for the year 2016-2017.
5. To consider any other matter with the permission of the chair.

Sd/-

27th April 2016 (Pradeep Narang)

Puducherry Chairman

Note: The members are entitled to appoint proxy. Proxies must be deposited at the Registered Office of the Society, No.8, Shakespeare Sarani, Kolkata – 700 071, during office hours, in advance but not less than 48 hours before the time of the meeting. The proxy should be a member of the Society. Proxy form is printed below.

PROXY

SRI AUROBINDO SOCIETY,
Regd. Office: 8, Shakespeare Sarani, Kolkata – 700 071.

I, ……. being a member of Sri Aurobindo Society, having membership No. …….. valid upto ……... do hereby appoint …… having Society's membership No. …… valid upto …… as my proxy in my absence to attend and vote for me and on my behalf at the Annual General Meeting of the Society, to be held on Saturday, the 24th September 2016, at 4.00 p.m. and at any adjournment thereof.

In witness whereof, I have set my hand this
…….... day of .....……. 2016.

Revenue Stamp

(Signature of the member across the stamp)

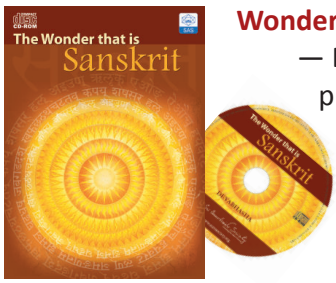
Note: The proxy must be deposited at the Registered Office of the Society, No.8, Shakespeare Sarani, Kolkatta – 700 071, not less than 48 hours before the time of the meeting.

Sri Aurobindo Society
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Also organizes Retreats and Open Workshops at serene venues in Pondicherry

Upcoming Workshops of SAFIM

1. "Managing Stress through Inner Poise"

Aims to explore and appease the deeper causes of stress - the reflections and the activities in the workshop unveils ways to establish sustained and dynamic inner peace

Date: August 13, 2016 (Saturday)
Time: 9am -11am
Venue: Beach Office, Sri Aurobindo Society, Pondicherry
Registration Fees: INR 500 only

2. Integral Wellness – A Holistic Approach to Work life Balance

One-day Retreat to explore ways of establishing an atmosphere of peace, happiness and wellbeing within the self and in its surroundings

Date: October 15, 2016 (Saturday)
Time: 9am -5pm
Venue: Sharanam, near Ousteri Lake, Pondicherry
Registration Fees: INR 1000 only (Including Lunch and Refreshment)

For registration and further details, please contact:
Email: safim@aurosociety.org, Ph: 0413 233 0256

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

CWSA Nos. & Titles with corresponding SABCL Nos.

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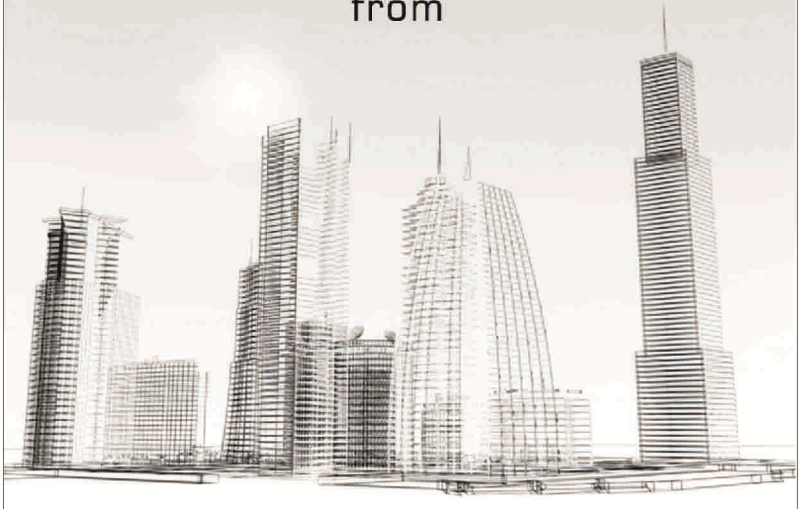
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