All India Magazine

September 2018



Prenatal Education

Cover Painting:

Mother aspiring for a child from the Sun-god (the Creator).

Cover Painting by Ritam Upadhyay

This issue is Compiled by: Sampadananda Mishra

ALL INDIA MAGAZINE

A Monthly Magazine of Sri Aurobindo Society

Annual Subscription: Rs.180 in India, US $ 25 by Air-mail

Owner: Sri Aurobindo Society

Printer: Swadhin Chatterjee for Sri Aurobindo Ashram Press

Publisher: Pradeep Narang for Sri Aurobindo Society

Published from: Society House, 11 Saint Martin Street, Puducherry - 605 001

Printed from: Sri Aurobindo Ashram Press, No 38, Goubert Avenue, Puducherry - 605 001, India.

Editor: **Dr. Alok Pandey**

Registered with the Registrar of Newspapers for India : No. 22334/71

Phone Nos:(0413) 2336396-97-98

Email: info@aurosociety.org Website: www.aurosociety.org

Prenatal Education

Selections from the writings of the Mother

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

Contents

On Man and Woman	...	5
On Aspiration and Preparation	...	11
True Maternity and Parental love	...	18
Birth and the Psychic Being	...	22

Editorial Note: It is indeed a matter of great concern that a maximum number of human conceptions are unplanned and accidental. The parents are not conscious when the child is conceived. It is not the mere conjugal pleasure which should result in a child, but it must be the result of prayers and aspiration. The spiritual seed that develops into this form of a child belongs to the divine. What a man and woman can do is that they can pray, invoke and call the Divine to preside over the formation of the child, and eventually to en-soul the body. The entire process is all about creating a conscious population *(supraja-jananam)*, not an unwanted, unconscious mass of humans. For this extraordinary creation, a great deal of preparation is required. Men and women aspiring for children must undergo progress and spiritual change. What this spiritual change is and how it can be achieved are questions of immense scope and study, but one can draw many insights on this subject from this compilation, drawn from the writings of the Mother.



I am the vast bosom of Thy boundless love. . . . My arms have enfolded the sorrowful earth and press it tenderly to my generous heart; and slowly a kiss of supreme benediction is laid upon this struggling atom: the kiss of the Mother which soothes and heals. . . .

CWM 1: 221 The Mother

The relationship between man and woman

To reduce the woman's part to solely interior and domestic occupations, and the man's part to exclusively exterior and social occupations, thus separating what should be united, would be to perpetuate the present sad state of things, from which both are equally suffering. It is in front of the highest duties and heaviest responsibilities that their respective qualities must unite in a close and confident solidarity.

Is it not time that this hostile attitude of the two sexes facing one another as irreconcilable adversaries should cease? A severe, a painful lesson is being given to the nations. On the ruins piled up now, new constructions more beautiful and more harmonious can be erected. It is no longer the moment for frail competitions and self-interested claims; all human beings, men or women, must associate in a common effort to become conscious of the highest ideal which asks to be realised and to work ardently for its realisation. The question to be solved, the real question is then not only that of a better utilisation of their outer activities, but above all that of an inner spiritual growth. Without inner progress there is no possible outer progress.

Thus the problem of feminism, as all the problems of the world, comes back to a spiritual problem. For the spiritual reality is at the basis of all others; the divine world, the Dhammata of Buddhism, is the eternal foundation on which are built all the other worlds. In regard to this Supreme Reality all are equal, men and women, in rights and in duties; the only distinction which can exist in this domain being based on the sincerity and ardour of aspiration, on the constancy of the will. And it is in the recognition of this

fundamental spiritual equality that can be found the only serious and lasting solution for this problem of the relation of the sexes. It is in this light that it must be placed, it is at this height that must be sought the focus of action and new life, around which will be constructed the future temple of Humanity.

CWM 2:149-50

Women are not more bound to the vital and material consciousness than men are. On the contrary, as they have not, in general, the arrogant mental pretensions of men, it is easier for them to discover their psychic being and to allow it to guide them.

In general, they are not conscious in a mental way which can be expressed in words, but they are conscious in their feelings and the best of them are so even in their actions.

CWM 14: 289

Let us first take for granted that pride and impudence are always ridiculous: only stupid and ignorant people are arrogant. As soon as a human being is sufficiently enlightened to have a contact, however slight, with the all-pervading mystery of the universe, he becomes necessarily humble.

Woman, by the very fact of her passivity, having more easily than man the intuition of the Supreme Power at work in the world, is more often, more naturally humble.

But to base the fact of this humility on need is erroneous. Woman needs man not more than man needs woman; or rather, more exactly, man and woman have an equal need of one another.

Even in the mere material domain, there are as many men who depend materially upon women as there are women who depend upon men. If humility were a result of

that dependency, then, in the first case, the men ought to be humble and the women to have the authority.

Besides, to say that women should be humble because it is thus that they please men, is also erroneous. It would lead one to think that woman has been put on earth only for the purpose of giving pleasure to man—which is absurd.

All the universe has been created to express the Divine Power, and human beings, men or women, have for special mission to become conscious of and to manifest that Eternal Divine Essence. Such is their object and none other. And if they knew and remembered that more often, men and women would cease to think of petty quarrels about priority or authority; they would not see a greater mark of respect in the fact of being served than of serving, for all would consider themselves equally as servitors of the Divine, and would make it their honour to serve ever more and ever better.

CWM 2:151

Sweet Mother, what is the eternal truth behind this sympathy or attraction of man for woman and of woman for man?

The relationship between Purusha and Prakriti.

You have only to read what Sri Aurobindo has written on this subject.

CWM 16: 311

Freedom from the three slaveries

No law can liberate women unless they liberate themselves.

What makes them slaves is:

(1) Attraction towards the male and his strength,

(2) Desire for home life and its security,

(3) Attachment to motherhood.

If they get free from these three slaveries, they will truly be the equal of men.

Men also have three slaveries:

(1) Spirit of possession, attachment to power and domination,

(2) Desire for sexual relation with women,

(3) Attachment to the small comforts of married life.

If they get rid of these three slaveries, they can truly become the equal of women.

CWM 14: 289

What is Love

Love is not sexual intercourse.

Love is not vital attraction and interchange.

Love is not the heart's hunger for affection.

Love is a mighty vibration coming straight from the One, and only the very pure and very strong are capable of receiving and manifesting it.

To be pure is to be open only to the Supreme's influence and to no other.

CWM 14:125

On Marriage, and the secret of a lasting union

To unite your physical lives, your material interests, to become partners in order to face together the difficulties and successes, the defeats and victories of life — that is the very foundation of marriage, but you already know that it is not enough.

To be united in your sensations, to have the same aesthetic tastes and enjoyments, to be moved in common by the same things, one through the other and one for the other — that is good, that is necessary, but it is not enough.

To be one in your deeper feelings, to keep a mutual affection and tenderness that never vary in spite of all the blows of life and can withstand every weariness and irritation and disappointment, to be always and on every occasion happy, extremely happy, to be together, to find in every circumstance tranquillity, peace and joy in each other — that is good, that is very good, that is indispensable, but it is not enough.

To unite your minds, to harmonise your thoughts and make them complementary, to share your intellectual preoccupations and discoveries; in short, to make your sphere of mental activity identical through a widening and enrichment acquired by both at once — that is good, that is absolutely necessary, but it is not enough.

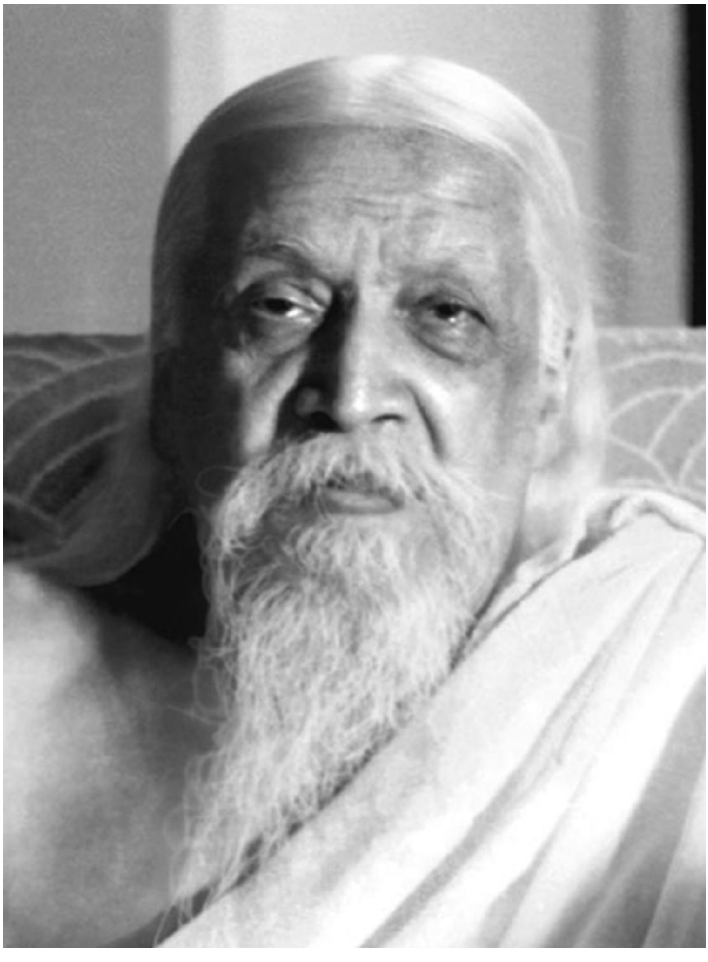
Beyond all that, in the depths, at the centre, at the summit of the being, there is a Supreme Truth of being, an Eternal Light, independent of all the circumstances of birth, country, environment, education; That is the origin, cause and master of our spiritual development; it is That which gives a permanent direction to our lives; it is That which determines our destinies; it is in the consciousness of That that you must unite. To be one in aspiration and ascension, to move forward at the same pace on the same spiritual path, that is the secret of a lasting union.

CWM 13 : 236-237

What should be the ideal of a modern woman in ordinary life?

In ordinary life, women can have all the ideas they like, it is not very important. From the spiritual point of view, men and women are equal in their capacity to realise the Divine. Each one must do so in his (or her) own way and according to his (or her) own possibilities.

CWM 10: 299-300 **The Mother**



The soul goes to the Mother-Soul in all its desires and troubles and the divine Mother wishes that it should be so, so that she may pour out her heart of love. It turns to her too because of the self-existent nature of this love and because that points us to the home towards which we turn from our wanderings in the world and to the bosom in which we find our rest.

CWSA 24: 568 Sri Aurobindo

Importance of the mother's aspiration

For it is certain that the nature of the child to be born depends very much upon the mother who forms it, upon her aspiration and will as well as upon the material surroundings in which she lives. To see that her thoughts are always beautiful and pure, her feelings always noble and fine, her material surroundings as harmonious as possible and full of a great simplicity — this is the part of education which should apply to the mother herself. And if she has in addition a conscious and definite will to form the child according to the highest ideal she can conceive, then the very best conditions will be realised so that the child can come into the world with the utmost potentialities.

CWM 12: 9

When should the Education of a Child begin?

The education of a human being should begin at birth and continue throughout his life.

Indeed, if we want this education to have its maximum result, it should begin even before birth; in this case it is the mother herself who proceeds with this education by means of a twofold action: first, upon herself for her own improvement, and secondly, upon the child whom she is forming physically.

CWM 12: 9

Concentrating, meditating and aspiring — preparing oneself in advance; state of consciousness during conception.

Sweet Mother, is it possible for the mother and father to give birth to... to ask for the soul they want?

To ask? For that they must have an occult knowledge which they don't usually have. But anyway, what is possible is that instead of doing the thing like an animal driven by instinct or desire and most of the time, without even wanting it, they do it at will, with an aspiration, putting themselves in a state of aspiration and almost of prayer, so that the being they are going to form may be one fit to embody a soul which they can *call* down to incarnate in that form. I knew people — not many, this does not often happen, but still I knew some who chose special circumstances, prepared themselves through special concentration and meditation and aspiration and sought to bring down, into the body they were going to form, an exceptional being.

CWM 8: 200

> *"… conception should take place entirely outside of desire. That's another very difficult condition to be fulfilled."*
>
> *The Mother: Conversation with a disciple, April 19, 1967*

The parent's state of consciousness during conception

> *Some children are wicked. Is it because their parents did not aspire for them?*

It is perhaps a subconscious wickedness in the parents. It is said that people throw out their wickedness from themselves by giving it birth in their children. One has always a shadow in oneself. There are people who project this outside — that does not always free them from it, but still perhaps it comforts them! But it is the child who "profits" by it, you see? It is quite evident that the state of consciousness in which the parents are at that moment is of capital importance. If they have very low and vulgar ideas, the children will reflect them quite certainly. And all these children

who are ill-formed, ill-bred, incomplete (specially from the point of view of intelligence: with holes, things missing), children who are only half-conscious and half-formed — this is always due to the state of consciousness in which the parents were when they conceived the child. Even as the state of consciousness of the last moments of life is of capital importance for the future of the one who is departing, so too the state of consciousness in which the parents are at the moment of conception gives a sort of stamp to the child, which it will reflect throughout its life. So, these are apparently such little things — the mood of the moment, the moment's aspiration or degradation, anything whatsoever, everything that takes place at a particular moment — it seems to be so small a thing, and it has so great a consequence: it brings into the world a child who is incomplete or wicked or finally a failure. And people are not aware of that.

Later, when the child behaves nastily, they scold it. But they should begin by scolding themselves, telling themselves: "In what a horrible state of consciousness I must have been when I brought that child into the world." For it is truly that.

CWM 5: 411-412

True Maternity — begins with the conscious creation of a being

Maternity is considered as the principal role of woman. But this is true only so long as we understand what is meant by the word maternity. For to bring children into the world as rabbits do their young — instinctively, ignorantly, machine-like, that certainly cannot be called maternity! True maternity begins with the conscious creation of a being, with the willed shaping of a soul coming to develop and utilise a new body. The true domain of women is the spiritual. We forget

it but too often.

To bear a child and construct his body almost subconsciously is not enough. The work really commences when, by the power of thought and will, we conceive and create a character capable of manifesting an ideal.

And do not say that we have no power for realising such a thing. Innumerable instances of this very effective power could be brought out as proofs.

First of all, the effect of physical environment was recognised and studied long ago. It is by surrounding women with forms of art and beauty that, little by little, the ancient Greeks created the exceptionally harmonious race that they were.

Individual instances of the same fact are numerous. It is not rare to see a woman who, while pregnant, had looked at constantly and admired a beautiful picture or statue, giving birth to a child after the perfect likeness of this picture or statue. I met several of these instances myself. Among them, I remember very clearly two little girls; they were twins and perfectly beautiful. But the most astonishing was how little like their parents they were. They reminded me of a very famous picture painted by the English artist Reynolds. One day I made this remark to the mother, who immediately exclaimed: "Indeed, is it not so? You will be interested to know that while I was expecting these children, I had, hanging above my bed, a very good reproduction of Reynolds' picture. Before going to sleep and as soon as I woke, my last and first glance was for that picture; and in my heart I hoped: may my children be like the faces in this picture. You see that I succeeded quite well!" In truth, she could be proud of her success, and her example is of great utility for other women.

But if we can obtain such results on the physical plane where the materials are the least plastic, how much more so on the psychological plane where the influence of thought and will is so powerful. Why accept the obscure bonds of

heredity and atavism—which are nothing else than subconscious preferences for our own trend of character—when we can, by concentration and will, call into being a type constructed according to the highest ideal we are able to conceive? With this effort, maternity becomes truly precious and sacred; indeed with this, we enter the glorious work of the Spirit, and womanhood rises above animality and its ordinary instincts, towards real humanity and its powers.

In this effort, in this attempt, then, lies our true duty. And if this duty was always of the greatest importance, it certainly has taken a capital one in the present turn of the earth's evolution.

CWM 2: 157-158

Importance of environment of the expecting mother

In many countries of old — and even now in certain countries — the woman who was going to have a child was placed in special conditions of beauty, harmony, peace and well-being, in very harmonious physical conditions, so that the child could be formed in the best possible conditions. This is obviously what ought to be done, for it is within the reach of human possibilities. Human beings are developed enough for this not to be something quite exceptional. And yet it is quite exceptional, for very few people think of it, while there are *innumerable* people who have children without even wanting to.

That was what I wanted to say.

It is possible to call a soul, but one must be at least a little conscious oneself, and must want to do what one does in the best conditions. This is very rare, but it is possible.

CWM 8:200

…the mother, throughout the gestation, should be in an atmosphere absolutely protected from all degrading influences: an ideally beautiful place, a wonderful climate where everything is harmonious, and a wholly spontaneous, free and harmonious and beautiful life sheltered from all vulgarities of life. And the mother herself should have the ideal of the new child. It should be done not as a mechanical but as a conscious, willed thing in an absolutely "creative" atmosphere, we might say.

*

Mother must be educated before she has a child

Of course, we know from experience you can give the form that you imagine; in the broad lines, you can give the character you imagine; all that is quite correct. So to begin with, it's the mother who should be educated, not the child. Then, through a very strict control of your own reactions, you can prevent certain wrong impulses from mixing into the child's making. But all that isn't new, it's been known for a long time since it's what I practiced when I was expecting a child. So I know it.

But once again, it's the mother who must be educated, before she has a child, that's what matters…

The Mother: Conversation with a disciple, April 19, 1967

Delivery — emphasis on strength, a strong body and natural conditions

…women who are trained to strong exercises and have a muscular body go through the ordeal of child-formation and child-birth much more easily and painlessly.

I heard the authentic story of one of these African women who are accustomed to walk for miles carrying heavy loads. She was pregnant and the time of delivery came during one of the day's marches. She sat on the side of the track,

under a tree, gave birth to the child, waited for half an hour, then she rose and adding the new-born babe to the former luggage, went on her way quietly, as if nothing had happened. This is a splendid example of what a woman can do when she is in full possession of her health and strength.

Doctors will say that such a thing cannot occur in a civilised world with all the so-called progress that humanity has achieved; but we cannot deny that, from the physical point of view, this is a more happy condition than all the sensitiveness, the sufferings and the complications created by the modern civilisations.

Moreover, usually doctors are more interested in the abnormal cases, and they judge mostly from that point of view. But for us, it is different; it is from the normal that we can rise to the supernormal, not from the abnormal which is always a sign of perversion and inferiority.

CWM 12: 295-296

Atmosphere during Delivery

The most important thing is to be quiet, in a peaceful atmosphere so that the Force can work without disturbance.

CWM 13: 236 **The Mother**



Maternal love in human beings and animals

> *In the flower it is the gift of beauty and fragrance in a loving efflorescence. And in the animal is it not there behind hunger and thirst, the need for appropriation, expansion, procreation, in brief, behind all desire, whether conscious or not? and, among the higher orders, in the self-sacrificing devotion of the female for her young ones?*

... which in human beings becomes maternal love. The only difference is that it is conscious of itself. And in animals it is often even purer than in human beings. There are instances of the devotion, care, self-forgetfulness of animals for their young, which are absolutely wonderful. Only, it is spontaneous, not thought out, not reflected upon; the animal does not think about what it is doing. Man thinks. At times this spoils the movement (at times — most often), sometimes it can give it a higher worth but that is rare. There is less spontaneity in man's movements than in an animal's.

I had a puss, the first time it had its kittens it did not want to move from there. It did not eat, did not satisfy any call of nature. It remained there, stuck to her kittens, shielding them, feeding them; it was so afraid that something would happen to them. And that was quite unthought out, spontaneous. It refused to move, so frightened it was that some harm might come to them — just through instinct. And then, when they were bigger, the trouble it took to educate them—it was marvellous. And what patience! And how it taught them to jump from wall to wall, to catch their food; how, with what care, it repeated once, ten times, a hundred times if necessary. It was never tired until the little one had done what it wanted. An extraordinary education. It taught

them how to skirt houses following the edge of walls, how to walk so as not to fall, what had to be done when there was much space between one wall and another, in order to cross over. The little ones were quite afraid when they saw the gap and refused to jump because they were frightened (it was not too far for them, but there was the gap and they did not dare) and then the mother jumped, it went over to the other side, it called them: come, come along. They did not move, they were trembling. It jumped back and then gave them a speech, it gave them little blows with its paw and licked them, and yet they did not move. It jumped. I saw it do this for over half an hour. But after half an hour it found that they had learnt enough, so it went behind the one it evidently considered the most ready, the most capable, and gave it a hard knock with its head. Then the little one, instinctively, jumped. Once it had jumped, it jumped again and again and again...

There are few mothers who have this patience…

CWM 5: 242-43

Devotion, self-forgetfulness, self-denial, patience

Sweet Mother, what kind of love do parents have for their children?

What kind? A human love, don't they? Like all human loves: frightfully mixed, with all sorts of things. The need of possession, a formidable egoism. At first, I must tell you that a wonderful picture has been painted... many books written, wonderful things said about a mother's love for her children. I assure you that except for the capacity of speaking about the subject in flowery phrases, the love of the higher animals like the... well, the mammals for their children is exactly of the same nature: the same devotion, the same self-

forgetfulness, the same self-denial, the same care for education, the same patience, the same... I have seen absolutely marvellous things, and if they had been written down and applied to a woman instead of to a cat, superb novels would have been made, people would have said: "What a person! How marvellously devoted are these women in their maternal love!" Exactly the same thing. Only, cats could not use flowery language. That's all. They could not write books and make speeches, that is the only difference. But I have seen absolutely astonishing things. And that kind of self-giving and self-oblivion—as soon as there is the beginning of love, it comes. But men... I sincerely believe, from all that I have studied, that there is perhaps a greater purity in animals for they do not think, while human beings with their mental power, their capacity of reflecting, reasoning, analysing, studying, all that, oh! They spoil the most lovely movement. They begin to calculate, reason, doubt, organise.

CWM 6:106

The material basis of the mother's attachment for the child

At the risk of removing many illusions in your consciousness, I must tell you something about the source of a mother's love for her child. It is because this child is made of her very own substance, and for quite a long time, relatively long, the material link, the link of substance, between mother and child is *extremely* close — it is as though a bit of her flesh had been taken out and put apart at a distance — and it is only much later that the tie between the two is completely cut. There is a kind of tie, of subtle sensation, such that the mother feels exactly what the child feels, as she would feel it in herself. That then is the material basis of the mother's attachment for the child. It is a basis of material identity, nothing else but that. Feeling comes much

later (it may come earlier, that depends on people), but I am speaking of the majority: feeling comes only long afterwards, and it is conditioned. There are all kinds of things.... I could speak to you for hours on the subject. But still this must not be mixed up with love. It is a material identification which makes the mother feel intimately, feel quite concretely and tangibly what the child is feeling: if the child receives a shock, well, the mother feels it. This lasts at least for two months.

This is the basis. The rest comes from people's nature, their state of development, their consciousness, education and capacity for feeling.

CWM 6: 106-107

Leaving children with servants; dealing with undesirable company

Sometimes it so happens that a mother educates her child well, but the people around spoil it. Then what can the mother do?

Yes, that's perfectly true. The worst of all (which men usually do) is to leave their children with servants. It is a crime. For these people have an altogether vulgar consciousness, altogether low, altogether obscure; and quite spontaneously, without wanting to do so, they let it enter the children. Naturally, there is also the age when children are put to school and there they begin to come in contact with a host of children whose company is not always quite desirable. It is very difficult to avoid these relations. But all the same, if one has started life with a little consciousness and much goodwill, when one meets people who are not desirable company, one feels it. And if one is good-willed, immediately one tries not to see them or not to be with them.

CWM 5:412-413

The material conditions and environment that the psychic being chooses

When great souls want to be born upon earth, do they choose their parents?

Ah! that depends on their state of consciousness, it depends on the state of their psychic formation. If the psychic being is completely formed, if it has reached the perfection of its being and is free to reincarnate or not, it has also the capacity of choosing. But I believe I have explained that to you already. They don't have a physical sight like ours so long as they are not in a body. So, evidently, they look for a body which is adapted and fit to express them, but they must give its share to the material inconscience, if it may be put thus, and to the necessity to adapt themselves to the most material laws of the body. So, from the point of view of the psychic, the choice of the place where one is born is important, it is more than an insignificant detail. But there are so many things that can't be foreseen. For instance, one chooses an environment, a country, a certain type of family, one tries to see the nature of the likely parents, one asks for certain already well-developed qualities in them and a sufficient self-mastery. But all this is not enough if one does not carry in oneself a sufficient dynamism to overcome the obstacles. So, all things considered, this is not enormously important. Anyhow, even at the best, even if the parents have collaborated consciously, there is an enormous mass of the subconscient and the yet lower inconscient which from time to time rises again to the surface, gets stirred up, damages the work, makes calmness and silence indispensable. Always, always a preparation is needed, even if one

has chosen—a long preparation. Not to speak of the phenomenon of being half-stunned at the moment of birth, the descent into the body, which often lasts for a very long time before one can escape from it completely.

CWM 5: 410-411

The psychic can choose, but seeks out those who may be truly receptive; the descent into the physical world

> *When the psychic is about to enter into the world, does it choose in advance the form it is going to take?*

It is an interesting question. That depends. As I have just told you, there are psychic beings who are in the making, progressing; these generally, right at the outset, cannot choose much, but when they have arrived at a certain degree of growth and of consciousness (generally while they are still in a physical body and have had a certain amount of experience), they decide at that time what their next field of experience will be like.

I can give you some rather external examples. For instance, a psychic being needed to have the experience of mastery, of power in order to know the reactions and how it is possible to turn all these movements towards the Divine: to learn what a life of power may teach you. It took birth in a king or a queen. These enjoyed some power and during that time they had their experiences; they reached the end of the field of experience. Now, they know what they wanted to know, they are about to go, they are going to leave their body that's now become useless, and they are going to prepare for the next experience. Well, at that time, when the psychic being is still in the body and has noted what it has learnt, it decides for the next occasion. And sometimes it is a

movement of action and reaction: because it has studied one entire field, it needs to study the opposite field. And very often it chooses a very different life from the one it had. So before leaving, it says: "Next time, it is in this domain that I shall take birth...." Suppose, for example, the psychic has reached a stage of growth when it would like to have the chance of working on the physical body to make it capable of coming consciously into contact with the Divine and of transforming it. Now, it is about to leave the body in which it had authority, power, activity, the body it has used for its growth; it says: "Next time I shall take birth in a neutral environment, neither low nor high, where it will not be necessary (how to put it?) to have a highly external life, where one will have neither great power nor great misery— altogether neutral, as you know, the life in between." It chooses that. It returns to its own psychic world for the necessary rest, for assimilation of the experience gained, for preparation of the future experience. It naturally remembers its choice and, before coming down once more, when it has finished its assimilation, when it is time to return, to come down upon earth, it cannot, from that domain, see material things as we see them, you know: they appear to it in another form. But still the differences can be foreseen: the differences of environment, differences of activity in the environment are clearly seen, quite perceptible. It can have a vision that is total or global. It can choose. At times it chooses the country; when it wants a certain kind of education, civilisation, influence, it can choose its country beforehand. Sometimes it can't, sometimes it chooses only its environment and the kind of life it will lead. And then from up there, before it comes down, it looks for the kind of vibrations it wants; it sees them very clearly. It is as though it was aiming at the place where it is going to drop. But it is an approximation

because of the fact that another condition is necessary: not only its choice but also a receptivity from below and an aspiration. There must be someone in the environment it has chosen, generally the mother (sometimes both the parents, but the most indispensable is the mother), she must have an aspiration or a receptivity, something sufficiently passive and open or a conscious aspiration towards something higher. And that kindles for the psychic being a little light. In the mass representing for it the environment in which it wants to be born, if under the influence of its own projected will a small light is kindled, then it knows that it is there it must go.

It is necessary, it is this that makes the difference in months or days, perhaps, not so much perhaps in years; however, this creates an uncertainty, and that is why it cannot foretell the exact date: "On that date, that day, at that hour I shall take birth." It needs to find someone receptive. When it sees that, it rushes down. But what happens is something like an image: it is not exactly that, but something very similar. It throws itself down into an unconsciousness, because the physical world, even human consciousness whatever it may be, is very unconscious in comparison with the psychic consciousness. So it rushes into an unconsciousness. It is as though it fell on its head. That stuns it. And so generally, apart from some very very rare exceptions, for a long time it does not know. It does not know any longer where it is nor what it is doing nor why it is there, nothing at all. It finds a great difficulty in expressing itself, especially through a baby that has no brain, naturally; it is only the embryo of a brain which is hardly formed and it does not have the elements for manifesting itself. So it is very rare for a child to manifest immediately the exceptional being it contains.... That happens. We have heard about such things. It happens,

but generally some time is needed. Only slowly it awakens from its stupor and becomes aware that it is there for some reason and by choice. And usually this coincides with the intensive mental education which shuts you completely from the psychic consciousness. So a mass of circumstances, happenings of all kinds, emotions, all sorts of things are necessary to open the inner doors so that one might begin to remember that after all one has come from another world and one has come for a particular reason.

Otherwise, if all went normally, it could very quickly have a connection, very quickly. If it had the luck to find someone possessing a little knowledge, and instead of falling into a world of ignorance, it fell upon a little bit of knowledge, everything would be done quite quickly.

CWM 5: 213-215

Birth, and imprints deep-rooted in the subconscient; the secret to transforming one's character.

Is the vital distorted from the very birth?

If your birth was not an accident, you could very well think there was no distortion, but what you are at your birth is most of the time almost absolutely what your mother and father have made you, and also, through them, what your grandparents have made you. There are certain vital traditions in families and, besides, there is the state of consciousness in which you were formed, conceived — the moment at which you were conceived — and that, not once in a million times does that state conform to true aspiration; and it is only a true aspiration which could make your vital pure of all mixture, make the vital element attracted for the formation of the being a pure element, free from all contagion;

I mean that if a psychic being enters there, it can gather elements favourable to its growth. In the world as it is, things are so mixed up, have been so mixed up in every way, that it is almost impossible to have elements of the vital sufficiently pure not to suffer the contagion of all other contaminated beings.

I think I have already spoken about that, I have said what kind of aspiration ought to be there in the parents before the birth; but as I said, this does not happen even once in a hundred thousand instances. The willed conception of a child is extremely rare; mostly it is an accident. Among innumerable parents it is quite a small minority that even simply bothers about what a child could be; they do not even know that what the child will be depends on what they are. It is a very small èlite which knows this. Most of the time things go as they can; anything at all happens and people don't even realise what is happening. So, in these conditions how do you expect to be born with a vital being sufficiently pure to be of help to you? One is born with a slough to clean before one begins to live. And once you have made a good start on the way to the inner transformation and you go down to the subconscient root of the being — that exactly which comes from parents, from atavism — well, you do see what it is! And all, almost all difficulties are there, there are very few things added to existence after the first years of life. This happens at any odd moment; if you keep bad company or read bad books, the poison may enter you; but there are all the imprints deep-rooted in the subconscient, the dirty habits you have and against which you struggle. For instance, there are people who can't open their mouth without telling a lie, and they don't always do this deliberately (that is the worst of it), or people who can't come in touch with others without quarrelling, all sorts of stupidities—they are there

in the subconscient, deeply rooted. Now, when you have a goodwill, externally you do your best to avoid all that, to correct it if possible; you work, you fight; then become aware that this thing always keeps coming up, it comes up from some part which escapes your control. But if you enter this subconscient, if you let your consciousness infiltrate it, and look carefully, gradually you will discover all the sources, all the origins of all your difficulties; then you will begin to understand what your fathers and mothers, grandfathers and grandmothers were, and if at a certain moment you are unable to control yourself, you will understand, "I am like that because they were like that."

If you have within you a psychic being sufficiently awake to watch over you, to prepare your path, it can draw towards you things which help you, draw people, books, circumstances, all sorts of little coincidences which come to you as though brought by some benevolent will and give you an indication, a help, a support to take decisions and turn you in the right direction. But once you have taken this decision, once you have decided to find the truth of your being, once you start sincerely on the road, then everything seems to conspire to help you to advance, and if you observe carefully you see gradually the source of your difficulties: "Ah! Wait a minute, this defect was in my father; oh! this habit was my mother's; oh! my grandmother was like this, my grandfather was like that." Or it could well be the nurse who took care of you when you were small, or brothers and sisters who played with you, the little friends you met, and you will find that all this was there, in this person or that or the other. But if you continue to be sincere, you find you can cross all this quite calmly, and after a time you cut all the moorings with which you were born, break the chains and go freely on the path.

If you really want to transform your character, it is that you must do. It has always been said that it is impossible to change one's nature; in all books of philosophy, even of yoga, you are told the same story: "You cannot change your character, you are born like that, you are like that." This is absolutely false, I guarantee it is false; but there is something very difficult to do to change your character, because it is not your character which must be changed, it is the character of your antecedents. In them you will not change it (because they have no such intention), but it is in you that it must be changed. It is what they have given you, all the little gifts made to you at your birth — nice gifts — it is this which must be changed. But if you succeed in getting hold of the thread of these things, the true thread, since you have worked upon this with perseverance and sincerity, one fine morning you will be free; all this will fall off from you and you will be able to get a start in life without any burden. Then you will be a new man, living a new life, almost with a new nature. And if you look back you will say, "It is not possible, I was never like that!"

CWM 4: 260-262

The psychic being : a result of evolution

The psychic being is the result of evolution, that is to say, evolution of the divine Consciousness which spread into Matter and slowly lifted up Matter, made it develop to return to the Divine. The psychic being was formed by this divine centre progressively through all the births.

CWM 5: 263-264

O Mother, sweet Mother, Thou dost clasp all Thy children close to Thy vast breast, and Thy love enfolds them all alike.

CWM 1: 239 *The Mother*

In rebirth, it is the psychic that passes from body to body

In rebirth it is not the external being, that which is formed by parents, environment and circumstances, — the mental, the vital and the physical,—that is born again: it is only the psychic being that passes from body to body. Logically, then, neither the mental nor the vital being can remember past lives or recognise itself in the character or mode of life of this or that person. The psychic being alone can remember; and it is by becoming conscious of our psychic being that we can have at the same time exact impressions about our past lives.

Besides, it is much more important for us to fix our attention upon what we want to become than upon what we have been.

CWM 15: 124

The Psychic being : importance of putting all the parts of the being under its influence

> *If it is not the mind, vital or physical which take birth again but only the psychic being, then the vital or mental progress made before is of no value in another life?*

It happens only to the extent the progress of these parts has brought them close to the psychic, that is, to the extent the progress lies in putting all the parts of the being successively under the psychic influence. For all that is under the psychic influence and identified with the psychic continues, and it is that alone which continues. But if the psychic is made the centre of one's life and consciousness, and if the whole being is organised around it, the whole being passes under the psychic influence, becomes united with it, and can continue—if it is necessary for it to continue. Indeed, if the physical body could be given the same movement—the

same movements of progress and the same capacity to ascend that the psychic being has—well, it wouldn't be necessary for it to decompose. But that indeed is the difficulty. And only that which is in contact with the psychic lasts, and only what can last can remember, for the rest disappears, is again dissolved into small pieces and utilised elsewhere—as the body is dissolved again to dust and used elsewhere. It goes back to the earth, plants use the soil, men eat the plants. It is in this way that it goes on. And then it returns to the earth and begins again.

CWM 5: 358-359

On reincarnations, and the importance of the state of consciousness at the moment of death

Does a Soul have the choice to choose its place of birth in next life?

Well, it depends absolutely on the condition in which they died and their last wish, and on the resolution of the psychic. It is not a mechanical or imposed thing, it is different for each one.

I have already told you many times that, for the destiny which follows after death, the last state of consciousness is usually the most important. That is, if at the moment of death one has the intense aspiration to return to continue his work, then the conditions are arranged for it to be done. But, you see, there are all the possibilities for what happens after death. There are people who return in the psychic. You see, I have told you that the outer being is very rarely preserved; so we speak only of the psychic consciousness which, indeed, always persists. And then there are people for whom the psychic returns to the psychic domain to assimilate the

experience they have had and to prepare their future life. This may take centuries, it depends on the people.

The more evolved the psychic is, the nearer it is to its complete maturity, the greater the time between the births. There are beings who reincarnate only after a thousand years, two thousand years.

The closer one is to the beginning of the formation, the closer are the reincarnations; and sometimes even, altogether at the lower level, when man is quite near the animal, it goes like this *(gesture)*, that is, it is not unusual for people to reincarnate in the children of their children, like that, something like that, or just in the next generation. But this is always on a very primitive level of evolution, and the psychic being is not very conscious, it is in the state of formation. And as it becomes more developed, the reincarnations, as I said, are at a greater distance from one another. When the psychic being is fully developed, when it no longer needs to return to earth for its development, when it is absolutely free, it has the choice between no longer coming back to earth if it finds that its work lies elsewhere or if it prefers to remain in the purely psychic consciousness, without reincarnating; or else it can come when it wants, as it wants, where it wants, perfectly consciously. And there are those who have united with forces of a universal order and with entities of the Overmind or elsewhere, who remain all the time in the earth atmosphere and take on bodies successively for the work. This means that the moment the psychic being is completely formed and absolutely free—when it is completely formed it becomes absolutely free—it can do anything it likes, it depends on what it chooses; therefore one can't say, "It will be like this, it will be like that"; it does exactly what it wants and it can even announce (that has happened), at the moment of the death of the body, what its

next reincarnation will be and what it will do, and already choose what it is going to do. But before this state, which is not very frequent — it depends absolutely on the degree of development of the psychic and the hope formulated by the integral consciousness of the being—there is still the mental, vital and physical consciousness, united with the psychic consciousness; so at that moment, the moment of death, the moment of leaving the body, it formulates a hope or an aspiration or a will, and usually this decides the future life.

CWM 7: 86-87

The struggle of the soul against its environment and its atavism

Does one take Birth in the world by Force?

Last week I spoke to you about birth: how souls enter a body; and I told you that the body is formed in a very unsatisfactory way for almost everyone—exceptions are so rare that one can hardly speak of them.

I told you that due to this obscure birth one arrives with a whole physical baggage of things which generally have to be got rid of, if one truly wants to progress, and someone has quoted my own sentence which runs like this:

"You are brought here by force, the environment is imposed on you by force, the laws of atavism of the milieu by force..."

And now the person who wrote to me has asked me who does all that.

Of course I could have been more explicit, but I thought I had been clear enough.

The body is formed by a man and a woman who become

the father and mother, and it is they who don't even have the *means* of asking the being they are going to bring into the world whether it would like to come or whether this is in accordance with its destiny. And it is on this body they have formed that they impose by force, by force of necessity, an atavism, an environment, later an education, which will almost always be obstacles to its future growth.

Therefore, I said here and I am repeating it — I thought I had been clear enough — that it was about the physical parents and the physical body I was speaking, nothing else. And that the soul which incarnates, whether it be in course of development or fully developed, has to struggle against the circumstances imposed on it by this animal birth, struggle in order to find its true path and again discover its own self fully. That's all.

CWM 8: 199-200

But anyway — anyway — even in the best cases, even when the soul has come consciously, even when it has consciously participated in the formation of the physical body, still so long as the body is formed in the usual animal way, it will have to struggle and correct all those things which come from this human animality.

Inevitably, parents have a particular formation, they are particularly healthy or unhealthy; even taking things at their best, they have a heap of atavisms, habits, formations in the subconscious and even in the unconscious, which come from their own birth, the environment they have lived in, their own life; and even if they are remarkable people, they have a large number of things which are quite opposed to the true psychic life — even the best of them, even the most conscious. And besides, there is all that is going to happen. Even if one takes a great deal of trouble over the

education of one's children, they will come in contact with all sorts of people who will have an influence over them, especially when they are very young, and these influences enter the subconscious, one has to struggle against them later on. I say: even in the best cases, because of the way in which the body is formed at present, you have to face innumerable difficulties which come more or less from the subconscious, but rise to the surface and against which you have to struggle before you can become completely free and develop normally.

CWM 8: 200-203

The ascent of the soul to become a conscious being takes thousands of years

Mother, when a body is formed, is the soul which incarnates in it compelled to incarnate in that body?

I don't understand your question very well.

The formation of the body depends entirely on a man and a woman, but is the soul which manifests in the child, in the body which is being formed, compelled to manifest in this body?

You mean whether it can choose between different bodies?

Yes.

Well, it is very exceptional, after all, in the great mass of humanity, that a conscious soul incarnates voluntarily. It is something very unusual. I have already told you that when a soul is conscious, fully formed, and wants to incarnate,

usually from its psychic plane it looks for a corresponding psychic light at a certain place upon earth. Besides, during its previous incarnation, before going away, before leaving the earth-atmosphere, usually as a result of the experience it had in the life that is coming to an end, the soul chooses more or less — not in all details but broadly—the conditions of its future life. But these are exceptional cases. Possibly we could speak of it for ourselves here, but for the majority, the vast majority of men, even those who are educated, it is out of the question. And what comes then is a psychic being in formation, more or less formed, and there are all the stages of formation from the spark which becomes a little light to the fully formed being, and this extends over thousands of years. This ascent of the soul to become a conscious being having its own will, capable of determining the choice of its own life, takes thousands of years.

So, you are thinking of a soul which would say, "No, I refuse this body, I am going to look for another"?... I don't say it is impossible — everything is possible. It does happen, in fact, that children are still-born, which means that there was no soul to incarnate in them. But it may be for other reasons also; it may be for reasons of malformation only; one can't say. I don't say it is impossible, but generally, when a conscious and free soul chooses to take a body on earth again, even before its birth it works on this body. So it has no reason not to accept even the inconveniences which may result from the ignorance of the parents; for it has chosen the place for a reason which was not one of ignorance: it saw a light there—it might have been simply the light of a possibility, but there was a light and *that is why* it has come there. So, it is all very well to say, "Ah! no, I don't like it", but where would it go to choose another it likes?... That may happen, I don't say it is impossible, but it cannot hap-

pen very often. For, when from the psychic plane the soul looks at the earth and chooses the place for its next birth, it chooses it with sufficient discernment not to be altogether grossly mistaken.

It has also happened that souls have incarnated and then left. There are many reasons why they go away. Children who die very young, after a few days or a few weeks — this may be for a similar reason. Most often it is said that the soul needed just a little experience to complete its formation, that it had it during these few weeks and then left. Everything is possible. And as many stories would be needed to tell the story of souls as are needed to tell the story of men. That is to say, they are innumerable and the instances are as different as possible from one another.

So, to decide arbitrarily: "It is like that, not like this; this is what happens and not that", this is childishness. *Everything* can happen. There are instances which occur more frequently than others, one can generalise, but one can never say, "This is not possible and it is always like this or always like that." That is not how things happen.

CWM 8: 201-202 **The Mother**

For it goes without saying that there is a stupendous difference between conceiving a child deliberately, with a conscious aspiration, a call to the invisible world and a spiritual ardour, and conceiving a child by accident and without intending to have it, and sometimes even without wanting it at all.

CWM 8: 334 ***The Mother***

The Renaissance of India

15th Aug. 2022 is the 150th Birth Anniversary of Sri Aurobindo and the 75th Anniversary of India's Independence. It is a very significant day for India and for all of us.

Starting from August 2017, we are taking up a very major initiative, tentatively called "The Renaissance of India", where we will try to bring together all our various initiatives, existing as well as new, for building a new India in the light of Sri Aurobindo and the Mother, and which can play its true role in the world.

In this effort, all the branches, centres and members of Sri Aurobindo Society, will have to play a central role. We will also have to reach out beyond, to all those who are open to the new light and willing to join us in this effort.

We are working on a project plan. All our existing initiatives will be part of this effort. We request all the State Committees, the branches and centres to prepare a five year plan for all their various initiatives along with the budgets, encompassing what we aspire to do keeping in view that we will need to take our existing programmes to a higher level and, also reach out to individuals and institutions beyond our existing circle.

One major project in the Renaissance of India will be 'Svarnim (Golden) Puducherry' where through all our initiatives we will strive that Puducherry may become a Model State, as Sri Aurobindo and the Mother always wanted it to be. As we would like to prepare the final proposal at the earliest. It will be nice if we can have the inputs from everyone as soon as possible.

We welcome ideas and suggestions from everyone for any aspect of the project, including areas where they may not be directly involved.

Invoking the Mother's Grace, let us try to make the most beautiful offering of a new India at the feet of Sri Aurobindo on his 150th Birth Anniversary, and work with full sincerity and commitment during these five years to make it a reality.

Pradeep Narang
Chairman.
Sri Aurobindo Society

AUROYOUTH YOUTH CAMPS

AuroYouth, the youth wing of Sri Aurobindo Society, propagates the message of Sri Aurobindo and the Mother among the youth (15-29 yrs) through Youth Camps. Topics covered in the Youth Camps include Aim of Life, Developing Inner Awareness, Values for Success, Introduction to Sri Aurobindo and the Mother.

Contact us,

- **If you are below 40 and wish to volunteer** as an AuroYouth Executive to conduct camps in your locality
- **If you can introduce AuroYouth** to a college, NCC, NSS etc. for us to organize 1-day camps or short Youth Talks of 1-2 hrs. duration
- **If you are in the age group of 15-29 years** and wish to attend an AuroYouth Camp

ALL INDIA YOUTH CAMP

Theme: Camp for Self-Development
Dates: 4 - 12 January 2019
Venue: Sri Aurobindo Society, Puducherry
Age Eligibility: 18-28 years
Last date for applying: 30 October 2018





These camps are meant to

- *Inspire youth to explore their hidden possibilities, develop their strengths*
- *Awaken a quest for self-awareness and self-mastery*
- *Encourage discovery of their aim in life; prepare them to play their true role in life*
- *Become conscious of the rich cultural and spiritual heritage of India and work for a united and awakened India*

For further details, visit
http://www.aurosociety.org/society/index/Upcoming-Events



For any other information, write to
Sri Aurobindo Society – AuroYouth Desk
Sri Aurobindo Bhavan ,
C56/36 Sector 62, Noida -201307
Tel: +91-98705 23819; Email: aydesk@aurosociety.org

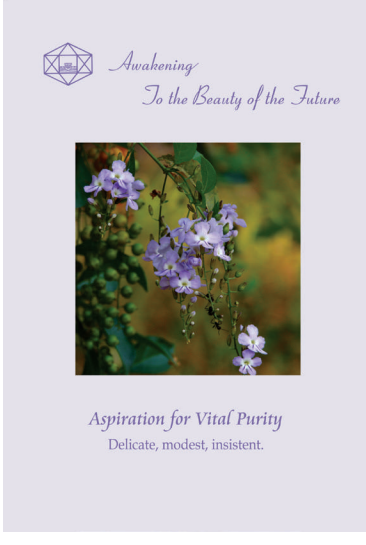
The Psychic Centre

The next annual seminar of the Women's Council of Sri Aurobindo Society will be held on 21, 22, 23 November 2018 at the Society House Hall in Puducherry – 605 001, on "The Psychic Centre".

The Mother has explained that "It is through this psychic presence that the truth of an individual being comes into contact with him and the circumstances of his life."

"It is therefore of capital importance to become conscious of its presence in us, to concentrate on this presence until it becomes a living fact for us and we can identify ourselves with it."

"Awakening to the Beauty of the Future" is a monthly magazine of the Women's Council of Sri Aurobindo Society. Its aim is to inspire and empower all, specially women, to the Beauty of the Future.



Subscription Rates

India	1 Year	3 Years	5 Years
	₹ 100	₹ 280	₹ 470
Overseas by Air	US $ 10	US $ 30	US $ 50

Send e-M.o/Cheque/D.D in favour of Sri Aurobindo Society, Puducherry to the Editor, 'Awakening', Sri Aurobindo Society, No. 11, Saint Martin Street, Puducherry – 605 001, Ph: 0413 – 2334668, email: sushila@aurosociety.org.

Sri Aurobindo Society

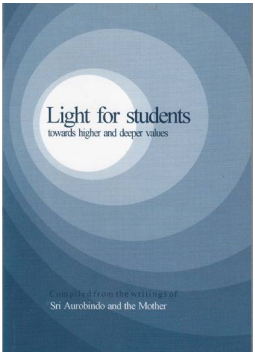
AUROPUBLICATIONS

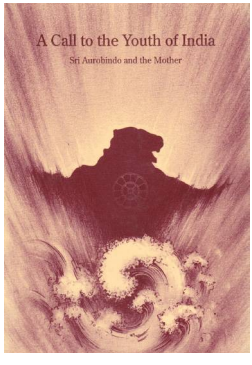
POWERFUL THOUGHTS, INSPIRING VISION

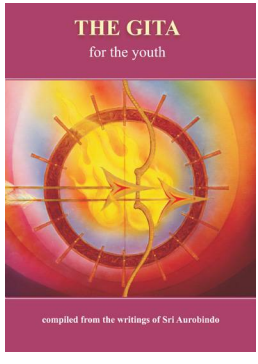
For Youth

The future belongs to the young. It is a young and new world which is now under process of development and it is the young who must create it.

—Sri Aurobindo







Light for Students
Pages: 136 | Size: 12 X 18 cm

A Call to the Youth of India
Pages: 96 | Size: 12 X 18 cm

The Gita for the Youth
Pages: 126 | Size: 12 X 18 cm

Buy online at www.auropublications.org
For orders and other information,
email us at info@auropublications.org



New Creation

Strong, lasting and fragrant, it rises straight towards the sky.

(Spiritual significance and explanation given by the Mother)

Botanical name: Polianthes tuberosa

With best compliments of:

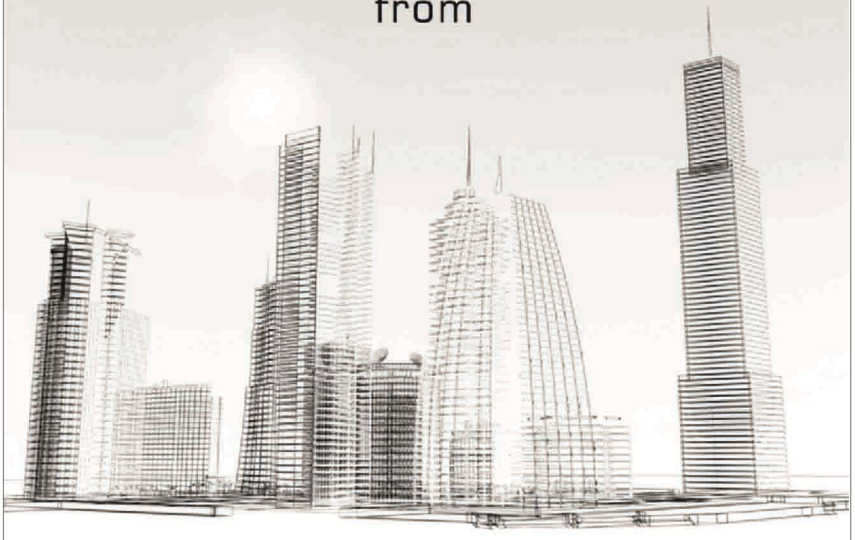
DEORAH SEVA NIDHI

(Founder Trustee: Late Shri S.L. Deorah)

25, Ballygunge Park, Kolkata - 700019

SELECTED
Superbrand
INDIA 2008-10
CONSUMER VALIDATED

with
best compliments
from



RAHEJA
UNIVERSAL
THE WORLD TO COME

Raheja Centre-Point, 294, C.S.T. Road, Kalina, Santacruz (E), Mumbai - 400 098. Tel: +91 66414141
fax: +91 6641 4242. | email - mail@rahejauniversal.com | web - www.rahejauniversal.com

Rs.30.00 Vol. 48, No.2 Regd.:SSP/PY/42/2018-2020
ISSN 0972-0782 WPP No. TN/PMG/(CCR)/WPP-471/18-2020
Date of Publication: 01. 09. 2018 (Monthly) RNI No. 22334/71

A school by The Vatika Group vatika

Nature Friendly

"My child is in Grade 4. My son's journey with this school started 5 years back.

What really drew me to the school at the first instance is the calmness that prevails in the atmosphere!

Being a doctor myself, it was very important for me that the school environment should be healthy – class rooms in MatriKiran are the most nature friendly, spacious, well ventilated, they open out to green spaces... perfect to stay in communion with nature."

Dr. Nidhi Gogia
Mother of Soham Sharma, Grade 4



ADMISSIONS OPEN
Academic Year 2018-19

ICSE Curriculum

MatriKiran
www.matrikiran.in

Junior School SOHNA ROAD
Pre Nursery to Grade 5

Senior School VATIKA INDIA NEXT
Grade 6 onwards

Junior School
W Block, Sec 49, Sohna Rd, Gurugram
+91 124 4938200, +91 9650690222

Senior School
Sec 83, Vatika India Next, Gurugram
+91 124 4681600, +91 9821786363