

All Life is Yoga

A virtual exhibition based on the vision of Sri Aurobindo and the Mother

Conceptualized and curated by Lakshmiyothi C.

with support from Lopa Mukherjee

*This exhibition was sponsored by the Department of Tourism, Govt. of
Puducherry as part of the International Yoga Festival.*

*It was displayed at Sri Aurobindo Ashram Exhibition House, Puducherry,
January 4-7, 2024*

The Call



Men, countries, continents!
The choice is imperative;
Truth or the abyss.
(The Mother)

We want to translate into physical terms,
as perfectly as possible, the inspiration sent
by the Lord for the accomplishment of His work upon earth.
And for that, each individual soul is a help and a collaborator;
but each human ego too is a limitation and an obstacle.
(The Mother)

The Hour of God

Unhappy is the man or the nation which, when the divine moment arrives, is found sleeping or unprepared to use it, because the lamp has not been kept trimmed for the welcome and the ears are sealed to the call. But thrice woe to them who are strong and ready, yet waste the force or misuse the moment; for them is irreparable loss or a great destruction.

(Sri Aurobindo)



**Each nation is a Shakti or power of
the evolving spirit in humanity and lives by the
principle which it embodies.**

(Sri Aurobindo)



Immortal Nation

India is the Bharata Shakti, the living energy of a great spiritual conception and fidelity to it is the very principle of her existence.

For by its virtue alone she has been one of the immortal nations; this alone has been the secret of her amazing persistence and perpetual force of survival and revival.

(Sri Aurobindo)



Evolutionary Crisis



At present mankind is undergoing an evolutionary crisis in which is concealed a choice of its destiny; for a stage has been reached in which the human mind has achieved in certain directions an enormous development while in others it stands arrested and bewildered and can no longer find its way. Man has created a system of civilisation which has become too big for his limited mental capacity and understanding and his still more limited spiritual and moral capacity to utilise and manage, a too dangerous servant of his blundering ego and its appetites.
(Sri Aurobindo)



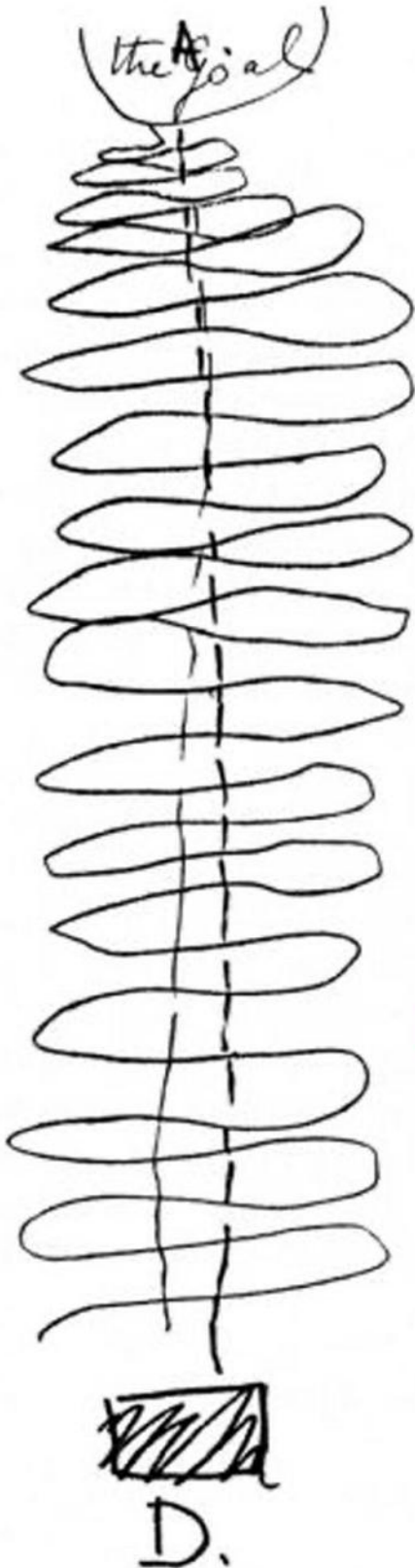
Yoga - the only solution



It is only India that can discover the harmony, because it is only by a change – not a mere readjustment – of man's present nature that it can be developed, and such a change is not possible except by yoga.

The whole heart and action and mind of man must be changed, but from within, not from without, not by political and social institutions not even by creeds and philosophies, but by realisation of God in ourselves and the world and a remoulding of life by that realisation.

The Process



Yoga

It is as if for arriving at the goal there is a route which is absolutely straight but difficult; that is what we are following or Sri Aurobindo has shown us. And there is another one which takes a roundabout way to arrive at the goal, like this, like this, like this (gesture) to arrive at the goal, and it takes thousands of years.

(The Mother)



**Yoga, as Swami Vivekananda
has said, may be regarded as a means
of compressing one's evolution into a
single life or a few years or even a
few months of bodily existence.
(Sri Aurobindo)**



**(Yoga is) a methodised effort towards
self-perfection by the expression
of the secret potentialities
latent in the being and
highest condition of victory in that effort
a union of the human individual
with the universal and transcendent
Existence we see partially expressed in
man and in the Cosmos.
(Sri Aurobindo)**

What Darwin Missed!

Dasavatar - Evolution of Consciousness

Avatarhood would have little meaning if it were not connected with the evolution. The Hindu procession of the ten Avatars is itself, as it were, a parable of evolution.

Krishna opens the possibility of Overmind, Buddha tries to shoot beyond to the supreme liberation but that liberation is still negative, not returning upon earth to complete positively the evolution;

Kalki is to correct this by bringing the Kingdom of the Divine upon earth, destroying the opposing Asura forces. The progression is striking and unmistakable.



First the Fish Avatar, then



The amphibious animal between land and water, then



The land animal, then



The Man-Lion Avatar, bridging man and animal, then



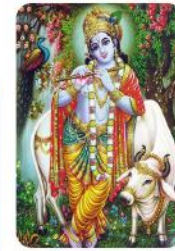
The vital rajasic



Man as dwarf, small and undeveloped and physical but containing in himself the godhead and taking possession of existence,



Sattwic mental man and again



The overmental superman. Krishna,



Nirguna Avatar, Buddha



Kalki Avatar

Indian Yoga

A special action or formulation of certain great powers of Nature... one of these dynamic elements of the future life of humanity.

The child of immemorial ages, preserved by its vitality and truth into our modern times,

it is now emerging from the secret schools and ascetic retreats in which it had taken refuge

and is seeking its place in the future sum of living human powers and utilities.

But it has first to rediscover itself, bring to the surface the profoundest reason of its being in that general truth and that unceasing aim of Nature which it represents,

and find by virtue of this new self-knowledge and self-appreciation its own recovered and larger synthesis.

Reorganising itself, it will enter more easily and powerfully into the reorganised life of the race which its processes claim to lead within into the most secret penetralia and upward to the highest altitudes of existence and personality.

(Sri Aurobindo)

The Four Aids

YOGA-SIDDHI, the perfection that comes from the practice of Yoga, can be best attained by the combined working of four great instruments. There is,

Sastra



first, the knowledge of the truths, principles, powers and processes that govern the realisation - sastra.

Nothing can be taught to the mind which is not already concealed as potential knowledge in the unfolding soul of the creature. So also all perfection of which the outer man is capable, is only a realising of the eternal perfection of the Spirit within him.

Utsaha

Next comes a patient and persistent action on the lines laid down by this knowledge, the force of our personal effort - utsaha.



Guru



There intervenes, third, uplifting our knowledge and effort into the domain of spiritual experience, the direct suggestion, example and influence of the Teacher - guru.

Supreme Guide and Teacher is the inner Guide, the World-Teacher, jagad-guru, secret within us

Kala

Last comes the instrumentality of Time - Kala; for in all things there is a cycle of their action and a period of the divine movement.

Vedic Roots

Sons of immortality

Man lives in the physical cosmos subject to death and the “much falsehood” of the mortal existence. To rise beyond this death, to become one of the immortals, he has to turn from the falsehood to the Truth; he has to turn to the Light and to battle with and to conquer the powers of the Darkness. This he does by communion with the divine Powers and their aid; the way to call down this aid was the secret of the Vedic mystics.



On these ideas the Vedic sages built up a profound psychological and psychic discipline which led beyond itself to a highest spirituality and contained the nucleus of later Indian Yoga.

(Sri Aurobindo)

Chief Schools of Yoga

Adi Guru - Shiva



Hatha Yoga

The Gurus

Matsendranath



A revivalist of Hatha yog and founder of Natha Sampradaya lived in early 10th C

Disciple of Milapa – one of the navnath, the nine noted saints of Maharashtra

Gorakhnath



The Modern Gurus

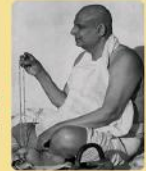
Tirumalai Krishnamacharya



Known for Vinyasa Krama Yoga, based on Yoga Sutras of Patanjali and Yajnavalkya

The founder of the Divine Life Society and Yoga -Vedanta Forest Academy

Swami Shivananda



The Process

Selects the body and the vital functionings as its instruments of perfection and realisation; its concern is with the gross body. The chief processes are asana and pranama

Asana : By its numerous āsanās or fixed postures it first cures the body of that restlessness which is a sign of its inability to contain without working them off in action and movement the vital forces poured into it from the universal Life Ocean, gives to it an extraordinary health, force and suppleness and seeks to liberate it from the habits by which it is subjected to ordinary physical Nature and kept within the narrow bounds of her normal operation



...this conquest could be pushed so far even as to conquer to a great extent the force of gravitation.



Levitation



Pranayama, serves a double purpose. First, it completes the perfection of the body. The vitality is liberated from many of the ordinary necessities of physical Nature; robust health, prolonged youth, often an extraordinary longevity are attained.

On the other hand, it awakens the coiled-up serpent of the Pranic dynamism in the vital sheath and opens to the Yogin fields of consciousness, ranges of experience, abnormal faculties denied to the ordinary human life while it puissantly intensifies such normal powers and faculties as he already possesses.



(Sri Aurobindo)

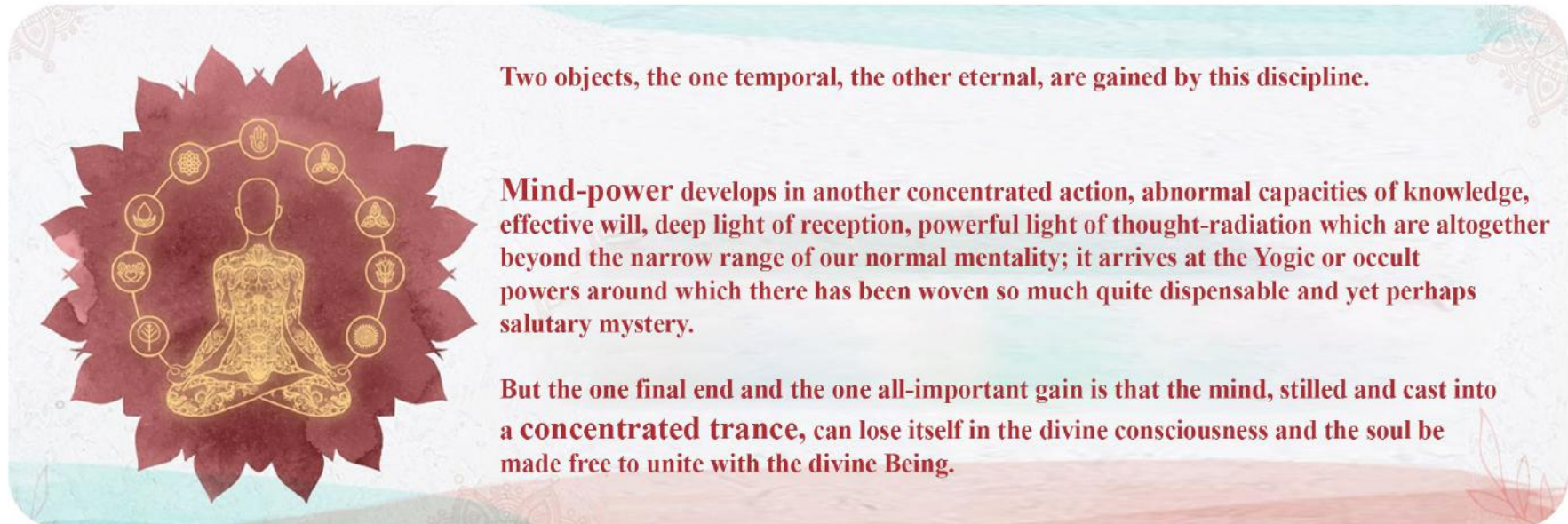
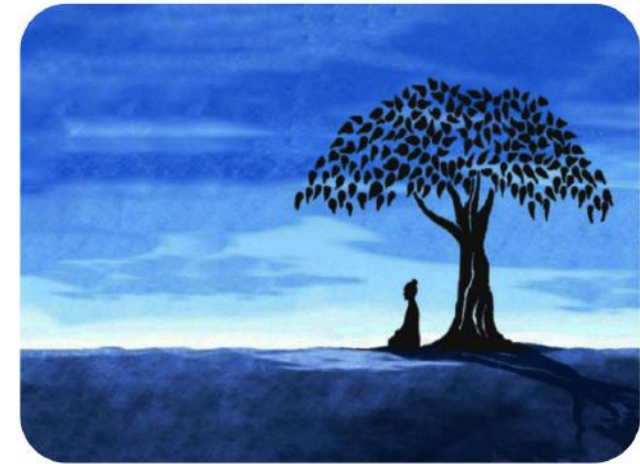
Raja Yoga

Rajayoga selects the mental being in its different parts as its lever-power; it concentrates on the subtle body.

Rajayogic concentration is divided into four stages:

1. it commences with the drawing both of the mind and senses from outward things,
2. proceeds to the holding of the one object of concentration to the exclusion of all other ideas and mental activities,
3. then to the prolonged absorption of the mind in this object,
4. finally, to the complete ingoing of the consciousness by which it is lost to all outward mental activity in the oneness of Samadhi.

Samadhi



Two objects, the one temporal, the other eternal, are gained by this discipline.

Mind-power develops in another concentrated action, abnormal capacities of knowledge, effective will, deep light of reception, powerful light of thought-radiation which are altogether beyond the narrow range of our normal mentality; it arrives at the Yogic or occult powers around which there has been woven so much quite dispensable and yet perhaps salutary mystery.

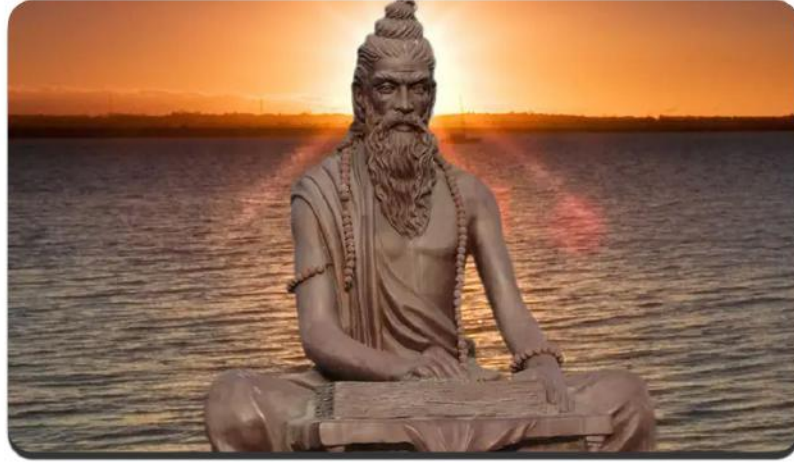
But the one final end and the one all-important gain is that the mind, stilled and cast into a **concentrated trance**, can lose itself in the divine consciousness and the soul be made free to unite with the divine Being.

(Sri Aurobindo)

Ashtanga Yoga

Patanjali

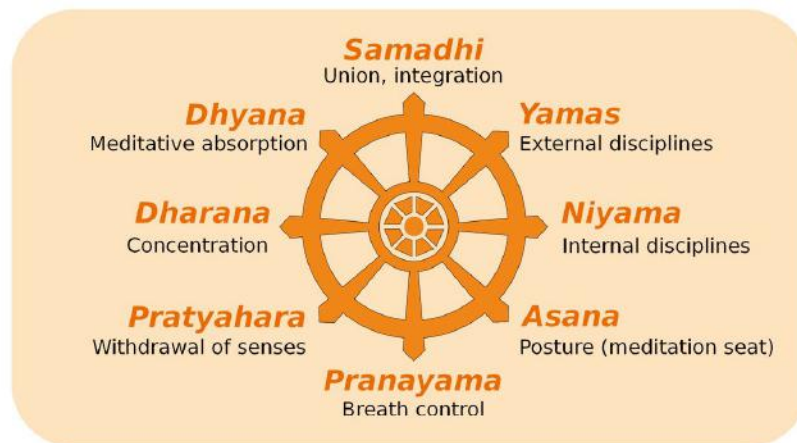
one of the 18 Siddhars of Tamil Nadu is the first to have composed the Yoga Sutras, a classical Yoga text with 195 sutras.



Yoga: yogaścittavṛttinirodhaḥ

When he (Patanjali) says Yoga, he means the process of Yoga, the object which has to be kept in view in the process— for by the cessation of cittavṛtti one gets into samādhi and samādhi is the only way of uniting solely and completely with the Brahman beyond existence

Ashtanga yoga – the 8 elements of yogic practice.



Patanjali is also attributed with two other significant treatises :

1. Mahabhasya - an ancient treatise on Sanskrit grammar and linguistics, based on the Aṣṭādhyāyī of Pāṇini.
2. Patanjalantra – a medical text widely quoted in many medieval medical texts

Triune Path of Knowledge, Works and Love

The triple Path of Works, of Love and of Knowledge uses some part of the mental being, will, heart or intellect as a starting-point and seeks by its conversion to arrive at the liberating Truth, Beatitude and Infinity which are the nature of the spiritual life.

Bhakti Yoga

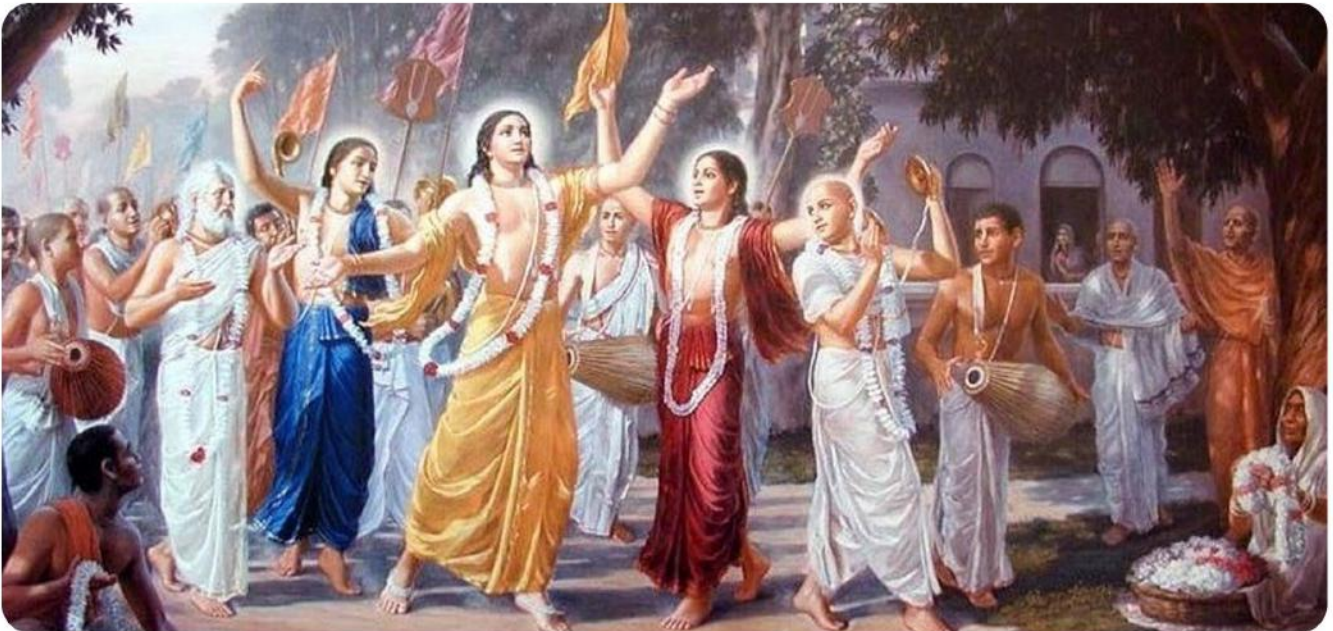


The principle of Bhakti Yoga is to utilise all the normal relations of human life into which emotion enters and apply them no longer to transient worldly relations, but to the joy of the All Loving, the All Beautiful and the All Blissful.

...a lifting up of the whole lower life and an impressing upon it of the values of the spirit.

...in its essence the taking up of the aesthetic, emotional and sensuous being into the service of the spiritual

(Sri Aurobindo)



Karma Yoga

The Path of Works aims at the dedication of every human activity to the supreme Will. It begins by the renunciation of all egoistic aim for our works, all pursuit of action for an interested aim or for the sake of a worldly result.

By this renunciation it so purifies the mind and the will that we become easily conscious of the great universal Energy as the true doer of all our actions and the Lord of that Energy as their ruler and director with the individual as only a mask, an excuse, an instrument or, more positively, a conscious centre of action and phenomenal relation.

It has to be applied not only to life, but to the whole of life; its spirit has to enter into and mould our society, our politics, our literature, our science, our individual character, affections and aspirations.

(Sri Aurobindo)



Dedicated Solider



Detached Businessman



Compassionated Doctor

Jnana Yoga

(Commonly called Vedanta, it is based on the Upanishads and the Gita. Its pursuit of knowledge moves from physical to psychological and finally the spiritual unity of all knowledge.)



Knowledge selects the reason and the mental vision and it makes them by purification, concentration and a certain discipline of a God-directed seeking its means for the greatest knowledge and the greatest vision of all, God-knowledge and God-vision. Its aim is to see, know and be the Divine.



And although it may or even necessarily must, since man is a mental creature, start from our ordinary instruments of knowledge, yet it must as necessarily go beyond them and use supra-sensuous and supramental means and faculties, for it is in search of something that is itself supra-sensuous and supramental and beyond the grasp of the mind and senses, even if through mind and sense there can come a first glimpse of it or a reflected image.

Tantra



Tantric discipline is in its nature a synthesis. It has seized on the large universal truth that there are two poles of being whose essential unity is the secret of existence, Brahman and Shakti, Spirit and Nature. In the Tantric method Shakti is all-important, becomes the key to the finding of spirit; in this synthesis spirit, soul is all-important, becomes the secret of the taking up of Shakti. The Tantric method starts from the bottom and grades the ladder of ascent upwards to the summit; therefore its initial stress is upon the action of the awakened Shakti in the nervous system of the body and its centres; the opening of the six lotuses is the opening up of the ranges of the power of Spirit. (Sri Aurobindo)

(Dasa Mahavidyas are the ten Tantric goddesses representing the ten Cosmic principles and powers of the Universal Mother. They are invoked through the rituals of the Mantra and the Yantra)



The Serpent is the symbol of energy especially of the **Kundalini Shakti** which is the divine Force coiled up in the lowest (physical) centre, Muladhara and when it rises it goes up through the spine and joins the higher consciousness above. (Psycho-physical science and practice)
(Sri Aurobindo)

Mantra - Yantra

The function of a mantra is to create vibrations in the inner consciousness that will prepare it for the realisation of what the mantra symbolises and is supposed indeed to carry within itself.

The mantra OM should therefore lead towards the opening of the consciousness to the sight and feeling of the One Consciousness in all material things, in the inner being and in the supraphysical worlds, in the causal plane above now superconscious to us and, finally, the supreme liberated transcendence above all cosmic existence. The mantra as I have tried to describe it in The Future Poetry is a word of power and light that comes from the Overmind inspiration or from some very high plane of Intuition.

(Sri Aurobindo)



(Yantras are geometrical drawings into which the Shakti or the God is invoked and retained. The drawing becomes not only the abode but also the form of the Shakti.)

Rich Yogic Systems

Patanjali's Yogashastra is concerned only with Rajayoga and only with one system of Rajayoga; there are a hundred others of which a few have their written rules, practices or aphorisms, but the rest, among them some of the most ancient and august, like the school of Dattatreya, have been handed down from an early era by the long linked generations of its Guru-parampara. This profuse ramification of Yogic systems, like the inexhaustible fertility of religious sects and orders, is a sign and an unfailing accompaniment of the richness, power and freedom of spiritual life in this country.

Aghora



Vignan Bhairava - Kashmiri Tantra



Hindu Sannyasins



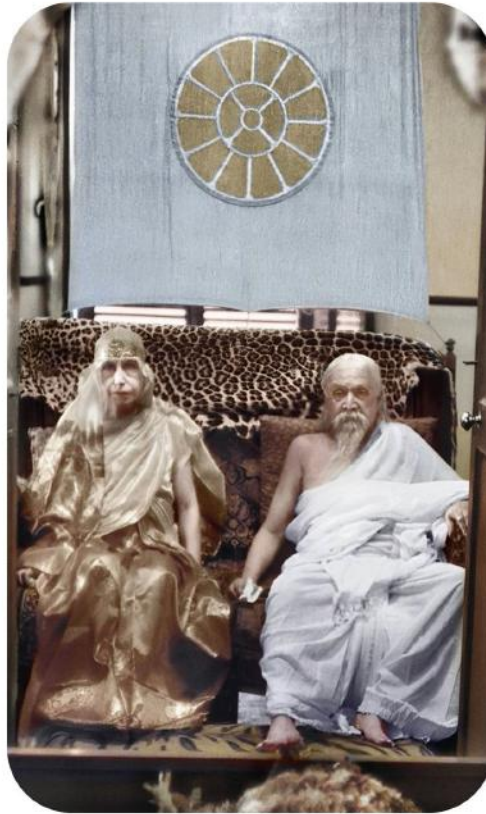
Buddhist Monks



Baul - Song as Sadhana



Purna Yoga - The Yoga of the Future



The full Yoga, Purna Yoga, means a fourfold path, a Yoga of knowledge for the mind, a Yoga of bhakti for the heart, a Yoga of works for the will and a Yoga of perfection for the whole nature.

To grow into the truth and power of the Spirit and by the direct action of that power to be made a fit channel of its self-expression, a living of man in the Divine and a divine living of the Spirit in humanity, will therefore be the principle and the whole object of an integral Yoga of self-perfection.

(Sri Aurobindo)

Integral Yoga of Sri Aurobindo

(Some salient features compiled by a Sadhak)

Synthesises all paths of yoga – karma, bhakti, jnana, hatha, raja, tantra, vedanta - into one integrated path

Does not reject what is imperfect in life, but purifies and transforms them

Is a collective as well as individual yoga

Prescribes a balanced and rational approach

Gives each one the freedom to choose the order of the practices that works best for them

There are no hard and fast rituals, rules, compulsions, individual or group practices

Takes forward the evolution of the earth by bringing down a new species and a new consciousness

Can bring about world union and peace for all by eliminating the deeper causes of war through a process of self-transformation and collective yoga

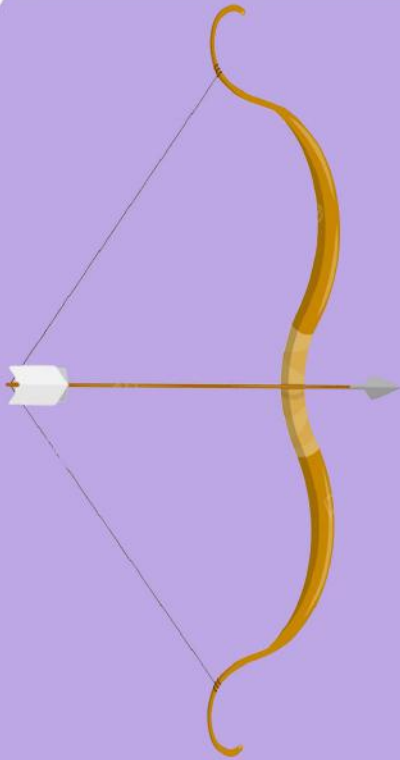
Has envisioned a new pedagogy - integral education - which encourages the development of all the parts of the being and brings forward the true individuality

Brings together popularly accepted opposites such as Spirit and Matter, Science and Spirituality, East and West

Fills one with hope for an earthly life filled with divinity



An aimless life is always a miserable life.



Every one of you should have an aim. But do not forget that on the quality of your aim will depend the quality of your life. Your aim should be high and wide, generous and disinterested; this will make your life precious to yourself and to others.

But whatever your ideal, it cannot be perfectly realised unless you have realised perfection in yourself.

To work for your perfection, the first step is to become conscious of yourself, of the different parts of your being and their respective activities.

You must learn to distinguish these different parts one from another, so that you may become clearly aware of the origin of the movements that occur in you, the many impulses, reactions and conflicting wills that drive you to action.

It is an assiduous study which demands much perseverance and sincerity.

(The Mother)

Personal Effort - A Triple Labour

The personal effort required is a triple labour of aspiration, rejection and surrender



Aspiration

An aspiration vigilant, constant, unceasing the mind's will, the heart's seeking, the assent of the vital being, the will to open and make plastic the physical consciousness and nature;

Rejection of the movements of the lower nature

rejection of the mind's ideas, opinions, preferences, habits, constructions, so that the true knowledge may find free room in a silent mind,

rejection of the vital nature's desires, demands, cravings, sensations, passions, selfishness, pride, arrogance, lust, greed, jealousy, envy, hostility to the Truth, so that the true power and joy may pour from above into a calm, large, strong and consecrated vital being,



rejection of the physical nature's stupidity, doubt, disbelief, obscurity, obstinacy, pettiness, laziness, unwillingness to change, tamas, so that the true stability of Light, Power, Ananda may establish itself in a body growing always more divine;



Surrender

surrender of oneself and all one is and has and every plane of the consciousness and every movement to the Divine and the Shakti.

Four Fold Discipline

All this can be realised by means of a fourfold discipline,

1. Tapasya of Beauty
Perfection of the Body

2. Tapasya of Power
Perfection of the Vital (emotional being)

3. Tapasya of Knowledge
Perfection of the Mind

4. Tapasya of Love
Perfection of Psychic Manifestation

Yoga of Perfection



As you pursue this labour of purification and unification, you must at the same time take great care to perfect the external and instrumental part of your being.

- 1. When the higher truth manifests, it must find in you a mind that is supple and rich enough to be able to give the idea that seeks to express itself a form of thought which preserves its force and clarity.**
- 2. This thought, again, when it seeks to clothe itself in words, must find in you a sufficient power of expression so that the words reveal the thought and do not deform it.**
- 3. And the formula in which you embody the truth should be manifested in all your feelings, all your acts of will, all your actions, in all the movements of your being.**
- 4. Finally, these movements themselves should, by constant effort, attain their highest perfection.**



Tapasya of Beauty



The tapasya or discipline of beauty will lead us, through austerity in physical life, to freedom in action. Its basic programme will be to build a body that is beautiful in form, harmonious in posture, supple and agile in its movements, powerful in its activities and robust in its health and organic functioning

Habits mould the Physical

it will be good, as a general rule, to make use of habit as a help in organising one's material life, for the body functions more easily within the framework of a regular routine. But one must know how to avoid becoming a slave to one's habits, however good they may be; the greatest flexibility must be maintained so that one may change them each time it becomes necessary to do so



A physical culture which aims at building a body capable of serving as a fit instrument for a higher consciousness demands very austere habits: a great regularity in sleep, food, exercise and every activity.

(The Mother)

Conscious Sleep

- ▶ It does not consist in going without sleep but in knowing how to sleep.
- ▶ Sleep must not be a fall into unconsciousness which makes the body heavy instead of refreshing it.
- ▶ Eating with moderation and abstaining from all excess greatly reduces the need to spend many hours in sleep; however, the quality of sleep is much more important than its quantity.

In order to have a truly effective rest and relaxation during sleep, it is good

- ▶ as a rule to drink something before going to bed, a cup of milk or soup or fruit-juice, for instance. Light food brings a quiet sleep.



- ▶ But the most important thing of all is to make the mind clear, to quieten the emotions and calm the effervescence of desires and the preoccupations which accompany them.
- ▶ If before retiring to bed one has talked a lot or had a lively discussion, if one has read an exciting or intensely interesting book, one should rest a little without sleeping in order to quieten the mental activity, so that the brain does not engage in disorderly movements while the other parts of the body alone are asleep.
- ▶ Those who practise meditation will do well to concentrate for a few minutes on a lofty and restful idea, in an aspiration towards a higher and vaster consciousness. Their sleep will benefit greatly from this and they will largely be spared the risk of falling into unconsciousness while they sleep.

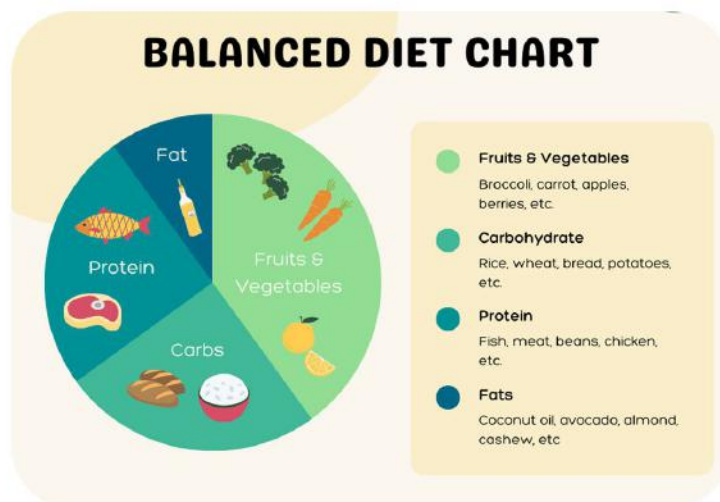
Shun all excess and every vice

To reach this ideal goal, one must strictly shun all excess and every vice, great or small; one must deny oneself the use of such slow poisons as tobacco, alcohol, etc., which men have a habit of developing into indispensable needs that gradually destroy the will and the memory



Austerity of Food

The all-absorbing interest which nearly all human beings, even the most intellectual, have in food, its preparation and its consumption, should be replaced by an almost chemical knowledge of the needs of the body and a very scientific austerity in satisfying them.



Sample Chart

Exercises



With regard to exercises, each one will choose the ones best suited to his body and, if possible, take guidance from an expert on the subject, who knows how to combine and grade the exercises to obtain a maximum effect. Neither the choice nor the execution of these exercises should be governed by fancy.



The self-perfection or even simply the self-improvement of each individual body is a problem to be solved, and its solution demands much patience, perseverance and regularity.

In spite of what many people think, the athlete's life is not a life of amusement or distraction; on the contrary, it is a life of methodical efforts and austere habits, which leave no room for useless fancies that go against the result one wants to achieve.



WORK – Self Mastery and Urge towards Perfection



In work too there is an austerity. It consists in not having any preferences and in doing everything one does with interest.

For one who wants to grow in self-perfection, there are no great or small tasks, none that are important or unimportant; all are equally useful for one who aspires for progress and self-mastery.

It is said that one only does well what one is interested in doing.

This is true, but it is truer still that one can learn to find interest in everything one does, even in what appear to be the most insignificant chores.

The secret of this attainment lies in the urge towards self-perfection.

Whatever occupation or task falls to your lot, you must do it with a will to progress;

The scope for progress is infinite and can be applied to the smallest thing.

Divine Body



Luminous Body

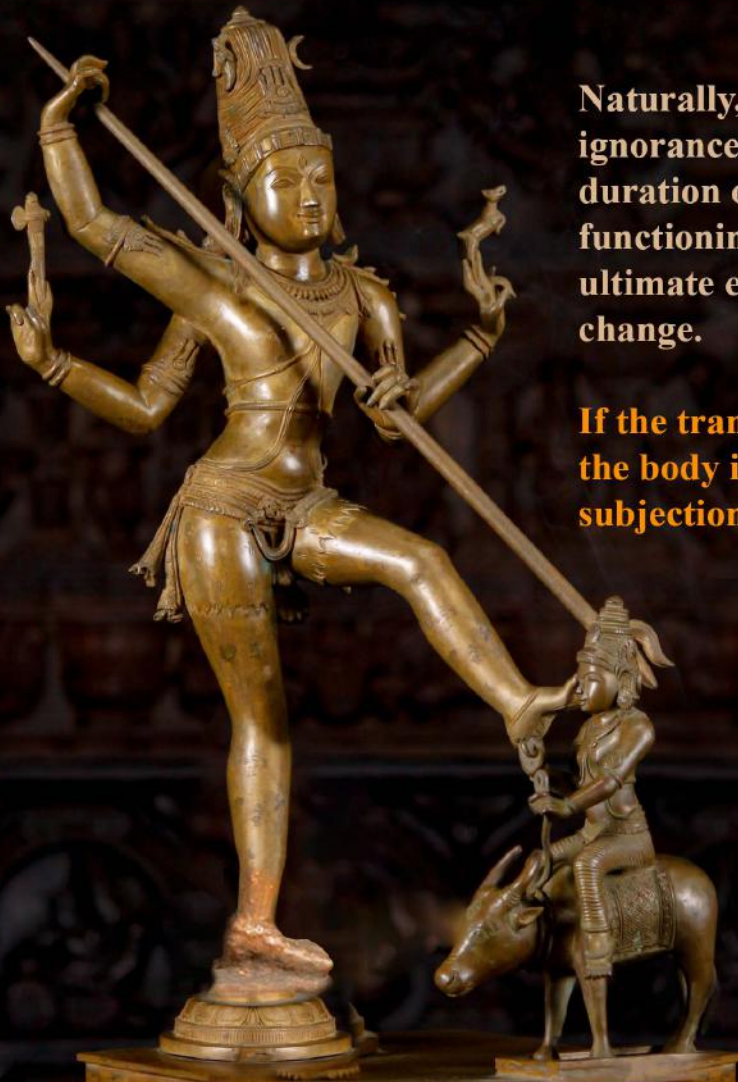
The Vaishnavas have spoken of a spiritualised conscious body, *cinmaya deha*;
there has been the conception of a

radiant or luminous body, which might be the Vedic *jyotirmaya deha*.

A light has been seen by some radiating from the bodies of highly
developed spiritual persons, even extending to the emission of an
enveloping aura and there has been recorded an initial phenomenon of this kind in the
life of so great a spiritual personality as Ramakrishna.

(Sri Aurobindo)

The Conquest of Death, an Earthly Immortality



Naturally, the release from subconscious ignorance and from disease, duration of life at will, and a change in the functionings of the body must be among the ultimate elements of a supramental change.

If the transformation of the body is complete, that means no subjection to death.

Decisive Choice

A decisive choice has to be made between
lending the body to Nature's
ends in obedience to her demand to perpetuate the race as it is,
and
preparing this same body to become a step towards the creation of
the new race.

For it is not possible to do both at the same time; at every
moment one has to decide, whether one wants to remain part of the humanity
of yesterday or to belong to the superhumanity of tomorrow.



TAPASYA OF POWER



The vital being in us is the seat of impulses and desires, of enthusiasm and violence, of dynamic energy and desperate depressions, of passions and revolts.

It can set everything in motion, build and realise; but it can also destroy and mar everything.

Thus it may be the most difficult part to discipline in the human being.

It is a long and exacting labour requiring great patience and perfect sincerity, for without sincerity you will deceive yourself from the very outset, and all endeavour for progress will be in vain.

With the collaboration of the vital no realisation seems impossible, no transformation impracticable.

But the difficulty lies in securing this constant collaboration.

The vital is a good worker, but most often it seeks its own satisfaction. If that is refused, totally or even partially, the vital gets vexed, sulks and goes on strike

Developing Will Power

The will can be cultivated and developed just as the muscles can by methodical and progressive exercise.



You must not shrink from demanding the maximum effort of your will even for a thing that seems of no importance, for it is through effort that its capacity grows, gradually acquiring the power to apply itself even to the most difficult things. What you have decided to do, you must do, whatever the cost, even if you have to renew your effort over and over again any number of times in order to do it. Your will will be strengthened by the effort and you will have only to choose with discernment the goal to which you will apply it.



Swabhava - Swadharma

Each man has a swadharma, a law of his inner being which he must observe, find out and follow.[...]Follow then the law of your Swadharma, do the action that is demanded by your Swabhava whatever it may be

“A man’s caste depended on his dharma, his spiritual, moral and practical duties, and his dharma depended on his swabhava, his temperament and inborn nature.



A Brahmin was a Brahmin not by mere birth, but because he discharged the duty of preserving the spiritual and intellectual elevation of the race, and he had to cultivate the spiritual temperament and acquire the spiritual training which could alone qualify him for the task.

The Kshatriya... discharged the duty of protecting the country and preserving the high courage and manhood of the nation, and he had to cultivate the princely temperament and acquire the strong and lofty Samurai training which alone fitted him for his duties.



So it was with the Vaishya whose function was to amass wealth for the race and

the Sudra who discharged the humbler duties of service without which the other castes could not perform their share of labour for the common good.

(Sri Aurobindo)



Find Your Swabhava

Do I enjoy reading, exploring ideas, have a thirst for knowledge?

Do I like leading people – What is it to be a good leader?

Am I good at handling money? Am I generous? Am I a spendthrift?

Do I enjoy helping people? When something is damaged at home – mixie, car, bulb etc – am I the first one to go and repair?

Do I just sit and enjoy watching something?? What in me makes me enjoy it?

Is my temperament Sattwic? Is my temperament Rajasic?

Is my temperament Tamasic?

Swarat - Samrat

One is swarat when, having self-mastery & self-knowledge, & being king over his whole system, physical, vital, mental & spiritual, free in his being, [one] is able to guide entirely the harmonious action of that being.

Swarajya is spiritual Freedom.

One is Samrat when one is master of the laws of being, ritam, ritu, vratani, and can therefore control all forces & creatures. Samrajya is divine Rule resembling the power of God over his world.



To be a good leader

**To have complete control over oneself is indispensable condition for controlling others
To have no preferences, not to like one and to dislike the other to be equal with everybody
To be patient and enduring
Also to speak only what is quite indispensable and nothing more**

Vital Education

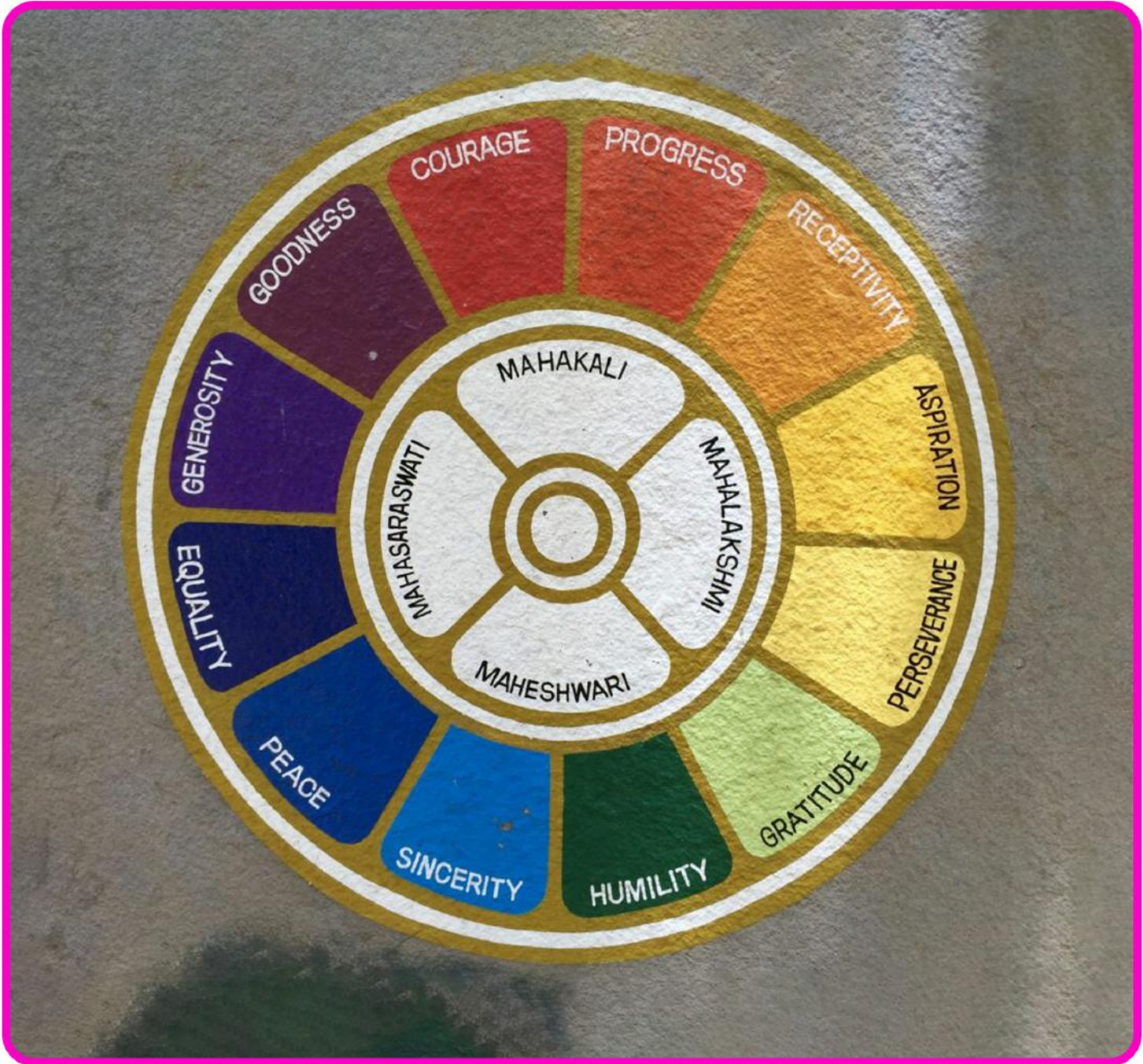
This vital education has two principal aspects, very different in their aims and methods, but both equally important.

The first concerns the development and use of the sense organs.

The second the progressing awareness and control of the character, culminating in its transformation.

(The Mother)

The Twelve Virtues



Light and Shadow - In the same person

...everyone possesses two opposite tendencies of character, in almost equal proportions, which are like the light and the shadow of the same thing.

**Thus someone who has the capacity of being exceptionally generous will suddenly find an obstinate avarice rising up in his nature,
the courageous man will be a coward in some part of his being and
the good man will suddenly have wicked impulses.**

In this way life seems to endow everyone not only with the possibility of expressing an ideal, but also with contrary elements representing in a concrete manner the battle he has to wage and the victory he has to win for the realisation to become possible.

**Consequently, all life is an education pursued more or less consciously,
more or less willingly**

Light



Shadow



How many senses we have?



In some ancient initiations it was stated that the number of senses that man can develop is not five but seven and in certain special cases even twelve. Certain races at certain times have, out of necessity, developed more or less perfectly one or the other of these supplementary senses. With a proper discipline persistently followed, they are within the reach of all who are sincerely interested in this development and its results. Among the faculties that are often mentioned, there is, for example, the ability to widen the physical consciousness, project it out of oneself so as to concentrate it on a given point and thus obtain sight, hearing, smell, taste and even touch at a distance.

The senses should be capable of enduring everything without disgust or displeasure, but at the same time they must acquire and develop more and more the power of discerning the quality, origin and effect of the various vital vibrations in order to know whether they are favourable to harmony, beauty and good health or whether they are harmful to the balance and progress of the physical being and the vital. Moreover, the senses should be used as instruments to approach and study the physical and vital worlds in all their complexity; in this way they will take their true place in the great endeavour towards transformation

Art Education

Music deepens the emotions and harmonises them with each other.

Between them music, art and poetry are a perfect education for the soul; they make and keep its movements purified, self controlled, deep and harmonious.

But it is precisely this stillness, this calm, this fixity which gives its separate value to Art. Poetry raises the emotions and gives each its separate delight.

Art stills the emotions and teaches them the delight of a restrained and limited satisfaction.

How to work



The merging of the little ego in union with the Divine, purification, surrender, the substitution of the Divine guidance for one's own ignorant selfguidance based on one's personal ideas and personal feelings is the aim of Karma Yoga, the surrender of one's own will to the Divine Will.

Krishna, however, superimposes a higher law also that work must be done without desire, without attachment to any fruit or reward, without any egoistic attitude or motive, as an offering or sacrifice to the Divine.

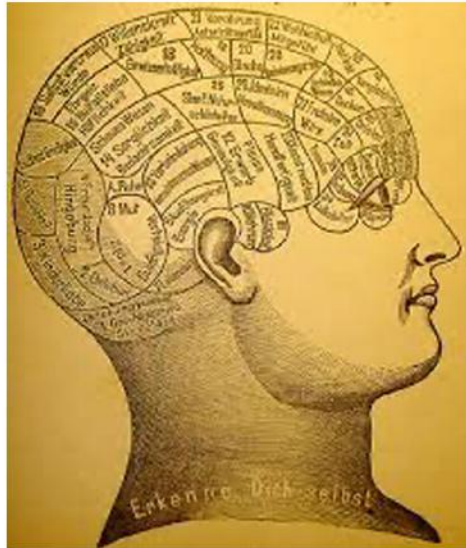
Tapasya of **KNOWLEDGE**



Most precious gift a child can have

**To love to learn is the most precious gift that one can give to a child:
to love to learn always and everywhere,
so that all circumstances, all happenings in life may be constantly
renewed opportunities for learning more and always more.
(The Mother)**

Mental Development



A true mental education, which will prepare man for a higher life, has five principal phases.

- (1) Development of the power of concentration, the capacity of attention.**
 - (2) Development of the capacities of expansion, widening, complexity and richness.**
 - (3) Organisation of one's ideas around a central idea, a higher ideal or a supremely luminous idea that will serve as a guide in life.**
 - (4) Thought-control, rejection of undesirable thoughts, to become able to think only what one wants and when one wants.**
 - (5) Development of mental silence, perfect calm and a more and more total receptivity to inspirations coming from the higher regions of the being.**
- (The Mother)**

Austerity of Speech

Criticizing others



You should not criticise anything unless at the same time you have the conscious power and active will to dissolve or transform the movements or things you criticise.

Habitual Silence

If you are not alone and live with others, cultivate the habit of not externalising yourself constantly by speaking aloud, and you will notice that little by little an inner understanding is established between yourself and others; you will then be able to communicate among yourselves with a minimum of words or even without any words at all. This outer silence is most favourable to inner peace, and with goodwill and a steadfast aspiration, you will be able to create a harmonious atmosphere which is very conducive to progress



World-transforming ideas



Certain ideas are capable of transforming the world. They are the ones that ought to be expressed; they are the ruling stars in the firmament of the spirit that will guide the earth towards its supreme realisation.

Reason is not the Highest Faculty



(there are) ... powers of knowledge, those which stand below and above the understanding and logical mind

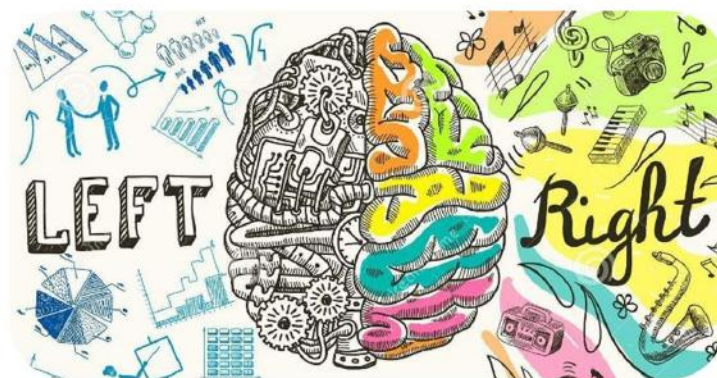
The Spirit that manifests itself in man and dominates secretly the phases of his development, is greater and profounder than his intellect and drives towards a perfection that cannot be shut in by the arbitrary constructions of the human reason

(Sri Aurobindo)

Reason and Beyond

Reason is science, it is conscious art, it is invention.

**It is observation and can seize and arrange truth of facts;
it is speculation and can extricate and forecast truth of potentiality.
It is the idea and its fulfilment, the ideal and its bringing to fruition.**



The highest power of reason, because its pure and characteristic power is the disinterested seeking after true knowledge. When knowledge is pursued for its own sake, then alone are we likely to arrive at true knowledge.

Unity of Spirit and Matter



The **integral knowledge** admits the valid truths of all views of existence, valid in their own field, but it seeks to get rid of their limitations and negations and to harmonise and reconcile these partial truths in a larger truth which fulfils all the many sides of our being in the one omnipresent Existence.

Neither the laws nor the possibilities of physical Nature can be entirely known unless we know also the laws and possibilities of supraphysical Nature;



Three Stages of Social Development



Infrarational

...for they still act principally out of their instincts, impulses, spontaneous ideas, vital intuitions or obey a customary response to desire, need and circumstance.

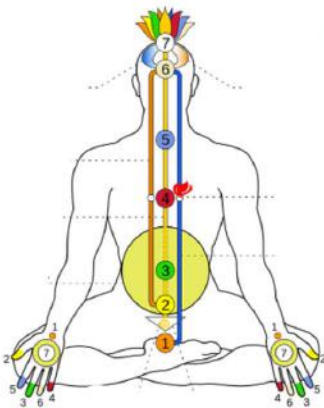
Rational

...intelligent will more or less developed becomes the judge, arbiter and presiding motive of his thought, feeling and action, the moulder, destroyer and re-creator of his leading ideas, aims and intuitions.



Suprarational

...the human evolution must move through a subjective towards a suprarational or spiritual age in which he will develop progressively a greater spiritual, supra-intellectual and intuitive, perhaps in the end a more than intuitive, a gnostic consciousness.



(Sri Aurobindo)

Psychic Opening

Every human being carries hidden within him the possibility of a greater consciousness which goes beyond the bounds of his present life and enables him to share in a higher and a vaster life



It is like a light that shines at the centre of the being, radiating through the thick coverings of the external consciousness. Some have a vague intimation of its presence; a good many children are under its influence, which shows itself very distinctly at times in their spontaneous actions and even in their words.

(The Mother)

Delight of Love



Each time an individual breaks the narrow limitations in which he is imprisoned by his ego and emerges into the open air, through self-giving, whether for the sake of another human being or his family, his country or his faith, he finds in this self-forgetfulness a foretaste of the marvellous delight of love, and this gives him the impression that he has come into contact with the Divine.

(The Mother)



Relation with others

Egoless Kindness and Goodwill



Since we have decided to reserve love in all its splendour for our personal relationship with the Divine, we shall replace it in our relations with others by a total, unvarying, constant and egoless kindness and goodwill that will not expect any reward or gratitude or even any recognition. However others may treat you, you will never allow yourself to be carried away by any resentment; and in your unmixed love for the Divine, you will leave him sole judge as to how he is to protect you and defend you against the misunderstanding and bad will of others.

(The Mother)

Divine Love Alone



**And yet man already knows, at first obscurely, but more and more
clearly as he draws nearer to perfection,
that love alone can put an end to the suffering of the world;
only the ineffable joy of love in its essence can sweep
away from the universe the burning pain of separation.
For only in the ecstasy of the supreme union will creation discover
its purpose and its fulfilment.**

(The Mother)

Flowers are the manifestation of the Psychic

**In the vegetable kingdom there is a beginning of the psychic,
but there is no beginning of the mental consciousness.**

**In animals it is different;
mental life begins to form and for them things have a meaning.**

**But in flowers it is rather like the movement of a little baby -
it is neither a sensation nor a feeling, but something of both;
it is a spontaneous movement, a very special vibration.**

**So, if one is in contact with it, if one feels it, one gets an impression
which may be translated by a thought.**

**That is how I have given a meaning to flowers and plants -
there is a kind of identification with the vibration,
a perception of the quality it represents.**

**Since flowers are the manifestation of the psychic in the vegetal kingdom,
love of flowers would mean that one is drawn by the psychic
vibration and consequently by the psychic in one's own self.**

**When you are receptive to the psychic vibration,
that puts you in a more intimate contact with the psychic in your own self.**

**Perhaps the beauty of flowers too is a means used by
Nature to awaken in human beings the attraction for the psychic.**

(The Mother)

The Four Liberations



austerity in feelings

giving up all emotional attachment, of whatever nature, whether for a person, for the family, for the country or anything else, in order to concentrate on an exclusive attachment for the Divine Reality. This concentration will culminate in an integral identification and will be instrumental to the supramental realisation upon earth.

The liberation of the feelings - liberation from suffering in a total realisation of the supramental oneness.

The mental liberation - liberation from ignorance will establish in the being the mind of light or gnostic consciousness, whose expression will have the creative power of the Word.

The vital liberation - liberation from desire gives the individual will the power to identify itself perfectly and consciously with the divine will and brings constant peace and serenity as well as the power which results from them.

Crowning of all - the physical liberation - liberation from the law of material cause and effect. By a total self-mastery, one is no longer a slave of Nature's laws which make men act according to subconscious or semi-conscious impulses nothing is allowed to intervene in the course of one's life but the highest will, the truest knowledge, the supramental consciousness.

Man to Superman

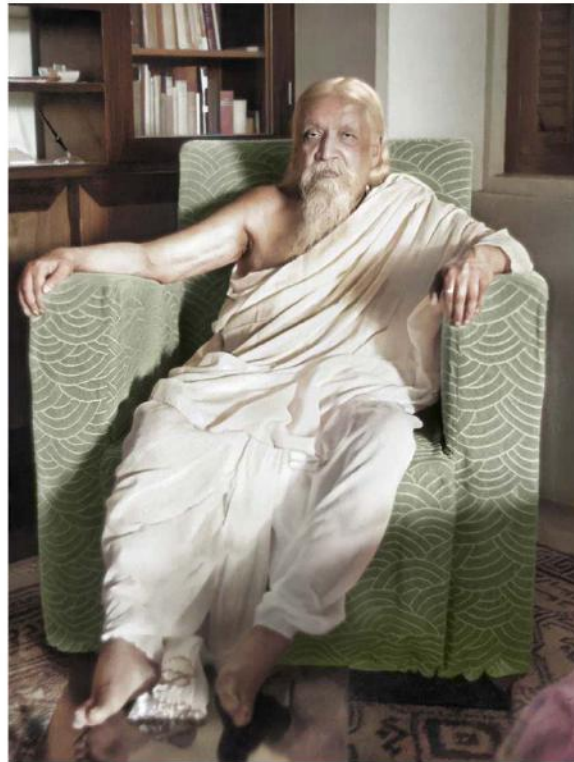


the supramental education

the supramental education will result no longer in a progressive formation of human nature and an increasing development of its latent faculties, but in a transformation of the nature itself, a transfiguration of the being in its entirety, a new ascent of the species above and beyond man towards superman, leading in the end to the appearance of a divine race upon earth.

(The Mother)

New Race



"If," says Sri Aurobindo, "the animal is a living laboratory in which Nature has, it is said, worked out man, man himself may well be a thinking and living laboratory in whom and with whose conscious cooperation she wills to work out the superman, the god."

Sri Aurobindo has come to tell us how to create this other being, this supramental being, and not only to tell us but actually to create this other being and open the path of the future, to hasten upon earth the rhythm of evolution, the new vibration that will replace the mental vibration exactly as a thought one day disturbed the slow routine of the beasts and will give us the power to shatter the walls of our human prison
(The Mother)

Pioneers of the Future

The great creators with wide brows of calm,
The massive barrier-breakers of the world
And wrestlers with destiny in her lists of will,
The labourers in the quarries of the gods,
The messengers of the Incommunicable,
The architects of immortality.



High priests of wisdom, sweetness, might and bliss,
Discoverers of beauty's sunlit ways
And swimmers of Love's laughing fiery floods
And dancers within rapture's golden doors,
Their tread one day shall change the suffering earth
And justify the light on Nature's face.

(Sri Aurobindo)