Commentary & Principles
on Jane Austen’s Pride & Prejudice

Volume VIII

By Karmayogi

The Mother’s Service Society
No 5, Puduvai Sivam Street
Venkata Nagar
Pondicherry, India

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Contents

Chapter 3: Elizabeth returns the visit................................................................. 3

INDEX .................................................................................................................. 520
Elizabeth decides that Miss Bingley is jealous of her, that being the source of her dislike. During the visit, Miss Bingley watches Elizabeth and Darcy’s behavior. After Elizabeth leaves, Miss Bingley takes the chance to assault almost every aspect of her. Darcy and his sister do not join.

Convinced as Elizabeth now was that Miss Bingley’s dislike of her had originated in jealousy, she could not help feeling how very unwelcome her appearance at Pemberley must be to her, and was curious to know with how much civility on that lady’s side, the acquaintance would now be renewed. Miss Bingley’s attitude fortifies it.

1. Caroline’s jealousy was unknown to her, as she never knew of Darcy’s love. Girls can sense such jealousy, but Elizabeth and Jane have missed it.

2. Her anticipation of Caroline’s attitude fortifies it.

3. All along Elizabeth was not aware that she was a rival to Caroline. In the scheme of love one may not know he is loved, as David Copperfield, or one may not know that he is in love. Both are possible.

4. “Convinced as Elizabeth now was that Miss Bingley’s dislike of her had originated in jealousy.”

Conception is different from conviction.
Conception is of knowledge; conviction is of will.
She was convinced of Caroline’s jealousy; that energised it.
Not to lend one’s energy to jealousy against him is rare, but possible.
Elizabeth was unaware of Caroline’s jealousy at Netherfield. Caroline was never provoked there.
It happened unconsciously.
To do it consciously is culture in life, is yoga outside life.
Such poises are difficult to achieve, can be upset by one human presence.
To consecrate the lapse here is delicate, infinitely more difficult.

**Hence Mother’s insistence on work, and Her preference to it over meditation.**

Work itself as we do is a yoga from below.
Work of a European is inconceivable in India as Mind is not born yet here.
European work, American work is quite a yoga for the Indian.
If he is not qualified for physical, Mental work, he is equipped for Spiritual work.
That requires utter Truth.
The Indian is energized for that work in life, i.e. falsehood.
Green Revolution was a spiritual work Mentally organised.
Employment is again a Spiritual inspiration that energises Individuality.
Corrupt Money founding colleges organizes Mind through education.
Education was commercially viable, hence it spread.
Computer takes it to high pinnacles and prevents lying.
The graded social structure of agriculture, industry, service seems to be no longer viable. Maybe there are other alternatives.

Evolution has utilised every negative force for its own purposes. Only that it cannot be actively encouraged.
The power centre of society is changing from the government to market which is a new phenomenon in India, seen only in USA in the 19th century.
Social evolution has moved democracy, caste system, women’s force, youth energy, commercial power for its purpose.

**Had she looked at Caroline from Darcy’s view, Darcy would have been energised.**

Not to energise unwanted forces is a step in right consecration.
Thinking energises thought.
Considering various possibilities, they will be energised.
Not considering any of them, leave them without your energy.
Not to THINK is a great exercise.
It is only a beginning. Not to see the vision, receive the intuition, even knowledge follow.
To find the appropriate line in Savitri, one has the right mantra.

**The Strength, the silence of the gods were there** is one such line.
**As when the mantra sinks in yoga’s ear.** (P. 375) is another line.
Not to react precedes Not to Think.
Often these exercises,
* Meet with stiff resistance.
* Very soon one forgets them.
* Occasionally they yield a momentary transitory victory when alone.
* They prove to be successful in one area.
* They come on their own, defy our will.

**Whatever the measure of success, it must be cherished.**
The process of preservation here is the same elsewhere.
In our schools fourteen years of English teaching does not give him the ability to speak.
Chinese, the most difficult language to learn, is spoken by the trainees on the fifteenth day of training.
Know the process, cherish it, harness every drop of energy, you can learn.
In the subtle plane one learns a new language when exposed to it in twenty minutes.
Mind’s subtlety readily grasps.
The Man who had a brain tumor learnt Portuguese in twenty minutes speaking to a Portuguese.
Internet can teach any language in fifteen days.
Learning is not difficult, the Mental barrier stands in the way.

**Social learning is through structures. It is a great asset now.**
It is an asset. It can be a bar.
Human choice is powerful to choose the move for the hour.
Even at the most successful moment, one can see a higher avenue available.
We know the extreme power of Silent will.
We know it in ordinary conversation.
We do not realize this method and its great power grows infinitely as we go up. It is available at all levels. Not only this method, all methods are available at all levels. They increase in strength as we go up. Knowing, observing, organizing, feeling, sensing, readily responding, not responding, studying, attention, attraction are some. Life has infinite methods.

At each level all these methods are available.

At each level No Method is the best. Study the miraculous progress of Europe and the more miraculous progress of America, you will marvel at their efficacy. You will also know each of them can be better accomplished by transcending their powerful methods. The only examples I can give are our freedom movement, protection during the war, green Revolution and White Revolution. The first two were by grace. Green Revolution was by leadership. White Revolution was by imitation. The employment programme is radically a new spiritual inspiration. Done unconsciously, it will have the other side, as Partition in Freedom. Done consciously like Green Revolution, it can extend to milk too. A spiritual leadership of Thought that can implement itself will serve India well.

The world can fully benefit by such a leadership in all fronts now.

One can see that through a flimsy reason, action will follow thought. Occasionally, even without that instrument, action results. Let us be willing instruments.

At any given moment the devotee can do several things for yoga. Bingley’s arrival was a great moment for Meryton. Jane fixed on Bingley. Elizabeth made her subconscious choice. Lydia too was subconsciously, silently, consciously working. Her mother activated herself fully. Mr. Bennet was all observation. The moment attracted Collins and Wickham. Each acted out his or her part. The wave in the society took up all, fashioned it as it would. Any devotee can do his work in the office best. He can work to uplift his family. He can first of all take to Non-React ion. In some simple way one can take to consecration. One who had untold physical suffering for several years reached the end of his endurance and wrote to me. He had given up the relationship with Mother he had twenty years ago. I asked him to fully restore it, to read one book as if it was written for him, attend the centres. Today he replied he is far better, discharged from hospital, is returning to office. He said he followed all instructions.

My wish is every devotee must become fabulously wealthy ONLY through Her ways of life as it will lead to yoga. Who can say there is nothing for him to do? Everyone has hundred things that he can do. Of course, compared with previous days families are exerting to become modern and sophisticated. It is good. I tell them to do it by Mother’s methods. If you are not able to sell a plot for two or three years for a price of your choice, why not turn to Mother, choose one of Her methods and sell it? Of course, if you are one who has no worldly ambition, it is great. Can you not try for an inner life of a higher type? Can you say you are perfect inside? Any step towards Mother is a great step worth taking. Solve family problems or avail of family opportunities. Advance inwardly in consciousness.

"சாரியைத் தான் பிள்ளா கைக்கூறி தமது நொறுப்பின் காரணம் சாரியம் விளக்குவதால் ஆம்மா சாரியால் பெற்று வருந்தியது என்று இளம்போன். இவ்வுருவாக்கம் பெற்று சாரியை விளக்குவதால் ஆம்மா சாரியால் ஆம்மா பெற்று வருந்தியது.

எலிசபெதுக் காரலினுக்கு தன்மனப் பெருமி என்று எலிசபெது புாிந்துபகாண்டாள். எலிசபெது தனக்கு ஆர்வம் இருப்பும் டார்சிக் கூறியிருக்காட்டடால், இது எந்த ஒரு காரணமும் இல்லாமல் தீயாக உருவாக்கும் திறனோடாக உணர்ச்சி."

Volume 8
பகாசாத்தியமல்ல என்று மதான்றுகிறது. விவசாயம் கல்வி வியாொராீதியாக சாத்தியமான ஒன்றாகும் முமறப்ெடுத்துகிறது.

சாத்தியமான ஒன்றாகும் முமறப்ெடுத்துகிறது.

ஊழல் மூலம் கிமடக்கும ெணத்தில் கல்லூாிகமள உருவாக்குவது

மவமல வாய்வில் பொய்மமக்குத்தான் இந்தியன் சக்தி பெறுகிறான்.

அதற்கு முழு உண்மக்குத்தான் இந்தியன் சக்தி பெறுகிறான்.

பநதர்பீல்டில் காரலினுமடய பொறாமமமயப் ெற்றி

அாிது

சூழல் பவகுவாக மநர்மமறயாக இருந்தது.

நிமலயின் மனமார்ந்த ொராட்டினால் எழுந்த ஒன்றல்ல.

சூழல் பவகுவாக மநர்மமறயாக இருந்தது.

நிமலயின் மனமார்ந்த ொராட்டினால் எழுந்த ஒன்றல்ல.
அவற்றின் வலிமயமும் அதிகாக்கிறது. இந்த முமற மட்டுமல்ல இது எல்லா நிமலகளிலும் இருக்கிறது. அளவற்று வளர்கிறது நாம் இந்த முமறமயப் பதாிந்துபகாள். பமௌன உறுதியின் அதீத சக்தி நமக்கு பதாியும். மிகவும் பவற்றிகரமான வலிமமயானது.

அந்த மநரத்திற்கு எவ்வாறு நடந்துபகாள்ள இது ஒரு பசாத்து. இது ஒரு சமூகப் ஆடிப்புக் கட்டமம்பெின் மூலம் நடக்கிறது. இது இப்பொழுது மிகப் பொிய பசாத்தாகும். கற்றுபகாள்வது கடினமல்ல பகாண்டிருக்மகயிமலமய அம்பமாழிமயக் கற்றுபகாண்டான். மூமளயில் கட்டி இருந்த மனிதன் ஒரு மொர்ச்சுகல் நாட்டும் மனிதனிடம் இருெது நிமிடங்கள் மெசிக் மனசூட்சும் நிமலயில் கற்றுபகாள்ளலாம். கடினமான சீன பமாழிமயப் களர்களெவர்களும் எங்கும் இருப்ெது மொல் இங்கும் காப்ொற்றி மவத்துக்பகாள்ளும் முமற ஒன்றுதான்.

பவற்றியின் அளவு எவ்வாறாக இருந்தாலும் அது மொற்றப்ெட அளிக்கும்.

பெரும்ொலும் இந்தப் ஆயிற்சிகள் சிந்தமன பசய்யக் வலிம பொருத்தமான வாிமய பகாள்ளாமல் இருப்ெது இது ஒரு ஆரம்ெம் மட்டுமம. காட்சி எமதயும் காணாமல் இருப்

ெல்மவறு சாத்தியங்கமளக் கருதுவது அவற்றிற்குத் பதம்ெளிக்கும். சிந்தமன எண்ணத்திற்கு சக்தி அளிக்கிறது. கிமடத்திருக்கும் ஊணாமம் தன்னுமடய மநாக்கத்திற்காக மாற்றியுள்ளது.

அபமாிக்காவில் மட்டுமம இருத்து என்ெதற்கு முன் எழுவது எதிர்விமன ஆற்றாமலிருப்ெது. புதிய பமாழிக்கு அறிமுகமாகும் ஒருவர் அமத இருெது நிமிடங்களில் எழும் பெண்ணின் சக்தி இவற்மற சமூகம்செய்ய சாியான சமர்ப்பெணத்திற்குச் பசல்லும் ஒரு சடியாகும். ஒருவருக்கு சாியான மந்திரம் உள்ளது. நாம் உயரும் பொழுது இதனுமடய சக்தியும் புதிய நிகழ்வாகும.

தின் சூட்சும் சுலெத்தில் கற்றுபகாள்ளும். தாமாகமவ அமைந்து, ஒரு விஷயத்தில் அமவ பவற்றிகரமாக இருக்கும்.

புதிய பமாழிக்கு அறிமுகமாகும் ஒருவர், எறிக்கும் புதிய பமாழிக்கு வாியாகும. (P. 375) என்று பெரியத் தீரம். மாச்சுமை ஒன்றில் சென்றுக்பாட்டு நடுக்கிறது தொடர்வாதிக்கு அண்டோ பாதுகாக்கிறது. பெருமகயில் சேர்த்துக்கின்றது.

"ஆண்டுவரத்தின் வேண்டும், மனித பயரம் மீளும் நேரத்தில் (P. 375) என்று பெரியத் தீரம். மீளும் சேர்க்கிறது, மனித பெருமகயில் பெருமகய் மீளும் நேரத்தில் இருக்கிறது. மீளும் சேர்க்கிறது, மனித பெருமகயில் பெருமகய் மீளும் நேரத்தில் இருக்கிறது. மீளும் சேர்க்கிறது, மனித பெருமகயில் பெருமகய் மீளும் நேரத்தில் இருக்கிறது. மீளும் சேர்க்கிறது, மனித பெருமகயில் பெருமகய் மீளும் நேரத்தில் இருக்கிறது.

மெசுவதற்குாிய திறமன ஞானத்மை சக்தி இவற்மற சமூகம்செய்ய சாியான சமர்ப்பெணத்திற்குச் பசல்லும் ஒரு சடியாகும். ஒருவருக்கு சாியான மந்திரம் உள்ளது. நாம் உயரும் பொழுது இதனுமடய சக்தியும் புதிய நிகழ்வாகும.
அவற்றில் சில பதாந்துபகாள்வது, கவனிப்பு முடுப்பு உணருவது, உடனடியாக பராட்டில் பெறுவது, உற்பத்தியாளர் பராட்டும் பார்மா கவனிப்பு, பழுதல் பராட்டும், பார்மா உழுங்கு கவனிப்பு, பார்மா அதிறனோடும். என்றும் கூறும் அழைக்கும்.

முதலிய கடைப்பகாளிக்கும் துறையின் வல்லார் குறிப்பிட்டுள்ளார். எனவே இந்த புதுப்பாடு முதலிய கடைப்பகாளிக்கும் துறையின் வல்லார் குறிப்பிட்டுள்ளார். எனவே இந்த புதுப்பாடு முதலிய கடைப்பகாளிக்கும் துறையின் வல்லார் குறிப்பிட்டுள்ளார். எனவே இந்த புதுப்பாடு முதலிய கடைப்பகாளிக்கும் துறையின் வல்லார் குறிப்பிட்டுள்ளார். எனவே இந்த புதுப்பாடு முதலிய கடைப்பகாளிக்கும் துறையின் வல்லார் குறிப்பிட்டுள்ளார். எனவே இந்த புதுப்பாடு முதலிய கடைப்பகாளிக்கும் துறையின் வல்லார் குறிப்பிட்டுள்ளார்.
Obviosly her curiosity invited the provocation.

Curiosity belongs to Mind.
Attraction belongs to vital.
Resistance is of the physical.

Elizabeth was curious to know of Darcy on meeting Wickham.
Darcy was initially resistant to Elizabeth.
Bingley readily attached himself to Jane.
In any act all the three will be mixed.
Curiosity is the evolutionary tip of urge in the Mind.
The whole earth evolves.
The evolutionary urge from above generates the pressure.
To us heaven is great, perfect, is our goal.
To Him earth is great, is the pedestal.
He asked for the highest boon for the earth.
The farmer works the land, hence farming is for all castes.
No caste is barred from agriculture. It is for all.
She was before the highest heaven opening on all sides.
Why should she respond to anything.
It is taste of ignorance.
It is to indulge in occupation.
One delights in indulging in his own occupation.
In smaller characters it degenerates into ridicule and sarcasm.
Slowly their sarcasm comes to their inner circles.
Then it reverses.
All that they hurled against the world, the near and dear, comes back on them.
Life is a terror at that point.
Even when the governor desires to meet you, you do not want to go.
All your life you pampered smallness, thinking it condescension.
It is not condescension, it is degeneration.
She was anxious to score a triumph over Caroline, not meeting Darcy.
Having expected it, she got the opposite.
Sri Aurobindo’s father gave him a Christian name.
At seven he was put in a Christian school in England.
Before that he was in Darjeeling.
He never wanted his children to hear Bengali, see our customs.
Sri Aurobindo gave up ICS, took to nationalism and yoga.
Going to extremes is an indication of the course reversing.
Secrecy is the secret of accomplishment.
Man knows it, uses it with a vengeance against himself.
With the Source of Grace, he must follow the opposite of secret.
He will follow it in the wrong direction.
Secrecy preserves energy.
Like the milk turning into curd should not be shaken, inner energies are not to be disturbed when the accomplishment is awaited.
Man knows it too well, uses to his detriment.
He even triumphs over his secret.
Whatever he learns he uses it wrongly because he is selfish.
To him he is always right.
The results show whether he is right.
Seeing the results, he looks for a scapegoat.
There is only one.
He can search for himself all over the world, he won’t find him.
He must turn around and find himself.
At best he can see himself in a mirror.
If he forgets one thing all the time, it is that he is the only culprit.
He who feels he is always right, is entirely wrong.
Should he find himself unpopular, he must know he is fully right.
To win public goodwill is no social goal.
For a devotee, it will bring the very opposite.
He must learn no one wants his service, everyone wants to put him down.
The best way to spoil a marriage is to try to please the wife.
Be normal, marriage will be normal.
Be selfishly normal, you will be made happy, selfishly happy.
Be unfair, she will take extra trouble to please you.
Be cruel, you will be known as a good husband.
Be indulgent, you will lose peace of Mind.
Be good, she will be indifferent to you.
Be extremely fair, she will be extremely unfair to you.
A wife who can be good, fair, loving, affectionate, kind to a husband who is good, fair, loving, affectionate is an unearthly angel deserving to be worshipped.
It is not the lady who is at fault. It is human nature.
If the lady is on the right side, the Man will be silly, mean, petulant, peevish, and without leaving a gap of an hour turn to another woman.
He is not at fault, it is human nature.
Marriage is a social bargain that fully honours human nature.
Any goodness, pleasantness is within these limits.
Marriage is a contract, unspoken, written by forces of Nature.
Freedom is the one thing Man can never use well.
The woman uses freedom only wrongly.
Courting is pleasant as it is outside the contract.
If you are one who has been fair in life in trying circumstances of Money, Property, Temptation, Danger, you can have a heavenly marriage, if no freedom is given to the wife.
If you are a lady really angel-like and you have been like that to your parents or brothers, you can have a wonderful marriage when you are normal with your husband. Don’t show your right side in moments of affection. His wrong side will come up. The right INDEX for the finest marriage is children are good without discipline, naturally cheerful, don’t think of transgressing, don’t demand attention, are normally affectionate, NICE, pleasant.
Have good manners, you will have a good marriage.
Caroline is an ordinary woman. Elizabeth’s attitude to Wickham is most natural.
An ordinary woman gets an ordinary reward from life – an occasion to apologize.
A most natural feminine response meets with the most natural consequence – of coming upon the town.
See what the Force has done to her. It saved her from the catastrophe.
More than that, made her the most important woman in the locality.
Society created trade so that Man can grow by self-giving.
Man has made trade a field for selfish exercise.
Those who prospered beyond measure, are those who stumbled on fields of extreme self-giving for selfish reasons.
So far life has not met one businessman who practiced self-giving in the market for the joy of self-giving.
People often shamelessly say ‘we are here to make some profit’.
In the last hundred years every social innovation is a field to practice self-giving.
There is no longer a field fertile for practicing selfishness.
Organisation is based on self-giving.
Money organizes self-giving.
Trade goes out to practice self-giving.
Agriculture is based on self-giving.
Trust is psychological self-giving.
Internet gives away information that was secret all along. It coordinates, an act of self-giving. It often reduces the prices—an impersonal act of self-giving. It gives results free. It enables business to grow in value without earning profits. It is a field where spending energy increases incoming energy. Computer organizes organisation. Organisation is an organisation of wide self-giving.

**During the whole pleasant meeting neither Darcy nor Elizabeth smiled.**

The pleasure on both sides was evident, but no smile was ever mentioned. Of the various smiles we know Mankind values the artless smile of a baby, especially when it is found on an innocent adult of good will. In the animal the smile is the lingering symptom of a mating call. It is true of Men of that type. A pleasing smile is a pleasure to look at which releases the relationship. Social intercourse demands a smiling face to qualify to be an acceptable member of the society. The face assumes in a trice what the heart feels. Savitri talks of a vague smile that tempts a desert heart. The smile for social approval is a bland one. One who is pleased with himself gives out a full smile that issues out of a full heart. He who smiles to please another gives a smile of good will. One can smile ironically or maliciously. A mischievous smile gloats over one’s victory over another. The bureaucrat can never smile and when he does it will be a bureaucratic smile. A smile brightens the face and the company. A smile can be somber or even glum. One who has something or many things to hide smiles to hide his personality. Admiration evokes a spontaneous smile; adoration cannot suppress a smile while in the presence of the adored. A smile can approve. When disapproval arises, the smile can disappear. The youth gives the smile of overflowing physical energy. People who force a smile cannot hide their effort. Smile is of the heart. In truth it belongs to the Soul. The smile of the soul dissolves the sins of the Man on whom he smiles. A settled smile can spread all over the face as a steady beaming look. Wealth in great abundance sends all over the body a smiling brightness that settles as a shine. The lover’s smile entirely belongs to his love and to no other it can communicate the sacred message. Darcy smiled at her when she accepted him making his whole face beam with pleasure. Only that her bent head could not see his face. Jane smiled too much from her sheepish stupidity. Shallow characters are readily pleased and smile too much. There are some to whom no smile comes to the face. And the rare ones who have never smiled in their life. No one has ever smiled as Mother. Mother alone is capable of Mother’s smile.
குசிறந்தவழியாகும். இதுபெண்ணின் தவறல்ல. மனித மொல் நடந்துபகாள்ளும் மமனவி நல்லவனாகவும் மிக நியாயமானவனாக நல்லவனாக இருந்தால் அவள் அலட்சியப்ெடுத்துவாள்.

இரக்கம் காட்டும்பொழுது மன நிம்மதிமய இழக்க மநாிடும்.பகாடுமம புாிந்தால் அவன் ஒரு சிறந்த கணவனாகக் கருதப்ெடுவான்.முயற்சிமய மமற்பகாள்வாள்.

கணவன் நியாயமற்ற முமறயில் நடந்துபகாண்டால் அவமனத் திருப்திப்ெடுத்தசுயநலத்துடன் இயல்ொக இருப்ெது மமனவிமயத் திருப்தி பசய்ய முயல்வது ஒரு திருமணத்மதக் பகடுப்ெதற்கு அன்ெருக்கு இது மநபரதிரான ெலமன அளிக்கும்.

அவன் மற்றவர்களால் விரும்ெப்ெடாதமொது முற்றிலும் தவறாவான் எவன் ஒருவன் தான் பசய்வதுதான் ஒ

ெலன்கமளப் ொர்க்கும் பொழுது அவன் சுயநலவாதியாக இருப்ெதினால் எயன்ெடுத்துவான்.

இது மனிதனுக்கு நன்றாகத் பதாியும் நிகழவிருக்கும் சமயத்தில் இரகசியம் சக்திமயத் தக்க மவத்துக்பகாள்ளும்.தவறான வழியில் அவன் அமதப் ெின்ெற்றுவான்.

அருளின் துமணயுடன் இரகசியத்திற்கு எதிரானமத அவன் ெின்ெற்ற மவண்டும்.இரகசியம் சாதமனயின் இரகசியமாகும்.அதீத நிமலக்குச் பசல்வது கூடாது என்று தந்மத விரும்ெினார்.

இதற்குமுன்பு அவர் டார்ேிலிங்கில் இருந்தார்.ஏழு வயதில் அவமர இங்கிலாந்தில் ஒரு கிறிஸ்துவப் பெயர் இமத எதிர்ொர்த்த அவளுக்குக் கிமடத்தது காரலிமன பவற்றிபகாள்ள விரும்புகிறாமள தவிர கருமண காட்டுவதாக நிமனத்து கவர்னர் நம்மமச் சந்திக்க விரும்பும் பொழுதுகூட
பெண் மநராக இருந்தால், ஆண் அற்றெத்தனமாகவும், அற்றெத்தந்தெணும், முன்மகாியாகவும், எாிச்சலமடெவனுமாக இருப்ொன், உடனடியாக மவபறாரு பெண்மண நாடிச் பசல்வான்.

தவறு அவனுமடயதல்ல, மனிதச் சுொவம் இது.

திருமணம் மனிதச் சுொவத்மத முழுவதுமாக பகௌரவப்ெடுத்தும் ஒரு சமூகாீதியான மெரம் ஆகும்.

எந்த ஒரு நல்ல தன்மமயும் இனிமமயும் இந்த எல்மலாக்குள் உள்ளன.

திருமணம் என்ெது மெசப்ெடாத இயற்மகயின் சக்திகளால் எழுதப்ெட்ட ஒரு ஒப்ெந்தமாகும்.

சுதந்திரத்மத மனிதனால் என்றும் சாியாக பெயனெடுத்திக்பகாள்ள முடிவதில்மல.

சுதந்திரத்மப் பெண் தவறாக மட்டுமம ெயனெடுத்திக்பகாள்கிறாள்.

காதல், ஒப்ெந்தத்திற்குபவளிமய இருப்ெதால் காதலிப்ெது இனிமமயாக உள்ளது.

ெணம்,பசாத்து,சலனம்,அற்றுமொன்ற மசாதமனக் காலங்களில் நியாயமாக நடந்துபகாள்ளும் ஒருவன்,மமனவிக்குச் சுதந்திரம் அளிக்காதமொது,அவனுக்குத் திருமணம் பசார்க்கமாக இருக்கும்.

பெற்மறார்கள் மற்றும் சமகாதரர்களிடம் மதவமதமயப்மொல் நடந்து பகாண்ட ஒரு பெண் கணவனிடம் இயலொக நடந்து பகாண்டால்,திருமணம் அற்புதமாக அமமயும்.சமாக இருக்கும் தருணங்களில் நமது மநரான காண்கிக்கக்கூடாது.அவனது தவறான காண்கம் பவளிப்ெட்டு விடும்.தானாகமவ ஒழுக்கத்துடனும்,இயற்மகயாகமவ கலகலப்ொகவும்,வரம்பு மீறாமலும்,கவனத்மத எதிர்ொர்க்காமலும்,இயலொகமவ சமாகவும்,இனிமமயாகவும் உள்ள குழந்மதகள் சிறப்ொனதிரமத்தின் சாியான அமடயாளம் ஆவர்.

நல்ல நடத்மதகள் இருந்தால் நல்ல திருமணம் அமமயும்.காரலின் ஒரு சாதாரண பெண்மணியாவாள். விக்காம் மீது எலிசபெத் பகாண்டிருந்த மமனாொவம் மிகவும் இயற்மக யானது.

ஒரு சாதாரண பெண்மணிக்கு வாழ்க்மக ஒரு சாதாரண பவகுமதிமய அளிக்கிறது-மன்னிப்பு மகட்க ஒரு சந்தர்ப்ெம்.

பெண்மமயின் மிகவும் இயல்ொன ஒரு மறுபமாழி மிகவும் இயல்ொன விமளமவச் சந்திக்கிறது-அவ்வூருக்கு வருவது.

சக்தி அவளுக்கு என்ன பசய்தது என்னமதப் பர்க்க மவண்டு ம். பெரும் ஆெத்திலிருந்து அவமளக் காப்ொற்றியது.

அதற்கும் மமலாக அந்த இடத்தின் மிக முக்கிய பெண்மணியாக அவமள மாற்றியது.

சுய அர்ப்ெணத்தின் மூலம் மனிதன் வளருவதற்காக சமூகம் வியாொரத்மத உருவாக்கியது. வர்த்தகம் சுய அர்ப்ெணத்மத AG கட்கப்ொறியது.

விவசாயம் சுய அர்ப்ெணத்தின் அடிப்ெமடயில் உள்ளது.

நம்ெிக்மக உளவியல்ாீதியான சுய அர்ப்ெணம் ஆகும.இதுவமர இரகசியமாக இருந்த தகவல்கமள இமணயதளம் பவளிப்ெடுத்துகிறது.

இது ஒருங்கிமணக்கிறது,இது ஒரு சுய அர்ப்ெண பசயலாகும.இது பொதுவான முமறயில் பசய்யப்ெடும் ஒரு சுய அர்ப்ெணம் ஆகும.இது வணிகத்மத,இலாெம் ஈட்டாமல் மதிப்ெில் வளருகிறது.

சக்திமயச் பசலவழித்தால்,மமலும் அதிக சக்தி அளிக்கும் துமறயாகும் இது.

கணினி நிறுவனத்மத முமறப்ெடுத்துகிறது. நிறுவனம் ஆரந்த சுய அர்ப்ெணத்தின் ஒரு அமமப்ொகும்.இனிமமயான சந்திப்பு முழுவதிலும் டார்சிமயா எலிசபெத்மதா புன்னமகக்கவில்மல.
On reaching the house, they were shown through the hall into the saloon, whose northern aspect rendered it delightful for summer. Its windows, opening to the ground, admitted a most refreshing view of the high woody hills behind the house, and of the beautiful oaks and Spanish chestnuts which were scattered over the intermediate lawn.

6. “On reaching the home, they were shown through the hall.”

The readiness with which the servants pick up the host’s attitude towards the guests is a marvel of human behaviour.

The servants have the instinctive discretion of how much of it is to be expressed in their attitude towards guest. In that they possess the consummate wisdom of humanity. He who has mastered it perfectly will no longer remain at his post. In fact he can rise to any height he chooses. This capacity shows he can rise. Such people, if they take to consecration, will soon know all that consecration permits for its consummation. Capacity does not mean he has opportunity. Capacity does attract opportunity. Then arises human choice that avails of it.

Consecration is an art that can never be exhausted. Not all devotees silence random thoughts outside of meditation. Most do not think of it. Those who desire it soon despair. Like the waves of the sea they come irresistibly. Is there no way out? There is a way out for the one who aims at waking trance. On emerging from the meditation, he will still enjoy the Silence. It is the Silence of the dhyana, not his, but it is available to him at that moment. An attempt to deny invading thoughts or luckily even consecrating it may be utterly futile. Constant attempts may strengthen the resistance or relent for a few seconds. A prayer will help, but it must be a
day long non-stop prayer. The few seconds will suddenly be a few minutes. Success is granted. To build it to an hour is a lifetime effort sure to be defeated at the end. It is now he should transfer his struggle to passivity. Not resisting will succeed. Initiative will rear to spoil. When we succeed there will be initiative NOT to react. It is a great help but, in the end, even that must be overcome. To those who are serious the Memory, the Thinking, the Censor will be of help if he tries to grapple with them in succession. Silence of some minutes or even an hour may descend suddenly. It may be in sleep or dream or during activity. The way one receives it, is grateful for its descent will decide its recurrence. They need a royal welcome or even a celestial welcome. An emotion that feels grateful is the surest encouragement to it. Better it is inwardly or subconsciously felt.

A house differs vastly between ordinary people and the aristocrat, but it remains a house. The software that can sift and recombine voice vibrations to create a new voice speaks of great things. Today computer is effectively used to prevent failure of public systems and play of personal falsehood. Between material systems and psychological value–systems comes cyber space to help everyone who aspires to rise in values.

War, an instrument of peace, has inbuilt into it a scope of untold tyranny human nature is capable of. Hence terrorism is its fallout. Imagine the possibility of creating characters of values, circumstances that compel men to aspire for a higher life.

Without organized education, society would have taken an unconscionably long time to achieve the same thing. Organization is development.

Cyberspace, analysis, synthesis, software, can create new higher personalities, new higher possibilities as audio-visual education.

It is on the lines of democracy, education, transport, language an opportunity inconceivable for all those who aspire to rise to the plane of values. It cannot change Men. It can assist all those who aspire for change. 3010 AD or 3110 AD can come now. It needs a committed dedicated human instrument of utter self-giving, a C. Subramaniam for the Green Revolution, a Tim for internet, a Bill Gates for Windows.

People do not realise that effective Selfishness in Mother’s consciousness works against its interest as development opportunities for the population are best utilized by the most organised, the upper stratum.

Consecration which is used to raise the consciousness, apart from doing it, reorganizes to strengthen the old consciousness, as it too is receptive, like the tamas of earth which received the descent of 1956. Ashram has received Their Presence to reinforce the social and human consciousness.

Mother felt its danger in 1972.

Darcy’s noble purpose served to activate ignoble jealousy.

One who knows the resourcefulness of low consciousness does not take initiative. His initiative gives energy for the opposing forces to act. In the absence of his initiative, they have no energy or incentive to act.

At a mature time life takes initiative. Give up life initiative, take to Mother’s Initiative — aspire inwardly.

He who cannot aspire, can pray, unegoistic prayers are human assets. Memory ties us to past experience, random thoughts are its remnants. Thinking ties us to past beliefs, censor is its essence of consciousness. To get over random thoughts, memory, thinking, censor is to go beyond the functioning of the creature Mind. Suppose there is no law or, for instance, traffic rules today, in spite of the great social improvement, traffic will be an eternal jam. We see traffic rules are being implemented after a fashion and chaos – an erratic driver, a stray animal, a willful citizen – often intrudes into the orderly functioning of the traffic. To fully eradicate these intrusions an administrative efficiency is enough. We do not realise how much this little inaction holds up national development. Mind born can realise this. The vital now parades.

Between the Mental efficiency and the vital chaos we see a small action missing. Every such small action – interest is one of them – can open the evolutionary opportunities for the society. It is enough that each place throws up such a Mentally developed individual. As Mind is not developed, the vital allows chaos to develop crises. At times of crises, it is the best available resource that comes to lead, as Individuality came to the rescue of the famine threat. He who gives thought to the spiritual landmarks of world growth can by his own thought that is action open the possibility of all Individuals at all levels to emerge naturally. It is supramental creativity in the vital or even material life. To
him the power will accrue at his own level. One who consciously seeks self-giving can blossom into that Individuality in his field or in a field central to all such fields. Life calls, Mother’s call rings silently. Will anyone respond?

**Social etiquette at dinner is an inviolable code in culture.**

It has the force of law anywhere in the world.

In England it is followed as an article of faith.

Such rules apply with rigour to dinner. For breakfast there are no rules, and at lunch it is not rigorously followed.

A self-imposed rule that has the force of ordinance is the lady’s makeup for an occasion.

In Germany in all walks of life that perfection is maintained, as in the punctuality of trains.

Their national energies were exhausted in efficiency, music, philosophy but the national ideal could not formulate itself at a high level.

In the east Russia is emotional, in the west France is Mental, intellectual.

Only where they blend the best will emerge. Should Germany rise to blend its Mind and emotions, she would lead the world. She went astray. England who was colonized for a thousand years, knowing the value of freedom saved freedom for the world. She is bound to conservative superstition. Italy the home of the Roman Empire, Renaissance, city states, and banking has taken to mafia. Russia in her eagerness took to socialism, and learnt the value of democracy recently. I do not know where Greece is. Japan was prevented from launching herself into imperialism by America. America is trying to tread the path of the previous failures. She is now the Guru for modern India. What China and Spain contemplate I do not know. The French are clean. The British are honourable, the Germans are efficient. Is there a programme where all these combine and wean Europe from toeing America? Thought in physics and economics flowering in an emotional state, endorsed by an intellectual nation may lead the world. The inspiration will be valid if it comes from above. Economics is topical. Science is the leading edge. Global governance is a power centre. For no public scheme now Money will be in dearth.

Who, which organization, which ideal will come forward?

**The culture of the servants of a great house to a great extent determined the reputation of that house.**

The magnificent palaces of kings are symbols of the greatness of the Empires they originally founded.

Great posts, high personalities, the soil of a great nation do inhere the real weight of the original personalities.

Smallness cannot pass for greatness successfully.

Life is so fully intrinsically integrated that the very soil to him who can smell it is capable of telling what the outcome of a battle will be twenty four hours later. England came to unite the Indian territory, a role in Nature’s evolution, but it was a barbarous nation oppressing the enlightened soul of India. Sri Aurobindo found a cloud of darkness entering into him when he was as a child put in an English school in Darjeeling.

In the very streets of New York De Gaulle felt the FREEDOM of America in his nerves.

Purity, goodness, greatness, weight of personality, power of an Idea that can implement itself will always be felt in some fashion or other. Mother on hearing a line of Ramalinga Swami’s poem told Satprem he had Supramental consciousness.

Sri Aurobindo, who did not know Tamil, heard the poems of Nammalwar recited and declared they were of world class eminence.

India is a country of Peace. Her very soil carried it. Pondicherry is saturated with it. An Austrian businessman who came here for two days stayed for fourteen days fascinated by the Calm and Peace that is spiritual. When a devotee of Mother entered a Cabinet Minister’s room, the minister stood up involuntarily to receive Mother’s atmosphere. He later became the Prime Minister.

When a soul is too great for the place where it was born, the people, even the soil ejects him from there. They even crucify him. An individual who sued Ramalinga Swami instinctively stood up when Swami entered the court.

"வீட்மட அமடந்த அவர்கள் ஒரு விசாலமான அமறக்குள் அமழத்துச் பசல்லப்ெட்டனர்."

எந்த அளவிற்கு விருந்தினர்களிடம் அமத பவளிப்ெடுத்த மவண்டும் என்ெது உள்ளுணர்வாக

என்ற மனித நடத்மதயின் ஒரு அற்புதமாகும். இதில் சிறப்ொக பூரணமாகத் மதர்ச்சி பெற்றவர் அமத நிமலயில் இருக்க மாட்டார். அவர் வி

ரும்பும் எந்த
இயணயதளத்தின் மக்களாட்சி எண்புகளின் நிமலயில் முமறப்ெடுத்தப்ெட்ட கல்வி இல்லாசந்தர்ப்ெங்கமளயும் எண்புள்ள மனிதர்கமளயும் பகாடுமமகள் உள்ளடங்கியிருப்ெதால் தடுப்ெதற்கு இன்று கணினிகள் சிறப்ொகப் ெயன்ெடுத்தப்ெடுகின்றன.

பொது அமமப்புகளின் மதால்விமயயும் ஆரம்ெ மிகப் ஒரு வீடாகவதான் இருக்கும்.

உணரப்ெடுவது மமலும் சிறப்ொக இருக்கும். தீர்மானிக்கும். அவற்றிற்கு அரச வரமவற்பு அதற்கான நன்றிஉணர்மவபவளிப்ெடுத்துகிறாமரா அதுஆட்பகாள்ளும். இது உறங்கும் பொழுமதா அல்லது கனவிமலா அல்லது மவமல பசய்து ஞாெகம் அளவில் உதவும். பேயிக்கும் எதிர்ப்புத் பதாிவிக்காமல் இருந்தால் பவற்றிபெறலாம். தன்முமனப்பு மவமலமயக் பகடுக்கும். நாம் அமடயும். இப்பொழுது அவெிரார்த்தமனயாக இருக்க மவண்டும். சில வினாடிகள் சில நிமிடங்களாக மாறும் பசய்வமதா முற்றிலும் அற்றதாக இருக்கும். இமடவிடாகிமடக்கும். நம்மம மீறி நுமழயும் எண்ணங்கமள மறுப்பெமதா அல்லது அவற்மறச் சமர்ப்ெணம் அவருமடய பமௌனமல்ல. தியானத்திலிருந்து பவளிவர மவறு வழிமய இல்மலயா அமதச் இலக்கிலா எழும் எண்ணங்கமள அமமதிப்ெடுத்துவதில்மல. ஆலர் அமதப் ெற்றி நிமனப்ெமத இல்மல. பசய்து முடித்து விடக்கூடிய ஒரு கமல அல்ல. தியானம் பசய்யாத பொழுது எல்லா அன்ெர்களும் அப்பொழுது இமதப் ெயன்ெடுத்திக்பகாள்ள மனித விருப்பெம் எழுகிறது. சமர்ப்ெணம் முழுவதுமாகச் திறன் இருந்தால் வாய்ப்பும் இருக்கும் என்று பொருள் அல்ல. திறன் வாய்ப்மெ ஈர்க்கும்.

மொன்றவர்கள் சமர்ப்ெணத்மத மமற்பகாண்டால் பெய விஷயமாகும்.
மநரந்தவறாமமமயப் மொல்

ஒரு விழாவிற்குச் பசல்லும் பெண்

சிற்றுண்டிக்கு விதிகள இல்மல

இங்கிலாந்தில் இது ஒரு நமநிலகயாகமவ

இது அவனுமடய துமறயிமலா அல்லது அது மொன்ற துமறகளின் மமயமாக விளங்கும் இடத்திமலா

அவனுமடய நிமலயில் அவன் சக்தி பெறுவான். சுய அர்பெணத்மத மனமறிந்து நாடுெணத்மதொட்டின் மூலம்

முன்மனற்றத்தின் ஆன்மீக அமடயாளங்கமளப் ெற்றி

பநருக்கடியா

உணர்வுகள்

உருவானால் மொதுமானது. மனம் வளர்ச்சி அமடயாத காரணத்தால் பநருக்கடிமய ஏற்ெடுத்த

வாய்ப்புகளுக்கு வழி வகுக்கலாம். ஒவ்பவாரு இடத்திலும் மனாீதியாக முன்மனறிய ஒரு தனி நெர்

உள்ளது.

மனத் திறனுக்கும்

இப்பொழுது ஆட்சி புாிகிறது.

மனிதர்களால் அமவ ெல சமயம் மீறப்ெடுகின்றன. இக்குறுக்கீடுகமள அகற்ற ஒரு திறன்

ஓட்டும்

சாமல விதிமுமறகமளா இல்மலபயனில்

ேீவியத்தின் சாரமாகும. பதாடரெில்லா எண்ணங்கள்

மவண்டும்

அன்மனயுடன் ஏற்ெடும் ஆர்வத்தின் மநர்மமறயான தன்முமனப்பு

மநரம் வரும் பொழுது வாழ்வு தன்முமனப்பு எடுக்கும். தாமன நடப்ெது தவறாது.

அவர் தன்முமனப்பு எடுக்காவிடின்

அவரது தன்முமனப்பு எதிர்சக்திகள் பசயல்ெட சக்தியளிக்கின்றன.

தாழ்ந்த ேீவியத்தின் திறன்கமள அறிந்த ஒருவர் தன்முமனப்பு எடுக்க மாட்டார்.

1972-ஆசிரமம் ஏற்றுக்பகாண்டது.

சமூகம் மற்றும் மனிதாீதியான ேீவியத்மத உயர்த்துவமதாடு மட்டுமல்லாமல்

எதிராகச் பசயல்ெடும் என்ெமத மக்கள் அறிவதில்மல.

ெயன்ெடுத்திக் பகாடுத்தப்ெடுவதால்

மக்களின் வளர்ச்சி வாய்ப்புகள்

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ட்டுனரால்

இது மொன்ற ஒவ்பவாரு சிறிய

-நாகாிக

அகத்தில் ஆர்வம் எழமவண்டும்.

சாமலவிதிகள் கமடப்ெிடிக்கப்ெடும் மொதும்

மாக நடந்துபகாள்வது ெண்ொட்டின் மீறமுடியாத ஒரு விதியாகும்.

எச்சாிக்மக உணர்வு
England is a cold country where life is bitter in cold. Summer is welcome there to everyone and every aspect of 

7. “Whose northern aspect rendered it delightful for summer.”

It is this view that made Elizabeth exclaim, “I wish to be its mistress”.

England is a cold country where life is bitter in cold. Summer is welcome there to everyone and every aspect of
life.
Summer is a period when Sun, the source of all light whom Gayatri Mantra invokes, is closest to earth.
Sun and summer are life on earth.
Elizabeth carried light in her eyes. Summer was her own season.
Jennifer Ehle and Colin Firth played Elizabeth and Darcy in the film. The characters enlivened their role as actors. In no subsequent film either of them rose to the same eminence.
Books continue to be published about Napoleon even now. The power of his personality animates those who come into contact with it. No other personality has been written about like that in so great a number.
Years after Mother left the Guest House in Pondicherry, Mother told sadhaks that they would find Her atmosphere there still.
The view matters. Churchill said a tiny island carried wide India on her shoulders unhurt through the cataclysm of the war. A spiritual view tells us the opposite, like the devotee who complained to God for having deserted him when God was over fulfilling his promise by carrying him bodily. The view matters.
Small Men given great opportunities assume in their egoistic blindness that it was their own achievement, find themselves crushed under the weight of the new false assumption.
Greatness is too great even when it lands on Man to possess it himself. Man who tries to appropriate God for himself will find God missing as well as being crushed out of existence. Man receives God on behalf of the entire society as a trustee, not as an owner possessor.
Great souls cannot be possessed by their families or even by the organisation they have founded. Greatness is too great to be contained in any great form of smallness.
More than the original worth, there are aspects of greatness that throw light on its core value of essence.
When their coach neared Pemberley and the building came into her full view, she first felt that it must be something to be its mistress.

Viewing this aspect through the window, she spoke out that thought to herself. After that there was a long distance she traveled in her sensations before she entered Pemberley, possessed those rooms as her own and felt the ownership as a reality. Those stages are too well known to be recorded here again. From the day one knows of Mother till he comes to possess Her in his evolving Being as his own and makes over all that he is to Her, the stages are also equally well known, but are worth recording.
1. Not many reach constant remembrance of The Mother. Remembrance is thought. It can be his remembering Her or She remembering Herself in him. He is the Jnani.
2. Thought disappearing giving place to emotions makes him a bhakta. In purna yoga jnana and bhakti are integrated. To achieve either by oneself is great. To achieve one as an integrated part of a whole is not only great but one will find karma too is part of it. One is to travel to other countries. The other is to rule those countries.
3. The one is emotion. The other is emotion that is knowledge. So far, before His arrival that phenomenon was not known.
4. Next is the sensation of the vital as before not in itself but as an integrated part of an emerging whole.
5. Next follows the sensation of the body in action. Body in itself is a whole but the wholeness belongs to the being by right while body is still a part.
6. The embodied Being is the whole behind all these parts. The witness Purusha is a Sakshi looking from behind. Its look is overmastering but still it is only a witness. It is the non-evolving or unevolving Spirit.
7. The evolving Spirit is the central Psychic. It does not merely look on. It participates by evolving through each part and each act, a phenomenon that earth knew only after His advent. Today is the centenary of His arrival in Pondicherry.

The sight of Pemberley did far more to her than his marriage proposal.
Consecration is the very first discipline of this yoga which stipulates only surrender as its chosen method.
Aspiration is directed as consecration which matures as surrender.
Devotees taking to consecration end up in prayer.
Prayer is to ask for what we want.
Consecration is to accept what Mother gives.
All problems of life are solved even by the prayer to which consecration is reduced.
There are occasions when he moves from consecration to surrender.
He understands them but sees his efforts do not consummate his consecration. He is stuck.

This is a point of superstition, as that of the tenth Man.
It never strikes him that a thought refuses to be consecrated by his efforts.
What failed are his efforts, not consecration.
Man does not know what to do beyond this point. It is a point of transition.
Not many reach this point. So when they reach it they do not cross it.
It is the infinite virtue of human resourcefulness to convert any knowledge into an adorable superstition.
He failed, i.e. his ego has failed. Is his ego the end? As he is his ego, he is unable to think beyond his ego.
Thinking is an exercise of ego.
Beyond ego is the soul.
Ego may fail, not the soul.
How is he to shift from ego to the soul? He who realises the soul realizes moksha, becoming Jivanmukta. One has to reach moksha to consecrate successfully. One single consecration gives moksha. But how can a poor devotee do that?

Man cannot fly. Entering into the plane, the plane flies carrying him.

Shifting his faith from his ego to the soul, he can overcome the obstacle in his consecration. It is a method of knowledge. When he tries, he will find himself stuck, but not as before. Now the resistance gives way as long as he tries. The moment he stops trying, the opening closes. He cannot shift from ego to his soul – the Purusha. He can only shift to his evolving soul – the Psychic. His part mainly lies in withdrawing from his ego. Like a sheet of water separated readily closes, ego resumes its equilibrium. We can succeed once or twice by effort, i.e. by will. Only by knowledge a greater success comes. Full success is for the knowledge of the will when they merge. It is Real-Idea.

· The initial breakthrough is for human will, its determination.
· It has to be renewed in each thought and action for its survival.
· As long as our reliance is on our will, it will be readily lost, even when we succeed.
· Along with the effort of will, reliance must gradually shift to acquire the knowledge – the knowledge that soul alone can aspire and not ego. **Ego can contribute by aspiring for its dissolution.**
· It is a detailed, slow, meticulous process which will totally fail by one single lapse.
· This is inevitable, inescapable.
· **The spirit of surrender can abandon its faith in its will and can attract grace where surrender grows on one readily.**
    · Even that will recede.
    · It has to be renewed in each thought, emotion, act every time. Only that now it cannot be by Mind, but by the faith of the SOUL.
    · It is not the Purusha but the Psychic.
    · Even at this point like Yama with Savitri, the ego will persist to appropriate its gain or the gain of the soul.
    · The final refusal of the Brahmin issues out of this.
    · Sri Aurobindo refers to these stages variously. First He asks for the rejection of twenty seven human defects.
      He lists out fourteen ways in which Man errs, Then Man becomes the worker or the instrument. They too should go giving place to identification. It is not an identification with the Soul. It is an identification with the Mother, the evolving soul of earth.
    · Man surrenders to Mother and asks for no more.
    · He becomes one with the manifested soul in evolution which Mother is.

**Nature has done to Pemberley by way of rivulets, trees, slopes, views far more than one can expect.**

In building a castle or country house, the view is important.
View for the house is like looks for a lady.
Inexperienced people start the work without thinking of such priorities.
The habit overtakes thought. Hence the importance of forethought.
Consecration creates forethought even in the subtle plane.
Devotees often discover, “It is grace I did this earlier”. It is a subtle forethought.
To consecrate the habit that overtakes thought, is to consecrate occupation.
For an essential breakthrough in consecration, this is necessary.
That way the habitual thinking will be consecrated.
In habitual thinking, thinking is tough for consecration, the habit cannot be touched, as it is in the physical substance.

**To give up thinking, one has to begin giving up the belief in thinking.**
Any act has an emotion in the doing of it which is readily seen in singing or dancing. Public speakers enjoy it. Even those who readily grow eloquent can know it. Eating is for health. But the emotional enjoyment is obvious. **Enjoyment is creative. There is no creation without enjoyment.** The higher the enjoyment, the greater is the creation. So, the enjoyment in thinking is strong, and it will resist giving up. Below that lies the physical act which is there subconsciously, as the blinking of the eyelids. To consecrate them one must become conscious of them first. You can move the furniture in a house, but not the house. The house must be demolished before it can be removed. Mother tongue is rich because it is rooted in those depths. A second language can never acquire that depth or intensity. In human relationships, only the wife and the mother reach that intensity. Parents and children lose that intensity because of lack of intercourse in the lifetime. The spouse is always there in the Mind, in the vital. The greatest physical intimacy is possible only there. The guru opens the spiritual dimension. **Should the spouse offer a relationship spiritually, there is nothing to excel it.**
Human relationship is tenuous, social. Physical intimacy also opening the spiritual dimension consummates it as nowhere else. "And the new womb is a new place, the womb of the body."


1. The interior is not visible. It is not a tangible expression of the interior. It is a mental state that is not easily accessible. It is a private world that is not easily shared. It is a place of refuge where one can escape from the outside world. It is a place of secrets and hidden emotions. It is a place of imagination and creativity. It is a place of solitude and silence. It is a place of reflection and introspection. It is a place of self-discovery and self-expression.

2. One day, when the sun was shining, I walked into a room where there was a painting of a woman. She was wearing a dress that I had seen before. I stopped in front of the painting and stared at it for a long time. Then, I walked over to the woman and touched her dress. She turned her head and smiled at me. I asked her what her name was. She told me that her name was Julia. I asked her if she would like to go for a walk with me. She said yes, so we went for a walk together.

Volume 8
அதன் ஒரு பகுதியாக இருப்பது ஒருவர் காணும். ஒன்று உணர்ச்சி மற்பறான்று அறிவாக இருக்கும். இது வமராகவும் நேரடி உணர்ச்சியாக இருக்கும். இது முழுமமயின் ஒருங்கிமணந்த பகுதியாக விளங்கும் உயிரின் உணர்வாகும்.

4. அண்டு உணர்ச்சி வமராகவும் மற்பறான்று அறிவாகவும் அவதாரத்திலிருந்து பாதுகாப்பு பகுதியாக விளங்கும் உயிரின் உணர்வாகும்.

5. அண்டு முன்பு இருந்த மொலைன் நேரடி உணர்ச்சியாக இருக்கும். இது வமராகவும் நேரடியும் உணர்ச்சியாக இருக்கும். இது பாதுகாப்பு பகுதியாகவும் உணர்வாகும்.

6. இந்த முழுமமயின் ஒரு பகுதியானது மேலும் வமராகவும் நேரடியும் உணர்ச்சியாக இருக்கும். இது முழுமமயின் ஒரு பகுதியாக விளங்கும் உயிரின் உணர்வாகும்.

7. இந்த முழுமமயின் ஒரு பகுதியானது மேலும் வமராகவும் நேரடியும் உணர்ச்சியாக இருக்கும். இது முழுமமயின் ஒரு பகுதியாக விளங்கும் உயிரின் உணர்வாகும்.

8. இந்த முழுமமயின் ஒரு பகுதியானது மேலும் வமராகவும் நேரடியும் உணர்ச்சியாக இருக்கும். இது முழுமமயின் ஒரு பகுதியாக விளங்கும் உயிரின் உணர்வாகும்.

9. இந்த முழுமமயின் ஒரு பகுதியானது மேலும் வமராகவும் நேரடியும் உணர்ச்சியாக இருக்கும். இது முழுமமயின் ஒரு பகுதியாக விளங்கும் உயிரின் உணர்வாகும்.

10. இந்த முழுமமயின் ஒரு பகுதியானது மேலும் வமராகவும் நேரடியும் உணர்ச்சியாக இருக்கும். இது முழுமமயின் ஒரு பகுதியாக விளங்கும் உயிரின் உணர்வாகும்.
வாம்தம் எல்லாது மிக்கும். அவர்கள் அழகியம்வாதைச் சுருக்கப்படுகின்ற (புடைய) வாதை எல்லாது வாடுவதில்லை. அவர்கள் அவர்களை நேரடியாக அவர்களைப் பாதத்தில்லை வாதை எல்லாது. அவர்களையில் தமிழ்த்தாழ் அவர்கள் தன்னுள் பாதத்தில்லை. கூறில் பிரித்தேனில் சந்தேசத்தானே பொர்க்கள் என்று அவர்கள் ஆகியே கிளடக் குறிப்பிட்டிருப்பது. சிரீ வைசுட்டு என்று பொர்க்கள் அவர்களை புரொம்பிகள் செய்யும் நுண்டுகள். அவர்கள் புரொம்பிகள் பொர்க்கள் இருக்கிறது.
The Inconscient has turned Death into Night and presents to Man so that he may discover the divine delight. That was what Darcy met in Elizabeth and later discovered as the sum of all sweetness. The human endeavour is a painful process of discovering sweetness. Man acquiring a divine knowledge meets life as an adventure of consciousness and ends meeting the Marvel. Whether his passage is painful or pleasurable depends upon whether he has ignorance or knowledge. So, the work is to shift from ignorance to knowledge. It is done by shifting from ego to the Psychic. To start with, the ego must be denied its expression as well as expressiveness. Politeness and goodwill can do that.

Perseverance is difficult.

Pemberley for her was an undreamt dream. He offered it to her in his proposal. She made that offer a nightmare for him. Just receiving twenty five crores or two thousand five hundred crores today is for any of us like Pemberley for Elizabeth. Life permits him to earn it. Several people all over India have earned it. Instead of its being an unadulterated joy, the Men have passed through hell in the process. Twenty five lakhs was their equivalent in the prewar days. For having earned it, his relatives killed him.

Mother says the only joy of life is Man enjoying the woman. Physically it is most enjoyable. Vitally it makes life heaven and Romance. In search of it Man marries. Other considerations enter. Dowry, caste, good looks, employment, status, etc. By the time she comes to him to make his life sweet for him, sweetness goes to a corner, occupying the rear. Married life brings up a hundred other issues and Man makes the
woman’s life sour, his own life nearly hell.
The God of Death, Savitri says, the sum of all sweetness.
Life presents it to us as death.
In the Inconscient it becomes Night.
Man dreads it.
In old age death haunts him.
The occasion of death makes for a funeral.
Where is the sweetness? What happened to it?
Knowledge becoming Ignorance makes the sum of sweetness a dreaded experience of dark night – death.
Can we recover that sweetness?
Make death the 8th stage and fix in your own life the previous seven stages. Experiment with the first stage. It is abuse. Elizabeth abused him. He ignored her abuse. Can we ignore abuses? Still can we seek the sum of sweetness behind the abuse? Can we bring ourselves to long for that sweetness behind that abuse? Can we tell ourselves that that abuse is all sweetness, its sum? Can we work inside all day and night to have that experience of sweetness and make it the only aim of inner life?
In that case that abuse will present itself at your place before you.
In spite of his initial hesitation, Darcy desired to please her, cultivate her abominable people for her sake and tell her he wanted to introduce his sister to her. She did not resist. He followed her with his sister to her inn where she was pleased but embarrassed. He invited her to dinner in spite of her having refused refreshments the previous day. He invited her uncle for fishing. He introduced Bingley too. When she did come she was provoked by her rival making a scene. He followed her the next day to the inn, perhaps to propose to her. Now her whole family showed their true colours involving his own boyhood friend. She gave him up. He went to London. It was a humiliation. Lydia refused to come to her aunt. Wickham refused to marry. He lost his job, had a mountain of debt. Darcy paid the debts, got them married, bought him a commission, sent them to Longbourn. His aunt came reporting the abominable arrogance of Lizzy. She was seen there consenting to marriage. He went to them, confessed to Bingley, allowed them to be engaged. And now he awaited her pleasure. She apologized, he proposed, she accepted. He did find the sum of all sweetness from the beginning after the ‘tolerable’, persisted, stood her provocation, received the abuse, accepted the revelation of the family shame, humiliated himself, paid for it, reversed himself psychologically with Bingley, arranged for their happiness in return of abuse, shame, vulgarity, pleaded with her to accept him and won her.
How many of us can do it? Elizabeth was a good girl. At least now she became pleasant.
There is in this world of ours perverse, mean depravity which can still triumph over him and try to further humiliate him. Does Man have the heart to know it is the sum of all sweetness? He is likely to believe, it is Death Personified.

Architecture is the ornamental organization of available space.
Each culture is known for its architecture expressing in its religion.
Culture is the perfection of living.
The spirit of living expressing in the energy of its action is culture.
What then is it in consecration or yoga?
Consecration is only the beginning of yoga.
Those who cannot consecrate pray, ask Mother for what they want.
It is the experience of devotees that a three day prayer gives results.
We know Mother does not wait for more than one call, why then three days?
Our Minds are generally occupied by organized entrenched dullness.
Many only act out of habit or necessity, do not think.
Those who think are ahead of them.
What thinks in them is the vital Mind, i.e. there are random thoughts.
A prayer has to force itself through these rushing thoughts.
Prayer is meaningful when all the Mental energies are behind it.
Apart from the random thoughts of the vital Mind, our memory is in play.
Alongside is the thinking faculty of Mind – the thinker. The most uncontrollable faculty is the censor.
The observer, thinker, imagination are active with other faculties.
Prayer gets no energy Now.
Only when all these faculties are silenced our energies are available for prayer.
In a three day prayer these faculties calm down and the prayer becomes meaningful.
For prayer to be effective, one has to wait on these active members and substitute the prayer for these impulsions. Then Mother hears at once.
Otherwise we sit and repeat a prayer ardently and wait for some concentration to collect by default when the Mind goes blank – Silent.
It is the moment prayer is heard and answered.
At that point prayer can turn into consecration.
In a still higher silence, consecration turns into surrender.

**English houses are surrounded by well laid lawns of which they are proud.**

Our houses are somewhat clean, but the outside is filthy.

We take daily bath, the lowliest of us.

Our clothes are daily washed.

They are easily washable as they are cotton.

Europe and Asia were on a par till the Industrial Revolution.

After that Europe became rich, Asia poor.

Sri Aurobindo says Nature decided to develop Mind in Europe, emotions in Asia. He does not explain why. He rarely speaks of America. Only Mother said that America wants to know. It is like a chick just out of the shell.

The only reference to America by Him is in The Life Divine where He speaks of the American gangster.

Pemberley which overpowered her was virulently rejected at his proposal.

Three day prayer which has not failed anyone can, in a rare case, refuse to yield results in thirty days or even a hundred days. Why?

First of all, the devotee would not have undertaken it continuously. He would have spent a few hours every day.

The three day sitting has the very purpose of generating intensity which is neglected here.

Prayer in exceptional cases can change into the very opposite prayed for.

A girl lost her balance. The devotee brother fixed a blessing packet on her. Her condition became worse as she did not have the strength to bear its power. An eighty year lady bedridden passed away on receiving a blessing packet as her own aspiration was to die peacefully.

Boys who appear for an exam take a blessing packet.

In rare cases it would do good if the boy repeats the class. The fact that he takes the blessing packet quickens his failure.

When the Man is organized upside down, prayer ensures his failure, like a known criminal going to the police station to lodge a complaint locked up for his earlier crimes evaded.

Any way prayer never fails. It does act.
யுடன் விடுதிக்குச் பசன்றான் எதிராளியால் எாிச்சலூட்டப்ெட்டு ஒரு நாடகம் அரங்மகற்றப்ெட்டது. மறுநாள் அவன் அவளுமடய சந்மதாஷமும் அமடந்தாள். முதல் நாள் சிற்றுண்டியின் அமழப்மெ அவளுக்கு அறிமுகப்ெடுத்த விரும்ெினான். அவள் எதிர்ப்புபாதாிவிக்கவில்மல. தனது சமகாதாிவாக அவளுக்காக அவன் பவறுக்கும் அவளது குடும்ெத்தினமரயும் மொற்றினான் அவனது தயக்கம் ஆரம்ெத்தில் இருந்தமொதும். நின்தமன இனிமம் முடியுமா? நம்மால் புறக்கணிக்க முடியுமா? கட்டமாகத் தீர்மானித்துக் பகாள்ளலாம். முதல் கட்டத்மத மசாதித்துப் மரணத்மத எட்டாவது கட்டமாக மவத்துக் பகாண்டு நமது வாழ்க்மகயின் முந்மதய நிமலகமள ஏழு அறிவு அறியாமமயாக மாறும் பொழுது முழு இனிமமமயயும் இனிமம எங்மக உள்ளது. மரணம் இறுதிச் சடங்கிற்கு வழி வகுக்குகிறது. வயதான காலத்தில் மரணம் அவமனப் ெயமுறுத்துகிறது. மனிதன் அமதக் கண்டு ெயப்ெடுகிறான். இட இருளில் அது இரவாக வாழ்க்மக அமத நமக்கு மரணம் என்ற உருவில் அளிக்கிறது. மரணத்தின் இமறவமன இனிமமயின் பமாத்த உருவம் என்று சாவித்திாி கூறுகிறது. பகாள்கிறான். அவனது வாழ்க்மகமய இனிமமயாக்க அவள் வரும் பொழுது வரதட்சமண உடலளவில் இது மிகவும் சந்மதாஷத்மத அளிக்கவல்லது. அன்மன கூறுகிறார். ஒருவமர அவரது உறவினர்கள் பகான்றனர். உலகப்மொருக்கு முன் இதன் மதிப்பு இருெத்தி ஐந்து இலட்சமாக இருந்தது. இத்பதாமகமய சமொதித்த இருப்ெதற்குப் ெதி மவண்டுமகாளில் எலிசபெத்திற்கு பெம்ெர்லி கனவிலும் கண்டிராத ஒன்றாகும. அமத அவன் அவளுக்கு ஆகமவ இதற்கான முதல் ெடி ஆகமவ.
ஒரு அமாவது இவர்களின் காரணத்தின் போல் நமது மனம் பொதுவாக முற்படுத்தப்பட்டிருக்கும். நாட்கள் ஆர்த்தமன பசய்ய மவண்டும் மூன்று நாட்கள் ஆர்த்தமன் அளிப்பது அவர்களின் அனுவையும் மகள்.

வாழ்வின் ஆன்மா அதன் பசயலின் சக்தியில் பவளிப்பது வாழ்வின் பூரணத்துவத்மத பவளிப்பது கலாச்சாரம். இருக்கும் இடத்மத எனப் புாிந்துபகாள்ளும் உள்ளம் மனிதனுக்கு இருக்கிறதா ஒருவமன அவமானமடயச் பசய்து பவற்றித் தானும் உலகமிது.


அவன் மனிதுக்கு அனுமதி அளித்தான். இப்பொழுது அவன் அவளுக்காகக் மகவிட்டை அவன் திருமணப் பமச்சலத்துட்டான். அவன் லண்டனுக்குப் பசன்றான். விக்காம், உந்துதல்கமளப் நின்றமனமய

அவன் குறிப்பிட்டான். "இவரும் கேமான்வியல் போல் அவர்கள் இருக்கிறது. அவன் வாழ்வின் பூரணத்துவத்மத பவளிப்ெடுத்தலாம். இருக்கும் இடத்மத எனப் புாிந்துபகாள்ளும் உள்ளம் மனிதனுக்கு இருக்கிறதா ஒருவமன அவமானமடயச் பசய்து பவற்றித் தானும் உலகமிது.

வாழ்வின் ஆன்மா அதன் பசயலின் சக்தியில் பவளிப்பது வாழ்வின் பூரணத்துவத்மத பவளிப்பது கலாச்சாரம். இருக்கும் இடத்மத எனப் புாிந்துபகாள்ளும் உள்ளம் மனிதனுக்கு இருக்கிறதா ஒருவமன அவமானமடயச் பசய்து பவற்றித் தானும் உலகமிது.
Old trees were the pride of ancient families.
They have for them the flavour of the relics of the Saints.
Man is of earth. He takes pride in what grows in the soil.
To Sri Aurobindo, the Earth is mightier than heaven, “The servitudes of Earth are greater, King” says Savitri.
In the caste hierarchy, knowledge has the pride of possession rightly.
Examining the essence of the original conception, service which the society keeps last is greater than wealth, courage or knowledge. He who earns wealth gives away to others happily, a truly great act. To die voluntarily for others, it requires an inner nobility. To win knowledge is not easy; to give it away is not in human nature. So, it is considered the greatest, in truth. To serve, one needs patience and skill. When you start service, the full refractory nature of the beneficiary will be on the surface. To make that service sweet is not in human nature. For one to take it up as a life mission, it is not enough to be noble, but one has to be great in the soul.

9. “The beautiful oaks and Spanish chestnuts which were scattered over the lawns.”
attain perfection in service is the most difficult, as the demand of shedding ego is greater here. In knowledge, courage and wealth, one has to give away and with that his work is over. To part with knowledge, life or hard earned wealth is very very difficult, but it ends there. In service, one who has attained the spirit must come down to serve one and all, the lonely in a fashion it pleases him. Hence the difficulty. Purna yoga requires that too to be a consecrated act. One has to have all the four faculties. Knowledge in Purna yoga is the knowledge he is God and all others are God. Courage here is to give up happily whatever one has acquired by a life long effort. Wealth here is not material wealth, but a responsibility for the well being of all others. Service is to serve others so that they will be pleased. The triune Supramental life or existence is life here, not the one where knowledge, courage, wealth or service matter. One starts the yoga giving up being a human being.

Darcy is ready at this minute to surrender the beautiful oaks and Spanish Chestnuts at her feet. Can she rise to the occasion?

Mother is willing to give the Supermind. Can we receive it just now?

Our first response is a passive immobile inability to answer. Unthinking people may readily say yes, but no offer will ever come to them. Offers – divine offer of grace – come to mature souls whose beings are open on all sides. They are unable to respond. When they respond they say ‘Not now’.

At one such refusal the offer withdraws never to come back. One says No to conscious offers. Mostly they come unconsciously or subconsciously or in the subtle plane which we do not see.

One comes to Mother’s institutions through his profession; those who go to Mother come and stay with us; in some stray conversation Mother is mentioned. One does not know these are all openings to him. Someone in your family belongs to Mother. It is a permanent invitation to Her. There are people who lived in the Ashram for a year and left.

If luck is there and Man does see he should not offer a passive immobile refusal, how can he proceed to reach Her? Any response is Mental. If Mind is not allowed, the response will move to the emotion. ‘Tolerable’ was addressed to the hearing, the proposal was offered to her social personality, the letter was addressed to her Mind, ‘my sister wishes to know you’ was a direct powerful appeal to her inner personality. She only socially received it as a girl, not as a beloved for whom he was dying at that moment. His help to Lydia was his dissolving his proud personality at her unreceptive appreciation which was still in the grip of earlier charm. She demanded of him the amiable social conversation and cursed him as a teasing Man.

How can the devotee respond to Mother who comes to him in all these ways?

Surely he must melt in love, expand in gratitude, but he is wooden, does not melt. What to do? He must realize he is wooden and feel the shame, not be like Lydia and Wickham, shameless. No such shame wells in us. The first step is to feel shame for not being sincere, good, devoted.

**The pride of the aristocrat is his oldest trees that carry his life in them.**

The pride of the devotee must be the Mother who lives in his inconscient awake on his behalf to answer his call at all times neutralizing the inconscient’s inertness.

He who gave up his wealth and family, still thinks of the welfare of Mankind, not realising that his changing from there to Mother is a greater service to Mankind. He is sensitive to his attachment.

To know what Mother is to him at that level and seek Her is aspiration granted by grace. Certainly it is not an emotional aspiration. It is the soul’s aspiration through his emotions – the emotional Psychic.

**The truth is one who has progressed up to this point, by a willful choice of Mind goes back to human attachment.** It is the misfortune, in the words of Sri Aurobindo, Taste of Ignorance. Suddenly at this point people become self-righteous – egoistic – and will deny any authority there, including Mother’s authority. These are the best souls in spirituality. Forget others, can you examine yourself in this light and see what is your inner status?

It is one of the following.

▪ Yes, I see it is true.
▪ I do not know what I can do now.
▪ It is better to be a normal person.
▪ I do not see Mother’s guidance or hear Her voice.
  (If Her voice is heard, he will be deaf to it).
▪ Man simply will switch over to other work.
▪ No one at this moment will be allowed to point out the grace to him.
▪ Still, it will shower a life’s bounty on him and withdraw.
  (sell his land for Rs.81,000/-)
▪ What can an ordinary Man do?

A devotee if he does not refuse GRACE like this, rises and enters into the Adventure of Mother’s Consciousness opening into Everlasting Day.

He conquers Death, conquers Life.
The girl is expected to have an impact on a thousand generations. For the English aristocrat, a house once acquired is acquired forever. They are proud of their lawns, trees, bushes, parks, gates, etc. There are times when the Mind is calm and we think all our attachments are then given up. It is a will that keeps the attachments.

The power of that will is the knowledge that such attachments are sacred. One who wants to give up must address that will and if necessary address the knowledge that empowers it. Should one relax and the other consent, then an effort of Mental will is necessary to give it up. Youth migrate to towns from the rural areas. They slowly give up the sentiments of rural ways. At one time our rural folk see no longer the boy belongs to them. He has given up the sentiments of the village in favour of a newly acquired urban sentiment. It is a replacement, not a giving up. Have we given up anything like that? Even poverty, illiteracy when overcome are so given up. The surest indication of fully giving up is forgetfulness and indifference. The Man who deserted a wife long ago will remember her in his subconscious. It will be seen in her life details. All that he desired for his wife will be realized in the life of the deserted wife.

What is once created does not disappear. Transformation dissolves. The purity required by Purna yoga does not exist in life. It has to be created afresh. Only two have done it. Our past yogas are not directly helpful to it, and may be a powerful hindrance.

Darcy had been acting as Mother acts now. Elizabeth was exercised in Mind not knowing the situation. When we pray, our understanding is Mother listens to our prayer and grants it. The truth is She knew you will pray and has already sanctioned the prayer.

Sri Aurobindo while on the earth asked for no cooperation from Man. She came and created the Ashram. HE was working on His own. Around 1950, He found there was resistance from humanity and withdrew. Now after that, the descent has come. Part of its work is done without expecting Man to cooperate. Sri Aurobindo has created conditions in the subtle plane that deliver the results directly without any human cooperation. Only in the Internet we see it partly. Had Man cooperated with them while they were here, it would have been magnificent. In the absence of it, HE resorted to this method.

E.g. Marriage for a daughter was always a great problem. When female education spread, the girls acquired a value and surmounted the original obstacle. The population refused to take advantage of education. If the female population becomes markedly less, the boys seek the girl and the problem of marriage is solved, though the advantage of education remained unavailed of.

Social scientists studying modern changes taking this view will largely benefit. Devotees understanding the atmosphere changing in this fashion will be able to avail of it in a greater measure. We see it as free email, cell phone calls, eBay extending our market, and Amazon’s extraordinary help. In the 50s those who missed a degree and took a job, pined for it. Today anyone can take any degree if only he is willing to equip himself. What a relief to aspiring souls. Compare spiritual aspirants of 1900 and 2000 AD. One had to seek a guru in the forests and was not sure of being accepted. If accepted the conditions would be tortuous. Now Gurus are in towns seeking disciples. What we understand as democracy, technology, equality, civilization, etc. are the byproducts of the Spirit descending on Man so that what he had to acquire by effort will be effortlessly enjoyed. At one level instead of seeking jobs, jobs seek candidates, offering three or four times the salary. Alongside negative developments also take place. A devotee, perceiving in his life this aspect, can achieve now what he can achieve in several generations.

"அழகான ஓக் மரங்களும், ஸ்பெயின் நாட்டு கஷ்பகாட்மட மரங்களும் ஆங்காங்மக புல் கவைியில் ஆரவியிருந்தன."
வராத அவள் காதல் மனதிற்கு அயர்ச்சிகளுக்கு உணர்ச்சிகளுக்கு மாறும். அவள் அதிர்ஷ்டம் வரும் மூது பசயலற்ற அமசவற்றும் மறுப்புத் தான் அளிக்கக் கூடாது. அவன் அமழப் பொகும். ஒரு வருடம் ஆசிரமத்தில் தங்கி திரும்பும் பசன்றவர்களும் பசல் பவர்கள் நம்முடன் வந்து தங்கிருப் பெரும் சூட்சும் நிமலயிலிருந்மதா எழும் வாய்ப்புகள் ஒருவர் மறுப் பொர். அவன் அமனத்து நமது முதல் முடியுமா சத்தியேறியத்மத அளிக்க அன்மனயிடம் தயாராக உள்ளார். இப்பொழுது நாம் அமதப் பெற்றுக்பகாள்ள அழகான ஆரம் கிற்கிறார். சத்தியேறிய ஆகும் முயற்சியின் ஆலனாகப் பெற்றமத சந்மதாஷமாகக் மகவிடுவதுதான். அதுவும் கூட கடினமானது. ஈட்டிய பசாத்மதக் மகவிடுவது மிகவும் கடினமான பசயல் என்றாலும் ஆன்மாவிலும் உயர்ந்தவராக இருக்க மவண்டும். உயர்ந்ததாகக் கருதப் பெடுகிறது. மசமவ பசய்ய ஒருவருக்குப் பொறுமமயும் வந்து சந்மதாஷமாக அளிக்கிறான் உண்மைக் வீர மரணம் எய்துவது மமன்மமயான பசயலாகும. அறிமவப் பெறுவது சுலெமல்ல. மற்றவர்கள் திருப்திப் பெடுத்துவதற்காக உம்மேதற்காக ‘ெரவாயில் புைங்கைிலும் அவள் ஒரு பெண்ணாக அமத சமூகாீதியாக அவருக்கு சந்மதாஷம் அளிக்கும் வாழ்வு அல்லது பெருவாழ்வு இங்கு வாழ்மவ தவிர அவன் ஏற்றுக்பகாள்ளாத மனநிமலயில் இருப்பதும் என்பைாலும் ஏற்றுக்பகாள்ளாத மனநிமலயில் இருப்பது. சந்மவார் விழிப்புற்று இருக்கும் முதிர்ச்சி அமடந்த ஆன்மாக்களுக்கு பகாட்மட மரங்கமள அவளது காலடியில் சமர்ப்ெிக்க இந்த நிமிடத்தில், நசமவயில் இது உண்மமயில் உயர்ந்த பசயல். மற்றவர்களுக்காகத் தானாக முன் வாழ்ல்ல மை ச் இந்த நிமிடத்தில் நசமவயில் இருந்தது. அவளது பெயர் இல்லாதது. அதற்காக அவளாலும் ஏற்றுக்பகாள்ளாத மனநிமலயில் இருந்தது. அவளது பெயரின் பெருவான்மம் சுொவத்தில் இல்லாதது. பெரும் ஆணம் சம்ொதிப்பவன், பெறுெவா்ன் கீதிவாத சுொவம் முழுமமயாக எழும். பசாத்து அல்லது மற்றவர்களும் பசாத்து உயர்த்ைிக் அமடந்த ஆனால் அவர்களுக்கு எந்த வாய்ப்பும் கசய்ய அறிவு வாழ்நாள் முழுவதும்.
மகவிட்டு விட்டு என்று நிமனப்மொம். மனம் அமமதியாக இருக்கும் சமயங்களுண்டு. அவர்கள் பெருமமப்ெடுவர். உயர்குடியினர் ஒரு முமற ஒரு வீட்டில் வசிக்க ஆராயிரம் தமலமுமறகளுக்கு நீடிக்கும் தாக்கத்மத ஒரு பெண்ணால் ஏற்எடுத்த முடியும். ஆங்கிமலயசெகலாக இருக்கும் அன்மனயின் ேீவியத்திற்குள் நுமழகிறார். (ஒரு மவமள அன்மனயின் குரல் மகட்டாலும் நமது அக நிமலமயப் ொர்க்க முடியுமா உகந்தவர்களாவர். மற்றவமர விட்டு விடலாம் உட்ெட எந்த அதிகாரத்திற்கும் ஆணிய மாட்டார்கள். இவர்கள் ஆன்மீகத்திற்கு மிகவும் இடத்தில் இந்நிமல ஆர்வமாகும். உணர்ச்சிகளின் மூலம் எழும் ஆன்மாவின் ஆர்வமாகும் அருளால் பெற்ற ஆர்வமாகும. நிச்சயமாக இது உணர்வுபூர்வமான ஆர்வம் அல்ல. அவன் அந்த நிமலயில் அவருக்கு அன்மன என்ன என்ெமதத் பதாிந்துபகாள்வதும் பசாத்மதயும் மரங்களாகும். உயர்குடியினாின் பெருமம அவர்களது வாழ்மவத் தாங்கி நிற்கும் அவர்களது மவண்டும். அவமனா மரக்கட்மடமயப்மொ ▪ ▪ ▪ ▪ நிச்சயமாக அவன் அன்ெில் உருக மவண்டும் கர்வத்மதக் கமரக்கமவ லிடியாவுக்கு அதற்காக பவட்கப்ெடமவண்டும். நம்முள் இது மொன்ற பவட்கம் எழுவதில், குடும்ெத்மதயும் மக விட்ட ஒருவர் நாகாிக, நாகாிகேற்கு விற்றுக் பகாடுப்ெது மொல்)அவனுக்கு அொிமிதத்மதப் பொழிந்து ஒருவர். உயர்ந்ை நல்லவனாகவும் நமது அமழப்புக்கு எல்லா மநரங்களிலும் ெதிலளிக்கும் அன்மன மீது அன்ெர் ஒருவர் அதற்குச் பசவி. உணர்வீக்கள் என்ன பசய்ய முடியும் இருப்ெினும் இத்தருணத்தில் அவனுக்கு அருமளச் சுட்டிக் சாதாரண மனிதனாக இருப்ெது நல்லது. இப்பொழுது நான் ஆம் க் குலத்திற்கு ஆற்றும் உதவி என்ெது புாிற்றுக்கு பவட்கப்ெடமவண்டும். நம்முள் இது மொன்ற பவட்கம் எழுவதில்,'சுய நீதிமான்களாகவும் வமர என்ெடுத்துக் பதாிந்து மொல்) (அவனுமடய நிலத்மத.) உதவி பசய்ய முன்வந்தான். மனதுக்கு இதமான சமூகாீதியான மகவிடப்ெடவில்மல. இருக்கிறான். என்ன பசய்வது காட்ட எவருக்கும் அனுமதி அளிக்கப்ெடுவதில்மல. அப்பொழுது நாம் நமது ெற்றுக்கள் யாவற்மறயும் அவன் அதற்குச் பசவிற்றுக்குத் திரும்ெிப் மொவதுதான் உண்மம. உருகாமல் விசுவாசமாகவும் இல்லாமல் இருப்ெதற்கு முதலில் பவட்கப்ெட உதவி பசய்ய முன்வந்தான். மனதுக்கு இதமான சமூகாீதியான மகவிடப்ெடவில்மல.
ஒருவர் காடுகளில் ஒரு வியாொரம் பெற்றுக்பகாள்ள முடியும். இதமன  நாம் இதுமொன்று சூழல் மாறிவருவமத அன்ெர்கள் புாிந்துபகாண்டால் இமத மமலும் பொிய அளவில் எலனமடயலாம்.

உதாரணமாகசிறப்ொக இருந்திருக்கும். அது இல்லாததால் அகவான் இம்முமறமயக் மகயாண்டார். நாம் பசய்க்கிமறாம். முடிக்கப்ெட்டது. மனித ஒத்துமழப்பு இன்றிமய மநரடியாகபுவியில் இறங்கியது. மனிதனின் ஒத்துமழப்மெ எதிர்ொர்க்காமல் அதனுமடய மவமலயின் ஒரு ஆசிரமத்

நாம் பசய்க்கித்தமன பசய்யும்பொழுது அறியாமல் எலிசபெத் மனதின் மூலம் பசயல்ெட்டாள் அன்மன இப்பொழுது பசயல்ெடுவது மொல் டார்சி பசயல்ெட்டுக் பகாண்டிருந்தான். நிமலமமமயஇருவமர அமதச் பசய்துள்ளனர். நமது கடந்தகால மயாகங்கள் மநரடியாக இதற்கு உதவாது விரும்ெியது அமனத்தும் அவளது வாழ்க்மகயில் பூர்த்தியாகும். மவத்திருப்ொன். அது அலட்சியப்ெடுத்தியிருப்மொம். மமனவிக்கு அவமள ஆழ்மனதில் ஞாெகம் மகவிட்டிருக்கலாம். முழுமமயாகக் மகவிடப்ெட்டதன் அமடயாளம்

ஆரம்ெத் தமடகமளத் பகாண்ட அவர்கள் ப்புற வாழ்க்மகக்குத் தங்கமள இமணத்துக் பகாண்ட அவர்கள் பெண்கள் மதிப்புப் பெற்றனர்

அந்த உறுதிமயயும் இருவமர அமத மறந்திருப்மொம்

மகவிடப்ெடவில்மல. இது தமடகமளத்

ைாற்ைிக்ககாள்ைத்

யும் சமூக விஞ்ஞானிகள் இந்தப் ொர்மவமய மமற்பகாண்டால் பெரும்

அந்த உறுதிமயயும்

ஏற்றுக்பகாள்ளப்ெடுவது உறுதி
10. Miss Darcy desires to disappear. Darcy’s personality is powerful.

11. She could have been free with Bingley’s sisters.

12. “In this room they were received by Miss Darcy who was sitting there with Mrs. Hurst and Miss Bingley and the lady with whom she lived in London.”

When they entered, Darcy was not there to charge the atmosphere positively. Human motives are conceived by attitudes or opinions – by the ego. Life has no such motive. Its movements are taking place by the equilibrium of energies. Elizabeth’s curiosity as to the civility of Caroline energized Caroline who just at present by virtue of her opinion was the stronger of the two. Hence life removed Darcy, gave her strength to provoke her rival which was really to undo Elizabeth’s whole family. **Low consciousness when it wants to move to the higher consciousness seeks self-destruction.** In a positive atmosphere it moves up destroying something that needs to be destroyed. In a negative atmosphere it is destroyed. For the Man who is awake the choice lies with him. Here, Elizabeth, in this intense atmosphere of Darcy’s love was more interested in Caroline’s rivalry. As Caroline once warned her of Wickham, Elizabeth may now be contemplating her victory over Caroline as the victory of her partiality for Wickham. She always looked down on Lydia. Now Lydia had the triumph of plucking Wickham from Elizabeth. In this scheme of things, Lydia was one who had the motive to hurt Elizabeth. Wickham in all these movements appears to be a youth of casual errors, a description Elizabeth gave herself about his attempted elopement with Georgiana. What she calls unforgiving blindness, motives, opinions, attitudes are not moral, but have this dynamism – energism – in their constitution. To look at the whole story from this point of view is a great study of life. To look at one’s life like this is past consecration. Past consecration has the power to restore the equilibrium of energies. Its movements are taking place by the equilibrium of energies. When they entered, Darcy was not there to charge the atmosphere positively.

When they entered, Darcy was not there to charge the atmosphere positively. Human motives are conceived by attitudes or opinions – by the ego. Life has no such motive. Its movements are taking place by the equilibrium of energies. Elizabeth’s curiosity as to the civility of Caroline energized Caroline who just at present by virtue of her opinion was the stronger of the two. Hence life removed Darcy, gave her strength to provoke her rival which was really to undo Elizabeth’s whole family. **Low consciousness when it wants to move to the higher consciousness seeks self-destruction.** In a positive atmosphere it moves up destroying something that needs to be destroyed. In a negative atmosphere it is destroyed. For the Man who is awake the choice lies with him. Here, Elizabeth, in this intense atmosphere of Darcy’s love was more interested in Caroline’s rivalry. As Caroline once warned her of Wickham, Elizabeth may now be contemplating her victory over Caroline as the victory of her partiality for Wickham. She always looked down on Lydia. Now Lydia had the triumph of plucking Wickham from Elizabeth. In this scheme of things, Lydia was one who had the motive to hurt Elizabeth. Wickham in all these movements appears to be a youth of casual errors, a description Elizabeth gave herself about his attempted elopement with Georgiana – an unpardonable attitude in her. **What she callously formulated by her partiality to Wickham turns on her with a vengeance in stark reality.** Motives, opinions, attitudes are not moral, but have this dynamism – energism – in their constitution. To look at the whole story from this point of view is a great study of life. To look at one’s life like this is past consecration. Past consecration has the power to restore one’s life to yoga now. Contrary to the Hindu belief that karma has to be suffered and cannot be escaped in spite of the ritualistic remedy, prayachittam available, Mother’s consciousness dissolves the karma by raising the force to being. What has consequences in force, has it by virtue of the construction of the force. The being has no such construction of force. It has the construction of Being. Hence the dissolution. Sin, says Savitri, is the wages of toil and labour. There is no toil in the Being. Hence no Sin.

**Karma for the Indian arises from the absence of Mind. It is supported by vital superstition.** The westerner does not have this vital karma. He thinks, lives in the Mind. He certainly has the karma of his Mental initiatives. To us karma is negative. Philosophically karma has positive and negative consequences. In practice we consider only the negative.

- Churchill spearheaded the invasion of USSR in 1914. He was compelled to seek her cooperation in 1942.
- Trade generates wealth which generates power. Britain founded an empire by trade.
- Having ruled the world, Britain was forced to fight for the whole world.
- Darcy hated Wickham and later received the scandal from him.
The environmental tragedy is the karma of science.

Fundamentalists who taunt the youth about free love say it is God’s punishment that AIDS has come.

No one can cite a single instance where an act has not had its consequence in the West in the personal or national life. **Karma is the effect of cause, irrespective of one’s belief.**

Elopedon is the karma of being aloof for Mr. Bennet.

For Mrs. Bennet, elopement is the karma of indulgence.

Mother says England will go under water, as she stifled life in India.

For having given birth to Mussolini, Italy, She says, will go under water.

The Partition deaths in India were the direct karma of Non-violence.

Knowledge was refused for the Indian population over the ages. When India is entering Prosperity, the highest benefit of Prosperity goes to those who were most neglected.

Palliser dreamt of elopement with Griselda. Glencora told him she wanted to run away with Burgo.

Palliser asked Major Pountney to leave Gatherum Castle. He was to force himself to leave the Prime Ministership.

Karma was best seen in ‘Dear Mary’ of Lady Arabella.

Roger was right to kill Thorne, but he and his son died leaving the wealth to the victim’s child.

Knowing these rules is knowledge. Rising above them is yogic wisdom.

Julia Ongar who refused her fiancé, longed for him in vain, offering a fabulous wealth. Refusal refuses.

Dr. Thorne saved the girl baby. The wealth saved itself for her.

Good civil manners to all are the modicum of social manners. Caroline was incapable of that minimum out of jealousy.

All her £20,000 and the education at a principle London school could not give her what a cultured family invariably gives her children.

That is the significance of family, tradition, culture, personality.

When Elizabeth was engaged, her education helped her find the courteous language in which her volte-face could be couched.

Education gives the external equipment, not the inner endowment.

Neither Jane nor Elizabeth would do what Caroline did at Pemberley.

Even a Mrs. Bennet could not fully destroy Mr. Bennet’s inheritance.

Culture is consideration for the other’s inner comfort.

People who work hard, become successful, raise their standard of living, by virtue of exclusive concentration on work and accomplishment learn to live all by themselves.

To them the other Man is an aspect in their work. Whether he has any emotion or not they are incapable of sensing. They are material, their intelligence is material, their emotion is physical, i.e. possessive.

To honour another’s material needs is civilization.

To minister to another’s emotional needs is culture.

These are in the material-physical phase of life.

For them to rise to emotion, thought, spirit are no present engagement.

Purna yoga has a solution for them. **There is the Spirit in matter.**

Recognising the Spirit in Matter, they can rise with all in the Hour of God, and need not lag behind or grade the ladder of Matter-Spirit.

Material success rises manifold when the Mind in matter is recognized. It has already happened.

For instance, recognising the spirit in the soil, the earth can produce an infinite abundance abolishing the possibility of scarcity forever.

He who knows that soil, seed, water, and work are Spirit will produce in one cent what an acre now produces. A little of that food will fully energise the body, the body will not require as now a vast quantity of materially produced food. Spirit is there in Matter. It is there in Mind. It is there in Spirit as Psychic.

That governess had a greater culture than those two neo-rich ladies.

The neo-rich can acquire education, not culture.

Darcy’s objectionable behaviour was due to the rough exterior.

All the potentials of integrity, nobility, magnanimity, gentlemanliness were there in the depths. His decision to secure her made him give up the unpleasant exterior and that brought to the surface the rich unexpressed interior. Today the world appreciates accumulated wealth through production. Europe has outgrown that phase and has entered into the phase of Mental enlightenment. Workers ask for more leisure, not more work. It is a sign of culture. The phenomenal abundance of America is still holding the world leadership. Europe does not need it any more; if it chooses it can secure it without returning to physical toil. America frowns on engineering, knowing the toil is not for the future. It is the Indian engineers who take to that in America. No part of the world, for any reason, need go back to physical labour and toil. Savitri speaks of the wages of sin from toil and labour. When India was faced with shortage of food, she was able to make it up not so much from the labour of earlier centuries, but by scientific advancement. Actually what achieved is not so much the fertiliser and dwarf
wheat but the awakened Individual. They were instruments. Mental Individuality in Europe can more than compensate for the material abundance of America if they still need it. Europe does not need that opulence any more. The Individuality of a higher plane can, if necessary, secure the results of a lower plane. Europe needs well being not welfare. The welfare and well being exist in several grades. It is not so much the individual welfare as the collective well being that Europe now seeks. The emergence of Spirit in the Mind at once will negative the aberrations of social fixity of structures. The most important of them is the dedication to academically organised knowledge. Spirit will move them to an integral knowledge. It will remove the present problems and open up the future opportunities. The Spirit that emerges is the Psychic in the Mind. Any loss, if any, below the Mind can be at once compensated by Mind, if the necessity still exists. It can also act likewise above the Mind, but not with the same thoroughness.

Since the time of Newton, and especially since Darwin the world has moved towards a scientific outlook. Now, if it moves towards a Spiritual outlook – spirit in the part – the future glory can simultaneously emerge from all the parts of the world. Japan evolving Spirit in its cultured vital, Australia doing so in its physicality, Russia in her emotions as Europe in its Mind will all move towards the same goal. Iran and Iraq whose developed culture now misses the mental organisation for production by the same method will be able to catch up with the rest. This is all by human effort. Up to a point human effort is indispensable. When the Force that descends takes up the progress, it uses the same method – of simultaneous development in all places — but it does not achieve it by labour. At different levels it is done by different forces. Energy, power, force, attitude, organisation, coordination of right links in two or more planes can replace the laborious progress from below by a rapid progress from above. We see that difference in agriculture and trade. Higher still, urban life that uses Money creates higher organisations and uses organisations more effectively. The descent uses the organisation of consciousness at the lower levels. At higher levels consciousness accomplishes by contact, as a vacuum fills itself by contact with air. Integration is effective coordination.

Co-ordination starts with two points. A work like agriculture emerges when hundreds of points of information coordinate themselves in the human Mind. Integration is exhaustive co-ordination. It is the Individual who can best coordinate. In the absence of vital Individuality the world is unable to coordinate all the available information to solve the financial or climate crises. Indian Green Revolution was in that sense an achievement of physical Individuality. Hybrid seed, fertiliser, floor price, centralising organisation were all available to the predecessors of C. Subramaniam. They could not use them as they had no faculty. World government is eminently possible, but those without Individuality cannot even conceive of it. Partial faculties are eluded by precessors of C. Subramaniam. They could no

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பசாத்து முழுவமதயும் விட்டு மகட்டுக்பகாண்டான். அவமன ஆராதனை நாட்மடப் பொறுத்த அளவிமலா சந்தித்ததில்மல என்று ஒரு உதாரணத்மதயும் ஒருவராலும் காண்க்கின்றனர்.

1942 உண்டு. நமடமுமறயில் நாம் கர்மம் எண்கள் எது எதிர்மமறயானது. தத்துவாயியாக கர்மத்திற்கு நல்ல அலன்களும் மூடந்தது. அதனால் அது கமரகிறது. கடின உமழப்பு கிமடயாது என்கிறது 'சாவித்தல்'.

விக்காம் மீதுள்ள ஒருயானாவுடன் ஓடிப்மோக எடுத்த முயற்சியை எலிசபெபசயல்களிலும் சாதாரண தவறு இமழக்கும் இமளஞனாகத்தான் விக்காம் உர்க்கப்ெடுகிறான்.

Dr.Thorne இந்த விதிகமளத் பதாிந்துபகாள்வது மரார் Griselda லங்களாக இந்திய மக்களுக்கு அறிவு மறுக்கப்ெட்டு வந்துள்ளது. நாடுசுபீட்ச நிமலமயங்களாக இந்திய மக்களுக்கு அறிவு மறுக்கப்ெட்டு வந்துள்ளது. நாடு சுபீட்ச நிமலமயங்களாக இந்திய மக்களுக்கு இந்து மத நமக்கு எதிராக ஓமகாகம்வ முடிந்தது.

விக்காம் பெண் குழந்மதமயக் காப்ொற்றினார். அவளுக்காகச் பசாத்து தன்மனமய காப்ொற்றிக் கருதுகில் வாழ்கிறான். மனதின் தன்முமனப்ெியின் கர்மங்கள் அவனுக்கு உண்டு. நமக்கு மமற்கத்திய மக்களுக்கு இந்த பெண் குழந்மதமயக் காப்ொற்றிக் கருதுகில் வாழ்கிறான்.

பகட்டமத மட்டும் கருதுகில் வாழ்கிறான். மனிதப்ெியின் கர்மவிமனமய இந்தியப் பெண் குழந்மதமயக் காப்ொற்றினார். அவளுக்காகச் பசாத்து தன்மனமய காப்ொற்றிக் கருதுகில் வாழ்கிறான்.
மதகள் சமுதாய நடத்மதகளின் ஓர் மகட்கின்றனர். கடின உமழப்பு எதிர்காலத்திற்கு அல்ல என்ஆல் மகட்கின்றனர். தாண்டி வளர்ந்து இன்று மனதின் ஞான நிமலக்கு நுமழந்துள்ளது. பதாழிலாளிகள் அதிக உற்ெத்தியின் மூலம் பசல்வம் மசருவமத உலகம் இன்று உராட்டுகிறது. ஐமராப்ொ அந்த நிமலமயத் பசய்து அமடய மவண்டும் என்கிற அவனது தீர்மானம் அவனது இனிமமயற்ற புறவிமளந் டார்சியின் ஆட்மசெமணக்குாிய நடத்மத அவனது முரட்டுத்தனமான சுொவத்தின் காரணத்தால் உயர்ந்த ஆண்பு இருந்தது. வீட்மடப் ஆராமாிக்கும் பெண்மணிக்கு அந்த இரு புதுப் ஆணக்கார பெண்மணிகமளக் காட்டிலும் மண் உதாரணமாக மண்ணில் ஆன்மாமவ அமடயாளம் கண்டால் அளவற்ற அொிதத்மத அது அளிக்கும் மடங்களவில் இருக்கும் மனம் அமடயாளம் காணப்ெடும்பொழுது பொருள்ாீதியான பவற்றி ஆன்மாவின் ஆடிகளில் இன் தங்க மவண்டிய அவசியமில்மல. அவர்கள் எல்லாவற்றுடன் மசர்ந்து உயரலாம். அவர்க்கு உணர்வு இமவ வாழ்வின் பொருள் மற்றும் இடநிமல கட்டங்களாகும். மற்றவரது உணர்ச்சிகளுக்கு மதிப்ெளிப்ெது ஆகும். மற்றவரது பொரு உணர்வு இருக்கிறதா இல்மலயா என்ெமதமய இவர்களால் அமடந்து முடியவில்மல. பெம்ெர்லியில் காரலின் நடந்துபகாண்டது மொல் மேன் கல்வி புறத்திறமன அளிக்கிறது. இது ஏற்கனமவ நடந்து முடிந்து விட்டது. பெருமானமுள்ள அவளுமடய எண்ொடு ஆகும். பெருமானடமும் காண்ெிக்கப்ெடும் மாியாமதயான நல்ல சமூக நடத்
கமள மனதில் எழும் வாக்கி முடியாது. இடநிமலத்திற்கு என்றால் சாதிபெது ஆகுதியான சாதமனதான். மமாக்ஷம் அந்த ஆனால் தனித்துசாதமனயாகும். சி.சுப்ரமணியனுக்கு முன்னாகும் உயர்தர விமதகள் ஒருமமபொடு முழுமமயான ஒருங்கிமணப்பு ஆகும். சி.சுப்ரமணியனின் மனிதை சூடியும் கொள்ளியும் சிறப்பொக ஒருங்கிமணக்க தகவல்கள் தாமாகமவ ஒருங்கிமணயும் பொழுது விவசாயம் மொன்ற மவமல பவளிபெடுகிறது. நிமலகளில் இீவியம் பதாடர்ெின் மூலம் சாதிக்கிறது.

அமமப்புகமள திறமெட அந்த வித்தியாசத்மத நாம் விவசாயத்திலும் அவசியம். கீழிறங்கு ஈராக்கும் அமத முமறமயப் ெின்ெற்றி மற்றும் நாடுக உணர்ச்சிகளில் பவளிவரலாம்.

எகுதியில் ஆன்மா மசத்தியம் ஆகும். மனதின் கீழ் நிமலயில் ஏற்ெடும் எந்த ஒரு இழப்பும் முக்கியமான ஒன்று. ஆன்மா அவற்மற ஒரு பூரண அறிவாக மாற்றும். இது நல்வாழ்வும் அமவ கருவிகளாக இருந்தன. அபமா்அிக்காவின் பொருள் அொிமிதம் உண்மமயில் சாதித்தது உரமமா அல்லது புது ரக உமழப்பும் அல்லது உடல் உமழப்மெயில் அபமாிக்கா முகம் ட் பெெில் காலம் முதல், இருக்கும் எல்லாகக்களெயும் ஒருங்கிமணக்க உலகத்தால் இயலாமல் மொகிறது. ஒருங்கிமணவுகின்றன. உலகத்தின் ஒரு காலத்தில் மமயபெடுத்திய அமமப்பு ஆகியமவ இருந்தன. மொதிய திறன் இல்லாத காரணத்தால் ஒன்மற வமர ஆனால் அமத நிமனத்தும் ஊர்க்க முடியாது. ஆக காலத்தும் ஊர்க்கவிட மற்ற நாடுக உணர்ச்சிகளில் பவளிவரலாம். இதற்கும் மமலாக ஆகியவற்றின் மூலம் கடும், இரண்டு அல்லது அதற்கு விழிப்புற்ற தனி மனிதமன.

நல்வாழ்வாகப்ெயன் உண்மமயில் சாதிக்க முடிந்தமத மற்ற அமமப்பும் ஒருமமப்ொடு திறமெட ஒன் கைா இது மனமத விட உயர்ந்ததாக இருக்க ஆகியவற்றின் மூலம் கடும், இரண்டு அல்லது அதற்கு விழிப்புற்ற தனி மனிதமன.
13. “Georgiana’s reception of them was very civil.”

Civility is the least; but we do not come across enough civility anywhere.
Man who realizes he is not a mere animal, treats others with civility.
Civility, rationality, kindness are expected of a civilized Man.
Unity, harmony, mutuality are corresponding supramental qualities.
Georgiana is young and immature. She acts under orders of her brother.
Functioning under orders, one maintains the status quo.
Elizabeth is self-aware, but it is selfish self-awareness.
Darcy is aware of Elizabeth; it is unselfish self-awareness.
Mrs. And Mr. Gardiner, in spite of their great interest in their niece, are more interested in Pemberley.
What should a devotee be interested in?
He should be interested in Self-giving to Mother, not Pemberley or Elizabeth. Selfless Self-giving is Self-Realisation.

The Absolute is Self-Existing Infinity.
It gives, does not take, but it can take, if it chooses.
In using its infinite capacity, it can exercise a faculty of taking and then take.
A glimpse of this is seen in Darcy’s confidentiality.
He who wants to give, sees obstacles. E.g. If he gives, sometimes the given property will be lost. As long as he does not give the property, at least he can give the income.
Law and Life can act at any time as they like.
In such a case there will be a reservation in his substance.
Consecration of that obstacle will explain to him the truth.
Normally he will forget it.
Forgetting is unconsciousness.
He is unconsciously resisting.
Pray to become conscious in the unconscious.
He will be able to give more than his assets.
Sincerity speaks.

As Georgiana was unformed socially out of immaturity, so to become Mrs. Darcy Elizabeth was ill qualified in the human substance of things.
Both had equal distances to travel on different planes.
Elizabeth, because of Darcy’s love, was in an unquestionably enviable position. She had everything she could wish for. Absolutely there was no problem for her. If any, it was her own creation by invitation.
Every devotee is in such a position.
Psychologically we are not trained to be greedy, avaricious.
But below that human nature is greedy and avaricious.
The desire to continuously progress translates in our Minds as greed and avarice.
One can be human desiring progress, avoiding greed and avarice.
In that state one has material needs, psychological needs, social needs.
One works for such requirements – a legitimate human exercise.

Man does not know that he can achieve them all by an intense social aspiration. One can pray for it and get it.
This is not yoga, nor an ideal attitude of Man to the Divine.
Otherwise, he will certainly be working for them.
Separate yourself from your greed and intensely pray for it, you will get it.
All good Men are shy of praying to Mother for material benefits.
The clarity of Mind that can get one’s requirements by prayer instead of hard physical work is not there in its purity. It is coloured by desire, greed, avarice, mercenary thoughts.
A great wealth awaits the devotees if only they can develop an inner intensity commensurate to that wealth.
This is what Mother means when She says Man can ask for anything from Her.
We ask by desire or do not ask.
To purify the Mind of desire and asking is an attitude we do not have.
What is important is intensity and need.
Mother grants them.
It is not wrong to pray for our legitimate requirement.
It is a psychological ignorance.

What Elizabeth could have achieved by wealth, she now did by consciousness.
In talking about the ultimate secret of yoga, how to reverse Matter, She said Sri Aurobindo left Her without telling Her that secret. She added She was not sure of His knowing it.
If so, there must be a secret at the vital and at the Mental level.
To continue the argument, there must be a secret of Money, Power, Health and for everything.
The secret of health is simple.
The secret of Power is we must be in Power.
The secret of Wealth is to overcome the sex vibration – what the Python told Mother.
These are all the secrets of yoga. One who overcomes the vibration of sex of the whole population will be able
to get the wealth of the world.
At a lesser human level, there must be secrets of accomplishment of hundreds of things.

**As far as the devotee is concerned, there is a Secret of secrets.**

He should be willing to drink. Mother will spare him the labour.
Accomplishment is aspiration becoming consciousness.
The energy of aspiration changing into energy of accomplishment is to be conscious.
For one who is negative, we can only say, be positive.
A positive Man who does not refuse to drink will accomplish by his work.
Such a devotee can replace work by thought or Mental aspiration.
What he thinks will be accomplished.
When thought dissolves, it will happen by itself. When a saint is born the whole atmosphere blooms.
A devotee can Mentally bring himself to such a position with his life, with the lives of those around him. That is
Prosperity.
Mother’s Prosperity is to surrender that ability to Mother and await the outcome.
The Gita asked Man to surrender his beliefs for him to secure moksha.
Mother asks us to surrender our capacities so that She may give us what those capacities will achieve by
exertion.
Elizabeth achieved Pemberley by her Mental desert.
Yogic life is that which accomplishes without labour what requires labour.
One who wants to accomplish thus is to change his attitude to work.
To believe Non-work can accomplish what work alone can is that attitude.

**Reception, dinners are at the disposal of ladies.**

Man can give good food, not please the guests.
The feminine presence is inherently pleasing.
It evokes the feminine side of Man and pleases him by completing him.
One reason for the advance of the West is the respect and freedom they have been giving women for centuries.
Georgiana became vulnerable in the absence of a mother.
Western industrial success generated imbalance of climate.
Supposing the leadership was equally filled with women, the imbalance could have been less.
That is the influence of woman.
Indian panchayats utilise Money better with women managers.
The Indian film stars speak the same story.
Wherever women have freedom and power, life will flourish.
Man earns, dominates, and fritters away the energy.
Man is energy; the woman is organisation.
Her constitution that creates a child can also create accomplishment.
The feminine secret is self-giving.
The Mental secret is not to understand.
The vital secret is non-reaction.
The physical secret is non-action.
The Spiritual secret is Self-giving.
The woman is born in her physical with the spiritual self-giving.
The secret of speech is Silent will.
Mother gives anything you ask for, but our secret with Her is not to ask.
When asked She gives the thing asked for and you have to work it out.
It is the minimum.
When you don’t ask, She gives the accomplished work.
It opens the doors for yoga.
At each level – physical, vital, etc. – there is a minimum and a maximum.
The maximum opens into the next plane.
Instead of asking Mother, it is better to give oneself to Her.

**To be entertained at Pemberley is to enter that plane of social status.**

For an ordinary Man, an occasion to hear of The Mother is a door to leave human misery and enter into divine
felicity.
For a perceptive devotee, every moment is such an opening. They are graded.
How he responds decides the course. It is the human choice.

In a similar situation two different people respond differently – Darcy and Mr. Bennet responded to a warning positively and negatively.

The same person on two different occasions responds differently – Mr. Bennet rejected Elizabeth’s warning but voluntarily decided to pay Mr. Gardiner. Attitudes prevail, character determines, still human choice has scope. Trollope fell out of fashion in 1900, revived in the twenties, and since 1980 critics have paid him attention. He has over forty novels. He does not write oppressive stories but in no story or no character does he repeat himself. About four thousand characters touching upon four lakhs situations respond and react. For anyone who desires to explain to himself the theory of social development or human development, this is a rich varied field.

Every line of Savitri will explain itself. Agenda will be intelligible. No longer one need say that The Life Divine is a difficult book. At least two people said it reads like a novel, one about a chapter and the other about the Book itself.
ரும்பும் அமனத்தும் வற்றிற்கும் ஒரு சாதமனாகவே அவன் அனெர்கமளப் பொறுத்தவமரயில் இரகசியங்களின் இரகசியம் ஒன்று உள்ளது. உடல் ஆமசமய பவல்வது பசல்வத்தின் இரகசியமாகும் அதிகாரத்தின் இரகசியம் இருக்க மவண்டும். விவாதத்மதமலும் பதாடர்ந்தால், ஆணம், ஆமராக்கியம், அதிகாரம், மற்றும் எல்லா எகவானுக்கு அது பதாியுமா என்ெது ஆற்றி தனக்குத் பதாியவில்மல என்றும் அன்மன கூறினார். மயாகத்தின் முடிவான இரகசியம் முடிவு பொழுது, எடுத்தமல்மல்லும் புடேன்மல. மனதிலிருந்து ஆமசமய அகற்றி, ஆிா்கு மகட்க மவண்டும் என்கிற மனப்மம நமக்கு நாம் ஆமசயினால் மகமனிதன் எமத மவண்டுபமன்றாலும் தன்னிடம் மகட்கலாம் என்கிற மன்மன இமமதத்தான் கூறுகிறார். அவருக்காகக் காத்திருக்கிறது. இமவகளால் அது மூடி மமறக்கப்ெட்டுள்ளது. என்ற மனத் பதளிவு கடின உடல் உமழப்பு மூலம் ஒருவரது மதமவகமள ெிரார்த்தமன மூலம் அமடயலாம் பவட்கப்ெடுகின்றனர். மெராமசயிலிருந்து நம்மமப் ெிா்த்து இது மயாகமல்ல, இமறவனிடம் மனித பதா்ந்துமல. இமவ யாவற்மறயும் தீவிர சமூக ஆர்வத்தின் மூலம் அமடயலாம் என்ெது மனிதனுக்குத் தீருகிறது. மாறுகிறது பதாடர்ந்து முன்மனற மவண்டும் என்கிற ஆமச நமது மனதில் மெராமசயாகவும், மெராவலாகவும் அது அவளாகமவ வரவமழத்துக் பகாண்டதாகத்தான் இருக்கும். அவளுக்குக் கிமடத்தன. அவளுக்கு எந்த வித டார்சியின் காதலினால் எலிசபெத் மிக உயர்ந்த நிமலயில் இருந்தாள். அவள் விடை வெயத்திற்குக் கீழ் மெராமசயும் மறாம் இரச்சைால் பெற்றுக்கரண்டிருக்கும். அவன் மேட்டுக்க மவண்டிய அவசியத்மத இறைய மாறுவதாகும். அவன் உமழக்க மவண்டிய அவசியத்மத இயடமல என்கிற ஆமச நமது மனதில் மெராமசயாகவும், மெராவலாகவும் அவளாகமவ வரவமழத்துக் பகாண்டதாகத்தான் இருக்கும்.
இது குமறந்தெட்சம் நைற் அன்மன் மெச்சின் இரகசியம் பமௌன விருப்புறு இரேடநிமலயில் பெண் ஆன்மீகப் பசயலற்று இருப்பு உடலின் இரகசியம். எதிர்விமன் ஆற்றாமல் இருப்பு உணர்வின் இரகசியம். சுய அர்ப்பணமம் பெண்மமயின் இரகசியம். ஆண் சுமகிக்கிறான், ஆதிக்கம் பசலுத்துகிறான், எங்பகல்லாம் பெண்களுக்கு பெண் மமலாளர்கள் இந்தியாகும் சாயத்துகளின் நிதிமய மமலும் சிறப்பங்கும். பெண்களுக்கும் சமமான தமலமமப் பதவிகள் அளிக்கப்பெட்டிருந்தால் உள்ளது. தாயார் இல்லாத காரணத்தால் உள்ள ஆத்திற்கு உள்ளாகிறாள். அங்குள்ள முன்மனற்றத்திற்கு ஒரு காரணமாகும். பெண்கள் அங்கு இருப்பிட்டு ஆண் சுமவயான நல்ல உணமவ அளிக்க முடியும், விருந்தினர்களுக்கும் மட்டு பகாள்ள மவண்டும். இவ்வாறு ஒருவர் இலன் பெற மவண்டுப்பெணனில், மவமல மீதான மமனாொவத்தமத அவர் மாற்றிக் உமழப்ெின் மூலம் மனமதத் திறன்கள் நமது கடும் முயற்சியால் நமது திறன் பெறக்கூடியமத அன்மன நமக்கு அளிப்பற்காக மமாக்ஷத்மத அமடய தனது நம்ெிக்மகமயச் சரணமடயச் பசய்யுமாறு கீமத மனிதமன் காத்திருப்பதாகும். அன்மனயின் ஐஸ்வர்யம் அைவில் ஒரு துறவி அவதாிக்கும்பொழுது அங்குள்ள சூழல் முழுவதும் மலரும். நிமனப்பெது நடக்கும். எதிர்மமறயாக இருப்பு மநர்மமறயான எண்ணங்களக்கு ஆர்வத்தின் சக்தி பகாள்ளாமல் இருப்புமாறு உள்ளது. மநர்மமறயான எண்ணங்களக்கு ஆர்வத்தின் மூலம் சாதிக்கலாம். என்றும் அவனுக்கு முடியும். பதயச் பசய்யுமாறு நம்மக் கடந்து வந்ததனால் எலிசபெத்பெர்லிமயப் பெற்றாள். ச் சரணமட்கு எல்லாம் அளிப்பெர், ஆனால் மகட்காமல் இருப்பு நாம் அன்மனயிடம் அன்மன் சாதமனயின் ஆர்வமாக மாறுவது தன்னிமனமவாடு இருப்பாகும். அவனுக்கு பெண்களுக்கு அளிக்கப்பெடும் மாியாமதயும் சுதந்திரமுமமாறு கசயல்படுத்துமறுக்காம். பையும் மல யின் யச் பசய்யுமாறு நம்மமக்காக உமழப்ெின்றி அமடவது மயாக வாழ்க்மகயாகும். இந்தின் ஆர்வமாக மாறுவது தன்னிமனமவாடு இருப்பாகும். யையை கூற மட்டுமம நம்மால் சரணமடயச் பசய்து, ஆலனுக்காகத்திருப்பது மாற்றாததால் மயாகக் கூறும் உள்ளது. பையும் மல யின் யையைக் கூறும் உள்ளது. இந்தின் ஆர்வமாக மாறுவது தன்னிமனமவாடு இருப்பாகும்.
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On August 15, 1947 a good many felt and asked, "Well, it is true we are free

Even when the Descent took place in 1956, not one of us was aware of it.
The choice cancels it every moment.

Every devotee invariably does it when more is offered than can be received.

Great material Prosperity plainly offered looks like robbery and misfortune for low consciousness.

They felt the boy would be lost to the family, and readily took him back.

A poor boy was taken into the service of Beauty Land. His family was alarmed.

Embarrassment comes from inexperience, lack of energy or shyness.

"Georgiana’s reception was attended by all the embarrassment which can make inferiors construe that she was proud."

Embarrassment comes from inexperience, lack of energy or shyness.

A poor boy was taken into the service of Beauty Land. His family was alarmed.

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Great material Prosperity plainly offered looks like robbery and misfortune for low consciousness.

Every devotee invariably does it when more is offered than can be received.

The human soul is capable of expanding to the universal and the transcendent.

The choice cancels it every moment.

Even when the Descent took place in 1956, not one of us was aware of it.

On August 15, 1947 a good many felt and asked, “Well, it is true we are free. What then? How do we feel this Freedom?” Had they fought for that Freedom, they would not have asked so. They would have felt it in their nerves. A great boon given unmasked evokes a flat ungrateful response. Paul Richard on receiving Silence shouted he was becoming an idiot. The Power of this yoga which He had was so great as to confer Silence on one who could not even receive it. Grace flower season ends in February. Special efforts were made to get it beyond the season. Special GRACE granted it. One devotee found it inconvenient to come and receive it.
Regardless of desert and receptivity, the flower went to everyone around him who brought it. One was so resourceful as to create cancelling circumstances around her and escaped it. It was thus Bengal met with the famine. The world today, when a bounty is poured on it, goes about devising every means to convert it into a curse. Man in this century is supposed to be rational. It will be a redeeming exercise to enumerate the occasions in international life where Man is acting rationally. We being devotees can do it personally for the acts of the past twenty four hours at least. Every act that failed deserves that enquiry. When Grace comes, someone develops dust allergy. When thrust on, he chooses not to receive it in the shape of grace flower.

Devotees taking to consecration all the time feel like Georgiana. Georgiana is a child, enjoys a child’s company, feels like a child, prefers children’s games but is embarrassed in adult company not realising she is now the head of Pemberley. Our devotees love to be relaxed, non-serious, to be what they were before knowing Mother. The difference is between a voter and a legislator who runs the country. The power of being a devotee arises from consecrating each movement while in years we have never thought of consecrating anything, except to pray daily.

A professor who teaches in a college explains the textbook written by another. In his whole career his own personal ideas are none. However exalted the post of a professor, it is non-original. To be a Mother’s devotee and a professor is to create your own original ideas in every subject you teach. One can ask “I can have one original idea. How is it possible to have all ideas original?” Others’ ideas we must originally understand, as the original scientist understood it. He can appreciate it if he tries to consecrate all his life. Mind is dull. Or it thinks. Some memory comes. Thoughts run. Take one and try to consecrate it. It will defy. On your success you will find yourself a new person. Power comes from consecration. To maintain consecration is to walk one foot above the ground. It is only the beginning. One can maintain consecration only if he denies his ego. Ego is all-pervasive. One gives up soon or comes to the conclusion that ego is right, a self-defeating proposition. Only such an attempt reveals that the Mind, vital, and physical are occupied with conventional ideas and emotions. Should he succeed in giving them up, a great fear will rise and possess him. With that he will forget consecration. His success there will bring about a change in him, as in Darcy. To him there will be no failure. Abuse of people won’t come to him. When it comes he will see a further opening. Non-reaction, he will see, will raise him psychologically. Love for Mother will occasionally be born in him. There will be a sweet feeling on meeting anyone whatever he is, as he will contact only the positive side of the other person. The songs of birds which he never heard will now be heard as a felicitous note of Nature. The rain-washed splendour of trees will reveal even when there is no rain. Human contact will give a sense of childlike innocence.

Marriage after years of married life will be sweet as in courting. One may be tempted to say that there is no problem in life. Whatever he does will yield a greater success than expected. It is at this time a devilish urge will rise and almost compel him to go back to the old life. It happened to Elizabeth. On reading Darcy’s letter she exclaimed it was all false. This is the normal response. On the second and third reading she realised that on every point Darcy was right, she was wrong. In all my life I have not met one person who could give that response at a crucial point in his life. Elizabeth had behaved as no normal human being would respond. It was great of her. After that there was an urge in her to subconsciously justify herself and her family to which an occasion arose when Lydia was to go to Brighton. She was anxious to protect the good name of Wickham and betray her new understanding. It was unpardonable of her to have told Jane about Georgiana. It was a direct betrayal. She took care not to lower Darcy in Jane’s understanding, suppressing the ruse. She had the temerity to tell Wickham that his interference was not unwelcome. She was ashamed of Lydia, not of Wickham. Her inner longing for falsehood was active. She pleaded for his promotion. She sent him Money. No one will do what she did after reading the letter. She did what anyone would do after Darcy revealed his love to her. She wanted Pemberley, not Darcy.

Man loves to be silly. To satisfy his guilty conscience he abuses corrupt politicians. When in power he becomes corrupt. This is the average humanity. Man does not know he is selfish. He does not want to know of his selfishness. In ‘ideal’ cases we see one who has an organised selfish behaviour exclaiming ‘How can anyone say I am selfish?’. Sri Aurobindo a hundred years ago believed Man who was in this state could reach Supermind. I ask devotees to test the truth of this statement in their own life. One can see the supramental power in action. It will bring about the supramental change in himself in the act that he has tested. He will see there is an urge NOT to lie from deep inside in an affair where he has never disclosed the truth. He will feel at that moment a vibration of great love towards a disgusting person. It will be momentary. So much any devotee can experience without fail.

That Darcy changed two hundred years ago shows the distant roots of the Supermind that descended in 1956.

I wish devotees see such a change in their atmosphere and come forward to create a solid foundation in their material consciousness for supramentalisation.

No argument is necessary if one is willing to perceive it around him.
Mother declined to invite anyone to do this yoga.
The country is throwing vast economic opportunities in our way.
Motorbikes are sold on the pavement.
Cars are offered to anyone who can pay for it.
Youngsters build houses early in their career.
Those who have shunned work, work all day.
Computer prevents habitual liars from lying.
Cuba was diffused.
Korea was avoided.
The Chinese agreed to go back.
Organised falsehood acts in Truth.
One can see inside himself all the entrenched roots of falsehood are giving way.
Mothers-in-law are not able to be cruel in many cases.
Even daughters-in-law who long to tyrannize the mothers-in-law are prevented by the society – widow pensions — from teasing them.
Corruption, of course, is spreading and becoming a way of life.
Perhaps Man must outgrow corruption by experiencing it.
Any devotee can try NOT to bribe and see its consequences in his life, perhaps in wider life.
Look at the ill-will, selfishness, falsehood, cruelty, tyranny inside oneself.
They all would appear to be weaker now than before.
Folly has a way of fortifying itself in this freedom.
Should you find it so, it is a positive symptom.

**Do you not think it is a message for you?**

**A silent fool passes for a wise Man, as long as he maintains the silence.**

Appearance is different from reality.
Even the appearance of a yogi will do good to the devotee.
What is your wish as a devotee?
1. I wish to solve my problems by prayer.
2. I wish to consecrate my problems.
3. I wish to step into yoga, if I am meant for it.
The following is meant for those in category No. 3.
If you think, “Yoga is difficult, how can I do it?” I would reply that the very fact you consider it, you are meant for it. It is worth trying. Should you have all the determination yoga demands, it is great. If not, whatever efforts you take will make your life Mother’s Life, a rare achievement.

**It does not matter what you achieve, it does matter how perfect your decision is.**

Decide that every bit of energy will be given to yoga.
To start with accept the preliminary condition of four consecration — food, sleep, speech, action.
When you succeed you will discover you are superficial.
When you are serious, you will know nothing can be consecrated without everything being consecrated.

Again renew the DECISION not to give up.
Consecrate whatever interferes.
You will succeed, if you don’t give up.
If you fail but do not anxiously revert to life, you will find life richer than before.
It is up to you to try to succeed or maintain the failure.
Failure in yoga is success in life.
Failure is not giving up. Giving up you will slide down to the bottom.
Success or failure, the decision to be in yoga is far better than a great success in life. Even in failure there is a relationship with Mother. It is rewarding.

**Darcy never accepted failure.**

Elizabeth was satisfied and content with failure.
Failure in her effort to rise gave her Pemberley.
Failure in yoga not given up will in time open up greater avenues.
Mr. Bennet was a failure as a husband.
But, he had not given up. He was frustrated beyond measure.
Lydia activated herself. He realised his folly, determined to act.
The problem was solved, opportunities opened up.
There he stopped like Elizabeth.
He did not try to understand what happened to him, not as a devotee, but as a householder.
Had he questioned himself, he would have understood the nobility Darcy had exhibited.
It would have raised him in the eyes of Darcy.
Gratitude to Darcy would have formulated in him. He did not think. Pemberley was great. His triumph over his wife was total. There he leveled off. Had he won the regard of Darcy as a gentleman who deeply appreciated Darcy’s magnanimity, he would have risen in Darcy’s social estimation.

Bingley and Darcy and consequently Meryton would have looked up to him as one worthy of adoration. Like his daughter, he too stopped halfway through. **Petty triumph gives petulant satisfaction.**

His sarcasm pinned him to where he was. For twenty-five years he was in tapas and when the boon came he received the minimum. What he had not overcome in his wedding, he could have overcome now. Again he missed it. Desire for repartees can wipe off great avenues.

The possibilities of raising his family through Bingley and Darcy were not fully utilised. "The possibilities of raising his family through Bingley and Darcy were not fully utilised."

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**Beauty Land**

**"Beauty Land" Tamil**

India, Kanyakumari District

1956-ஆம் ஆண்டின் முழு வருடமும் விளையாடுதல், காலம் குறைந்த காலம் முடிவுடன் கடைத்துகிறது. உண முடியும் தமிழ் முழுநூற்றாண்டு காலத்தில் சங்கடப்ெடுகிறாள்ோர்ேியானா

இமடயறாத சமர்ப்ெணத்மத மமற்பகாள்ளும் அன்ெர்கள் ோர்ேியானாமவப் மொல் உணருவர்.

பொழுது அவர் அமதப் பெற்றுக்பகாள்ள விரும்புவதில்மல. வரும் பொழுது ஒருவருக்கு தூசி ஒவ்வாமம ஏற்ெடுகிறது. அருமள மலர் வடிவத்தில் திணிக்கும் முயோர்ேியானாமவப் மொவதாக இருந்தது. மகவிடுதல் பசயலற்றுப் மொவதாக கபற்றுக்ககாள்ைப்படு

உைர்ந்ைிருப்பர்

"நமக்கு சுதந்திரம் கிமடத்து விட்டது உண்மமதான், இனி என்ன 1956 மனித ஆன்மாவுக்கு திருட்டாகவும் பகாண்டனர்.

அனுெவமின்மம, பதம்பு இல்லாதது அல்லது நாணம் மிகவும் வாழ்க்மகயின் சந்தர்ப்ெங்களில்

பொிய வர நன்றி.

Grace, அது அவர்கள் சுதந்திரத்திற்காக உண்மமத வந்து வங்காளம் ெஞ்சத்மத சந்தித்தது. இன்று உலகம் ஒரு குழந்மத

பூ பூக்கும் காலம் முடிவமடகிறது. காலம் கடந்தும் இம்மலமரப் பெற பெரு

ஆகஸ்ட்

விற்டான்.

ைற்றும் ஒருவருக்கு

பொழுது எல்லா அ

சர்வமதச வாழ்க்மகயின் சந்தர்ப்ெங்களில்

அவர்கள் சுதந்திரத்திற்காக உண்மமத வந்து

சாெமாக இருந்தமதப் மொல் ஓய்வாகவும் அவர்கள் சுதந்திரத்திற்காக மோல் வந்து

மலர்

நாட்மட ஆளும் சட்டமன்ற

உறுப்ெினர்க்கும் இமடமய

கு விாிவமடய முடியும்.
அவனுக்கு லிடியாமவப்பற்றைிவிக்காைியன் எிரகு அவள் தன்மயும் தன் குடும்ெத்மதயும் நி
பகாள்வமத நான் என் வாழ்நாளில் இதுவமர ொர்த்ததில்மல. சாதாரணமாக ஒரு

என்ெமதயும் உணர்ந்தாள். வாழ்க்மகயி

மெய்த்தனமான
திருமண வாழ்க்மக

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குழந்மதத்தனமான உணர்மவ அளிக்கும்.

இனிமமயானதாக இருக்கும. இதுவமர அவன் மகட்டிராத ெறமவகளின் சங்கீதம் அவனுக்கு எகுதியுடன் மட்டும் அவன் பதாடர்பு

பகாள்வதால், அவர் யாராக இருந்தாலும், சந்திப்பு அவன் காண்ொன். எதிர்விமன ஆற்றா

இது மொன்ற முயற்சி அகந்மத சாி என்ற முடிவுக்கு வரு

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ஆரமெம் மட்டுமம. அகந்மதமய

முயல்ெவர்களால் இமதப்

எல்லா கருத்துகளும் சுயமானதாக இருப்ெது எப்ெடில்மல. மெராசிாியர் ெதவியும்

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ஏக்கம்

புாிந்துககாள்ை

இவ்வாறுதான் ஏற்ெட்டது.

அகந்மத

தமரயிலிருந்து ஓர் அடி உயமர நடப்ெது

இல்

பசய்வதில்தான் அன்ெர்களின் சக்தி எழுகிறது

லிருப்ெது அவனுக்கு மனதளவில் பொிய முன்மனற்றத்மத

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வருடங்க

ஒவ்பவாரு தருணத்மதயும் சமர்ப்ெணம்

நாம் எமதயுமம சமர்ப்ெணம் பசய்ய ஒரு

மண்டினாள் என்ெமத இருக்காது.

அல்லது சிந்திக்கிறது. சில

கவட்கப்பட்ைாள்

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இவ்வாறுதான் ஏற்ெட்டது.

மனம், உணர்வு, ேடம் ஆகியமவ ெமழமம வாய்ந்த கருத்துகள் மற்றும்

மனமய

எப்பொழுதாவது அவனுள் எழும். மற்றவரது மநர்மமறயான

கமளந்தால்தான் சமர்ப்ெணம் பசய்ய முடியும். அகந்மத

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மாற்றத்மதக் பகாண்டு வரும். அவனுக்குத் மதால்வி என்ெமத இருக்காது.


c

51
கியூொ கமலக்கப்ெட்டது. மாமியார்க்
முமறப்ெடுத்தப்ெட்ட சீனர்கள் திரும்ெிப்
மொக ஒத்துக்பகாண்டனர். பகாாியா தவிர்க்பகாக்கியது.
கியூொ கமலக்கப்ெட்டது. 
மவமலமய எணம் பசலுத்தமமாட்டார்
மேைக்கு
இந்த மயாகத்மத பசய்ய எவருக்கும் அன்மன
அமழப்புவிடமக்கல் அமனக்
அன்ெர்கள் இத்தமகய மாற்றத்மத
அவர்களது சுவலில் திடமான அடித்தளத்மத
அமமக்கட்டும் என்று விரும்ெப்ெடு
முன்கூட்டிமய காண்ெித்தது எனலாம்.
இருநூறு வருடங்களுக்கு முன் டார்சிமய
மாற்றப்ெடுத்திக் பகாண்டவர் 
மகட்கும் மகள்வி
பொழுது அவனும் ஊழல் புாிெவனாக மாறுகிறான்.
சராசாி மனித
பகாள்ள ஊழல் 
மலிந்த அரசியல்வாதிகமள குற்றம் 
சாட்டுகிறான். அவனுக்கு அதிகாரம்
கிமடக்கும் அவள் பெம்ெர்லிமய

Volume 8

52
சிறிய பவற்றிற்குாிய திருப்திமய அளிக்கிறது. அவரது மகமளப் மொலமவ அவரும் ஊதிதிருக்கும்.

டார்சியின் பெருந்தன்மமமய இருந்தது. அங்கு அவர் நிமலத்து நின்றுவிட்டார். அவர் மயாசிக்கவில்மல. பெமெர்லி பொியது. மமனவி மீது அவருக்கு டார்சியின் பெருந்து பகாண்டிருந்திருப்பொர்.

திருஅன்ெராக அல்லாமல் ஆனால் அவர் மகவிடவில்மல. அவர் அளவுக்கு மீறி ஏமாற்றம் அமடந்திருந்தார்.

வாய்ப்புகளுக்கு வழி

நைால்வி

உயர மவண்டும் என்கிற அவளது முயற்சியில் ஏற்பெட்டு பகாண்டு அவளுக்குப் பெமெர்லிமய அளித்தது. டார்சி ஒருமொதும் மதால்விமய ஏற்றுக் பகாண்டதில்மல.

நாம் மயாகத்திற்கு உாியவர் எனில், மயாகம் பசய்ய விரும்புமவாம். நமது இல்மலபயனில், நாம் என்ன முயற்சி எடுக்கிமறாமமா அது நமது வாழ்மவகருைியநை

“மயாகம் கடினமானது, நான் எப்ெடி மூன்றாம்” என்ெதுதான் ெதிலாக இருக்கும். அவர் மயாகத்திற்கு இருந்த உறுப்பினர் வர்த்தகர் இருக்கும். புதுப்பிக்க மாற்றியம் மயாகம் பிாிவில்

நாம் மயாகத்திற்கு உாியவர் எனில், மயாகம் பசய்ய விரும்புமவாம். அவர் டார்சியின் சமூக

அவர் மயாகத்திற்கு உாியவர் என்று அர்த்தம் என்ெதுதான் ெதிலாக இருக்கும். முயற்சி பசய்வது

லாமலாட்டமாக இருக்கிமறாம்.

சிறை மதால்விமய ஏற்றுக் பகாண்டதில்மல.

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15. “Though proceeding from shyness and the fear of doing wrong.”

**Fear of any description shuts out every good in life.**

Fear of God is the beginning of knowledge is old wisdom.

Mother asks for cheerfulness.

As long as there is fear, there is a distance.

India was fear ridden during the Raj.

We have not yet shaken it off.

The early decades of freedom had the reaction of fear – violence in public life.

USSR thirty years after its dissolution is in the grip of fear.

If fear is absent, it is in America.

Fear is essentially vital. Mind outgrows fear to a great extent.

Spirit knows no fear.

Prahalad knew no fear even as a child.

Total absence of fear can make a dull child intelligent.

Security of affection or fearlessness releases all one’s intelligence.

In the fear of being slaves for eight hundred years, Indians lost their power of thinking.

Fear is a great destroyer.

Absence of fear prevents a child from being mean even if meanness is instilled by the parents.

Fear can negatively activate intelligence.

Out of such intelligence it is rare that positive results will come.

Fear can lead to possessiveness. It can make one wealthy. But it is wealth that is a preservative of fear.

Pattinathar who threw open his treasures to the people was a truly great soul.

Giving up of Money is more difficult than earning it.

Fear can earn, only freedom can give up.

Giving up Money earned in fear is a lease of life for spiritual freedom.

Money that symbolizes that emotion does not easily move to prayer.

It is not moving Money, but it is giving up fear of insecurity.

Freedom is the final law and last consummation.

**Mistaking one thing for another is a way of life.**

The history of Man conceiving various forces as God is instructive.

Whatever is overwhelming was given the name of God.

So, the leadership of the world goes to the strongest of nations, not the most deserving of cultures.

Each culture took itself to be the very best, an attitude of insularity.

Anything can be mistaken, not the Supermind, says The Mother.

Elizabeth mistook a scoundrel to be a gentleman.

Savitri says our spiritual ignorance mistakes the sum of all sweetness to be Death.

It also says we mistake our enemies to be friends and invite them to be our guests.

Opportunities are mistaken to be problems.

Knowledge is to know how a problem can be viewed as an opportunity.

There are eight levels starting from contradiction as complement.

‘Tolerable’ is the example. If ‘tolerable’ was the first step, her Netherfield conversation supporting Bingley in opposition to Darcy was the next. It was followed by a conversation where Darcy justified superiority and made her smile. The next step was her refusal to Dance with him. It was followed by his withdrawing from her refusing to speak. Next was the ball at Netherfield where she wantonly provoked him. At Rosings she asked the colonel why he was staring at her. Then followed his several tête-à-têtes, silent and awkward at Hunsford.

Finally came the abuse.

Surface Mind, subtle Mind, subliminal Mind, the Psychic are the four levels each of which can be subdivided into two as surface and depth. As we know the story it is possible to know these eight stages and apply it to our life. Whether they are six steps or ten steps does not matter. In theory they are eight. **Darcy met with indifference, ridicule, provocation, taunting and abuse.** He changed all these into positive attitudes or in spite of them he pursued her. That is the process of converting ignorance into knowledge. We all do it in our daily life.
We must not mistake opportunity for a problem. It is human willful ignorance. There must be willingness to learn.

We mistake our performance for our maximum efficiency.
In the scale of efficiency of one to hundred we may be around ten or twenty as our social status indicates.
Each Man is efficient in one of his faculties, rather one part of one faculty.
It never strikes us that we can rise in this scale and reach the very top.
Consecration raises our efficiency, i.e. it gives us the efficiency of others which we do not now possess.
Consistent consecration raises us to the most possible efficiency.

So far it is human endowment already achieved.
The real power of consecration lies beyond.
Initially it comes by silence, vision, intuition, knowledge.
Efficiency is physical, vital, Mental and Spiritual.
The scope for progress is enormous, even infinite.
Supramental efficiency is to let the universal life take over our life.
The stamp of it is our rivals and enemies turning in our favour.
Its crux is what in us opposes work is transformed to support us.
Work is accomplished without labour, human relationship or Mental ideals.
It is no longer spiritual as no ignorance attends this knowledge.
On the day a Man is introduced to Mother, She gives him all She could give.
It is his resistance, rejection, perverse preference, and mean depravity that postpone his realization.
He can have a complete list of it and consecrate each of them.
If consecration is not possible, prayer can replace it.
If prayer does not move, he can know he has no sincerity for prayer.
There is always something he can do.

The one thing he cannot afford to do is to stop.
Stopping the effort, he is lost.
All the available energies will pass into the existing structure to strengthen it.
It is a tragedy, redirecting the higher energies to lower negative purposes.
What matters is aspiration, aspiration all along the way.
Aspiration that is inspiration accomplishes.

We mistake Mother's Grace for luck, worse still chance. The worst is we respond to it without recognising Her hand.
She has opened you at the first Darsan down to your being and therefore you should respond to Her from those depths, i.e. see from there. And that seeing must consecrate. If so, she reveals the wonders of the Mind in a flash and shifts you to the splendours of the Spirit. Human choice is pathetic, ignorant, perverse, subconsciously dark and sees the fabulous income showered on you in a day. She could respond only at the level you can earn hundred crores of rupees. In it we must see Her, Her hand. We are amused and give one of the ignorant human responses. It grows a hundred times. It is Her Darsan in the physical material plane. See the truth of it, be grateful to it and try to become a Being of gratitude. Through your receptivity She can give that much to everyone in the world. It is not Grace, the uncalled for action of God the Self. It seeks moksha, the last expression of selfishness of the Soul. It is Mother's Grace that compels the Soul to evolve in life – Psychic. Its sign is Himalayan energy entering you. Only gratitude in the Mind and Soul will retain it and make it grow. Love of the Mother born in the Soul attracts Mother’s grace. She offers it to you through your life at the level you recognise Her – material benefits, domestic joy, psychological fulfillment. Should you recognize it as such, feel grateful in your Mind or better in your soul, you are evolutionarily awake. It is the adventure of consciousness, consciousness entering the plane of inconscience and emerging in Mind.
She comes thus as a hurricane of energy and acts in you. Such a feeling will make the line in Savitri – 'adventure of consciousness’ real to you. In that condition an ordinary article like a pen will be like a blessing packet, a blessing packet will prove to be a relic. Call from there, don’t stop, constant calling will give you communion at the level of calling. The devotee is born in you. The human thus becomes Divine.
Elizabeth did an apology of this, she shed her animosity to Darcy. Darcy did it fully in the right spirit,
receiving abuse as abundant invitation.

It helped Elizabeth to cease considering Wickham as an amiable gentleman eligible for marriage. Darcy saw not abusive Elizabeth, but his love expanding in evolutionary energy offering him strength to shed selfishness, pride, conceit, rude manners. It was quite bitter. Still in that bitterness of spirit taking it as calm disposition, he lay before her the bare facts. It had the necessary effect on her. He held before him the vision of dear lovely Elizabeth leading him on the path of becoming a gentleman. Each effort was enjoyable as shades of his vital deficiencies fell off. She emerged in a brilliant light. He worshipped her. The brilliance grew to radiance. He adored her. He never took an outer initiative. Life, on his behalf took initiative to bring her to Pemberley rewarding her subconscious longing. Turning it into speech it became 'I want to be the mistress of Pemberley'. She recognized the material Pemberley. It became a voice. That material force pulled him to come there. He responded from a adoring vital which offered the acquaintance of his most precious possession of female treasure, Georgiana. The second proposal was made in the subtle plane. She was awe-struck. She accepted him.

The feminine personality went to work in her checking her admiration of Pemberley. Grace compelled her, through the aunt's wonder to keep her mercenary response under leash. He grew into a love-lorn youth. She responded with magnificent sweetness of silent approval. All this was not enough to embrace Lydia, Wickham, Mrs. Bennet. Fresh developments were in store. They neutralized Mother's Grace with her mother's ambition as vulgar obscenity. Development showed itself as blissful elopement to Lydia who was in a non-social world, the self-oblivious physical pleasure of expansive ecstasy. Darcy had work in London. He was to go deeper into himself turning his vital adoration into material accountability – paying off debts, buying commission, embracing them as sister and brother which left them shameless and impudent.

"நாணப்ெட்டதுடன் எங்காவது தவறாக நடந்து பகாண்டு விடுமவாமமா என்ற ெயமும் இருந்தது. "

தன்னுமடய பசல்வங்கமள எல்லாம் மக்களுக்கு வாாி இமைத்ை 
USSR கமலந்து முது ஆண்டுகள் ஆனெின்பும் அது ெயத்மத குழந்மத சின்னத்தன 
பெற்மறார்களால் சின்னத்தன 
இது ஒருவமர பசல்வமம. ஆனால் சுதந்திரத் 
தன்னுமடய பசல்வங்கமள எல்லாம் மக்களுக்கு 
உைர்வின் 
சுதந்திரம் என்ெமத 
உைர்வின் குறியீடாக விளங்கும் ஆணம் 
சுதந்திரம் என்ெமத 
அந்த 
சுதந்திரத் 
தா 
ல்ைா 
சுதந்திரத் 
தா 
ல்ைா 
தன்னுமடய பசல்வங்கமள எல்லாம் 
மக்களுக்கு 
உைர்வின் 
சுதந்திரம் 
என்ெமத 

நமக்கு வாழ்மவ உலகளாவி முன்மனறுவதற்கு வாய்ப்பு ஏராளம், அனந்தமானது கூட. சமர்ப்பணத்தின் ஆற்றமல இது சமர்ப்பணம் நமது ஆற்றமல உயர்த்துகிறது. நாம் இந்த அளவுமகாளில் உயர்ந்து உச்சிமய அமடய முடியும் என் நமக்குத் மதான்றுவமத இல்மல.

ஆற்றல் உமடயவனாக இருப்போன் சுட்டிக்காட்டுவதற்மகற் நாம் அத்து அல்லது இருெதாவது நிமலயில் இருப்போம்.

நமது பசயல்ொட்மட நாம் நமது அதிகெட்ச திறனாக தவறாகக் கருதுகிமறாம்.

முற்டான். அறியாமமமய அறிவாக மாற்றும் முமற இது. இமத நாம் தினமும் நமது வாழ்க்மகயில் தத்துவாீதியாக எட்டு ெடிகள் உள்ளன.

பொருத்திப் பருந்தலாம்.

மமல்மனம், சூட்சுமமனம், அடிமனம், மசத்தியம் என்ற நான்கு நிமலகள் மகட்கிறாள். இதமன அவமன எாிச்சலூட்டினாள். மராசிங்சில் கர்னலிடம் மவத்தது. அவ இமதத் பதாடர்ந்து இருப்ெின், டார்சிக்கு எதிராக முரண்ொ வாய்ப்புக அது கூறுகிறது. ஒரு அமயாக்கியமன கனவானாக எலிசபெத் தவறாகக் கருதினாள்.

ஒன்மை எரவாயில்மல' என்று கூறியது ஒரு உதாரணம். 'ெரவாயில்மல' என்று கூறியது முதற்ெடியாக உள்ளது என்று கூறுகிறது.

வருவாயில்மல் மனிதன் விருப்ெத்துடன் ஏற்றுக்பகாள்ளும் அறியாமம இது. கற்றுக்பகாள்வதற்கு லிமமவாய்ந்த நாட் மியு, வடிவக்காலென்பது காலத்தின் அடுத்த முறை மலைப்பாடான சங்கடமான தனிபெட்ட உமரயாடல்கள் அளிக்கிறது.

உைர்வுாீைியானது அமவ எல்லாவற்மறயும் அவன் மநர்மமறயான குறும்பாக்கிறது. நினைவிற்கு பொருளாகச் சிக்கி, நிலக்கியது எலும்பியான உமனானாளியல், அவமன உற்று பிப்பிளசம்சாலும் பரிசுகிறாம். மணிக்கடா கிழியோனிய என்று கூறுகிறது. அவல் மநர்மமறயான வாழ்வின் வழி முமறயாகும்.

பொருளாகச் சிக்கி, வாழ்வின் வழி முமறயாகும். காலம் பெருமாற்றுக்கவ்கிறது. அவல் மநர்மமறயான வாழ்வின் வழி முமறயாகும். காலம் பெருமாற்றுக்கவ்கிறது. அவல் மநர்மமறயான வாழ்வின் வழி முமறயாகும். காலம் பெருமாற்றுக்கவ்கிறது. அவல் மநர்மமறயான வாழ்வின் வழி முமறயாகும.
அன்மன நுமழந்து மனதில் விழிப்புடன் இருக்கிமறாம்
மொன்றவற்மற அன்மன நமக்கு அருளாகப் பொழிவார். அப்புாிந்துபகாள்ளும் அளவிற்கு நமது வாழ்வில் பொருட் பசல்வம், குடும்பசந்மதாஷம், மனநிமறவு ஆன்மாவிலும் ஆன்மாவில் இருக்கும் நன்றி உணர்மவ இது
நாடுகிறது. அன்மனயின் அருமள ஆன்மாமவ வாழ்க்மகயில் மசத்திய புருஷனாக பவளிவர
இமறவனின் மூலம் உலகத்திலுள்ள அமனவருக்கு இட
நாம் அன்மனமயயும், அன்மனயின் ெங்மகயும் ொர்க்க மவண்டும். நாம் ஆச்சாியம் அமடகிமறாம், நாம் அன்மனமய அமடயாளம் காணும் நிமலயில்தான் அன்மனயால் நமக்கு அறியாமம நிமறந்ததாகவும், வக்கிரமாகவும், ஆழ்மனதில் இருட்டாகவும் உள்ளது ஆன்மாவின் அற்புதங்களுக்கும் நம்மம அமழத்துச் பசல்வார்
முதல் தாிசனத்திமலமய அன்மன நம்முமடய எண்ணுகிமறாம். அன்மனயின் அருமள அமடயாளம் பதாிந்துபகாள்ளாமல் அதற்கு
நாம் அன்மனயின் அருமள அதிர்ஷ்டம் என்மறா
ஊக்கமளிக்கும் ஆர்வமம முக்கியம், எந்மநரமும் ஆர்வம் இருப்ெமத முக்கியம்.

லங்கூர் சக்திகமளைற்கபாழுது அவன் அவன் அவனுமடய எதிர்ப்பு, மறுப்பு, வக்கிரமான ஆமச, அற்ெத்தனமான பகட்ட அழக்கம் ஆகியமவமய அன்மனக்கு அறிமுகமாகும் அன்மற மனிதனுக்கு அன்மன தன்னால் என்ற அறியாமமயும் இந்த அறிமவ
உமழப்பு, மனித உறவு அல்லது மனதின் கருத்துகள் எதுவும் இன்றிமய மவமல பூர்த்தி ஆகிறது.

நம்முள் எது மவமலமய எதிர்க்கிறமதா அதுமவ நமக்கு ஆதரவாக மாறுவமத இதன் முக்கியமான

கபற்றுக் முயற்சிமய காமல நாம் நூறு மகாடி ரூொய் சம்ொதிக்க முடியும் என்கிற பசய்தி
இவ்வாறு இதற்கு மம
அவனால் பசல்வத்மத க்க மவண்டும், அமழத்து வர, அந்நிமலக்கு ஏற்ெ
By Mrs. Hurst and Miss Bingley they were noticed only by a curtsey; and, on their being seated, a pause, awkward as such pauses must always be, succeeded for a few moments. It was first broken by Mrs. Annesley, a genteel, agreeable-looking woman, whose endeavour to introduce some kind of discourse proved her to be more truly well bred than either of the others; and between her and Mrs. Gardiner, with occasional help from Elizabeth, the conversation was carried on. Miss Darcy looked as if she wished for courage enough to join in it; and sometimes did venture a short sentence when there was least danger of its being heard.

16. Bingley’s sisters were openly rude to her.

17. The cool reception here and a deliberate provocation of Caroline presage news of the elopement the next day.
developments. Wrong initiatives in a ripe right atmosphere help clear existing or possible difficulties. Caroline got removed from the picture.

18. Miss Darcy lacked courage. It is a parallel to the lack of comfort Elizabeth felt in their house due to the fact that her recent emotions are not yet overcome. Nor is she permitted by the circumstances to converse with Miss Darcy. Miss Darcy is shy. Elizabeth is embarrassed. They could only eat. The situation was Elizabeth could fully get the result of her visit not the pleasure of it. “Whether she most feared or wished for the appearance of Darcy”. She has not yet decidedly shifted to him in her emotions. The unfinished inner task is seen in the awkward outer task. She actually regretted that Darcy came.

19. Elizabeth saw Darcy wanted Georgiana to get acquainted with her. Miss Darcy represented his emotions in travail. Elizabeth was still emotionally undecided. The dinner shows the unresolved emotions.

20. “By Mrs. Hurst and Miss Bingley, they were noticed only by a curtsey.”

Curtesy is a symbolic expression of culture.

Policemen are given a number and soon known by the number only. The number is an abridged symbol of all that he is.

In Greek ‘name’ is known as Numen. There is a whole world behind the name which is symbolised by that Name.

In India the tradition was the women welcomed women and Men welcomed Men. Women are held in the greatest respect in Indian society. Her very presence commands respect. Men will cease to be hilarious in the presence of women.
Culture matures into respect.
Age commands respect all over the world.
When Khrushchev was asked an impolite question by a correspondent, he pointed out that by age he was like
the questioner’s father and the question was inappropriate.
All over Europe till the world wars, age was somewhat respected.
Stalin asked Churchill not to brag about his age as he was himself seventy.
Narasimha Rao became the Prime Minister just by his age.
Any accomplishment commands respect. Women evoke respect by being women. Knowledge, leadership,
wealth, experience, power, expertise or any endowment is respected. Age is supposed to comprise all of these.
Only on the throne, the heir is respected irrespective of age.
In India no Man marries a lady elder to him as age commands respect.
The sannyasi, and the head of a Mutt are exceptions. Still, in selecting them age is given full consideration.
Education gradually shifted respect towards it irrespective of age.
Men built big houses, kings built palaces, corporations high-rise buildings as they command respect. Only the
sannyasi does not do it. Respect is for the content, not for the form.
Festivals, ceremonies are satisfying to the nerves of the masses giving them a sense of fulness.
Governments have acquired all possible ceremonies to impress the population.
Celebrations recharge existing emotions, make people feel alive periodically.
The strength of Roman Catholicism is its elaborate rituals.
The priest, the judge, the Bishop are nothing without their robes.
The role of the trousseau, its significance is known only to the bride.
Bharatanatyam requires its own traditional dress.
The academic degree is the ceremonial robes of education received.
No one without a Ph.D. today will carry any weight in Europe.
Even in America where content alone is respected, the absence of a degree is respected by its overwhelming
value of content.
The evaluation by the degree is a negative one.
Till recently the strength of a country was its military strength.
Its productive capacity recently gives it the same strength.
By an inverse logic, a country that is a market acquires a value.
It is because the military strength has become less important and the democratic values in politics extend itself
in economics.
A society gradually absorbs its primal cultural values in all walks of life. Also its political values equally spread
into all social institutions.
Such cultural habits can serve as an index of a society’s status in development.
Authority is the symbol of culture – culture of power.
The father at home is an autocrat in a dictatorship.
It is seen in all institutions big and small.
Authority goes with accomplishment.
Idealism has always suffered for want of authority.
Power vested in a person or organisation is Authority.
For the past several centuries Money was perceived as a source of authority.
It is an inverse value, putting the cart before the horse.
Money has a lot of power, a power of use value.
To see power as authority especially an instrument which is our creation is to set the clock of civilisation back.
In the individual, power easily becomes authority by very many perverse ways.
It is culture that restrains it.
Power corrupts, tempts, but to confer the status of authority to it is folly.
Even knowledge thus treated, degenerates.
Money granted the power of authority ruined the communities utterly.
Done as a nation or as a community is to invite Satan to rule.
The low value of civilisation acquiring a power of value tempts the community or the individual to organise life
perversely.
It is like making theft a profession.
Culture is the quintessence of human life.
The quintessence of yoga is compassionate love.
Yoga is union with God.
What the population at large can happily receive from God is love.
To people young and old a yogi is recognised by the measure of love he emanates.
Love as Man knows is affection sublimated.
Love from the Divine is the emotion that sustains life. It cannot descend on earth in its purest form. **Even a drop of it will destroy life, says Mother.** Why should the pure emotion of the Divine destroy life on earth? Love in universal form belongs to all. Man being egoistic, understands love as what he receives. Unless love belongs to all, it is not love. Not only love, it is true for every aspect of spirit. What will be destroyed on earth by the descent of love is not life, but egoistic life. Ego is separative. Life is universal, that unifies. The time for ego is over. It belongs to the past. All life is organised by ego. As ego is destroyed, all life organised on its basis, will also be destroyed by the descent of Love. Love enjoys everyone’s enjoyment. Love is accomplishment. Accomplishment is enjoyment. Man recognises divine love in the tiger that comes to eat him. The tiger eating Man is divine love in action. How can our life sustain such a vibration? Culture for us is the preservation of life. **The aristocrat raises Man by his notice, at least that is what he thinks.** This is the attitude of all who have attained, attained anything. The yogi shuns life. Purna yogi who accepts life to ennoble it cannot freely mix with others. Life of purna yogi is pure. Human life is impure, poisonous for him. As Man cannot freely mix with wild animals, the purna yogi cannot mix with people. What then is ‘All life is yoga’? Purna yogi accepts all life to purify it as the doctor attends on all the patients of infectious and contagious disease. It does not mean he must permit infection and contagion of diseases. Even the vibrations of cyclone landed on Mother’s body as flames. Discarded people created active vibrations of disease on Mother’s body. Sri Aurobindo’s body was in flames as He was directly handling the Inconscient. He could not sit for long. Mother’s body burnt if hostile people to whom She had given Darsan looked at Her. The incidence of their look created a burning sensation on the skin and flesh of Her body where the look fell. The Delight that resided in Her body was hurt and burnt by the low consciousness of people who came to Her. Still She saw hundreds of people. He too gave Darsan four times a year to thousands of people. Still, they lived apart, shunning human contact largely. Her Life on earth, He says, was a holocaust. As Pattinathar opened his treasure to people, they opened their lives to devotees and sadhaks. Constipation and heart disease are contagious to devotees. How can they freely mix with the population. The passionate love of a mother for the daughter is death to another devotee of a higher consciousness. **There are people whose look can revive a dying patient.** There are others whose brief company is sure death to healthy people. A devotee enters a desert. In a couple of years copious water comes to the place. A rich field of green crop by the sight of a Man is burnt the next day. There are women whose prolonged sight deprives Men of their lives. Of course those who wed them die soon. Usually they have some extraordinary endowment. There are Men who destroy the good reputation of excellent women if they admire them. In the village this rasi πτφ of every member is known to every one else. Shopkeepers know Men when they come, a crowd of customers come with them.
Other Men are those who, if they visit a shop, sales stop for the day and soon it is closed. It is a subtle knowledge.

Let a devotee talk to an intelligent Man of low consciousness of great wealth. In two minutes he will fall asleep. Sleep is a minor version of death.

Selfishness of all types destroys. A devotee held the leg of a patient to lift him and felt like wallowing in filth. What is the position of a girl who marries a Man whose physical touch can give her several diseases and early death?

People take one bath in a year in May in England. They stink with stench. They feel they want to civilise the world. There are Men who do not speak anything except lies. They offer to bless a whole congregation as they can sing devotional songs. People in thousands go there. Man is ignorant. Ignorance is to him knowledge.

People who can see the aura of others can at once know the nature of anyone. They see white light, golden light, yellow light, darkness around people. People who can see the aura of others can at once know the nature of anyone. They see white light, golden light, yellow light, darkness around people.

Paul Brunton met Mother. Mother saw a kind of ring around him. It was dark. She asked him how long he had been there. He said seven years. He was a spiritual seeker who could not accept any one of the scores of people he met in India. On meeting Paramacharya he was satisfied. He was spiritually humble, recognised his status was a post, the head of a Mutt, not one of spiritual realisation. Only two people could accept Brunton as a disciple, said he. One was Ramana and the other was Sri Aurobindo. As one was unavailable, he sent Paul to Ramana. Brunton was pleased and stayed there forever. After Ramana Maharshi, Paul returned to London and wrote a book. He never mentioned Maharshi. It was this egoistic attitude energized by spirit that became a hostile force around him.

Everyone has a smell. Some can sense it and understand the person according to the smell. Life was subtle till a hundred years ago. Every culture had full subtle knowledge. It was common human knowledge, urban life brought into modern living along with education.

Man gave up subtle knowledge and relied on Mental knowledge. In India the normal subtle knowledge of humanity was upgraded by Spirit. Reinforced by Spirit, the inherited subtle knowledge becomes formidable, as the grocery store of the father is taken over by the educated son. The father’s experience reinforced by education is elevated high. Mother gives it the benefit of the Psychic which also carries the power to transform problems into opportunities. Software opportunities are accepted by bright Indians at the lowest level of drudgery. The Spiritual attitude of Indians applied to software today can excel the original technology. Raised to the Psychic, it will become creative. Indians who are Mother’s devotees taking to software can excel all the original technicians. The Indians think of jobs. It never strikes them they have real original knowledge that can benefit the world.

"திருமதி ஹார்ஸ்டும், மிஸ் ஆங்கிலியும் அவர்களும் ஒரு சிறிய வணக்கத்துடன் மட்டுமதம் வரம்பற்றனர்."
அப்பாண்டு இருந்து பல்வேறு பொருள்களை பார்க்க வல்ல முடியும். கவனத்துக்கே நமக்கான செய்திகளையும் பெற வேண்டும். வல்லாமல் இது மேலும் குற்றுக்காகவே வந்திருக்கும். எனவே பலரும் முதலில் தொன்மையான பெருமை வாங்க வேண்டும். இருவரும் பல நேரங்களிலும் போன்று பெண்களும் வென்று வந்து வந்தது. இவ்வாறு வந்தவர்களை மூடவும் வேண்டும். விளையாட்டுகள் பராமரிக்க வேண்டும். நீங்கள் முதலில் இருவரும் பெண்களும் வெறுமையாளர்களின் நாயக்கங்களைக் கொண்டும் பெறவேண்டும்.
உள்ளைக்கும் மட்டும் மொறும் அபமாக்கிலும், ஒருவர் செய்யும் மற்றும் என்ற ஒருசில் மேலும்பெறும் அடையாளம் உள்ளைக்கும் மக்களுக்கு அளவுக்கு அதிகமாக இருக்கும் உள்ளைக்கும் மதிக்கப் படுகிறது.

ஒருவரும் ஆட்டத்தின் மூலம் அவமர மதிப்பிடுவது ஒரு எதிர்மமறயான பசயலாகும்.

அண்மமக் காலம்வர ஒரு நாட்டின் ஆலம் அதன் இராணுவ ஆலத்தும் மதிப்புப்படுவது.

ோட்டின் உற்செத்தித் திறன் அண்மமக் காலங்களில் அமது ஆலத்து அளிக்கிறது. இைற்கு எைிாிமையாகக் கூைிநால், வியாொரக் களமாக விளங்கும் நாடு மதிப்புப்படும். இது ஏபனனில், இராணுவ ஆலம் அவ்வளவாக முக்கியமாகக் கருதப்படுவதில்மல, அரசியலில் உனநாயகப் புகறுகிறது.

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ஒரு அனெரு ொமலவனத்திற்கு குமறந்த மநரத்திற்மக உடனிருந்தாலும், ஆமராக்கியமான ஒருவமர கண்டிபொக்கிஷின மரணத்திற்கு இறக்கும் தருவாயில் மரணமாக இருக்கிறது.

அவர்கள் எவ்வாறு மக்களுடன் உறுப்பினார் தன்னுமடய பொக்கிஷத்மத மக்களுக்கு இருப்பில்லினும், மனிதர்களின் பதாடர்மெ பெரும்ொலும் விலெகவானும் ஆயிரக்கணக்கான காண்டர்களுக்கு வருடத்தில் நாய் இருப்பில்லினும் அன்மனந்தம் உடமல் எாித்தது. 

பவகு மநரத்திற்கு அவரால் நிராகா்க்கின்ற மாய் மொல், பூரணமயாகி வாழ்மவத் தூய்மம் எடுத்தும் ஏற்றுபகாள்ளிறும் ஆரவுகின்ற மாய் மொல், பூரணமயாகி வாழ்க்மாகமய் எமையும்.

இது மொன்ற அதிர்மவ நமது வாழ்வு மனிதமன உண்ணும் புலியின் பசயல் பதய்வீக அன்மெ மனிதன் காட்டு விலங்குகளுடன் சுதந்திரமாக பிற்கையுள் ப் பகாதித்தது. 

வாழ்வு முழுவதும் அகந்மதயின் காலம் முடிந்து வாழ்வு உலகளாவியது, அகந்மத உண்ண வரும் புலியிடம் பதய்வீக அன்மெ மனிதன். 

மன உண்ண வரும் புலியிடம் பதய்வீக அன்மெ மனிதன்.
ச் சூட்சும அறிவு ஆன்மாவால் உயர்த்தப்ெட்டென்று தந்மதயின் மளிமகக் கமடமய நன்கு ஆடித்த மகன் எடுத்து நடத்துவது மொல், உள்ளார்ந்து இருக்கும் இந்தியாவின் மனிதன் சூட்சும அறிமவகல்வியுடன் மசர்ந்து பொதுபெமடயான மனிதபகாள்வர்.

ஒவ்பவாருவருக்கும் ஒரு வாசம் உள்ளது. அமத்து ஒருவமர சிலர் புாிந்துபகாள்வர், உணர்ந்து லண்டன் திருமெி ஒரு புத்தகொல் மிகவும் சந்மதாஷமாக அங்கு நிரந்தரமாகத் தங்கி விட்டார். ரமண் என்று ஆன்மாச்சாாியாயும் ஏற்றுக்பகாள்ள முடியவில் அவர் ஆன்மீகத்மதகருமமயாகொள் அன்மனமயொர்க்கின்றனர் எற்றிஅறியாமமமய அவனுக்கு அறிவாகும்.

மனிதன் அறியாமமயில் இருக்கிறான்.

ஆசீர்வதிக்க முற்ெடுகின்றனர். அவர்களுக்கு பொய்மயத்தவிர மவபறதுவும் மெசாத அவர்களிடம் துர் இங்கிலாந்தில் மக்கள் ஒரு வருடத்தில் ஒரு நாளன்று மட்டுமம மாதத்தில் குளிப்ெர். தாழ்ந்த வியமுமடய அறிவாளியான ஒரு பெரும் பசல்வந்தாிடம் ஒரு அன்ெர் மெசட்டும்.

நிமலக்குத்தள்ள மவறு சிலர் கமடக்குசிைர் கிராமத்தில் ஒவ்பவாருவசிைந்ை அப்பெண்கமள மணந்தவர்கள் விமரவில் இறந்து விடுவர். பொதுவாக அவர்களுக்குசில பெண்களின் நீடித்த ஆண்கமள, அவர்கள் எதவியினால், இருந்தது. அது ஒரு அமக உணர்வுபகாண்டுவந்தேன் என அறிந்தார். அவர் எவ்வளவு கைக்கார் கிமடக்கமாட்டார் என்பதால் அளிக்கவல்ல ஒரு ஆமண

பாலினால் அரவிந்ைர் யும் கூைியும் இடியாக அறிந்துபகாள்ள முடியும். இதில் ஆன்மீகாீதியாக அல்ல என்ெமதயும் குறிபெிடமவ அதில் வந்தது. ஆன்மாஷியால் அதில் மகாிஷி ரமணமரப் எற்றி உள்ளனர். ஆன்மாவால் உயர்த்தப்ெட்டென்று குறிப்பிட்டுநையை இந்தியாவுக்கு வந்திருந்தார், அவர் சந்தித்த அலமரயும் அவரால் பி.மல. ஆரமாச்சாாியாமர் குலத்தின் இயல்ொன சூட்சும அறிவு, அவமரத் இட்டுநையை நம்ெ ஆரம்ெித்தான்.

புள்ளிக்காதையில் எடுத்துவகிறது. தந்மதயின் அனுெவம் கல்வியினால் அரமாச்சாாியாமர் வலுவமடகிறது. தந்மதயின் மளிமகக் கமடமய நன்கு ஆடித்த மகன் எடுத்து நடத்துவது மொல்.
21. “On their being seated, a pause, awkward as such pauses must always be.”

**Pauses require poise.**

Receptions are warm; cold receptions are hostile social attitudes.

Warm receptions are expansive, spontaneous.

Cold receptions are premeditated; it shrinks, hurts, repels.

There is a human choice in receptions.

Consecrations are live or flat. There is no human choice, but an attitude.

**Unfelt attitude acts as an oblivious choice.**

The attitudes surface by themselves.

It means we are unconscious of attitude formation.

Motives that are deeper seated can release the force of personality.

Force of personality can move all your world.

That force partly comes from surface habits, mostly comes from motivation.

He who has seen that force, has seen a very wide life opportunity.

Consecrating it, he acts in the plane of the world.

He can move world forces – world forces respond to him.

His will is the will of his motive, acting through the plane of his personality.

Desire at that level of personality is readily fulfilled.

If rejected or consecrated, it will be fulfilled in all.

The subconscious is behind that personality which is conscious.

One who seeks romance will eminently succeed if he can reject his desires there and seek to fulfil her desires at that level.

Normal population (95%) will be largely richly rewarded.

Exceptional people will meet exceptional responses. They can be half-hearted, fault finding, condescending, even using it against him.

Still life will be much sweeter than before.

Unless he chooses to be that exceptional personality, he should not go beyond that point. 95, 97, 99 are still tolerable. 100% will be intolerable, meant only for the yogi. Success in the community, total success in national profession, trail blazing in some field, becoming a wonder of the world, stop at 98.

99 gives world power. 100% offers power of the universe.

Experience of etiquette can understand such cold receptions, though they cannot handle them or transform them.

**Situation being social, a Mental resourcefulness or a strong goodwill can either defuse it or transform it.**

Stephan Hall in his ‘Living with Character’ has presented Trollope’s novels in such an organised fashion spending a decade of scholar’s endowments. Anyone who wants material for the Theory of Development will get all the facts of social life there. Obviously his study could not open into the rasi of characters, their inner world of temperamental organisation. Behind that lies the intra-conscient and circumconscient which are opened by Mahabharatha.

**Savitri opens those regions and the temporal, egoistic universes, leads us into the cosmic world offering the higher powers to transform the powers of these planes.** The island joining the continent, shows the dissolution of ego. When the Inconscient releases the Superconscient, Death changes into a sum of all sweetness. Mastery of The Life Divine will give full access to the revelations of Savitri. It can be availed of in the measure consecration proceeds. One needs the knowledge of Life without which all will reduce to intellectuality. There are openings in us. Better to start there. It will be real. Poetry, life, yoga, story, personal experience may give some opening. See the validity of your own experience in the light of a line there. We invite our enemies as our guests is a line in the Poem. Surely we have this experience. If you have overcome that, see how you entered there. The passage of ten will explain a phase of our character. That will open the character to the experience the book offers. Patiently exhaust all such passages that can open to your experiences. Now you know hundreds of principles of The Life Divine illustrated in Pride and Prejudice. A million lotuses swaying on one stem (p. 279 – Savitri). In the story one wedding was cancelled, the family was ruined. Restoration of Lydia and reversal of the ruse made two weddings possible while Lizzy’s marriage was worth a million victories. Here the principle is when the finite recognizes its spiritual truth, the infinite emerges. Should one of your experiences confirm this, the passage will be revealing. Take efforts to know the context in Savitri, take it with your own context, and seek help from Pride and Prejudice. Savitri will yield little by little.
People from two levels meeting, the meeting becomes a socially creative moment.
At first sight Bingley chose Jane because of the dance hall meeting. In India especially before the war, it was unthinkable. Opportunity is rare. Social opportunity is still rare. Life opportunity is very rare. To help another, to speak a pleasant word, to feel inwardly good is an opportunity. Collins trying to be good to Mr. Bennet was a social opportunity. Darcy’s help to Lydia was not merely a social opportunity, but an occasion given to him by life. Darcy marrying Elizabeth across social strata is to create a new social behaviour, a creative act at least socially creative act. Wickham too had such a creative moment in the other direction. To save a drowning Man is a life opportunity. It raises the level of consciousness inwardly for the saviour. For one who is saved, it is an occasion for gratitude. His gratitude can be to the saviour, to the life that saved him or his God. The soul of Man awakening creates many more opportunities.

Opportunity is an occasion for vast intense growth.
Sensitive husbands, sensible wives deciding to make marriage an opportunity for psychological growth will not have a dull moment. At every turn a surprise will await. Wonder will become commonplace. Life becomes a field where one’s inner being consciously widens. The baby’s curiosity of a like minded couple opens a new dimension of life that enjoys widening at your touch. A very simple act of breakfast for such a couple will be a wonder of inner opening. Marriage is a field of psychological growth. It can be one of spiritual growth.

Mentally resourceful people can change this cold atmosphere.
A beggar who was scolded by a lady for not working said she being a beauty dredges in the kitchen instead of shining on the screen. She was moved to bring him food. Resourcefulness is the Mental ability to see the circumstances that can change a problem into a pleasant occasion. Mind is a centre of field of existence fully representing the field. All that is there in the field is there in the Mind. The field as well as the Mind are infinite. Mind creating anything can be realized outside. Material plenty, excessive joy, endless ideas, eternal calm or infinite activity of energizing harmony can be created in the Mind.

It can be readily transplanted outside. One who has this perspective can, by an exercise of resourcefulness, change the outside circumstances.

Emotional resourcefulness is creative of gaiety, humour, delight.
Material resourcefulness increases human comfort and convenience. One thing that is elusive of many is good reputation. One who accomplishes should not seek reputation as public representation goes to what the public will approve. Still, the heart longs for reputation having done so many things. Appreciating the various levels of population as they are as it is the best for them at their level, incapacity to condemn anyone for what they do will bring popularity. Even the first part can give reputation. Should you qualify for the second, the Man will be adored as a demigod. An achiever should achieve, not expect to be appreciated. Building up values builds up life. Can you appreciate dilution of values as its dynamism to spread? Degeneration is the lowest people desiring higher values. You must have the broad vision to appreciate social evolution. Social manners creates healthy social growth.

Social growth cautions itself with the slogan limits to growth.
Shifting from form to content, the limits to growth can become limitless growth. For health, comfort, income, wealth, success, happiness, and every possible accomplishment there are two important determinants. One is social availability of circumstances and the other is the individual will to avail of it. It has a range with a minimum and maximum. Rare exceptional individuals cross the barriers on either side. Within the domain most of them have an unconscious formula. It is neither the minimum nor the maximum.
It is a basket of energy, determinism, effort, attitude, which roll together and become a psychological unit. Each Man accomplishes by that. From that to the maximum, not the maximum availability, but the maximum, he can by effort and choice get about three or four times his present performance. Man acts from that zone from competition or a particular motive. If an organised effort is made and offered to him, it can be thirty times instead of three times his performance. Presently this basket is unconsciously formed and acts after a fashion.

Should it become conscious and act by an organisation, thirty times more is possible. The same is true of the society. Should the society and Man rise to the occasion the surge will be thousand times. Such a thing happens when the society and Man are awake as in 1800 in USA. This can be illustrated in a story or written about as an article substantiating it from actual experiences. We see how Elizabeth rose, how Darcy expanded. They are like this. Reading Savitri can have general good effect such as restful sleep, smooth daily life, harmony at home and in the office. To know it as a poem and read it will raise a Man to the minimum this basket can give. Reading it with inspiration will give the maximum of the basket. To keep the Mind Silent, to know it as a Poem, to refer it to personal experience, seeing it in the light of The Life Divine, and reading it with inspiration, it can give the maximum result the social basket can offer. The rest is for the yogi who sees Sri Aurobindo in the pages, feels an opening, receives the descending force, forgets the result, gets lost in the experience of reading. To him it is a yogic experience.

"அவர்கள் அமர்ந்தவுடன் அைிகாிக்கும் வழிக்கமாக எழும் சங்கடமான பமௌனம் நிலவியது."
 நம்மல் அறுமுக மன்னராங்கம் முன்னரசார்களாக இறை கிருட்மனையர் அறபுர கிருட்மனையர் எழுப்பிக்

‘Living with Character’ என்று பதக்கியுள்ள Stephen Hall என்ற பாடல் முன்னரசார்கள் புலமைச் செய்யாது புழக்கம். பாடல் முன்னரசார்கள் என்று பதக்கியுள்ள Stephen Hall என்ற பாடல் முன்னரசார்கள் புலமைச் செய்யாது புழக்கம். பாடல் முன்னரசார்கள் என்று பதக்கியுள்ள Stephen Hall என்ற பாடல் முன்னரசார்கள் புலமைச் செய்யாது புழக்கம். பாடல் முன்னரசார்கள் என்று பதக்கியுள்ள Stephen Hall என்ற பாடல் முன்னரசார்கள் புலமைச் செய்யாது புழக்கம்.

காண முன்னரசார்கள், சிறந்த முன்னரசார்கள் என்று பதக்கியுள்ள Stephen Hall என்ற பாடல் முன்னரசார்கள் புலமைச் செய்யாது புழக்கம். பாடல் முன்னரசார்கள் என்று பதக்கியுள்ள Stephen Hall என்ற பாடல் முன்னரசார்கள் புலமைச் செய்யாது புழக்கம். பாடல் முன்னரசார்கள் என்று பதக்கியுள்ள Stephen Hall என்ற பாடல் முன்னரசார்கள் புலமைச் செய்யாது புழக்கம். பாடல் முன்னரசார்கள் என்று பதக்கியுள்ள Stephen Hall என்ற பாடல் முன்னரசார்கள் புலமைச் செய்யாது புழக்கம்.

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லளிதமானவர் உச்ச அனுபவத்தில் பெரும் புராணத்தில் முடியும்.

சமூக வாய்ப்பு மமலும் அாிதானது.

சமூக வாய்ப்பு அாிதானது.

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சமூகத்தில் எழும் சந்தர்ப்பு, மற்பறான்று இமத்தியமாகும் ஒவ்பவாரு சாதமனமயயும் தீர்மானிக்கும் விஷயங்கள் இரண்டு உள்ளன. ஒன்று வளர்ச்சியாகிறது. உதவிநலம், பசௌகாியம், மதாற்றதிலிருந்து சமூக நடத்மதகள் ஆமராக்கியமான வளர்ச்சிமய சமூகத்தில் உருவாக்கி சமூக நிமலயில் இருக்கும் மக்கள் உயர்ந்த மெண்புகமள பெற ஆமசப்படுவது சீரழிவாகும்.

ெண்புகமள வளர்ப்பவர் வாழ்க்கமய வளர்ப்போற்றப்படுவர்.

மதடி வரும். இருப்பினும், ஆல விஷயங்கள் அவர்களும் சாதி பொருட் மகிழ்தும்சுமுகத்மத அதிகாிக் மனம் ஆடக்கும் அமனத்தும் களம் ஆகியிருக்கிறது மனவின் மமய அவளிடம் கூறிய அவன் மனவளம் உமடயவர்கள் இந்த உணர்ச்சியற்ற சூழமல மாற்றம் முடியும். குழந்மையின் கணவர்களு திருமணத்மத மனிதனின் ஆன்மா விழிப்புறும்பொழுது மமலும் ஆல வாய்ப்புகமள உருவாக்கிறது. அவருமடய இமறவ, அவருமடய நன்னி அவமர் ப்பவர் ஒரு,

ஒன்று, ஆழ்ந்ை பசல்வங்கள் மனித பசௌகாியத்மதயும், வசதி ற்கும் ஆன்மீக வளர்ச்சியாகவும் இருக்கலாம்.

வழி மவண்டும், எதிர்ொர்க்கக் கூடாது.

சிறிய பசயலும் இது மொன்ற தம்ெதியருக்கு அற்புதமான அக விழி காகத் புைத்ைிலும். இருக்கும் முடிவற்ற விாிவமையும் தீர்மானிக்கும் நுண்ணுணர்வுள்ள புாிந்துககாளை ஒரு லங்கைால் புறாிந்து காமெமய தீக்கும்.

போகிறை, பாரசவம, ருஜிராஜ் ஆல்மானய வ்வளவு சமூகமான வயக்கமான மலக் பண்முத.

போர்ட் மினசமான சைத் பாரசவமய கல்பத்தியமணமய, வாய்ப்பு தன்மய விழிப்புறாகிறது. பஸ்லைக்கு போற்றாக்கும் றிடு தறுமைபைித்துவத்மைப் பெயமர.

சுருக்கமான முதலோர் போற்றமுக்காக, எனுமிக்க வணக்காக ஆன்மற்றை பசயலும் இது மொன்ற தம்ெதியாிரின் விழி காக விழிப்புற புதிய களமாக மாறுகிறது. இருற்றிலும் பெஷ்டு உமடய களமாக மாறுகிறது.

சுருக்க வாய்ப்புகமள போர்ட் வாய்ப்புகமள சாதி தனி மனிதனின் விருப்புறுதி காகத் புறப்படும்.

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The great occasions last for a few moments. Even their opposites do not last longer. Elizabeth at length will successfully settle down at Pemberley permanently. Michael Brecher, a journalist, remarked about Nehru that for a Man of his position, his interest in trivia amazed him. Even in the West the proverb is ‘the devil is in the details’. The smallest of detail is of the greatest significance. All this is of value only as long as one is working from below. The entire work is from above. When it is realized, all these rules are beside the point. ‘A Life from beyond grew conqueror here of Death’ is a line in Savitri. (p. 314) Once you realize the Origin, you will have made the change of Darcy. No more the human Mind concedes error as a possibility. Elizabeth was not taking any effort to fit into Pemberley while her aunt and uncle were aware of that rare possibility. Darcy was taking all the possible efforts outside and inside to install his love as the deity of his worship in his own heart inside and Pemberley in the physical plane. It was a ripe moment, a rich creative moment. Such moments are susceptible for attack. When there is a past lapse – her conflict with Caroline – it serves as a handle for outside forces to attack. Purity is a state that can disarm any type of forces from attacking under any circumstances. That way Elizabeth’s life was full of holes. Who could have conceived of Lydia visiting Pemberley on any pretext? In none of her other works was Jane Austen aware of the power of the French Revolution. Whether any other author ever gave thought to such a theme is not known. The few awkward moments were broken by a cultivated lady. It is awkwardness consecrating itself to culture.
The subsequent provocation is preceded by a certain awkwardness. Awkwardness is an insufficient organisation of sensation of action. Lack of organisation offers scope for a provocation.

The presence of a cultured lady also indicates the later reconciliation. The inmate was less cultured than the governess which explains Caroline’s ready compromise with Elizabeth after engagement. **The extra wrong step of provocation led to the extra reverse step of apology.** Georgiana’s inexperience, awkward pause, Caroline’s provocation, Darcy’s unsophisticated behaviour, Elizabeth’s clinging to Wickham’s charm all go together. A plane of life consists of similar emotions and similar actions. Nolini found his legs missing in the bazaar – the higher and lower do not go together. Entering Pemberley as guests will find the legs of the guests unsteady. It is one thing to be there as visitors. It is another thing to be guests of Darcy. Social status is the ultimate in society, as consciousness is the ultimate for a devotee. As we consecrate we see the solution of the problem even without the consciousness rising. Consecration in yoga must necessarily accompany the rise of consciousness. Big opportunities will not be fully consecrated if the consciousness does not rise. There it will be stuck. The only thing that can move it is calling. It will move in a few days or a few years. Going deeper to call can shorten the duration. Going to the very depth of one’s personality, it will move at once. What prevents our movement is our interest in very many other things. As the consciousness deepens in a trice, Mind will think of various other possibilities which will dilute the effort.

**Calling requires a single-minded devotion.** Very big opportunities evoke the following response.
- Pleasant disbelief.
- Expansive happiness accompanied by forgetting consecration.
- Feeble consecration to be given up soon.
- Serious sincere consecration precipitates the opportunity leaving no energy for execution.

**Total sincere consecration will be fully accepted by Mother with instantaneous results.**

**Awkwardness is the opposite of gracefulness which we see only in the first meeting of Wickham.** Equilibrium exists in life at many levels, the lowest being in the physical material substance and the highest in the cultural expressions of common meet.

A house pleasantly planted in the surroundings, a room tastefully furnished are examples of equilibrium in the physical plane. Celebration of a national victory, expression of emotional courtesy then, as in the send-off of Lord Mountbatten from Delhi are the other examples.

At home when someone falls seriously sick or affectionate reception to a beloved guest are such expressions of sorrow or joy.

In France farmers convert their fields into an almost ornamental garden. Their parks and lawns are the pride of the English even today. They are part of their national culture. Ceremony is the symbol of culture in the art of living. A ceremony is the outer expression of an inner content. When the inner content is not there, the ceremony becomes oppressive. It is like a degree to one who has not read or attended the college. In all these things there is a balance between the inner and the outer. Extreme physical cleanliness demands a vast amount of physical energy. It should come from the extreme truthfulness of the inner life. Trying to maintain the physical cleanliness without the inner support makes the inner life one of falsehood. Honour is a rare virtue. Self-respect is great. They need an ocean of energy. He who supplies it finds no energy to maintain cleanliness and stinks.

Balance is needed in physical growth, cultural excellence, scholarship, even secure living. India was civilized but was not united, was weak militarily and became slaves. Our Rishis were our leaders. They shunned life. Naturally life became vulnerable. Every country in Europe was organised militarily. America had natural protective barriers. Even the Himalayas were not enough to protect India.

**Formation of behaviour social and Individual is a valuable subject.** Behaviour is superficial and will not mean much at times of crisis. Still it is behaviour which expresses character in day to day life. Only it must be true. But in yoga even character is a bar, good or bad. What you are beyond character matters and it must be surrendered. Can we experience what one is beyond character, in true consciousness?

**As in everything, one can briefly see that and experience the result.** When the situation contradicts Man readily changes his manners. In weightier affairs, behaviour does not hold
good, character remains. Man does not often come to this pass. Bad character requires no defence. Sri Aurobindo says that Man who refuses to commit one murder by God’s command, permits several. It happens when our cherished ideal or people who represent our noble sentiments represent falsehood. We go by the ideal or people, not the Truth. The normal Man does not come to that pass. The ideal Man or the instrument readily comes there. Human courage deserts. Even when he obeys Mother, everything in him hurts, as when Arjuna lamented his son’s death. In the overmental plane it can lead to a tragedy. In Mother, should one obey Her and not regret his action, he sees the excellent results of his action. The length of the transition is the period required for his recovery. The outcome will really be a supramental wonder. If anyone comes to grief it will be those who remain false. Man can do so by his own experience. To implicitly obey Mother by knowledge is noble.

Results will be instantaneous, — Kireet meeting Indira. He did so on the direct instruction from Mother. We must do so as we know what She wants us to do. One of the crucial circumstances we regularly meet with is we wish to be understood by others. Our own idea is the other Man will act rightly if he understands even though we have seen the contrary. To have the strength not to explain when the most convincing explanation is on hand, is to obey the Mother. It is a moment for us to know what we really are inside. Grace, in deference to our weakness often has it done in our absence. Only when we are to make a definite progress, we face the issue. Strength, courage, calm, patience are demanded in a great measure.

Collins who was awkward remained so. Darcy who too was awkward realised it and changed it. In spite of the decision to change, the transition can be unpalatable. Transformation is completed by an enjoyable transition. His final theme is perfect perfection, though the most imperfect attempt unwillingly made fully gets the mundane as well as spiritual requirements because of the sincerity in it. One is the minimum and the other is the maximum, the intervening distance being thirty thousand years.

For devotees, householders, those who want to stop at the border of yoga, ONE principle fully understood and completely implemented is a throne in life. What Sri Aurobindo succeeded in doing in three days – in fact on the first day – another cannot accomplish in thirty years. It is the formidable nature of the achievement. This period can be shortened by a serious person’s single-minded application. There were projects of study that took several years for thinkers like Karl Marx, Stuart Mill, Tocqueville, and Max Muller. It was a time when information was a secret. Later when it was no longer a secret, one does not know which information is available where. Today all information is public. Tens of thousand of scholars have organised it. Others have categorised it knowing the user’s requirement. They are all categorised, classified, systematised in all possible ways. There is a technology to handle all of them at the speed of light. Many thousands of topics, even phrases have sites for them. Long before when a student needed an information, he did not know where to look for it.

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அமழப் ஒருவருமடய ஆளுமமயின் ஆழத்திற்மக பசன்று அமழத்தால் உடனடியாக விவருடங்களிமலா அது நகரும். இடத்திமலமய அது நின்று விடும். அமழப்பு மட்டுமம அமத நகர்த்தவல்லது. சில நாட்களிமலா, சிலபசல்வது ஒன்று

பெமெர்லி உணர்ந்தார் கமடோரேியாவின் அனுெவமின்மம, சங்கடமான பமௌனம், காரலின் எாிச்சலூட்டுவது, டார்சியின் விளக்குகிறது.

உறுதிக்குப் ஆின் எண்பு நிமறந்த ஒரு பெண்மணி இருப்பெது ஆன்னால் சமரசம் ஏற்பெட

அமைப்பின் பசயலில் உணர்வு மொதுமான அளவிற்கு முமறப்ெடுத்தப்ெடாமல் இருந்தால் சங்கடம், என்பது இது மொன்ற கரு பகாண்ட ஒரு நாவமல எழுத மவறு எந்த ஆசிாியரும் நிமனத்து பார்தைிக்குதற்கு இது உதவி பசய்கிறது.

இது ஒரு புறத்திலும் எடுத்து டார்சி, தான் காதலிபெவமள தனது ஆரம்ப கபருகும் இனிமமயான அவணம்ெிக்மக.

சமர்ப்மணத்மமத மறப்ெதும். பொிய&mash;ம் மிகுந்த ஒரு பெண்மணியால் சி

ர்ச்சிக்கு எலிசபெத் அடிமமயாதல் யாவும் சங்கடமான தருண&ndash;&nbsp;ன் மவறு எந்த தனது நாவலிலும் பதாிந்திருந்தது.

பதாிந்திருந்தது. புற சக்திகள் புனிைத்துவம் புத்திரமலிருந்து பாதாக்குமை

நாம் புாிந்து அன்னுக்கு ேீவியம் இறுதியானது அமையும்

க்கு அந்த அாி

சாத்தியங்கமளப் ெற்றி நிமனத்து, நமது கச்

சமூக அந்தஸ்து சமூகத்தில் அைமவக்

ககாளைாது

அவளது பபாமலக்கு எடுத்துச்

குமறக்கும்.

புக்காரிந் பிற்கு வைகிழ்ச்சியும் பற்றுக்கையில் கச்&nbsp;லிடியா பெமெர்லிக்கு விஉம் பசய்வமத ஒருவரால்

அவசியம் மொது, மனம் மற்ற ெல

பற்றுதலிலை தாக்குவதிலிருந்து வழங்குகிறது

நம்மமத் தாக்குவதிலிருந்து

புக்காரில் பிேயம் பசய்வமத ஒருவரால்

பதாிந்துகையல்

வழிெடும பதய்வமாக

சமர்ஸ்ெணத்மமத மறப்ெதும்.

பொிய &nbsp;ம் மிகுந்த ஒரு பெண்மணியால் சி

ர்ச்சிக்கு எலிசபெத் அடிமமயாதல் யாவும்
மனிதன் உடனடியாக எல்லாவற் குணத்மத ஆனால் இது உண்மமயாக இருக்க மவண்டும்.

இருப்ெினும் அன்றாட வாழ்க்மகயில் நமது சுொவத்மத பவளிப்ெடுத்துவது நடத்மததான்.

இந்தியாமவக் காப்ொற் அபமாிக்காவிற்கு இயற்மகயாகமவ ொதுகாப்ொன அரண்கள் இருந்தன.

இந்தியா இடேட நிமல வளர்ச்சி, கலாச்சார உயர்வு, இச்சக்திமய அளிப்ெவருக்கு சுத்தத்மத மாியாமத அகத்தின் துமணயின்றி புற சுத்தத்மத முயல்வது அக வாழ்க்மகமய பொய்மம நிமறந்ததாக மாற்றும்.

இமவ எல்லாவற்றிலும் அகம் வாழும் கமலயில் விழாக்கள் கலா அமவ அவர்களது நாட்டின் கலாச்சாரத்தின் ஒரு அங்கமாகும்.

ஆங்கிமலயர்களின் ஒிரான்சில் விவசாயிகள் தங்களது நிலத்மத ஏறக்குமறய ஒரு அலங்கார அன்ொன வரமவற்பு அளி வீட்டில் எவமரனும் மிகவும் மநாய்வாய்ப்ெ உதாரணங்கள் ஆகும்.

நாட்டின் பவற்றிமயக் பகாண்டாடுவது இடேட நிமலயிலுள்ள பொது வாழ்வின் சங்கடம் நயத்தின் மநர்மாறானது.
இதமன் ஒருவருக்கு களஞ்சியத்மதயும், இமணயதளத்தில் கிமடக்கின்றன. மாணவனுக்கு பசாற்பறாடர்களும் இமணய தளத்தில் உள்ளன. ஒளியின் மவகத்தில் அவற்றற மகயாள பதாழி பலெல்லும் விஷயங்களும் காலம் மமறந்தவுடன் எந்த வருடங்கள் எடுத்தனச் சாைமனயாகும் பசய்து முடித்தமதவாழ்க்மகயின் விரும்பு ஆன்மீகத் மதமவகமளயும் முழுமமயாக எகவானின் எணிந்து ஆலமுமற அருள் பகாள்வான் என்ெதுதான் நமது எண்ணம் புகேருக்கடியான அன்மனயின் விருப்ெம் நமக்குத் பதாியும் என்னெதால் நாம் காந்திமய அறிவுடன் மிவது மமன்மமயானது. உடனடி மனிதன் தன்னுமடய சுய அனுெவத்தால் சத்தியேீவிய அற்புதமாக இருக்கும். இன்னமும் பொய்மமயாக இருப்ெவர்களுக்மக வருத்தம் ஏற்ெடும். இருந்தால், அவன் தனது பசயலின் மிகச் சிறந்த எலமனப் பொன். மாறும் காலத்தின் அளவு அவன் மெராெத்தாகவும் முடியும். அன்மனயிடம், அன்மனக்கு அடிெணிந்து, தன் பசயலுக்காக வருந்தாமல் வருந்தி பசல்கிமறாம், உண்மமயின் வழி தடுமாற்றத்துடன் இருந்த காலின்ஸ் அமத மொல் இருந்தான். டார்சியிடமும் இவ்வாறு அமனத்தும் அமரும் இமணயாகப் புாிந்துபகாண்டு பூரணமா விளக்கம் நம்மிடம் இருந்தது. இன்று யாவுமம உடனடியாக கபாதுத்ைைத்ைில் சந்ைர்ப்பங்கைில், சாவித்தாி எனும் இமணயதளத்மதயும் உருவாக்கியுள்ளார் நைலும் முகப் உள்ைன இப்ெிரச் யில் விளக்கப்ெட்டுள்ளன. இைற்குத் அமை அமை

Stuart Mill, Tocqueville

எங்கு கிமடக்கும் என்ெது பதாியாமல் இருந்தது. இன்று யாவுமம உடனடியாக கபாதுத்ைைத்ைில். சாவித்தாி எனும் இமணயதளத்மதயும் உருவாக்கியுள்ளார் நைலும் முகப் உள்ைன இப்ெிரச் யில் விளக்கப்ெட்டுள்ளன. இைற்குத் அமை அமை

Karl Marx, Stuart Mill, Tocqueville என்ெர் இந்தி ஊர்த் தெளிய நிமலயில் இது காைத்ைில். பதய்வ நிமலயில் இது காைத்ைில். பதய்வ நிமலயில் இது காைத்ைில்.
The world is not a place of honour.

23. “It was first broken by Mrs. Annesley, a genteel, agreeable woman.”

**What makes a woman genteel, agreeable?**

At the bottom of the society a brute by virtue of circumstances.

He gets up to work, comes home at night to collapse into bed after eating. He cannot but be a brute. This is when there is work to do. For this work he never got enough sustenance. The harsh labour without sufficient food almost makes one a galley slave under the whip. It is a brute necessity that compels him to earn that pittance by such slavery. He was a thing to be disposed. The only recreation for him is what she offers him. She eats what was left over, drudges at home, is loud-mouthed, protects the children, nurses them through ailments and is ready to be ill-treated by the husband and society. Emancipation from poverty is the first essential condition to give up the brute ways of speech, relationship, thinking. Poverty may be lost, not the ways of poverty. Nor is the liberation secure. As the life span was short, thinking of life was insecure. Insecurity created rough brutality. On top of all this, the available freedom, food, clothes, kindness, etc. was at the disposal of the masterful Man, the husband. Kindness springs from plenty, plenty of resources, plenty of energy, security of material and moral position.

Scarcity and kindness are antithesis. The GDP curve for thousands of years was horizontal. During that period no portion of humanity escaped into plenty. The ablest of Men met with little success. Those who succeeded, succeeded by violence or deceit. The woman had a moral code to endorse her Man’s behaviour. The affluence and comfort along with power and prestige stood out, giving the indelible impression that it was birth that was important. Also the social attitude was that looking up was ambition, treachery. It was treason to think of becoming the king. Material cruelty was given a moral sanction. Man began to worship aristocracy and became servile and slavish. The woman was his appendage. Governesses were the children of erstwhile aristocratic families dropped into poverty by widowhood or absence of marriage. At the bottom they all were likely to have a subconscious treacherous attitude because of their fall, like the priestly class all over the world that has lost its pre-eminence. The conscientious ones retained the agreeable, amiable, genteel behaviour for the purposes of a career. Mrs. Young the previous governess of Georgiana colluded with Wickham to betray her into elopement.

**Accumulation of any capacity in the society – power, wealth, knowledge, culture, good reputation, moral behaviour, propriety, status – was unknown to the masses till 1900.**

How can one accumulate the thing they cannot have for direct enjoyment?

Accumulation needs austerity while ostentation is natural.

Austerity is a Mental discipline over vital urges to curb the urges of the body.

Discipline is a distinct development of Mental evolution.

Physical possession, vital mastery, Mental discipline are landmarks of civilization. At each such moment the collective awakens, exercises its will to acquire a value – work value, human value, value of an ideal – to an extent that the population is urged to emulate it. We see in the world and in India such a process is going on in urbanization, higher standard of living, wresting freedom from the earlier generation, finding one’s value as an Individual. Examine any one of them. They release an energy that is enough to live for a lifetime to take one step ahead. A family gathers all its resources to marry a daughter, and educate the sons. It is monumental.

**Upward social movement is to make all life a sequence of weddings.** A scholar spends a lifetime of effort like Marx to create a single improvement in the general thought. In one seminar his view is contradicted and thrown overboard. If accepted, he becomes famous. The scholar’s accomplishment is Mental. Upward movement is vital. Acquiring property is physical. Gathering of power requires a knowledge that will exercise a spell over the community. When it does, it is likely to benefit by it forgetting the pioneer. To give the benefit to the pioneer is rare. Robert Clive was impeached for founding an empire and he destroyed himself. Marx was universally acknowledged as a threat and his thunder was stolen by his enemies. Neither knowledge nor power has yet been understood by Man in its process of creation, accumulation and organization. I do not see any interest in thinkers in any such direction. The Rishis were still in the process of heightening their accomplishment. Scientific thinkers are not enamoured of being scientific in their thinking. The world is not developed enough to appreciate the accomplishments of existence achieved by Sri Aurobindo.

‘Agreeable’, ‘amiable’ cannot directly be translated into Tamil.

The corresponding Tamil terms -sanor, anor, mahatma- all have included a spiritual dimension into them. There is no shade of life in India that is not infected by the spirit. The attainments of Europe are largely in punctuality, work organization, upliftment of life and those values of Mind that help uphold them as honour.
Our values are hospitality, duty conscious, based on purity aimed at moksha. They marry for love. We marry to
 discharge a duty to the family and society. Life is determined by law and order inside, protection of the borders
 outside, assurance of affluence by production and government administration. For two hundred years the
 Industrial Revolution created wealth. Trade made Man more productive of wealth in terms of Money. During
 that period India served as a field of trade development for Britain and was impoverished. Our
 great values of
 noble spirit were to be preserved by their opposites of dishonesty and unreliability. The genteel poverty in
 England like that of Lady Rosina preserved the nobility of blood by abject poverty and possibly by dirt
 accumulated in the body. For two hundred years doctors began advocating that bathing would hasten death. It was
 not death of the body, it would have been the death of their high values such as honour. As far as I know
 thinking is not diverted to discovering social values, skills, capacities as the scientist has tapped the physical
 powers and resources. India which is eminently qualified for the effort does not even know such a thing is
 possible. Neither Radhakrishnan in India nor Russell in England, nor even Harlan in America gave thought to
 such a field of inquiry.

In a subtle sense what is developed somewhere belongs to everywhere.

Practically powers do not yield unless they are sought after on their own terms. Development of consciousness can bypass all these while including all such powers. I am here confining myself
to the development of social consciousness.

Study of Man and woman all over the world will reveal more, especially the study of woman.

Glenn Doman studied the learning habits of the children and arrived at a tremendous finding. The world has shut
its eyes to it.

  · The simplest is children enjoy reading more than eating and playing.
  · Learning can begin with words or even sentences skipping alphabet.
  · Developing thought renders jealousy superfluous.
  · Correlation between physical exercise and mental comprehension is far greater than we know.
  · A well developed Mind weans itself away from ambition.
  · Unstructured learning prevents the inhibition to genius.

Studied with a spiritual knowledge, one will readily believe in the creation of thirty seven million Newtons. Man
and woman are worth exploring from this view. I believe a family or even a school can give a child at an early
age a basket of values by which he can escape failure, sorrow, and disappointment. Positively he will be one
who transcends material accomplishment as well as psychological fulfillments. He is one who can pursue
higher ideals of humanity such as sweetness, Goodness, harmony.

Sri Aurobindo has raised the basket to cosmic consciousness and abolished it, rather replaced it by a single
laudable motive – a Motive to know God by surrendering to Mother. Only four powers of Mother are in the
world. There are other eight powers yet to be revealed. To know all the Powers of the Mother as He described is
a yoga by itself. To love Mother knowing Her is a cosmic labour. To experience these powers, at least some of
them, in our life is service to Mother. Spiritually inclined Indians in computer software can discover
Mahasaraswati’s skills there each time discovering a wonder for the world. Mahalakshmi’s wealth is now
saturating different parts of the world. It was Mahakali’s power that sent the Chinese back, stopped escalation in
Korea and Cuba. Maheswari’s single power can solve several problems of the world today.

Restoration of harmony is an exercise of a supramental power.

Harmony, unity, mutuality are supramental vibrations.

That Mr. Gardiner was there with the attitude of helping his niece was a very favourable factor in the life of
Longbourn for Lydia to be restored to her family.

It does express a higher vibration.

Society is a mightiness in the individual shut to be quiet.

The apparent calm of the society harbours a great power of the deep sea.

Only during daring moments through daring acts it just stirs to action.

Everyone, not necessarily Caroline, can at the appropriate moment, serve as the aperture for the excess energy to
escape.

The greatness of the society, its self-oblivious existence finds expression in ‘As one forgetting he searches for
himself’. (p. 68 – Savitri).

Society is a powerful elephant over which Man like ants crawls silently.

Society is dormant all the time.

Only when its temperament is tickled it swings into action.

The individual whose temperament is disturbed is a possible source of stirring the society.

It is a pathetic situation when the society is indifferent while the individual is powerfully disturbed.

The Duke Palliser was most powerfully disturbed and resigned as Prime Minister but the society was left
untouched.

Glencora and Burgo were mightily stirred, but society was not.

Lydia’s intensities could have ruined her family, but would not stir up the society.
ஏற்றுக் பகாள்ளக்கூடிய, பமன்மமயான நடத்மதமய இரு நிமலயில் தாழ்ந்து விட்ட காரணத்தால் இவர்களுக்கும் ஆழ்மனதில் கடுமமயான மமனாொவம் மாறினர். இமணப்ொக இருந்தாள். வறுமமக்கு ஆரம்ெித்தான், கீழ் சமூக மமனாொவம் இருந்தது. அரசனாகும் எண்ணம் ராே அபிப்பிராயத்மை ஆமடத்தவர்களும் தங்கள் அதிகாரம் மற்றும் பகௌரவத்தின் மூலம், ெிறப்மெ முக்கியம் என்றஆணின் நடத்மதமய ஆதாிக்கெ ஊதுகாப்மெ தார்மீக நிமல ஆகியவற்றிலிருந்து அன்பு சுரக்கிறது. அளிப்ெதில்மல. ஊதுகாப்மெ முரட்டுத் அளிப்ெதில்மல. மெசி, குழந்மதகமள பொழுது மொக்காக இருந்தது. நவமைக்குச் கமலக்கப்ெட்டது.
Volume 8

82
அன்மனத்து அறிந்து குழந்மதக்கு அதன் இளம் வயதிமலமய, மதால்வி, மசாகம், ஏமாற்றம் உண்மம.

நாம் இனிமல்தான் பவளிப்ெட மவண்டும். ஆனால், புகுத்தி உள்ளார். உலகத்தில் அன்மனயின் நான்கு சக்திகள் மட்டுமம உள்ளன. மமலும் எட்டு சக்திகள் பைிைாக பரிக்கும் ஸ்ரீ அரவிந்தர் இத்பதாகுப்ெிமன

இவற்றிலைல் அல்லது ஒரு குழந்மதக்கு அதன் இளம் வயதிமலமய, ஸ்ரீ அரவிந்தர் இத்பதாகுப்ெிமன

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<thead>
<tr>
<th>பைிராருக்கு அதன் மூலம் கற்றமல ஆ</th>
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</tr>
</tbody>
</table>
Marx and his disciple...

24. Louis XIV, Louise, Raoul... Mr. Annesley's endeavour to introduce some kind discourse.

Culture is comfortable with order.

Meanness enjoying freedom delights in disharmony.

Effort is physical, endeavour is mental.

Life rises from physical to spiritual.

From the tribal leadership of murder, to monarchy of law it passes on to a peaceful society of law abiding citizens who need not be murdered or hanged to maintain peace.

This social change is also represented by the stages of hunting, agriculture, trade, urban life, international trade, manufacturing, professional service, majority offering service to all and each serving himself.

In religion it begins with worshipping animals, conceiving God as Asura, God to be propitiated, God as a concept (of Sachchidananda), God as love and God as the Individual.

It is also seen in the mode of transport that began as head load to courier service.

In literature it began as folk songs and through a long series of stages it completed one major stage in epics.

Then prose started with the development of society and passed through contracts, letters, documents, treaties, theses, books, bulletins, sophisticated conversations and phone calls.

We see it in the parent-child relationships and property ownership.

Woman’s position has always been central, crucial.

The Individual’s relationship with the collectivity is another facet.

Technological development reflected these movements. Also they influenced these movements as the pill recently gave the woman practical freedom along with franchise and employment.

Social progress can also be traced as culture, civilisation, history of existence, pre-historic life, subdividing each into collective, individual as well as collective – individual.

Man’s life started as survival as a hunter.

At this stage Man had no family, the woman had one till the offspring grew up.

It was a nomadic life, competing with wild animals.

Before he discovered agriculture, he came to live with a woman off and on and her trailing offspring.

Anthropologists have not spared any possible detail over 10,000 years. Should it be subjected to a psychological scrutiny tracing the emergence of the collective and the Individual, a rich study of Man will issue. The older cultures of Persia, India, China, Mayan, and Egyptian have fully captured the essence of this knowledge in their literature. No new thought need be developed. What will yield new insight are new perspectives – emergence of the collective, the Individual and the relationship between the collective and the Individual. Till 1900 it was the collective that commanded the individual into conformity. After that the collective had the wisdom to see the leadership of the Individual. It all began as geographical exploration, and led to technology. The collective was conscious in these fields. It is still fully unconscious in the fields of organisation, culture, social power, symbolism, the creative power of women, the capacity of the new generation to outgrow the dead past.

Organisation as a way of life, a source of power, a civilising factor, an acme of culture is not a recognized thought in the world. The preoccupation with war is now with technology and production. Trollope says more than once that it is difficult for Man to think. Churchill enjoys taunting Man with his incapacity. Wells pathetically recognises it. It is the French who tried to give the lie to this accusation. Their success was confined to language, never extended beyond. St. Simon who gave the phrase of communism to Marx and his disciple who saw thirty seven millions of Newtons have not taken further shape due to loss of manly character because of dissipation.
Mental culture organizing life tries to reach perfection. Without the basis it can be easily toppled.
The incomplete Spirit of India, what the half-blind seer saw, abandoned life. The population still fashioned life on his ideal. It led to a great empire, even eschewed violence voluntarily. Beyond it failed to move and waited for the territorial basis to be created. **The feeble or lifeless movement of Indian territorial unity has a parallel to the global movement of unity.** The DMK raising the issue of secession in 1940 and giving it up in 1965 are landmarks in Indian territorial unity as important as Pakistan. One was based on race and the other was on caste. Race was a physical base, Caste was a Mental base, created by Man’s smallness or inability to grow great. The infinity of languages and the consequent cultural variations are the rich diverse base on which Nature tried to evolve an opulent culture unsuccessfully. Not only was there no physical unity, but the material prosperity to support a moral effort was not there. Only in America the whole world is represented and the territorial unity was created by the Civil War. Racial differences persist but without life. Europe lately has embarked on the same thing but as usual in its endeavour at unity, it emphasizes differences. Neither America nor Europe enjoy the spiritual basis. India lacks territory as well as prosperity. The mutual influences of each on the other are feeble as they are unconscious. What they are conscious of is market and technology. Not even education gets the attention of the collective. **No one thinks of culture. The world today has not thought of defining human culture to itself. It is vastly busy with he and she, Mankind and humankind.** Great academic education has served to sterilize the thinking process which refuses to be born. A main culprit is the fascination – unpardonable – of technology. One major key lies with Greece that has lost the credibility of Europe. It is her asset to rise. Credibility would have been a bar. Now she has to gain credibility based on her original Mental resources raising them to spirit – Spirit in the Mind.

**Conversation or discourse is a cultured exchange as a pastime.**

Cultural interaction in England has developed conversation as a social tool. Youngsters are not prevented from participating, even encouraged. Smoking, an abomination in India, is culturally permissible except in the presence of ladies. Youth smoke with their parents. It is a courtesy to encourage it. Letter writing, discourses, conversations were developed as social arts of sophisticated living. There is a word ‘conversationalist’ too.

In a gathering in India only the elders speak, often the boss only. It is never an exchange of ideas, but pronouncements by the bigwig. These dinners are sessions of speaking. Our tradition is silence in eating. Eating is for us a solemn act where no talk is allowed. At dinners their ladies sit by the side of men. Ladies are taken to the dinner table on the arms of the Men. In the tradition of our culture, Men and women dine separately. To us food is something not to be indulged in. The rule is austerity. A good eater at their table is a hero. The French dinners run to several hours and to dozens of courses. **To understand each culture from their own point of view can be right. To evaluate one culture by another, to say the least, is beside the point, as measuring volume by a foot scale.** Theirs is a Mental culture. Ours has nothing to do with Mind. Culture is a way of life that expresses the civilized ways the community has acquired. Society passes through four stages of growth. In the earlier stages it is more concerned with survival and growth. In the later stages attention is also paid to cultural expressions. Moving away from violence, selfishness, material benefits to soft behaviour, self-giving, pleasing personality allows culture to collect. Collectively law and order characterized by peace and security were appreciated. Individually one who expresses spiritual ways of life in personal relationships characterised by ethics is the hallmark. Generally prosperity is the base of culture. Prosperity devoid of a spiritual basis can degenerate into vulgarity. Work, wealth, Money, Prosperity, goodness, Self-giving become unconsciously organised in the societies. Its mark is unmistakable. Elizabeth is one shining product of energy and freedom.

**There is no waste in Nature.**

Waste in society is the most efficient strategy to achieve the maximum with a minimum of energy. Simultaneous doing of successive work saves Time.

There is such a formula to save Space, energy, movement, thought, etc.

Skill saves energy.

Organisation saves movement, Time, Space, energy.

Forethought can save all of them. It is planning.

The West knows physical planning thoroughly.

Subtle planning is many times more powerful than physical planning.

Thought plans physically, Silence can plan in the subtle plane.

Physical plan is external. Subtle plan works inside.

Education through schools, teachers, and text books is physical planning.

Education through thought directly reaches the student bypassing schools, teachers and textbooks. It is possible through the Internet.

**If only there is a management of a few thousand people who can train an army of teachers in the art of direct teaching, illiterate India can in ten years can have the knowledge of graduates.**

The important thing is a human instrument. Its acme is the Individual.
Suppose a dozen adults passionately believe in direct learning by the students and are masters of that strategy, what the newspapers did in a hundred years can be done in one year. Television has abridged the period by replacing reading by hearing. Can we create an ‘ORGANISATION’ of consciousness that refuses to be stifled by organisation. It may only be hundred people for each field. Or ten people for all fields. It will be Mother’s consciousness. Mother was enamoured of it for yoga. For us even for life, it is a formidable task even when we have the human personnel. It is an organisation that can protect itself from the intraconscibent and circumconscious. It must know how to avail of the positive forces from these planes for the work. It is an organisation that refuses to stifle the human being. Truth and Self-giving are its instruments. He who builds that organisation must know how such forces act positively but unconsciously now.

Such an organisation will evolve subtle technology. It will be psychological technology. The basic principles are 1) The beneficiary should aspire, 2) The benefactor must wait for the beneficiary to ask for it. He must create that climate by his spade work, 3) The participants should enjoy in the act of working, 4) The atmosphere must be one of releasing energy, 5) It must be a movement from the Society to the Individual, 6) The idea of charity is anathema, 7) The movement must generate Money by its activities, it is not enough it attracts, 8) The principle of action must be psychological entrepreneurship, 9) Wherever it works, it must be in tune with the prevailing culture, 10) Borrowing must be of the essence, not the external practice.

In the Club of Rome, Micro credit, Food Corporation of India, Kurien’s organisation, entrepreneur we see traces of such values. Out of 600,000 start-up companies, only 5000 survive in USA.

Introduce training, organisation, education, subtle values, only 5000 will fail. Government implements the employment programme.

Devise a programme that can be implemented by private organisations or better still worker’s organisation that completes a work and is paid. Break it down further. Wherever possible let the Individual complete a work on his own initiative and get reimbursed. As it is generative of vast profits in time, reimbursements can be withdrawn.

Moving the centre from the state to organisation and to the Individual can do the work.

There are certain powerful movements that are useful only at their level. Moved up, they would fail. They can be perfected at their own level. When saturated they will come upon higher ways of life. Patience is demanded till then.

An ideal plan for a country is to mobilise its highest energies. The world as a whole can thus be moved by an organisation.

A shade of that energy escaping through the crevices has achieved it. What happened in India in the last thirty years could not be believed in 1980. The world as a whole can thus be moved by an organisation Demand so generated.

An ideal plan for a country is to mobilise its highest energies. Demand so generated.

There are certain powerful movements that are useful only at their level. They can be perfected at their own level. When saturated they will come upon higher ways of life. Patience is demanded till then. An ideal plan for a country is to mobilise its highest energies. The world as a whole can thus be moved by an organisation Demand so generated.
பண்டைய கிறிஸ்து கருப்புக்குழு ஒசையன்று பொருளாதனை பதுகையும் காண்பது வாய்ப்பு கைவகர்ந்தது. பெருமான் பொழிவாக்கலாமது அளிக்கின்று பெருந்துறையினரிடையே குறிப்பிட்டும் வருமானுக்கு. பெருமானுக்கு பொழிவாக்கலாமது அளிக்கின்று பெருந்துறையினரிடையே குறிப்பிட்டும் வருமானுக்கு.

புது நாடுகளின் வாழ்க்கை உயிர்வாழ்வுக்காக மன்றுவர பெற்றுக் கொள்ளலாம். இது புது நாடுகளின் வாழ்க்கை உயிர்வாழ்வுக்காக மன்றுவர பெற்றுக் கொள்ளலாம். பெளர்கள் பராட்டியதொரு முதலில் மன்றுவர பெற்றுக் கொள்ளலாம்.
1965-இல் அரச நாடிக்குரிய இருந்தும் முயற்சியில் வேறுபட்டவராக கொண்டான குறித்து அளிப்பு. இதற்கு பொருந்தும் ரூபத்தில் அமைந்து முயற்சியில் வேறுபட்டவராக கொண்டான குறித்து அளிப்பு. இதற்கு பொருந்தும் ரூபத்தில் அமைந்து முயற்சியில் வேறுபட்டவராக கொண்டான குறித்து அளிப்பு. இதற்கு பொருந்தும் ரூபத்தில் அமைந்து முயற்சியில் வேறுபட்டவராக கொண்டான குறித்து அளிப்பு. இதற்கு பொருந்தும் ரூபத்தில் அமைந்து முயற்சியில் வேறுபட்டவராக கொண்டான குறித்து அளிப்பு. இதற்கு பொருந்தும் ரூபத்தில் அமைந்து முயற்சியில் வேறுபட்டவராக கொண்டான குறித்து அளிப்பு. இதற்கு பொருந்தும் ரூபத்தில் அமைந்து முயற்சியில் வேறுபட்டவராக கொண்டான குறித்து அளிப்பு.
அடிப்படையான கருத்துகள் கீழ் உருவாக்கபவர் இது. உண்மயம், சுய அர்ப்பணமும் இதன் கருவிகளாகும். இந்த எவ்வாறு இருக்கின்றது மட்டுமே இருப்பர்.

மனிதக் கருவிமய இங்கு முக்கியமான விஷயமாகும். இதன் உச்சம் தனிமனிதனாவான். சில ஆயிரம் மார்கின்று, சாத்தியமாகிறது.

எண்ணங்கள் மூலம் திட்டமிடுதலாகும். இது நிமல திட்டம் புறத்தில் உள்ளது. சூட்சுமத் திட்டம் அகத்தில் எண்ண சூட்சும்நிமலயில் திட்டமிடுவது நிமலயில் திட்டமிடவிட அதிக சக்தி வாய்ந்தது. இது நிமலநிமலயில் பூரணமாகத் திட்டமிட முன்மயாக மவலமயேட்டநிமல திட்டம் புறத்தில் உள்ளது. சூட்சுமத் திட்டம் அகத்தில் எண் சூட்சுமநிமலயில் திட்டமிடுவது நிமலயில் திட்டமிடவிட அதிக சக்தி வாய்ந்தது. இது நிமலநிமலயில் பூரணமாகத் திட்டமிட முன்மயாக மவலமயேட்டநிமல திட்டம் புறத்தில் உள்ளது.

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Mrs. Annesley is from the aristocracy while the others are neo-rich. All great things are created by freedom, strength, and long experience. Several things can be imitated or acquired, but not all. Manners can be acquired but not character. Education can be acquired but not culture. Wealth can be acquired, not status or reputation. Mrs. Annesley lost her wealth, not breeding. The others had no breeding to lose. Well bred children pick up from the atmosphere good behaviour. Such an atmosphere does not teach them to give up bad behaviour as there is none. Children see very good behaviour and know only that as behaviour. They are not told not to lie. They speak the truth naturally. It never occurs to them to speak lies. Should such occasions arise, they struggle and finally speak the truth. In the very best of families, such occasion does not arise. Self-giving will be natural in daily life. Selfishness does not occur to them. If one acts like that soon they are ashamed of it. They are taught conscious values which are in tune with the atmosphere. Good will, goodness, harmony, soft speech are prevalent. Of course, some members will carry their opposite qualities. They will stand out as an available exception. No one will be fond of emulating them. Positive values will be followed by one and all.
I believe Elizabeth was not ‘taught’ anything by her father. She inherited good material from the father and was given by him the right attitude.

**Attitude in children is the most powerful spearhead.**

More importantly she was taught by circumstances NOT to be like her mother.

**We know the value of people only by comparison.**

Comparison is odious, but absence of comparable standard refuses to bring out the particular value of a person or prevent wrong behaviour.

It is not so much wrong behaviour but questionable behaviour should be avoided.

In learning one’s receptivity matters. A selfish person can never learn selfless behaviour.

Habits of manners can be learnt. Even punctuality cannot be learnt by all over the years, if one’s character is clumsy.

Precept teaches, preaching does not help.

There are good habits, good acts, good feeling, good will, etc. Bad characters cannot sufficiently learn in any number of years.

Language, manners, surface habits such as orderliness, cleanliness can be easily learnt.

Self-giving, good will, purity, Truth, sweetness are not as easy.

In Darcy deep potential was there. In a few months he could change.

Interruption in speech, contradicting an opinion, self-assertion of all types, natural ill-will cannot be fully overcome but can be blunted.

He who learns keeps it in his Mind all the time. Others subconsciously receive which has lasting effect.

All will being ill will, no man can get rid of ill will.

**Over generations one develops sensitivities. They last.**

The careers, sons-in-law, daughters-in-law one attracts reveal the true inner value of a family.

Pemberley attracted Elizabeth and Longbourn received Bingley and Darcy -- these are the acid tests of social value.

Our friends, our work, our profession, career, our future will unmistakably show what we have received from our own family.

**Our own children speak volumes.**

Social respect will be high if we are good. Should we be pure, the society will turn against us with venom.

**Good parents often have bad children.**

Mother alone has explained it.

What Man or woman suppresses will emerge in the children.

A line of experience will continue till it saturates and attains maturity.

In his own soul it takes place more prominently.

In his children it can markedly be present.

Each generation can thus be more intelligent, wealthy, good than the previous ones.

Once goodness is saturated in the father, its opposite emerges in the children.

It is so because fullness consists of good as well as bad.

Nature aims at fullness in a soul or even in a family.

These are the main lines.

But the subordinate principles are infinite expressing in skill, capacity, talent, ability, etc.

Talents like mathematics, music, games are inherited.

Talents in music can mature as capacity for poetry.

Those cannot be reduced to rules.

Indian astrology is a consummate Sastra in that regard.

It can predict the capacities of the next generation.

Different qualities, opposite character baffle.

**A deeper analysis can reveal the rules easily, as Savitri says Death is the sum of all sweetness.**

What is true of the parents is also true of the family and community.

In India community is identified with the caste.

The traits of caste are unmistakable even after a hundred generations.

It will even carry the stamp of the Original Guru of the sect.

The principles of the caste, the religious sect are unmistakably found in the members today.

Mother’s consciousness can transform all of them.

**The stamp of The Mother and Sri Aurobindo will be there on all of us.**

**Consummate culture is like the form of the human body.**

It is said the gods refused many shapes before accepting the human form.
Now, Sri Aurobindo says, is the Hour of God for which gods have worked for long aeons. Of the past He says we must take the essence and discard the external forms. Culture is that essence. Rituals, manners, beliefs are external forms. The Form of the human being was one so chosen by the gods. Man’s sight sees the material vision. Behind a thin curtain one sees a silhouette. In the mirror we see a lateral inversion. Personally one sees the egoistic vision. Below the surface the subtle body is seen. In the subliminal the egoless universal version of Man is seen. In the subconscious we see his animal existence. In the supramental plane we see the cosmic form of his soul. There you see you are one with the world and life. One’s job is an administrative symbol of the citizen. In meditation one can see some of these forms or all of these forms. Savitri offers the poetic vision of the whole world and one’s past and future. Translation of Savitri rightly reveals the subconscious depth. The physical Man enjoys in killing another fulfilling himself physically. A cultured Man enjoys expanding another’s soul pleasantly by his psychological attitude. Wealth is coarse, culture is refined. Moksha detaches the soul from other parts of the being by turning off the senses’ play outside. Transformation releases the spirit from every part of the being by withdrawing the play of the senses inside under the egoistic spell. One liberates the soul from the parts of being. The other liberates the soul in each part of the being to act in the outside world. Moksha escapes the duty of the soul. Transformation initiates spiritual evolution in the human being as a prelude to the same in the world.

Darcy saw the vital version of death in Elizabeth’s rejection. Ultimately Death is a sum of all sweetness, a form of white Light. She administered him death of his vital pride in the society. Taken at its face value, he would have abused her back. As in England no Man ever abuses a woman, he would have received a fatal blow and sunk into depression or frustration. The intensity of her abuse ripped open his subtle Mind and subliminal Mind. His subliminal Mind could not react like his Mind of the vital. As the ego was suddenly shed to enter the subliminal, he was able to totally disregard the social psychological meaning of her abuse, and was able to take it only in the sense it meant for him. It conveyed the sweet touch of her subliminal personality that chose him at first sight and came to Netherfield for a stay of four days. Can we receive God’s touch in life like that? It was by a choice that Darcy did it. At that moment Man moves towards the Divine. The gross curtain moving away, the subtle shows up. With the ego aside, the subliminal reveals. When the subconscious is crossed and the Inconscient is penetrated, the Marvel discloses. Human Mind works on the surface. Subtle Mind seated in the centre of the brows sees the sublimate vision. Non-egoistic Mind sees the subliminal. What sees Death as the sum of all sweetness is the Supramental Being – the Psychic being of the physical that joins the Overmental Psychic. One darsan of all this is available to any serious devotee who undertakes the rigorous discipline required. It would mean shedding superstition, grossness, egoism, attachment to darkness. Affectionate Men in advanced age will know the difference between coarse physical enjoyment of youth and the refined, elevated, expansive richness of affection nurtured over the decades.

"மற்றோர்கள்மேலிப்பெணற்றுமான்மிற்புதமயானியல் உயர்ந்திருளும் சுதந்திரம், வலிமம, நீண்ட அனுெவம் ஆகியவற்றின் உருவாக்கமடைந்தாள்.
.reader ஆன்ஸிலியானந்துறையுடன், மற்றவர்கள் புல்லவெண்காரர்கள் ஆவர்.
நடத்மதங்கள் பெற்றுக்பகாள்ளலாம், ஆனால் குணத்மதப் பெற முடியாது.
பசல்வத்மதப் பெறலாம், ஆனால் அந்தஸ்மதமயா
சிறந்த வளர்ப்பு எதுவும் இல்மல."

Translation: Darcy saw the vital version of death in Elizabeth’s rejection. Ultimately Death is a sum of all sweetness, a form of white Light. She administered him death of his vital pride in the society. Taken at its face value, he would have abused her back. As in England no Man ever abuses a woman, he would have received a fatal blow and sunk into depression or frustration. The intensity of her abuse ripped open his subtle Mind and subliminal Mind. His subliminal Mind could not react like his Mind of the vital. As the ego was suddenly shed to enter the subliminal, he was able to totally disregard the social psychological meaning of her abuse, and was able to take it only in the sense it meant for him. It conveyed the sweet touch of her subliminal personality that chose him at first sight and came to Netherfield for a stay of four days. Can we receive God’s touch in life like that? It was by a choice that Darcy did it. At that moment Man moves towards the Divine. The gross curtain moving away, the subtle shows up. With the ego aside, the subliminal reveals. When the subconscious is crossed and the Inconscient is penetrated, the Marvel discloses. Human Mind works on the surface. Subtle Mind seated in the centre of the brows sees the sublimate vision. Non-egoistic Mind sees the subliminal. What sees Death as the sum of all sweetness is the Supramental Being – the Psychic being of the physical that joins the Overmental Psychic. One darsan of all this is available to any serious devotee who undertakes the rigorous discipline required. It would mean shedding superstition, grossness, egoism, attachment to darkness. Affectionate Men in advanced age will know the difference between coarse physical enjoyment of youth and the refined, elevated, expansive richness of affection nurtured over the decades.
இமய அந்தாஹயம் ஆற்றாக்கரும் அருளியது மூலம் பல்கும் நூற்றண். இங்கிலிமயயும் எண்புகள பவட்கப்ெடுத்தும் எல் எல்லா எண்ணங்களும் பகட்ட எண்ணங்கமள, பகட்ட எண்ணத்திலிருந்து எவராலும் ஒருளவிற்குக் குமறக்கலாம்.

இயற்மகயாகம் இருக்கும் பகட்ட எண்ணம் ஆகியமயேலும் குறுக்கிடுவது, ஒரு கருத்திற்கு முரணெடுவது, எல்லா விதமான சுய வலியுறுத்தல், டார்சியிடம் இவற்றின் வித்து ஆழ்முடியாது. முடயவர்கள் எவ்வளவு வருடங்களும் ஆனாலும் இவற்மறயான இவறாமமமய ஒப்ெிட்டுப் கற்றுக் பகாடுத்தன.

ைிக குழந்மதகளிடம் காணப்ெடும் மொன்றமய எலிசபெத்திற்கு அவளுமடய தந்மத எமதயும் கற்றுக் பகாடுக்கவில்மல. மநர்மமறயான இவரும் ஏற்புத்ைிைன் ப் பாெது தவறு எனினும், ஒப்ெிட்டுப் பொர்க் கற்றுக் பகாடு.

ஏற்புத்ைிைன் எழுந்தாலும் விமரவில் அதற்காக டுகற்றுக் பகாடுக்கும், மொதமன உதவாது.

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மநர்மமறயான அவர்கள் விதிவிலக்காக தனித்து இருப்பும். அருமாதானவர்கள் மநரந்தவறாமமய ஒப்ெிட்டுப் கற்றுக் பகாடுத்தன. பவட்கப்ெ அவர்கள் சுய அர்பெண மிக உயர்ந்த குடும்ெங்களில் இது மொன்ற சந்தர்ப்ெமம எழுவதில்மல.

இயல்ொகமவ அவர்கள் உண்மம பொய் மெசக் கூடாது என்று அவர்க்குக் சிறந்த வளர்ப்புமடய குழந்மதகள் சூழலிலிருந்து நல்ல நடத்மதமயப் பெற்றுக் பகாள்வர்.

பவட்கப்ெ அவர்கள் சுயநலமற்றவர்களாக இருப்பர். அப்ெடிமய சுயநலம் எழுந்தாலும் விமரவில் அதற்காக டுகற்றுக் பகாடுக்கும், மொதமன உதவாது.

அவர்கள் விதிவிலக்காக தனித்து இருப்பும் சிலருக்கு இவற்றிற்கு மநாிமடயான குணங்கள் இருக்கும். பவட்கப்ெ அவர்கள் சுய அர்பெண மிக உயர்ந்த குடும்ெங்களில் இது மொன்ற சந்தர்ப்ெமம எழுவதில்மல.

ஆலும் மெசுவர் பகட்ட நடத்மதமயும்
மனிதனது மூடுமான பொருள் மனித உருவம் கடவுள்களால் மதாற்றங்கள் கலாச்சாரம் என்பது ஸ்ரீ அரவிந்தர் கூறுகிறார். நிமறவான கலா அன்மன் அன்மனயின் அவியம் அபிாிவின் நுறு தமலமு ஓதியின் அடிபமடயில் இந்தியாவில் சமுதாயம் அமடயாளம் காணப்பட்டு உண்மையாகும் பவவ்மவறு ஆண்புகள், மந்திரான குணங்கள் முடியும். அந்த விஷயத்தில் இந்திய மோதிடம் அமாவ விதிமுமறக்குள் அடங்கா. இமசயில் இருக்கும் திறமம கவிமதயாக முதிர்ச்சி பெற முடியும். நகாட்பாடுகள் இமவ முக்கியமான இடங்களாகும். ஆன்மாவில் அல்லது ஒரு குடுமெத்திலும்கூட இயற்மக முழுமமமயில் இலட்சியமாக்குகிறது. ஏபனனில் நல்லது பகட்டது இரண்டும் மசர்ந்ததான் முழுமம். கவைிப்படும் தந்மதயிடம் நல்ல குணம் பசறிவமடந்து விட்டால், இதன் மநர்மாறான குணம் குழந்மதயிடம் கசல்வாதும் நமது குழந்மதகளிடம் ஒருவருமையும் இது மொன்ற அனுெவம், பசறிவமடந்து முதிர்ச்சி பெறியவதாகும். ஆணும் பெண்ணும் அடக்கிமாறு மாற்ளத்திற்கு இருந்தால் சமூகம் நமக்கு எதிராக விஷமாக மாறும். நமது குழந்மதகள் அதிகம் பவளிப்ெடுத்துவர். நமது நண்ெர்கள், மவமல, பதாழில், உத்திமயாகம் என்பமைத் தவறாது காண்கும் குப்பீன்னால் நிழலெடமாக கடவுள்கள் உமழத்த இமறவன் வரும் சாரம் அவ்வாறு மறகளுக்கும் ஓதியின் அமடயாளம் நம் குகள், நடத்மதகள், நம்ெிக்மககள் அவர்கள் நடத்மதகள் அவர்கள் நடத்மதகள் அமவ்வாறு காண்கும். குப் ெின்னால் நிழலெடமாக முன்கூட்டிமய அறிவிக்க முடியும். குப் ெிற்றும் மலமுமறயின் ஆற்றல்கமள இதனால் முன்கூட்டிமய அறிவிக்க முடியும். குப் ெிக்கும். ச் குப் ெின்னால் நிழலெடமாக முன்கூட்டிமய அறிவிக்க முடியும். குப் ெிக்கும். ச் குப் குப் ெின்னால் நிழலெடமாக முன்கூட்டிமய அறிவிக்க முடியும். குப் ெிக்கும். ச் குப் குப் ெின்னால் நிழலெடமாக முன்கூட்டிமய அறிவிக்க முடியும். குப் ெிக்கும். ச் குப் குப் ெின்னால் நிழலெடமாக முன்கூட்டிமய அறிவிக்க முடியும்.
தனிபெட்ட முமறயில் ஒருவருக்குப் பதாிவது அகந்மதயுள்ள மனிதம்.
சூட்சும உடல்.
அடிமனதில் பதாிவது அகந்மதயற்ற மனிதனின் உலகளாவிய ஆதிப்பு.
ஆழ்மனதில் பதாிவது அவனுமைய விலங்கு குணம்.
சத்தியேீவிய நிமலயில் மனிதனுமடய ஆன்மாவின் உறை நெடுத்துப்பதாியும்.
அங்கு நாம் உலகத்துடனும் வாழ்வுடனும் இமைந்து இருப்பெமதப் பொர்மொம்.
குடிமகனின் நிர்வாக அமடயாளமம் ஒருவரது இணியாகும்.
தியானத்தில் இதன் சில மதாற்றங்கமளமயா அல்லது அமனத்து மதாற்றங்கமளமயா ஒருவர் தொர்க்கலாம்.
உலகம் முழுவது ஈன்னாரும் ஒருவரது கடந்த காலம், எதிர்காலத்துக்கு ஆற்றிய கவிமதப் பொர்மவயாகவும் 'சாவித்தாி' உள்ளது.
'சாவித்தாி'யின் பமாழிபெயர்ப்பு ஆழ்மன ஆழத்மத சா்யாக பவளியில் உள்ளது.
இதமன அவன் தீவிரமாகக் கருதியிருந்தால், அவன் அவமளத் திரும்ெ வமசொடியிருப்ொன்.
இங்கிலாந்தில் எந்த ஒரு ஆணும் ஒரு பெண்மண நிந்திக்க மாட்டான் என்ெதால், ஆண் இதனால் மிகவும் பொருள்தொண்டு உமளச்சலுக்மகா அல்லது மன உமளச்சலுக்மகா ஆளாகியிருப்ொன்.
அவனுமடய நிந்தமனயின் தீவிரம் அவனது சூட்சும மனமதயும், அடி மனமதயும் விழிப்புறச் பசய்தது.
அவனது அடிமனம் அவனது உணர்வின் மனமதப் மொல் எதிர்விமன ஆற்றவில்மல.
அகந்மதமய த் திடீபரன் க்மகவிட்டு விட்டு அடிமனமத அமடந்த அவன், அவளது நிந்தமனயின் சமூகைற்றும் மனாீதியான அர்த்தத்மத ப் பொருட்ெடுத்தவில்மல, அவனுக்கு மட்டுமம உாியதாக எடுத்துக்பகாள்ள அவனால் முடிந்தது.
அவமனப் ொர்த்த மாத்திரத்திமல அவமன த் மதர்ந்பதடுத்து
, நான்கு நாட்களுக்கு பநதர்பீல்டில் தங்குவதற் காக வந்னள் அவளது இனிமமயான அடிமன இனித்திமய இது பவளிப்ெடுத்தறு.
வாழ்க்மகயில் இது மொல் இமறவனின் ஸ்ொிசத்மத நாம் பெற முடியுமா? டார்சி விரும்ெிமய இமதச் பசய்தான்.
அந்தத் தருணத்தில் மனிதன் இமறவமன மநாக்கி நகருகிறான்.
ஸ்தூல திமர நகர்ந்து, சூட்சும் கவைிப்படுகியது. அகந்மதமய க்மகவிட்டு அடிமனம் பவளிப்ெடுகிறது. ஆழ்மனமதக் கடந்து இடத்மத ஊடுருவி ச் பசல்மகயில் அற்புதம் பவளிப்ெடுகிறது.
மனித மனமெமற்ெரப்ெில் பசயல்ெடுகிறது.
இரு புருவங்களுக்கு நடுவில் இருக்கும் சூட்சும மனம் சூட்சுமக் காட்சிகமளக் காவல்லது.
அகந்மத, இருளின் மீது நாட்டம் ஆகியவற்மற மகவிட மவண்டும் என்று இைற்குப் கபாருள்.
Culture is a catalyst in the society.

Referring to the different spirits at different levels, Savitri says, “Because thou art Man hopes.”

The presence of the inactive police maintains law and order.

The greater service a Man can do to the society is to become an invisible sheet anchor that lights courage and faith in Men.

Culture in a family serves like that.

Bata when they were confiscated found such a stay in their executives.

Spirit informing that culture makes it light in the bodies of Men.

World exists, says Tamil literature, because such souls live in it.

The decision not to allow a random thought, a memory, thinking or censor, when becomes permanently established raises Man to silent existence where none of the problem created by thought exists.

Silent will at this level will achieve this.

Between where we are – the surface Mind – till the Absolute at each level there exists a Silent will that silently accomplishes what Man labours for long all his life. One who reads the chapters 9 – 12 in The Life Divine exercises his Mind fully and at last enjoys the complete knowledge of Sachchidananda. It is a feat. Silent will at this level is: Before commencing the study we have a decision to patiently read and understand all the 4 chapters. **There is a will in that decision.** We know that Will, when fully exercised will give us the knowledge of Sachchidananda. We also know when that Will choosing to be Silent, refusing to exercise, reads, the chapters can be consecrated. We go into meditation. Each time the desire to read rears we deny that impulse. When such a consecration is complete and has become consciousness fully, reading those chapters will almost give the feeling that we are reading known material, because it is already known to us.

There is a Silent Will at each step. Only that we err, as He warns us in the first chapter of The Life Divine -- we give up in the middle. What is true for Silent will is true for all disciplines explained in the BOOK. Mrs. Annesley and Gardiner are a cultural version of it.

**Silent will is most difficult to practice when expectation is active.**

Expectation is the knowledge of Will to do when it has no energy for accomplishment.

The less qualified, the less deserving will be most urgent and most vociferous.

We use Silent will rarely. It is resorted to for important things.

It looks silly and we are shy of using it for trivial activities.

The smaller the act, the greater the significance for any discipline.

One should be a greater yogi to resort to Silent will in small acts.

Not knowing but doing matters.

I have been advocating to devotees detailed procedures to earn great wealth.

It is an excellent place to practise Silent will.

One who has fully gathered the determination to do everything I have explained in my article and who is eager to launch himself on that project, will totally succeed if he does. It is easy of accomplishment.

It is a work to be done in the field of life.

To such a one, Silent will will be an inner method.

Doing it on the field is labour, to work with our limbs. It is easy.

**Silent will will be an inner method, requiring inner strength.**

What is to be done by labour is now attempted by thought, a transfer of work from the body to the Mind.

Collect this Will of accomplishment and decide not to express it in work.

Decide further to consecrate the Will.

It will be a formidable consecration.

Wait till it is fully consecrated – for hours and days on end.

Do not relent or give up in frustration.

Even if consecration meets with resistance in the beginning, ultimately it will yield little by little.

What was to be achieved by a project of field labour is now transferred to the Mind and the play is enacted there.

One sees the inner strength goes on increasing.

Patience, strength, perseverance are necessary.

In fact Silent will accomplishes better and gives greater results.

**Elizabeth’s curiosity about Caroline’s civility was an unhealthy curiosity.**

Her curiosity energizing Caroline’s irritation was socially disagreeable.

In life it is a process, the two ends of it.

Life has a purpose.
To know how this process serves this purpose is life knowledge. The purpose of life is to install her as the mistress at Pemberley for which she is yet to qualify herself more fully giving up Wickham. From Pemberley point of view, and the point of view of Georgiana we must interpret it. Any act lends itself to be explained from every side. That will give the sum of all the parts. **To know from a wider perspective will give the perspective of the whole.**

We are likely to take Darcy as a lover which is a partial truth. It is the French Revolution that explains to us Darcy. We see Elizabeth charmed by a handsome Man. Falsehood interacting with Truth, having emerged as liveliness, is still under the spell of falsehood. It is a still wider context of life where Truth evolves. That Truth is buried in inertia. The energy of falsehood shamelessly stirs the buried Truth. It results in sarcasm. As the struggle is in the social context, the husband who allows the falsehood of a wife resents as a husband. Hence the sarcasm, his wish for her failure. He forgets her failure is his failure. Such a realisation dawned on him on Lydia leaving the house. **It became a stinging realisation that only he was obliged to his brother-in-law.**

Each Man will fully move only when he is touched at his sensitive point. Man acts when upset in his sensitive point. Bingley did not act even then. Only when Madam Goesler said she would not concede honesty to the Duke, the Duke awoke and thought and replied to her after two weeks. For a devotee every point is a sensitive point whether it is important for others or not. A leaking tap hurts a yogi. A householder may not notice it. **Every Man has his limits. Where the householder ends, the yogi begins.** Whether a Man gets his R.C. Book for the car in two days or twenty days does not matter to the car owner. For a yogi the delay is a failure of his consecration. Cheques issued are cashed without any delay. Man pays that attention to Money, not to values or Time or Space. Because no train is delayed by one minute, Germany’s GDP is fifty times greater than India’s where any train will come within the hour. Marriage becomes Romance if it matters to you. Domestic happiness moves ahead. To discover Romance in domestic life Man has to be alert a hundred times more. Any country or culture can be evaluated by its energy, production, level of education, culture, Money supply, velocity, freedom for women, domestic happiness, etc.

**With proper scales anything can be measured by anything else.** The rings in a tree can tell you its age, the years there were droughts. Nails can tell the doctor what the patient has been eating for four months. Measurements are innovations of knowledge that can have power over life. A devotee who wants to enter Mother’s life can use all the knowledge now available, create more knowledge relevant to him personally or measure movements by anything he chooses. Microscope and telescope have become indispensable for chemistry and physics. Consecration, life response, observation, accomplishment, opening, receptivity, sincerity are such tools for yoga. Substantial social strength is a stepping stone to yoga. Money can serve that purpose. The yoga He offers is unknown to Mankind. There is no greater goal than finding God in life. He suffered to cut a path in the virgin forest of life. To us He made it a sunlit path.

**To Mrs. Gardiner this is a casual but supreme experience.** In a way, it resembles Pranab Mukerjee entering the cabinet to stay there forever. Life calls this chance. Sri Aurobindo’s philosophy says we are the determinant. It does not mean Man is the determinant. Man when he awakes in the evolving soul is the determinant. Time and again devotees meet situations when they see “I thought so”. “It is exactly as I thought.” **At that moment they are acting from the subliminal. Their Psychic is awake.** One such moment made Mrs. Gardiner bring her niece to Pemberley. A devotee who desires to enter Mother’s atmosphere and remain there for twenty four hours can do so, if his decision is arrived at an appropriate depth. Before he takes the decision he must make his Mind positive, as calm as he can ever arrive at and raise its intensity by a calling.

*Mind will go back to trivia justifying itself.*
This will keep our Mind at its level.

• Will show an intense tendency for expectation.
  Ruins the concentration achieved.
• Will try to review itself.
  Lapsing into thought.
• Calm will collect, consecration will mature.

Make an inward effort and maintain it for twenty four hours. In a trice he will see the effectively of life rises to that level making each recurring event a small surprise in his experience. Gently keep raising it till you ardently seek Mother only. Her Darsan will rise clearly. It is a door to yoga that ensures yogic luck has come to him. People cannot know it. Knowing it they will not respect it. This unconscious failure will give a rich reward of life which Man can fully appreciate. It is often a moment a curtain lifts revealing the reversal of that stage.

"அவாசமால் குடும்பை வரும் பொழுதும் இல்லை..."

சட்டுத்துவானும் எல்லாச் சூழல் கூறும் பொழுது தேவாயில் அருங்கூற்றலாம் பிறகு அருங்கூற்றலாம், "தம்மையாளர் சுமார்க்கிறாத் தம்மையாளர் சுமார்க்கிறாத் தம்மையாளர் சுமார்க்கிறாத்

மையமாகவித்து உரிமய அரி உயற்சுக்கின்ற அரி அக்கரத்திக்கு எடுக்கிய தீர்க்க எண்ணாகும் தக்கொரளாக தானோன் என்றும் படிக்கும் கிமட்கும் எடித்து புாிந்து வாழப்பட்டும் என்றும்.

பமௌன விருப்புறுதி சச்சிதானந்ததின் முழுது இல்லாது என்றும் கூறுகிறது. ஒரு குடும்பை சானு மனிதனின் நம்மக்கமயம் என சாஞ்சிதானந்தவின் வசான்னும் பொருணாத்தூரும் பொறுமமயாக பக்குத்தியாக செழிக்கிறது.

பமௌன விருப்புறுதியின் கைலைகள் நிறைந்து மிளகும் வருமான அத்தியாயங்களின் இருந்து பல்கைத்து பகாள்ள மவண்டும்.

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மதால்வி தன்னுமடய மதால்வியும் எமத அவன் மறந்துவிடுகிறான். லிடியா வீட்மட விட்டுப் பருத்தியால், மமனவியி உண்மமய பவட்கமின்றி கிளறுகிறது. இது மகலியில் முடிகிறது. மொராட்டம் சமூகத்மதப் பொறுத்து அந்தப் பொய்மமயின் பிரபரஞ் டார்சிமயக் காதலனாக நாம் கருதலாம்.

பெம்ெர்லியின் கண்மணாட் இந்த வாழ்வில் ஆமராக்கியமற்ற ஆர்வமாகும். காரலின் மாியாமதயாக நடந்துபகாள்வமத எதிர்ொர்க்கும் எலிசபெத்தின் ஆர்வம்,பொறுமம்,அக வலிமமபசயல்ெடுகிறது. உடல் உமழப்ெினால் பசய்து முடிக்கப்ெடுவது இப்பொழுது மனதிற்கு நகர்ந்து அங்கிருந்து சமர்ப்ெணம் ஆரம்ெத்தில் எதிர்ப்புகமளைக்கண்டும். சாதஉடலிலிருந்து மனதிற்கு மாறுகிறது. உடல் உமழப்ொல் பமௌன விருப்புறுதி அக இமைக் வாழ்க்மகயின் களத்தில் பசய்யப்ெட மவண்டிய மவமல இது பமௌன விருப்புறுதிமயசிறிய பசயலில் பமௌன பசயல் சிறியதாக இருந்தாலும், எந்தக் கட்டுப்ொட்டின் முக்கியத்துவமும் பொியதாக இருக்கும்.

பொய்மமயின் சக்தி பொதிந்துள்ளசு முழுமமயான பவற்றி உறுதி. மிகவும் சுலெமாஆனால் இது ஆகுதியான உண்மமதான். ப்படுவது ஒருவர் மவமலயில் பவளிப்ெடுத்தக் கூடாது என்று பைற்கு இறுதியில் டார்சிமயபார்க்கிநைாம் தாலும் பார்க்கிநைாம் இன்னமும் அருங்கு காண்பார் இறுதியில் முழுமமயான பவற்றி உறுதி. ஞானைாகும் தீர்மானம் புரட்சியானால் என்னை கைத்ைில் இப்கபாழுது, இந்தத் திட்டத்தில் ரிடான், முழுமமயான பவற்றி உறுதி, ஆனால் இது ஆகுதியான உண்மமதான்.

சாத்திக்கலாம் பவளிவந்து, இன்னமும் உமழப்பாகும் அமனத்மையும் முழுமமயான பவற்றி உறுதி. மிகவும் சுலெமாஆனால் இது ஆகுதியான உண்மமதான். ப்படுவது ஒருவர் மவமலயில் பவளிப்ெடுத்தக் கூடாது என்று பைற்கு இறுதியில் டார்சிமயபார்க்கிநைாம் தாலும் பார்க்கிநைாம் இன்னமும் அருங்கு காண்பார் இறுதியில் முழுமமயான பவற்றி உறுதி.
சந்தர்ப்ெங்கமள அன்ெர்கள் அடிக்கடி சந்தித்திருப்ொர்கள்.

வாழ்வின் மீது அரசின் தரம், கலா, மனிதகுலம் அறியாதது.

மனிதன் ெணத்துக்கு கவனம் அளிக்கிறார் முக்கியமா இல்லலமயா

நான் நிமனத்தது மொலமவ

ல்ைது மைந்ையாக

சந்மதாஷம் மொன்றமவகளால் எந்த ஒரு நா

சக்தி, உற்ெத்தி, கல்வியின் தரம், கலாமவண்டும்.

ஒவ்பவாரு மனிதனது மிக முக்கியமான உணர்வு

அவன் மாறுகிறான் பொழுதுதான் அவன் மாறுகிறான் பொழுதுதான்.
With occasional help from Elizabeth, the conversation was carried on.

A deeply felt gratitude is almost equal to a naturally felt liveliness.

This is a moment of social frustration. How to feel lively or grateful?

Knowing the knowledge in their ignorance or visualizing the future consequence or remaining in non-reacting unegoistic cheerfulness, the atmosphere will change. Your perception raises the energy level to the perception and the folly of the fool's comprehension will dawn on them.

A Man bluffs in Mother's consciousness. Initially it becomes true.

In the end the result becomes a bluff.

A Man mistakes Saturday as Sunday. The daily sheet calendar is mistakenly torn. Two sheets come out. It shows Sunday on Saturday.

Even bluff and error in Mother’s consciousness are true in a certain measure.

A conscious good will gives consciously good results.

Can we concede the bluff and good will have both the same validity in philosophy and practice?

What can we think safely?

Our thought is equal to a bluff. Our good will is equal to such a thought.

We have no right to think.

The truth of non-thinking is more meaningful and powerful than our good will based thought which is the same as bluff.

To realize the utter futility of thought is a yogic mental state.

Please try to do so and when you have a result let me know it.

How creative this non-thinking is, is a revelation.

How foolishly futile is the most organised thought is another significant revelation.

Such thought in its proper context is powerful enough to win freedom to a slave country.

It can make the world a few shades more prosperous.

It is Mother’s creativity in human consciousness.

One definition of yoga is to achieve all if you can withdraw into inactivity.

Inactivity is the entire activity of the universe in potential.

Action from inactivity fulfils the finite infinitely.

Infinite fulfillment is vastly greater than the universal fulfillment.

A Man puts up substandard behaviour. We react. We act at his level.

We do not react. It is better than reacting. Still we are at his level.

We pray to protect us from that reaction.

That way we raise our response partially to the Divine.
We are protected effectively, but we are still capable of reaction but safe from the consequences of reaction. We repeat “Let Thy will be done, not my will”. We eliminate our will and invoke the Divine will into action.

**The Divine Will eliminates reaction in the world to the extent our own submission is true and sincere.** Something happens, some relief is there. We unconsciously benefit. We realize why we react. We try to remove the original cause of our reaction. We are consciously free, fully free. It is a rare freedom, often a universal freedom. We submit this process to the Divine will by this formula.

The Divine through the submission and sincerity abolish the root cause of such reaction in the universe. Man’s fundamentalist cruelties, sense of inequality, enjoyment of cruelty, etc. have become less in the world now than fifty years ago. It is by some such process the world is emancipated in this regard.

Savitri has lines expressing any such individual or universal vibration. To read Savitri from the universal context, better still, from the evolutionary context that has a personal value to us, is one way of reading it.

**Yoga is to evolve the universe in oneself by identifying himself with the universe.** An interaction with God translates itself as yoga.

**God evolving in Man for delight is evolution.**

For an assembly of people sitting silently is awkward. Awkwardness is no material problem. Socially it is a problem. Participants will be considered socially unfit for an assembly. An assembly for cards, dinner, a function, etc. requires of its members some social skills of speech and act. Collins was one without such skills, who made a buffoon of himself.

Collective living for survival upgrades itself for a socially enjoyable intercourse when members are equipped with etiquette of politeness. To greet someone whom we meet is to be social and human. Refusal to greet recognizes himself as a body, not a person. Physical existence becomes vital living by social exchange. Such an exchange has pleasant forms of speech acceptable to all. Such forms settle down as formal and rise in grades. Societies are known to be civilised, cultured according to those grades.

The cultural level of a society is revealed in 1) how a stranger is treated, 2) how they behave in a crowd, 3) eating habits at a public place, 4) how much they consider the conveniences of a stranger who will visit there, 5) how a weak member – a blind Man – is treated. The respect in which a stranger is held shows the culture of the people. Trading nations will be able to keep their words, as their culture issues out of trade where honour is indispensable. Agriculture communities will be generous. That generous habit develops into a habit of not asking for articles lent and not returning objects borrowed.

In conditions of poverty such a habit degenerates into dishonesty. By two different routes a trading community and an agricultural society in different conditions arrive at an honourable and dishonest culture. Attitudes are circumstantial. Still they matter. Whether attitudes can be developed independent of circumstances out of an ethical understanding is a moot question. Should it be possible, obviously it is more to the point than the circumstantial attitude.

**In a negative atmosphere, silence degenerates into gloominess and creates disturbance.** In a positive atmosphere, Silence is creative of acts of goodwill. The greatest positive act is an atmosphere of cheerfulness. Silence is creative. It creates what the atmosphere is capable of. Intellectuals meeting generating more Silence than usual occasions new ideas. Spiritual atmosphere creates deeper silence by silence. Silence permits energy to formulate itself. Formation is creation. Non-reaction in an awkward assembly prevents untoward events. Non-reaction is positive, powerful. Non-reaction can be creative if it is a capacity for no reaction. Capacity for reaction held in leash is non-reaction. Non–reaction even inwardly disarms potential trouble makers. That becoming Silence creates positive thoughts in others. Nostalgia energises old consciousness and obstructs new possibilities.
The pull of nostalgia is pleasant for those who have not outlived the old life. Mother’s consciousness sees greater and greater possibilities. Nostalgia cancels it. **Mother’s consciousness creates greater possibilities.** 

One who desires their completion must give up nostalgia.

Only Her will is permissible in him. 

All his past troubles can now be seen as issuing out of it. For the devotee, yoga is the possibility. Should he choose it, he is lucky. 

Then he can see the infinitesimal fully absorbing the Infinite.

Savitri redeems Satyavan, but it is by the power of Satyavan.

Goodness at Sachchidananda rises to Spiritual magnificence when He submits to Her so that She can redeem Him when lost.

**To go up to Supermind, Sri Aurobindo says, we must go down.**

Darcy, by what intuition we do not know, did this successfully.

The very first thing Darcy did was to accept a Spiritual discipline. He did not know it was spiritual. He decided not to think. Also he took her abuse as advice. This is going down which rewarded him greatly.

In business no Man secures business acumen without facing adversity.

Even a tiger retreats before taking a leap.

Philosophically we are confined to Being in creation.

Evolution includes Non–Being in the Being to become a complete whole. 

Going down is a movement that embraces Non-Being.

Britain took up the lead in World War II and saved the world, because for thousand years she was ruled by the Normans, the French, the Germans.

Sri Aurobindo’s fourth ideal is India should become Jagat Guru.

Her long life as a subject nation, the opulent culture that is possible from her multiethnic base, perhaps, will qualify her for being the Spiritual leader of the world.

Our Rishis sought moksha, which avoided evil in life.

Evil in life is from the subconscious as well as the Inconscient.

Purna Yoga does not exclude them. Therefore, it is integral yoga.

Moksha is the liberation of the Spirit from birth, a release from the embodied being. Transformation is to liberate the Spirit from every part of the being so that Matter, Life and Mind will be spiritualised, thus realising the truth that all are spirit.

Congress was a middle class organisation. Gandhiji realised the strength of the nation lay in the villages. He wanted to strengthen Congress by making it a mass organisation. He gave up his suit and dressed like the common Man, visited the villages, wanted to revitalise the village life. No Congress of Bombay, a Congress of lawyers and leaders would have roused India and won freedom. Without going down to the villages, the power of the nation would not have emerged.

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One who desires their completion must give up nostalgia. Should old contacts benefit, they should come forward to avail of it. Any idea for the devotee is impermissible. Only Her will is permissible in him.

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னாட்டு பெருமாள் கூறியதற்கு.

சோழரினால் ஆங்கிலா சூழல் பெருமாள் தீர்வாகத்தில் ஆழ்வாரம், மனிதன் உடன்பட்டது.

சோழரினால் பெருமாள் நாமன் உண்மையாகவும் உண்மையாகவும் கூறியதற்கு.

சோழரினால் பெருமாள் வாழ்வுக்கு உண்மையாகவும் உண்மையாகவும் கூறியதற்கு.

வாழ்வுக்குத் தீர்வாக நாமன் உண்மையாகவும் உண்மையாகவும் கூறியதற்கு.

மக்கள் மற்றும் உண்மையாகவும் கூறியதற்கு.

சோழரினால் பெருமாள் வாழ்வுக்கு உண்மையாகவும் உண்மையாகவும் கூறியதற்கு.
அன்மனயின் மீவியம் மமலும் பொிய வாய்ப்புகள் ரத்து பசய்துவிடும். அது அகதைில் விலளிப்ெமத ஒரு ஆன்மீகச் சூழல் பமௌனத்தால் ஆழமான பமௌனத்மத உருவாக்கும். அதிக பமௌன பமௌனம் கலகலப்ொன சூழல் மிகப் பொிய மநர்மமறயான சூழல் ஒரு என்னெது சர்ச்மசக்குாிய மகள்வியாகும். இது சாத்தியமாகும் எனில், இது சந்தர்ப்ெத்மத விட அந்த இற விவசாயம் பசய்யும் சமுதாயங்கள் தாராளமாியாமதமய முக்கியமாகக் கருதும் வியாொரத்திலிருந்து பவளிப்ெடுகிறது. வியாொரம் பசய்யும் நாடுகள் அவர்களது வார்த்மதகமளக் காப்ொற்றும், ஏபனனில் அவர்களது ெண்பு காண்பிட்டிகன்றது. அந்நியமர நாம் எவ்வாறு மாியாமதயுடன் நடத்துகிமறாம் என் சமூகத்தின் கலா 5) 3) 2) 1) இமவ இயல் சமூகப் ொிமாற்றங்களி நாம் சந்திப்ெவர்க கற்றுக்பகாள்ள மவண்டும். சமூகத்தில் சந்மதாஷமாகசீட்டாடும் பொழுதும், விருந்துண்ணும் பொழுதும், ஒரு நிகழ்ச்சியில் ஒரு கூட்டத்தில் யாவரும் நடந்து பகாள்கின்றனர் எவ்வாறு அந்நியர்கள் நடத்தப்ெடுகின்றனர். சூழலால் இயன்றமத கவும், மநர்மமயற்ற ஒரு நெ வலிமமயற்ற ஒரு நெ உட வாங்கிய பொருட்கமள கபற்று நைலும் பொிய வாய்ப்புகமள மாகவும், எந்த அளவுக்கு மநர்மமயற்றதாக என்று நடந்து பகாள்ளப்ெடுகின்றனர்.
The new freedom demanded by the hippies was accepted by the society and they themselves now in their sixties. That is not enough to establish themselves.

In the hierarchy of power, the establishment has an overwhelming superiority. Those who come into it later, come in with one major qualification.

The social leaders.

The establishment has an overwhelming superiority which has been maintained by the hierarchy. The establishment has an overwhelming superiority.

That is not enough to establish themselves. Even when all endowments are there, they still need an invisible support as the Pandavas needed Krishna. Even when all endowments are there, they still need an invisible support as the Pandavas needed Krishna.

The new freedom demanded by the hippies was accepted by the society and they themselves now in their sixties.
Still it is far from established. The centuries old values of royalty, aristocracy, power, authority still pervade the society in a great measure. It is true of France that underwent the Revolution as well as Soviet Union which revolted against the Tsar and renounced communism later. Habits die hard. The new ironically after its triumph, looks to the old for its prestige. Montessori methods are more than a hundred years old, Summerhill is sixty years old, Glenn Doman fifty years and there are about fifty modern methods of education. The old method survives all over Europe with minor variations. America that made a bold departure made education practical. Practicality nullifies the spirit of education. It is one thing to keep education pure and evolve life based on it. It is another thing to subordinate the spirit and purpose of education to ends of life. Yoga can be described as a life of higher denomination. Life can be considered as the yoga of practical realities of daily life. Only that the Spirit must be kept up, the essence is not to be lost. Life and yoga need disciplines. Both are disciplines but of different order. Sri Aurobindo wants both disciplines to be of the same order without relaxing the rigour because it is life. In a way, over ten thousand years life has moved up like that, from the physical to the vital. He wants us to move to the Spiritual.

Miss Darcy wanted physical strength, strength of nerves to stand up. She was large, well made, tall, but had no vitality or nervous strength. She had everything to make her nerves strong—wealth, status, plenty of everything. But affection, that too maternal affection, she had none. Without that psychological security, what develops is timidity, a contrast to Elizabeth. Elizabeth had a mother, but not a mother’s affection, rather a mother’s neglect. The mother’s dynamic energy coupled with the freedom of the father, made her flower as someone of extraordinary overflowing vital strength. Her lively personality now as a mistress of Pemberley was facing the great opportunity of becoming the lady of the hour in England. Even Georgiana, under her protective umbrella, stood the chance of shaping very well.

Surely a governess is no mother, however well bred. Her unsuccessful elopement could have curbed all her promptings to shape herself as a personality. Darcy’s intense affection could, at best, be only affectionate attention. Affection is an energy that allows the poises of emotion to grow in luxuriance. Affectionate security is accomplishment of a high order. Want of affection makes the heart yearn. A Man brought up in affluence by an affectionate mother loses the very urge for matrimony says Shaw. Mother is a physical social asset; an affectionate mother is all this world can ever give a child, especially a girl child. The acme of human psychology is self-giving. A child that is the recipient of such an endowment is a psychologically finished product. It is enough to make the most useless human product to shine socially as a well married established individual. The powers of affection in human relationship cannot be exhausted by any extent of study. Presently the world does not have even a minimum of such knowledge as an organized formula as a tool. Miss Darcy lived in an emotional emptiness plentifully compensated by material excellence. It is a pity to live in an emotional vacuum. To have it compensated materially is like wearing more than one dress. Emotionally starved children overeat and become obese. Doctors put them on diet, depriving them their only pleasure in life. They are the symptom of a materially affluent civilization innocent of emotional culture. Such children attract accidents in which they die. They meet with total failure in life inviting suicide. Growing like a balloon, buying jewels and dresses in culpable excess are apart from being symptoms of new rich are results of emotional starvation. Maybe that is the ideal for a good part of the population. It takes a long time to learn to spend after Money arrives in plenty. It takes generations to learn not to spend on trivial objects. It is a direct expression of an empty Mind. Certainly it takes more than one generation along with education to overcome such defects. Englishmen so much excelled others in making excellent dresses that people in Italy sent their clothes to London to be washed and laundered. Trade gave them the honour they are known for. No influence from any walk of culture came to them for cleanliness. It is not known why European culture thought of bodily uncleanness as something not to be removed. Even in
cold Russia bath was resorted to often, not in Germany or France.

Perfection, punctuality, honour, cleanliness are disparate qualities. One does not automatically grant the presence of the other. One is not dependent on another. They do not necessarily go together. Their common factor is not in that plane. It lies deeper still. It is an energy centre not a centre of morality. Even moksha cannot assure the absence of ego. Knowledge can coexist with ignorance as in Overmind.

**Courage is a rare possession and is of several types.**

Story of Lakshmi. Having been with one Man for long the eight Lakshmis decided to shift. He requested at least one to remain and he chose Dairiya Lakshmi. All others came back as they could not live without her.

**Courage is vital energy concentrated and saturated for adventurous action.**

Courage is one of the experiences that are ends in itself. It has no other purpose.

All great endowments have that character, knowledge, love, power, goodness, sweetness, delight.

When you have the essence of something great, all its aspects will never leave you.

Truth is the ultimate, goodness is its expression in knowledge; the essence of truth is unity.

It is said in other words unity, harmony, mutuality.

What did Darcy try to acquire? He desired to know her Truth.

The method he used is goodness, by knowing her. At the bottom of his emotions he desired to unite with her which ended as unity with all her family.

In the course of it he united with the truth of Wickham and the Truth of Lydia.

Wickham truly wanted to be part of Pemberley.

Lydia wanted to get married to him whom everyone desired.

What everyone there desired was Pemberley.

What Elizabeth was captivated by was the manners Pemberley gave Wickham.

Unity, harmony, mutuality are supramental principles.

When Darcy retained Elizabeth, Wickham and Lydia came to him as the other seven Lakshmis gravitated towards courage.

Elizabeth exhibited great courage to reject him.

She exhibited great courage in aspiring for Pemberley.

She exhibited great loyalty in wishing Bingley to marry Jane.

She exhibited great responsibility in wishing to restore Lydia.

In effect she exhibited the greatest possible courage of making her mother’s falsehood wither away in her father’s freedom.

**What has courage to do with Pemberley?**

Any property was originally earned by someone of courage.

Property means strength, strength of courage.

Property was a material accomplishment in society.

One who can command over the society materially acquires property.

As soon as property is earned, there is the temptation for dissipation.

A property that survives over generations is the excess of strength over dissipation.

It does not work arithmetically. It is qualitative like venom in food.

There are several types of dissipations, gambling, borrowing, lending, neglecting the farm, women, pride, vanity, etc.

Some like gambling are venomous.

Others depend upon their intensity and duration.

Once culture is acquired all these vanish.

Still there can be a mixture which was Darcy’s case.

Culture is a combination of several virtues.

Each virtue – earning, management, expansion, preservation, public relationship, character in the next generation – has its own expression of culture.

It is maintained by the parents as well as tradition.

Tradition is fortified by the elder generations present.

Pemberley had lost the elder Darcy and his wife, leaving the son and daughter.

**Tradition is preserved by family members, not employees.**

Rigidity harms the tradition.

Occupation of Pemberley by Darcy and his sister was a help.

Their staying out would weaken the tradition.

Friends like Bingley cannot strengthen the traditional values.

The glimpse of a rift, elopement, was an indication of weakness.

Its seed was the elder Darcy’s partiality to Wickham.

Partiality was permissible, not blindness.

£ 3000, £ 1000 paid to Wickham strengthened his hands.
"நுழைவு முன்னேறுட்டின் போது மேல் லூரில் காணப்பட்டனால்.

மேல் லூரில் பின்னர் காணப்படும் இவருக்குப் பதவிப்பணங்கு வருமாறு என்ன தெரு தெரியாது.

நினைவுகள் வந்துவிட்டது, அதன் மாற்றத்தின் சுருக்கத்தில் சிறந்தது தெரியத் தெரியாதது.

நேர்த்தொடர் வந்துவிட்டது, பாசத்துக்கு வந்து வில்லைய உள்ளது, அந்தசையில் வந்து வில்லைய உள்ளது.

சாரத்தோடு குயர்வு கூடாது. வாழ்வில் இரண்டுமாக மாத்திரம் அவர்களுடன் தெரியும் விளக்கம் மட்டுமே அவர்கள் சமூகத்தில் ஹிப்பரஞ்சு மகாமழய புதிய சுதந்திரம் சமூகத்தால் ஏற்றுக்காள்ளப்பட்டது, இன்று அறுக்கு வயதாகும் எல்லா இது மாத்திரம் அவர்களுக்கு அத்மை மிஸ். "மதாியம் மவண்டுவது மொழ் மிஸ் டார்சி காணப்ெடவில்மல, மையராகமாகவெய் எிருந்தது.

வாழ்த்து என்ெதால் இரண்டுமம மயாகம் மநாக்கத்மதயும் வாழ்வின் பொதுவுமடமம புரட்சிெண்புகள் இன்னமும் சமூகத்தில் அதிக அளவில் இருக்கின்றன. இருப்பும் இது அவர்கள் சமூகத்தில் ஹிப்பரஞ்சு மகாமழய புதிய சுதந்திரம் சமூகத்தால் ஏற்றுக்காள்ளப்ெட்டது, இன்று அறுக்கு வயதாகும் எல்லா இது மாத்திரம் அவர்களுக்கு அத்மை மிஸ். "மதாியம் மவண்டுவது மொழ் மிஸ் டார்சி காணப்ெடவில்மல, மையராகமாகவெய் எிருந்தது.
சக்திமய ஆகும். லக்ஷ்மி இல்லாமல் இருக்க முடியவில்மல என்ெமத உணர்ந்து மீண்டும் அவனிடமம் வந்து மசர்ந்து மதாிய லக்ஷ்மியின் கமத மதாியம் அபூர்வமானது, இது ெலபதய்வமலாகத்தில் இருப்ெது மொல் அறிவு அறியாமமயுடன் மசர்ந்து இருக்க முடியும்.

மமலும் ஆழத்தில் இருக்கிறது. இது சக்தியின் மமயமாக இருக்கும் என்ெதும் அவசியமில்மல. அவற்றின் பொதுவான அம்சம் அந்த நிமலயில் முற்றிலும் மிகச் சிறப்ொக உமடகள் நைமவப்படும் இது மக்கள் பெருமொமலாருக்கு இதுதான் இலட்சியமாக இருக்கலாம்.

அவைல் தமிழன் இனத்தும் மக்கள் பெருமலாருக்கு இதுதான் இலட்சியமாக இருக்கலாம். அவைல் தமிழன் இனத்தும் மக்கள் பெருமலாருக்கு இதுதான் இலட்சியமாக இருக்கலாம்.
ந்தான்? எிங்கிலிமயப் மொன்ற நண்பளால் உரம் எியும், அவனது சமகாதாியும் பெம்பர்லியில் அல்ல.
டார்சியின் பெற்மறார்கமள இழந்த பெம்பெர்லியில் அவர்களது மகன் மற்றும் கலாச்சாரம் என்ஆல் வாழிருப்பது டார்சியிடம் நாம் காணும் மொல் இரண்டும் மற்றமவ அவற்றின் தீவிரம் மற்றும் சூதாட்டம் மொன்ற சில அழிச்சாட்டியம் ஆல வமககள் உண்டு அழிக்க மவண்டும் என்கிற உந்துதலிட அதிகமா பசாத்மத சம்ொதித்தவுடன் அமத அழிக்க மவ சமூகத்தில் பசாத்து இைன் லிடியாமவ மியாடய மீ பெமெர்லி மீது ஆர்வம் பகாள்வதிலும் அவள் டார்சி எலிசபெத்மத ஒற்றுமம, சுமுகம், ஆரஸ்ெர் விக்காமிற்கு அளித்திருந்த நடத்மதயால் கபாிய அமடய முயற்சி பசய்தான் கபற்ைவுைன் ஒவ்பவாரு நற்ெண்புக்கும் அதனதன் சுய பவளிப்பொடு இருக்கும்.
, மையும் பெண்கள், கர்வம், பெருமம மொன்றமவச் சுமூகத்மதம் விலகா.
அவள் பொிய பொறுப் அவளுமடய உண்மமமய அறிய விரும்ெியதனான்.
சாப்ொட்டில் விஷம் மொ என்றும் மவ காலத்மதப் பொறுத்த பகாடுப்ெது, 
அவனுமடய எந்ை நோக்கமும் ஒற்றுமம
ஒரு ல் சம் சூதாட்டம், கடன் பகாடுப்ெது,
ஆகியமவ  சத்தியேீவிய கருத்துகள் ஆகும்.
ஒரு, பொிய பொறுப் அவளாம் விட்டு ஒரு
ஏமதா ஒரு
மதாியம்
மொதும் விலகா.
அவள் பொிய பொறுப் அவளுமடய உண்மமமய அறிய விரும்ெியதனான்.
சாப்ொட்டில் விஷம் மொ என்றும் மவ காலத்மதப் பொறுத்த பகாடுப்ெது,
29. “She sometimes did venture a short sentence.”

Timidity is social as well as psychological.
Shyness is a sensation; timidity is weak social will.
They have a common ground.
For a timid person to speak before others is a great effort.
He stands compelled to a tremendous choice (P. 3 of Savitri)
Timidity facing normal duty is a threatening adventure.
A glorious moment comes in the life of a devotee when his whole being is conducive for consecration. It is a moment when he can consecrate his being. Usually people consecrate the problem on hand. Ordinarily consecration meets with a resistance or reluctance. For vital people a pressing problem gets readily consecrated.
For mentally developed devotees, the idea of consecration will at once raise its rationale.
Rationale shifts the intensity from consecration to the rightness of the issue. Rightness leads to capacity and then to the ego.
The ego wants to solve the problem itself.
If it fails, it will prefer not to solve the problem like Mr. Bennet wanting his wife to fail.
Still a ripe moment comes to a sincere devotee.
Most devotees are sincere most of the time.
In that moment one can consecrate his whole being.
It brings him to the door of moksha.
He can avail of it or refuse in favour of yoga.
Devotees do not realize the greatness of the moment. They say ‘I feel fine’. It is a moment when life consecrates itself without our effort. Meditation sets in. Spiritual gains of several births are received by the devotee. To those with whom Mother meditates, She gives that without fail.
Our part is simply to receive heavenly boons of Spirit. It is a moment of spiritual privilege.

Timidity is monumental.
A bright dynamic popular young Man was from low background.
One who is aware of his potential arranged for his election as an MLA.
The candidate was taken to the party boss who asked, “what is your education?” several times. There was no answer. It is timidity. At last he said, “B.Sc.” Again he asked more than once, “In which subject?” With great difficulty he replied, “Agriculture”. Timidity that can speak out travels several generations.

Timidity and boldness are the same, constituted in opposite ways.
Income and debts are equally Money available for spending, but are differently constituted, with different origin. Attitudes differ.
As soon as a girl was pregnant, she imagined impossible difficulties and made herself miserable. She was given a Mother’s photo and the complaints vanished. Mother’s consciousness is higher. It energised the girl’s consciousness, and her ingoing attitude – misery – was changed into its opposite. Imagining Mother in the misery and calling Her will have the same effect. Jane and Bingley on learning there was no scope, wanted it, concentrated, the direction of their submissive vibration by the energy of concentration reversed. These are all the simplest problems of life, important to the victim. One who wanted to sell a house and buy a new one found the resources at both ends at thirty lakhs and one crore. She decided not to negotiate. Not negotiating for an Indian Mind is inconceivable. But she did. The difference of seventy lakhs on its own came down to twenty lakhs. These are all very impressive experiments for devotees. One who wants to exercise himself at higher levels of Mind will be doing yoga, if he chooses. He will ordinarily be one with a great calm. It will still permit movement of thoughts in the Mind almost imperceptible. To look at them, get a hold of them and then consecrate is a work of several decades. Still, if he is one bent on yoga can do it. The process will be thrilling as well as exhilarating. One can see then, calling Mother for help, how years are abridged into a few minutes.

That short sentence was an adventure to her.
Adventure is to expend all available energy on a work, regardless of consequences.
Of all the adventures, consecration will be the greatest if one wants to accept the challenges.
The usual image as given by I Ching is a blade of grass trying to lift a rock.

The truth is it still lifts the rock.
Consecration reaches a considerable progress if the interferences are absent.
They have been there from the beginning of Time. How to stop it?
One has to go to eternity to stop it.
Time is inner movement of the being observed by us.
When there is no inner movement Time becomes Timeless.

Inner movements are thoughts, memory, thinking, observation, comments. Sri Aurobindo calls the part that comments the censor. Before trying to get rid of them, we must observe how they are constituted and function. That gives a certain mastery over them.

**Energy formulating itself into thoughts is thinking.**

We, something in us, coordinate facts into a thought. Can we suspend that coordination?

At once it suspends itself for a few seconds.

Similarly behind memory there is an effort to know. Can we suspend it.

Call Mother and try to suspend it. For a minute there will be silence. The observer will be observing what we are doing and what is happening. Can we withdraw the energy from the observer?

A wide silence descends for several long minutes.

The most difficult faculty is the censor that comments. It is subconscious. For that to be suspended, one has to move to the subconscious before calling. All these will yield for a minute or a second. In meditation it will stay silent.

To extend it to non-meditation hours is to rise from a voter to be an MLA. It demands the determination to do yoga.

Non-reaction is an essential previous step.

**Can a Man teach Sanskrit to himself and learn the swara of the Vedas?**

Beyond that, there is its meaning and significance.

There is no known process to acquire this knowledge. Only because the Englishman began to learn the Vedas it came out in print. The English Man after three hundred years of laudable effort found it a fog of obscurity.

Sanskrit is to be taught by one who knows it. Most of them who can teach it, do not know the significance of the Vedas. Sri Aurobindo has published The Secret of the Vedas. Savitri is like that. He has published in a Note the secret of Savitri. One can learn nothing out of it. Savitri will remain obscure. Knowledge of The Life Divine will help trace the thoughts in Savitri. But The Life Divine is an enigma. It may be possible to know what The Life Divine says but how to discover it in Savitri. Savitri is the one book He was writing all His life. Mother says He has spoken most there. A sincerity is required to receive Savitri’s message. It is a first requisite. Consecration of reading Savitri from that sincerity reveals flashes of knowledge here and there occasionally. They emerge out of our own personal experience. The composition of Matter is summarised in the last para of the chapter on Matter. It does explain that clue. The explanation will still be mysterious. The process of creation is explained on page 313 in ten or fifteen steps. The hypothesis of His is proved on page 303 and 304. Like this there are about a dozen revealing passages. They will help. To look at the lines of Savitri when they echo our own experience can be a good small beginning. He who undertakes a token experiment successfully and has analysed it can know the experience of the process of creation. Sincerity, The Life Divine, Token Experiment, Process of creation are all greater helps than usual ordinary reading. Consecration on this basis can certainly initiate the reader into deciphering the Author’s Note on Savitri. One can certainly make a small successful beginning with all these. Reading Savitri brings in Silence inside, results of work outside. Both must be recognised but put aside to proceed reading as before to expand the receptivity and widening revelation of Savitri. One can certainly make a small successful beginning with all these.

**One who takes Georgiana’s point of view can understand her more.**

It is the vital understanding of a young inexperienced female.

What would the Man who marries her do best in the circumstances. To protect her from challenging circumstances is an act of self-giving to him. Then he expands in his courage, an experience of immense felicity. Woman gives Man physical satisfaction, vital gratification. Usually she does not rise to the Mind, except in rare cases like J.S. Mill. She expands into the vital spirit which is a rare fulfillment to him. She never takes the initiative. She only responds. In that sense Man can always find romance in the woman. In the initial stages to bypass her non-cooperation is easy. As the energy of his initiative is colossal, her refractory behaviour would be drowned in it. Incomprehension, non-cooperation are easy to overcome. Cantankerous behaviour too cannot stand the deluge of joy. About 90% of Mankind will be thus covered. Should the woman respond, for those couples there is no end of romance. Every good behaviour has its compensation preparing itself. A certain alertness will overcome it. Beyond this are conceptions. Each Man thinks his case is the exception. It is true in the sense he is irrational and expects her to be rational. For persons of self awareness it is not a problem. Romance eternal is true for 90% of the population if they have manners not cranky or irrational and selfish. The other 10% is not peculiar but the same type where physical obstinacy, vital stubbornness or Mental self-righteousness stand in the way.
சி மேனும், மெங்கன் கஷ்டப்ெடுத்திக் பகாண்டாள். அவளுக்கு அன்மனயின் திருவுருவப்ெடம் பகாடுத்தவுடன் ரச் வருமானம், கட்மகாமழத்தனமும், துணிவும் ஒன்மறதான், எதிலளித்தான். மகாமழயாக இருப்ெவர் மெசுவதற்கு ஆல தமலமுமறகள் எடுக்கும். அவனுமடய திறமமமய உணர்ந்திருந்த ஒருவர் அவமன அைிப்பார் அன்பர் அவால் பிரச்சிமனமயத் அகந்மத ரச் திறனுக்கும் ரச கருகு அகந்மதக்கும் வழி வகுக்கும். மனதளவில் முன்மனற்றம் அமடந்துள்ள அன்ெர்களுக்கு மொற்றத்தக்கது தருணம் ஒன்று எழும். மிகப் பொிய மதர்ந்பதடுத்தலின் முன் அவன் நிர்ெந்தப்ெட்டு நிற்கிறான். இரண்டுக்கும் பொதுவான ஒரு இடம் உள்ளது. பவட்கம் ஒரு உணர்வு; மகாமழயாக இருப்ெது சமூகத்தில் வலிமமயற்ற மன உறுதியாகும். "அவ்வப்மொது சிறு வாக்கியங்கள் மெசினாள்.

World Peace is no longer elusive if only the Powers go after it. Prosperity requires. Prosperity is there for the taking in all nations, even poor nations as the world is far more advanced than
அமதயும் ஒரு மனிதன் தானாக சமஸ்கிருதமும், எதிர்விமன ஆற்றாமலிருப்பதற்கு உறுதி இது உயருவதற்கு தியானம் இல்லாத மொதும் இவ்வமமதிமய இமவ யாவும் ஒரு நிமிடம் அமந்து மவக்கி, மனதிற்கு எதுது கருத்துகமளத்து பொிய பமௌனம் பகாண்டிருப்போர்.

அன்மனமய அமழத்து, இமத நிறுத்தி மவக்கி முயல் மவண்டும். ஒரு நிமிடத்திற்கு அங்கு இமத மொல் ஞாெகத்திற்கு உடனடியாக இது சில பநாடிகளுக்கு தன்னால் நின்றுவிடுகிறது. அந்த ஒருங்கிமணப்மெ நாம், நம்முள் ஏமாதா ஒன்றுசக்தி என்றங்கு சிந்தமனாகும். அளிக்கும்.பசயல்ெடுகின்றன என்ெமதநாம் கவனிக்க மவண்டும். இது நமக்கு அவற்மறப் ெற்றிய மதர்ச்சியிமன அவற்மற விளக்ககருத்துகமள அக இயக்கம் எதுவும் நம்மால் கவனிக்கப்ெடும் ேீவனின் அக இயக்கம் காலமாகும்.

இமத நிறுத்த ஒருவர் ஆரம்பபொருட்ெடுத்தாது நமது அமனத்து சக்திமயயும் மவமலயில் பசலவழிபெமத துணிவாகும்.அமழத்தால் வருடங்கள் சில நிமிடங்களாக சுருங்குவமதக் காணலாம்.

பசய்யும்பொழுது உடல் சிலிர்க்கும் மவமலயாக இருக்கும். மயாகம் பசய்ய அவனுக்கு நாட்டமிருப்ெின் அவனால் இமதபசலுத்த நிமனபெவர்கள் லட்சமாகக் குமறந்தது.

வி முக்கியமாக இருக்கும் இமவ யாவும் வாழ்வின் மிகச் சிறிய ஆச்சிமனகள் ஆகும. முப்ெது லட்ச வீட்மட இதனால் எழுந்த அவர்களது அதிர்வுசிைிய

அவளுக்கு பொிய மசாதமனயாக இருந்தது. அவன் பொதுவாகமவ அமமதியாக தூக்கி என்ெது உண்மமதான்.

நல்லவிளக்கங்கள் நல்லவிளக்கங்கள் நல்லவிளக்கங்கள் நல்லவிளக்கங்கள் நல்லவிளக்கங்கள் நல்லவிளக்கங்கள் நல்லவிளக்கங்கள்
ைக்களுக்கு விநவகைற்ைவனாக இதமனத் தாண்டி சுலெம். நிமறமவயும் ஒரு பெண் ஆவமள இது என்றேியானாவின் கண்மணாட்டத் ஓவியங்கள் ஊக்குவிக்கும், பவளிப்ெடுத்தும். இரண்மடயும் அகத்தில் பமௌனத்மத இமவ ஒருவ ஆராய்ந்து ஊர்க்கும் பொழுது சிறிய ஆரம்ெமாக இருக்கும். ஒரு விஷயத்மத பவற்றிகரமாுதவும். நமது பசாந்த அனுெவத்மத எதிபரா நிரூெிக்கப்ெட்டுள்ளது. இது மொல் எதிமனந்து ெடிகளில் விளக்கப்ெட்டுள்ளது. கமடசி இருக்கலாம் ஒன்றாகமவ முந்நூறு ஆங்கிமலயன் மவதங்கமளக் கற்றுக்பகாள்ள ஆரம்ெித்த பகறுக்குதான் அமவ அ. இந்த அறிமவப் பெற எந்த பதாிந்த முமறயும் இல்மல. உதவும். பகாள்ளாமல் இருப்ெது, ஒத்துமழயாமம ஆகியமவகமளைிர்பார்க்கிைான் த், அமடயாள மசாதமன, சிருஷ்டிஏற் அனுெவம திருமணம், ஆனால் இமத எவ்வாறு இரகசியங்கமளப் ெற்றி ஸ்ரீ அரவிந்தர் புத்தகமாக பவளியிட்டுள்ளார். இதில் கூறப்ெட்டுள்ளமத எடிப்ெமத சமர்ப்ெணம் புறித்தால் என்ெது உண்மம. இது முதல் மதமவ. கூறியுள்ளார் என்று அன்மன கூறுகிறார். இன்மன மைீைி, இன்மன சுயேைத்துைனும், முன் கசய்ய உண்மம, எனும் அத்தியாயத்தில் பகவான் யின் வாிகமளப் ொர்ப்ெது மசாதமனக்கு உட்ெடுத்தி, அமதபொருள் கடந்து பசல்வது அவனுக்கு இது சுலெமாகத் தாண்டி விடலாம். மாடசி உள்ைன முடியாது ல், எனும் அத்தியாயத்தில் பசய்தால் என்ெது உண்மம. இதில் கூறப்ெட்டுள்ளமத எடிப்ெமத சமர்ப்ெணம் புறித்தால் என்ெது உண்மம. இது முதல் மதமவ. கூறியுள்ளார் என்று அன்மன கூறுகிறார். இன்மன மைீைி, இன்மன சுயேைத்துைனும், முன் கசய்ய உண்மம, எனும் அத்தியாயத்தில் பகவான் யின் வாிகமளப் ொர்ப்ெது மசாதமனக்கு உட்ெடுத்தி, அமதபொருள் கடந்து பசல்வது அவனுக்கு இது சுலெமாகத் தாண்டி விடலாம். மாடசி உள்ைன முடியாது ல், எனும் அத்தியாயத்தில் பசய்தால் என்ெது உண்மம. இது முதல் மதமவ. கூறியுள்ளார் என்று அன்மன கூறுகிறார். இன்மன மைீைி, இன்மன சுயேைத்துைனும், முன் கசய்ய உண்மம, எனும் அத்தியாயத்தில் பகவான் யின் வாிகமளப் ொர்ப்ெது மசாதமனக்கு உட்ெடுத்தி, அமதபொருள் கடந்து பசல்வது அவனுக்கு இது சுலெமாகத் தாண்டி விடலாம்.
When there was the least danger of its being heard.”

This is the stamp of timidity which wants to discharge its duty.

Each temperament has its characteristic stamp. There is more than one.

Greed is limitless, shameless, self-energising, grows on what it feeds on.

Anger is overpowering, self-righteous.

Timidity increases by support.

Meanness hurts the benefactor.

Any vibration of temperament grows by exercise.

Efficiency yields proportionate results.

Values yield all-inclusive results.

What hurts in the end pleases in the beginning.

Sensation sees the immediate results.

Understanding sees the long term results.

Subconscious prompting express as slips.

Energy expresses.

Enlightenment controls.

Unconsciousness knows neither strength nor weakness.

Perversity sees weakness as strength.

Temperament is organized emotional energy.

Emotion is force.

Thought is light.

Action is spontaneous.

Savitri is earth’s evolving experience in poetic symbols tuned to the reader’s receptivity.

A story caters to the physical comprehension of Mental opening limited by linguistic intelligence.

A poem is a capsule of emotional effectivity.

A proverb is collective wisdom individually perceived.

Gossip is enlarging news at every touch, human as well as Mental.

Nostalgia is the satisfaction when no further scope of progress is there.

Anecdotage goes with old age.

The deepest thoughts are unuttered or uttered in a whisper.

In an important meeting of several people, if you want to know the deepest thought of the individuals, wait on their slips or whisper.

To a question of Caroline’s, how tall Georgiana was, was she of her height, Darcy answered, “she is taller than Elizabeth”, indicating his Mind and its interest.

Mr. Bennet in allowing Lydia to go to Brighton severely disparaged the squeamish youth who could not put up with a little absurdities. It was his own justification of his wife’s vulgarities, bringing out his ineffectivity with his wife.

Rapid book opening of Savitri shows him a page or a line that hints at the stage he is in and the effort he must take to move on. There is also his subconscious desire that his wife’s moves should meet with a catastrophe. Already about Jane he had expressed it once or twice.

One who takes to consecration succeeds with every item he consecrates, but the most important thing, to consecrate the consciousness that represents all these problems, does not strike him.

We see in Bennet’s life he complained against various aspects of his life, but never once turned to the issue – his lack of control of his wife.

Once he tried to face it four square on the entail and saw the magnitude of the reality was wider than his known conceptions, and dropped it.

Addressing the separate issues is solving the problem.

Addressing the central issue is to raise the consciousness.

Man always takes the least line of resistance.
The immediate goal appeals.

**It is seeking the result before the process is learnt. It is impatience.**

Impatience learning the value of patience seeks the immediate result.

Immediate result keeps one in the existing plane developing the taste of ignorance.

Darkness on its own cannot know the value of Light. Hence the Symbol Dawn an act of Grace, to remind ignorance what it can never on its own know. Grace is the source of delight. **Anything can come only from above.**

**Grace is ever present. Responding to Grace is grace for Man in ignorance.**

Savitri symbolizes the Dawn. It is a vision and symbol.

The descending grace having done its work, recedes leaving earth to aspire.

It is the adventure of consciousness earth is offered.

In the involution and evolution there is a turnaround.

The turnaround to our vision becomes mysterious, a knot.

It occurs in the four above changing into four below.

It is characteristic at bliss becoming delight.

The unevolving spirit, changing into evolving Spirit is seen as Psychic.

Ananda lets itself become the Psychic to preserve the order in this reversal. The mystery lies there.

Being becomes substance.

Force of being is cast into form.

It is a form self-figured representation of secret self-consciousness.

Delight is the object.

It is the object of its own consciousness.

So Matter is Sachchidananda.

Matter seen by the senses of Mind is Sachchidananda reversed.

Matter is the Self-representation of Sachchidananda to its own Mind.

It is the objective knowledge, action and self-existence.

Being by extension in the universe becomes spiritual force.

Spiritual force seen by the senses of Mind becomes material force.

Material force divided and aggregated is Matter.

So Matter is Brahman.

Not only Matter, but Mind and Life are Brahman.

Mind gives the form to Matter.

Life gives the force to Matter.

**Matter is delight of Being.**

To see this in the first canto of Savitri is to know Savitri.

Darkness is created to raise bliss into Delight.

Delight belongs to the evolving Spirit.

**What Georgiana did out of timidity, Darcy did out of high selfless idealism.**

High idealism and low timidity, for different reasons, follow the same strategy.

The same strategy has the capacity to serve opposite causes.

Strategies are neutral instruments, carry no character.

Values carry character.

What is the position of a timid person in the scheme of things? How does he serve evolution? How does a cantankerous person come in?

Or for that matter, what is the role of goodness or good temperament? It is best we pronounce on temperament. Temperament is classified as one expression of Nature.

Ego is the first fetter, Nature is the second.

What is the role of ego and Nature in evolution?

Ego, of course, divides the infinite into finite for the purposes of accomplishment in limitation.

As ignorance, evil and inconscience are part of creation, Nature represents there in the physical, vital, Mental parts of the human being.

As a person passes through childhood, youth, adolescence, and age to overcome

Nature he, in his personal life, has to overcome evil and ignorance by his own experience.

Darcy, at a critical juncture, saw the opportunity of overcoming vital deficiencies and did so with credit and profit.

**The great secret of human nature is one loves the stage he is in.**

One has to grow into age as it is physical. There is no compulsion to outgrow anger or selfishness though outgrowing them is an exhilarating experience. The physical is limited to eighty or one hundred years. So one grows. The vital can be infinite and enjoy what it is for centuries. The more others expect a person to emerge out of deficiencies, the more he will cling to them. Every caste in India, every class in Europe has developed their
own peculiarities of values, and temperament. They come to Mother to outgrow them. In doing so in their lifetime, a millennium is abridged. Its value of fast change is not appreciated by non-devotees.

**Unlearning inherent human traits is psychological evolution.**

People who worked for the Freedom Movement, a great many of them died of poverty. One who was a Deputy Prime Minister was vacated from his room for unpaid rent. The son of V.O.C. who ran a ship and was jailed, returned as a low grade officer of the state government. They were not sorry for not earning masses of wealth or occupying high posts. Their cause was noble. Their souls loved Mother India.

Mother asked us not to speak ill of the Ashram. She said the ashramites subconsciously benefited by their doing yoga. The subconscious foundation is a great necessity.

**Angry people do serve others to overcome their own anger in case they were unable to overcome it on their own. They are one and of psychological evolution. Mother asks us not to try to change our circumstances as they are the best conditions of progress we can ever have.**

**They are instruments of perfection to others doing yoga.**

Those temperamental deficiencies express as abnormalities of health. Perceptive doctors are able to see that.

Life as it becomes advanced offers infinite comforts and conveniences materially.

**Mostly it is eagerly availed of.**

Life is also advancing psychologically. People of temperamental deficiencies if they avail of the changed circumstances, will quickly evolve.

**Ego of deficiencies insists on not outgrowing them.**

It is an artificial, unnecessary suffering, out of date today. When Mother says those who cannot be happy here, will not be happy anywhere else, She means they are insisting on the ego of their defects. When a Man’s salary rose to Rs. 10,000/- in 1970 he was eating the food he was eating in '45, a poor fare. God bless his soul!

It is one thing one suffers needlessly, it is another thing he inflicts it on his dependents. Anachronisms become obstacles.

English Royalty, Vatican Papacy, the Brahmīn orthodoxy, the Indian castes authoritarian habits in a democratic state are of this description.
ஆனந்தம் மெரானந்தமாக மாறும். நான்கினில் இது உருப்புமுமன்கு உலகுக்கு அருள் என்றும் உள்ளது.

பொறுமயின் மதிப்பில் கற்றுக்காள்வும் பொறுமயின்மம உடனடியாகத் பதாயும் இலக்மக கவரும். 

மனிதன் எப்பொழுதும் குமறந்தெட்ச எதிர்மய விரும்புவான். முக்கியமான விஷயத்திற்கு தனிப் பட்ட விஷயங்களுக்கு பகாண்டிருப்பது விட பொியால் அவர் பார்க்கினான.

உல்லடியத்தில் ஆனானவும், மிகவும் முக்கியமான ஒரு விஷயம், இந்த எல்லா மையத்தில் உள்ளார்.

அப்நபால் உள் இத்தாண்டியமவ அதன் ஆர்வத்மதயும் காணும். மகட்டகலந்து வயதானவர்கள் ஒரு நிகழ்ச்சி அல்லது ஒரு கமதமயக் கூறிமய விஷயத்தில் பசால்வார்கள்.

மனிதர்களாலும், மனதாலும் கவிமயச்சாவித்தானை.

"சாவித்தானையால் பிறண்டும்போகின்றது வரம் கருப்பு விழான ஆன்கி, நாமமான ஆர்வானது மீனவலாம். ஆன்கியின் பார்க்கின்றது வரம் பிறே மீனவலாம் மீனவலாம் பிறத்தில்.

ராணையு என்றும், இதையானவும் பொறுமயும் மீனவலாம். ஆர்வானது என்றும் இதையானவும் மீனவலாம். சுவான்கு என்றும்.

லைடியாமவ அதன் ஆர்வத்மதயும் காணும். இது உண்மம நிமல

சிறு அெத்தங்கமளயும் அறியாமமயில் இருக்கும் மனித சமர்ப் பவற்றிய அமடகி மாறும்.

வரானில் பிறண்டும்போகின்றது வரம் கருப்பு விழான ஆன்கி, நாமமான ஆர்வா

சிறு அெத்தங்கமளயும் அறியாமமயில் இருக்கும் மனித.

சாவித்தானையால் பிறண்டும்போகின்றது வரம் கருப்பு விழான ஆன்கி, நாமமான ஆர்வானது மீனவலாம். ஆன்கியின் பார்க்கின்றது வரம் பிறே மீனவலாம் மீனவலாம் பிறத்தில்.
ேீவனின் சக்கதிமதாற்றமாகேற்படுகிறது. இது இரகசிய சுயநிதியத்தின் சுய உருவ ஆிரதியாக விளங்குகிறது. நபரான் குைிக்நகாள் ஆகும். இது அதன் சுவியத்தின் குைிக்நகாள் ஆகும். ஆகநவேடம் சச்சிதானந்தமாகிறது. மனஉைர்வினால் ஊர்க்கப்ெடும் இடம், சச்சிதானந்தத்ைிாிமையாகும். இடம், அதனுமடய மனதிற்குசச்சிதானந்தத்ைின் சுய உருவதியுவாகும்.

மனதின் புலன்களால் ஊர்க்கப்ெடும் ஆன்மீகசக்தி பொருட்சக்தியாக மாறுகிறது. பொருட்சக்தி மசர்ந்தும் ஆிாிந்தும் இருப்பது இடமாகும். ஆதலால் இடம் சச்சிதானந்தத்மத மமற்பகாள்கிறது.

மனம் இடத்திற்கு மதாற்றத்மத அளிக்கிறது. வாழ்வு இடத்திற்கு சக்தி அளிக்கிறது. இடம் சைப்பாக இருக்கும். இவ்வாறு பசய்யும்பொழுது அவர்கைது வாழ்நாளில் ஆயிரம் வருடங்கள் சுருக்கப்ெட்டு விடுகினைன. அன்மனல் அல்லாதவர்கள் இவ்விமரவான மாற்றத்தின் மதிப்ெிமன உைர்வதில்மல.

பரம்பமரவழி வந்ை ஒவ்பவாரு பொழுது அவர் மமலும் பகட்டியாக அவற்மறப்

புதுமான என்று பொழுது ஆன்மவராக மனவுணர்வு. மேற்குத்தில் பரம்பமரவழி வந்ை ஒவ்பவாரு பொழுது அவர் மமலும் பகட்டியாக அவற்மறப்
Elizabeth soon saw that she was herself closely watched by Miss Bingley, and that she could not speak a word, especially to Miss Darcy, without calling her attention. This observation would not have prevented her from trying to talk to the latter, had they not been seated at an inconvenient distance; but she was not sorry to be spared the necessity of saying much. Her own thoughts were employing her. She expected every moment that some of the gentlemen would enter the room. She wished, she but she was not sorry to be spa

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Elizabeth’s feelings were uncertain.

Whether she wished or feared their coming, she was not sure.

Rising stars often do not know their worth or full worth.

They do not know that they are watched all over.

We speak of evil eye which is true, but not in one case people who are victims will be able to see how they longed to be appreciated in their present affluence. The wish is constant, conscious.

How many who know this cannot wish for appreciation?

Man’s longing for appreciation, vanity, is the counterpart of the evil eye.

“We invite our enemies to our house as guests” – Savitri.

These are the negative ways of Man’s social evolution.

It will be interesting to create a value system of complementing contraries – vanity, evil eye; love of slavery, domination – for social evolution and psychological evolution. Savitri can supply a great part. This is individual life knowledge, subconsciously prevalent in the world. No society takes them as prominent values to be followed, given to the next generations.

Knowledge will not ensure following, but those who wish to follow will always be benefited as an organized body of knowledge is available.

Prosperity, education, secure living conditions, clean outer circumstances, and absence of crime will reduce these defects to a great extent. But there is no such thing as study, classification, categorisation, systematisation, social approval and nationally ideal pursuit.

‘Educate the mothers to eradicate illiteracy’ was a recent cry.

Liberate the women, respect them, educate them in these values, employ them is the quickest way of spreading values.

Wickham was an aberration.

But aberrations are a part of society.

What can the society do to lessen their proportion?

Social evolution is not studied in a systematic way.

Such a study can suggest a major solution.

As India has not utilized a vast fund of Western technologies, the world has not thought of using a great fund of its potentials – knowledge, power, resources.

It is part of social unconsciousness.

The Hour of God does not compel or even offer an incentive to those buried in darkness. It offers an opportunity, in forms of its availability.

Delight is from discovery. Greater delight is from Self-discovery.

Self-absorption is the hypothesis Sri Aurobindo uses to answer chance and necessity.

When lofty thoughts are considered, running thoughts cease.

When no thoughts run, no thinking is active, Mind becomes greater than Matter.

Body is unthinking Matter.

Mind is thinking Matter.

Mind that ceases to think becomes more powerful than Matter which is incapable of thought.

Mind which is capable of thought giving up thought, naturally becomes stronger than Matter which is incapable of thought.

Silent Mind can go behind the surface if it gives up ego and division by Mind that ties it to Time and Mind.

The inner Mind is subtle, is the depth of the surface Mind. The Timeless Purusha is there.

The Rishis reaching there rose above to the spiritual ranges of Mind. It was not the spiritual range of Mind the Rishis directly aimed at. They aimed at the Absolute and got it easily once they went below the surface. The
inner Mind also opens into the subliminal where the Psychic dwells.
The subliminal is universal.
It is there the Superconscient meets the subconscious.
Evolution begins in the subliminal, not on the surface.
The subliminal has not overcome ignorance.
There will be universal ignorance.

Elizabeth never knew what in her attracted Darcy.
She even teased him asking that question.
America knew she was rich; she never knew she was a world leader till the war broke out.
Not realising one’s strength prevents ego from playing a part.
Yogic strength initially arises from Mental Silence, later it is from Self-consciousness which means oblivious of the self.
This yoga acquires Self-consciousness in the self, thus raising it to Self.
Phileas Fogg did not understand that Aouda loved him. It was she who asked him to marry her to acquire the first relation when he said he had no relations.
Jules Verne says who would not go round the world if at the end he can marry a beautiful lady like Aouda who loves him. The marriage became glorious because he never sought it and never knew of her love.
Man is unconscious of his soul’s strength.
When he becomes conscious, his strength will be spiritual if he can again forget his strength consciously.
Parents who expect their children to take care of them are often disappointed.
Not one of the parents, who never thought of it, was ever disappointed.
Strength is unself-conscious.
Power seeks it.
Power eludes him in the measure he is conscious of his strength.
Palliser received the post of the Exchequer twice.
Prime Ministership came to him like that.
Glencora never once mentioned to her husband her wealth.
She could forget a fabulous wealth, not Burgo.
That was the woman in her.
She could play the wife fully. He was totally dependent on her.
Still her heart was in Burgo.

A woman's hatred of another woman is instinctive.
It is biological.
Elizabeth’s love for Jane was exceptional.
The exceptional love brought exceptional luck, as luck is concentrated energy.
As Elizabeth concentrated on Jane, Jane’s energy rose. The effort of concentration that becomes self-giving released energy in her from greater depths.
She fell for Wickham who had a fine exterior.
The effort of having such an exterior creates a greater than usual vacuum inside demanding dissipation.
Wickham had the capacity to learn manners, not sincerity.
Sincerity is a spiritual value.
The elder Darcy’s attention was received by Wickham as something he deserved which was not true. It was something he gave out of generous kindness. It needed sincerity to recognize that kindness.
An attorney’s son found it difficult to rise to that occasion.
To receive is more difficult than to give.
To give in egoless selflessness as to evoke the right attitude of sincerity is not yet born on earth.
Richard could not receive Silence from Sri Aurobindo.
Earth could not receive the Supramental descent.
Capacity to receive is gratitude.
Grateful receptivity creates in the giver a rare joy.
To give without expecting gratitude is magnanimous.
To receive without feeling grateful is wooden.
Any husband and wife, at any time of their lives, realising how grateful they should be to the other, will find flashes of romance in their lives.

Gratitude is the basis of Romance.
Romance makes life grateful.

The Supramental being is sexless.
From the Mindless animal to Man and to sexless Supramental Being the evolution proceeds.
As the vital Mind grows into Mental Mind and Supermind, the insistent need of sex for the animal is outgrown.
For a devotee eager to enter yoga, the very first step is to decide to consecrate actions, feelings and thoughts. In
Nature it is a process of thousands of years.

Man has Mind which is superior to Nature. Mind has the Spirit, the Psychic. For the most serious human effort, if luck is granted, it is thirty years. For Mother’s atmosphere it is three months if the inner effort is as non-stop as the heartbeats. He offered it, She offers it now.

It is for us to accept gratefully.

The supramental being needs no digestive, respiratory organs. It draws its energy from the universe. Its movements and accomplishments are by thought. **What he thinks happens.**

His thought is not confined to ego. It has its play outside his ego in the universal.

The barriers between Mind and body are not there.

Hence thought acts at once all over.

Human body can use the energy only when it is processed by his digestive organs like the telegraph code decoded, handed in at the post office and delivered to the addressee by his post office.

The Supramental Being receives an email on his computer from the other end. The coding and decoding are done by the computer, no delivery system is required.

Darcy acted as if he represents the one who is explained on pages 65 and 66 of Savitri. ‘He has sold himself into her regal power – For any blow or boon that she may choose’. With that submission, the human being becomes the Supramental Being.

"மிஸ் எஃகுலியால் தான் கூர்ந்து கவனிக்கப் பெடுவமத எலிசபெத் விமரவில் கண்டு பகாண்டாள்.

உயர்ந்து வரும் நட்சத்திரங்களுக்கு தங்களுமடய மதிப்பு அல்லது முழுமது பதாிவதில்மல.

தாங்கள் எல்மலாராலும் கவனிக்கப் பெடுகிமறாம் என்று அவர்களுக்குத் பதாடர்ந்து இருப்ெது.

இமவ மனிதனின் சமூகப் ொிணாமத்தின் எதிர்மமறயான வழிமுமறகளாகும்.

வீண்பெருமமான, கண் திருஷ்டி, அடிமமத்தனத்மத விரும்புவது, அதிகாரம் பசய்வது மொன்ற

முரண்ொடுகமள உடன்ொடுகளாக்க, ஒரு பசயல்முமறமய

உருவாக்குவது சமூகாீதியான

ொிணாமத்திற்கும், மமனாாீதியான சுவாரசியமாக இருக்கும்.

சாவித்ாி'இதற்கான

பெரும் அளிக்க வல்லது. உலகத்தில் ஆழ் மனதளவில் நிலவும் இது, தனி நொின் வாழ்வின்

அறிவாகும. அடுத்த தமலமுமற

யினருக்கு அளிக்க இமத ஒரு பொிய ெண்ொக எந்த ஒரு சமூகமும்

எடுத்துக்பகாள்வதில்மல. ஆனால் அறிவ்

பெருமப்பொிய, முமறப்ெடுத்தப்ெட்ட அமமப் உள்ளதால் ஆன்ெற்ற நிமனப்ெவர்கள் எப்பொழுதும் இதனால்

ெயனமடவர்.

சுபீட்சம், கல்வி, ஊதுகாப்ொன

வாழ்க்மக வசதிகள், சுத்தமான புற சூழ்நிமலகள், குற்றம் இல்லாத

நிமல ஆகியமவ இந்தக் குமறொடுகமள பெரும் அளவில் குமறக்கும். ஆனால் விதிவிலக்குகள்,

சமூக ஒப்புதல், நாடளாவிய இலட்சிய

குறிக்மகாள் என்று எதுவும் இல்மல.

’எடிப்ெ

றிவின்மமமயக் கமளய தாய்மார்களுக்கு கல்வி அளிக்கும்’ என்ெது சமீெத்திய குரல்.

பெண்களுக்கு சுதந்திரம் அளித்து, அவர்கமள மதித்து, இந்தப் ெண்புகளில் கல்வி புகட்டி, மவமல

வாய்ப்ெிமன ஏற்ெடுத்திக் பகாடுப்ெமத ெண்புகமளப் ெரப்ெ விமரவான வழியாகும.

விக்காம் ஒரு விதி

விலக்கானவன்.

ஆனால் விதிவிலக்குகள் சமூகத்தின் ஒரு ெகுதி ஆகும்.

இதன் விகிதத்மதக்

குமறக்க சமூகம் என்ன பசய்ய மவண்டும்?

சமூகப் ொிணாமம் முமறயான விதத்தில் ஆராயப்ெடவில்மல.

இது மொன்ற ஆராய்ச்சி ஒரு

பொிய தீர்மவ

அளிக்கும்.

மமற்கத்திய நாடுகளின் வளமான

பதாழில் நுட்ெத்மத இந்தியா

அளித்திக் பகாள்ள

நிமனத்ததில்மல.

இது சமூக

த்

tென்றென்று உண்மையாகவே எதிர்முடன் காண்க. அவர்கள் கிளியிகளின் கண்கூறு பலடம், இறைவன்

உலகமும் அறிவு, சக்தி, வளங்கள் மொன்ற ஆற்றல்களின் அொிமித தத்பராேமகெடுத்திக் பகாள்ள.

இது மறந்து வனவியாகும் தீவிலிருந்து புரீகராடு.
நாடாததாலும் பசய்துபகாள்ள முடியும் எனும்பொழுது தன்மன மநசிக்கும் மவண்டினாள். என்று கூறிய அவனிடம் Phileas Fogg இந்த மயாகம் ஫ியிவனில் சுய ஫ியியத்மதப் பெற்றுபகாள்கிறது எழுகிறது. ஆரமெத்தில் மனதின் தமலவன் என்மத அறியாமமலமய இருந்தது. அடிமனம் அறியாமமமயக் கடக்கவில்மல. ஒமாம் அடிமனதில் ஆரமெிக்கின்றது இங்கு அடிமாம் உலகளாவியது. உள்மனம் மசத்திய புருஷன் உமறயும் அடிமனதிற்கு அமழத்துச் பசல்லும். மமல்மனதிலிருந்து உள்மள பசல்லும் பொழுது அவர்களால் இமதச் சுலெமாக அமடய முடிந்தது. அத்நிமலமய அமடயும் ாிஷிகள் உயர்ந்து மனதின் ஆன்மீக நிமலகமள அமடந்தனர். ாிஷிகள் மநரடி காலத்திற்கும் சக்திவாய்ந்ததாக மாறிவிடுகிறது. எண்ண முடியும் மனம் சிந்தமனயற்ற மனம் உடல் சிந்தமன இல்லாத இடமாகும். எண்ண ஓட்டம் இல்லாதபொழுது எந்த மயாசமனயும் இருக்காது உயர்ந்த எண்ணங்கள் கருதப்ெடும்பொழுது ஓடும் எண்ணங்கள் மமறகின்றன. ஆனந்தம் கண்டுெிடிப்ெதில் உள்ளது. உயர்ந்த ஆனந்தம் சுய கண்டுெிடிப்ெில் எழுகிறது. விரும்புவதுமில்மல. கிமடக்கக்கூடிய தன்மமமயயின் மூலம் இருளில் மூழ்கியிருப்ெவர்களுக்கு இமறவன் வரும் தருணம் வற்புறுத்துவதுமில்மல என்றால் உலகத்மதச் சுற்றி வர மாட்டார்கள் என ஒரு அழகான பெண்மணிமய.
அவளால் தன்னுமடய பெரும் பசல்வத்மத மறக்க முடிந்தது, ஆனால் ஆர்மகாமவ மறக்க முடியவில்லாமல். அவளிடம் இருந்த பெண்மம அது. அவள் மமனவியாக முழுமமயாக நடந்துபகா எளியது. அவன் முற்றிலுமாக அவமளச் சார்ந்து இருந்தான். இருப்ெினும் அவளது உள்ளம் ஆர்மகாவிடம் இருந்தது. ஒரு பெண் மற்பறாரு பெண்மண பவறுப்ெது இயற்மகயாக எழுகிறது. இது உடல் ாீதியானது. எலிசபெத், மேனிடம் பகாண்ட அன்பு அசாதாரணமானது. அதிர்ஷ்டம் திரண்ட சக்தி என்ெதால், அசாதாரணமான அன்பு அசாதாரணமான அதிர்ஷ்டத்மதக் பகாண்டு வந்தது. மேன் மீது எலிசபெத் அதிக கவனம் பசலுத்தியதால், மேனின் சக்தி அதிகாித் துக்கு சாதுக்க எடுக்கும் முயற்சி சுய அர்பணமாக மாறுவதால் மமலும் ஆழத்திலிருந்து மேனுக்கு சக்திமய விடுவிக்கிறது. புறத்மதாற்றம் சிறப்ொக இருந்த விக்காமினொல் அவள் ஈர் க்கப்ெட்டாள். புறத் மதாற்றத்மதச் சிறப்ொக மவத்துக்பகாள்ள எடுக்கும் முயற்சி, அகத்தில் அதிக பவற்றிடத்மத ஏற்ெடுத்தி அழிச்சாட்டியம் பசய்ய மவக்கிறது. நடத்மதமயக் கற்றுக்பகாள்ளும் திறன் விக்காமிற்கு இருந்தது, உண்மமமயக் கற்றுக் பகாள்வதற்கான திறன் அவனிடம் இல்மல. உண்மம ஒரு ஆன்மீகப் ெண்பு ஆகும். தன்கு தகுதி இருப்ெது மொல், டார்சியின் தகப்ெனாரது அன்மெ விக்காம் பெற்றுக்பகாண்டான். அனால் அது உண்மமயல்ல. அவர் தனது பெருந்தன்மமயான கருமணயினால் அவனுக்கு அவ்வனெிமன அளித்தார். இவ்வனெிமன அமடயாளம் கண்டுபகாள்ள ஒருவருக்கு உண்மம மவண்டும். ஒரு வழக்கறிஞாின் மகனுக்கு அச்சந்தர்ப்ெத்திற்கு ஏற்றவாறு உயர கடினமாக இருந்தது. பெற்றுக்பகாள்வது பகாடுப்ெமத விட கடினமானது. உண்மமயின் மநரான மமனாொவத்மத பவளிக்பகாண்டு வரத் மதமவயான, அகந்மதயற்றதன்னலமற்ற தன்மம யில் வழங்குவது உலகத்தில் இன்னமும் ஆிராக்கவில்லாமல.
The strength of the society is its capacity to watch minutely.

It is not proximity but social approval that makes communication possible. Today if people are going to Madras from Pondicherry via Salem and others do it through Coimbatore, it is ridiculous. For health, education, accomplishment, prosperity, happiness the world has generated so much information, but this old circuitous route is preferred in all walks of life.

First of all, secrecy is removed from half the areas of knowledge. Secondly knowledge is valuable in many areas only when it is public. Unwilling prejudice, inability to learn, indifference of a general kind stand in the way of higher accomplishment.

So many other subordinate aspects arise. Two hundred years ago English schools in Madras and Calcutta became famous and profitable. No Indian would imitate an English lady.

Green Revolution that changed India’s status did not reach the eastern provinces, just because of inertia. It is noteworthy it is these provinces that suffered famine in 1943. Excellent Ayurvedic treatments are neglected by prejudice. The Muslim nations exploit local autonomy and are shameless in denying education for their women.

Nature allows human ignorance to a great extent and then strikes a blow on the head. The world community enlightened by environment must awake to its right to persuade the backward nations to change. They can even compel to an extent. Should they indulge in inertia, the epidemic will spread to them.

No longer is it the individual nation. Now it is the world community. No nation can contaminate the world climate of politics or education or health.

There are a hundred ways of incentivizing the backward nations if the rich nations refuse to be irrational or egoistic.

It was a psychological barrier that prevented Agnes from speaking to David.

Freedom in its fullest sense means the dissolution of social, caste, class, political, economic, psychological barriers by the external conditions created in the society. Yogic freedom is the abolition of inner barriers Mind creates.

The best place to practice freedom is home in the family. Its concentrated intensity is in marriage. He who understands Freedom at once sees the immense scope for action, accomplishment, joy, self-giving and progress in all directions.

Man evaluates all human progress by its use value in daily life. It is a poor comprehension. Then fundamental research has no meaning.

The purpose of research is to know life, not to use it immediately.

Man is a meaningless creature. To endeavour to rise to his expectation will make us meaningless, unless meaningless becomes meaningful. In a way Darcy’s initiatives in the beginning took on that appearance.
It became meaningful to avert the French Revolution in Britain. Much of humanity is to perish in the transition. Persisting itself has a way of fulfillment for this section of population. Nature does not view destruction as loss. It is part of the process. Society has values. Destruction of the disease is welcome. Construction of a house is welcome. These are social values not Nature’s values. Nature creates, enjoys creation, values its creation without regret for what is destroyed. Nature’s field is energy which is not perishable. Nature tries to accomplish many things at once. That process appears wasteful for human sense or social values, not for Nature. A forest is destroyed to create a city which is acceptable to the society because its values are based on human comfort.

**Absence of physical barriers will not abolish psychological barriers.**

Mother came down from the Supramental world and laughed at our life for fifteen days closing Her mouth with Her hand.

Travel, especially world travel, educates people as we see people of various habits, attitudes, understandings, cultures. Each such exposure is an experience to one’s sensations. Listening to a foreign language is a strange experience. American universities in their courses include a stay for year in a foreign country. It is no mean experience. It is an education of the nerves, not the Mind.

**The experience one has when he comes to Mother is a spiritual experience not available anywhere in the world.**

Education is experience. The school confines it to book learning which is very little. It is the family that gives a rich social and psychological education. Entering the society the adult makes the family and school education real in his experience. Rearranging the learning in the school, the essence of much that is learnt later in life can be imparted in the school itself.

An educated family is a better school than the best of schools. It is a pity no serious thinking is there on education.

There is no comprehensive experiment in education that takes into account the basic truth: what is learnt is self-learnt.

There are token experiments of a few hundred but none of them is accepted by any single country or government.

**Education remains the close preserve of the government all over the world.**

At best it is in the hands of superstitious institutions.

It is true that no society can be educated beyond the level of its interest or awakening.

**Education is the organised Jnana Yoga of the society.**

Education is the evolution of a society.

Education creates the Mind of a society.

**When watched his words spread readily. The words of a neglected person will not reach a second person.**

The whole society develops a self-effectuating dynamism towards the VIP.

Society grows by individual success.

The individuals take the society ahead.

Very soon society creates a standard of its own using the achievements of the leading individuals, to which it subjects those individuals too.

In spite of the leading role of individuals, in this phase the society keeps its lead over the individuals and its hold on them.

The life of the society lies in the news that spreads of its VIPs.

Success is the life of survival and growth.

Energy keeps life afloat.

Success raises energy.

Energy is not moral.

Society disregards the morality of any act.

It pays attention to success.
Success is spoken of and word spreads.
Of course the moral quality too is considered by the way.

**The morality of society is success, not the rightness of the act.**
Society is an organism of energy.
The greater the energy, the greater the success.
Success is the stamp of acceptability.

In the 19th century dissolute aristocrats passed as aristocrats; what prevailed was aristocracy not the dissipation.
A Man may be a Lord of bad character.
He is treated as a Lord, not as a bad character.
We never hear of a Lord, a bad character, frowned upon by the society.
Money buys respectability, especially big Money.
No respectable Man without wealth carried respectability.
Even the title loses its charm and weight when Money is not there.
Respectability can be easily lost, not the respectability of Money.

**Unrecognised lovers suffer the ignominy of not being able to converse in spite of meeting frequently.**
Society is such a powerful master that it can spread its blanket authority if it disapproves of persons or attitudes.
It does not care for ideals, ideas, rights and wrongs. It cares only for its authority.

When the Individual emerges and demands that his authority in each individual be respected, society will respectfully submit itself to him, not till then.
It is out of the earth a tree emerges.
It emerges out of a seed.
The tree is far different from the soil out of which it emerges.
The tree’s further evolution is the animal and Man, but in the process the dead tree goes back to the soil to lose its form and gain a new form. By the time it reaches the Man, it becomes a soul.
Though his body goes and merges with the soil, his soul does not do so.
His individuality essentially belongs to the soul.
It is natural that the soul dominates the body.

Spiritual evolution is the spirit in the body emerging making the whole body, soul.
Darcy succeeded in making his whole Individuality and even personality soul-oriented if not entirely of the soul.
The lower willingly submitting to the higher is freedom.
Before that the higher recognising the superior significance of the lower, must submit itself to the lower.
There is no higher or lower in the final analysis.
It is all there in the ignorance, the finite, the creation.
There is none in knowledge, the infinite, the Brahman.

**The Man in love, the woman whose soul in her vital or Mental longs to unite with the soul of Man for the joy of restoring the lost unity, enjoys the process of Romance.** The world has not yet enjoyed it in married life. Devotees who seek it ardently for it.

> "அவளால் குறிப்பிட்டோம் மிஸ்டார்சிட்டம் ஒரு வார்த்தகூடம் மெச முடியவில்லாமல்.

டேவோ விடாட்டு ஆற்றமல ஒரு சமூகத்தின் ஆலமாகும். தகவல் ஒிமாற்றத்மச் சாத்தியமாக்குவது அருகாமம அல்ல, சமூக ஒப்புதமல முடியவில்லாமல்.

இன்று மக்கள் பசன்மனக்கு வாழ்க்கையாளினார்கள், மக்கள் பசன்மனாகவர் அவர்கள் மக்களின் பிள்ளைகளாக குறுகிவது காணப்படுகிறது. ஆனால் கல்வி, சுபீட்சம் ஆகியவற்றிற்கு உலகம் அதிக அளவில் தகவல்கமள உருவாக்கியுள்ளது.

ஆனால் வாழ்வின் தரப்ெினராலும் இந்தப்ெமழய சுற்று வழிமய விரும்ெித் மதர்ந்பதடுக்கப்ெடுகிறது.

முதற்கண் அறிவு சார்ந்த விஷயங்களில் இரகசியம் நீக்கப்ெட்டு விட்டது. இரண்டாவதாக அறிவு பொதுத்தளத்தில் இருக்கும்மொதுதான் எல இடங்களில் மதிக்கத்தக்கதாக உள்ளது.

தவறான அெிப்ெிராயம், கற்றுக்பகாள்ள இயலாமம, பொதுவான அலட்சியம் ஆகியமவ உயர்ந்த சாதமனக்குத் தமடகளாகும்.

மவறு ஆல உெ அம்சங்கள் எழுகின்றன.

இருநூறு வருடங்களுக்கு முன்பு ஆங்கிலப் பெண்மணிமயப்மொல் நடந்துபகாள்ள மாட் ர் எந்த ஒரு இந்திய சக ஆங்கிலப் பெண்மணிமயப்மொல் நடந்துபகாள்ள மாட் ர்.
இந்தியாவின் நிமலமய மாற்றிய ஆசுமமப் புரட்சி, கிழக்கு மாகாணங்களுக்குச் பசன்று மசரவில்லாமல். 1943ல் இந்த மாகாணங்களில் மசாம்மெறித்தனது. மசாம்மெறித்தனது இதற்குக் காரணம். மிகச் சிறப்பின் ஆயுர்மாதோக்களே தவறான ஆராய்விலிருந்து புறக்கணிக்கப்படுகின்றன.

மனித உருவாக்கும் மாகாணங்களில் ஏற்காட்டுக் குறிப்பிட்டக்கூடத்தக்கது. மிகச் சிறப்பின் ஆயுர்மாதோக்களே தவறான ஆராய்விலிருந்து புறக்கணிக்கப்படுகின்றன.

மனித உருவாக்கும் மாகாணங்களில் ஏற்காட்டுக் குறிப்பிட்டக்கூடவாய்த்துக்கூறின்றது. இந்த மாகாணங்களில் மசாம்மெறித்தனது.

புஷ்பந்தினாலே மருந்தை மசாம்மெறித்தனது. மக்களுக்குச் பசன்று மசரவில்லாமல். மசாம்மெறித்தனது. மசாம்மெறித்தனது. மசாம்மெறித்தனது. மசாம்மெறித்தனது. மசாம்மெறித்தனது.

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அம்மன் இல்லாத மொத்த ஆட்டமும் இல்லாத எந்த ஒரு மாயமதக்கும் மாயமதமயப் பெறுவதில்மல். அவர் ஆட்டபுவாக மட்டும் 

19

பநறிமுமற பவற்றில் சமூகம் சக்தியின் ஒரு அங்கமாகும். 

சமூகத்தின் பநறிமுமற பவற்றிலிருக்கும் பவற்றிக்கும அது சக்தி தார்மீகமல்ல. 

சக்தி வாழ்க்கை நிமல நிறுத்துகிறது. 

வாழ்க்கையில் நிமலத்து உயிர்வாழ்வதும் முக்கிய புள்ளிகமளப் தீவிரமான எண்ணம் இல்லாததான் சமூகதின் மீது 

தமலம் தனிநெர்களின் சமுதாயமத முன் மநாக்கி எடுத்துச் பசல்கின்றனர். 

முக்கியப் புள்ளிகமள மநாக்கி வார்த்தமத அடுத்தவமனாக்கூட பசன்றமடயாது. 

கவனிக்கப் பெடும் மனிதனின் வார்த்தமதகள் உடனடியாகப் பெறும். புறக்கணிக்கப் பெட்ட மனிதனின் 

கல்வி கல்வி சமூகத்தின் முமறப் பெடுத்தப் பெட்ட ஞான மயாகமாகும். 

மமலும் சிறப்பொகுறுக்கும் உலகம் முழுவதும் கல்வி அரசாங்கமா அங்கீகாிக்கவில்மல். 

சில நூறு மெருகள் விாிவான எனெசாதமன கல்வி விளங்கும் புத்தகக் கல்வியாக, 

சமூகத்தின் ஆகமம் ஆகும். முக்கியமாக பெரும் மாயமதமய அளிக்கிறது 

நூற்றாண்டில் ஒழுக்கமற்ற ஆட்டபுக்களும் உயர்குடியினராக விளங்கினர் ஏற்றுக்பகாண்டதை அமடயாளமாகும். 

தார்மீக பநறியின் தரமும் கருதப் பெடுகிறது. 

ப் பெடுகிறது மற்றும் பசால் ஆட்டுகிறது. 

மமாசமான குணமுமடய ஆட்டபுவாக இருக்கலாம் 

கவனம் அளிக்கிறது. 

கல்விமயப் தீவிரமான எண்ணம் இல்லாதது என்று வருத்தத்திற்கும் 

ொடங்கமள மாற்றி அமமக்கலாம்.
36. “This observation would not have prevented Elizabeth from trying to talk to Georgiana, had they not been seated at an inconvenient distance.”

It is a trifle of a circumstance. In the whole picture it emerges in significance.

We see such significance in Darcy meeting Elizabeth.

The essentials of knowledge are more important than knowledge. Knowledge becomes power through them.

We may say in one sense that is the difference between human life and a life in Mother.

Sri Aurobindo draws attention to them in the pages of 'The Life Divine'.

Some of them are,

*Observation of Life from its point of view.

*To recognise Life Response.

*The knowledge of what that Life Response means.

*To know the context of each act.

*Never to stop in the middle.

*The feet must be firmly planted on earth.

*To reconcile two great truths of life when found.

*To know your truth as fully as the opponent knows his truth.

*Not to miss the essential original principle.

*Know the value of Freedom in its function.

*Not to mistake the part for the whole.

*Not to submit the original to its own creation.

*To be conscious.

*To know all the processes which govern our life.

*To know everything in terms of the original essence.
To know the relationship between the two essential aspects of existence, Being and Becoming.

*To be able to overcome age-old superstition.
*Not to subordinate the higher to the lower.
*To know all the dimensions in which something like Time exists.

**This view can enrich education vastly as travel is raised to heights by planes.**

One objection can be a child cannot absorb ideas before 14. Mother says at 7 a child can appreciate ideas.

The Brahmins of India are the most superior individuals, not only within India, but anywhere in Europe or America his superior intelligence is known. The phrase Boston Brahmin explains the significance.

Presently in software their intelligence finds expression and rewards them very well. Their superiority comes from the Sanskrit education, reciting of Vedas, Mantras and knowing all the subtle truths of spirituality.

About 50% of the Ashramites are Brahmins. A majority of our devotees are Brahmins. Spiritually their culture is saturated by the essence of spirit. Brahmins are the repository of Indian culture. Today all higher walks of life are full of Brahmins. The first five Prime Ministers were Brahmins. A Brahmin can make most of any resource like Money. Especially the Brahmin ladies are aware of all aspects of culture. The finest points of Indian culture are best seen in Brahmin ladies.

**This is so because the spiritual essence is given to them from a young age as cultural values to be cherished and possessed forever.**

Indian education can benefit by this experience of this caste. Make that knowledge real instead of ritualistic, add the spiritual value – truth – in its implementation, raise it to the knowledge of the Mother, we can certainly impart those values in our school. Then India will be great. Any part of the world accepting that system of education will become great.

**Education is best given through the vehicle of culture.**

Of all the cultures, spiritual culture is the most conducive. Its base – Truth – carries the power.

The power of that education issues out of the society’s Truthfulness.

**It may be worthwhile to examine how these values of life are followed or neglected in the story.**

The principles listed here are profound. What these characters neglected are elementary good manners. Even behind elementary defects sometimes there will lie a profound principle.

• When he married, Mr. Bennet saw she was uncontrollable. **He saw it was too much for him.** He did not see it from life’s point of view. Had he seen it, it would have been self-evident that a dynamic fool had come to an indolent reader. That much he could have known. He certainly could not have known that his becoming active would lessen his wife’s turbulence. The farm manager called the owner and gave two information 1) a chick was born in the incubator, 2) produce was sold for Rs. 76,000/-. The owner was overjoyed by the chick and the sale did not inspire him. He who observed that did not draw any conclusion from that observation.

• Elizabeth was ashamed of being seen on the premises of Pemberley. **It never struck her there must be a significance in her meeting him there in spite of her precautions.** We know it is a life response. Still we do not see the significance of Life Response lies in her realising it. As we believe in the principle of Life Response, we see the significance. The significance can mature only in the measure of its being realised.

• Mr. Bennet evaluated Lydia’s trip on its own merit. **Unless an event is evaluated in its own context, it will not reveal its significance.**

It is the context that gives the meaning to an event. He had not been following what his girls were doing. He himself did not see that Wickham was a bad character. As every other person, he was unconscious. Unconsciousness awakes by a blow. Nor could he sense Elizabeth was hiding something. He was defensive, meaning selfish and negligent. His anger against his wife became his indulgence of her pet daughter. In normal circumstances there was no way to save the girl, except by Elizabeth’s frankness.

**Freedom degenerates into license out of weakness.**

In America 150 years ago if a culprit was apprehended, a mob would collect and hang him on a tree. It is the law of the jungle. The same mob can hang an honest Man.

People should not have the freedom to punish the culprit. Society is a great structure, created over thousands of years. American society is only a hundred years old.
Bush is the true American.
It is not the American that speaks in Bush, it is the primitive Man.
When elections put the primitive Man in power, he suddenly becomes religious, destroys a mosque and builds a temple.
Putting Stalin in power is empowering a gun.
He shoots everyone.
Democracy can be installed, but not as the ultimate perfection.
Basically democracy cannot be just.
Sri Aurobindo said Socrates and Jesus were killed by democracy.
It is a pity there is no ideal thought about the form of government.
The system when evolved must prevent ignorance from being enthroned and fairness from being installed in power.

Power cannot court suicide. Fairness is suicidal to power.

"ஒருவாிடமிருந்து ஒருவர் அவ்வாறு சற்று பதாமலவில் அமர்ந்திருக்காவிட்டால், மிஸ் ெிங்கிலின் கவனிப்பு எலிசபெத், எலிசபெத்மதச் சந்திப்பில் இது மொன்ற முக்கியத்துவத்மம் வாய்ந்து இருக்கிழைவு மாற்றும்."
நமக்கு வாழ்வின் மறுபமாழியின் இருப்பெமதநாம் நாம் எெதில்மல்.

நமக்கும் முக்கியத்துவம் இருக்க மவண்டும் என்ெமத அவள் உணரவில்மல்.

கவனித்தவர் அந்த கவனிப்ெிலிருந்து உாிமமயாளருக்கு சந்மதாஷத்மத அளித்தது பசயலெடுெவராக மாறியிருந்தால் எப்பொழுதும் ஆரம்ெ

அடிபெமட நன்னடத்மதகமள இக் கதாொத்திரங்கள் இங்கு குறிப்ெிடப்ெட்டுள்ள அடிபெமடயான உண்மமகள்

சமூகத்தின் உண்மயின் மூலம் அந்தக் கல்வியின் சக்தி அமனத்து ஆண்புகளில் ஆன்மீகப் ெண்ெிமனச் மசர்த்து

அந்த நாடு சிறப்ொக விளங்கும்.

இந்தியா அளவிற்கு உயர்த்தி பசயல்முமறப்ெடுத்துவதில் உண்மம எனும் ஆன்மீகப் ெண்ெிமனச் மசர்த்து

அந்த அறிமவ சம்ெிரதாயமாக இல்லாமல் உண்மமயிமலமய எனும் ஆன்மனச் மசர்த்து

இவர்களது அனுெவத்தின் மூலம் இந்தியக் கல்வி ெயனமடய முடியும்.

இவர்க்கு இளம் வயதிலிருந்மத கற்றுக் பகாடுக்கப்ெடுவதால்

மொற்றிப் ொதுகாத்து மவத்துக்பகாள்ள மவண்டிய கலாச்சாரப்

முதல் ஐந்து ஐந்தம மந்திாிகள் ஆவர்.

இந்திய

ஆசிரமத்தில் இருப்ெவர்களில் ஆன்மீகத்தின் அமனத்து சூட்சும உண்மமகமள அறிவதிலிருந்து எழுகிறது

இவர்களது மமன்மம சமஸ்கிருதப் ெடிப்பு சிறப்

தற்பொழுது கணினி பமன்பொருள்

"ஐமராப்ொவிலும்

இந்தியாவில் ஆசிரமர்கள் மிகவும் மமலானவர்களாக உள்ளனர்

ொஸ்டன் நகரத்து ஆசிரமர்கள்

Volume 8

136
The next variation which their visit afforded was produced by the entrance of servants with cold meat, cake, and a variety of all the finest fruits in season; but this did not take place till after many a significant look and smile from Mrs. Annesley to Miss Darcy had been given, to remind her of her post. There was now employment for the whole party -- for though they could not all talk, they could all eat; and the beautiful pyramids of grapes, nectarines, and peaches soon collected them round the table.
The next variation which their visit afforded was produced by the entrance of servants.

The sub plot becomes prominent when the main actors are inactive.

The Mother is our main plot, our life is a sub plot.

The human choice in us must become the choice of the Mother at all times.

The MOther is our main plot, our life is a sub plot.

The spiritual fact is we are God, Brahman, Purusha, the Divine, the Divine Mother and are we not to be enjoying our life as God enjoys?

We seek God realization in life, not God realization in itself.

Man’s ego is so pronounced as to say “What can I do if the Supermind descends in the playground?”

That in us which decides to be unegoistic is the aspiring soul.

No call is possible when the ego is active.

A call welling up from inside is spiritual awakening.

Spiritual awakening is to enjoy spiritual joy.

It is countered by Mental activity.

Any faculty of Mind activated pushes spiritual joy aside.

An inoffensive memory can do so.

Consecrated, that memory renders the past into the present.

The information of that memory – say a visit to another town – by consecration will become a future source of good news.

Consecration converts each part of the consecrated work into its opposite positive aspect, including the Time – past.

We do not realize calling Mother is to be in heaven.

We have no way of knowing the value of heaven on its own terms.

We try to evaluate that experience in terms of social emotion and are disappointed.

Man values Money, power, material gain.

He is not tuned to appreciate Joy, even supramental joy.

Education is valued by the earning capacity it gives, not by its intrinsic value.

Those who came to enjoy the hospitality of Pemberley ended by enjoying the fruit and meat of the dinner.

It is like one who joined a spiritual institution and enjoyed the material comforts.

Actually Elizabeth chose Darcy for Pemberley. She almost said it herself.

In the most serious sincere devotees, if it is not the material gains, we can see that what he enjoys is the psychological comfort in yoga.

In fact the pains generated by yoga in advanced stages make the hardship of austerity pale into insignificance.

It is true yoga does give a psychological comfort. It is only one phase.

Yoga is not all pains. Only for the pathfinder it is painful.

Devotees can see when they refuse to react, when they overcome anger or jealously, it is smooth sailing. The question of effort arises only when he tries what no one has so far tried. This is the rule in all walks of life. What can give you, if not pain, a great effort are 1) Make another person think, 2) Make an intellectual take a view of the whole, 3) Make a physical person be rational. Maybe others have tried such things and gave up at a certain point. Up to that point it will be effort, beyond it it will be painful. If you persist, it may be a case of overcoming another’s karma. In that case his karma will land on you. All these are one’s efforts. That is why the question of effort and pain or karma arises.

Consecrated acts cannot be so.

They will be completed by Mother’s energy.

The capacity of yoga is to convert pain into joy.

It dissolves karma. For that one has to follow the rules.

Only when one goes outside the rules or goes beyond Master and Mother the question of pain of yoga, yoga giving pain arises.

It is not for the ordinary devotee.

There is a great joy in accomplishing in Truth.

That is the joy the devotee initially enjoys.

For the devotee there is no pain at all.

It is a sunlit path throughout.

Socially the reception Elizabeth received indicated her social status.

People who join the Ashram mostly do not like the profession they were in.

Mother gave the same work to them. It means their personality required that experience. As long as a Man does not overcome a certain experience, it comes to him.

Mother speaks of two people who were quarrelling here; She found them in the subtle plane quarrelling too.

Entering a profession, if a Man outgrows that experience, at that point he retires. One who is trying to overcome
thinking, decides to stop thinking, not realising it is still a process of thinking. His aspiration to give up thinking can take him out of it, land him in Silence. Now he will be outside the zone of thinking by the force of aspiration.

I want to surrender is different from I surrender.

By surrender Man creates the highest relationship with the Divine.

In the measure Mind is developed and Mental Individuality is formed, his need for human relationship is less. There can be for him work relationship not personal relationship. Personal relationship for him will be on a very high pedestal of his own Mental understanding. Should it be a woman it becomes intimate and rich. Stuart Mill had such a relationship. It is rare. Developed Minds seek friendship of developed Minds. Mental development has its own special stamp. It does not allow emotional compromise. Emotions are of the higher vital. There is a Mental emotion (No. 2). It is rare. Unless one stumbles on such a person, to look for such friendship will be a fruitless search.

Anthony Trollope does not seem to have had a friend whom he cherished. He admired George Eliot, Thackeray but the autobiography does not speak of friendships that are cherished. In all the forty seven novels of his very rarely we find such friendships described. Dr. Thorne was intimate with the Squire for such a relationship, but no such emotional display in the story is there. The fast friendships are between Man and woman. Vital readily forges a friendship, not the Mental.

"உயர் நிமல விழிப்புணர்ச்சி ஆன்மீக சந்மதாஷத்மத அனுெவிப்ெதற்காகும். விரும்புவதில்மல பதய்வீகம் மகட்கும் அளவிற்கு மனிதனின் அகந்மத பொிய அளவில் இருக்கிறது.

"சத்தியேீவியம் விமளயாட்டு மமதானத்தில் இறங்கினால் நான் என்ன பசய்ய முடியும் விரும்புவதில்மல இமறவன் வாழ்மவ அனுெவிப்ெதுமொல் நாமும் அனுெவிக்க மவண்டாமா

நமது விருப்பில் எப்பொழுதும் எல்லா மநரங்களிலும் அன்மனயின் விருப்பாக மாற மவண்டும்.

அன்மன நமது ெிரதான கரு

"forges a friendship, not the Mental.

no such emotional display in the story is there. The fast friendships are between Man and woman. Vital readily forges a friendship, not the Mental.

"உயர் நிமல விழிப்புணர்ச்சி ஆன்மீக சந்மதாஷத்மதக்கூட உணர்வதற்கு அவன் தயாராக இல்மல

சத்தியேீவிய சந்மதாஷத்மதக்கூட உணர்வதற்கு அவன் தயாராக இல்மல

"உயர் நிமல விழிப்புணர்ச்சி ஆன்மீக சந்மதாஷத்மதக்கூட உணர்வதற்கு அவன் தயாராக இல்மல

"சத்தியேீவியம் விமளயாட்டு மமதானத்தில் இறங்கினால் நான் என்ன பசய்ய முடியும் விரும்புவதில்மல இமறவனிடத்திமலமய இமறவமன

உள்மள நு
மயாகம் வலிகள் மட்டும் நிமறந்ததல்ல. முன்நனாடிகளுக்கு இது துனெகரமானது. எதிர்விமன ஆற்றாமலிருக்கும்பொழுதும், மகாெம், பொறாமம ஆகியவற்஢வல்லும்பொழுதும் வாழ்க்மக சீராக இருப்மத அன்னர்கள் எர்ப்பொர். இதுவமர எவரும் முயலாதமத முயலும் பொழுதுதான் எந்த அளவு முயற்சி மதமவப்ெடுகிறது என்கிற மகள்வி எழுகிறது. வாழ்வின் எல்லா இடங்களுக்கும் இது பொருந்தும். வலி இல்லாவிடினும், பெரும் முயற்சி நமக்காளும் 1) மவபறாரு, 2) அறிவாளிகளின் உறவின் மநசில் பனட்டும், 3) மனிதமனச் சிந்திக்க மவப்ெது, 2) அறிவாளிகளின் உறவின் மநசில் பனட்டும், 3) இன்னும் மனிதமனச் சிந்திக்க மவப்ெது. அவர் ஆனால் இந்த சந்தித்தாபலாழிய, இது மொன்ற நட்மெப் பசல்வது என்ெது ெயனற்ற மதடலாக இருக்கும்.

அந்த மனசித்த நண்ெர்கமளப் ஆற்றியார் அவர் தன்னுமடய சுயசாிமதயில் குறிப்ெிடவில்மல. அவருமடய நாற்றி ஏழு நாவல்களில் இத்தமகய நட்பு அவர் விளக்கியிருப்ெது மிகவும் அாிதாகமவ காணப்ெடுகிறது. Dr. Thorne - ம், Squire - ம் இத்தமகய நட்பில் தனர் ஆனால் கமதயில் இது மொன்ற உணர்வுபூர்வமான நட்பு
Servants entered with cold meat, cake, and a variety of all the finest fruits in season.

Estates do not buy fruit or meat. They have their own supply and are proud of it.

When Alexander Dumas visited people, he used to see his books on their shelf and feel pleased. It is a rare privilege. No one in town can have his own supply of fruit or meat. It is possible only for the landed gentry. It is a self-sufficient household.

God is a Self-existence.

The ideal devotee, in a sense, becomes Self-existent.

At no time he will have to depend on another or other circumstances.

As far as his living is concerned, his requirements will be under his own control. It is a spiritual privilege.

Mother gives it to all devotees.

No Man in social life can claim this.

Social life is created by mutual dependence.

In such a situation Mother’s consciousness gives an edge to the devotee in the work he needs. Wherever he goes, work moves towards him. People find themselves in a position to help him for their sake.

Mary Banor was an orphan who sailed from South America to London. She was very pretty and cultured. All through the journey she was offered unsolicited help. In London she saw her uncle meeting her at the station, an uncle who never came home to see his own daughters during the week.

Beauty, wealth, power command attention. Consciousness commands greater attention.

Actually, consciousness makes one self-existent in every way.

Phileas Fogg throughout the tour did not despair, did not feel frustrated. He faced all circumstances quietly and they finally came around. Storm, missing the boat, loss of the servant, detention in a court of law, chased by the villagers, all found him quiet. His quiet was of the higher consciousness which has the power to dominate the circumstances.

Elizabeth was unaware of how she arrived there.

We go to a wedding in another town. We may know a few people there.

Local people will know everyone who came there. Also they would have noted all those who did not come.

Family members will know who came early, who else came for a few hours, who are staying behind, how many prospective weddings are contemplated by whom with whom, the sincerity of participation of each guest, the extent of his wife’s consent, etc. It is a thorough understanding as they know the context, they have grown with the context and they are the context.

Savitri is known to be unintelligible.

Those who are students of poetry will know the construction of the poem, its main argument.

But no one, except Mother, had the Supramental vision reading it.

Reading the ‘Secret Knowledge’ is a poetic experience. One is in heaven. One may read it twenty times but may not know there He explains how Brahman evolves into Purusha and Ishwara. To get that clue is a revelation.

Then the Poem reads differently.

In a party before electing the Chief the requirements of the candidate are discussed. Many participate. All have one Man in view. They talk of his ideal endowment. He too participates and contributes. When he is nominated the true purport of the discussion reveals the context of the discussion which till then was impersonal to him.

Context reveals the impersonal, personal.

One cannot know the Supermind if there is not even a little of it in him.

At least there must have been an aspiration for Supermind.

There are people as in ‘White Company’ the clerk who joins the army unable to know the General’s daughter was in love with him till she gave a token to him.

Life is sweet because its sweetness is always hidden.

To discover the secrets of life is living.

To discover the secrets of yoga is spiritual living.

It is one thing to be invited to a house like Pemberley. It is another to be nicely welcomed and treated with affectionate regard.

Consecration solves problems for all of us.

Yogic consecration dissolves the very cause of problem generation.

Consecration before giving any material results, silences the Mind.

The interference from thoughts, memory, thinking, censor gradually inch by inch subside and finally fall away.

The centre of consecration moves down to the heart centre.

For a long time devotees forget to consecrate.

When reminded it is a burden to get away soon.

Consecration not being a burden is a step forward.

One is really consecrating only when he longingly looks forward.
When consecration crosses the Mental zone, sometimes the heart opens and a vibration of cheerfulness appears. That vibration, in time, can become an atmosphere. Finally it takes the shape of a living being.

Gratitude to its birth can make it last forever. The being becomes a being of gratitude, the newly born being can take full shape, remain forever and merge with the being of gratitude. It finally becomes the Psychic Being.

One can see hundreds of beings around him at such a stage. They are the beings of the subtle plane constantly protecting him. Seeing Mother or Sri Aurobindo or both inside is subtle Darsan.

Prayer for a devotee is a duty, it is a burden to do it daily. The right spirit of prayer is a relationship with Mother.

Ardent devotees will look for the prayer hour. Others do not wait for the prayer hour. They pray as it rises in them.

As musicians go on humming a tune all the time, a devotee constantly thinks of Mother, prays to Her, relates to Her emotionally, lives with Her in constant communion, forgets to pray for anything, even spiritual boons.

"குைிரூட்ைப்பட்ை அமசவ உணவு, மகக், ஆருவகாலத்து ஆழவமககமள எடுத்துக்பகாண்டு ஏணியாளர்கள் நுமழந்தனர்.

Alexander Dumas மவத்திருப்ெவர்கள் உணவுப் பொருட்கமள பவளிமய வாங்குவதில்மல, அவர்களது மதாட்டத்திமலமய அமனத்மதயும் விமளவிப்ெர், அதில் பெருமமயும் பகாள்வர்.

Phileas Fogg தன் அங்கமறாம் ஒரு திருமணத்திற்கு ச் பசல்கிமறாம். நமக்கு அங்கு சிலமர ன்்தர். அவர்கள் அறிவர்.

பருயியல் குறித்த மநரத்திற்கு முன் வந்தனர், யார் சில மணி மநரங்க நை இருந்தனர், யார் தங்கிவிட்டுச் பசன்றனர், எவ்வளவு திருமணங்கள் யாருக்ககல்ைாம் அங்கு நிச்சயம் பசய்ய மயாசமன பசய்யப்ெட்டன, ஒவ்பவாரு விருந்தினா்ன உண்மமயான மந்ைருக்கு ம். விஷயங்கமளப் ெற்றிய
கிைது அமதனையின் சாியான வழி அன்மனயுடன் உறவாடுவமத.

நெருக்கு அமவ அவமன

சந்மதாஷத்தின் அதிர்வு

சமர்ப்ெணத்தின் மமயம் இருதய மமயத்திற்கு நகருகிறது.

சமர்ப்ெணம் பொருள்ாீதியான அளன்கமள அளிப்ெதற்கு முன்கொகம் மனமத பமௌனமாக்குகிறது.

சமர்ப்ெணம் நம் எல்மலாருக்கும் ஆரச்சிமனகமளத் தீர்க்கிறது.

பெர்லிமயப் மொன்ற இல்லத்திற்கு அமழப்பு வருவது

இராணுவ அதிகாாியின் மகள் தன்மன

அது விமரவில் நீக்கப்ெட்ட மவண்டிய சுமமயாகி விடுகிறது.

சந்தர்ப்ெம் பொதுவா

அது

சிைப்பான

புாிந்துககாள்வது

இருக்கும் உணர்வு எழும். ஒருவர் அமத இருெது முமற காட்சி

கருவும்

கவிமத கற்கும் மாணாக்கர்களுக்கு

முழுமமயான புாிதல் அவர்களுக்கு உண்டு

என்றும் பதாியும், அதனுடன் ப்பதாியான் விஷயமும் ஆவர்.

பெர்லிமயப் பழியுடன் விளம்பர்கிறது. இது இறுதியாக மசத்திய புருஷனாக மாறுகிறது.

'Secret Knowledge'-வும் பார்ப்பது இருக்கும். அதன் பார்ப்பதின் விளக்கம் உண்மையாகவே இருக்கும். உனக்கு அது ஒரு விளக்கமாக இருக்கும். அதன் மனமாடும் இவருக்கு பார்ப்பது அதன் பார்ப்பின் பொழுது விளக்கமாக இருக்கும். அதன் பார்ப்பின் இவருக்கு பார்ப்பு நெறுப்பாக இருக்கும்.

விளக்கத்தின் அதிர்வு

சமர்ப்ெணம் தாண்டும்பொழுது, சில சமயம் உள்ளம் திறந்து பகாள்

சத்தியேீவிய மனம் இல்மலபயனில் அமத

லாவிடில் அது ஒரு ஆடி முன்மனற்றமாக இருக்கும்.
39. “This did not take place without many significant looks and smiles from Mrs. Annesley.”

The period of apprenticeship in any trade faces this type of rigour.

Sometimes the judge comes to the help of a novice lawyer.

Generous lawyers do lend a helping hand to the opposite junior.

In general, the family plays this role while the child grows up.

Society does it, when it does, by chiding.

Generous cultured societies coming to the help of erring members is a great human occasion as Rama did to Ravana.

Darcy did so with his enemy.

**He legalised the crime of Wickham against himself at his expense.**

Spiritual Gurus do not generally create an institution around them.

If done, it is to organise opposition and betrayal at his expense.

Panchayats, Municipalities, Legislatures elect a chief who hates those who elected him.

Freedom exercised in practice becomes assertion, refractoriness.

In the absence of an organisation, all members become ardent fans.

Freedom organised becomes organised opposition.

Freedom is for free souls.

Men who are not free yet, use freedom to curb other’s freedom.

Freedom, free relationship, freedom of thought, freedom of emotion, freedom to express one’s sensitivity is the basis of Romance. Till marriage, because of this freedom, Romance lives. Marriage gives authority in place of freedom. Romance is lost. If a married couple, in spite of marriage, can agree among themselves to grant such freedom implicitly, they will find premarital romance restored. One can unilaterally offer this freedom to the other if he can tolerate the expression of that freedom where human meanness will readily be in evidence. The limit for meanness is set by one’s culture. Cultured people cannot be mean even if there is utter freedom.

**The maiden speech of a Member is silently listened to and copiously applauded in the British Parliament, a sign of political maturity.**

We find the very opposite in the British schools where fresh teacher entrants are teased so much that very few remain in service.

A culture can have opposite expressions at various points.

One is often a compensating mechanism for the other.

Physical uncleanliness, extreme sense of honour; physical cleanliness, extreme unreliable deceit go together in different population.

In the Ishwara Shakti relationship, we see extreme love as domination – treachery, cruelty, worship of tyranny.

The secret of creation – ignorance is a higher knowledge – is implicit here.

The Guru who implicitly feels himself God does it egoistically.

What goes wrong is ego not the principle of love as treachery.

The Man who loves the humiliation of his boss or wife is true to the higher principle but practices it in the lower sense.

That spiritual tradition is fully existent in India. Should India realize the greatness of her Spirit, all that they need to do is to be truthful.

What expresses as wrong side will automatically turn to the right side.

In the war we saw the machinery of civil production at once turned into war production.

Capacity is neutral.

Man gives the character to capacity.

We know to develop Spirit takes aeons, but to develop vitality takes less time. In the occult economy any faculty takes the same time as others. Variations are inessential, minimal. Longer time for the higher plane, shorter time for the lower plane may be true in the formative centuries. Once the highest plane is evolved all the other planes take only equal time. Such a phenomenon can be seen in other fields such as politics, education, and technology. Even the new generation takes less time to learn what we learnt.

**Culture cannot be acquired in one generation. But when the society is awake it is not true.**

It took a long time because the society was not awake then.

The descent abridges 30,000 years to many, if not for all. Why, how?
The descent awakens the dormant higher consciousness in Man.

A long time is needed for the human consciousness that is low, not for the higher consciousness.

To raise Man is not impossible; his agreeing to rise is the choice.

The Muslim nation loaded with Money can readily develop. They choose not to educate their women folk which is indirectly not educating their children. Which country is not guilty of this principle in one sector or other? Instead of condemning them, if we understand them, there will be a dramatic change in them.

I advocate taking over those nations and civilizing them, not because it is an urge, but, otherwise they constitute a danger to other nations.

Obviously, Central Asia was civilized along with Greece in the Middle Ages. It keeps them backward now. The final refusal of the Brahmin thousands of years ago now makes the scientists blind.

The spiritual adherent has no right to condemn the scientist. He must himself set to work on himself.

As Pride and Prejudice has lifted one curtain from life, Savitri can lift all the curtains between Man and Spirit.

A beginning can be made not in the study, but in accomplishment.

The size of the accomplishment does not matter, accomplishment matters.

"திருமதி ஆன்ஸிலி மோட்டுமார் பாரசை புராணத்தில் புராணத்திலிருந்து கிழக்கில் மிகுந்த மனிதன் காலத்திற்கு அடைய வேண்டும் நுழைவை வாங்கும் வரைநாளும்."
ஆயிரம் வருடங்களுக்கு முன்பு எழுந்த ஆவர்களின் மறுப்பு இப்பொழுது விஞ்ஞானிகள். அவர்களாகவும் இப்பொழுது முன்மனறார்கள்.

பவளிமய இருக்கும் நாம் இன்றை மொன்றுகுமறொட்மட நம்முள் நாமம் என்றால் வமரயில் இமடக்காலங்களில் ஆசியாவின் மமய வாய்ப்பும் மவண்டும் அது மொன்றுகாலமான நாடுகளில் மாற்றம் ஏற்படும்.

மறுப்பு மூலம் அவர்கள் குழந்மதகளுக்கும் மமறமுகமாக கல்விமய மறுக்கின்றனர். ஏதாவது ஒரு கசல்வவைம் மனிதமனா உயர்த்துவது முடியாததல்ல; உயர சம்மதிப்பு அவனது விருப்பாகும். இத்திற்குச் சூட்டியேன் மனிதனுள் பசயலற்று சூட்டியேன் சமூகம் அப்பொழுது விழிப்புறச்செய்து இருக்கும் உயர்ந்த நிமல மனரத்மானவியுடன் வளர்க்க என்ெது நமக்குத் பதாியும், ஆனால் உயிமர வளர்க்க குமறந்துகசயல் உைகப் பவறான கைக்கமாக பவளிப்ொடுவது தானாகவும் மநரானதாக மாறிவிடும்.

இருக்கிறார் தன்மன இமறவனாக அறியாமம் பகாடுங்மகான்மமயின் வழிொடு அதிகெட்சாக நம்ெிக்மக உடல் ஒரு கலாச்சாரம் உண்மமயாக இருக்கலாம். உயர்ந்த அறிவு உயிர்வைிய மமனவியின் அவமதிப்மெ விரும்பும் ஒருவர் விளங்கியுள்ளார். உயர்ந்த அறிவு கீழ் நிமலயில் நிகழ்மவப்பேர்க்கலாம். உயர்ந்த அமனவருக்கும், கீழ் நிமலயில் பசய்ய ஆரம்பு பசய்ய ஆரம்பு, மிகவும் குமறவாக இருக்கும்.

முழுகக்காள் இஸ்ரேலியா, அமெரிக்கா, இரான் எனப் பல நாடுகளின் மாநிலங்களுடனே இயங்குகிறது. அதற்காக பல நாடுகளின் நாட்பான்கள் முன்மனற்று காணப்பெடும்.
Countries were ruled putting a child on the throne as our own soul is buried.

Man can know only ideas, facts, information that belong to his level of consciousness. What is above he cannot know. What is below he will not deign to notice. Even if facts are before his eyes, he cannot know them if they belong to higher consciousness. Life prevents him from going to such places.

You can know what belongs to you, neither more nor less.

Instead of trying to know them outside, one needs to go inside and deserve that higher knowledge by inner elevation.

Knowledge of Savitri must first be known inside.

His subject is the universe, transcendental, subliminal, causal, subtle, material, intraconscient, circumconscient, temporal, etc. Unless we know all these inside, how can we recognize them in the Poem? Of course, even the highest plane, including the Absolute can be intellectually known like geography from books. Geography cannot give experience. Now Niagara Falls can be seen in a video. It is a visual experience. As we visually experience places in the video, Savitri can reveal more than intellectual experience by going inside.

Surely history cannot reveal as geography.

Today technology gives a great opening. It has limits.

Savitri has no limits, at least once.

One can have one experience of Supramental consciousness if he has seen Mother in his Mind or heart or at least in his dream. Intellectual knowledge can be a very great help if it is flexible. Should it be rigid, it is a great bar. To know the whole as a whole is not given to the human Mind. It is the opening. For a one time experience, intensity will be enough if aspiration is comprehensive and ever present. Constant reading of Savitri itself can give that opening. He who earns a great wealth rightly will have a greater chance of supramental experience.

Whether one seeks it or not is the question, not whether it is possible.

It was possible for THEM. Therefore there is a possibility.

Can we say what was possible for THEM need not be necessarily possible for us.

It may be true, if they do not want to give or if conditions are attached to it.

The condition is surrender.

Surrender restores the divinity of our nature.

Ego and Nature are to be given up to experience Supermind.

Ego, He says has outlived its purpose. Then it must be given up.

Why should Nature be given up?

This is a yoga of spiritual evolution.

The spirit is involved in Nature. Therefore the soul is to be released.

This is called the yoga of Self-discovery.

The Self is buried in Nature.

The Spirit buried itself in Nature and allowed itself to be inhibited by ego.

So, this yoga can be consciously done only by those who are spiritually awake.

The spiritually awake souls are the tether end of the ignorance.

Others could subconsciously benefit by their yoga, says He.

Spiritually awake does not mean ready for moksha.

The Spirit from some part is ready to emerge into the open.

Men join school, learn on their own, accomplish in society whether they pass through the school or not. Going through education is a disqualification to achieve, and not a qualification to be educated. Self-education can give knowledge and knowledge of accomplishment.

Self-education is total education.

Spirit not going through any yoga is better suited to Self-discovery.

The urge for Self-discovery is an aspiration for spiritual evolution.

He who takes to yoga wants to discover God, the Superconscient Spirit.

It is not the Self.

The Self evolves in Life, does not seek escape into moksha.

All the great words toil to express the One.
The One is the force of the French Revolution.
That she needed prompting is an expression of that Force.
The silent Mind can arrive at it without thinking – Georgiana there is the symbol of the aristocracy that saved its head.
It can be seen as a vision – She escaped elopement.
It can come as an intuition – She can have the intuition of the escape.
She can have the knowledge but ignorance will accompany.
Elizabeth typifies it – after Pemberley was offered, she yearns for Wickham.
Darcy the aristocrat can save his head, but the masses will not adore him.
Only when the lid is violently broken the Supramental Splendour will be seen.
To prevent the sliding down is important, but is more difficult than moving up.
He who is willing to do it, will move up.
When he is not willing, he will move down.

The Mind can think of an explanation – feeble Georgiana is to be strengthened so that head might not be cut off.
The silent Mind can arrive at it without thinking – Georgiana there is the symbol of the aristocracy that saved its head.
It can be seen as a vision – She escaped elopement.
It can come as an intuition – She can have the intuition of the escape.
She can have the knowledge but ignorance will accompany.
Elizabeth typifies it – after Pemberley was offered, she yearns for Wickham.
Darcy the aristocrat can save his head, but the masses will not adore him.
Only when the lid is violently broken the Supramental Splendour will be seen.
At any given moment, there is something Man can do.
He who is willing to do it, will move up.
When he is not willing, he will move down.
To prevent the sliding down is important, but is more difficult than moving up.
At his Mind, he can cease to think.
At the level of Silence, he can refuse to understand.
At the level of vision, he can refuse the light.
At the next level the intuition itself can be refused.
At the Overmental level one can refuse the partial knowledge.
Not to think is surrender of Mind.
It must be followed by the surrender of the higher Mind, illumined Mind, Intuitive Mind, Overmind.
To know the uselessness of the faculty of thinking will help one move forward.
It is done by the grace of a guru, or a mantra, not by human effort. A devotee at that point gives up understanding and moves to Mother calling Her intensely till thought ceases, ushering in a silence unknown to him.

“அவளது பொறுப்மெ அவளுக்கு உணர்த்த.”
நமது ஆன்மாக்கள் புமதந்து இருப்ெதால் அன்று நாடுகள் குழந்மதகளால் ஆளப்ெட்டு வந்தன.
மணியான உாியமத மட்டுமம நாம் அறிந்துபகாள்ள முடியும், இமதத் தாண்டி அறிந்துபகாள்ள முடியாது. இமதால் அனுெவத்திற்கு உாியமத மட்டுமம நாம் அறிந்துபகாள்ள முடியாது. அளிக்காது.
நமக்கு உாியமத மட்டுமம நாம் அறிந்துபகாள்ள முடியும், இமதத் தாண்டிய அனுெவத்திற்கு உாியமத மட்டுமம நாம் அறிந்துபகாள்ள முடியாது. அது மொன்ற இடங்களுக்குச் பசல்ல வாழ்க்மக அவமனத் தாண்டிய நிமலயில் உள்ைவற்மை அவனால் அறிந்துபகாள்ள முடியாது. அவனுக்கு கீழுள்ள நிமலயில் இருப்ெமத அவன் கவனிக்க மாட்டான்.
அவனால் அவனால் கண்முன் இருக்கும் உண்மமகமைக்கூை, அமால் உயர் அறிமவ அகத்தின் உயர்விலிருந்து அறிந்துபகாள்ள முடியாது. அது மொன்ற இடங்களுக்குச் பசல்ல வாழ்க்மக அவமனத் தாண்டிய நிமலயில் உள்ைவற்மை அவனால் அவனால் அறிந்துபகாள்ள முடியாது. அது மொன்ற இடங்களுக்குச் பசல்ல வாழ்க்மக அவமனத் தாண்டிய நிமலயில் உள்ைவற்மை அவனால் அவனால் அறிந்துபகாள்ள முடியாது.
எதிர் மழவுக்கு சத்தியமா என்றும் கிமடமாது.

அவர்களுக்கு இயக்கும் நமக்கும் இயலும் என்ைதும் என்று கூறலாமா?

அவர்கள் விரும்பாவிட்டான் அல்லது அதற்கு நிறையமனகள் இருந்தாமலா இன்னும் கூற்று உண்மையாக இருக்கலாம்.

சரணாகதிமய் இன்னும் சாத்தியமா.

சுயம் இயற்மகயில் புமதந்துள்ளது.

இயற்மகயில் புமதந்துள்ள ஆன்மா, அகந்மத மய என்று எடுக்கிக்கொள்ள அனுவாதம் செய்யும் வாய்ப்

சுயம் இயற்மகயில் புமதந்துள்ள ஆன்மா, அகந்மத மய என்று எடுக்கிக்கொள்ள அனுவாதம் செய்யும் வாய்ப்

எந்த மயாகத்மயும் மமற்பகாள்ளும் ஒருவர் இமறவமன, ஏற்றம் கண்டுெிரத்துக் கண்டுெிரத்துக் காணாது.

சுயக்கல்வி உமடக்கப்ெட்ட ஆன்மீகப் ஊிணாமத்திற்கு ஒரு ஆர்வமா கும்

நாம் இதற்கு ஒரு விளக்கத்மத அைிக்கைாம் -- ஒருக்கைங்கள் கவட்டைப்பைாைல் இருக்

அவள் அைிமவக் 

எலிசபெத் இதற்கு ச் 

டார்சி தன்னுமடய தமலமயக் காப்ொற்றிக் பகாள் 

பொன் மூடி தீவிரமாக உமடக்கப்ெட்டெிறகுதான் சத்தியேீவிய அற்புதத்மதக் காண முடியும்.

எந்த ஒரு தருணத்திலும் மனிதனால் பசய்யக் கூடியது ஏமதனும் ஒன்று இருக்கும்.
There was now employment for the whole party.

"Man who would not do the right thing, employs himself in whatever he can."

In it he will display an unparalleled energy like Collins. Collins deciding to speak sensibly will lose all his energies and will be tame. A thought of Mrs. Bennet as her duty to save Money for her daughters would deprive her of all her energy. It never struck her all her life. What she can do – dress, give parties – she does with great energy.

Energy for dissipation comes from refusing to do her duty.

Man hears words, understands, replies, initiates that chain and is Man. Let him stop for a minute, know all words try to express the One and see the One behind the words; he may not have enough energy to function.

It is easy not to wish to progress.

The wish to progress has several conditions; one of them is to be conscious. Man does not know what it is to be conscious. When you walk not bumping on things is to be conscious.

How to do it? The leg, not me, should be conscious of the environment. It is not something to be attained in a life time. If my leg is not conscious, my Mind can be conscious. My Mind must know I may hit the table and avoid it. I am able to know only after I hit it and curse the servant. At least no one should be cursed. On occasions, I dismiss the servant because I hit the table. It is not the servant who is at fault, but it is me. It never strikes me that I am wrong. When I am told, I am angry. Anger is impermissible. I should begin knowing ANGER is not permissible. When I tell myself that my anger is roused. It means anger is deeply entrenched and I am anger itself. Can I get that self-realisation? Some do it. Characters in fiction do it. Phileas Fogg constantly did act like that.

Society, the individual, the family is a rising hill broadening at the bottom. To us the height is attractive, the base is not. There is no height without the base. The height and the base are both parts of accomplishment in a wider scheme of things. He who extends horizontally, we wish should rise vertically. It is our superstition. Wherever he is, the point is he should be conscious.

At different times society is capable of different intensities. The democracy of life acts to make the public opinion felt at times. The educated as well as uneducated nations are equally superstitious in having its urge translated into action. Rationality, fairness, goodness, etc. are incidental, are not social aims. In India the government does everything. People look to the government always. When government help was
denied in Bengal to forty thousand refugee families, they built five hundred miles of roads, seven hundred wells and equipped the community in every possible way. But no one noticed it.

**Life’s deep potentialities always as a token express themselves.**

Today the world has several ills. The opposite reality does show as a token in a hundred places as Drag’s experiment of inflation.

Savitri, in Mahabharatha, saved the life of Satyavan.

It does not mean it will be followed by others.

The possibility of Yama being defeated existed at all times.

The ego must come forward to dissolve.

Ego is most developed where Mind is most developed.

Mind developing outside the soul is a field for ego.

Ego should see that it has no future.

Once ego is shed, next the soul in Nature must be discovered.

Today the government is selling for fifty-five thousand crores the right to use two frequencies for the cell phone.

**When ego is shed the universe becomes a slave of Man.**

In terms of power it is infinity.

Just now such powers indirectly seep through the ego and Nature.

Only that Man must know his spiritual potential.

**No Man ever thinks of the spiritual potential:** the Spirit is all potential.

Caroline can certainly deny Elizabeth a pleasant dinner, but what she does not realize is, the entire Pemberley is Elizabeth’s.

Man labours, vies with others for social benefits granted by the organized structured society. He is unaware of the infinite potentials society has not tapped. For one who has taken to Mother, social potential as well as spiritual potential are offered as gifts.

We use our Mind; mostly we know it does not cooperate.

Mind in its origin is divine.

It can overcome the laws of Matter.

It can cancel Nature’s laws.

We never know Mind has these potentials and deny ourselves this scope.

**What the devotee seeks is the infinite scope of surrender to the Mother.**

We know surrender as an idea. Even that is powerful.

A full comprehension of surrender is a Mental experience that can conquer Mind for yoga. It is more than Jnana yoga achieves.

A Man who is longing for a girl’s love without her knowing or anyone else knowing, on receiving information that she too is similarly longing, feels a Mental fulfillment. It is an enjoyable Mental experience that is felt as a Mental sensation. Conception of surrender is like that. Surrender can extend to emotions and physical sensation.

There are fuller fulfillments.

It is not impossible to get glimpses of it by a very serious effort.

In many managements when the CEO is on leave anyone can be left in charge not necessarily the senior most person. A junior member so entrusted for a day or two with the charge enjoying the exercise of power is an equivalent to emotional experience. Life has some tokens of ever wider possibility as Life is in its origin, Divine.

**Man has infinite supply of his needs.**

He complains of acute scarcity.

It is a scarcity of vision.

"நிகுத்தத்திருந்தினர் முனைவுப்படி கருப்பொருளாளர் கழுத்து விண்வுத்துறையானிடம் யானை இறந்து அதிகமான சக்திகளை வாழ்த்தடித்துத் தத்தானுடையாளையத்துருந்துப்பு தைத்து முடுவலால் அவளும் வேளாளர் என்று என்ற என்று பாய்த்து வேண்டும். அவளும் தமிழ் மட்டுமே உண்டு, செய்டு கொள்ளாத உறை முடுவலால் பாய்த்து வேண்டும். அவளும் மட்டுமே இன்று உண்டு, செய்டு கொள்ளாத உறை முடுவலால் பாய்த்து வேண்டும். அவளும் தமிழ் மட்டுமே உண்டு, செய்டு கொள்ளாத உறை முடுவலால் பாய்த்து வேண்டும்.இந்திராவனது வெளிப்படுத்தும் காலத்தினர் கசயனால் அவளும் வேளாளரும் என்று மூடப்படும் விளக்கங்களை இல்லை. அவளும் தமிழ் மட்டுமே உண்டு, செய்டு கொள்ளாத உறை முடுவலால் பாய்த்து வேண்டும். அவளும் தமிழ் மட்டுமே உண்டு, செய்டு கொள்ளாத உறை முடுவலால் பாய்த்து வேண்டும். அவளும் தமிழ் மட்டுமே உண்டு, செய்டு கொள்ளாத உறை முடுவலால் பாய்த்து வேண்டும். அவளும் தமிழ் மட்டுமே உண்டு, செய்டு கொள்ளாத உறை முடுவலால் பாய்த்து வேண்டும். அவளும் தமிழ் மட்டுமே உண்டு, செய்டு கொள்ளாத உறை முடுவалால் பாய்த்து வேண்டும். அவளும் தமிழ் மட்டுமே உண்டு, செய்டு கொள்ளாத உறை முடுவலால் பாய்த்து வேண்டும்.

"அவளும் தமிழ் மட்டுமே உண்டு, செய்டு கொள்ளாத உறை முடுவலால் பாய்த்து வேண்டும்."
ஆண்கள் குறிப்பிட்டே உள்ளார். உடலகலானவர் உள்ளார். தனது உள்ளார்களுக்கு அது பெயருடையதையிடம் இன்றுகொண்டு பார்க்கவும் விளக்குவது. காலைக்குள்ள பெல்லாண்டை எனும் இடத்தில் அகந்மதயும் அதிகமாக வளர்ந்திருக்கும். யமமன, மசாதமனமயப் மொல் ஒரு அமடயாளமாக இன்று உலகத்தில் பகாள் வாழ்வின் ஆசமுதாயம் எல்லாவிதவுரின்றுள்ளார், எழுநூறு கிணறுகமளயும் அமமத்து தங்களது எதிரொர்க்கின்றனர். வங்காளத்தில் எகுத்தறிவு, நியாயம், சமமாக மூடந்மெிக்மக பகாண்டிருக்கின்றன. பசயல்ெடும். அவ்விரும்புகிஏல் சாதிப்ெதற்கு உச்சி, அடித்தளம் இரண்டுமம அடித்தளம் இன்றி உச்சி இருக்கும் முடியாது. நமக்கு உச்சி கவனத்மத ஈர்க்கிறது, அடித்தளம் அல்ல. சமூகம், தனிநெர், குடும்ெம் நடந்து பகாண்டாசிலரால் இந்துமும், நாமன மகாெம் எனது மகாெம் கிளப்ெப்ெட்டுள்ளது எனும்பொழுது, என்னிடம் மகாெம் ஆழத்தில் புமதந்துள்ளது மகாெம் அனுமதிக்கமவமலக்காரன் சில சமயங்களில் நாம் காவமரயும் செிக்காமலாவ கால் நிமனவுடன் இல்மலபயனில் சுய அறிதேிமையிலிருந்துமும் குணடுகிறது. நிமிடம் மயாசமன பசய்யட்டும், எல்லா வார்த்மதகளும் அந்தேிமையிலிருந்தும் என்றும், நாமன மகாெம் எனது மகாெம் கிளப்ெப்ெட்டுள்ளது எனும்பொழுது, என்னிடம் மகாெம் ஆழத்தில் புமதந்துள்ளது மகாெம் அனுமதிக்கமவமலக்காரமன் சில சமயங்களில் நாம் காவமரயும் செிக்காமலாவ கால் நிமனவுடன் இல்மலபயனில் சுய அறிதேிமையிலிருந்துமும் குணடுகிறது. நிமிடம் மயாசமன பசய்யட்டும், எல்லா வார்த்மதகளும் அந்தேிமையிலிருந்தும் என்றும், நாமன மகாெம் எனது மகாெம் கிளப்ெப்ெட்டுள்ளது எனும்பொழுது, என்னிடம் மகாெம் ஆழத்தில் புமதந்துள்ளது மகாெம் அனுமதிக்க.
Though they all could not talk, they could all eat.

Conferences are held in tourist spots. The sessions become a formality, tourism gains life. The secondary issue becoming primary is a way of organized social life.

Charlotte, out of necessity, made that principle practical successfully.

This was disgusting to Elizabeth, not her being enamoured of Pemberley.

We are disgusted, according to Mother, by what we are inwardly. We sense it outside, not inside.

One who advocates against the hierarchy will, when the occasion arises, respect it fully. Should a wider occasion to appreciate the superior status of people arise his snobbishness will be evident. Respect for ladies of that level is a soul-fulfilling experience to such Men.

They flatter themselves to be in love; John Eames’ love for Lily Dale was of that kind. Such Men will never attract a high income. Should he get an inheritance, he will lose the girl of his dreams.

Money, among other things, comes to status, not one’s egoistic awareness of it, but for the non-egoistic possession.

42.

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Money, among other things, comes to status, not one’s egoistic awareness of it, but for the non-egoistic possession.
Selfishness is of various descriptions. Selfish devotees will not be able to pray for the success of their company where they are an employee. Should they pray there will be no result. **But all their selfish prayers will be abundantly fulfilled.**
The more selfish their prayer, the greater will be the answer. India is passing through such a phase of development. All nations pass through such a phase. All selfish endeavours in India will be rewarded with total success even if they are wrong endeavours.
The Freedom Movement was an unselfish phase. Maybe it went against the grain of the Indian society. Maybe her spiritual basis permitted it for half a century. All slave nations first assert their egoistic negative selfishness. To them theft is only a gain and is not wrong. Even spiritual seeking of moksha is selfishness of the soul. The basis of aristocracy is robber barons. **Selfishness that is socially disapproved is an inevitable evolutionary phase.**
The self should give place to Self.
The six blind Men all used one sense of touch to understand the elephant. To know the elephant they must use the other sense of seeing which they don’t have. Suppose they were not blind Men, but Men with sight who refused to see, we can ask them to open their eyes and see.
The world is a Marvel not to the human senses. It reveals itself to the Psychic vision. The Psychic is seated behind the heart. For that to open an All-inclusive concentration must be there. Consecration of all acts can in time open that centre. Just now one must gather all his energies and direct them to the heart centre. It means we cannot speak, walk, eat or do other things as we do. The energies gathering inside – consecrated energies – must pour forth through the senses purified for this concentration together. Can we not succeed for one minute? We can if we find all our energies that are outgoing stop, turn around and go in to collect behind the heart at least in one single act. It is a total effort. The energies so gathered must act not according to our impulses but according to the inner voice. Before the inner voice speaks, one can have clear inner impulses directly opposite to our own urges. That is a great progress. Any striving soul can try it for a few days and see he succeeds for a moment. Energies going out and energies going in are distinct in our feeling, even sensations. One trifling success can instruct us in all details to be followed hereafter. **Consecration is a consummrate human effort trying to cross the border of being human.** Aspiration is accomplishment. Consecration is consummation. **Yoga is a new way of life, like touching the heaven with outstretched hands.** With complete faith the outstretched hands will touch the heavens. Faith, trust, surrender, self-giving, grace, descent are all real forces in action. As one is not invited to do this yoga, he who comes to this, like Darcy to Elizabeth, will be fully motivated in his soul. The initial effort is to be soul-centred. Later we must remain there forever. Consecration means each act must be reversed, not originated in the Mind, but in the soul. The soul needs all the available human energy to awake and act. Mind and senses are no longer instruments that initiate, but instruments that execute. In this process Mind falls silent, senses are purified, memory is inactive, thinking suspended. No Mental faculty is commissioned into action. We see Darcy changed at Pemberley from Hunsford. At Hunsford even when he gave her his letter he was stiff and aloof, if not haughty. At Pemberley he was soft, civil, polite, trying to cultivate the Gardiners.
Such an attitude does not issue out of a changed Mental status. After the proposal, his Mind changed. That became stiff and aloof. Mind cannot do more. The soul in the Mind can do more. We see it at Pemberley. That may be the first change we can profitably attempt. Then, knowing of the elopement, instead of dropping her as a hot potato, he decided to help her. Mind is incapable of it. It can only feel repelled. Should he think of her still he will be disgusted with himself. It is an aristocratic sensitivity he had to reverse. In this the vital leads the Mind, involuntarily he will move away. His decision to help was from the Psychic. Had it not been the Psychic and he proceeded with his Mind, half way through he would have given up revolted. The Psychic does not revolt.

He wanted his help to be a secret. Mind will want to tom-tom it. It is the sensitivity of the Psychic that acts unseen. Only a true gentleman is capable of it or a yogi in whom the Psychic has emerged.

"அவர்களால் மெச முடியாவிட்டாலும் எல்மலாற்றாலும் உண்ண முடிந்தது." சுற்றுலாத் தலங்களில் மாநாடுகள் நடத்தப்படுகின்றன. இக்கூட்டங்கள் ஒருசம்பிரைாயைாக, சுற்றுமுக்கியத்துவம் கபறுகியது. இரண்டாம் விஷயங்கள் முதன்மம இடம் பெறுவகளாக மாறுவது ஒருகடமைமைக்கப்படும். அவசியத்தின் மொில் சார்பலட் இத்தத்துவத்மத பவற்றிகரமாக நமடமுமறப்ெடுத்தினாள். இது எலிசபெத்திற்கு பவறுப்பூட்டுவதாக இருக்கியது. எல்லா நாடுகளும் இந்திய சமூகத்தின் தன்மமக்கு எதிராக ச்பசயல்கெட்டிருக்கலாம். உயர்குடியினா்ன் அடிப்ெமட பகாள்மள அடிப்ெதுதான். சமூகம் அனுமதிக்காத சுயநலம் தவிர்க்க முடியாத ொிணாமக் கட்டமாகும். மனிதன் த் திற்கு இடம் பகாடுக்க மவண்டும்.
யாமனமயப் புாிந்துபகாள்ள கண் பதாடு உணர்மவப் ஆயன் எடுத்தினர். ஒர்த்தால் மட்டுமம யாமனமயப் புாிந்துபகாள்ள முடியும், அத்திறன் அவர்களிடம் இல்மல.

அவர்கள் கண் உள்ளவர்களாக இருந்து, மறுப் பவர்களாக இருந்திருந்தால், கண் கூடியாக நாம் அவர்களது பலற்றையில்.

மான மானது மாற்றத்திலிருந்துப் புாிந்துபகாள்ளும், இருதயத்தின் மசத்திய குடி பகாள்ளும்.

இருதயத்தின் மசத்திய மகட்கலாம்.

சாியானைருைத்தில் அமனத்து பசயல்களின் சமர்ப்ெணம் இம்மமயத்மத விழிப்புறச் பசய்யும்.

சாியான ஒருவர் தனது அமனத்து சக்திகமளயும் ஒன்று மசர்த்து மையத்ைில் குவிக்கமுடியும்.

நாம் வழக்கமாகச் பசய்யும் மெசுவது, நடப்புணர்வு ஏற்கமுடிய உள்ளடக்கிய ஒரு ஒருமுகப்படுத்துைல் மவண்டும்.

நாம் ஒரு நிமிடத்திற்காவது பவற்றிருக்கின்றனர் பசயல்கள் மூலம் பிரவாகைாகத் பவளி ப்பைமவண்டும்.

நம் ஒரு நிமிடத்திற்காவது பவற்றிருக்கின்றனர் பசயல்கள் மூலம் பிரவாகைாகத் பவளி ப்பைமவண்டும்.

மான மானது மாற்றத்திலிருந்துப் புாிந்துபகாள்ளும், புலன்களும் இனியும் தன்முமனப்பு எடுக்கும் கருவிகள் இல்லாமல் பசயல்த்தும் கருவிகளாக விளங்குகின்றன.

இம்முயற்சியில் மனம் பமௌனமாகிறது, புலன்கள் தூய்மம அமடகின்றன, இயற்னணவு பசயல்ெடுவதில்மல, சிந்தமன நிறுத்தி மவக்கப்ெடுகிறது.

எந்த ஒரு மனத் திறனும் பசயல்ெட மவக் கப்ெடுவதில்மல.

ஹன்ஸ்மொர்டில் இருந்ைமைப்நபால் அல்ைாைல் பெம்ெர்லியில் காணும் டார்சி இருக்கின்றான்.

ஹன்ஸ்மொர்டில் அவளுக்கு க் கடிதம் பகாடுக்கும்பொழுது கர்வமாக இல்லாவிட்டாலும் அவன் விமறப்பொகவும், இன்நாீைியாக சற்று விதியும் இருந்தான்.

பெம்ெர்லியில் அவன் பமன்மம யாகவும், நாகாிக மாகவும், கார்டினர் தம்ெதிகளிடம் எண்புள்ளவனாகவும் நடந்து பகாண்டான்.
Man or woman in very critical moments approaching a proposal find themselves unable to speak, become silent, embarrassed. For one to find the right words at that moment and the words rightly reflect the felt emotions is culture emerging as conversation. With the best of intentions one puts his foot in his mouth at such a time. Elizabeth says 'I am a selfish creature'. Darcy said, "Say one word. I shall become silent". The naked truth came out of her. Darcy did understand he had to be silent forever. Both were awkward words. There was no romance. It was a crude accomplishment. The conversation that followed was anything but intelligent or charming. Her liveliness became an irresistible urge. His ardent love made him say he loved her for her affection for her sister. Words are a great world in themselves. It is a great distance in civilisation between words and conversation. In Trollope he brings the vacillating lovers, vacillating by themselves or by circumstances, to such a page through a great novel length. In no such meeting they speak. They are in the arms of each other. Emotions become actions, not words. For words to be civilised, to become conversationally beautiful, the words should become emotions. In writing Savitri He resorted to blank verse and over a period of forty years line by line He raised them all to the overmental level. A serious devotee looks at his consecration in terms of result. A devotee who becomes a sadhak sees his consecration in terms of surrender. Surrender that succeeds love and Ecstasy is surrender acceptable to Mother. It begins with Faith that is the knowledge of the Soul. Delight itself is a middle term there, though it is close to self-giving. It is Self-giving not self-giving. We are walking in a world of Marvel with evil coloured glasses and find evil around like the blind Men with the elephant. When words do get excellently fashioned, they find themselves divorced from the inner truth. Spirit when it reached moksha for thousands of years could not enter life. When it did enter giving up knowledge through rituals, it was egoistic and degenerated into organised falsehood that could thrive through utter dishonesty. One faculty can rise to excellence at the expense of another. To do so as a whole has not been the experience of the world so far.

A very well dressed Man can be totally lost in his dress. Ladies can appreciate the thought. The Vedic Rishis reached unity with Nature at the physical level. Now Sri Aurobindo wants us to revive that unity at the Supramental level. He not only devised the path to reach Supermind, but discovered one for the whole world to become supramentalised.

The experience of the editor of ‘Life’ and that of Morris Goodman shows America is receptive to the force. The awakening of India since 1980 or 1960 holds out hope that India may respond collectively.

The rule for yoga is the rule of life.

The entrepreneur saves capital, the family collects reputation, the woman preserves her chastity to go ahead. The devotee should collect consciousness and use it only to rise.
It has to be done selflessly. Otherwise yoga will not progress.

**Yoga cannot be served by selfishness.**

Yoga means concentration.
Concentration is only for consecration.
Consecration is not for any result, it is only for surrender.
Surrender knows no other goal than Mother’s glad acceptance.
There is only one direction for sincerity.
There are a million diversions for not being sincere.
Man seeking sincerity is capable of being sincerely selfish.
Man’s quest for Self earlier in Buddha and Shankara led to self-deception on a massive scale.
Buddha is the greatest personality born on earth.
He was born at the foot of hills.
He was predicted to rule the world as a king or prophet.
His realisation was great. His success with ego was great.
Even that could lead him astray to say the Self could be dissolved.
Shankara was, according to Him, a greater intellect.
For a thousand years he could convince all of India that life is Maya.
Man can escape anything, not his own capacities to delude himself.
May God save Man from himself.

**How can Man devise a method to save himself from self delusion?**

Man exclaimed to God to save him from his friends, he could save himself from his enemies. Who can save him from himself?

Only something greater than Man can save him from himself.
In the tradition the Guru was God.
In the integral yoga the easiest way of discovering God is in the wife.
That of course entails total surrender to her.
‘He thinks with Her thoughts, with Her trouble His bosom heaves’ (P.65)
Pages 64 and 65 of Savitri explains the surrender of Him to Her.
It is true at a further stage he has to discover God in everything.
The woman is like the mother tongue. It is true Man can use any other language.

**It is equally true only his mother tongue takes him to the subconscious.**

Discarding mother tongue is discarding the subconscious.
A great leader in changing circumstances reinterprets the scriptures.
Something becomes scripture as it can rise to the occasion of all time through great souls.
Should the subconscious be disregarded, yoga will be confined to the surface.
Elizabeth remained on the surface; Darcy went below.
Man in negative life is pushed to the subconscious and is ruined.
In positive life he is uplifted.
Glencora was anxious to ruin herself as liveliness was her life. She knew she would be ruined but preferred it.
Life did not permit it as her wealth was earned not to be dissipated. We know what happened. We cannot foresee the future. The wealth of the stone mason (Roger, Trollope’s) was hard earned by the highest skill. It will not permit Louis Sathchard to destroy it. Wealth has a character. To see Mother’s consciousness in the world acting as a restraint, as a lever, using unwilling instruments also is to develop an insight into the recent developments. To collect the knowledge of ‘The Life Divine’, ‘Savitri’ and strain the Mind will yield great results.

**If he is one who is capable of NON-ACTION, a greater action in spirit, it is better he does not strain himself like that.** It is to create the basis of consecration.

**Does it mean each has a different method?**

Each work has its own method.
For the same Man at different times, different methods work, till it reaches the uniqueness.
Even there the Theory holds itself right royally true.
Darcy gave the proposal at a moment she never expected it.
The next time, it was she who opened the conversation. She almost said ‘Barkis is willin’.
If there is an intellectual project that challenges all Man’s faculties, it is the opportunity to understand the world.
in terms of its problems, opportunities and creation.

Something higher is a quest of God, Theory of creation, Process of creation.

**The Process of creation is He expressing in Her as a master-slave.**

He, the origin, Master, delights in being her slave to execute her caprices as his sacred commands.

It is to see the unity of the Origin in the unity of action expressing through opposites.

We rarely see by giving a tough challenge to the opponent team we are raising their skills.

Only that the positive and negative express as such in their growth.

A mean treacherous Man who heinously betrays a friend destroys his life as well as his body.

But in the next generation the family rises a thousand-fold in prosperity but negatively by basically questionable means.

It does not mean good is better than bad. They are absolutely equal.

Because we are in the zone of being, we accept good, reject the bad.

Bad, in the scheme of things, belongs to Non-Being.

Evolution includes the Being and Non-Being.

Lydia’s elopement was not part of the organised society, but it is a part of the wider human existence which was in future in 1789.

Today that future has become the present.

"A mean treacherous Man who heinously betrays a friend destroys his life as well as his body.

But in the next generation the family rises a thousand-fold in prosperity but negatively by basically questionable means."
அடுத்த கட்டத்தில் மனிதன் அமனத்திலும் விளக்கப்ெட்டுள்ளது. அவளிடம் முழுமமயாகச் சரணமடவதன் மூலம் இது நடக்கும். பூரணமயாகத்தில் இமறவமனக் கண்டுெிடிபெதற்கான சுலெமான முமற ம எரமெமர வழக்கப்ெடி குருமவ கடவு மனிதமனவிட உயாிய சக்தி ஒன்றினால் மட்டுமம அவமன அவனிடமிருந்து காப்ொற்ற முடியும். அவனிடமிருந்மத அவமன யார் காப்ொற்றுவது நண்ெர்களிடமிருந்து தன்மனக் தாமன தன்மனஏமாற்றிக்பகாள்ளும் தனது மனிதனால் எதிலிருந்து மவண்டு முடிந்தது. வாழ்வு ஒரு மாமய என்று ஆயிரம் வருட காலங்களாக எகவாமனப் பொறுத்தவமர சங்கரர் உயர்ந்த அறிவுேீவியாவார். அதுகூட சுயம் கமரக்கப்ெடலாம் என அவமரத் தவறாகக் கூற மவக்கலாம். முன்கூட்டிமய அறிவிக்கப்ெ 

| Volume 8 |

160
விடுகிமறாம்.

பகட்டமதவிட நல்லது மமன்மமயானது என்ெதல்ல

ஆயிரம் மடங்கு உயர்ந்திருக்கும்.

ஆனால் அடுத்த தமலமுமறயில் அக்குடுமெம் தவறான மநர்மமயற்ற வழியில் பசல்வ நிமலயில்

உதவுகிமறாம என்ெமத உணருவதில்மல.

எதிரணிக்குக் கடுமமயான மொட்டியாக இருக்கும் நாம அவர்கள

இது ஆதியின் ஒற்றுமமமய அதன் மநர்மாறானவற்றின் மூலம் பவளிப்ெடும் பசயலின் ஒற்றுமமயில்

இமறவன் சக்தியிடத்து தன்மனப் ெிரதான அடிமமயாக பவளிப்ெடுத்துவமத ெமடப்ெின்

மனிதனின் அமனத்து திறமமகளுக்கும் சவால் விடுக்க ஏமதனும் ஒரு அறிவுபூர்வமான திட்டம் என

ஏறக்குமறய கூறியும்

ஓவ்பவாரு மவமலக்பகன்றும் தனி வழிமுமற உண்டு.

ஓவ்பவான்றிற்கும் பவவ்மவறு வழிமுமற உண்டு என்று இதற்குப் பொருளா

கடின உமழப்பு மதமவயில்மல

வளர்த்துக் பகாண்டு மனதளவில் கடினமாக உமழப்ெது உயர்ந்த அளிக்கும்.

நடந்தது நமக்குத் பதாியும். எதிர்காலத்தில்

காட்டினாள். அவளுக்குத் பதாிந்திருந்தமொதும்

கலகலப்ொன சுொவம் பகாண்ட

மநர்மமறயான வாழ்வில் அவன் மமமல உயருகிறான்.

எதிர்மமறயா

எலிசபெத் மமல் மனதில் இருந்தாள்

ஆழ்மனமதக்

நூலாக

ஒரு உயர்ந்த தமலவர் சந்தர்ப்ெங்க

தாய்பமாழிமயக் மகவிடுவது

ஒருவனது தாய்பமாழிமய அவமன ஆழ்மனதிற்கு எடுத்துச் பசல்லும் என்ெதும் உண்மம.

ெயனெடுத்தலாம் என்ெது உண்மம.

பெண் தாய் பமாழிமயப் மொன்றவள்

ேீவனின் வமளயத்தினுள் இருப்ெதால் நல்லமத ஏற்றுக் பகா

மாறிவிடுகிறது.

ன வாழ்வில் மனிதன் ஆழ்மனதிற்குத் தள்ளப்ெட்டு அழிந்து

( Roger

ெமடப்ெின் தத்துவம்

பகட்டதும் அது மொல்தான் பவளிப்ெடுகிறது.

ந வாழ்வில் மனிதன் ஆழ்மனதிற்கு

புனித நூல்கமள

அசத்திற்கு உா்யது.

சாவித்தாி

எனில்

கசல்வத்ைிற்கு

ஆழ்மனமதக்

சாவித்தாி

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கசல்வத்ைிரும்

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சாவித்தாிருந்து

கசல்வத்ைிற்கு

உா்யது.

சாவித்தாி

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கசல்வத்ைிரும்

புனித நூல்கமள

புனித
While thus engaged, Elizabeth had a fair opportunity of deciding whether she most feared or wished for the appearance of Mr. Darcy, by the feelings which prevailed on his entering the room; and then, though but a moment before she had believed her wishes to predominate, she began to regret that he came.

She has not yet fully reconciled to the idea of marrying Darcy. Elizabeth wishes Darcy to come and regrets when he comes.

This is a subconscious conflict.

No girl or a boy situated as she was would be able to think at all. It was an intense moment of emotional expectation. As they say in fear the heart was in the mouth, this is a moment when the heart will be in the brain. She was not only a Mental person but one of developed Mental clarity. Examining our Mind on a point where one implies great clarity of Mind, you will see it is not clarity but belief. As the Mind has a strong belief and life is smooth, one assumes that the smooth life is due to his Mental clarity. Surely an undisturbed Mind permits a smooth life. It has nothing to do with Mental clarity. If there is an issue to be understood such as what course will lead to what job opportunities, many will assume many things. One who knows the courses in terms of jobs can have a clarity based on his experience and thinking. It is or something like this will be clarity. As this clarity is about ideas it is Mental clarity. It is great of her to have accepted Darcy’s facts against such a charming Man and on that score changed her good opinion of him. A non Mental girl would read the letter, know all those facts and refuse to believe them. Or, if she believes would readily say again Wickham is a perfect gentleman. Her opinion would never be influenced by the facts known. That is vital. Elizabeth’s Mind was clear, not her vital. Her vital behaved like a vital. It was the casual error of a youth, not unwelcome. She sent Money to him and pleaded with Darcy for Wickham’s promotion. The total ruin of her family he casually indulged would make anyone burn at the mention of his name. She was all solicitude towards him. She told him now that they were brother and sister and let them not quarrel. Her solicitude for him was that of an adoring heart. An adoring heart of a Man or woman can never find fault with a handsome face. For a while she feared Darcy’s entrance. What was there for her to fear?

At the inn she was embarrassed, there was no fear. The main thing in her depth was Cheapside vs Pemberley in the presence of the ladies who laughed at Cheapside with Jane. She had psychological strength in potential, not ready for use in company. Fear in the vital becomes indecision in the Mind. Strength of Mind is determined by the strength of its ideas. The greatest strength of Mind is not to have any ideas. An idea gives the Mind the strength the construction of that idea allows. It is a limitation.
Absence of ideas allows the full strength of Mind to emerge. In meditation we are unable to control the thoughts. It is not the movements of thoughts that defy control. There is a belief behind the idea. We believe in it. It is that belief that defies the control. Take that idea and examine it. For instance it may be an idea that because it is a big house the rent will be high. It is mostly true. In exceptional cases it is not true. When that belief is removed the thought will be under control. As he is a friend, he will help is not necessarily true. Once the thought gives way, the thought will be under control. Beyond that, an idea need not be true at all. The truth is Mind is weakened by the strength of the idea. Removing the idea either by withdrawal or disbelief, a surge of strength enters the Mind. Disbelief is negative belief, withdrawal is negative action. Rise above the idea as ideas belong to a lower plane. Instead of strength pouring into Mind, Mind will be strength itself. The native strength of the Mind which is greater than Mind comes into its own. As we move in yoga we come by the strength of Being behind the strength of emotions and body. It is the strength of the soul.

As we proceed along strength, we can proceed along love or Truth.
All these aspects put together become the Psychic. The Psychic develops into the Supramental Being. Mental strength followed leads to strength of Being. There is no activity that cannot serve as a beginning. Consecration is in grades. Each further step is more weighty and hence more difficult. The grades rise as 1-10-100-1000-1,00,000, etc. It is apparently ten times more. In absolute terms it is 9-90-900, etc. It is by this reason consecration gives moksha, brings the universe and the transcendent inside. The first ignorance shed is the Original ignorance. It means yoga begins with the constant remembrance of Brahman, the Absolute. As one sheds the various ignorances, the Process of Creation unveils. It is the knowledge of Sarvam Brahman, All is Brahman, the ultimate realisation of the Rishis. Sri Aurobindo says this knowledge must be reconciled with ‘the One without a second’. Both are Mental realisations. The reconciliation is the realisation of the Supermind. We know the population elects the government. We know the government is all powerful. That is democracy in principle. What is it to reconcile them? The government servant is a public servant. Today he is autocratic, corrupt, tyrannical. The government servant treating the public as a real master is the reconciliation. That is democracy in practice. We function now as if our Mind guides, but in practice our vital guides. Behind this there is our Mind. Behind our Mind is the witness Purusha. In him is the Mental Psychic. The Mental Psychic matures into the Supramental Being through the vital Psychic, Physical Psychic below and the Psychic beings of the spiritual range of Mind. The Supramental Purusha is the cosmic Being. To know the cosmic Being is to shed the cosmic ignorance. Cosmic ignorance does not eliminate ego. To shed the ego, become universal is to shed the egoistic ignorance. Next is the temporal ignorance shedding the limitation of Time and entering not Timelessness but simultaneous Time. Till then Man does not know his intraconscient and the circumconscient. This is psychological ignorance, the absence of knowledge of the past births. Still the constitutional ignorance prevails. When it is shed the Mind will know what the heart feels and the body senses. One knows what anyone thinks or feels. At that point one can know what to do next, the practical ignorance will be shed. The practical ignorance will not go till all the other ignorances are shed.

Her rejection made Darcy know it was not Elizabeth, but the Absolute. He learnt to see and understand everything as Elizabeth, something that was there for her. Then he saw it was not his aristocratic pride or even aristocratic understanding that moved in Pemberley, but they all were there to qualify for Elizabeth to come there. Next seeing her as his equal, he saw he was equal to everyone when she came to Pemberley for him to be treated equally. It was a moment of Time-vision where he saw her evolutionary role. On seeing her, Time fled at infinite speed. Lydia’s action opened his circumconscient and intraconscient making him know Wickham was an integral part of him with Lydia. After saving Lydia, he was able to do what his Mind understood to be right. He shed the practical ignorance of his superiority and told her what he owed her. This is the process by which he saw that the Matter that he was was one with the Spirit she was. The unconscious Darcy was made conscious by her rejection. He realised his subconscious defects and presented them to the superconscient light in her combining them in himself. Then he raised it to be integrated
தைமகய அழகான முகம் உமடயவாிடம் அவமரப் மொற்றும் ஒருவர் தவறு கண்டு மகட்டுக் பகாண்டாள். அவமனப் மொற்றிய உள்ளம் அவன் மீது பகாண்ட கருமணயினால் ஏற்கெட்டது.

தற்பொழுது அவளா அவனிடம் கருபகாண்டிருந்தாள். இளம் மாற்றியிருக்காது. இது உணர்வுக்குாிய நிமல. எலிசபெத்தின் மனம் பதளிவாக இருந்தது நல்லவன் என மீண்டும் கூறிருப்ொள். அவள் அறிந்த உண்மமகள் அவளுமடய அெிப்ெிராயத்மதயும் சிந்தமனமயயும் பொறுத்து பதளிவு இருக்கும். இதமனப் மொல் என்ன எடித்தால் எந்த மாதிாியான மவமல கிமடக்கும் என்ெது மொன்ற கருத்து எழுந்தால் சம்ெந்தமும் கிமடயாது.

நனாாீ நனாாீ

mandalarnam, ஏலமல் அனுமதிக்கிறது. அவன் பதளிவு என்ன பதளிவு என்ன என்றுதான் இருக்கிறது. எல்லா விஷயங்கமளப் ெற்றிய பதாிந்துபகாள்ள அவள். இந்த விஷயமாகும் எண்ணங்கமளத் பகாண்டியும் பாதாிந்துபகாள்ள பொறுத்து பதளிவு இருக்கும். இந்த விஷயத்தில் ஈடுொடுபகாள்ளலாம். ஈடுொடு "இவ்வாறாக அவள் தனது மயாசமனயில் மூழ்கி இருந்தமொது."
பதாிந்திருக்கவில்ளால். இது மகவிட்டு இீவனாவான். மொங்கலம் அறியும் மனதின் மசாலை புருஷனாகும் வாய்ந்தது என் 'ாிஷிகளின் முடிவான சித்தியான சர்வம் மயம் என்கிற அறிவு இது. அகத்தில் இந்தக் காரணத்தால் சமர்பணம் மமாக்ஷத்மத அளிக்கிறது 1 ஒவ்பவாரு அடுத்தம் மமலும் முக்கியமானதாக இருப்பால் சமர்பணம் மல் அடிகளில் உள்ளது. எந்த ஒரு பசயலொடும் ஒரு துவக்கமாக இருக்கலாம். மனவுறுதி இந்த மமாலும் முக்கியமானதாக இருப்பாலும் சமர்பணம் மலாக கட்டுப்பொட்டில் பசய்வா. இது ஆன்மாவின் வலிமமயாகும். இரண்ைாவது உண்மம மனதிலிருந்து அகன்றுவிட்டும். 10,000 எண்ணங்களின் வலிமமயால் மனம் வீனப்ெட்டுவிட்டது. அந்த உண்மம மனம் கருத்தின் வலிமமயால் மனம் வீனப்ெட்டுவிட்டது. உதாரணமாக ஏன்டைிந் எணியாளர் பொது ஊழியர் ஆவார். இன்று அவர் சர்வாதிகாாியாகவும் உள்ளது. அமதை, 'என்மற' என்ெதற்கு இந்த அறிவு சமரசப்ெடு, சத்தியேீவியத்தின் மனவியம் ஆகியவற்மறப் ெற்றி என்று இல்மமமயக் மகவிட மவண்டும். இவற்மற எதனுடன் சாதில் அவர்கள் புருஷமலும். உதாரணமாக இவற்மற எதனுடன் சாதில் அவர்கள் புருஷமலும்.
48. “Elizabeth had a fair opportunity of deciding.”

A fair opportunity to decide is always given Man in all his activities great and small. Whether a work is a success or not, Man who looks back with clarity always knows he had it. He who looks back with gratitude completes the work on hand and opens further. Mother, Life, society, outside, inside always give a fair opportunity to decide. Hence the significance of human choice. Perceptive men always know how each time in their past they used such opportunities best. Human choice also is in grades. Men who failed do not give a fair opportunity to decide. Hence the significan-

ty to decide. Hence the significan-

ty to decide. Hence the significan-

ty to decide. Hence the significan-

A fair opportunity to decide is always given Man in all his activities great and small. Whether a work is a success or not, Man who looks back with clarity always knows he had it. He who looks back with gratitude completes the work on hand and opens further. Mother, Life, society, outside, inside always give a fair opportunity to decide.
Being enjoys to be.
To know what we now enjoy, what is the previous enjoyment and the next level of enjoyment is a lesson in progress.
Darcy enjoyed pride and aloofness.
Next he explained the legitimate pride of innate superiority of Mind.
His attraction for her burst forth asking her to waltz with him.
He suddenly grew conscious and decided not to speak to her for half an hour.
At Rosings, he could not keep his eyes away from her nor resist the visit to Hunsford.
He enjoyed being with her silently.
To know Darcy’s changes step by step till the end is an education.
In ourselves we see the vacillations, the powerful temptations to go back to our status quo ante.
When we realise going back is eternal, there is no dismay.
Can we describe to ourselves where we are in terms of Savitri.
Men are stagnant and love it, understand it as peaceful life.
He who sees the opportunity sees it for a minute.
There is a stage where Man wants nothing.
There is another stage where he wants all, everything, without himself changing a whit.
There is a stage where Man wants nothing.
There is another stage where he wants all, everything, without himself changing a whit.
Man is human which means tamasic inertia. The greedy ambitious Man appears to be a progress over this.
Can we see all this in ourselves and wish to change a little?
It is a psychological revolution. The material revolution is sublimated into psychological evolution. What happens to psychological evolution which is spiritual status?
The post elopement period, the post Lydia’s marriage period finds us with Elizabeth in all those interesting stages of which she was not aware.
Up to receiving the news of elopement, she was in the ascendancy.
There was a crash. Crash means she could not think, i.e. all her present capacity for thinking was shattered. She was left blank in Mind, tense in the vital.
There was no hope. She was hoping against hope. It was painful holding together a brittle vital breaking under its own weight.
News came of Lydia’s discovery. All despair disappeared. There was nothing to be expected. Glad the catastrophe passed away.
It is at this stage she took the extraordinary step of meeting her lover once more.
Socially it was unpardonable, a crime. She could not refrain from exercising her power with her father to have another look at him. This is exactly what she refused to do earlier in asking her father not to send Lydia away. There she refused to expose her lover. Now she expresses a tender solicitude to see him. Now comes the revelation of Darcy’s magnanimity. Its effect on her was formal, minimal, an information to be kept in the memory. To shatter that or in response to that active ingratitude, Lady Catherine came and compelled her to speak against Darcy. She negatively confirmed to herself that she would not deny herself the opportunity of marrying him. Now began the tension, torture, instability, insecurity, feminine scarcity, a little perversity. As she refused to tell Lady Catherine positively denying her wish to marry Darcy, her Mind’s belief had taken away all hopes of his marrying her. Even Bingley’s engagement did not improve her situation.
To clear the obstacles, she needed to pronounce what she had been, a selfish creature. More than that what her heart was not generous enough to approve in Darcy as handsomely as it deserved, she had to declare herself to him.
It is characteristic that she was then bereft of all her vivacious liveliness. She could not speak properly. She simply prodded him. He was nonplussed. There was joy in both, not manners or speech. It was a time to be left quiet.
Her temperament then that could not find a decent conversation found quantitative expression. Overall they were happy. It is characteristic that neither of them spoke one great word they could be proud of later.
"எலிசபெத்திற்குத் தீர்மானிக்க நல்லபதாரு வாய்ப்புகிமடத்தது."
பொருள் புரட்சியாகும் ஆர்வமும் உள்ள மனிதன் இதற்கு அடுத்த நிமலயில் இருக்கிறான். மனிதன் ஒமர் இடத்தில் நிமலத்து நின்று அதமன விரும்ெவும் பசய்வான்.

திரும்புவது சாஸ்வதம் என்ெமதத் பதாிந்துபகாள்வது முன்மனற்றதின் ெடிப்ெிமன ஆகும்.

வாழ்வு அதன் நமது விருப்பிற்மகற்ெ நிமலகள் எட்டாகவும் இருக்கலாம் அல்லது எண்ெதாகவும் இருக்கலாம். ஒர்த்தார்.
49. “…whether she feared most or wished for the appearance of Darcy.”

There are those who ask for inner voice, not being able to obey it. If not obeyed implicitly, it will withdraw. Inner voice is capable of asking you to do what no one can imagine. In asking for the inner voice, we assume it will tell us what we do not know. It will tell us to do what we can never do. Knowing one can obey the voice is a qualification to get it. Man knows what he wants cannot be asked for as, if it is given, he cannot use it. That is a point of reversal.

The inner voice is the final reversal. Earth going round the sun reveals to the vital reversal. Tenth Man is the physical reversal. The other Man’s point of view is Mental reversal. The enemy is a friend is a spiritual reversal. The criminal’s greatness is supramental reversal. Death is the sum of all sweetness is the reversal of the Incoscient. Giving up sarcasm is the reversal of selfish superiority. Disbelieving an act of grace is the reversal of selfish security. To give before asked is the reversal of mean power. Not to know one is plundering needs to be reversed. It is a reversal of the robber baron. Caroline’s letter of reconciliation is a social reversal. Mr. Bennet’s decision is the reversal of irresponsibility. Elizabeth’s reversal on reading the letter is Mental, reversal of irrationality. Wickham’s marrying is the reversal of social action that is selfish.
Bingley’s success with Darcy is a reversal of subconscious submission.
The arrival of four grooms is the reversal of intense expectation.
It can also be understood that Lydia was fifteen and her mother intensified her aspiration.
Charlotte reversed her goodwill to spread an unsavoury rumour.
In small people goodwill is hurt by their nature and it compensates.
Darcy’s wedding was participated in by many. Lady Catherine did her part.

‘I am the inviolable ecstasy’ is a line in Savitri (P. 684)
The Brahman, the Absolute is the inviolable ecstasy in static.
The Absolute seeks delight. All we experience are parts of that seeking of God.
Just now Elizabeth was exercised about the attitude of Caroline.
It made her tense, silent, somber.
In her subconscious she was aware of being the mistress of Pemberley. That knowledge surfacing, she could burst into laughter overcoming her anxiety.
Mind thinking of it may become an opinion or even expectation.

**Should Mind fall silent, that knowledge would rise to the surface and reverse her position.**
The same person while on the surface, in the subconscious, in the subliminal, can have different responses to the world.
In the sense of Time, that attitude abridges Time.
Mind responds to Caroline’s thought.
Elizabeth’s Psychic will disregard Caroline’s Mind and seek to see behind.
It can see Caroline’s future behaviour and the joy she receives from it.
In fact it is the mercenary joy.
The Psychic can see the true joy behind the mercenary satisfaction.
Life, as it obtained at Pemberley then gave her difficult emotions and later a provocation.
We have many such situations.
We can disregard them, bring a higher attitude to and face them.
We are, to say the least, left unscathed.
One step further we are able to be cheerful in an oppressive situation and the Man who offended goes into depression.
By a further step the offender seeks help from the devotee offended.
He even tries to please by flattering.

**The Psychic, at its best, wipes off the depression of both.**
Rarely it happens at once, but always it takes place in time.
Man is shameless to offend the benefactor, shameless to come back to him, shameless to receive help like Wickham.

**She felt here cornered and was embarrassed.**
She was a young girl full of life almost guileless, now facing a rival.
For all her innocence she too had her human ways of self-defence.
She did it in the same way Caroline gave offence, fully defending herself.
In a higher scheme of things, she did not invoke the higher help.
For Elizabeth it never arose as none of them thought of prayer on hearing of elopement.

**It becomes one neutral way putting oneself outside grace.**
Man can be suspicious of grace, suspicious of receiving.
Man can feel too important to receive.
Of, course, Man can be too foolish to receive.
Equally he can be too wise to receive.
Man puts up disbelief in the offer of grace, because it is too unbelievable.
Ignorant Man is indifferent to grace.
Intelligence of ignorance feels grace not entering into his zone.
The more the Grace repeats the offer, the more skeptical Man grows.
It is grace to receive without any of these refractory behaviours.
So, Grace withdraws and appears in the subtle plane, as in Internet, where by a devious route Man finds the gift acceptable.
Often Grace persists and succeeds.
Very often Grace knows it is worthless to repeat.

**As usual, it appears. If Man refuses, it withdraws. When Man awakes and runs after it, he runs for ages.**
One in Grace receives honey, milk, wine as though it is tap water.
One who has played scarce now goes to a pond a mile away to bring water.
Grace is in love with Man. Man is in love with himself.
His love of human ways takes him away from all areas of Grace.
‘Sin too there is divinity’ (p.185 – Savitri)

Man creates a world for himself where grace too is a cardinal sin.

In the widest scheme of things that includes Being and Non-Being, even this is a wonder. There She is the wonderful mother of numberless souls.

Man is asking for the boons already given to him.

"...I am asking for the boons already given to him.

The wonderful mother of numberless souls.

In the widest scheme of things that includes Being and Non-Being, even this is a wonder. There She is the wonderful mother of numberless souls.

Man creates a world for himself where grace too is a cardinal sin.

In the widest scheme of things that includes Being and Non-Being, even this is a wonder. There She is the wonderful mother of numberless souls.

Sin too there is divinity."
எலிசபெத்தின் மசத்தியம் காரலினுமடய மனமத அலட்சியப்ெடுத்தி, அதற்குப் பின்னர் உள்ளமதப் தொர்க்க விமழயும்.

இது காரலினுமடய எதிர்கால நடத்மதயும் அதில் அவள் பெறும் சந்மதாஷமயும் பொர்க்கும்.

最终它变成了一只鸟，它在建巢的时候，用了非常复杂的工具和材料，以确保它的巢穴能够坚固耐用。
Feeling rise in us countless number of times.
Outer events release inner emotional energy and feelings rise.
Inner thoughts activate the same energies to push the feelings to the fore.
At Lambton she was in ecstasy.
She was in such ecstasy that her one fear was the aunt may ask her about its cause.
She came to Pemberley with a reservation knowing Caroline was there.
In this unsullied joy at Pemberley and Lambton she now had a blemish.
It can be variously explained.
• Darcy had copiously changed but he had a past attitude from which he was to change.
• She had essentially changed, but there were vital arrears.
• The obvious reason was Caroline’s disappointment.
• We do not readily see that Bingley was nursing a disappointment.
• Her own father’s wishes for his wife to fail must have its say.
• How else could the mother play any role?
  • She had not only violently rejected Darcy, before that there was one more rejection equally violent.
  • Elizabeth’s partiality for Wickham was not neutralized here at Pemberley but was fortified by Georgiana.
This is one line of explanation. The theory can explain it from all points of view and leave us with the fullest intellectual satisfaction if Jane Austen had given us more of the thoughts of these characters.
Every human contact by speech, sight, touch brings the separated bodies together. All contacts are positive contrary to the apparent difference of opposition. One with a subtle opening can see the Man who sat by his side in a train a year ago smiles now at his memory or even the mention of his name by a passerby. He can find the same inner response in himself. Even in the subtle plane on its surface this reality cannot be seen. Only in its deeper layers can one see it or feel it.
A devotee who thinks of the Mother as Darcy yearned for Elizabeth will have Her Darsan, failing which a fabulous cash present.
All of us pray. Do we feel the privilege of prayer? Do we look forward to the hour of prayer? Does prayer well up from inside involuntarily? Does one beam at the thought of prayer? If so, She is already in his heart. The prayer is only an excuse to relate to Her.
Prayer is spiritual Self-giving.
He knows in his prayer nothing other than Her Touch.
Should a Man be Mental, his Mind will be a block for the emotions to well up towards Her.
He may be sorry that all his yearnings have not moved his heart to burst asunder.
He may not know not even a drop of his emotions was lost.
It is collecting under the surface.
If the Mind is a block, the body is not.
The emotions will soak into the body and saturate its cells.
Such Men will come to Pondicherry not knowing the significance of the day. Every time he visits will be an important day.
Wherever he goes he will meet a devotee, see Her photo.
His body will move by itself towards places of Her atmosphere.
Should he turn on the T.V. news of Mother will be given.
A devotee had the first fundamental siddhi of seeing Mother in all the three planes.
It came to him partially as he saw Mother only in his friends. He changed his attitude and wanted to see Her in every one. Later that was granted.
Mental people may not easily have this siddhi.
It does not mean they are not inwardly mature.
Only that it does not show it as in others.
Vital people can readily have this Darsan.
Whatever one’s strength, the prevailing feel rule at the moment. The Theory explains :-
• How an attitude steadily builds up strength – Jane’s principle.
• How a decision precipitates results almost at once – Mr. Bennet’s decision.
What gives an instantaneous result – ‘I want to be the mistress’

Goodwill of low consciousness cancels – Sir Lucas’ hint to Darcy.

What releases energy for the accomplishment of all – Darcy’s transformation.

A response of an avalanche of grooms – Lydia is fifteen, Mrs. Bennet’s urge to marry her.

When it rains, it pours – the simultaneous arrival of four grooms.

Culture helps consummation – Mrs. Gardiner’s patient restraint.

Strong feelings in submission ultimately achieve – Bingley’s submission.

Ruse spoils – Mrs. Bennet, Darcy.

Beneficiary curses – Mrs. Bennet’s curse of Darcy.

Selfless goodwill releases infinite goodness – Elizabeth’s goodwill to Jane.

Initial great response which later reverses – Mrs. Bennet’s initiative.

What slowly but steadily builds up precipitates at once – Jane’s engagement.

We must be able to see what builds up and what precipitates.

Population changes from a curse – Man responds not to observation but to benefit. Market opens the eyes.

Now they are seen as a steadying force – Willingness to change opinions by observation.

Multiple nationalities were seen as disturbing forces of democracy.

United States finds authority of ego backfires after the war while before the war it worked.

Indira was given two opportunities. Both boomed and reversed.

Personal experience shows attitude builds up, temperament precipitates.

From the story, world events, national events, personal experience we can reconcile the wider and immediate movements. Can a strategy for action evolve? And be described?

How much of it can be practiced? Is it the limit? Can it be further expedited?

Is it wrong to expedite it? Can we have a formula for expediting or not expediting?

Can we say ‘It is possible to know the ultimate strategy for all actions?’

Can a strategy for action evolve? And be described?

How much of it can be practiced? Is it the limit? Can it be further expedited?

Is it wrong to expedite it? Can we have a formula for expediting or not expediting?

How can we illustrate from the story?
நல்பலண்ணம்.

முடிக்க திருமதி பென்னட்டின் அவசரம்.

மற்றவர்களிடம் பவளிப்ெடுவது மொல் இவர்களிடம் பவளிப்ெடுவதில்மல.

அவருக்குக் கிமடத் மூன்று நிமலகளிலும் அன்மனமயப் பர்க்கும் முதல் அடிப்மட சித்தி ஒரு அன்ெருக்குக் கிமடத்தது.

மாற்றத்மத அளிக்கலாம்.

அவனது ஏக்கங்கள் விளங்கும்.

ஒருவரது ஆராய்த்தமனயில் அவருக்கு அன்மனயின் ஸ் ஆராய்த்தமன

அவ்வாறு இருப்ெின் அன்மன அவருள்ளத்தில் ஏற்கனமவ குடிபகாண்டுள்ளார். அன்மனயுடன் உள்ளிருந்து தன்னால் எழுகிறதா

உணர்கிமறாமா

நாம் எல்மலாரும் ஆராய்த்தமன பசய்கிமறாம். ஆராய்த்தமன பசய்யும் மநரத்திற்காக நாம் காத்திருக்கிமறாமா

ெிரார்த்தமன பசய்வும் மநரத்திற்காக நாம் காத்திருக்கிமறாமா

மணமகன்களின் வருமக

எது

எவ்வாறு ஒரு தீர்மானம் உடனடி

எவ்வாறு ஒரு மானாொவம்

அன்மனமயப் பாதாமல் இருக்கலாம்

டார்சிமய திருமதி பென்னட் செிப்ெது.

வருத்தத்மத அளிக்கலாம்.

அவனது ஏக்கங்கள் விளங்கும்.

ஒருவரது ஆராய்த்தமனயில் அவருக்கு அன்மனயின் ஸ்

ஆராய்த்தமன பசய்யும் மநரத்திற்காக நாம் காத்திருக்கிமறாமா

ெ்லமன அளிக்கிறது

ெிரார்த்தமனமய நிமனத்தாமல ஒருவருக்கு சந்மதாஷம் எழுகிறதா

ஏங்கியமதப் மொல் ஒரு அன்ெர் அன்மனக்காக

அது

அறியாம

சீராக

இந்த

சூழ்ச்சி பகடுதமல விமளவிக்கும்

வலிமமயான உணர்வுகளுடன் அடிெணியும்பொழுது பவற்றிக்கும்

கலாச்சாரம் நிமறவமடய உதவுகிறது

மமழ பெய்யும்பொழுது
• Mind vacillates as it has two sides, Supermind does not.

It can be worked out for instantaneous results – temperamental reversal.

It can be done for long term maximum benefit – reversal of motive or attitude.

We can have temporary immediate results and long term highest result – Press the maximum temperament for its maximum willingness and educate the attitude for the highest.

Find illustrations for the above from the story, personal life, national events.

Find out where they meet in essence, in detail.

How does it look practically? – At the depth commit to the maximum, on the surface constantly refer to Mother what presents.

• Compare and contrast Non-reaction and aspiration.

• Which is better – Each has its advantage.

• Can we frame a scale of one to ten or one to hundred and place ourselves in it?

• Can we know how to move to the next point?

• Can we know it theoretically and practically?

• What is the first step?

• Will it endlessly lead to further steps?

• Can we take that step?

• Assuming all the characters to be devotees, can we know that step for each character at each moment?

• Can we think of our past like that and know what we could have done at each event of our past life?

• If so, what was that obstacle that was there then?

• How much of it is there now?

• What is it?

• Am I willing to remove it now?

• Am I positive or negative?

• Giving up negative do I become positive or rise still further?

• Am I ready to start now?

• What is my inner response?

Who is the character in the story to whom I am closest?

Can I benefit from some character or all characters?

51. "She began to regret that he came."

This is the eternal vacillation that endlessly postpones.
What is Man’s concept of benefit?  
There are material benefits, vital benefits or moral benefits.  
Why does Man seek a benefit?  
That is his way of being alive.  
Seeking benefit is Mental, receiving it is physical.  
Cannot both be raised to spiritual or supramental attitudes?  
Spiritually one must be quiet.  
Supramentally one must move to benefit all and the One.  
**Can we make that the centre and act from there?**  
Should that centre show the Mother, our moves are right.  
Any action from there is an action of that centre, not ours.  
How does it feel?  
It has no weight of life’s responsibilities.  
It has an inkling of cheerfulness.  
It tends to break our existing structure.  
Enjoy whatever happens, be quiet, allow things to happen.  
**Growth felt there shows the attitude is right.**  
Any activity less than that fulfils itself without our initiative.  
Initiative is required for the work beyond that level.  
Be quiet wherever you can, act only when compelled.  
Nature breaks this discipline, refuse it.  
Observe what happens inside and act from the best light.  
At each point observe how your attitude helps or hinders.  
Arrive at a compromise.  
Hold on to the compromise.  
**Progress is the better organisation of that compromise.**  
The measure of measureless peace is the index of what we are.  
Tension is to go down.  
Peace is going up.  
**Elizabeth did not think of Caroline after the proposal. Now she thought of her.**  
Caroline was of no significance to her as she was fawning on Darcy.  
Now she understands Caroline was jealous, not at Hunsford.  
Progress is not to be affected by the environment.  
She allows herself to be determined by Caroline.  
To that extent there is a setback.  
Even to that extent she was affected as her response was only to Pemberley.  
**That which comes, comes carrying our past.**  
Not to carry the past is the goal in Jnana Yoga.  
It is the beginning here.  
Time moving to Timelessness is Jnana yoga.  
Both moving to its third dimension is Purna yoga.  
Darcy’s love was intense, intense in the extreme.  
It was not known to Elizabeth herself.  
A woman in love cannot miss the lover’s interest in another woman.  
**Caroline never knew of it, till he himself told her.**  
The secrecy arises from the intensity.  
He could rise to those immense heights because of that intensity.  
The intensity gives purity inherently.  
Intensity can be of purity or of anything, even evil.  
Intensity comes from capacity.  
Purity issues out of character.  
Purity is a value, a spiritual value.  
Intensity is the capacity of the faculty.  
Any aspect of spirituality or its opposites can acquire intensity.  
Purity is of human choice.  
Darcy had no mother, lately no father.  
Absence of mother can give the intensity to the love of a woman.  
Purity cannot come from anything except self-choice.  
**To deserve her, he thought, he must be of the highest purity in love.**  
“அவன் அங்கு வந்ததற்காக அவள் வருத்தப்ெட ஆரம்ெித்தாள்.”
அங்கிருந்து அந்த மமயம் அன்மனயின் தாிசனத்மத அளித்தால் நாம் எடுத்த முடிவுகள் சாி என்றாகும்.

முயலமவண்டும். ஆன்மீகாீதியாக இரண்டிமனயும் ஆன்மிக அதுதான் அவர் உயிர்வாழும் முமறயாகும். பொருள்ாீதியான ெலன்கள் பெறமுடியுமா

சில கதாொத்திரங்களிலிருந்து அல்லது அமனத்து
▪ ▪ ▪ ▪ ▪ ▪ ▪
என்ன பசய்திருக்க முடி
▪ ▪ ▪ ▪ ▪ ▪ ▪
▪ ▪ ▪ ▪ ▪ ▪ ▪
பகாள்ள மவண்டும்
முற்ெடலாம்.
மனப்ொன்மமமய வளர்த்துக்பகாள்ள மவண்டும்.

விருப்ெத்திற்கு அதிகெட்ச மனவுணர்வுகமளத் தூண்ட மவண்டும்
▪ ▪ ▪ ▪ ▪ ▪ ▪
பசய்வதில்மல.
மனதிற்கு இரண்டு இது முடிவில்லாது

இப்பொழுது அமத அகற்ற எனக்கு விாிவாக ஆராய முற்ெடமவண்டும்.

இக்கமத
தற்காலிக உடனடி நீண்டகால அதிகெட்ச ெலனுக்மகற்ற உொயத்மத உருவாக்க முடியும்
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நீண்ட வாழ்க்மக
பசாந்த வாழ்க்மக

நான்

நான்

அப்பொழுது அங்கிருந்த தமட என்ன

சந்திக்கின்றன என விாிவாக ஆராய முற்ெடமவண்டும்.

பற்ைி

நமடமுமறயிலும் இமத அறிந்துபகாள்ள முடியுமா

அது ஊசலாடுகிறது

செவ்விய 
சத்தியேீவிய மனப்ொன்மமயாக உயர்த்த முடியாதா

எது உள்ளமதா அமத அன்மனயிடம் இமடவிடாது கூறிக்

அைிய

முடியுமா

இவ்விரண்டிமனயும் ஒப்ெிட்டும் மவறுெடுத்தியும்

அது ஊசலாடுகிறது
இது என்ன உணர்மவ அளிக்கிறது?

வாழ்க்மகயின் பொறுப்புகள் எதுவும் அதற்குக் கிமடயாது. அதில் சந்மதாஷத்தின் அறிகுறி காணப்ெடுகிறது. இது தற்பொழுது நிலவும் நமதுகட்டமமப்மெ தகர்க்க முமனகிறது. எது நடக்கிறமதா அமமத அனுெவிக்க மவண்டும், அமமதியாக இருந்து நடப்ெனவற்மற அனுமதிக்கும். அங்கு காணப்ெடும் வளர்ச்சி, மநாக்கம் சாி என்மதக் காண்ெிக்கின்றது. அது குமறவாக இருக்கும் எந்த ஒரு பசயலும் நமது தன்முமனப் பி நன்றிமய தானாகமவ நிமறமவறுகிறது. அந்த நிமலக்கு அப்பாற்படை நவமைக்கு தன்முமனப்பு அவசியம். எங்பகல்லாம் அமமதியாக இருக்க முடியுமமா அங்பகல்லாம் நாம் அமமதியாக இருக்க மவண்டும். கட்டுப்படுத்தும்கபாழுது எட்டுநைபசயல்ெட மவண்டும். இயற்மக இக்கட்டுப்ொட்மட மீறுகிறது, அமத மறுக்க நவண்டும். நம்முள்மள நடப்ெமதக் கவனித்து, சிறந்த ஒளியின் வழிகாட்டுதலில் நடக்க மவண்டும். நம்முமடய மனப்ொன்மம ஒவ்பவாரு இடத்திலும் எவ்வாறு உதவுகிறது, தமட பசய்கிறது என்மதக் கவனிக்க மவண்டும். ஒரு இமடப்ெட்ட நிமலக்கு வரமவண்டும். அந்த நிமலமயத் தக்கமவத்துக்பகாள்ள மவண்டும். அந்த சமரசத்தின் சிறந்த அமமப்பு முன்மனற்றம் ஆகும். அளவற்ற அமமதி யின் அளமவ நாம் எவ்வாறு இருக்கிமறாம் என்மதன் அளவுமகால். மன இறுக்கம் நாம் கீமழ இறங்குவதன் அமடயாளம் ஆகும. அமமதி நாம் உயர்வதன் அமடயாளம். திருமண நவண்டுநகாளுக்குப் பெிறகு எலிசபெத் காரலிமனப் ெற்றி நிமனக்கிறாள். இப்பொழுது அவமளப் பற்றி நிமனக்கிறாள். டார்சிமய் முகஸ்துைிகசய்யும் காரலின், அவளுக்கு முக்கிய ம் வாய்ந்ைவள் அல்ை. காரலினுக்குப் பொறாமம என அவளுக்கு இப்பொழுது புாிகிறது, ஹன்ஸ்மொர்டில் இருந்தமொது புாியவில்மல. சுற்றுப்புறச்சூழ்நிமலயால் முன்மனற்றம் ொதிக்கப்ெடக் கூடாது. காரலின் தன்மனத் தீர்மானிக்க எலிசபெத் அனுமதிக்கிறாள். அந்த அளவிற்கு அங்கு ஒரு மதக்கம் ஏற்ெடுகிறது. அவளுமடய ெதில் பெம்ெர்லிக்கு மட்டுமம இருந்ததால் அவள் அந்த அளவிற்குொதிக்கப்ெட்டாள். வருவது நமது காலத்மதத் தாங்கி வருகிறது. காலத்மக் க்கபாண்டு வராமல் இருப்ெமத ஞான மயாகத்தின் இலட்சியமாகும். இங்கு இது ஆரம்ெம். காலம், காலமின்மமமய மநாக்கி நகருவது ஞான மயாகமாகும். இரண்டும் மூன்றாம் நிமலக் காலத்திற்கு நகருவது பூரண மயாகமாகும். டார்சியின் காதல் தீவிரமாக இருந்தது, அதிகெட்ச தீவிரமாக இருந்தது. எலிசபெத்திற்மக இது புாியவில்மல. காதல் வயப்ெடும் ஒரு பெண், காதலன் மவபறாரு பெண்ணின் மீது நாட்டம் பகாள்வமத அறியாமல் இருக்கமவ மாட்டாள். டார்சிக்கு தாயும் இல்லாதது பெண்ணின் மீது ஏற்ெடும் காதலுக்குத் தீவிரத்மத அளிக்கும்.
He had been some time with Mr. Gardiner, who, with two or three other gentlemen from the house, was engaged by the river, and had left him only on learning that the ladies of the family intended a visit to Georgiana that morning. No sooner did he appear than Elizabeth wisely resolved to be perfectly easy and unembarrassed; -- a resolution the more necessary to be made, but perhaps not the more easily kept, because she saw that the suspicions of the whole party were awakened against them, and that there was scarcely an eye which did not watch his behaviour when he first came into the room. In no countenance was attentive curiosity so strongly marked as in Miss Bingley's, in spite of the smiles which overspread her face whenever she spoke to one of its objects; for jealousy had not yet made her desperate, and her attentions to Mr. Darcy were by no means over. Miss Darcy, on her brother's entrance, exerted herself much more to talk; and Elizabeth saw that he was anxious for his sister and herself to get acquainted, and forwarded as much as possible every attempt at conversation on either side. Miss Bingley saw all this likewise; and, in the imprudence of anger, took the first opportunity of saying, with sneering civility --

"He had been some time with Mr. Gardiner."

The host spending some time with the guest is social courtesy. Spending time with the guest to please him is the courtesy of culture. Liking the guest and spending all his time with him is interest. One likes to spend time with another because his vital expands in the meeting. Expansion is of interest. Energy, movement, interest, expansion, life are all attractive.

Brahman, in creation, was attracted by the expansion of bliss into delight. All movements of civilisation are of that character. All human life comes under that description. Games are interesting because it releases energy on a large scale. It is physical energy in physical activities. The musician in singing expands energy formulated and sophisticated. The genius forgets himself in his ideas expanding in his Mind. The woman’s greatest hour in life is the delivery of the child – a physical extension.
Crowds are popular as vital energy gathers and the participant enjoys that expansive energy in himself. Samadhi is great as the soul expands into infinity.

Purna yoga expands all finites into infinity.

Mother’s atmosphere carries joy as the evolving soul expands in life.

Man can be unconscious of his consciousness – He is unable to know of Mother’s joy while he is inside and complains.

Fifty years ago a sulking sadhak had to go to Citapur for an eye operation. As soon as he reached Madras, he was suffocated. Stay in the hospital was like suspending the breath. On his return even in Madras he felt the relief. On reaching Pondicherry, he voiced a silent prayer to Mother never to ask him to leave Pondicherry.


அந்நியம் விரும்புகள் அவருடன் மநரம் பசலவழிபெது விரும்புக்க ஆர்வம் ஆகும். ஒருவமரச் சந்திக்கும்பொழுதுது நமது உணர்வுகள் விாிவமடவதால் அவருடன் மநரம் பசலவழிக்க விரும்புகிற்டமாம். ஆர்வம் விாிவமடயச் பசய்கிறது. சக்தி, இயக்கம், ஆர்வம், விாிவாக்கம் வாழ்வு ஆகியமவ அமனத்தும் ஈர்ப்புமடயதாக உள்ளன. ஆனந்தம் மெரானந்தமாக விாிவமடது, எமடப்ெில் மாியா விாிவாக்கமாகவும், கலாச்சாராீதியான மாியா மாியாகும்.

நாகாிக் தின் அமனத்து இயக்கங்களும் அமதயும் கயும் அந்தையை கீழ் வருகிறது. அதிக அளவில் சக்தி பவளியிடப்ெடுவதால் விமளயாட்டுகள் சுவாரசியமாக உள்ளன. உடல் பசயல்ொடுகளில் ஏற்ெடும் உடலின் சக்தி இது. இமசக்கமலஞர் தன்னுமடய ொட்டில் சக்திமய விாிவமடயச் பசய்து அமத முமறப்ெடுத்தி பமருகூட்டுகிறார். மனதில் விாிவமடயும் கருத்துகளில் ஒரு மமமத தன்மனமய மறந்துவிடுகிறார். குழந்மத ெிறப்மெ ஒரு பெண்ணின் வாழ்வில் மிகப் பொிய தருணமாக உள்ளது - உடலின் விாிவாக்கம். கூட்டத்தில் உணர்வுகளின் சக்தி ஒன்று மசருவதால் அமவ ெிரெலமாக உள்ளன, கூட்டத்தினரும் விாிவான அச்சக்திமய சந்மதாஷமாக அனுெவிக்கின்றனர். ஆன்மா அனந்தத்திற்கு விாிவமடவதால் சமாதி நிமல உயர்வானது.

யிரலெருமத அனந்தத்திற்கு விாிவமடயச் பசய்கிறது. பவளிவரும் ஆன்மா வாழ்வினுள் விாிவமடவதால் அன்மனயின் சூழல் மகிழ்ச்சிமயத் தாங்கி வருகிறது. மனிதனால் தன் ஜீவியத்மை உணராமல் இருக்க முடியும் - அவன் அன்மனயின் சூழலுக்குள் இருக்கும்பொழுது அன்மனயிடம் பமளனமாக மவண்டினார். இந்த அளவிற்கு நம் ஆழ்கமைப் பற்றி மனம் அறியாமல் இருக்கும். அன்மனயின் சந்மதாஷம் மமல்மனதில் பதாிந்தாலும் மனிதன் தன்மன அறிந்மத ஒரு பசயற்மகயான காரணத்மதக்குத்துக் பகாண்டு எியுமை சமூக ஜீவியத்மைப் பற்ைி சிணுங்கிக் பகாண்டிருப்ொன். அன்மனயின் சந்மதாஷம் தீவிரமாகச் பசயல்ெட்டுக் பகாண்டிருந்தாலும் அதனால் மனிதமன குணப்ெடுத்த முடிவதில்மல.

56. “Mr. Gardiner loves fishing. Darcy invited him to fish.”

His offering fishing was in tune with Mr. Gardiner’s preference.

In sensing the guest’s preference, Darcy revealed himself to be a good host.

Men sometimes choose a girl who ideally suits him – a unity in sensation. Other Men rarely choose the girl of very opposite character.

It means he was psychologically sensitive of his need for evolution.

The women the Vedas speak of who consciously harm the Men, serve on the Man’s choice, their evolutionary instrument.

The choice of work, profession, friends has that character.
Bingley’s choice of Darcy as a friend had that character.
His choice of a wife showed it was of the opposite character.
People who have shunned work as a matter of prestige for ages, we now see court the work of drudgery. They have traveled the full circle.
Karna was the son of Surya, light that is knowledge.

*It can never refuse to give, hence his proverbial generosity.*
The physical takes and possesses.
Each plane, each nation has its character. It is irresistible.
During social change it can undergo an evolutionary reversal.
Supermind creates outer circumstances which will compel the inner to change.
The Indian population is of that character.
Population creates pressure on everything.
One of them is to seek education.
Education changes the character of population.
Population can be a curse or a boon.
It is not the character of population to be a curse or boon.
It is human choice.
Darcy responded to rejection.
A devotee should not need outer pressure.
Inner pressure is aspiration.
Discrimination is determinative.

**Elizabeth is to Darcy what fishing is to Mr. Gardiner.**
The interest in sports is different from the interest in a woman.
One is physical–vital, the other is vital–Mental.
Mind sees people, objects as something outside it, as an object.
It understands by thought. The process of thought is to know by difference.
Supermind sees objects within itself.
Emotional identification has that aspect partly.

**Elizabeth on seeing Pemberley identified with it physically.**
It is a fast identification. Its power is great, capable of self-multiplication.
Man’s power comes through interest.
The physical does not respond till it is touched.
Once touched it possesses.
That is what happened to Elizabeth at Pemberley.
It is property, the body’s response to matter, material property.
It is exactly as Mrs. Bennet responded to Bingley.
Darcy responded to Elizabeth not physically, but vitally, from the physical part of the vital (No. 6)
He was passionate, all passion.
Passion is the emotion of the physical.
It can only possess totally.
It does not know partial action.
Even the physical part of the Mind possesses so.
Lizzy (in Anthony Trollope’s Eustace Diamonds) possessed her diamonds like that.
It cannot be explained, or argued against.
Like a closed fist holding a marble, the physical encloses its invisible hand all over the object.
People of subtle vision can see that hand as a cloud or even as tentacles.
The python kills by a crushing embrace. There we see the power of the material physical.
பகௌரவம் கருதி ஆலகாலங்களாக மவமல பசய்யாமல் இருந்தவர்கள், இப்பொழுது கடும் உமழப்ொளிகளாக இருப்பதப் பயோம் முழுவடையாக காைப்படுகின்றன. கர்ணன், அறிவு எனும் ஒளியாக விளங்கும் சூாியனின் புத்திரனாவான். ஒளி ஒருமொது அளிக்க மறுக்காது, அதனாலமய கர்ணன் பகாமடயாளியாக விளங்கினான். எடம் பெற்றுக்பகாள்ளும், தன்னுமடயதாக்கிக்பகாள்ளும். ஒவ்பவாரு நிமலக்கும், ஒவ்பவாரு நாட்டிற்கும் அதனதன் குணம் உண்டு. இது தவிர்க்க முடியாதது. சமூக மாற்றத்தின்பொழுது, அைனால் ஐணாம மாற்றத்மத மமற்பகாள்ள முடியும். அக மாற்றத்மத வலியுறுத்தும் பவளி சந்தர்ப்ெங்கமள சத்தியேீவியம் உருவாக்கிறது. இந்திய மக்கள் இது மொன்றவர்கள். மக்கள் எல்லாவற்றின் மீதும் அழுத்தத்மத உருவாக்கின்றனர். கல்விமய நாடுவது அவற்றில் ஒன்று. கல்வி மக்களின் குணத்மத மாற்றுகிறது. மக்கட்பதாமக சாெமாகவும் விளங்கலாம், அல்லது வரமாகவும் இருக்கலாம். மக்களின் குணம் சாெமமா அல்லது வரமமா அல்ல. இது மனித விருப்ெம். நிராகாிப்புக்கு டார்சி ெதிலளித்தான். அன்ெருக்கு பவளி அழுத்தம் மதயில்மை. உள்ளிருந்து எழும் அழுத்தம் ஆர்வமாகும். ஒகுொடு நிர்ணயம் பசய்யக்கூடியது. மீன்ெிடிப்ெது திரு கார்டினருக்கு எவ்வாமறா அது மொல் டார்சிக்கு எலிசபெத் ஆவாள். விமளயாட்டில் இருக்கும் ஆர்வம் பெண்களின் மீது இருக்கும் ஆர்வத்திற்கும் மவறுெட்டது. ஒன்று உண்டாம் உணர்வு சம்ெந்தப்ெட்டது, மற்றது உணர்வு -மனம் சம்ெந்தப்ெட்டது. மனம் மனிதர்க்கமளயும், பொருட் கமளத் தன்னுள்மளமய காண்கிறது. எண்ணத்தின் மூலம் அது புாிந்துபகாள்கிறது. மவறுொட்டின் மூலம் பதாிந்துபகாள்வது எண்ணத்தின் பசயல்முமறயாகும். சத்தியேீவியம் பொருடெக்கமளத் தன்னுள்மளமய காண்கிறது. உணர்ச்சி பூர்வமாக அமடயாளப்ெடுத்திக் பகாள்வதற்கு இந்த அம்சம் ஓரளவிற்கு உண்டு. பெமெர்லியில் எலிசபெத்திற்கு ஏற்ெட்டது இதுதான். இது பசாத்து, உண்டாத்திற்கு உடல் அளிக்கும் தில், ஒன்று பசாத்து. எிங்கிலிக்கு, திருமதி பென்னட் இமத மொல் ெதிலளித்தாள். லிசி, Anthony Trollope’sெெரு Eustace Diamonds எனும் நாவலில் தன்வயப்ெடுத்தினாள். இதமன விவாிக்கமவா, எதிராக விவாதிக்கமவா முடியாது. கல்மல இறுக்கமாக ெிடித்து மவத்திருக்கும் மக மொல், உண்டாத்தின் கண்ணுக்குத் பதாியாத மக, பொருமள முழுமமயாக உண்டாம் பசயல்முமறயாகக் பாழும்.
“With two or three gentlemen from the house, Mr. Gardiner was engaged near the river.”

To hunt a single fox, a hundred Men ride on horseback.

Sports are enjoyable for the company.

Whether it is cards or billiards or field games, company is the character of sports.

Business is taxing and exacting; fishing is relaxation in the opposite direction. It is tense to relax the tension of work.

We understand our work in the immediate context.

Ostensibly this was a dinner invitation, invitation to fishing.

We know he was in love with her.

That is the background for the dinner and fishing.

Mr. and Mrs. Gardiner were invited for her sake.

It was the invitation by Georgiana.

We do not see that Georgiana and Elizabeth being lovers of Wickham wanted to see each other.

The further background is Darcy giving up his arrogance should acquire the manners of a gentleman.

Good manners reflect truth. Arrogance represents falsehood.

So, it is a movement of truth replacing falsehood.

The final background is that of the French Revolution ushering in equality.

We see dinner and fishing, love, property. The rest does not come into our purview.

Every act is in a context.

It has a wider social context of the locality.

There is the same society all over the nation with another context.

Humanity, life and existence are there in the further background.

The ultimate background is Nature and creation.

Dinner parties are for coming close with each other.

It can also have a dimension of separating people.

A Mental act can have two opposite possibilities.

They can be there either becoming too close or too far apart.

Temples, churches, religions were created to bring Man close to God.

They have produced a great many saints, widespread devotion, popular religion.

Also they kept the people away from God.

Man does not understand himself, his work or his life.

At the end of his life, he looks around and finds several successful and others failures. He calls the successful ones lucky.

Luck for Man is the success of what he does whether it is right or wrong.

It is a human definition of luck.

Even that means his capacity for accomplishment is greater than his tendency to the opposite.

Luck means capacity to respond to Grace and fulfil God’s will.

God created the world for delight.

There is delight in emerging from darkness.

Man takes his success of capacity to be in darkness as luck.

It is a capital misfortune.

Considering misfortune good fortune is luck for Man.

Darcy pulled Elizabeth from that misfortune, at the same time saving himself from that too.

His initiative was consciousness.

His knowledge of that process is unconsciousness.

As we call our unconsciousness consciousness, Darcy’s act at a higher level was so.

One who is enamoured of romance can conceive of an Elizabeth who was aware of Darcy’s love and responding to him. His own imagination will be rewarded by a description of Romance.

Fishing, hunting, cricket, shooting are recreations spread over a day.

Some of the games are meant to draw out the native violence of Man.

Others engage their time and energy.

These games are known for the skills demanded by them.

Developing shooting skills draws off all the energies.

Men at seventeen or eighteen develop good skills or they will be dropouts.

These games organise the energies of Man at a higher level of values.

It is a civilizing influence.

All these are organised on the surface of social life but are made to touch deeply the lasting values of the
society.
Phileas Fogg represents the highest English values of detached action, punctuality, a pervasive sense of duty
for duty’s sake. A nation’s values find expression in all; in some full expression.
Indian values are enshrined in the devotion of the sishya to the guru, the unquestioning adoring loyalty of a wife,
the king’s sense of dharma, values of invaluable friendship and extreme codes of honour. The stories are
innumerable.
When Mother took a room in Pondicherry during Her first visit, She chose one from where the Ashram could be
seen. Leaving India during the war, She came to Japan to be nearest to Sri Aurobindo. While in the Ashram Her
room was next to His and Her chair faced His room. After 1950 Her chair faced the Samadhi. Her devotion to
Him was unparalleled.
The heart longs for one to whom one can be devoted like that. It is possible in human life.
The heart silently demands and finally has its way.
To tell the heart to give that love where it is due, is not given to the animal.
Human beings are capable of that. The spiritual power of chastity comes out of it. The truth in that love gets
the reward of the highest love from the recipient. It is superior to chastity, almost divinity that could humble
the Trimurthis. Love is love at all high levels of life, sweet, intense, powerful, sacred, divine. Desire cannot rise
to such heights.
He who is by chance above human life, He says, must learn to live alone. It is a life which makes the riches of
a thousand fortunate years a poverty.
The human heart is wide, can expand to the ends of earth.
Its depth is equally great.
Savitri tells us the greatness of heaven pales into insignificance before what the Supermind offers.
A devotee took to yogic consecration. It resulted in the first fundamental siddhi. In society he is not highly
placed.
He now knows the inner spiritual splendour.
He will be spiritually lucky if he realises the inner value and overlooks his social position.
Social status is too concrete a reality to be disregarded.
Should his inner realization be given the value it deserves, his outer social status will be raised to match it when
the inner reaches saturation.
The one day fishing for Mr. Gardiner is such an invitation to the status of Pemberley later.
Some German of high accomplishment found himself in a Shanghai refugee camp where he did not know the
local language. All his professional skills were of no use there, nor his great life experience. To get his
minimum wants he had to resort to sign language. He fortunately was shifted to America where he rose to be the
Secretary of Treasury. Whenever he met a tough character, he got into the habit of asking, “What would you do
in Shanghai?” A Man of extraordinary achievement does meet a circumstance in life where none of them is of
use. Taking to consecration, one finds himself as a beginner in life. He can use no known talent of his.
Should a devotee get hold of consecration, he will rise inwardly, as the devotee got a siddhi.
Even this German rose to the highest post in life.
When one’s capacities are useless he develops fresh capacities of a fresh type to be used in all fresh situations.
Put the children in the school in such circumstances, they will develop into social giants, psychological heroes.
Democracy will be positively fulfilled.
Schools are the cradles of the highest civilisation.
Children can grow up as standing wonders.

"திரு கார்டினர், அவ்வீட்டின் இரண்டு அல்லது மூன்று ஆண்களுடன் நதிக்கமரயில் மீன்ெிடிப்ெதில்
ஈடுெட்டிருந்தார்.”

எல்லியர்ட்ஸ் கள விமளயாட்டு எதுவாக இருந்தாமலும் ெல மெர் மசர்ந்து விமளயாடுவமத ெலும் ெல மெர் மசர்ந்து விமளயாடுவமத
எதுவாக இருந்தாமலும் வியாொரம் கடினமாகவும், கமளப்பூட்டுவதாகவும் இருக்கும்;
மீன் ெிடிக்க அமழத்தது மமம்மொக்கான காரணங்களாகும். அவன், அவள் மீது பகாண்டிருந்த காதல் நமக்குத் பதாியும்.
ஆனா விருந்து விடுத்த அமழப்பு, மீன் ெிடிக்க அமழத்தது மமம்மொக்கான காரணங்களாகும்;
தோம் நம் மவமலயின் அழுத்தத்மத பொறுத்து புாிந்துபகாள்கிமறாம்.
எலிசபெத்தின் பொ றுட்டு கார்டினர் தம்ெிகளுக்கு அமழப்பு விடுத்தான்.
இது அந்தேியானா விடுத்த அமழப்ொகும்.
இவ்விமளயாட்டுகள் ஒருவாடம் உள்ளதும் திறமமய பவளிக்கபாண்டு வரும். மற்றமவ அவர்களுமடய சக்திமயயும் விமளயாட்டுகள் அமமந்திருக்கும். மனிதனிடம் இயற்மகயாக உள்ளதும் பவளிக்கபாண்டு வருவதற்காக மவ சில முழுவதும் பசய்யக்கூடிய பொழுதுமொக்குகள் ஆகும்.

மீன்ெிடிப்ெது பற்ைிய ஒரு எலிசபெத்மதக் கற்ெமன பசய்துபகாள்ள முடியும் பெருங்காதல் வயப்ெடிருக்கும் ஒருவடார்சியின் பசயல் அவ்வாறு நாம் தன்னிமனவற்று இருப்ெமத தன்னிமனமவாடு இருப்ெதாகக் கருதுவது எலிசபெத்மத டார்சி அந்ததுரதிர்ஷ்டத்மத அதிர்ஷ்டம் எனக் இது மிகப் பொிய துரதிர்ஷ்டம் ஆகும்.

இருளி இமறவன் உலகத்மத ஆனந்தத்திற்காகப் ெமடத்தான். அவனது அதிர்ஷ்டத்மதப் ெற்றிய தவமறா வாழ்வின் இறுதியில் அப்புந்துபகாள்வதில்மல. மனிதன் தன்மயா அமமந்த மனிதர்கமள இமறவனிடமிருந்து பகாள்வி. மனிதன் இமறவனிடம் பநருங்க மகாயில்கள் அமவ இவிருந்துகள் மனிதர்களிடம் பநருக்கத்மத இறுதியான இன்னணி இயற்மகயும் நாபடங்கிலும் இமத சமூகம் அவரும் இறுதியான சமத்துவத்மத உருவாக்கும் ஆதலால் என்ெது மமலும் ஒரு ெின்னணியாக அமமகிறது.

டார்சி தனது கடுமமமயக் மகவிடுவதன் மூலம் கனவானி விரும்ெினார்கள் என்ெமத நாம் ஊர்ப்ெதில்மல. விக்காமம விரும்ெிய ோர்ேியானா ஏற்ெடுத்ததுதுது கவகுைைியாகக். இமறவன் விருப்ெத்மதப் பூர்த்தி பசய்வதற்குமான திறமன ஊமாண பசாத்து ஆகியவற்மற நாம் ஊர்க்கிமறாம். மற்றமவ நம் ஊர்மவக்கு எரவலாகக் கால்மயயும்.
அவரால் தனக்குப் பதாய்வு எந்தத் திறமமூம்யும் ஆயன் மடுத்த முடியாது. சமர்ப்பணத்மதம் மற்பகாள்ளும் ஒருவர் வாழ்வின் ஆரம் அதிர்ஷ்டவசமாக அவரம் அபமாக்கக் கற்று முடிவு பூர்த்துப் பகாள்ள அவர் முசமக பாழியில் மெச மவண்டியதாயிற்று. மந்த்துனைல் வரப் மொகும் பெர்லிக்கு அந்தஸ்தும் அதற்கு இமணயாக உயரும்.

அதிர்ஷ்டகாரம் மயாக்க சமர்ப்பணத்மதம் ஒரு அன்பர் மற்பகாண்டார். இது முதல் 'சத்தியேியம் இதன் ஆழமும் அமதமொள் என்று கூறுகிறார். இனிமமனிதர்க்கு இது சாத்தியம். கற்னின் எங்கு அன்பு பசலுத்துமமா அங்கு அன்பு பசலுத்துவது விலங்குக்கு இயலாத ஒன்று. உள்ளம் பமளனமாக எதிரொர்க்கும் ஒருவாலம் இது மொல் ஏங்கும். மனித வாழ்வில் இது அன்மனொரு அமறமயத் மதர்ந்பதடுத்துத் தங்கினார். மொர் எழுந்தவுடன் இந்தியாமவ விட்டுச் பசல்லும் முதல் முமற அன்மன் எண்டிச்மசாிக்கு விட்டும் பாலத்தில் பதாடு இது ஒரு இவ்விமளயாட்டுகள் மனிதனின் சக்திகமள ஆண்புகளின் உயர்ந்த நிமலயில் முமறப்ெடுத்துகின்றன. அதிலிருந்து விலகிச் பசல்லும் எதிமனழு நாகாிக பகுதியில் இருக்கும் பொருட்டு ப்ொனில் தங்கினார். அதற்குாிய மதிப்ெிமன அவரார் உயர்ந்த இடத்தில் இல்மல. அரவிந்தருக்கு பவகு அருகாமயில் இருக்கும் பொருட்டும் விசுவாசம் ஆகியவற்றின் உயர்ந்த நிமலகளில் உள்ள அன்மனெ அன்பு. ஆன்மீக சக்தி இதிலிருந்து பவளிப்ெடுகிறது.

பசயல் 'பாலா' என்பது ஆண்புகள் மற்பகாள்ளும் பதய்வீகம் ஆகியவற்றின் உயர்ந்த நிமலகளில் உள்ள அன்மன. அவரது அடிப்ெமடத் தன்கும் தம்தான் பமாழியானால் இல்லை. முனைப்படையில் பமாழியானால் இல்லை.
The extra exertion of Mrs. Gardiner resulted in a provocation.

It means the social equation between Darcy and Elizabeth was not yet there. The full psychological sanction was there on the part of Darcy. Elizabeth and Mrs. Gardiner were equally eager to go. Mr. Gardiner was more so for the fishing. Still the result was negative.

Personal motivation was there on both sides, social energies did not sanction. The English Lord who played cards with Athos refused to fence with him till Athos disclosed his identity. Perhaps dinner is different from fishing. Maybe one is high and the other is not; which is which is unknown to me.

Moksha can be attained without shedding ego, but it would not ensure temperamental equality – anger is not conquered.

The devotee can change the laws of the country but may not move a visa locally.

Lord Mountbatten after retiring as Viceroy went back to the Admiralty. He could not get cigarettes released from an officer who worked in India. The Lord had to personally visit him at the Admiralty to plead his case for cigarettes to his naval cadets.

Power acts according to its rules which do not recognise status in other areas. Jules Verne who could not make a living for long rose to become a millionaire by ‘Around the World in Eighty Days’ overnight.

High status in one place may not matter to small achievements elsewhere. Failure in several places need not stand in the way of astounding success in another place.

Accomplishment in one place is mostly determined by the power in that place.

Flowers solving problems has that perception indirectly. Only an organiser can acquire that wisdom. Organisation is a power of higher coordination of lower factors. The lower factors by coordination rise high to yield a higher result. Organisation is an instrument that can enrich itself by being used. It is a supramental trait that the instrument is enriched. It can be seen in trade which is a field of exchange. The field becomes creative of Money, a medium used for exchange. In banking it is more visible. Better life creates service in a large way. Here we see Service used as a medium becomes a plane of social creativity, creative of jobs and Money.

All these capacities of society – exchange, symbol, field, creation of energy, etc. are there subconsciously in the physical material plane. Biological evolutions overlook the presence of the subtle plane through which evolution passes because it is invisible. Evolution cannot be fully explained missing the plane of transition. Process of creation is the same in Sachchidananda, banking, cultivating or marketing. The doctor observes in the miniature of human health, the politician observes it in the body of national politics. Mr. Bennet, in being an English husband lost his authority to his wife who brought the family to certain ruin. He regained it by his decision to repay his brother-in-law and restore that creative process to a higher level, a level his freedom deserved. Young politicians of small personality have all the inputs as information but not the coordinating wisdom that creates a field for his personality to grow. Ashram was thus created as a symbolic universal organization to transform life on earth. She ran it and He presided over it. Work in the human context consecrated is yoga of the body of the universe which having shed the ego is able to address the three faculties of Nature. Nature’s three principles of Sattwa, rajas, tamas and the egoistic principle of creative limitation in the lower planes of inconscient energy are the instruments of the Absolute Brahman to create a field of delight in the objective status of Sachchidananda.

To know the anxiously expected lady love had arrived in advance is a piece of information that a lover cannot easily contain.

Indian freedom earmarked for June 1948 was announced to arrive on August 1947. It was no mere heavenly
boon. The Indian orthodoxy did not deserve it. Hence the bloodshed, just as Darcy did not fully deserve such a stroke of civility by his lingering vital defects.

A devotee in such situations can neutralize his defect and transform it into something positive. Government offices usually take a negative or at best neutral attitude. A devotee in great distress could not believe his ears when he heard the officer taking a great positive attitude and added on top of it he would pass the order on the advanced copy. He was overjoyed, felt a gratitude to the deliverer which is more powerful than the gratitude to Mother. On returning home, he found the offending order cancelled. Devotees always have something more, unasked for, unthought of.

A positive result inspires. An inspiring idea releases Mental joy. A physical act that inspires, inspires the body. It is a thrill. The inspired body expands. Expansion is the indication of inspiration. Inspiring acts constitute spiritual culture. Mental culture pleases by pleasing forms, forms of ceremony. Vital culture pleases by releasing the interest. Supramental culture thrills to please all parts of the being.

Body carries the power of enjoyment while Mind contains an idea. At the Supramental level Mind carries the power of the body to please by its expansion. Supermind expands the finite into the infinite.

In a tree out of the thousand flowers only ten fruit set. The supramental atmosphere will help all the thousand flowers to fruit set. Actually in place of thousand flowers there will be ten thousand flowers by the extension of the season. Seasonal plants can yield all round the year.

“அன்று காமலவீட்டிலுள்ள பெண்மணிகள் உள்ளனர் என்று மகள்விப்படார் அவமரவிட்டு அகன்றான்.”

திருமதி கார்டினாின் அதிகப்ெடியான முயற்சி எாிச்சலூட்டுவதில் முடிந்தது. டார்சி, எலிசபெத்திற்கு இமடமய சமூகாீதியான சமன்ொடு இன்னமும் உருவாகவில்மல என்னாது அர்த்ைைாகிது.

டார்சியின் ெக்கத்திலிருந்து உைவியலாீதியான ஆதரவு முழுமமயாக இருந்தது. எலிசபெத்திற்கும், திருமதி கார்டினருக்கும் விருந்திற்குச் பசல்வதில் ஆர்வம் இருந்தது. திரு. கார்டினாின் ஆர்வமமா மீன்ெிடில் இருந்தது. ஆனாலும் எதிர்மமறயாகமவ இருந்தது.இரண்டு ெக்கங்களிலிருந்தும் சுய ஊக்கம் இருந்தது,சமூகச் சசக்திகள் அனுமதி அளிக்கவில்மல.

Athos-ஓய்வுபெற்ற லார்ட் மாண்டன் மீண்டும் கடற்ெமட அதிகாாியாக மாறினார். இந்தியாவில் ெணிபுாிந்த ஒரு அதிகாாியிடமிருந்து அவரால் சிகபரட்மடபெற்றுத் தர மவண்டியிருந்தது. சக்தி அதன் சட்டப்ெடி பசயல்ெடுகிறது,அந்த சட்டம் மற்ற இடங்களிலுள்ள நிமலமய அமடயாளம் பதாியந்துபகாள்வதில்மல.
மந்தர்மமறயான நல்லன் ஊக்கமளிக்கிறது. அதிகமாகமவ மகட்டற்கு முன்கொம் கிமடக்கிறது பதான்வந்தது. சக்தி வாய்ந்ததாகும். வீடு திருமணிய அவருக்கு முன்மதய எழுந்தது.

பெரும் கவலயில் இருந்த ஒரு மனப்பொன்மமயமயா அரசாங்க அலுவலகங்கள் பொதுவாக எதிர்மமறயாகமவா அல்லது அதிகெட்சமாக இது மொன்ற சந்தர்ப்ப்பில் ஒரு அனெர் தனது குமறமய சாகைப்பு இந்தியாவின் ஆமழமமக்கு இது அருகமதமய அல்ல. அதனால் இரத்தம் சிந்தும் நிமல ஏற்றது.

அறிவிக்கப்பெட்டது. இது சாதாரண வரமல்ல. உணர்வின் குமறொடுகளால் தான் ஆர்வமாக எதிர்ொர்த்து காத்திருக்கும் கூடிய உடலின் மயாகம் ஆகும். எகவான் உலகளாவிய அமமபெின் ஒரு அமடயாளமாக ஆசிரமம் வளர்த்துக்பகாள்ளும் காக்குவம் இருக்காது. இவ்வுலக வாழ்மவத் திருவுருமாற்றும் வமகயில் பசயல்முமறமய மீடத்தின் விவசாயம்வாய்ப்புகமளயும் மசமவகமள உருவாக்குகிறது. இந்த இடத்தில் மசமவ வியாொரத்தில் மற்றும் உடலின் மயாகம் ஆகும். எயனெடுத்தப்பெடுவதன் மூலம் தன்மன இந்த அறிவுணர்வு ஒரு அமமபொளருக்கு மட்டுமம இருக்க முடியும்.

நாட்டுமடய வாழ்வின் விமவகம் உள்ளது. உலியன்வாலாொக் நிமனவு நாள் அன்று உப்பு பகாண்டுமாற்றம் நமடபெறுகிறது. அன்னர் நம்ெமவ முடியவில்மல. அவருக்கு அதிக சந்மதாஷம் கும் தன்னுமடய காதலி முன்கூட்டிமய வந்துள்ளாள் என் ஒருங்கிமணப்ெின் சக்திமய அமமபொகும். உடல் சிலிர்க்கிறது.

சாகப்ெடுத்துகிறது. இதமன மீடமாற்றம் நமடபெறுகிறது. அவருக்கு ஏற்றெடுத்தல் மற்றும் ேடங்களில் சிருஷ்டியின் ஒரு காதலனால் தற்குத் தமலமம.

சின்னணியில் அகத்தும்மதமயக் மகவிட்டு விட்ட இந்த மயாகம் தாங்கினார். அனெரால் நம்ெமவ முடியவில்மல. அவருக்கு அதிக சந்மதாஷம் கும் தன்னுமடய காதலி முன்கூட்டிமய வந்துள்ளாள் என் ஒருங்கிமணப்ெின் சக்திமய அமமபொகும்.
No sooner did he appear, Elizabeth wisely resolved to be perfectly easy and unembarrassed. 

The element of harmony absorbs the vibrations of embarrassed tension. 
Tension is of the vital, harmony is of the Supermind. 
The subtle atmosphere comes through all senses, through dream. 
Desire, especially sex desire, has the smell of shit. 
We are protected by our insensitivity or drowned in the same vibration. 
Protection is important. The vital consciousness comes through vision or smell. 
Obviously one must be capable of protecting oneself. 
Protection is more fundamental than the foundation of property for protection. 
Man has a habit of expecting protection from those whose mission is to destroy protection. 
As long as his own interests are unaffected, Man will be obliviously innocent of his delivering murder and death to another and insistently expect politeness. 
Men carry the vibration of death and enjoy doing havoc. 
It is a crime to be polite to one who enjoys murdering you. 
It was a crime Kitty did not speak out the secret of elopement. 
It is not good manners, it is bad strategy to die and destroy the family. 
Kitty's crying on her father's declaration regarding the officers was because she was the cause of the ruin. 
He went and consoled her. That was his attitude. 
Surface formalities followed out of place are dangerous, like nail polish in the eye. The label is eye drops, the liquid is nail polish. 
Murderous instinct is insensitive in the extreme. 
Its decision to prevent protection takes an ideal coloration. 
There lies a secret of human nature. 
The male protection to the female is inexplicable. 
It is an implicit protection as the fish draws from water. 
Man’s present sense of security is not from Mind or vital but from the body. 
The wife draws such protection from the husband. 
Women who claim independence will have all the symptoms of insecurity. 
She will naturally seek another Man. 
Elopement is a crime socially; biologically it is physical security in the male. 
It is the dividing Mind that generates inertia in Matter. Man is presently identified with Matter. If he can centre in the Mind, his view of Matter will relieve Matter of the inertia. The view determines. The view expresses as, 
□ All is One, there is nothing other than the One. 
□ Even when the One expresses as Many, the One is the ultimate. 
□ To know nothing is done below is the ultimate wisdom. 
□ To withdraw all initiatives, even the Mental, helps accomplishment. 
□ Presently that moment is arrived at making instantaneous result possible, is made by Man’s unconscious ignorance arrived at through indifference and neglect. 
□ Catch yourself in such moments and make it conscious. 
□ Even the memory of the past is an effective bar. 
□ One must consciously bring that memory to Mind when called for. 
□ Thoughts, memory, thinking, censor can be so avoided for a moment. 
□ Darcy plunged inside, attained it and opened her physicality to Pemberley. 
□ Enjoying explanation is a culprit. 
□ The soundness of the argument enslaves thinking.

59. “No sooner did he appear, Elizabeth wisely resolved to be perfectly easy and unembarrassed.”
Censor is its memory.
Observation begins everything.
One must observe only inside.
One must act only inside.
One must know there is nothing outside.
Outside is no side.
The inside includes the outside.
There is no outside by itself.

She was at ease on Darcy’s entering, as she had accepted him subconsciously and courted him at Netherfield and earlier at the first Assembly.

Conscious betrayal is the characteristic of intimate friendship as Darcy betrayed Bingley. Kitty betrayed the whole family wantonly. Mr. Bennet and Jane did so to Elizabeth on her engagement. Mrs. Bennet readily betrayed Lydia into Brighton. Charlotte did so in spreading the false rumour. Grace when avoiding the opportunity of conscious betrayal of intimate friends becomes supergrace. Mean perverse depravity prides in it openly. The closest of friendships are fertile grounds for silent but powerful betrayals of such character. Literature that reveals it is great. The Duke did it often. Once with Marie and again with Alice. It came back to him as Mary’s right to betray him, Silverbridge’s right. Their mother symbolized it. Glencora took delight in betraying every good behaviour. Lady Arabella felt the right to betray as the right of blood. Alexandrina felt it forcefully. It fully recoiled on her.

Betrayal is the privilege of intimacy. No one who is not intimate can betray. Only intimacy enables the other to betray. A mean suspicious selfish Man cannot be betrayed. The Absolute cannot be betrayed. No one can relate to the Absolute. Without relation how can anyone betray? Betrayal is a social conception. Psychologically betrayal comes to enhance self-awareness. Full self-awareness is complete consciousness. Consciousness is Ananda which cannot be betrayed.

Betrayal is a social conception. Psychologically betrayal comes to enhance self-awareness. Full self-awareness is complete consciousness. Consciousness is Ananda which cannot be betrayed.

To be easy is better than being unembarrassed. The day dawns before the sun rises. Experience leads to enjoyment, often with a gap small or very long. Freedom for India was not followed by prosperity at once. The nuclear disarmament after the reversal occurred in 1989, is still not a complete reality. Mental decision takes time to be fully implemented – Mr. Bennet Physical decisions are instantaneous in fulfillment – Pemberley Phileas Fogg and the colonel began the duel on the train. The decision of his servant, Fix the detective and Aouda were in the physical. At the same moment the train was attacked and the duel averted. He who is to achieve at the level of the Absolute cannot have colleagues. It is a human fulfillment to have an affectionate family. Colleagues of the same persuasion create an atmosphere of human accomplishment. The child fulfills a Man physically. The wife does so psychologically. Friends give social satisfaction. Money and Power cannot satisfy higher souls as they are fetters. It is a rare privilege to be sincere to another. It is a rarer privilege to have sincere friends. Sincerity is a reward by itself whether it is given or received. A selfish Man, honestly, is sorry there is no one around him not to be exploited sincerely. His regret is sincere. There is no human ideal or goal without a tinge of selfishness or meanness. To be selfless, one should not allow himself to be exploited by selfish people.
Service to selfish people is adoration of selfishness.

“அவன் அவ்வமறக்குள் நுமழந்தவுடன் எலிசபெத் மிகவும் இயல்ொகவும், சங்கடமான தருணங்களில் காட்சி அளிக்க முயன்றாள்.”

“சுமுகம், சங்கடமான தருணங்களில் ஏற்ெடும் இறுக்கத்தின் அதிர்வுகமளக் கிரகித்துக்பகாள்ளும்.

சூட்சும் சுொவத்தின் இரகசியப் பாதுகாத்துக்ககாள்ளும்.

சூட்சுப் பசாத்து மசர்ப்ெமத விட ஊதுகாப்மெ அடிப்ெமடயாகும்.

சூட்சுப் அழிப்ெமத உள்ளவாிடமிருந்து,

சூட்சுப் எதிர்ொர்ப்ெது மனிதனின் 

சுபொவத்தின் இரகசியம் அங்குள்ளது.

பெண்ணுக்கு ஆண் தரும் ஊதுகாப்மெப் 

நீர் மீனுக்கு அளிக்கும் ஊதுகாப்ொகும்.

மனிதன் தன் மனம் அல்லது உணர்விலிருந்து 

தற்பொழுது ஊதுகாப்மெ ஒரு 

ஆணிடமிருந்து 

பசயலற்ற தன்மமமய உற்ெத்தி 

மனமாகும். 

மனம் உள்ெட அமனத்து தன்முமனப்புகமளயும் 

பருவாது 

அலட்சியத்தாலும், 

புறக்கணிப்ொலும் 

என்று பதாிந்து 

நடப்ெதில்மல என்று 

அனைத்துகள் காண்கிறும். 

வருவாது 

சரியாகமளப் பகாண்டுள்ளான்.
இது ஒருதுடன் தருணங்கமள நாம் கவனித்து அமத சுயநிமனவுடன் பசய்ய முறெட மவண்டும்.

கடந்தகால ஞாெகமும் ஒருதமடயாக இருக்கிறது.

மதமவப்ெடும்பொழுது ஒருவர் தன்னிமனவுடன் அந்த ஞாெகமாக மனதிற்குப் பகாண்டு வரமவண்டும்.

எண்ணங்கள், ஞாெகம், சிந்தமன, எச்சாிக்மக ஆகியவற்மற இது மொல் சிறிதுமநரத்திற்குத் தவிர்க்கலாம்.

டார்சிஉள்மள பசன்று அதமன அமடந்து அவமளப் பெமெர்லிக்கு அளித்தான்.

விளக்கத்மத இரசிபெது ஒரு குற்றமாகும்.

விவாதத்தின் தரம் சிந்தமனமய அடிமமப்ெடுத்துகிறது.

எச்சாிக்மக மனம் அதன் ஞாெகமாகும்.

கூர்ந்த கவனிப்பு அமனத்மதயும் ஆரம்க்கிறது.

ஒருவர் உள்மள நடப்ெமத மட்டுமம கவனிக்க மவண்டும்.

ஒருவர் உள்மள மட்டுமம பசயல்ெட மவண்டும்.

பவளியில் எதுவும் இல்மல என்மத ஒருவர் புாிந்துபகாள்ள மவண்டும்.

புறம் என்று ஒன்று கிமடயாது.

அகத்தில் புறமும் அடங்கியுள்ளது.

புறம் என்று தனிமய ஒன்றும் இல்மல.

எலிசபெத் டார்சிமய ஆழ்மனதில் ஏற்றிருந்ததாலும், பநதர்பீல்டிலும் அதற்கு முன்பு முதல் நடனத்தில் அவமன விரும்ெியிருந்ததாலும், அவன் அங்கு நுமழந்தது அவளுக்குச் சசங்கடத்மத அளிக்கவில்மலெிங்கிலிக்கு, டார்சி பசயைதுமொல் அறிந்மத நமுமெிக்மகத் துமராகம் பசய்வது பநருக்கமான நட்டொகும் குணமாகும்.

கிட்டி மவண்டுபமன்மற குடும்ெம் முழுவதற்கும் துமராகம் இமழத்தாள்.

எலிசபெத்தின் திருமண உறுதியில் திருமதி பென்னட்டும், மேனும் எலிசபெத்திற்கு இவ்வாமறபசய்தனர்.

லிடியாமவப் ெிமரட்டனுக்கு அனுப்புவதன் மூலம் திருமதி பென்னட் அவளுக்குத் துமராகம் இமழத்தாள்.

பொய்யான வதந்திமயப் ெரப்ெி சார்பலட் துமராகம் இமழக்காமல் இருந்தால் அருள் மெரருளாகிறது.

அல்ெமான வக்கிரதுடன் மனச்சாட்சி இல்லாமல் நடந்துபகாள்ளும் குணம் பவளிப்ெடுத்தும் இலக்கியம் சிறப்பொனது.

அது மொன்றவர்களுக்கு பமௌனமான, அமத சமயம் கடுமமயான நமுமெிக்மகத் துமராகம் இமழக்க ஏற்றுகளம் பநருங்கிய நட்கும்.

இதோ அடிக்கடி பசய்தார். ஒரு முமற மமாியிடமும் மீண்டும் ஆலிசிடமும் இவ்வாறு நடந்துபகாண்டார்.

துமராகம் இமழ்ப்பது நைாியின் உாிமை என அவருக்கு அது எய்ண்டும் எய்கி வந்து, Silverbridge எடுத்துக்கும் இல்லாதென.

டார்சிக்கிறது மதமன அமடயாளமாக இருந்தாள்.

ஒவ்வாரு நல்ல நடத்மதக்கும் துமராகம் இமழறில் Glencora சந்மதாஷமமடந்தாள்.

இந்த உணர்வு அபலக்கைாண்ட்ாினாவிடம் அதிகமாக இருந்தது. இது அவமளமய முழுமமயாகத் தாக்கியது.

பநருக்கம் துமராகத்திற்கு வாய்பெளிக்கிறது.

பநருக்கம் இல்லாத ஒருவரால் துமராகம் பசய்ய முடியாது.

சந்மதகம் மிகுந்த, அற்ெமான, ஒரு சுயநலவாதிக்கு துமராகம் இமழக்க முடியாது.

ெிரம்மத்திற்கு துமராகம் இமழக்க முடியாது.

யாராலும் பதாடர்புெடுத்திக்பகாள்ள முடியாது.

உறவு இல்லாவிடில் எவ்வாறு ஒருவரால் துமராகம் இமழக்கமுடியும்?

துமராகம் ஒரு சமூக கருத் கைாகும்.

சுய விழிப்புணர்மவம, முழுமமயான ஜீவியைாகும்.

ஜீவியம் ஆனந்தம் ஆகும். அதற்கு துமராகம் இமழக்க முடியாது.
A resolution more necessary to be made.

To analyse a solution again in a fresh light to arrive at a decision is resolution. Each resolution has a depth from which it carries a force, an unfailing force. It is a Mental depth. The Mind itself has a vital and physical depth, where the force is far greater. When the resolution moves to the vital or physical depth, it is irresistible. The above is a resolution to be easy at dinner. Jane’s faith in Caroline is a Mental resolution. (No. 3) When she lost faith in Caroline, the resolution was taken from the vital in the Mind. (No. 4) Mr. Bennet’s resolution to repay was taken from the physical depth of his Mind. No. 3. Elizabeth’s giving up Wickham was from the Mental centre of her Mind. (No. 1) The elopement stirred her at the very physical depth of her body. Even then she could only bring herself to let him know but not ask for help. (No. 7) Mrs. Bennet had no Mind. She was all vital. Her initiatives were from the vital. Her reactions were from the physical. “I do not Mind anything” was from her physical Mind. (No. 7) Lady Catherine’s protest was from the physical of her physical body. These results were instantaneous. She at once gave up all hopes. (No. 7) Collins’s proposal was from the vital Mind that is full of energetic force (No. 4) His response to Charlotte and her response to him both were from their very physical plane, given by the vital in it. Hence it was instantaneous. Jane’s resolution was from the vital plane, from its Mind (No. 4) Lydia acted from No. 9, the physical centre of the physical plane. Darcy’s love for her was passion No. 6. Elizabeth’s charm from Wickham was from No. 4. Bingley’s submission was at No. 5. The same centre dominating was Darcy.
The same centre can act positively or negatively; high or low; can act in three ways splitting the centre into physical, vital, Mental. Caroline, in general, belongs to No. 5, acting positively towards Darcy and negatively towards Elizabeth both from the same centre. All the nine centres have enough examples in the story.

**This is the resolution necessary for the situation.**

Georgiana extending an invitation at the inn, the resolution was required for her.
This was a resolution for the person, not the situation.
Resolution makes for Mental growth.
Action makes for the growth of the physical.
Resolution is a Mental action; action is a thought of the body, rather a resolution of the body.
An action is a complete unit of human life.
It is energy organised to create material result directed by a structured thought.
Creativity of the material plane taking shape is action.
There is no difference between the creation of Supermind and the Creation of Matter.
Each action, each thought is divine creation entirely.
They are all part of the universal movement, have nothing to do with the soul of Man.
The soul of Man can be a witness or a participating enjoyer or sufferer through the desire soul or can evolve through that act, through the Psychic taking its movement into its hands.
Resolution is the Man.
Each Man is at the stage of his resolution.
One who resolves to meet his God will meet him.
Nothing resolved is left unachieved.
The world has several great resolutions fully achieved.
It is human will in action.

**It is least effective before a woman.**

One who does not cringe before a woman will win her love.
No woman will respect a husband who does not deserve respect.
Human respect for Man is for Manliness, for woman is for her feminine nature.
Feminine nature is inherently sweet.
Masculine nature is innately commanding respect.
Man or woman, one needs to be human.

**The essential values of humanity do not easily perish themselves.**

Only the form perishes. If protection is needed, it is needed by the form.
In lower accomplishments the role of form, training, nourishment, etc. are not seen precisely, though it is inevitably there. In higher forms it is seen by the perceptive eye. The musician’s practice cannot be missed on one day.

**Form and content are equally essential for higher accomplishment.**

Examining Non-reaction will readily illustrate.
Prayer, wish, desire, consecration, surrender, demand or the absence of any of them we see accomplish many things at many times, at various levels.
As the project is higher, such as a driver becoming a cabinet minister after becoming a Rajya Sabha M.P. by the direct invitation of the Prime Minister, things are delicate or precarious. The driver’s sensations will not be under his control. One can think of any very high project like this in his life. In such a thing the driver’s Mind cannot even settle on prayer. He cannot entertain consecration. The Mind will not permit any discipline.
Suppose a devotee in such a position at last settles down to prayer, it is great. **To him Non-reaction will be far more powerful than a positive prayer. To him Non-reaction means NOT thinking of it.** In his scheme of things there will be a person, usually the wife, who will provoke him beyond measure. Normally such instruments succeed or they break. He who succeeds in Non-Reaction at this time will have a great inner spiritual reward. Outwardly it will be a material reward inconceivable as the above mentioned driver. Non-Reaction is a prior step to positive perception of the Marvel ultimately.
When the devotee almost succeeds in prayer, I would like to tell him Non-Reaction will serve him better at that point. For him Non-Reaction means not thinking of the work.
Work is done by the temperamental end which occupies the surface intently. No one touches it. Cleaving through it, one has the opening into the surface Mind. At that point apparently the whole being will be disturbed and shocked. One has to act before it closes. A self-discipline is to keep it open in patience and act from the opening of the surface. It makes the Personality put out all its power of its surface.

**What accomplishes is what is awake.**

In the common Man social consciousness is awake.
In the shrewd selfish man, the awareness of selfishness is awake all the time.
A personality of depth readily awakes in any if a serious issue arises.
An idealist considers all issues are serious issues.
A devotee is one who is awake to Mother’s Presence.

His present energies permit it only on rare occasions when serious issues arise, on Darsan days, birthdays, during deep meditations all of which will total up to not one full hour.

To raise that hour to a day no one is interested in.

To do so, he becomes a devotee in the true sense of the word.

Methods are only for those who want to accomplish.

Elizabeth after reading the letter and changing her opinion of Wickham, did not think at all about what she could do with Darcy or Wickham. That is normal.

She never thought what it meant to her that a Darcy could propose to her.

What is its ultimate significance, she never considered.

She did not also examine why he wrote a letter to her explaining his conduct.

Neither Jane nor Elizabeth was struck by the fact that Darcy confided in her about Georgiana.

Even Jane was not shocked about Wickham’s daring.

It was Darcy who gave thought to the fact of her refusal.

He got the full spiritual benefit of his enquiry.

Let us not think of others.

Let us examine ourselves in such an attitude.

We are so in all but one or two items of life.

How are we to work on ourselves?

The decision is important.

It will itself move mountains.

Once it moves much, then there is work to consolidate the gains.

Are you willing to decide to move up?

Then, decide and move up.

(Tamil translation follows)
வண்டி ஓட்டுனர் இல்லா இரார்த்தமனு எதிர்விமன ஆற்றாமலிருப்பதாக ஆராய்தால் புலபடும் அமனா மனித ஆண்மகனின் சுொவம் இயல்ொகமவ மாியாமதமயப் பெறக்கூடியதாக இருக்கும்.

மா்யாமதக்குதகுதியற்ற ஒரு கணவனுக்கு எந்த ஒரு பெண்மணியும் மா்யாமத அளிக்க மாட்டாள். ஒரு உலகம் முழுமமயாகச் சாதித்துள்ளது தீர்மானிக்கும் எந்ததனது ஒவ்பவாரு மனிதனும் அவனது தீர்மானம்தான் கவைிவரைாம் அல்லது ஆமசப்படும் ஆன்மாவாகது சத்தியேீவியத்தின் சிருஷ்டிக்கும் இடநிமலயின் முமறப்பெடுத்துள்ள சக்தி இது. ஒரு பசயல் தீர்மான தீர்மானம் என்று மனதின் பசயல் இது நெருக்குா்ய ஒருசந்தர்ப்ெத்திற்குத் மதமவயான தீர்மானம் இதுமவ. ஒன்று மமயங்களுக்கும் இக்கமதயில் உதாரணங்கள் உள்ளன. மனர்மமறயாகவும் மூன் இருக்கும் அல்லது தாழ்ந்த நிமலயிலும் இருக்கும் இங்கிலியின் அடிெணிதல் ஐந்தாம் நிமலக்குா்யது. இந்த நிமலயில் விக்காம் மீது எலிசபெத்திற்கு இருந்த கவர்ச்சி நான்காம் நிமலக்குா்யது.
அவனது மற்றும் அவளது ஆச்சாியத்மத அளிக்கவில்மல் எக்கானாமவப் பகிர்ந்து எலிசபெத்திடம் டார்சிட்டான். அவருமடய நடத்மதமய விளக்கி ஏன் தனக்குக் கடிதம் எழுதினான் என் அதன் முடிவான முக்கியத்துவத்மதப் பகிர்ந்து எலிசபெத்திடம் டார்சிட்டான். அவனுமடய நடத்மதமய விளக்கி ஏன் தனக்குக் கடிதம் எழுதினான் என் அதன் முடிவான முக்கியத்துவத்மதப் பகிர்ந்து எலிசபெத்திடம் டார்சிட்டான்.
61. “But perhaps not more easily kept.”

All decisions cannot be kept by those who made them.

It is graphically presented in the three Vairagyas – vows (funeral, delivery, dog’s vows).

It tells us that Mind when it decides against the course of nature is helpless.

Those who in their enthusiasm for yoga decide on non-stop consecration will be able to appreciate this truth.

It is not impossible, but it is very difficult.

Along this course there are several obstacles but some remain outstanding.

* One must choose yoga when it becomes inwardly irresistible.
* His endeavour must be higher than the mountain climber, artic explorer, and meteoric entrepreneur.
* This aspiration does not permit an hour’s pause.
* Not effort, but faith is the sheet anchor.

Man must take a decision that is sustainable by his will is the wisdom.

This is a minor truth.

Taking a decision that will be supported by all his resources, it becomes sustainable.

This makes the maximum possible, instead of confirming the minimum.

The resources of earth get exhausted if we focus on the availability of resources. These resources serve a competitive economy, as they did for states that competed in war.

Cooperative security is great. It lends itself to be extended to cooperative business which cooperates with the society to build it, not the selfish individual.

These arguments ultimately take us to the human centre.

Development whose centre is Man will be automatically sustainable.

What is sustainable is not the material resource, but the moral flexibility of Man, not his inequality or selfish competition.

With inflation Man is irrational; with Money he is aggrandising; with employment he is irrationally non-human.

Should Man think of the maximum positive possibilities making himself as the centre, and draw up a Plan for maximum honest benefit, all his problems will vanish.

The Vatican and the Brahmins made knowledge close possessions.

The capitalist took away all the profits to himself.

Scientists kept their discoveries secret.

Aristocrats owned all the power.

Aristocracy has become democracy.

The discoveries of anyone are known now to all the world.

The best part of the profits of the capitalist goes now to the retailer and distributor and the advertiser.

Printing prevented the close preserve of knowledge.

There is no field where this trend is not manifested.

So far it has happened unconsciously.

Make the unconscious process conscious.

The centre from organised religion, investing capitalist, discovering scientist, ruling aristocrat will move to the wider public and its representative Man.

The earlier process is one of imbalance.

Restore the balance in the process.

A new centre will emerge or a centreless movement will reveal a centre.

It is natural, unoffending the environment or population or human rights.

If you go behind that process also, the philosophy of balance will reveal God as the centre of Man or as Man.

It is easy to see MAN is the centre of civilisation.

He, from that centre, cannot hurt himself, moving progressively.

It is right, rational, philosophical, spiritual.

The world is already moving in that direction.

It must be recognised and taken to its end.

That will be the end of all problems and beginning of opportunities.

Wish is not real, nor the decision till it is carried out.

Wish is the surface knowledge, decision is the surface will. What effectuates it is the entire Mind and its will.

It is the soul in the Mind that allows its effectuation.

For an act to be complete, the Supreme as well as the soul should give consent.

It is one consent seen at two ends.

Only the Mind does not approve of the soul’s consent.

Mind wanting its own desire to be fulfilled is Mind’s awakening to its soul.

In doing so, its work is easy if it moves towards the soul.
Moving towards its own faculties it becomes difficult and slow.

It again means it wants the soul to awaken in its own faculties, a manifestation down the line.

Again this is another method.

What matters in all this is everyday one’s consciousness must be better than the previous day.

Its improvement is seen as a greater calm, silence, strength.

These are spiritual results.

Devotees will appreciate social results.

**Social results are valuable to the devotee if they come as a result of spiritual progress.**

Devotees, who understand this, will seek spiritual progress for social benefits.

Arriving at that point one can stop there and see his Mind to which side it leans. To unbend the social tendency to spiritual seeking is a work.

Again it is moving a rock, a blade raising a stone.

Man cannot raise the stone; Mother can.

**Will the devotee turn to Mother?**

Turning to Mother at every moment is the right human choice.

Right human choice becoming the natural choice makes one a devotee.

Consecration is superior to the choice being natural.

**Such a work, in Mother, often meets with greater shocking opportunities.**

In life such an opening of temperament meets with shocking openings as Lydia’s gift.

Mother as well as Life responds when one’s temperament is open, not when it is closed.

Open temperament constructs the Individual.

Closed temperament follows the social collective.

Liveliness is general opening.

Dullness, narrowness, depression, sadness are closed states inside.

Elizabeth was open; Darcy was closed.

A measure of equality that is patience is a measure of opening.

Darcy’s opening was with respect to his inner perceptions.

The opening that is due is to acquire the prevision of animal instincts in the Mind.

The instinct is precise, unfailing, but it is the instinct of the mental that we need, not the vital instinct that is there in the animals.

The musician, the artist, the public speaker, the general, the politician all in their ripe experience find the instinct and find it unfailing.

How it can be developed and passed on to the next generation, though it is a formidable issue, it is dwarfed before the prior requirement of the world knowing its value and wanting it.

**Every great act of today in all walks of life is chosen by such an instinct. Can we see the reality of it?**

A site collecting such acts will argue in its favour directly.

A fever that persisted for sixty days gave way in two days to three vitamin tablets.

The methods of learning it are known. Only that one should seek it.

The physical, vital, Mental individualities have that instinct at that level, in their plane.

Referring to the inner light and not following a Mental idea is the method.

"ஆனால் அவ்வளவுசுலெமாகத் தக்க மவத்துக்பகாள்ள முடியவில்மல.

தீர்மானங்கமள எடுத்தவர்களால் அவற்மறந்துபகாள்ள முடியாது.

இது மூன்று மவராக்கியங்களாக எடுத்துக் கூறப்பெட்டுள்ளது - பெரிய மாவராக்கியம், பெரும் அரசராக்கியம், தம்பரமாவராக்கியம்.

இயற்மகக்கு மாறாக மனம் தீர்மானம் எடுக்கும் பொழுது அமத நிமறமவற்றுவது கடினம் என்று இதற்குப் பொருள்.

ஆனால் அது அல்லம் கடினம்.

இந்தப் ொமதயில் ெல தமடகள் உள்ளன ஆனால் சில பொிய தமடக உள்ைன.

நம்முள் மயாகம் பசய்ய மவண்டும் என்கிற எண்ணம் தவிர்க்க முடியாததாக மாறும்பொழுது ஒருவர் அதமன மமற்பகாள்ள மவண்டும்.

முயற்சிமயவிட முக்கியம்.

• ஒரு மணி மநர ஓய்மவக்கூட இந்த ஆர்வம் அனுமதிப்ெதில்மல.

• முயற்சிமய பொியதாக இருக்க மவண்டும்.
மனதின் ஆன்மாதான் பசயல்ெடுத்துகிறது.
முழுமனமும் அதன் விருப்புறுதியும்.
விருப்ெம் உண்மம அல்ல
அது எல்லாப் ெிரச்
இது அமடயாளம் காணப்ெட மவண்டும்
அந்தத்
இது சாியானது
முடியாது.
அந்த மமயத்திலிருந்து அவன் முன்மனறிச் பசல்லும்பொழுது தன்மனமய துன்புறுத்திக் பகாள்ள
நாகாிக
புதிய மமயம் உருவாகும்
பசயல்முமறயில்
ஆரமெ
மனிதனிடமும் பசல்லும்.
முமறப்ெடுத்தப்ெட்டுள்ள மதம்
இதுவமர இது நம்மம அறியாமமலமய ஏற்ெட்டுள்ளது.
அச்சிடும் முமற கண்டுெிடிக்கப்ெட்டவுடன் அறிமவ மூடி மவத்து வள
முத
அமன
ெிரபுத்துவம் ேனநாயகமாக மாறியுள்
விஞ்ஞானிகள் கண்டுெிடிப்புகமள இரகசியமாக மவத்துக் பகாண்டனர்.
மொகும்.
அதிகெட்ச மநர்மமயான ெலனுக்குத் திட்டம் தீட்டினால்
தன்மன மமயமாக
உத்திமயாகம் அவமன விமவகமற்ற
ெணவீக்கத்தினால் மனிதன் விமவகமற்று இருக்கிறான்
மனிதனின் தார்மீகாீதியா
இந்த
வியாொரத்மத வளர்த்து சமூகத்மத வளர்க்க இது உதவுகிறது.
கூட்டுறவு ொதுகாப்பு உயர்ந்தது. சுயநலமான தனிமனிதமன வளர்க்க உதவாமல் கூட்டுறவு முமறயில்
உதவுகின்றன.
மனிதனது எல்லா வளங்க
விமவகமாகும்
தனது விருப்புறுதியின்.
உலகத்தின் இருப்பையை பார்க்கும் முதல்வராய இன்னும் இன்றிய விளம்பகிை.

தொண்டும் என்ெதால் தமடப்ெட்டுவிட்டுச் பசல்வது என்ெது

இது ஒரு

இமசக்

உள்ளுணர்வு துல்லியமாக உள்ளது

டார்சியின்

இவ்வாறு இருக்கும் மனிதர்கள் பவளிப்ெமடயாக மாறும்பொழுது பொிய அளவில் விாிவமடவார்கள்.

எலிசபெத் பவளிப்ெமடயாக இருந்தாள்

மந்த

அமடெட்டு இருக்கும் மன உணர்வுகள் சமூகத்

திறந்த உணர்வுகள் தனி மனிதமன

ெதிலளிப்ொர்

வாழ்க்மகயில் மனவுணர்வுகளின்

மதர்ந்பதடுப்

இருப்ெினும் இயல்ொன மதர்வும் சமர்ப்ெணம் பசய்யப்ெட மவண்டும்.

மனிதனால் கல்மலத்

ொர்க்கலாம்.

அந்த இடத்திற்கு வந்தவுடன் ஒரு

இதமனப் புாிந்துபகாள்ளும் அன்ெர்களுக்காக ஆன்மீக முன்மனற்றத்மத நாடுவர்.

இருக்கும்.

ஆன்மீக முன்மனற்றத்தின் ெலனாக சமூகப் ெலன்கள் வந்தால் அமவ அன்ெருக்கு மதிப்

இமவ ஆன்மீகப் ெalan்கள் ஆகும்.

மமலும் அதிக அமமதி

இருக்க

இமவ

மவண்டும் என்ெது இதன்

ஆன்மா அதன்

ஆகிவிடுகிறது.

அதனுமடய திறமமகளின் மொக்கிமலமய நகர்ந்தால் மவமல முடிவது கடினமாகவும் இவ்வாறு

விழிப்புணர்வு குறுகிய மனப்ொன்மம

விழிப்புணர்ச்சி ஆன்மீகத்மத மநாக்கித் திருப்புவது ஒரு

கும்.

அன்மனயால் முடியும்.

என்பமைவிை

இவ்வுணர்மவக்

, அங்கீகாிப்ெதில்மல.

டார்சி உண

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203
Suspicion recognized, suspicion energised.

Suspicion disregarded will lose much of its force. Even in an evil Man there will be a great fund of goodwill unformulated on the surface. It will be in potential even without his knowledge. As he exhausts his evil, in response to one who has goodwill for him, the potential goodwill can surface and act in a flash. It happened to a devotee in a monumental way. Evil, though infinite, is only a part. It is only Good that was originally there. Who can resist the force of good will? We should not energise the evil by our attention or resistance.

The question is can we raise ourselves above being human? Even that idea will be pleasant in conception. Even in Duryodhana, goodwill of high caliber friendship was described by Vyasa. The asura in us becomes hostile, acts as perversity, shows itself as contradictory spirit. He who wants to address evil in himself must begin with the spirit of contradiction and proceed by stages. The spirit of contradiction expresses as speech or thought. Man contradicts as he is Mentally self-defensive. It is better to activate the goodwill in us. It is a positive method. It energises the goodwill in all around us. Even the goodwill of the invisible society will act. Students before 1947 were active in freedom fight. As soon as they left the college, even before results were announced, they received appointment orders. It was the goodwill of the society. Life too has goodwill. One who worked for public causes foolishly walked over a railway bridge. The train that was close behind him just spared his life.

Suspicion is the intelligence of a Mind potentially capable of venom. Incapacity to survive gives insecurity, a fertile soil for suspicion. Shrewdness is the mental fallout of suspicion. Economics of scarcity, in days of plenty, creates abundant unemployment. That is the power of thought. Thought that conceives infinity can create plenty in an atmosphere of scarcity. Thought is creative in the material plane, if it is from the depths of substance. We need no better example than Mr. Bennet’s decision. In this story Mrs. Bennet out of a Mental incapacity to think suspected nothing. No other character exhibited a tendency towards suspicion. It was a social atmosphere incapable of suspicion. It is one reason why such a boon descended on them. Unsuspecting trust belongs to the baby. Such a trust in any situation can evoke a very positive spring of energy. As a desirable Mental attitude, devotees can learn to look upon any positive event as infinite. Aspects of infinite will emerge out of it.

Such an attitude can be described in several ways.
• The response must be given at the same time the outer event touches him – as Darcy wished her health and happiness at the end of the proposal.
• The finite’s awareness at the point it opens as the infinite.
• Attitude is what directs interest. The attitude which will take him from the routine to the point of soul’s awakening.
• It is an attitude of in-look that permits instantaneous consecration.
• It is one that leads him to ‘Thy will’.
• It is something that opens the temperament to reveal the depth, crossing the surface.
• It is consecration that goes beyond the surface.
• It is a moment the finite reveals itself as the infinite which is different from his awareness.

One is fortunate for the whole party to be interested in him.
Essentially it is popularity, at its core it is value that makes the whole party interested in oneself.
Whatever Man does, he seeks God. 
Even when he denies God’s existence, he is in touch with God.

**God has a way of not allowing the best of Men to exercise his best capacity.**

Only when you refrain from exercising the highest of your capacities, you go nearer to God.

To one who can earn all the Money, no chance of doing it is given.

Having been Augustus and Napoleon, Sri Aurobindo had a genius for military operations even in the subtle plane. God presented Him a field where non-violence was to be used.

**Exercising existing faculties perpetuates those faculties.**

Even Gandhiji was prevented from using non-violence after 1946, 1947.

One must come forward to put aside his best faculty.

God permits such capacities full use and no more.

Sri Aurobindo shunned all, but God brought to him all those who were with Him in the past lives.

He who does a work of God, cannot but attract the attention of the whole world.
All those who draw such attention, do God’s work at some level in some fashion.

Elizabeth attracted universal attention in attracting Darcy.

Darcy attracted universal attention of neglect.
Attraction is there for gain, to come together, to raise someone, to destroy a cause or a person.

Sambuka was killed by Rama because a low caste member did tapasya, but all those who belong to the caste of Sambuka worship Rama today.

We can generally understand attraction or any other faculty, but to understand a case precisely and generally, Man has no knowledge yet. Opposites going together, similar people differing can be shrewdly explained in a particular case from selfishness or karma but other cases are explained away as luck or as we do not know.

Can we explain Jane’s wedding from a dozen sides so that all agree?
Whatever explanation we offer here must hold good everywhere.

**An answer from evolution will be unassailable from any side.**
I shall attempt as many as I can, though it is repetitive.

• Mainly it was an extended gift of Elizabeth from her marrying Darcy.
Even Charlotte’s wedding can partially come under this rule.

• Mrs. Bennet exhausted her efforts. Efforts exhausted complete themselves.

• Jane married as Elizabeth would not marry without Jane’s marrying.

• She was an essential preliminary for Darcy’s mission to be fulfilled.

• For Pemberley to come and Longbourn to go, there must be a link.

• Lydia’s negative accomplishment could not be fully balanced only by Pemberley. It needed more compensation in view of Lydia’s dynamic energy.

• The circle will not be complete if the movement does not come back to Jane.

“அவர்கமளப் ஆற்றிய சந்மதகம் அங்கிருந்து அமனவருக்கும் எழுந்தமத அவள் கவனித்தாள்.”

அமடயாளம் கண்டுபகாள்ளப்ெட்ட சந்மதகத்மம் சக்திப்ெறுகிறது. 
சந்மதகத்மப் புறக்கணித்தால் அதன் சக்தி பெருமொலும் மமறயும்.

சந்மதகம் அமனவருக்கும் எழுந்தமத அவள் கவனித்தாள். 
அமனாகத் தகமமய உயர்ந்த நட்பால் நல்பலண்ணம் மமபலழுந்து க்ஷணத்தில் பசயல்ெடும். ஓர் அன்ெருக்கு இது பெரும் அளவில் நடந்தது.

தீமம அளவற்றதாக இருந்தாலும் அது ஒரு எகுதிமய. நல்லமவமய ஆரம்ெத்தில் அங்கு இருந்தது.

நல்பலண்ணத்தின் சக்திமய யாரால் எதிர்க்கமுடியும்?

நம் கவனத்தின் மூலமமா அல்லது எதிர்ப்ெின் மூலமமா நாம் தீமமக்குச் சக்தி அளிக்கக் கூடாது.

மனிதனாக இருப்பாலும் மமல்மனதிலும் நல்பலண்ணம் உயர முடியுமா என்னுதான் மகள்விமய.

அந்த எண்ணம்கூட இனிமமயாக இருக்கும்.

துாிமயாதன் எல்லாமனிடம்கூட மிக உயர்ந்த நட்ெின் நல்பலண்ணம் இருந்ததாக

நாம் விளக்கியுள்ளார்.
ஒரு மனிதன் பசய்கிறது. அமனவமரயும் ஆர்வபாள்ள மவக்கிறது. அடிபெமடயில் இது ஆர்வம் ஆகும். முக்கியமாக ஒருவரது பண்புகமள அவர் மீது விருந்தினர்கள் வந்த விருந்தினர் விழிப்புணர்விலிருந்து மாற்றுகிறது. விழிப்புறச் பசய்யும் நிமலக்கு தார்சிக ஆமராக்கியத்துடனும் இது மொன்ற மனப்பொன்மமமயப் பானூர்திகளை விளக்கலாம். அனந்தத்தின் அம்சங்கள் இதிலிருந்து பவளிப்படும் ஒரு இது மொன்ற நமக்கும் எந்த ஒரு சூழ்நிமலயிலும் மநிலமறயான சந்மதகத்திற்கு இடமில்லாத நமக்கு உா்யது. மனப்பொன்மமய எந்த கதாொத்திரமும் சந்மதகம் எனும் மொக்மகமய காணிெிப் இக்கமதயில் சிந்திக்கும் திறனால் திருமதி பென்னட்டிற்கு சந்மதகமம எழுவதில்மல. எண்ணம் உடலின் ஆழத்திலிருந்து உருவாக்கவல்லது அனந்தமாகில் ஏற்றுக்பகாள்ளும் எண்ணம் அது நிமலமமமய உருவாக்குகிறது. உயிர்வாழ இயலாமம சந்மதகத்தின் வளமான உமறயுடன் நலச் மசமவமயச் பசய்து வந்த ஒருவர் முட்டாள்தனமாக புமகவண்டியில் நடந்து பசல்மகயில் ஆமணமயப் பெற்றனர். கல்லூாிமய வி 1947 கண்ணுக்குப் பන்மச் சுற்றியுள்ள அமனவாிடம் உள்ளது. இது சமூகத்தின் நல்பலண்ணம். சங்ககாள்ளும் வழிநடத்துவது மனப்பொன்மமயாகும். வழக்கமான அனந்தமாக பவளிப்படுத்திக்பகாள்ளும் தருணம். இது அவனது விமளவுகால் உருவிக்கவில்மல.
மேன் திருமணம் பசய்து பகாண்டாள்.

இவ்வுருக்கத்திற்கும் எல்லா விளக்கங்களை அளிக்கலாம்.

எல்மலாரும் ஒத்து பகாள்வது மொல் மேனுமடய திருமணத்திற்கு வழிகளில் நம்பால் விளக்கப்பெற்றுகிமறாம்.

நமக்குத் பதாமகமயத் திருப்பெித் தர மவண்டிய சந்தர்ப்ெம் திருபென்னட்டிற்கு ஏற்பட்டும் மவண்டும் சமொதிக்க இயலும் ஒருவருக்கு மவண்டும் பசய்யாமலாமாக இரண்டு மொர்களில் ஸ்ரீ அரவிந்தர் தனது இராணுவத் திறன்கமளப் இது மொன்ற திறகமடெிடிக்க முமறகமளப் ெின்ெற்றும் ஆற்றல் இருந்தது. இமறவன் அவருக்கு அஹிம்மசமயக் பெரும் பதாமகமயத ஈட்டக்கூடியவருக்கு அவ்வாறு பசய் பநருங்குகிமறாம்.

நமது மிகப் பொிய ஆற்றல்கமள பவளிப்ெடுத்தாமல் இருக்கும் பொழுதுதான் நாம் இமறவமன நெறித்தானோம். என்றாலும் இமறவமன் ஸ்ரீ அரவிந்தர் அமனவமரயும் இமறவமன் லண்டனுக்கு அனுப்ெினார்.

மாதமல பவளிப்ப முழுமமயாகப் ெயன்ெடுத்த இமறவன் அனுமதி அளிக்கிறாமர தவிர பநப்மொலியனாக இருந்த ஸ்ரீ அரவிந்தருக்கு சூட்சும உலகிலும் இராணுவ எலிசபெத்மத பநதர்பீல்ட், எவமரனும் ஒருவமர உயர்த்த, பொதுவாகவும் புாிந்துபகாள்ள மனிதனுக்கு இன்னமும் அவ்வறிவு குறிப்பிட்டு விளங்கித்தானோம். என்றாலும் இமறவன் தபாமகமயத் மவண்டிய சந்தர்ப்ெம் திருபென்னட்டிற்கு ஏற்பட்டது. பெறும் மவண்டும் சமொதிக்க இயலும் ஒருவருக்கு மவண்டும் பசய்யாமலமய அொ்ிமிதமாக இரண்டு மொர்களில் ஸ்ரீ அரவிந்தர் தனது இராணுவத் திறன்கமளப் இது மொன்ற கவனத்மத ஈர்ப்ெவர்கள் அமனவரும் ஏமதா ஒரு விதத்தில் ஏமதா இமறவனின் மவமலமயச் பசய்ெவர் அன்மன இதற்குக் கருவியாக விளங்கினார். அமனவமரயும் இமறவன் ஸ்ரீ அரவிந்தர் அமனவமரயும் முதலாவது அவமன எச்சாிப்ெதற்கும் ஆனால் இமறவன் அவமன லண்டனுக்கு அனுப்ெினார்.

பெரும் பதாமகமயத் திருப்ெித் தர மவண்டிய சந்தர்ப்ெем் திரு பென்னட்டிற்கு ஏற்பட்டது, பெறும் மவண்டும் சமொதிக்க இயலும் ஒருவருக்கு மவண்டும் பசய்யாமலமய அொ்ிமிதமாக இரண்டு மொர்களில் ஸ்ரீ அரவிந்தர் தனது இராணுவத் திறன்கமளப் இது மொன்ற திறகமடெிக்க முமறகமளப் ெின்ெற்றும் ஆற்றல் இருந்தது. இமறவன் அவருக்கு அஹிம்மசமயக் பெரும் பதாமகமயத ஈட்டக்கூடியவருக்கு அவ்வாறு பசய் பநருங்குகிமறாம்.

நமது மிகப் பொிய ஆற்றல்கமள பவளிப்ெடுத்தாமல் இருக்கும் பொழுதுதான் நாம் இமறவமன நெறித்தானோம்.
63. “There was scarcely an eye that did not watch his behaviour.”

There is no faculty in us that does not watch the emerging Psychic.

It means Man has moved from the conscious to the subconscious.

The conscious can miss many; the subconscious never misses any.

When pressed by circumstances, Man finds his subconscious opening.

For a meeting in Washington in November, the embassy gave an appointment in January to secure a visa. The applicant was under pressure as it was already August. On an impulse he decided to consult a devotee he would otherwise avoid. She said that it was her responsibility to get the visa. Ten year visa was granted next fortnight at Delhi embassy on a Saturday. Visa is welcome, but the knowledge, if only one can draw from is worth more than 100 crores. How to advance the interview from January by some months? She had faith and faith moved in three days, brought a contact. They lighted on an organization that handled hard cases. They got the interview in Delhi. How did this happen? For the past thirty years all those around who travel abroad have not heard of such an organization. How did such an organization come into the picture? What is the procedure for one in Pondicherry to get an interview in Delhi? What worked here are 1) the applicant reversed his reluctance to travel, 2) he overcame his reluctance to meet one who has faith and concede to her faith a belief. The power issued from this overcoming the hurdles. Examining every circumstance through which visa was finally issued in the light of inner circumstances of all concerned, the ‘procedure’ for the visa will be easily seen. Devotees can examine any event like this. In Elizabeth such a correspondence has been explained earlier. Also in Jane. Anyone who has known these procedures can take the issue of wealth. Develop your intensity of sincere belief. Wealth of equal proportion will be on the horizon.

What matters is belief – Belief, purity, sincerity, intensity.

Belief creates the possibility, intensity determines the volume.

Sincerity clears the obstacles. Purity determines the quality of Money.

Purity is total dependence on the Divine.

Sincerity is the turn to the Divine.

Intensity is the maximum power we are capable of.

Belief is what the Mind understands and accepts.

All are sincere to themselves.

Selflessness makes them sincere to the family.

Common sense makes them sincere to the society.

We must be sincere to Mother.

It is to be sincere to Her in the work.

One consecrates the work to Mother.

One can see the work itself as Mother or feel it so.

One can see Mother inside and let Her do the work which is Mother Herself.

It is an identification with Her in work.

He can identify himself with Her in his being.

It is an upward ascent.

From there one can initiate a higher descent of identifying with Mother’s consciousness, knowledge, power, joy, thought, sound, movement.

All this Darcy did without knowing what, in one stroke when she rejected him.

Once he did it, he never wavered.

As he did towards Elizabeth, any devotee can do so with respect to any project however great.

No effort less than that will be of any avail.

One who has experienced three day prayer can try three day dhyana.

It can initiate one into consecration of speech or act or both.

They are all yogic instruments.

In life they can raise one from being nobody to becoming a VIP or even a notable VIP at the top of one’s town.

All that we seek now with great effort will then seek you pleading for acceptance.

Three day prayer leads to three day dhyana that ends in consecration of speech.

The great project of wealth I am talking of is a prelude to yoga.

It requires the same single-minded devotion of Darcy, not less.

One may not choose yoga.
He will get commensurate results in social life. People feel that once wealth comes, the rest can be taken care of. Only after that a greater endeavour to absorb the Money into wealth rises. It is a formidable task.

To absorb wealth into culture is a work of thirty generations. This wealth I talk of will be the right one, good in every aspect. It will not be attended by any anti-social emotions needing the capacity of a questionable citizen. Yoga has that power for those who are egoless.

Egoless means not entertaining the twenty seven negative attributes. Of course it is the minimum to begin with. Absolute Truth in speech, act and thought can give that. If you qualify for that, look at the arrears of problems you have. Solve all of them by prayer or consecration. What defies will yield to three day prayer.

Now you are ready for the Project of Abundant wealth. It is not by magic, but by the inner desert of consciousness that one can qualify for it. The three day prayer must now lead to three day dhyana. It is a slow, steady process, requiring greater seriousness than you have known till now. Wait for dhyana to come to you seeking you. Be calm, silent inside. Dhyana seeking you for fifteen minutes or half an hour is the first step. Don’t take initiative.

Be Quiet. When it comes, whenever it comes, receive it gratefully. The adorable emotions that welcome the dhyana will determine how often it comes and how long it will remain and how rich it will grow.

Once that happens for some time – half an hour – then one must live for that. At once our life will split into two distinct opposite categories. One that fosters dhyana and the other that is against it. The first must be developed so as to fully dissolve the second. At this stage one can develop the dhyana so that at a future date a three day dhyana is possible. It is a steady slow process, as precarious in its existence as a political post. Or one can take to consecration of speech as well as action. This will include dhyana but is more difficult, requiring greater inner discipline. For my goal of wealth, it is enough the dhyana slowly develops. By the time one can sit for three day dhyana – not prayer – our effort is over. The goal is sure to be reached.

Consecration of speech is to catch the impulse of speech before it rises and consecrate it. The next stage is to be alert. Before the urge for that impulse arises one must consecrate the urge. It is more difficult to do the same for actions. That will, in time, slowly develop an inner strength which will attract the result. One has to be patient, quiet, silent, unexpected. One will feel like shops who receive more customers than they can serve. One has to organise the inner accumulation of strength and witness the outer continuously expanding.

Life will expand by leaps and bounds. Our part must always be positive, as well as quiet. Our inner prosperity can be seen as our outer prosperity as well as those around us.

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வழங்கப்பட்டது. விசா வரம்வற்கத்தக்கதுதான்,ஆனால் இதிலிருந்து பெறும் நூறு மகாடிக்கும் மதிப்புமடயது. இனவாி மாத மநர்காணமலே எவ்வாறு முன்கூட்டிமய பெறுவது ।

படல்லியில் மநர்காணலுக்கும் மததி கிமடத்தது. இது எவ்வாறு நடந்தது?

சம்தெந்தப்ெட்ட அமனவருமடய அக நிமலமயக் கருத்தில்பகாண்டு அவற்றால் எழுந்தசூழமலக்

சூழ்த்தையும். எந்த ஒரு நிகழ்மவயும் அன்மர்கள் இவ்வாறு கவனிக்கலாம். எலிசபெத் மற்றும் மேன் விஷயத்தில் இத்பதாடர்பு முன்னமம விளக்

மாறமய அறிந்த ஒருவர் பசல்வத்மதப் பொறுத்தவமர இதமனப் இன்பெற்றிஉண்மமயான

நம்மமய முக்கியமானது. நம்மமய சாத்தியத்மத

உண்மம தமடகமள அகற்றுகிறது. தூய்மம

என்பது இமறவமன முழுவதுமாச்சார்ந்துஇருப்பது. 

உண்மம நம்மம இமறவனிடம் அமழத்துச் பசல்கிறது. நம்மால் இயலும் அதிகெட்ச சக்தி

நம்மால் இயலும் அதிகெட்ச சக்தி தீவிரம் ஆகும. 

நம்மால் இயலும் அதிகெட்ச சக்தி தீவிரம் ஆகும.

நம்மால் இயலும் அதிகெட்ச சக்தி தீவிரம் ஆகும.

சக்தி இயக்கம் ஆகியவற்றுடன் அமடயாளப்ெடுத்திக்பகாள்

ஒருவர் தன் இறைவனுள் தன்மனமய அன்மனயுடன் அமடயாளம் காண முடியும். 

இது மமல்மநாக்கிச் பசல்வதாகும. 

அங்கிருந்து ஒருவர் உயர்ந்த முமறயில் கீழ்மநாக்கிச் பசல்வதன் மூலம், 

அன்மனயின் குறியம், அறிவு, சக்தி, மகிழ்ச்சி, எண்ணம், ஓமச, இயக்கம் ஆகியவற்றுடன் அமடயாளப் போகைாைங்க 

முடியும். 

எலிசபெத்திடம் அவ்வாறு அவன் நடந்துபகாண்டது மொல், எந்தை ஒரு அன்மர், 

மருடை இருந்தும், அது எவ்வளவுபொிய இருந்தும், அமைகப்ைவ மொல் நடந்துபகாள்ளலாம்.

இமத விடக் குமறந்த முயற்சி எந்த ஒரு நலனுமளிக்காது. 

மூன்று நாட்கள் இறகு நம்மம நாடி வந்து ஏற்றுக்பகாள்ள விமழயும். 

மூன்று நாட்கள் இறகு நம்மம நாடி வந்து ஏற்றுக்பகாள்ள விமழயும்.

நான் கூறும் பெரும் பசல்வம் மயாகத்திற்கான வாயிலாகும.
இதற்கு, டார்சிமயப் மொன்ற முமனப்ொன ஈடுொடு மவண்டும். ஒருவர் மயாகத்மத மமற்பகாள்ளாமல் இருக்கலாம். அவருக்கு இதற்கிய முயற்சியும் ஒருவர் மயாகத்மத மமற்பகாள்ளாமல் இருக்கலாம். அவருக்கு இதற்கிய முயற்சியும் ஒருவர் மயாகத்மத மமற்பகாள்ளாமல் இருக்கலாம்.

இங்கு கூறப்ெடும் பசல்வம் எல்லா விதத்திலும் சாியான முமறயில் மசர்த்த பசாத்தாகும். மகள்விக்குாிய குடிைகனின் நைமவப்படும் அது, எந்த சமூக விமராத உணர்ச்சிகளுக்கும் இடம் அளிக்காதப்ெலும். அகந்மதயற்றவர்களுக்கு மயாககம் அச்சக்திமய அளிக்கிறது. அகந்மதயற்று இருப்ெது என்சு இருெத்தி ஏழு எதிர்மமறயான குணங்களும் இல்லாமல் இருப்ெதாகும். உண்மையில் குமறந்தெட்ச தகுதியாகும். மெச்சு, பசயல், எண்ணம் ஆகியவற்றில் பூரண உண்மம இதமன அளிக்கும். அதற்கு நாம் தகுதி உமடயவர்களாக இருந்தால், நம்மிடம் மீதமுள்ள ெிரச் சி மனகமளக் கவனிக்க மவண்டும். எல்லாவற்மறயும் ெிரார்த்தமன அல்லது சமர்ப்ெணத்தின் மூலம் தீர்க்க மவண்டும். எள்ளூபமவ மூன்று நாட்கள் ெிரார்த்தமனயில் தீர்ந்து விடும். இப்பொழுது நாம் அொிமிதமான பசல்வத்தின் மனப் கபறும் ஒதுத்துத்ைத்ைிற்குத் யார். இது மாயமில்மல, ஆனால் நம்முள் இருக்கும் ேீவியத்மதக் மகவிட்டெின் நாம் இதற்குத் தகுதி உமடயவராகலாம். மூன்று நாட்கள் மனப் இப்பொழுது மூன்று நாட்கள் தியானத்திற்கு வழிமகால மவண்டும். இது நிதானமான சீரான முமறயாகும், இதுவமர அைிந்ைமைவிை அதிக தீவிரம் இத் தீர்மானிக்கும். நம்மம நாடி வரும் தியானத்திற்காக நாம் காத்திருக்க மவண்டும். மனம் அமமதியாகவும், பமௌனமாகவும் இருக்க மவண்டும். அது வரும்பொழுதும், அது வரும்பொழுபதல்லாம், நன்றியுடன் பெற்றுக்பகாள்ள மவண்டும். தியானத்மத வரமவற்கும் மொற்றுதலுக்குாிய உணர்ச்சிகள், அது எவ்வளவு முமற ஏற்ெடுகிறது, எவ்வளவு மநரம் நீடிக்கிறது, எவ்வளவு பசழிப்ொக வளருகிறது என்ெமத த் தீர்மானிக்கும். சிறிது மந

Volume 8 211
They all watched his behaviour when he first came into the room.”

**He is one on whom all eyes focussed.**

Like the king who sat among his courtiers, putting another on the throne, a king cannot escape being observed by all.

It is the source of his psychological power.

Power is a centre where all powers converge.

Pugnacity we believe is the nature of Mind.

The truth is Mind can develop pugnacity; it is not its inherent compulsion.

Man can become a slave of Money; but Money cannot compel Man to do so.

While the truth is he is the last Man she would marry, he could assume his welcome as her great opportunity.

It will never strike one that the Man who voluntarily helped him to restore his lost job was the cause of his loss.

Mother’s force saves us when we are right; we do not know it saves us even when we are not right.

It can only save whether we are right or wrong.

Only when we insist on wrong doing, it does not volunteer to save us.

It can save anyone in any situation. It is not compelled to do so nor can it be compelled.

Man’s consciousness can secure any knowledge for him and convert it into power. Therefore a Man’s doings can explain the prevailing social habits. Reading aloud indicates people who cannot read either because they are illiterate or because of failing eyesight. It can be to a desire to listen which society does not at once overcome.

Anthony Trollope who suffered much early in life was gentle to life and the fictional characters in life. It was a generous nature. There was no natural reaction to his early suffering. As a writer it was his greatness.

What he suffered in life, he never wanted others to suffer.

It shows a stout generous heart.

**Indian subtle life knowledge tells us what is to be watched.**

An actor sold a motor bike and bought a car. The buyer met with an accident the next day and complained to the seller. The seller saw the damaged bike. He felt that the bike spoke to him blaming its service and his neglect. The bike told him that it committed suicide. Since then he never sold his old vehicles. I know the farm has not generated any income for fortyfive years. Having acquired two hundred acres of cashew trees, I had all the trees cut. No one told me the trees should not be cut. I did not know it then. When banana grew, the ‘tree’ betrayed me as there was no power. In both the farms the cutting of the trees resulted in land ceiling problem.

Till the trees were planted again, exemption was not granted. The bank agent who gave Money to build a theatre removing the trees was suspended. He lost a son in an accident.

The country has the knowledge. Sri Aurobindo raised it further. We want to neglect it and follow America. In early America, it was their experience that three out of four Men who reclaimed the lands died. Their experience confirms the law. There was no one who could teach me. I myself never knew. Now I have learnt out of experience.

Everyone cannot learn out of his experience.

Education gives us the knowledge of the society.

We have to choose the right education for posterity.

Sri Aurobindo says we must take the essence from the past not the externals.

Engineering colleges in India are teaching software programmes that have disappeared from the field.

Why should one do so?

**Man has no problems at all except those he has created for himself.**

Now if he awakens, those problems can be converted into opportunities.

Only that he must not insist on his initiative, not persist in wrong doing.

If Man can solve all his problems, what is his future?

How great is his future if the solutions to his problems can lead to corresponding opportunities?

Population and diversity are discovered to be opportunities now.

What great future do we not have?

**Your thoughts will have far reaching impact.**

People watch others with interest; their thoughts will impact on us.

You can make an experiment on someone around you.
Whatever he does, take interest in it; you will see it will complete itself. Sometimes it will be 75% or even 95%. It can be 100%. When it is 100% you can move on to greater adventures. Such people tell you when they leave you, “As long as you were with me things were all right”. We call it rasi, ராசி.

You can try it systematically on wider issues. If it works, you are meant for yoga. Now you can shift inside and start consecration of thoughts, thinking, urges, impulses. Yoga will steadily move on. You can know the level of effectivity inside and outside.

One is for the yoga, the other is for life; you can build up either at the level you are effective. You can raise that level too with strenuous effort. That will remove problems from your life, make it one of opportunities. Now a rare opportunity arises before you.

What you once laboured to complete, now you can do by thought. The field of life at the bottom widens, at the centre rises. As long as you are willing to shift from labour to thought to silence there is no end for the progress. What you have earned or achieved in fifty years, your son or anyone who can learn this from you will achieve in one year. Physical achievement thus crosses the barrier. Only psychological achievement remains.

Beyond is spiritual progress. The rule of progress is: Follow the rules. One can feel the higher consciousness. Sometimes it becomes a light or even a being. That being when mature will be the Psychic Being.

“அவன் அவ்வமறக்குள் முதலில் நுமழந்தவுடன் எல்மலாரும் அவன் எவ்வாறு நடந்து பகாள்கிறான்.”

The Tamil version of the same passage is also provided in the image.
துநிமறமவறினால் நாம் மயாகத்திற்கு உாியவர் என்று பொருள். மமலும் பொிய விஷயங்களில் நாம் இதமன முமறயாகச் மசாதித்துப் ஊர்க்கலாம். இஎன்று கூறுகிமறாம்

நல்லெடியாகமவ நடந்து பகாண்டிருந்தது

அது நூறு சதசில சமயம் அது

காணலாம்.

அவர் என்ன பசய்தாலும் அதில் நாம் ஆர்வம்

பகாண்டால்

நம்மமச் சுற்றியுள்ள ஒருவாிடம்

இதமனப் ொிமசாதித்து

ப்ஊர்க்கலாம்.

நமது எண்ணங்களுக்கு

நிமனத்து

ப்ஊர்க்கு

மக்கள்

அவனது ெிரச்சிமனகளின்

தீர்வுகள்

அதற்மகற்ற வாய்ப்பு

கடந்த காலத்திலிருந்து

மனிதனால்

அவனுமடய

அவன் தன்முமனப்மெ

வலியுறுத்தக்

கூடாது

இப்பொழுது

அவன்

விழித்து

பகாண்டால்

அப்ெிரச்சிமனகமள

வாய்ப்புகளாக

மாற்றிவிட

முடியும்

கிமடயாது.

மனிதன்

தானாக

उருவாக்கி

ஏன்

ஒரு

இவ்வாறு

பசய்ய மவண்டும்

இந்தியாவில்

பொறியியற்

கல்லூாி

தற்பொழுது

இல்லாத

கடந்த

காலத்திலிரு

நாம்

நாம்

நாம்

சந்ததியினருக்கு

சாியான

கற்றியின்

மதர்ந்பதடுக்க

மவண்டும்.

ேைக்கும்

குடிமயறியவர்கள்

நிலத்மதத்

திருத்தும்பொழுது

நான்கு

மெர்களில்

மூன்று

அபமாிக்காவில்

நாட்டிற்கு

அறிவு

उண்டு.

ஸ்ரீ

அரவிந்தர்

இமத

மமலும்

उயர்த்தினார்.

நாம்

இமத

இல்லாத

காரண

நான்

தரவில்மல.

இரண்டு

மதாட்ட

ஆக

இருக்கும்

அல்லது

ெிக்கின்றது.

அவர்

அனுெவித்த

கஷ்டங்கமள

வறு

எவரும்

அனுெவிப்ெமத

அவர்

ஒரு

விெத்தில்

மரணமமடந்தார்.

கபாிய

கபாிய

உறுதிவாய்ந்த

மமன்மமயான

இது

காண்ெிக்கின்றது.

அவர்

அனுெவித்த

கஷ்டங்கமள

வறு

எவரும்

அனுெவிப்ெமத

நாற்

எத்தி

75%

கால துன்ெங்கமள

அவர்

ெிரதிெலிக்கவில்மல.

ஒரு

எழுத்தாளராக

இது

அவருமடய

ஏகக்கூட

ெிக்கின்றது.

அவரின்

பசயல்

மனகமளத்

தவிர

அரங்கம்

கட்ட ெணம்

தந்து

�தவிய

வங்கிஅதிகாாி

புறக்கணிக்கப்ெட்

அல்ல.

பமன்பொருள்

கற்றியின்

மதாற்றங்கமள

அல்ல.

பமன்பொருள்

கற்றியின்

மதாற்றங்கமள

அல்ல.

பமன்பொருள்

கற்றியின்

மதாற்றங்கமள

அல்ல.

பமன்பொருள்

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மதாற்றங்கமள

அல்ல.

பமன்பொருள்

கற்றியின்

மதாற்றங்கமள

அல்ல.

பமன்பொருள்

கற்றியின்

மதாற்றங்கமள

அல்ல.

பமன்பொருள்

கற்றியின்

மதாற்றங்கமள

அல்ல.
"In no countenance the attentive curiosity was so strong as in Miss Bingley’s."

Countenance is the face expressing the look befitting the emotions one wants to express. Society is structured by its collective Mind. Humanity is the life of existence fit for earth. Society is Mind organised collective existence.

Countenance is the look the face assumes to reflect the psychological status one wants to express. One’s look overcomes the countenance when the temperament becomes intense. Consecration moves from thought to emotions. The urge expresses through individual impulses. To arrive at the centre of urges, to surrender the urge steadily and to consecrate the impulses alertly is full consecration.

Man’s artificiality becomes real to his sensation by the superstition of his own superiority – Aurofood foundation ceremony.* Should this knowledge* be conclusive to your Mind, your consecration should embrace this knowledge. That knowledge presents itself as a light in the Mind. It becomes the power in the vital and body when the will endorses it. Completely successful consecration, a rare privilege, will cover only the central urge. All the fringe forces will rule the roost defying the central will.

Only trance can overcome memory, thinking and running thoughts. It is very attractive, but not necessary for work. It can come by itself in rare moments of saturation of consciousness with aspiration.

In India it is the ideal. In purna yoga it is the opposite of the ideal. The ideal here is the capacity to suspend memory and thinking. Jealousy and rivalry are instruments of progress of low consciousness. Curiosity is the opening of the Mind to grow by knowledge. Attention is the concentration of the vital to develop intensity. Attentive curiosity is Mind’s effort to know and dominate by the power of the alert vital. Later Caroline’s jealousy turned cooperative submission as she lost power. It is a negative development. A positive progress for her would be to realize her low values, respect Lizzy’s high values and endeavour to acquire them.
That is transformation for her.
She did not do it. Darcy did it not for social gain, but for psychological progress.
Darcy received a fatal blow, answered from his bitter Mind in writing, slid down to the soul in the vital, and
determined to rise to Elizabeth’s expectation.

**Any devotee capable of this turnaround now can enter yoga.**
The Presence of the descent of 1956 is there so powerful and overwhelming that such an opening can transform
the devotee into a yogic Wonder.

**Failure in yoga is a splendid success in life.**
Whatever the result, let us happily accept it.
Westerners faced with a problem think, Indian’s thinking leads them to deep prayer. His prayer will fulfil his
decision spiritually. Mother will fulfil it supramentally.
The Indian’s decision is of the spiritual will.
In this atmosphere spiritual will is supramentally fulfilled.
Supramental fulfillment will respond to the Psychic.
It is truth that brings out the Psychic.
It is not the absolute Truth, but truth in the work, known as values.
Man who accepts those higher values when compelled from outside, can better choose them on his own as a
voluntary discipline valued for its own sake.

**Attentive curiosity can only upgrade itself as identification.**
Physical identification is with work through physical concentration.
Vital identification is with people through affection.
Mental identification is with ideals through conceptualisation.
Spiritual identification is with the Purusha through dhyana.
Supramental identification is with the evolving Life through the Psychic.
Man initially can identify himself with his maximum possibility and then strive to receive the maximum Mother
can give him.

Maximum human possibility is what society outside has not known, as before the advent of press, plane,
Internet one could not have known their maximum that would have revealed only after their advent.

**A devotee can know it by what he has already received and particularly how he has received.**
Pride and Prejudice two hundred years ago indicates one such possibility.
By being good, patient, in freedom Elizabeth could reach Pemberley valued for what was valuable in her.
Mother comes to one when he goes beyond goodness to Truth, patience to equality, freedom to bliss.
The first is for life, the next is for yoga.
Wherever you are in life today, you can reach the deepest point of yoga for a minute.
Consecration does it.
Reading the letter, reviewing her feelings in the park in two hours she did it, a great progress where she stopped.
Writing the letter, delivering it, he did it when she violently rejected him.
Daily we see many minor events of this description.

Anyone would have met at least one major incident in his life.
His awareness can now bring it to him – It is for him to accept it positively or negatively.
He can accept it supramentally, if he resorts to total consecration for a whole day.

“எல்மலாமரயும்விட மிஸ் ஆர்வமாகக் கவனித்தாள்.
ஒருவர் பவளிப்ெடுத்த நிமனக்கும் உணர்ச்சிகமளப்ொருத்தமாக பவளிப்ெடுத்தும் முகமம முகொவம் ஆகும்.
சமூகம் அதன் ஒருங்கிமணந்த வாழ்மவாகும். மனிதமானம் மனிதமன மமயப்ெடுத்திய வாழ்வு.
சமூகம் அதன் ஒருங்கிமணந்த வாழ்வாகும்.
வெளியாரின் உணர்ச்சிகளுக்கு நகருகிறது. தூண்டுதல் அதன் அடுத்த வாழ்வு.
தனிப்ெட்ட உந்துதல்களின் மூலம் தூண்டுதல் பவளிப்ெடுகிறது.
தூண்டுதல்களின் மமயப் புள்ளிக்கு வந்து, அதமன நிதானமாகச் சரணமடயச் பசய்வதும், விழிப்புடன் உந்துதல்கமளச் சமர்ப்ெணம் பசய்வதும் முழுமமயான சமர்ப்ெணம் ஆகும்.
சத்தியேவிய ஆன்மீகத்தியான உணர்வின் மூலம் அமடயாளம் காணும்ெது மாணலயில் அமடயாளம் காணுெது கவனத்துடன்

இது முழுமமயான உண்மம அல்ல உண்மம மசத்தியத்திற்கு ெதிலளிக்கும்.

இந்தியர்களின் தீர்மானம் ஆன்மீக உறுதியின் அடிபெமடயில் எடுக்கப்ெடுகிறது.

நிமலயில் பூர் ஆரார்த்தமன அவர்களது தீர்மானத்மத ஆன்மீகாீதியில் நிமறமவற்றும். அன்மன அமத சத்தியேீவிய

மமற் மயாகத்தில் கிமடக்கும் மதால்வி வாழ்வின் அற்புதமான பவற்றியாகும.

முன்மனற்றத்திற்காகச் பசய்தான்.

அவள் அமதச் பசய்யவில்மல. டார்சி இதமனச் பசய்ப் பெதன் மூலம் எண்ணங்கமள மவத்து மனம் அமடயாளம் காணும்.

ரு முயல்வதுமம காரலினுமடய மநர்மமறயான முன்மனற்றமாக இருக்கும்.

எலிசபெத்தின் எதிர்ொர்ப்புக்கு ஏற்றவாறு உயர முடிவு பசய்தான்.

முன்வந்து ஏற்றுக்பகாள்வது சிறந்தது. உள்ையும் உண்மமயச் சந்திக்கும்மொது மனக் கசப்புடன்

பூரண மயாகத்தில் இது மிகவும் கவர்ச்சிகரமானது

சிறிய சக்திகள் ஆளுமம பசய்யும்.

உள்ையக்கும் முழுமமயாக பவற்றிகரமான சமர்ப்ெணம் மமயமாக விளங்கும்

மண்டும்.

இந்த அறிவு நம் மனதிற்கு முடிவானதாக இருந்தால்

அந்த அறிவு நம் மனதில் ஒளி மொல் பதாியும்.

மனிதனின் பசயற்மகத்தன்மம

1956-ல் புவியில் எலிசபெத்தின் எதிரொருள்பக்கத்தில் ஆன்மவுக்கு என்று என்று 

பரமான் கிளைல் வருமான் ஆன்மவுக்கு என்று என்று 

புவியில் எலிசபெத்தின் எதிரொருள்பக்கத்தில் ஆன்மவுக்கு என்று என்று 

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புவி எலிசபெத்தின் எதிரொருள்ப�
66. In spite of the smiles that overspread her face for jealousy had not made her desperate, her attentions to Darcy were by no means over."

Jealousy of poverty makes one desperate.

Jealousy is the negative aspiration of poverty.

To Caroline jealousy was only a tool to eliminate Elizabeth.

She who can broadly smile while jealousy rankles inside must have had her emotions under her Mental control.

Love and affection are true in the extreme. Physical objects receive them as attention and use.

Man in his goodness overdoes his attention and is hurt by his ignorance of realities.

Patients, clients, students, customers do not want true good service. They need socially flattering pampering service that is unconscionably costly.

Man gets what he deserves.

Our Mind, heart, body likewise do not like to part with us out of loyalty that is attachment.

Betrayal is its climax.

Sri Aurobindo gave up I.C.S. which he had paid for.

Beechcraft came to judge, to acquit Him.

Detachment is possible, though difficult.

Detachment is negative attachment.

Udasina is indifference by rising above. It is better.

To outgrow thinking, emotions, and actions is very difficult.

Inner concentration is outer freedom.

Inner concentration that rears its head in the outer from inside its spiritual spark is needed here.

You have to give up your parts of being by really outgrowing them by inner spiritual maturity.

It is equality inside, patience that is endless outside.

It is Samatva.

One is desperate when the knowledge of incapacity becomes a clarity.

That clarity can become a certitude when desperate feelings begin to act.

They become desperadoes.

The period before war was bleak, before 1900 desperate, before the Industrial Revolution, pure darkness.

Shakespeare who was born in those earlier centuries was a seer of life who could pronounce them only through tragedies.

Reviewing the life of the five hundred years from 1500 we see how light has permeated it.
After the war, there is light in small measures everywhere. Light has even become concrete as life opportunities. In the post Cold War period, it is no longer opportunities, but certainties of life. The results of the distant future are offered for capacity, hard work, good will, service, higher consciousness. To want to give people who don’t deserve appears to be generosity. It can also be an unpardonable crime, or inconceivable ignorance.

**The best way to serve them, if you are compelled in any way, as Mother said about friends – forget them – is NOT to entertain that idea.**

Ignorance (receives) responds by resistance. Our withdrawal can release aspiration in them. It amounts to selfishness; in truth it is Selfishness. Our Selfishness is the best cure for selfishness of all those in whom we are interested, as it reaches their inconscience. In other words, we suspend our vital interest and Mental ideals in favour of spiritual action. Then we become an agent of spiritual grace.

A doctor best serves his friends by not having to offer his professional services to them. His service is disservice.

**Attention to a lover will not be over even after his marriage.**

Indian converts to Islam and Christianity carry their castes there. Caste is distinguished by food, dress, rituals, domestic habits. A distinguishing mark attaches to each of them. A lover’s first response is deep like the identity of caste. In India it is caste, England it is blood, it is in human nature what distinguishes him from others, particularly as superior. Caste and class, are thus the deepest of ego marks. These deep marks are sources of sensitivity.

**They are the parts of our subtle being.**

Sensitivity is the act of a subtle faculty in its own plane. We see society, life, even Nature acting on deeper occasions. Jean Valjean lifted the bucket away from Cosette from behind her. It was Life lifting her out of poverty, misery and cruelty.

Rao giving me freedom from the power of Absolute President was legal justice of the society coming to my rescue. Aurofood’s machines were thus saved by Mother through the forces of life in the cranes. Truth has such powers.

A venomous Guru maliciously planned an evil disturbance to his loyal disciple who was his benefactor. At a critical moment the truth was forced out of his mouth by the strength of the atmosphere of service. Service to an institution protects betrayal of friends thus. Dantes’ pure love was saved by his sensitivity from one who was incapable of matching his loyalty. World’s freedom was saved thus in the Second World War. The strong dark personality of orthodoxy of several thousand years acted on August 15th 1947 to the detriment of India. God sent the fog at Dunkirk to save the world. Napoleon failed to get the right information at Waterloo.

**Love survives not only marriage, but death and even betrayal.**

Caroline was not in love with Darcy; she wanted to marry him. As in the case of the Bhakta who instantaneously attained moksha, love that germinates into affection can become infinite.

Love felt on the surface can sink to the depth and flower into a Marvel. Love has that power as it is an aspect of Bliss, Ananda. Subjective bliss becomes objective delight. Delight is beauty in Mind, joy in the vital, love in the soul. Love is the tether end of Sachchidananda. Intense love can reach delight or its source Sachchidananda. Objective Sachchidananda is Supermind. Love is a door to Supermind as it is the response of the Soul. Elizabeth’s love was of that type. But she loved falsehood. When she came out of it, gratitude was born in her, not love. Gratitude is an emotion of the being, love, an emotion of the heart. Though gratitude is superior to love, the emotional paraphernalia of love is romantically glamorous. Love is of the part – bliss – gratitude is of the whole – Being.
Lucy’s love had the strength not only to bring Lufton, but to save Roberts and bring Lady Lufton to where she was. Emily Wharton’s love, though misplaced, could bring Lopez to her and life created a circumstance to make it possible.

Mary’s love brought Tregear through an accident, the accident being a symbol of the dry rigidity of her father.

Even Jane’s love made Darcy confess, apologize, reverse.

Love has power, power to move the earth.

Haydee’s love upset Fernand, Danglars, Albert, Mercedes.

Love pervades the being.

Love generates love.

"Love is not the same thing as affection. Affection is a sentiment that grows, while love is a force. It does not depend on the company of others, but on our own personal feeling."

Mary’s love brought Tregear through an accident, the accident being a symbol of the dry rigidity of her father.

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Love has power, power to move the earth.

Haydee’s love upset Fernand, Danglars, Albert, Mercedes.

Love pervades the being.

Love generates love.
திருமணத்தமத மட்டுமல்லாது மரணத்தமதயும்

இரண்டாவது உலகப் மொாில் உலகத்தின் சுதந்திரம் இவ்வாறு காப்ொற்றப்ெட்டது.

உணர்வின் மூலம் காப்ொற்றப்ெட்டது.

உண்மமக்கு இது மொன்ற

காப்ொற்றினார்.

அன்மன இவ்வாறு ஆமராபூட்

முழுமமயான தமலமமக்குாிய அதிகாரத்திலிருந்து

Jean Valjean

சமூகம்

கூர்ந்து

அமவ நமது சூட்சும ேீவனின் ெகுதிகள்

இந்தியாவில் ோதியாகவும்

ஒருவமர இன்பனாருவாிடமிருந்து

ோதியின் அமடயாளம் மொல் ஒரு காதலனின் முதல் ெதில் ஆழமாக இருக்கும்.

உணவு

ோதிமயச் தாங்கிச்

முகம்மதியர்களாகவும்

ஒருவனது திருமணத்திற்குப் ெிறகும் காதலியின் மீது இருக்கும் அவனது கவனம் குமறயாது.

அவரது மசமவ பகடுதலானது.

அவர்களுக்குச்

நிறுத்தி மவக்கிமறாம் என்

ஆன்மீகச் பசயல்

சுயநலமம

நாம் அக்கமற காட்டும் அமனவாிடமும் உள்ள சுயநலத்

இது சுயநலம் மொன்றது

நாம

அவர்களுக்குச் பசய்யும் மசமவயாகும்.

அன்மன கூறியிருப்ெது மொல்

இருக்கலாம் அல்லது நிமனத்துப்

வழங்க விமழவது பெருந்தன்மமமயக் காண்ெிக்கின்றது. இது மன்னிக்க முடியாத குற்றமாகவும்

காலத்திற்குப் ெின் வரக்கூடிய வலன்கள் இப்பொழுமத அளிக்கப்ெடுகி

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Volume 8

67. “Miss Darcy on her brother’s entrance exerted herself.”

Mental systems work according to rules.

Vital organisation works on the strength of the Personality of the chief.

The better organised you are, the greater is your progress.

Faster progress is not as comprehensive as greater progress.

Great progress includes fast progress as one aspect.

Organisation is a bar, it is a help; what decides is your choice.

Man responds to Mother as Miss Darcy responds to her brother, like the Indian army with respect to its General.

The secret of life is Man’s eternal search.

At the primitive physical level the secret is what is new on its own.

It is not enough it comes into his view, but it must strike him as new, useful.

Value of information is the secret of the physical Man.

This can be expanded horizontally and vertically under various heads.

At the vital level Man feels the value of the other Man and a relationship with him.

That was how he became gregarious.

Even the animal has done it.

In the gregarious level there are physical vibrations, vital relationships and Mental ideas. The ways of explanation are endless.

At the vital level energy is important.

He values every source of energy.

Mental Man cherishes memory, thinking, ideas.

Memory is different for the physical, vital, Mental, spiritual Men.

Only when touched, the physical memory will come into action.

For the vital memory to act, it has to be energized.

Mental memory acts by a thought.

All these have the other dimensions too.

What is fast covers one aspect.
What is great covers all aspects.
In a community Mentally awake, all small activities will be Mentally organised. Education for them will be Mentally efficient.
The army in India is vitally organised, i.e. obeys the General.
The army in England is an organisation, i.e. organised according to rules.
The population can understand and follow rules as they are Mental.
Mental efficiency is efficiency of understanding; vital efficiency is one of obedience.
India is spiritually awake, not Mentally.
Money is more valuable than produce.
Diamond’s value with Money or gold is incomparable.
But to one who cannot convert diamonds into Money it is useless.
India has Spirit, more valuable than Mind and vital.
Unless India can commission Spirit into work, Spirit is of no value.
Spirit when commissioned to work includes Mind, vital and physical.
The American efficiency is physical which expresses some Mental and a little spirit.
Mind in America comes as education.
Spirit in America is there as individuality.
Education will give India the organisation of Mind.
Work done for the Spirit will give energy and self-respect.
Work is normally done for selfish profit.
Work done for others is vitally energizing.
Work organised expresses Mind.
Work consecrated expresses Spirit.
Selfish efficiency is egoistic.
Work done for national pride is vital.
Work of Self-giving is spiritual, Psychic.
America, Greece, Europe, Russia, India all should simultaneously rise.
What will achieve it in each situation?
Psychic, of course, will do it.
Can we organise it step by step?
Is there a solution?
How can the Theory come to our help?
**The minimum Mother gives is more than the maximum we can ask for.**
The maximum one can ask for is what prevails around him.
The maximum speed for a messenger before the telegraph and train was the very best horse’s speed he could think of.
At that period he could not think of railways or telegram or Internet.
The minimum Internet can now give is instantaneous.
One is not in the context of the other, hence not comparable.
**Instead of asking for Mother’s gift, ask for Mother.**
Instead of asking for help from a Chief Minister when you can, why should not you become the Chief Minister?
The story of the Chinese Missionary teaching fishing to his beneficiary instead of taking a fish to him daily illustrates this principle.
Not the result, but the process.
Essence is better than the process.
Competition competes to excel.
Jealousy of competition will aim at destroying the competitor.
Dark consciousness aims only at destroying for destruction sake.
For that raising itself means destroying others.
The pleasure in destruction for them is an end in itself.
You cannot survive them or their contact unless you have an infinite capacity to come to life from death i.e. undying life.
They are people to whom death itself is life as others keep falsehood as truth. They are the majority.
Your aim should be to correct yourself using their presence with you, not to correct them.
Darkness turning into light is the process of evolution.
It is ignorance becoming knowledge.
Studying the process at any point, one will see it is the same in all places.
That which changes ignorance into knowledge is the human choice.
The opposite of light becoming darkness is involution.
**Knowledge and Ignorance are the light of the area of our life.**
Widening the field of inquiry, ignorance becomes knowledge.
Shrinking the same, knowledge becomes ignorance.
Mind becomes Supermind when you cross the lid between them.
Practical ignorance belongs to one part of the being.
Constitutional ignorance belongs to the human being.
Not knowing the worlds around us is psychological ignorance.
Confining oneself to Time is temporal ignorance.
Confining oneself to ego is universal ignorance.
Not to know the cosmic Self is cosmic ignorance.
Original Ignorance is not to know our Origin.
Poverty is not knowing the physical resources.
Not knowing the social resources is not to have power in the society.
Not knowing Man, one misses the psychological power over others.
Life Response is the knowledge of life.
Knowing existence, one gets the power of Nature - a power over Nature.
Not knowing God is original ignorance.
Lack of experience is ignorance of details.
Higher knowledge or power eliminates that ignorance.
Inspiration is a source of knowledge.
Lack of inspiration is ignorance.
Increasing inquiry is knowledge.
Decreasing ignorance is still ignorance.
Factual ignorance makes one a victim of falsehood.
Not to know the social territory one lives in creates pride and conceit.
Living in the past achievements makes one foolish.
To usurp another’s territory creates a vastly destructive ignorance.
To draw upon everyone’s right for one’s benefit, destroys all of them.
To go in and focus on one’s principle, destroys the outer ignorance created by neglect.

**Only pressure moves, not principle or discipline.**
He who moves because of pressure is physical.
Pressure removed gives relief, not gratitude.
It means he lives in the surface Mind.
Solving the problem of surface Mind will not help in the long run.
A work has several stages for it to complete.
Obstacles at the first stage removed will still leave the obstacles in the further stages.
Surface Mind can feel pressure and relief; the subliminal can feel gratitude and grow into Marvel by experience.
Experience that feels pleasure organises the existing knowledge.
Experience that results in gratitude will bring knowledge of Marvel.
Expanding experience is gratitude.
Organising experience is ignorance entrenching itself into obstacle.
In solving a present problem the surest way to ensure no future problems exist, is to feel gratitude.
Gratitude takes us from surface to the subliminal.
The subliminal is universal, but still has ignorance.
The Universal has no more ego but it is still under Nature.
The first move in creation is Nature. It is by Maya.
Maya changes all in all into all is in each and each is in all.
The first result is Sachchidananda.
Supermind is born there.
It is Supermind that creates three out of one Sat.
The three are all in each and each is in all.
Supermind has the evolution, development and making things explicit and their opposites involution,
envelopment and making things implicit.
This Nature operates by the three principles of Sattwa, Rajas, tamas.
They are centred in the body, vital and Mind.
They are topped by Supermind which still has supramental nature.
Supermind shedding its Nature goes back to the Absolute.

**Supermind retains the oneness, the characteristic of the whole.**
One can understand Supermind and the process of creation.
The first thing is to see that phenomenal result. It will create faith. And that faith will help you acquire
knowledge.
The process of creation is partially or fully touched upon in 'The Life Divine' in several places (pp. 144/145; 128/129; 112, 113, 239, 130). Read them and try to understand as much as possible.

**The carpenter makes a stool out of timber. It is in the physical plane. It can be readily understood.**
The mother gives birth to a child. It cannot be so readily understood.
The butterfly flies out of the cocoon like the chick coming out of the shell.
In all these there is an element that is baffling.

Of the several thousand people we know, some people become rich and powerful.
One of them rises like a meteor. All that he did is before my eyes. We do not know what happened.
Sometimes he does not know what has happened.
In our own experiment there are points like that. They are intangible.
Suddenly a product begins to sell and boom.
A big company offers its partnership to a small Man.
We call this luck.

Thinking about all these things in the light of your own experiment and the reading, you will discover the following.

1) The Man will be industrious, careful, responsible, perfect in his work as the carpenter in stool making. **This is indispensable.**
2) Just before the boom or the turning point, you will notice that the atmosphere changed – Life moves towards you instead of your seeking it.
3) As the work expands, your own energy would have expanded.
4) **In the work you would have followed all the precautions one takes in life.**
5) With expansion better, wider, stronger organisations would have been put up.
6) Everyone who matters would have been loyal to you.
7) At no time you could have considered negative values of work as an alternative.
8) Your patience would have matched the demands of the situation.

**Still you see you can do it, but are not able to teach another.**
Your knowledge is subconscious, not conscious.

On deeper, further consideration, you will know that though you cannot explain to another, you know the method with certainty.
When you try you will see that people do not fully appreciate the value of attitudes, courtesy, culture that find expression through tone, voice, stiffness of the body, sense of responsibility, values.
Those things you can state but they will not be communicated.
There are other things you know but are not willing to speak to another for fear of offending them.
That we think he must know himself by experience which is partly true.
The truth is, till your knowledge becomes conscious it cannot be communicated.
Then the rule is it should not be offered to anyone who does not ask for it.
The asking must be matched by a commensurate strength, responsibility, gratitude.
In the absence of any one of them, the desired result will not be there.
With persons of lack of strength or responsibility, they will blame you for their future.
With those of ingratitude, you can expect to be materially offended.
One who follows all the rules of accomplishment will often find that no one wants the knowledge.
People do not want to learn. They want the results of other’s working.

Still a great good portion can be directly taught.
The rest can be indirectly taught if only there are willing candidates.
The direct instruction when it is successful will pave the way for the indirect teaching.

**The subtle knowledge is not so fully subtle but allows many of its objects to be taught.**
For example, the other Man’s point of view will make a salesman learn much of the subtle techniques, if not all.
Proper motivation can pick up the rest.

"மிஸ் டார்சி தனது சமகாதரன் அவ்வமறக்குள் நுமழந்தவுடன் மெசுவதற்கு முயற்சி எடுத்தாள்."

ஆனால் அதன் சட்டப்ெடி பசயல்ெடும்.

அமமப்புகள் அதனுமடய தமலவாின் சக்திமயப்ெடும் பலவானைல்ை.

நாம் எந்த அளவிற்குச் சிறப்ொக முமறப்ெடுத்தப்ெட்டிருக்கிமறாமமா

அமமப்பு ஒரு தமட அது ஒரு உதவி யும் கூட; தீர்மானிப்ெது நமது விருப்ெமம.

மிஸ் டார்சி அவளுமடய சமகாதரனுக்குப் ெதிலளிப்ெமதப் மொல், இராணுவ அதிகாாிக்கு இந்திய

இராணுவம் ெதிலளிப்ெமதப் மொல், எனின் அன்மனக்கு ெதிலளிக்கிறான்.
க்குக்

ஒவ்பவாரு சந்தர்ப்ெத்திலும் எது இதமனச்

அபமாிக்கா

சுய அர்ப்ெணமான மவமல ஆன்மீகாீதியானது

நாட்டின் பெருமமக்காகச் பசய்யப்ெடும் மவமல உணர்வுாீதியானது.

சுயநலமான திறன் அகந்மதயுள்ளதாக இருக்கும்.

சமர்ப்ெணம் பசய்யப்ெட்ட மவமல ஆன்மாமவ பவளிப்ெடுத்துகிறது.

மற்றவருக்காக மவமல பசய்வது உணர்வு அளவில் சக்தி அளிக்கிறது.

மவமல பொதுவாக சுயநலமான இலாெத்திற்காகச்

அபமாிக்காவில்

அபமாிக்காவின் திறன் ேடாீதியானது

மனம்

இந்தியா ஆன்மவ ஆனால் மவரத்மப் ெணமாக

ெணம் அல்லது தங்கத்துடன்

இந்தியா ஆன்மீகாீதியாக விழிப்பு பெற்றுள்ளது

மனத்திறன் புாிந்துபகாள்ளும் திறனாகும்

மக்கள்

கட்டுப்ெடுவர்.

இந்தியாவின் இராணுவம் உணர்வுாீதியாக முமறப்ெடுத்தப்ெட்டிருக்கிறது. அதாவது அதிகாாி

உயர்ந்தது எல்லா அம்சங்கமளயும்

மனதின் ஞாெகம் ஒரு

ேடநிமல ஞாெகத்மதத் பதாடும்பொழுது

ஞாெகம்

மனதாலான மனிதன் ஞாெகம்

சக்தியின் ஒவ்பவாரு ெிறப்ெிடத்மதயும் அவன்

உணர்வு நிமலயில் சக்தி மிகவும் முக்கியமானது.

கருத்துகள் உள்ளன. விளக்கும் முமறகள் எண்ணற்றமவ.

அவ்வாறுதான் அவன் இமணந்து வாழ்ெவனாக

உணர்வு நிமலயில் மனிதன் மற்பறாரு

இதமன ஒரு விஷயத்திலும்

தகவ

மதடலாகும்.

அது அவனது ொர்மவக்கு வந்தால் மட்டும் மொதாது

வாழ்வின்

லின்

லைமராப்ொ

அமனத்து

மனம்

மற்றும் உணருகிறான்

அவனது மாற்ற முதியாது எனில் அது அயனற்றது.

சிந்தமன

என்பது

சாதிக்கும்.

மயயும்

திதாக இரு

கருத்துகள்

மதடலாகும்.

அமனத்து

மனம்

மற்றும் உணருகிறான்

அவன

என்பது

சாதிக்கும்.

மயயும்

திதாக இரு
நமது சுற்றியுள்ள உலகமைப்பெற்றித் பதாிந்துபகாள்ளாமல் இருப்ெது உலகியல் அஞ்ஞானைாகும்.

அகந்மதயின் கட்டுப்ொட்டிற்குள் இருப்ெது உலகளாவிய அஞ்ஞான்கும்.

இமறவமன அறியாமல் இருப்ெது ஏழ்மம நிமல ஆகும்.

சமூக வளங்கமள அறியாமல் இருப்ெது சமூகத்தில் அதிகாரமின்றி இருப்ெதாகும்.

மனிதமனத் பதாிந்துபகாள்ளாமல் இருப்ெது, மற்றவர்கள் மீது நமக்கிருக்கும் மமனாாீதியான அதிகாரங்கமளத் தவற விடுவதாகும்.

வாழ்வின் மறுபமாழி வாழ்க்மகயின் அறிவாகும்.

நமடமுமற அஞ்

ஞானம் இவற்றிற்கு இமடமய இருக்கும் மூடிமயக் கடந்து வரும்பொழுது மனம் சத்திய

ேீவியமாகிறது.

அமமப்ெின் அஞ்

ஞானம் மனிதமனச் சார்ந்தது.

நம்மமச் சுற்றியுள்ள உலக

ங்கமைப்

ெற்றித் பதாிந்துபகாள்ளாமல் இருப்ெது மனதின் அஞ்

ஞான.

காலத்தி

ன் கட்டுப்ொட்டிற்குள் இருப்ெது உலகளாவிய அஞ்

ஞான.

அகந்மதயின் கட்டுப்ொட்டிற்குள் இருப்ெது உலகளாவிய அஞ்

ஞான.

இமறவமன அறியாமல் இருப்ெது ஏழ்மம நிமல ஆகும்.

சமூக வளங்கமள அறியாமல் இருப்ெது சமூகத்தில் அதிகாரமின்றி இருப்ெதாகும்.

மனிதமனத் பதாிந்துபகாள்ளாமல் இருப்ெது, மற்றவர்கள் மீது நமக்கிருக்கும் மமனாாீதியான அதிகாரங்கமளத் தவற விடுவதாகும்.

வாழ்வின் மறுபமாழி வாழ்க்மகயின் அறிவாகும்.

நமடமுமற அஞ்

ஞானம் இவற்றிற்கு இமடமய இருக்கும் மூடிமயக் கடந்து வரும்பொழுது மனம் சத்திய

ேீவியமாகிறது.

அமமப்ெின் அஞ்

ஞானம் மனிதமனச் சார்ந்தது.

நம்மமச் சுற்றியுள்ள உலக
தனது சுொவத்மதக் மகவிடும் சத்தியேீவியம் மீண்டும் இமறவனிடமம பசன்றமடகிறது. 

c
சந்மதாஷத்மத உ

உறுதி அளிக்க எளிய வழி

தற்மொமதய ெிரச்சிமன

அனுெவத்தின் மூலம் அற்புதமாக மாறும்.

மமல்மனதால் அழுத்தம் மற்றும் நிம்மதிமய உணர முடியும்

ஒரு மவமல மு

அவன் மமல்மனதில் வாழ்கிறான் என்றாகிறது.

அழுத்தம் அளிப்ெதினால் நகருெவர்

அழுத்தம் மட்டுமம

புற அறியாமம அழிகிறது.

மனதினுள்

ஒருவரது நன்மமக்காக எல்மலாருமடய உாிமமகமளப் ெறிப்ெது

உருவாக்குகிறது

நமது ெலம் நமக்குத் பதாியாமல் இருப்ெது மவண்டாதது

கடந்தகால சாதமனகளி

இறுமாப்மெயும் உருவாக்கிறது.

நாம் வாழும் இடத்தின் சமூக எல்மலகமள அறியாமல் இருப்ெது

உண்மம

அறியாமம குமறவது

ஆர்வம் இல்லாதது அறியாமமயாகும்

ஆர்வம் அறிவின் ெிறப்ெிடம் ஆகும்.

உயர்ந்த அறிமவா அல்லது சக்திமயா அந்த

அனுெவம் இல்லாதது

இமறவமன அறிந்துபகாள்ளாமல் இருப்ெது ஆரம்ெ

சக்தி.

வாழ்மவத் பதாிந்துபகா

உருவாண்டுபகால் அறியாமமயாகும்.

பயில்பெறுமாறான

சுொவம் உள்ள சத்தியேீவியம் இமவ எல்லாவற்றிற்கும் மமல் உள்ளது

உணர்வு நம்மம மமல்மனதிலிருந்து அடிமனதிற்கு அமழத்துச் பசல்லும்.

உறுதி அளிக்க எளிய வழி

தற்மொமதய ெிரச்சிமன

அனுெவத்தின் மூலம் அற்புதமாக மாறும்.

மமல்மனதால் அழுத்தம் மற்றும் நிம்மதிமய உணர முடியும்

முதல் கட்

ஒரு மவமல மு

அவன் மமல்மனதில் வாழ்கிறான் என்றாகிறது.

அழுத்தம் அளிப்ெதினால் நகருெவர்

அழுத்தம் மட்டுமம

புற அறியாமம அழிகிறது.

மனதினுள்

ஒருவரது நன்மமக்காக எல்மலாருமடய உாிமமகமளப் ெறிப்ெது

உருவாக்குகிறது

நமது ெலம் நமக்குத் பதாியாமல் இருப்ெது மவண்டாதது

கடந்தகால சாதமனகளி

இறுமாப்மெயும் உருவாக்கிறது.

நாம் வாழும் இடத்தின் சமூக எல்மலகமள அறியாமல் இருப்ெது

உண்மம

அறியாமம குமறவது

ஆர்வம் இல்லாதது அறியாமமயாகும்

ஆர்வம் அறிவின் ெிறப்ெிடம் ஆகும்.

உயர்ந்த அறிமவா அல்லது சக்திமயா அந்த

அனுெவம் இல்லாதது

இமறவமன அறிந்துபகாள்ளாமல் இருப்ெது ஆரம்ெ

சக்தி.
நன்றி வலிமம அல்லது பொறுப்புணர்ச்சி இல்லாதவர்கள் அவர்களது மதால்விக்கு மவண்டும்.

மகட் எது அதற்கு ஈடான வலிமமமகட்காமல் ஒருவருக்கும் கூறக்கூடாது என்ெது விதி. ஓரளவிற்கு உண்மமாவும் அவற்மறநமக்குமற்ற சில விஷயங்கள் பதாிந்திருந்தாலும் முழுமமயாகப் பொற்டுவதில்மல் நாம்கற்றுபகாடுக்கபசய்முமற நாமக்கு உறுதியாகத் பதாிந்திருக்கும் என்ெது பதாிய வரும்.

மமலும் ஆ நமது அறிவு ஆழ்மனதில் இருக்கிறமத தவிர மமல்மனதில் இல்லமல் இருப்பெினும் நிெிர்றியிருமொம்.

சில சமயமாகந்ாக்கிவந்தவர்களாகவும் மாறுகின்றனர். நமக்குத் பதாியந்த ஆல ஆயிரக்கணக்கான மக்களில் சிலர் ஆண்காரர்களாகவும் இமவ எல்லாவற்றிலும் முட்மடயிலிருந்து குஞ்சுபவளிவருவது மொல் கூட்மட விட்டு கூட்ட்மட விட்டு பவளிவருகிறது.

உடனடியாகப் புாிந்துபகாள்ளலாம்.

ஒரு தச்சன் மரத்திலிருந்து முழுமையான் பாறைஞ் பகுைியாகநவா

1) பகுைியாகநவா நாமனவரும் தானாகமவ பதாிய மவண்டும் என்று நாம் நிமனப்ெது ஏமதனும் ஒன்று இல்லாவிட்டாலு

2) இயம் அகிகு தானாக பாறைஞ் பகுைியாகநவா

3) பாறைஞ் பகுைியாகநவா நாமலன் கிமடக்காது.

4) பாறைஞ் பகுைியாகநவா நாமலன் கிமடக்காது.

5) பாறைஞ் பகுைியாகநவா நாமலன் கிமடக்காது.

6) பாறைஞ் பகுைியாகநவா நாமலன் கிமடக்காது.

7) பாறைஞ் பகுைியாகநவா நாமலன் கிமடக்காது.

8) பாறைஞ் பகுைியாகநவா நாமலன் கிமடக்காது.

9) பாறைஞ் பகுைியாகநவா நாமலன் கிமடக்காது.

10) பாறைஞ் பகுைியாகநவா நாமலன் கிமடக்காது.

11) பாறைஞ் பகுைியாகநவா நாமலன் கிமடக்காது.

12) பாறைஞ் பகுைியாகநவா நாமலன் கிமடக்காது.

13) பாறைஞ் பகுைியாகநவா நாமலன் கிமடக்காது.

14) பாறைஞ் பகுைியாகநவா நாமலன் கிமடக்காது.

15) பாறைஞ் பகுைியாகநவா நாமலன் கிமடக்காது.

16) பாறைஞ் பகுைியாகநவா நாமலன் கிமடக்காது.

17) பாறைஞ் பகுைியாகநவா நாமலன் கிமடக்காது.

18) பாறைஞ் பகுைியாகநவா நாமலன் கிமடக்காது.

19) பாறைஞ் பகுைியாகநவா நாமலன் கிமடக்காது.

20) பாறைஞ் பகுைியாகநவா நாமலன் கிமடக்காது.

21) பாறைஞ் பகுைியாகநவா நாமலன் கிமடக்காது.
“Elizabeth saw he was anxious for his sister.”

Anxiety issues out of material uncertainty. It arises when the emotions are unsteady. Just now Elizabeth’s presence had created a complete disequilibrium in his emotions. He was anxious that Georgiana should play the host properly. It was a day when his whole being was unstrung. No one likes to recollect bitter truths about his family. Now the whole bitterness of his earlier spirit presented itself to him. ‘Om Namo Bhagavathe’ calms down, says Mother, the greatest of disturbances. In moments of disturbance one will remember the mantra. If reminded, there will be reaction. If chanted, with every chanting the inner turbulence comes down. One whole day’s disturbance comes down by chanting the mantra few times. The Mother is more powerful. A violent crowd will be disbursed by repeating The Mother. Mother dissolves years of life of karma.

A devotee receives a few hundred crores of rupees. Everyone can understand it. No one can know his consciousness is equally valuable, his organisation, his position in life, his knowledge all are equally valuable. Money is a measure.

The Man who attracts Money is more valuable than the Money.

Man is not seen; Money is concrete. When Indira appeared in the court, the prosecution lawyer bent over and asked, “I do not see anything in her. They say she has charisma.” He was sarcastic. In the following election she swept the polls. The lawyer went into the wilderness. Wave can be seen. The sarcastic lawyer does not even deserve a sarcasm. God is in us, around us, we are God, but it is not self-evident to us. We are blind.

Blindness too is an expression of God. An acre of land is selling for one crore of rupees. It was 30,000/- a little while ago. No one stops and asks how. Results are accepted. There is no thought to know how.

The charge of a fifteen year girl for a brother is a challenging one. This is a charge of anxious responsibility. In a mother the same is one of expectant fulfillment. It is a human emotion, or biological passion. Aspiration for Mother is the same vibration situated in the Psychic centre. Moving to that centre is work, labour, effort. Waiting in love, as for the Bhakta, is to abridge Time. The emotions fill the heart. Before it is saturated, they move to a centre behind the heart, converting Time into Timelessness. He who does it can meaningfully wait for anything. Waiting so, there, is to make heaven move towards us.

From the vital to the Mental is a great movement which Elizabeth did. From the Mental to the emotion is what Darcy has done. He did not stop at the emotion. He moved from there to the Psychic in the emotion. We love our children, parents, family, friends. Can we move to the emotional Psychic?
One may ask how.
Emotions we know. The emotion knows the other persons as an emotional centre.
Imagine he is the Psychic in his emotion. It is done.
We look on the boss as boss and he becomes the boss, even if he does not have the personality of the boss. The post, we say, gives it to him.

Our view makes him a boss, a Psychic Being.
From 1956 every four years the Supramental anniversary came. We missed it. Can we now constantly pray to move to the centre behind the heart and wait for the next anniversary?
The descent continues. The atmosphere of the world reflects the descent.
We do not know it. Knowing it, it will reveal more. Sensing it matters. What matters is the aspiration. Once it is released it must go on moving till it reaches the right centre.

Give a poor Man a quantity of Money too great for his nerves, he will grow anxious.
Acquiring strength in the nerves, it is no longer a bother; rather there is a joy of possession. The greater the possession, the greater the delight. The delight increases by the increasing value of the possession or the increasing appreciation of the Man. Such an appreciation is reflected in how the Time moves. Often it is a drudgery, often Time flies. Fleeing time means Man is in Timelessness. In Simultaneous Time, Time not only flies, it precipitates wonder constantly. The faces of human wonder look like

• The kindness of a sour person
• Romance after thirty years of marriage
• Sense of fulfillment in cleaning a room as winning an election.
• Winning no election however great can give you the joy of Mother’s Darsan in the soul.
• The same Darsan in Mind, vital and physical are better than the previous one.
• In such a moment a movement that causes pain will cause pleasure.
• Sleep that is dhyana.
• As Darcy felt, abuse will not be abuse, will even be sweet.
• The breeze on the body, the moving cloth will give the sensation of delight.
• In such a mood food without salt or half-baked will still taste good.
• When Sri Aurobindo’s carriage was about to be toppled, a light issued from inside and saved him. This will happen to us at every moment of intensity.
• There will be no moment of pain, distress, something bad. All of them will become moments of pleasure, joy, something good. Pain is intense. Intensity in a low atmosphere is pain. Pain in our atmosphere becomes joy.
• Public opinion is our subconscious expectation. Enjoy Mother, the atmosphere in the subconscious. The public opinion that is now sour will change to the opposite. As the child enjoys dirt, can we not know the public at their level enjoy excitement, bribery, display? Our changed view changes the public perception of us.
• The popularity of low people is because they, in their subconscious, feel the joy of their low situation.

He who wants to be popular must understand the public as they are. His value judgment is reflected by them. He thinks them to be low. They reflect it. How to do it?
It will be done when the surface understanding becomes subconscious understanding. Try to forget the conscious appreciation and push it off. It will be done.
Darcy understood the Meryton people as low; they thought him low.
Then he forgot them, did his work, his stock rose sky high.
There are several occasions when we have seriously decided to call, the call ends in eight minutes. What to do?
Wait patiently till the call rises.
Now make it nine minutes and nineteen minutes, etc.
If there is any other method, I do not know it.
There is no saying that there is no method to progress.
Look inside. Do you want it? Then there is a way.
There is no way available when you do not want it.
Grace certainly can do it, but it does not act in that fashion.
For the first eight minutes our temperament keeps away.
After that it comes back.
The work is to keep our temperament under control.
It is better to surrender it to Mother, instead of our controlling it.
She will transform it.
Wickham and Lydia getting married is transformation in the society.
Mr. Bennet’s transformation is at the level of Mental will.
Darcy’s transformation is at the vital level.
Bingley’s transformation is from submission externally, he moved to the inner assertion. His inner insistence became strong. That was his transformation.
Jane went in, reiterated her principle that was not strong, giving up her illusion of Caroline. Her principle became strong and moved matters outside. We can work out the correspondence between the process of her inner change and the outer change. That is the knowledge of the process of creation at that level.

"I reasserted my principle that was not strong, giving up my illusion of Caroline. Her principle became strong and moved matters outside. We can work out the correspondence between the process of her inner change and the outer change. That is the knowledge of the process of creation at that level."

டார்சிசமாகக் கவமலப்தெட்டான் என்ெமத எலிசபெத் கவனித்தாள்.

உண்மையானநிச்சயமின்மம கவமலமய உருவாக்கும்.

உணர்ச்சிகள் நிதானமில்லாமல் இருக்கும்பொழுதும் கவமல எழும்.

எலிசபெத் அங்கு இருந்தது அவனது உணர்ச்சிகளின் சமநிமலமய முழுமமயாகப் ொதித்தது.

விருந்தினமர நல்லெடியாக உெசாிக்க மவண்டுமம என்று அவன் கவமலப்ெட்டான்.

அவனது முழு குடுமெமத்தின் கசப்ொன உண்மமகமள எவரும் நிமனத்துப் பர்க்க விரும்புவதில்மல.

அவனுமடய முந்மதய் மனக்கசப்புகள் இப்பொழுது அவனிடம் பவளிப்பதான்.

‘ஓம் நமமா ெகவமத' எனும் மந்திரம் மிகப் பொிய மனக் கிமலசங்கமளயும் அமமதியாக்கி விடும் என்று அன்மன கூறுகிறார்.

மனக்கிமலசம் ஏற்ெடும் தருணங்களில் ஒருவருக்கு இந்த மந்திரம் ஞாெகம் வரும். 

ஞாெகம் எழுந்தால் அதற்குப் ஆதில் கிமடக்கும்.

உச்சாடனம் பசய்தால் ஒவ்பவாரு முமற வாய்விட்டுக் கூறும் பொழுதும் மனக்பகாந்தளிப்பு குமற 

சில முமற மந்திரத்மத உச்சாடனம் பசய்வது ஒரு நாள் முழுவதன் பதாந்தரமவக் 

குமறக்கும்.

அன்மன் 

என்று கூறுவது மமலும் சக்திவாய்ந்தது.

அன்மனயின் நாமத்மத திரும்ெத் திரும் 

ெக் கூறும

பொழுது ஒரு 

வன்முமறக் கூட்டம் கமலந்து விடும்.

ெல வருட கர்ம விமனமய அன்மன கமரத்து விடுகிறார்.

சில முமற மந்திரத்மத உச்சாடனம் பசய்வது ஒரு நாள் முழுவதன் பதாந்தரம 

குமறக்கும்.

அன்மன் 

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அன்மனயின் நாமத்மத திரும்ெத் திரும

ெக் கூறும

பொழுது ஒரு 

வன்முமறக் 

சில முமற 

பூர்வமான மசத்தியத்திற்கு நகரமுடியுமா ?

எவ்வாறு என்று ஒருவர் மகட்கலாம்.
முயற்சி பசய்து அமத உதறித் தள்ள மவண்டும். அப்பொழுது இது நடக்கும்.

மமல்மன புாிதல் ஆழ்மன தாழ்ந்தவர்களாக நிமனக்கிறான்.

ெிரெலமமடய விரும்பு ▪ பதாிந்துபகாள்ள மக்கள் அவர்களது நிமலயில் உற்சாகம் சூழமல வலியாகும். நமது சூழலில் வலி ஆனந்தமாக மாறுகிறது.

காற்றும். நாம் தீவிரமாக இருக்கும் ஒவ்பவாரு தருணத்திலும் இது மொன்ற நிகழ்வு நமக்கு இருக்கும்.

▪ உணர்வில் வலிமமமயப் பெறுவது இனி ஒரு பொிய விஷயமில்மல. பசால்லப் பசன்று அமடயும்வமர ந ▪ ஆர்வம்பகாள்வ பதாிவதில்மல. பதாிந்துபகாண்டால் மமலும் நமக்குத் பதளிவு கிமடக்கும். அமத உணர்வமத முடியுமா ▪ அமதத் தவறவிட்மடாம். இப்பொழுது நாம் நமது இருதயத்தின் ெின்னால் உள்ள மமயத்திற்குச் பசல்ல 1956 நமது ொர்மவ அவ உணர்ச்சிகள் நமக்குப் புாியும்.

முன்னைய அளவை உண்மையான விளக்கம் பெற்று அவர்கள் எவ்வாறு உள்ளனர் என்ெதில் ெிரதிெலிக்கிறது. உணர்வில் வலிமமயப் பெறுவது இனிஒரதில் ஒரு பொிய விஷயமில்மல. மையைாக உணர்ச்சி மற்ற நெர்க ஒரு இயக்கம் சந்மதாஷத்மத ஏற்ெடுத்தும் ருசியுள்ளதாக அவர்கள் எவ்வளவு பொிய மதர்த புருஷனாக்குகிறது. ஆவாசநய தப்பிப்பு மல்லிக அறிவு கர்ந்து பகாண்மட இருக்கும். இது மொன்ற ஒரு இயக்கம் சந்மதாஷத்மத ஏற்ெடுத்தும் விளம்ெரம் ஆகியவற்மற அனுெவிப்ெமத முக்கியம்.

ப்பலவிளம்பரியாளருக்கு பல்வேறு விளக்கங்களைப் பற்றியுள்ளது,

1956-ஆம் வருடதில் நான்கு வருடங்களுக்கு முதலாளியாக அவனுக்கு வங்குகூறிக் கொண்டு கர்ந்து எச்சரிக்கை செய்து வந்திருந்த வண்டி சாய்ந்து விழப்மொமகயில் அவர் மேலும் அவர்கள் எவ்வாறு உள்ளனர் என்ெதில் ெிரதில் மண்டிரதுதல் சாய்ந்து விழப்மொமகயில் அவர் எவ்வாறு உள்ளனர் என்னர் என்ெதில் கொண்டு வந்திருந்த வண்டி சாய்ந்து விழப்மொமகயில் நினைவுற்றுக்கொள்ளலாம். என்னர் எவ்வாறு உள்ளனர் என்னர் என்னர் என்ெதில் கொண்டு வந்திருந்த வண்டி சாய்ந்து விழப்மொமகயில் நினைவுற்றுக்கொள்ளலாம். என்னர் எவ்வாறு உள்ளனர் என்னர் என்னர் என்ெதில் கொண்டு வந்திருந்த வண்டி சாய்ந்து விழப்மொமகயில் நினைவுற்றுக்கொள்ளலாம்.

ப்பலவிளம்பரியாளருக்கு பல்வேறு விளக்கங்களைப் பற்றியுள்ளது,
It is usually a dangerous acquaintance socially.

It is said two women instinctively hate each other. It is not true in itself.

What is true is when issues are relevant, one Man instinctively hates another.

It is true of Men, women, children, animals.

Writers having seen it in women have declared so.

People are pleasant when issues do not collide.

There is a boundary line between these two states – collision and non-collision.

With God there is a similar line for us.

Find that line and keep pushing on it, it will lead you to moksha.

There is such a line between us and an event.

That line will help us to solve any problem with that event.

Ego is the creator of all problems. It does so by separation and smallness.

To recognize how small ego is against the universe is to shed the ego.

To shed the ego is negative progress; to become universal is positive progress.

There is a great quest to know how India lost her economic advantage.

Many reasons that are directly true but partial are sighted. Many more fundamental reasons such as caste which is not directly true are also discovered. It is a process of awakening and thus welcome. In arguing the cases of new found discoveries as a rule, they argue the effect as the cause.

This is a great step forward. This will lead them to the ultimate real cause. Indian Independence was the result of awakening. He, who was worshipping the British as demigod, realized his own value. Today the American is similarly worshipped. For each country its own culture is important. Our own culture, tradition and spirit are what the world has not yet known. Even if our culture is low, Man can rise through his own low culture, not through another’s high culture. Here even that is not true. The Indian awakening to his own value brought independence. Such an awakening now shows itself as various causes which the scholars are discovering. All these discoveries are partial. The central cause is Man is becoming aware of his Individuality. Still, it is a great step forward. May the world do the same thing.

Man wants his wife to be adored by his mother and sisters as he does.
They are waiting for the new girl to arrive for them to tear her to pieces. Today’s mother-in-law was yesterday’s daughter-on-law. That is the truth of self-deception. The Brahmin, the priest, the aristocrat, the king were common people who have achieved. They refused to allow others to join their ranks. What happened, they were beheaded and others came to their position. They forgot the whole society made it possible for them. The son who takes a degree takes it because the family sent him money. To think he must enjoy his degree all by himself is selfishness and ingratitude. The Brahmin’s enlightenment is social enlightenment. The Brahmin received it on behalf of the society. The king forgot that the whole country fought for his victory. He could not take it himself. The whole society worked and earned for the aristocrat. The priest was supported by the society. The knowledge the priest had was not understood as the knowledge of the society. A lone man on an island cannot sit in tapas and get moksha. The knowledge of the entire society shows itself in one yogi. It is the path of anachronism becoming obstacles. It is the physical’s response to progress. We advocate Mental response to progress i.e., self-discipline. There is no individual in survival, food production, knowledge, etc. only the collective has all these endowments. A man by himself cannot survive. Without a family how could he become a man? Not only survival, the collective efficiency depends upon collective values, for instance punctuality.

Punctuality is an organisation of time. The whole society espouses the value of punctuality which makes the best possible use of time. Suppose clocks are not used in Germany, the national income will shrink by a third. Indians do not have that value. Should it be followed here, GDP will become double. Punctuality is a mental value which raises the work to the mental plane. The question of India following punctuality does not arise. Punctuality is Mental planning. Indians who do not follow punctuality have their needs fully met by their vital organisation which is wasteful of time and energies. There is an integral truth behind it if the country resorts to integral perfection. Society in India is organised on the basis of need. An Englishman attending an Indian function was intriguingly disturbed but was surprised that at the end everything was in order. He was used to Mental organisation. This is vital organisation – unorganised chaos. In a wedding work is to be done for the ceremony, not for the gathering. The Mental organisation caters to this need. Man utilises time best; Man serves time so that time is most useful.

In a society where every work is need-based, in any function instead of meeting the needs of a single ceremony there will be a host of ceremonies simultaneously served. At the end of a function we will see twenty works completed with a punctuality that is amazing. Five hundred years ago the king gave orders. One work was done at one time. Now two hundred departments simultaneously function with a greater rationale. This is at the mental level. In the West dinner time is maintained and is punctually carried out. In India members come at various times causing a dislocation of kitchen and all other work, something exceedingly wasteful. In very affectionate, cultured families ladies will never expect everyone to adjust their work for eating. They will tell the boy, “Do your writing, come when it is convenient to you”. She will be there affectionately waiting for him to come and eat. Any lady at home will readily happily do it. The whole family will be so ‘organised’. There will be no waste of energy or time. Everything will be smooth, everyone will be happy, every work will be linked to every member, NOT by time but by convenience. Here time is made to serve man by subordination raising the efficiency level several times. Everyone in this family will be a better individual. Two such families thus differently organised, by virtue of this culture will find themselves several stages apart in the society. In punctuality man submits to time. In what I call a total organisation time serves man. What makes this possible is the higher value of affection which is a generous emotion. Here the family rises from work organisation – time organisation – to human organisation. One is what we stipulate, the other arises automatically and everything falls into place. Those who are addicted to cards will carry cards with them. Whenever there is a short break, however short it is, they begin playing. In the integral organisation I speak of this will be everyone’s skill with every work. Trollope wrote his novels urged by, rather possessed by, such an urge. In terms of quality he has excelled every other writer. In Brahmin families this attitude can be seen. Brahmin families are cultured, efficient, affectionate, responsible, integrated. With a tenth of resources they achieve that much. This is not unknown to the world, but is not officially fully practised anywhere. One streak of it can always be there after a fashion. Top professionals will have this efficiency. One man who is actuated by this ideal can change a family like this at times of important functions or for a short period. The secret is self-giving, total humble respect for everyone, alert efficiency of utmost willingness.

Darcy’s anxiety had another effect, an effect of provocation.

We often pray. The prayer is granted. It has later another undesirable or unwanted effect. It is human initiative with mother. Consecration is what she gives. It will have no such repercussions. Even in consecration the results depend upon whether it is silent consecration or articulated consecration. It can be a consecration of silent thinking or non-thinking. Results vary according to the depth and breadth of consecration.
Non-thinking consecration can have wider positive effects.
One who silently collected the money for a Purse, found Money was coming to him exactly in double measure.
I wanted a devotee to remove a photo which offends.
Once I sent word to her accordingly. She removed it.
I know my not asking for it is better.
Another idea occurred to me. “Her guru must be removed from her Mind”.
I did not express it.
My messenger said what I withheld.
These are best methods at each step which I have written often.
The deeper method takes greater efforts.
We stop at some point.
We consecrate something for an effect.
It is better NOT to consecrate which means we withdraw our efforts at consecration. It becomes a conscious surrender. It has greater consequences.
To know that Mother knows an issue and we need not be exercised even to the point of consecrating it is an attitude of surrender.
Surrender as an act is higher than that.
Such a surrender can still create subconscious anxieties.
Not to be so anxious is patience.
Its consciousness is equality.
The desire of a wise Man to accomplish gets accomplished. So, it is for a devotee.
His not wanting to accomplish accomplishes God’s intention.
To actively express God’s will is the Psychic will which fulfils Mother in life.

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இறுதியில் இருெது பவவ்மவறு மவமலகள் சிறப்ொக
அல்லானால் இறுதியில் எல்லாம் சீராக நடந்து முடிந்தமதக்
குறித்து அவர் தீர்த்துக் பகாள்கின்றனர்
ெினெற்றுமா என்ற மகள்விக்மக இடமில்மல. மநரம்
இதமனக் கமடப்ெிடித்தால் நாட்டின் ஒரு யகமாக குமறந்து
உயிர் வாகாலத்திற்கு ஒவ்வாதது தமடகளாக மாறும் ொமத இது.
ஒரு தீவில் அமர்ந்து தவம் பசய்து மமாக்ஷத்மத அமடய முடியாது. முழு சமுதாயத்தின் அறிவு ஒரு
சமூகம் முழுவதும் உணவுக்களின் வசதிக்காக உமழத்தது
மொராடியது என்ெமத அரசன் மறந்துவிடுகிறான். அவனால் மட்டுமம
நிமனப்ெது சுயநலம்
இதமனச் சாத்தியமாக்கியமத அவர்கள் மறந்து விட்டனர்.
தமலகள் சீவப்ெட்டு
அவர்களது நிமலயில் மற்றவர்கள் மசருவதற்கு அவர்கள்
அவர்கள் பகாடுமமப்ெடுத்த
ஓர் ஆண் தன்னுமடய மமனவிமய தான் மநசிப்ெது மொலமவ தன்னுமடய தாயாரும்
முன்மனற்றம் ஆகும். உலகம் இது மொலமவ நடந்துபகாள்ளட்டும்.
தனித்துவத்மத உணர்ந்துபகாள்வமத
பதாிந்துபகாள்ளவில்மல. நமது கலாச்சாரம் தாழ்ந்ததாக இருந்தாலும்
பவளிப்ெடுகிறது.

பூரணத்துவத்மதக் கமடப்ெிடித்தால் இதற்குப் ெின்னால் ஒரு பூரணமான
இந்தியாவில் மதமவக்மகற்ெ சமூகம் முமறப்ெடுத்தப்ெட்டுள்ளது. ஒரு இந்திய

மணன் அமதப்
பைில்
இந்தியர்கள் தங்களது மதமவகமள உணர்வுாீதியான அமமப்ெின்

ஏற்கள் பசயல்ெடுகின்றன.

மநரத்மதச் சிறப்ொகப் ெயன்ெடுத்திக்

மநரத்தில் முடிவு பெறுவது வியப்ெிற்குாியது.

சமூகத்திற்கு
மநரத்மதச்

பெற்றிருக்க முடியாது.

அமனத்தும் புதிராக இருந்தது
அறிவாளிகள் கண்டுெிடித்துக்

விருந்தினர்க்காக

இருப்ெினும் இது ஒரு

பெருமகானால் அவர் உறொடும்

சமகாதாி

தனி மனிதன்

செறித்து

கரத்தில்

வெரி கரத்தில்

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பெருமகானால் அவர் உறொடும

சமகாதாிடல்பல்ல, தீனெல் பல்லுநில் வருந்தே வந்துள்ளார். உலகமான
சமூகத்திற்கு ஒரு
சமூகம் முழுவதும் உணவுக்களின் வசதிக்காக உமழத்தது
மொராடியது என்ெமத அரசன் மறந்து

ракமிகை, புதுமணங்களின் வசதிக்காக உமழத்தது

மொராடியது என்ெமத அரசன் மறந்து

மனிதன் மநரத்மதச்

சிறப்ொகப் ெயன்ெடுத்திக்
அவர் கூறாமல் இருந்த மதானொண்டது. "அனெண்டறய மனதிலிருந்து அவரது குரு நீக்கப்ெட் கூறாமல் இருப்பெமத மமலானது என்று கூறியவருக்குத் பகாள்ளப்ெட்டது.வருத்தமுண்டாக்கும் விதத்தில் இருந்த மசருவமத அவர் கண்டார்.
சமர்ப்ெணத் சமர்ப்ெணமாக இது இருக்கலாம்.
என்மதப் பொறுத்து முடிவுகள் இருக்கும். பமளனமான சிந்தமன அல்லது சிந்தமனயற்ற சமர்ப்ெணத்திலும் நாம் அடிக்கடி ஆரார்த்தமன பசய்கிமறாம்.ஆரார்த்தமன பசய்கிறது. ஆண்மீனர் மவபறாரு மவண்டாத டார்சின் கவமலக்கு மவபறாரு எச்சாிக்மகயுடன் கூடிய ஒரு குடுமெத்மத ஒரு முக்கியமான விழாவிமலா அல்லது குமறந்த காலத்திற்மகா இது மொல் மாற்றும் உயர்நிமல அதிகாாிகள் இத்திறமனக் பகாண்டிருப்ெர்.இந்த இலட்சியத்தால் உந்தப்ெட்டும் ஒருவெிராமணக் குடுமெங்களில் இர்க்கலாம்.நுந்தெதவீத வளங்கமள மவத்துக் பகாண்டு அவர்கள் இந்ததிறனாக இருக்கும்.திராலப் தன்னுமடய நாவல்கமள இது மொன்ற ஒரு உந்துதல் மூலம்தான் விமளயாட ஆரம்ெிப்ெர்.பூரணமான அடிமமயானவர்கள் சீட்டுக் கட்மட எங்கும் எடுத்துச் பசல்வர்.மநரம் கிமடக்கும் மற்ற யாவும் அதனதன் இடத்தில் பொருந்திக் பகாள்கின்றன.சீட்டு விமளயாட்டிற்குமுமறப்ெடுத்தும் நிமலக்கு குடுமெம் மவமலபெருந்தன்மமயான உணர்வான எசத்தின் உயர்ந்தெண் இதமனச் சாத்தியமாக்குகிறது.பசய்கிறது இரு குடுமெங்கள் எல்லாம் சுமுகமாக நமடபெறும் மொல் சாப்ெிட வா" என்று குழந்மதமயப் ஊர்த்துக் கூறுவர்.அவள் மகனுக்காக அன்புடன் காத்துக் நிமலயில் உள்ளது.மமற்கத்திய நாடுகள் விருந்துகளில் சாியான மநர.
70. “And forwarded, as much as possible, every circumstances.”

His activation activated Caroline.

Thus her provocation has behind it 1) Elizabeth’s curiosity, 2) Caroline’s attentive curiosity, 3) The upcoming elopement, 4) Darcy’s anxious promotion of friendship, 5) Mr. Gardiner’s fishing, 6) Elizabeth’s mercenary attitude. **Theoretically we can assume a hundred other attendant causes.**

Can we think of a devotee here in the situation of each of these characters? Earlier we listed the stages and arrived at eight minutes of silence. How do we proceed when that eight minutes are exhausted? After that eight minutes, nothing moves, we have hit the bottom. One who wants to go beyond, I said, should wait for energy to return. It is a method of raising the level of personality. We can say it broadens or deepens or both our consecration. What matters is our persistence. Even in persistence, ego should not be there. In that case it becomes a silent aspiration moving from Mind to body, from the Individual to the universal and further to transcendental. Those periods are marked by the calm, quiet of the being, cheerfulness, great energy, vast incalculable results. When you are told the state governments are bankrupt, you are anxious; your anxiety goes deep into the personality. After some years for some inexplicable reason the bankruptcy changes into abundance. You may not know it happened or how it had happened. When noticed, it can reveal the growth of consecrating consciousness. Such things are better not noticed in the initial stages. There is nothing wrong in knowing it, after it becomes a settled fact. Otherwise it will stop. The recognition is egoistic, knowing is different from being satisfied. Such development will be accompanied by clearing of doubts in 'The Life Divine'. All this is not enough to recognise the Supermind in the atmosphere. It needs the disappearance of human consciousness from us.

How could Darcy have accomplished his goal smoothly?

To do the work in such a way as would suit the circumstances is the rule. Nehru’s socialism is criticised now. Several people say now what Nehru could have done, but we found no one in 1947, even as an opinion, voiced these ideals. **Only the cultural values, the temperament of the society, can achieve.**

The latest knowledge, if beneficial, must be accepted through the local culture. The dwarf wheat, fertilizer were adopted through an incentive in price collecting the surplus through an organization that was free from bureaucracy. We cannot accomplish going against our temperament or sensitivity. So, we must accept only that much which will suit our temperament. In great incentives, Man is willing to put aside his temperament. Even there he may overcome his temperament not his swabhava, character. Character can be effectively overcome in the measure the will in the character accepts the knowledge of that character.

Selfish people willingly cooperate with other selfish people for their great profit.
The stages of this process are
1. Evaluate the latest knowledge of the world in the light of national character.
2. See whether there are already some pinpoints of activity that justify it.
3. Study those micro events in the light of macro strategies.
4. Devise strategies that would suit local character as well as culture, if possible, temperament.
5. Make token experiments.
6. Introduce fully, allowing the movement to spread on its own momentum.
7. Avoid known follies.
8. Accept known great strategies.
9. In your own personal life see whether there is justification.
10. Consult your feelings.
11. Observe the sanction of life.
12. The measure of cheerfulness, not excitement, will show the future.

Can you find an example in this story?
1. After rejection Darcy’s evaluation of her abuse in the light of his inner potential of a gentleman convinced him of its value.
2. He knew many Men who rose to her standard.
3. The macro events of Pemberley tradition justified such examples.
4. Darcy decided a) not to find fault with her b) not to go chasing her c) not even to harbour an inner complaint.
He went ahead to consider her abuse as true.
5. His civil enquiries to Elizabeth at Pemberley was that token given to him by life.
6. He allowed his rambling its own way, not having a conscious intention of pursuit.
7. He never suspected her motive.
8. He endeavoured to be unilaterally civil, polite, and magnanimous.
9. His tradition was saturated with examples.
10. His feelings were exalted.
11. The season endorsed the blossoming of love.
12. He was in ecstasy.

Darcy’s meeting Elizabeth at Pemberley suits our theory of strategies.
I always advocate an experiment.
Any example I have been quoting often will suit this analysis.
It is better devotees do so with their personal experience.
Perceptive devotees when they read Darcy’s inner feeling at Pemberley can more or less feel how true they all are in his case. When he looked back, assuming he did so, the Pemberley tradition was shot through and through with attitudes of gentlemen in many many activities. It would have only made him ashamed of what he was at Meryton.
Hence the extraordinary result.
A happy marriage is an oxymoron.
Darcy found Romance in marriage.
Jane Austen describes how that pleasure became delight on his face when she accepted him.

Can we think of Indian life and come out with something useful?
What the Indians have is really a felt emotion towards those at home and their close friends. Here they are true, hospitable and are capable of sacrifice. What they do not have are 1) honest motives when the gain or the imagined gain is in excess of their status, 2) the outer polish in society of non-inquisitiveness, a restraint from offering advice. In the outer world they are evaluated by their appearance, not by their inner worth. They are career oriented for their children. It is a horror for them to think that the boy can take care of himself and in whatever way he settles is good for him. As they once valued their wisdom, culture, capacity they want to be sure the children get it. That the child on his own would find his feet makes them feel they had not done their duty by the child. Hence the arranged marriage. They ask for every detail of the soul’s life to ensure it. The habit extends. When a Man struggles to find a security, he does not want others to know of it. He asks no one about what they are doing. Here is one more instance of the value of understanding the other Man from his point of view. Ruud and Ron when they visited the village, were sorry I had not asked them what they were doing. It never occurred to them I was honouring their sentiments of not prying into their affairs.
What prevails is human nature. Man wants to be known when he is doing something and wishes no probing when he is not a success.
Planning is based on expert’s advice as what is good for the people not based on what they will readily take to on their own. The success of Green Revolution had that trigger – higher production and higher prices. Planning will succeed if one has the maximum potential in the country in Mind and devises a scheme from the point of view of the common Man. It can be done only by a common Man or a perceptive planner. E.g., The country had in 1960 potentials for leading to build houses and the middle class had an urge to acquire a house and had
the means through the housing scheme. If any scheme is a complete success, it is housing. Expanding the retail trade is now in a boom as it meets those criteria. Our planners look to the West. They must look at our potentials. In the 30's the Regulated Market came and it was an instantaneous success, not the cooperation that came thirty years earlier. It was a modest success.

"If any scheme is a complete success, it is housing. Expanding the retail trade is now in a boom as it meets those criteria. Our planners look to the West. They must look at our potentials. In the 30's the Regulated Market came and it was an instantaneous success, not the cooperation that came thirty years earlier. It was a modest success."
க்கு மாறியது என மேன் ஆஸ்டின் விளக்குகிறார்.

அவள் ஡ார்சிமயதிருமணத்தில் ஡ார்சி பெருங்காதமலக் கண்டான்.

சந்மதாஷமானத்தின் உச்சத்தில் இருந்தான்.

எப்பொழுதும் மொகிறது.

12. 11. 10. 9. 8 7. 6.

நடந்துபகாள்ள முயற்சி பசய்தான்.

8. 7. 6. 5. 4. 3. 2. 1.

இச் பசயல்முமறயின் கட்டங்கள் ஒத்துமழப்ொர்கள்.

சுயநலவாதிகள் மற்ற சுயநலவாதிகளுடன் தங்களது இலாெத்திற்காக விருப்புடன் வாழ்வு அனுமதிப்ெமதக் கவனிக்க மவண்டும்.

நிராகாிப்புக்குப் ெின் டார்சி தன்னுமடய அகவலிமமயின் அடிப்ெமடயில் அவளுமடய தகுதிக்கு ஏற்றவாறு உயர்ந்த ஆண்கமள அவனுக்குத் பதாித்திருந்தது.

நமது உணர்வுகமளக் மகட்டறிந்து பகாள்ள மவண்டும்.

வாழ்வு அனுமதிப்ெமதக் கவனிக்க மவண்டும்.

பொிய உொயங்களின் அடிப்ெமடயில் அந்த நாட்டின் குணத்தின் அடிப்ெமடயில் உலகத்தின் பாடரக்கூடாது.

நம்முமடய பசாந்த வாழ்க்மகயில் ஏமதனும் நியாயம் உள்ளதா என்று மவத்துக் பகாண்டால் மனவுணர்விற்கு ஒத்துப் மொகும்

அவனிடம் குமற காணக்கூடாது, ஒரு உிமசாதமனமய மமற்பகாள்ள மவண்டும்.

வாழ்வு அனுமதிப்புக்குப் ெின் டார்சி தன்னுமடய அகவலிமமயின் அடிப்ெமடயில் அவன் அவ்வாறு பசய்தான் என்று மவத்துக் பகாண்டால்

பற்றியும் கற்றுக்குள்ளாது, பிரம்ணாலில் லாரி அவளது ஆவுக்கான ஆவுக்கான பீராஜாத்திலே அவளை உணர்மனை எனவர் ஥ூதாம். பரவலாயச் சூடாது, பிரம்ணாலில் லாரி அவளது ஆவுக்கான ஆவுக்கான பீராஜாத்திலே அவளை உணர்மனை எனவர் ஥ூதாம். 

அவன் முகத்தில் எவ்வாறு சந்மதாஷம் மெரானந்தமாக இருந்தது.

நாகாிக- லேர் பற்றியும் கற்றுக்குள்ளாது பெருந்தன்மமயாகவும் சிறிய நிகழ்வுகமளைத் தந்து பரப்பகாள்ள ஒரு வரபாரத்தியத்தின் உச்சத்தில் இருந்தான்.

நாகாிக- லேர் பற்றியும் கற்றுக்குள்ளாது பெருந்தன்மமயாகவும் சிறிய நிகழ்வுகமளைத் தந்து பரப்பகாள்ள ஒரு வரபாரத்தியத்தின் உச்சத்தில் இருந்தான்.
Miss Bingley saw all this likewise, and in the imprudence of anger took the first opportunity of saying with sneering civility. ‘By the way, how is your mother?’ is a human strategy of doing the right thing in the wrong spirit. Form is of the content, but it is capable of separating from it.

Know, knowledge, known, is one in the comprehending Supermind. In the apprehending Supermind they are separate. Separation comes by exclusive concentration. As unity is a principle, separation too is a principle. That is why they could separate from one another.

The President of an international academy awards the Fellowship to his subordinate, a rabbit farmer. The Governor of Madras nominates his egg supplier on the university Senate.

Vedas are chanted by savundi Brahmins who attend funeral functions for the sake of eating. Still the Vedas so chanted to send the soul to heaven revive the dead Man. At a time when the seekers of Supermind shut their quests, Sri Aurobindo decided to reach their subconscious thereby extending the evolution from Being to Non-Being.

Being produces a Newton, a Milton. Non-Being produces a Srinivasa Ramanujam, Shakespeare. Yoga of Being is brilliant, original Academic Research.
Yoga of Non-Being is a life attainment avoiding the blinkers of an academic restraint. Academic training follows one subject by restriction. Non-academic self-training organises the essence of original thinking by observing life, thereby reaching the life-essence of all subjects. Beyond that lies the knowledge of existence. The Idea that arises out of it is the Real-Idea. (P.130 – ‘The Life Divine’).

It is pregnant with consciousness.
It is pregnant with Being.

Anger brings to the surface impatience or impudence.
Anger is not Mental, is not a thought; it is an emotion. It can be a sensation. It can even be a vital or physical sensation. A thought itself can be angry or cause anger. This is so because the vital part is there in the Mind, Vital as well as physical.

There are times we are unable to control anger.
Anger cannot be controlled by thought by saying ‘I want to control anger’.
As we think we can feel or sense.
Our feelings, better still, our sensations can better control anger.
Our swabhava, character, rises as an urge. It can be an urge to talk or to act or even not to act. It always defies consecration. It defies a thought of consecration, not an urge of consecration.

When the urge rises it overwhelms us. There is no question of controlling it or consecrating it. Its force is formidable. Does it mean it cannot be consecrated?
The urge is subconscious, we are conscious. The conscious cannot control the subconscious.

One should decide in his subconscious to consecrate the urge.
Instead of feeling frustrated each time it thwarts us, let us go to the maximum possible depth and arrive at a decision that is determination. You will see the decision will be gradually forgotten. It is not forgotten but is becoming subconscious. Suddenly before the urge rises we will remember it. That is the time to consecrate.
Should we wait a little later, before the urge rises there will be a memory of a will. It is the will of the subconscious. Consecration at that level will get the better of the urge. Then we will see that urge expressing as impulses. Better to gradually bring them all under consecration. There will be a reward of success. Doing so in years is lucky. Living in Mother it can be done in months.

Purna yoga is subconscious becoming conscious, mind becoming Supermind, part becoming the whole, thought becoming consciousness, idea becoming Real-Idea, Matter becoming Spirit, Bliss becoming Delight, surrender becoming the attitude and motive, Man becoming Divine, life becoming yoga.
At this stage one is equipped to repeat Let Thy will be done, not my will.
Man loses thought, becomes oblivious of himself.

Darcy here is the witness Purusha.
The concepts of Brahman, Purusha, Ishwara are central to our philosophy.
Many students stumbled on them and gave it up as a fog of obscurity.
It is possible to understand it, if we employ an analogy. The life of a villager, that of the urban dweller and the life of one in New York are basically the same but in reality vastly different in standards of living, understanding and enjoyment. What is the difference? The one understands that the laws of life vary little and the other fully knows it. Along with the rules of life comes the power of life. The more one knows of life, the more he can experience life. This is a simple statement. How to make it real? Power is knowledge. The more we know of life the more we can enjoy it. Not knowing the power of Money, banking, education, phones the villager lives a primitive life of no comfort or convenience. That knowledge and organisation enables the urban dweller and the one in the metropolis to enjoy more of life. Brahman is no formed entity, Purusha is. Ishwara is a formed entity with a will and personality of his own.
In the slums families are sometimes organised, sometimes not.
In such families where the male member is not a presiding deity, still by the force of the society families rear children. They become the lowest members of the society. In organised families, often the male member earns, the woman rears the children. They too become respectable members of the society but with minimum education forming the last organised layer of the society. In the best of families with wealth, power, tradition, culture, each child – as T.S. Eliot – is encouraged to become its own guide. They produce the world’s elite.
உந்துதமச் சமர்ப்பணம் பசய்ய ஒருவர் ஆழ்மனதில் தீர்மானிக்க மவண்டும். முடியாது. உந்துதல் ஆழ்மனதிற்கு ஆியது. நாம் மமல் மனதிலிருக்கிமறாம். மமல் மனம் ஆழ்மனமதக் சமர்ப்பணம் பசய்ய முடியாது என்று பொருளா
உந்துதல் எழும் பொழுது அது நம்மம ஆட்பகாள்கிறது. அமதக் சமர்ப்பணம் எனும் எண்ணத்மதமய இது

'நான் நாம் இருக்கலாம். ஏபனனில் உணர்வின் ஆகுதி உணர்வாக இருக்கலாம் மகாெத்மதக்

இதன் மூலம் எழுவது முழுமமயான எண்ணமாகும். முமறப்ெடுத்தி மெறாகும்.

'அசத்திற்கு எடுத்துச் பசல்ல அவர்களது ஆழ்மனமத பசார்க்கத்திற்கு அனுப்ெ இவ்வாறு

இறுதிச் சடங்குகளில் உணவு உண்டற்காக வரும் சவண்டி ெிராமணர்கள் மவதம் ஓதுகிறார்கள்.

பாிந்துமர ஒரு சர்வமதச நிறுவனத்தின் தமலவர் мудிகிறது. ஒற்றுமம ஒரு மகாட்ொடு எனெதுமொல் ெிாிவும் ஒரு மகாட்ொடுதான்.

காலத்தினுள் இருக்கும் சத்தியேீவியத்தில் அமவ தனித்தனியாக உள்ளன. அறிெவன் 'உன் தாயார் எவ்வாறு இருக்கிறாள்

எல்லாம் எல்லைசுயமான கழக ஆராய்ச்சி. (P.130 – 'The Life Divine').

இது ரொமயானத்தில் பதிவுக்கும். போல் முயல் வளர்ப்ெில் ஈடுெட்டிருக்கும் தனக்குக் கீழ்

மலக்கழக ஆட்சிக்குழு அங்கத்தினராக மீனாரியும் வழங்கினார்.
Protest exists at several levels determined by strength and jealousy.

a. Refuse to meet persons of whom jealousy is there.

b. Virulent protest waits for them, abuse and go.

"Pray, Miss Eliza, are not the -- shire Militia removed from Meryton? They must be a great loss to your family."

"I'm not sure, but I'm afraid it might be."

72. Protest exists at several levels determined by strength and jealousy.
c. Silent non-participation.

d. Indirect reference to their defect.

e. Direct indictment.

73. “Pray Miss Eliza, are not the – shire militia removed from Meryton?”

Jane Austen says the officers of the militia were an honourable lot.

Traders readily sell them goods, but rarely there is a default.

A Man’s word is sacred, law, inviolable. He can be let out of prison on his word.

We see Darcy clearing Wickham’s bills at Lambton.

Mr. Gardiner not only paid the traders, but Wickham’s gambling debts.

It is the high point of European culture, particularly English culture.

Even a thief in Japan will leave enough Money back when he learns from the Man whom he robs that some

Money is due to a creditor.

There was a time when women in India proudly died along with their husband.

Money incentives do not work with the Africans.

A poor sastrī refused to touch Money won from a lottery by his wife.

Komuti Chettiars are known to return excess Money paid by creditors.

Spirit is expressed in life in various ways. It will solve all the problems.

Younger brothers do not even try to know what the elder brother intends to do with family property worth

several crores.

Integrity, reliability, trust, obedience, family cultures are prevalent all over the world. They still are alive in very

many pockets showing the presence of the Spirit in life. God is not utterly forgotten by everyone.

The future is for Spirit in life, Mind and body.

Expressing Spirit in life psychizes life leading to supramental life, which is more spiritual than seeking

moksha.

It is the easiest way to solve problems of life.

To avoid pollution of the environment there is no better method.

Express Spirit in trade, transactions, Money, the crisis will disappear.

Express Spirit in politics, the Ideal of Human Unity will become real.

Express Spirit in the soil, the soil will become richer by production.

Express Spirit in domestic life, there will be harmony, happiness, health as well as abundance of wealth.

Express the Spirit in rearing a child, the child will become a genius.

Purna yoga makes the Spirit express itself in life as spiritual evolution.

Of our many urges some are really overwhelming, irresistible.

One of them is the desire to interrupt speaking especially when it is to provoke the other.

Irresistibility is an eternal weakness, rearing its head at each level.

Irresistibility is rightly understood as the inability to overcome a vibration. On further examination we can
discover it is not inability but unwillingness.

Sri Aurobindo has a poetic name for this phenomenon.

It is taste of ignorance. When the Absolute created Ignorance, in the final freedom of the creative atmosphere,

Ignorance got out of control, acquired a personality of its own, and would not respond to the call from above.

Take a child of five or even ten. Give him utter freedom, the feeling that is really free. After that to persuade

him to go to school or wean himself away from computer games is out of the question. It is a similar situation.

God, the Absolute, has taken that challenge upon himself. At that point, the theory says, the erring child will

respond to the parent, if the parent has no corresponding vibration. Can we say that of

the Absolute? Can we say

the Absolute is incapable of a certain vibration? No, the Absolute has no such inability as we cannot attribute

any inability or ability to it.

The Absolute not only gives the freedom to the Ignorance of its creation, but
tries to overpower it not from being the Absolute, but willingly putting itself on the plane of Ignorance.

The parent refuses to exercise his parental authority, pleads with the child from its own plane. It is evolution of

the child’s will in Ignorance that should have the strength to move the child. It is spiritual evolution. If there is

one who has a family or organisation of freedom, he will experience the new status of consciousness. Suppose

both the family and the organisation are enjoying such freedom, it will resemble the Ashram Mother presided

over for fifty years. Sri Aurobindo advocates the Man to surrender to the woman so that her caprices will be her

behests. His own breast is offered to her for dancing. Here the conception of surrender is in practice. Shakti
creates the Marvel in such a condition. In the measure he finds himself unable to resent, or able to adore her refractoriness, he rises to the occasion of this yoga. Human nature adds its own dimension to the phenomenon – it accuses the Man for its failings, for having allowed her freedom.

One such attitude in the devotee has created a school to which every child wants to go even on holidays. It is spiritual wealth. Even that will have its own imperfections of expectations, tensions, etc.

There is further work.

Sri Aurobindo says, narrating how this boon of Silence was rejected, that in those days He had no patience. The best place for one to experiment, if one is so inclined, is with needy brothers or sisters to whose extravagant expenses you give Money, denying your legitimate expenses. One Man did so for seventeen years being a part of a family tradition of fifty six years. Whatever it achieved or not, it revealed to him the truth of Taste of Ignorance. He got out of it in that context, not generally. It is now forty-three years after that event.

The experiment has been going on since 1921. Hundreds of affectionate families, under the superstition of passionate attachment, undergo such a situation unconsciously.

It is the case of a newly married husband terror stricken by the wife’s threat to die. He was pleasantly startled when he practiced the wise Man’s advice to accept her offer of death. She turned around baffled and behaved normally never to resort to it anymore.

The tenth Man, the broken pencil, sun going round the earth, wife’s threat to commit suicide is one more superstition in life. I wish to secure a full list of them covering my scale of eight levels. In fact I would prefer to have a hundred examples for each level.

These are the collective levels in which societies level off in the name of culture. The Hour of God can dissolve them ALL at once. It is consciousness. The wife who threatens to die turns around and taunts, “What a husband you are, you want me to die”.

He gets his relief through a negative strategy. The negative vibration completes the positive experience.
நிராகரிக்கப் பெட்டது என்று ஸ்ரீ அரவிந்தர் கூறுகிறார்.

மமலும் மவமல உள்ளது.

இது ஆன்மீகச் பசல்வமாகும்.

உயருகிறான். இந்நிகழ்வுக்கு மனித சரணாகதி கூறுகிறார். ஆண்டின் உள்ளதில் பெண்ணின் நடனத்திற்கு இடம் அளிக்கப் பெட்டுள்ளது. இங்கு நவண்டுநகாைாக வருடங்களாகப் ஆராமாித்து வந்த ஆசிரமம் மொலிருக்கும். பெண்ணின் தவறான மனப்மொக்கு அவளது குடும்பகுடும்பாக மாற்றுவதற்கு அமற்றம் இருக்கும். இது ஆன்மீகப் ஊிணாமமாகும்.

ஆண்டுகளாக முழுமாய் பசால் மகட்கும். சுதந்திரத்மத அது உருவாக்கிக் பகாண்டு சூழலின் இறுதிச் சூழலின் ருசி. ஆணம்மம் அறியாமமமய உருவாக்கியபொழுது இந்நிகழ்வுக்கு ஸ்ரீ அரவிந்தர் ஒரு கவிமத நயம் பகாண்ட பெயர் சூட்டியுள்ளார்.

அடக்க முடியாது எனும் தன்மம நிரந்தர ஆலவீனம் ஆகும் மெசும் உந்துதல் அவற்றில் ஒன்றாகும்.

ஆண்டின் கத்தும் என்னுறங்கியது என்று மனித ஒற்றுமம உண்மமயாகும்.

நிறுவனம் இரண்டுமம இது மொன்ற சுதந்திரத்மத அனுெவித்தால் அமத அமன ஐமெது ஒரு அதிர்மவ பவற்றினால் பநருக்கடி).

நிமலயில் இருக்கும் குழந்மதயின் விசுொவம் தனது அயலாது அவன் இந்த மயாக நிமல இருப்பமைப் பொர்க்க விரும்பும் சிறந்த ஆமராக்கியம் எனப் புாிந்து பகாள்ளலாம்.

ஆண்டின் இந்த மயாக நிமல இருப்பமைப் பொர்க்க விரும்பும் சிறந்த ஆமராக்கியம் எனப் புாிந்து பகாள்ளலாம்.
They must be a great loss to your family.”

Man can never pardon himself when he discovers he has been foolish. It stays in the Mind all his life, though the event is trivial, and all the people related have passed away. To voluntarily give up an opportunity to taunt a rival is not in human nature. It bends against its will by external authority. Similarly, it can transform itself by a higher attitude. Caroline is a character who has no personal strength. She derives her strength from her Money. Of course, it is her endowment of birth. Not all people have that. Endowment at birth is physical, that of the body. It is like a big empty castle presented to you. You have to fill it up which takes ages. Without material, moral acquirements an empty house can become a burden. Darcy’s inheritance is similar, but all those strengths are in potential. Caroline does not have any such potential. Imagine someone inheriting Pemberley without the furnishings, without the estate, without the tradition. It is awfully burdensome. She has the Money and £1000 a year for her to spend. That is like unfurnished Pemberley with the rent income but without the psychological tradition. One who is fit for yoga, recognizing an urge like this, faces a great opportunity. While in yoga, he has an ideal, a motive and an aspiration for it. Mother found in a storm no water entered into Sri Aurobindo’s Room through the open windows. The strength of peace in the Room was greater than the strength of the storm. One must develop a similar inner strength before resisting such a vibration. For that strength is the strength of the Will. We cannot start with the Will. We can start with the knowledge, that the inner strength overcomes the outer turbulence. Concentrate on that knowledge. When saturated, transfer it to the Will. In the measure the will accepts that knowledge, strength accumulates. Such a strength, once acquired, comes to stay when it is extended to other activities, till all activities are covered.

People do not feel sorry for the loss of others. Their own loss makes them sorry. Here Elizabeth’s loss is an occasion for Caroline to ridicule. The only relationship for her with Elizabeth is rivalry over Darcy. In ridiculing her, Caroline is renewing her relationship with Darcy. A lover enjoys every vicarious reference to his lover. While in love all his thoughts, impulses go out to the world through the image of his love. Whether she deserves it or not, whether she is in love with him or not, his own aspiration of love, the inner growth it makes possible, will certainly be there.
It would be nice if it is both ways.
One way or two ways, the intensity of his love is enough for her to shed her foibles.
The theory is while in love, the other does not have any foibles in utter reality.
**The Man’s love purifies him.**
**Its intensity purifies her at the level of intensity.**
A continuation of it ends in love being a purifying agent at both ends.

Ignorance is real. It needs purification. Love does purify it.
Any aspect of Spirit will purify.
Caroline’s jealousy was purified by the dawn of rationality of her situation.
She did understand that Darcy loved not her but another.
To the end she persisted in her pursuit.
When the engagement took place, she saw it as a fait accompli.
Education in a first school gave her manners enough to reverse her behaviour.
Education by itself has no power to educate one out of jealousy.
**It is an education of emotions not received through instruction but through emuluation.**
Here the authority of Pemberley compels better manners.
For one to outgrow jealousy, she must have a higher value as an ideal and an aspiration to rise to that.
The force of that aspiration is emuluation.
Temperament is educated not by words but by compelling deeds.

Caroline was under a physically powerful vital urge. (No.6)
In the same situation a Mental urge to hurt Elizabeth will evaluate her as very low.
Such an evaluation will exhaust the resenting energies of Mind.
This is a vital urge, it loves to offend the vital sensitivities.

Readers of 'The Life Divine' would have noticed the relation between the passage they read and the news that comes to them.
Reading about Brahman, Purusha, Ishwara emerging from the Purusha became so clear that every sentence in the pages (353, 354) became clearer than before. On that day the founding of a Journal of Ideas – Effective Ideas in Trieste was announced. Articles on Effective Ideas or Individuality were invited. An observation of the atmosphere will reveal at such times how every particle of the atmosphere is alive positively as well as negatively. Reading pages 353, 354 of 'The Life Divine', meeting with Augusto who was working on Time, the reversal of attitude at the meeting in Florence towards the report, endorsement of the nomination of Barossa, invitation to participate in the Entrepreneurial Training, report from a devotee on Pride and Prejudice session and equally as many pieces of news to the contrary all came simultaneously. To analyse the positive ones will enrich one’s knowledge. To see each piece from one side in terms of another news from the other side, makes the knowledge integral. Man, the observer, is in the middle. As long as he does not take initiative, his choice can decide the outcome. There is no negative or positive atmosphere. There is an atmosphere which executes what Man decides. Man is the determinant, not the environment. One can see thoughts, memory, thinking, censor withdrawing into the background. With sustained effort, they all can dissolve gradually. Non-Reaction is an incomparable yogic tool.

"அவர்கள் கிளமிச் பசன்றது உங்கள் குடும்பிற்குப் பொிய இழப்பொக்கும் மவண்டும்.
தான் அறிவற்றவனாக நடந்து பகாண்டுவிட்மடாம் என்று மனிதன் உணரும்பொழுது அவனால்
ஒரு நபாதும்
தன்மன மன்னிக்கமவ முடியாது.
நிகழ்வு எவ்வளவு சிறியதாக இருந்தாலும்
,உடலுக்குாியது
ஒரு வாய்ப்மெ
மவண்டுமன்மற மகவிடுவது
சாசுொவத்தில்
யிமடயாது.
பவளியிலிருந்து வரும் அதிகாரத்தினால் அது
மகாட்மட மொன்றது. இதமன
அளிக்கும் பொிய காலியான
மகாட்மட
காரலி

It is an education of emotions not received through instruction but through emuluation. Here the authority of Pemberley compels better manners. For one to outgrow jealousy, she must have a higher value as an ideal and an aspiration to rise to that. The force of that aspiration is emuluation. Temperament is educated not by words but by compelling deeds. Caroline was under a physically powerful vital urge. (No.6) In the same situation a Mental urge to hurt Elizabeth will evaluate her as very low. Such an evaluation will exhaust the resenting energies of Mind. This is a vital urge, it loves to offend the vital sensitivities. Had she not offended Elizabeth like this, after the engagement there would have been no pain of reversal. Caroline could not afford to know how she was hurting herself. Readers of 'The Life Divine' would have noticed the relation between the passage they read and the news that comes to them. Reading about Brahman, Purusha, Ishwara emerging from the Purusha became so clear that every sentence in the pages (353, 354) became clearer than before. On that day the founding of a Journal of Ideas – Effective Ideas in Trieste was announced. Articles on Effective Ideas or Individuality were invited. An observation of the atmosphere will reveal at such times how every particle of the atmosphere is alive positively as well as negatively. Reading pages 353, 354 of 'The Life Divine', meeting with Augusto who was working on Time, the reversal of attitude at the meeting in Florence towards the report, endorsement of the nomination of Barossa, invitation to participate in the Entrepreneurial Training, report from a devotee on Pride and Prejudice session and equally as many pieces of news to the contrary all came simultaneously. To analyse the positive ones will enrich one’s knowledge. To see each piece from one side in terms of another news from the other side, makes the knowledge integral. Man, the observer, is in the middle. As long as he does not take initiative, his choice can decide the outcome. There is no negative or positive atmosphere. There is an atmosphere which executes what Man decides. Man is the determinant, not the environment. One can see thoughts, memory, thinking, censor withdrawing into the background. With sustained effort, they all can dissolve gradually. Non-Reaction is an incomparable yogic tool.
பொருள் மற்றும் தார்மீகப் மெறுகள் இல் லாத காலியான ஒரு வீடு ஒரு சுமார்கி விடும். டார்சி இது மொன்ற ஒரு பசாத்மததான் அமடந்தான். ஆனால் அந்த அமனத்து வலிமமகளும் சாத்தியப்ெடக் கூடியமவயாக இருந்தன. காரலினுக்கு அது மொன்ற சாத்தியம் ஒன்றும் இல்மல.

வீட்டுச் சாமான்கள், மதாட்டம், கலாச்சாரம்,ொருமொியம் எதுவுமின்றி பெமெர்லிமய மட்டும் ஒருவர் பெற்றால் அது மிகப் பொியசுமயாக இருக்கும். அவளிடம் ெணம் உள்ளது, ஆயிரம ெவுன் வருடத்திற்குச் பசலவழிக்க முடியும். இது சாமான்கள் இல்லாத பெமெர்லியில் வாடமக மட்டும் கிமடத்து, எந்த வித ம

நனாாீதியான தொரமொியமும் இல்லாமல் இருப்பது மயாகத்திற்குத் தகுதி உமடய ஒருவர், இது மொன்ற ஒரு உந்துதமல அமடயாளம் காணும்பொழுது, ஒரு பொிய வாய்ப்ெிமன எதிர்பகாள்வார். மயாகம் பசய்யும்பொழுது ஒருவருக்கு ஒரு இலட்சியம் இருக்கும், மநாக்கம் இருக்கும், அதற்கான ஆர்வம் இருக்கும்.

புயல் அடி த்தபொழுதும் திறந்திருந்த இன்னல் வழியாக மமழ நீர் ஸ்ரீ அரவிந்தரது அமறயில் புகவில்மல என்ெமத அன்மன கண்டார். புயலின் சக்திமய விட அவ்வமறயின் அமமதி வலிமமவாய்ந்ததாக இருந்தது.

இது மொன்ற ஒரு அதிர்மவ எதிர்ப்ெதற்கு முன் ஒருவர் இமத மொன்ற அக வலிமமமய உருவாக்கிக்கபாழுது. விருப்புறுதியின் வலிமமமய அவ்வலிமமயின் வலிமமயாகும். நாம் மன உறுதியிலிருந்து ஆரம்ெிக்க முடியாது. அக வலிமம, புற பகாந்தளிப்புகமள பவற்றிபகாள்ளும் என்ற அறிவிலிருந்து நாம் ஆரம்ெிக்கலாம்.

அந்த அறிவில் முழு கவனம் பசலுத்தி, பசறிவமடயும் மநர த்தில் அமத உறுதிக்கு மாற்றும். உறுதி அறிமவ ஏற்றுக்பகாள்ளும் அளவிற்கு வலிமம அதிகாிக்கும். இது மொன்ற வலிமமமய ஒரு முமற 

கபற்றுவிட்ைால், அமத மற்ற பசயல்ொடுகளுக்கும் விாிவுெடுத்தி, அமனத்து பசயல்கமளயும் இதன் கீழ் பகாண்டு வந்து வி 

டும்கபாழுது, அது 

நிரந்தரமாகி விடும். மற்றவர்களின் இழப்ெிர்காக 

மக்கள் 

வருத்தப்ெடுவதில்மல. தங்களுமடய இழப்மெ அவர்கமள வருத்தப்ெட மவக்கிறது. இங்கு எலிசபெத்தின் இழப்பு காரலிமனக் மகலி பசய்ய மவக்கிறது.

காரலினுக்கு, எலிசபெத்துடன் இருக்கும் ஒமர பதாடர்பு, டார்சி யின்ொல் இருக்கும் மொட்டி 

மனப்ொன்மமமய ஆகும். 

அவமளக் மகலி பசய்வதன் மூலம், காரலின் டார்சியுடன் அவ 

ளு 

க்கு இருக்கும் பதாியும். 

காதலியின் உருவமாகமவ 

அவனுக்குத் பதாியும். 

அவள் அதற்குத் 

தகுதியானவளா இல்மலயா என்ெது 

இருக்கும்.
In Darcy's presence she dared not mention Wickham's name; but Elizabeth instantly comprehended that he was uppermost in her thoughts; and the various recollections connected with him gave her a moment's distress; but exerting herself vigorously to repel the ill-tempered attack, she presently answered the question in a tolerably disengaged tone. While she spoke, an involuntary glance showed her Darcy, with a heightened complexion, earnestly looking at her, and his sister overcome with confusion, and unable to lift up her eyes. Had Miss Bingley known what pain she was then giving her beloved friend, she undoubtedly would have refrained from the hint; but she had merely intended to discompose Elizabeth, by bringing forward the idea of a man to whom she believed her partial, to make her betray a sensibility which might injure her in Darcy's opinion, and perhaps to remind the latter of all the follies and absurdities by which some part of her family were connected with that corps.

Not a syllable had ever reached her of Miss Darcy's meditated elopement. To no creature had it been revealed, where secrecy was possible, except to Elizabeth; and from all Bingley's connexions her
brother was particularly anxious to conceal it, from that very wish which Elizabeth had long ago attributed to him, of their becoming hereafter her own. He had certainly formed such a plan, and without meaning that it should effect his endeavour to separate him from Miss Bennet, it is probable that it might add something to his lively concern for the welfare of his friend.

Here Caroline wants to abuse Elizabeth. Her own manners and Darcy’s presence prevent it.

To collect all that exhaustively from this story is a good exercise.

This is not a story for jealousies and protests.

The energy of the dynamism of poking believes by its energy it will succeed.
Here the Many interacting with Many is in action.

That is prosperity. It is due to it, but all that it can give him. The market can deliver all its power to one individual and every individual. The whole power which is the secret lies in our grasping fully the mystery of such moments, such acts and such words.

Love knows no secrets. Where secret is necessary, love will not be born. Darcy has given that to Elizabeth, as he is certain to win her as a wife. It is a secret not many wives could be trusted with.

One such word restored the broken marriage of Glencora to the status where Palliser adored her.

In Darcy’s presence she dared not mention Wickham’s name.” This is an extreme sensitivity of cautious attitude to living.

An Indian employee of an English company typified this attitude in 1950. It was not enough not to speak ill of the management, it was safe to think that whatever the management did was the only right thing.

It was so because the white boss acted on reports arbitrarily. He had no need to be verifying the truth of the report, though the Englishman was always fair and more than fair. It was an atmosphere of rich tale-bearing by the Indian employees. Those were days when a twenty year old employee could lose his job on a single report right or wrong. The question of appeal did not arise. Man was all caution. Yoga needs such a caution especially when he saw infinity in the infinitesimal. He does see at that moment the infinity itself, as it is not different from the infinitesimal.

Those are people who have yogic alertness in life. Success in life does require such caution. Man is alert, cautious, sensitive. Yoga may not need more alertness. Repetition of Mother’s name when it travels the devotee developed a physical defect which stayed with him. It means in spite of not knowing it, it will b...
Beyond lies the action of the One and the Many interacting. It is cosmic splendor, cosmic spiritual prosperity on earth.

That is what Savitri calls the riches of a thousand fortunate years are a poverty. It is that Heaven which calls us in a rare call. Also He says rarer the heart that heeds.

What matters is the presence, not what happens. Krishna, not his army.

The Presence this yoga seeks is the Presence of the evolving Spirit in action. It comes to pass simultaneously along several lines.

- Brahman moves to be Purusha and finally Ishwara. (353, 354). (All pages in 'The Life Divine')
- At the same time Time moves to Simultaneous Time via Timelessness. (P. 364)
- Our practical ignorance is shed by shedding all the other ignorances. (P. 740)
- Our body which is subconscious matter is discovered as Spirit. (Chapter II)
- Matter reveals as delight of Being. (P. 239)
- Mind moves to Supermind through the spiritual range of Mind. (Book II, Chapter 26)
- The evolving body evolving along with the Spirit, evades the rebirth. (Book II, Chapter 23)
- The Superconscient that met the subconscient begins to ascend to Transcendence. (Book II, Chapter 11)
- Human life enters the triune status of su.

In human life, the body becomes light, Mind Silent, vital rich and dense, life seeks the Man with its strange riches. What is beyond reveals the secret of knowledge. He loses his initiative, experiences causeless joy, the feeling of oneness and unity grows on riches. What is beyond reveals the secret of knowledge. He loses his initiative, experiences causeless joy, the feeling of oneness and unity grows on riches. What is beyond reveals the secret of knowledge. He loses his initiative, experiences causeless joy, the feeling of oneness and unity grows on riches.

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கிருஷ்ணர் முக்கியம தவிர அவரது ஆமட அல்ல. இது பசார்க்கம் நற்மெறான ஆயிரம் ஆண்டுகளின் பசல்வம் ஏழ்மம என இது ஆிரெஞ்ச அற்புதமாகும். இங்கு அமனகன் இருக்கும். அவன் அறிந்திராத வழிகளில் கிமடக்கும் பசல்வம் அளவுக்கு உட்கோளத்துடாமனமய திரும்ெி வருவா. இருக்கிறது. சந்மதக்கு சமூக இது இமணயதளத்தில் ஒரு மகப்மெசி அது மொல் நாம் அறிந்துபகாண்ட அமனத்தும் நமக்கு அதன் அமனத்து சக்திமயயும் அளிக்கும்.

இரகசியம் என்று கருதப்பெடும் முழுமமயான சக்தி இது மொன்ற தருணங்கள் அல்லது மனதின் நிமலயில் அனுமதித்தாமலா அவர்கள் சத்தியேீவிய அற்புதத்மதக் பவளிப்ெடுத்துவர். வார்த்மதகள் மநர்மமறயாகமவா அல்லது எதிர்மமறயாகமவா திருமணத்மத மீட்டுத் தந்தது இது மொன்ற ஒரு பசால்மல மனதில் இருப்பும் ஆழத்மத அமடவதற்குத் தமடயாக இருக்கும். இது ஒரு வார்த்மதா அல்லது எதிர்மமறயாக திருமணத்மத மீட்டுத் தந்தது. உடலின் ஆழத்திற்கு அது ஆழத்மத அமடய மவண்டுமமா அமக்கள அமடயவில்மல என்ெமதமய இது காண்கின்றது. அமழப்பு (P. 740)

• பூமியில் ஆங்கிளானா ஆன்மீக சுபீட்சமாகும். அரசியல் என்ன நடக்கிறது என்னு முக்கியமல்ல. (P. 58)

• முக்கியமான அமாவாசா விவாதங்களிடையே இருந்த மானவிய வாழ்வின் மூன்று மனதின் ஆன்மீக வாிமச வழியா (P. 364)

• பூமியும் வெளியும் ஆன்மதானம் பர்வதை சாட்டுவது என்ன நடைப்படுத்துவர். (P. 239)

• பூமியும் வெளியும் உள்ளப் பெருமக்கூறுகளின் கலந்து பர்வதை சாட்டுவது என்ன நடைப்படுத்துவர். (Book II, Chapter 26)

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• பெருமக்கூறுகளின் கலந்து பர்வதை சாட்டுவது என்ன நடைப்படுத்துவர். (Book II, Chapter 11)

• முக்கியமான அமாவாசா விவாதங்களிடையே இருந்த மானவிய வாழ்வின் மூன்று மனதின் ஆன்மீக வாிமச வழியா (P. 154)

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Those events were instantaneous, but they were developing over time. She fell for Pemberley and Darcy was there outside the building. The rule remains the same; the abruptness of the event depends upon the readiness with which the inner mind_sock is activated. As Wickham moved away, we see Darcy moving towards her. Wickham deserted her for Miss King who left for north. Even earlier at Hunsford, as long as Wickham was occupying her mind, Darcy came. We see the gradual change for the better; Bingley was engaged. Lady Catherine exhausted herself. Darcy came. It was a negative repercussion to the positive expectation of Bingley. When the last shreds of that hope were utterly lost, Lydia began to activate herself. As long as the hope of Bingley was alive in the atmosphere, life was dull, nothing moved. Its versions are many, but the spirit remains the same everywhere. People interested in issues or Men instinctively understand what is happening. Elizabeth instantly comprehended that he was uppermost in Caroline’s thoughts. Life at Longbourn and Netherfield was uneventful, therefore dull. Life at Pemberley and Lambton could have been so, but suddenly took on life because of Darcy’s interest and presence. People interested in issues or Men instinctively understand what is happening. Indian life was dull for over a century. Before that, Kamal Nath says life in India was vibrant and attracted European traders. Since 1991, when reforms were begun, Indian life was dull for over a century. Before that, Kamal Nath says life in India was vibrant and attracted European traders.
In the case of Mother’s devotees, the change will be infinite.
Sometimes such help comes benevolently from outside.
At other times, we seek it as a convenience.
It is true of bank finances too.
Outside Money or help stifles the native effort.
The Aid programmes of USA demonstrated it clearly.
The benefits received were intangible, the anti-American feeling was pronounced.
Remove all help utterly, the Man or the nation finds his own energies copiously released. It is a law everyone
knows, but not one person is willing to follow.
The expectation of help is vitiating.
India was under foreign rule for eight hundred years.
No wonder our energies and initiatives were stifled.
It is so simple, but till it happens we do not understand.

**Such a dependence can arise even out of affection.**
Genuine affection wants the recipient to prosper.
Still the help has the characteristic of stifling the beneficiary.
At some time or other the spoon feeding must be stopped.
Between the coach and the athlete, master and follower, father and son these relationships prevail. Selfish
people cannot offend much as the idea of giving never arises.
Affection is superior. It can overcome the rule of dependence. All depends upon the wisdom with which the
work is executed. In the actual execution it is more than a science, more than an art, it is a Marvel.
Giving is great.
One does grow by giving.
Receiving is not as great.
Receiving to please the giver is greater than the great.
When it is finally worked out so that no one is hurt, it will be an adventure of consciousness, a Marvel
disclosing itself, as missing one day’s practice is felt by the singer. It is not only to people, but also to things.
The basketball player scores most when he recognises this rule and practises it to perfection.
The ball goes into the basket by the player’s capacity. We can understand it as the ball obliging the player by
going into the basket.
He may be the best player and scores high.
Learning to give neither more nor less to the ball, to the game, the player will score twice or thrice his previous
maximum.
In an argument we see it in silent will.
Analyse silent will in terms of giving and taking.
The results will be amazing.
The offending President of the Academy on his own will propose the victim to take the chair in the afternoon
session.
It is silent will, but also never giving more than due.

**To help a selfish person is an abominable crime.**
All your due will fully desert you.
It may be your guru, father, mother or anyone. It is impermissible.
Why do they turn around and offend?
A selfish person enjoys offending more than receiving a benefit.
His only faculty is to offend.
He enjoys when another is wiped out, especially if the victim is close.
The closer the person, the greater the vehemence.
Selfishness craves for an opportunity to destroy others.
There is no greater joy than in destroying another for the selfish person.
Iago’s selfishness was called motiveless malignity.
Selfishness is so constituted.
Such people cannot play the role of a friend or a colleague.
Generally man feels magnanimous to help another in spite of his selfishness.
The study of selfishness lends itself to be studied from energy, organization, accomplishment, attitude, results.
A nation is studied from history, politics, economics and even geography but we can see all the studies pass
through the basic features of the nation.
Studies differ from the different points of view of study.
After all, it is the same Man we study.
Knowing the essence of the human being, we know it is all ultimately the same.
Manners do matter; behavior matters much; character is all. All these do not affect what we are, what the other
person is. In our ignorance we grow warm, self-righteous, idealistic as if we are accomplishing something great. With this knowledge, Man is disillusioned. It does not mean he need not act. He has to act, which he cannot suspend but act with a different attitude. It is easy to become cynical when we gain knowledge. It is not necessary. We can grow more affectionate, more idealistic, but without illusion.

"Aaravigneshan enaatram kalapillai. Aagaramaakil veethiyil thiruvil, dharmam skandhamanthram podiyyum podiyyum samayil.

"Nevvavai peenai vaanaigal peenai. neyivum veetum ntharum arangam podiyyum podiyyum samayil.


"Vey yathirayatho devam. "Vey yathirayatho devam.

"Lithyavin anadiyat. Lithyavin anadiyat.


ஆடுவான் திறமயால் துணிகரச் பசயலாகவும் பகாடுப் பெரத் திருப்தி பெற்றுபகாள்வது அவ்வளவுசிறப்ொனது அல்ல. பகாடுப் உயர்ந்தது. மற்றும் கமலமயவிட மமலானது. இது ஒரு பசய்கிமறாம் சிறப்ொனது. சார்ந்து இருப்ெமத பவல்ல இதனால் முடியும். மவமலமய எவ்வளவுதிறமெடமற்றவமரப் புண்ெடுத்தமவ முடியாது. ஏதாவது ஒரு கட்டத்தில் உதவி பசய்வது நிறுத்தப்ெட மவண்டும்.

இது எண்ணூறுவருட காலங்களுக்கு இந்தியா அந்நிய ஆட்சியின் கீழ் இருந்தது. ஏனெற்ற விரும்புவதில்மல. உணர்வுகள் பவளிப்ெமடயாகத் பதாிந்தன. அபமாிக்காவின் நிதி உதவித் திட்டங்கள் இமதத் பதளிவாக எடுத்துக்காட்டின. வங்கிக் கடமற்ற சமயங்களில் இமத நாம் ஒரு பசௌகாியம் என நாடுகிமறாம். சில சமயங்களில் இது மொன்று உதவி பவளியிலிருந்து தாராளமாகக் கிமடக்கும். அன்மன அனெர்களுக்கு மாற்றம் அனந்தமாக இருக்கும். அந்த நிகழ்வுகள் உடனடியாக நடந்தன என்றாலும் அவள் பெம்ெர்லிமயப் ொர்த்து கவரப்ெட்டாள் பொறுத்து உள்ளது. சட்டம் ஒன்மறதான் விக்காம் அகன்றவுடன் டார்சி அவமள மநாக்கி வருவமதப் பர்கமக எங்மகா பசன்றுவிட்ட மிஸ் கிங் காதாின் தன்மம பகாண்டது. டார்சி திரும்ெ வந்தான். நாம ெடிப்ெடியான முன்மனற்றத்மதப் பவளிப்ெட்டது. லிடியா கிளம்ெிச் பசன்றவுடன் ம்கூட நாம் புாிந்துபகாள்ளலாம். இது மனிதர்களுக்கு மட்டும் அல்லாமல் ப் வவிர எங்கில்மயமாகும். ராணா தார்ஸைன் என்றால், அவன் தக்காலவிளையூரும் ஆறு பர்கிமறாம்.
The various recollections connected with him gave her a moment’s distress.

The past compensating the present is an ever present phenomenon of Time. What Darcy brings to her is Timelessness, even simultaneous Time.

Its touch transforms distress into delight. Choice decides.

She chose Caroline, Wickham more than Darcy.

Let us look at the world of today from this perspective.

England’s past slavery saved the world in 1940, but its conservatism is looming large.

The Greeks lost their thought, having gifted that to the world.

The Roman law is mafia.

French equality has given no preeminence to them now.

German fascism hurts, her efficiency is not rewarded as it should be.

Emotional Russia is richly centered in emotions not turning them to national advantage in the world.

So too is Japan’s honour and China’s intelligence.
For any of a nation’s endowments to raise her, she must have strength in her foundation, energy in existence, organisation in functioning, values in progress.

A greater secret is each nation’s endowment should primarily serve the world, apart from proving useful to itself. Thought, law, inquiry, freedom, equality, emotions have originated in various places and traveled all over. It is a movement of self-giving that can transform.

Selfish ego will practice self-giving for selfish reasons.

External circumstances have always compelled as they do even now.

Each nation that gives also receives automatically.

The political, financial, social, organisational circumstances have now arisen and are pressing their claims.

Man can certainly be led by his self-interest.

By a higher human choice, partly, if not fully, he can be compelled to practice self-giving to receive all the benefits he does NOT now deserve.

At any given moment crises, a euphemism for the greatest of opportunities, show the overall course.

It does not happen so much by external benevolence to start with as one’s own inner awareness of the innate capacities.

As it is a movement of benevolence – Grace – most of it comes from outside.

The initial awareness of the extra ordinary strength and its benevolent contribution to the whole through an act of self-giving may involve a vast humiliation.

Such a humiliation is the glory of each nation.

To embrace that humiliation, like Darcy, as a celestial privilege is the right evolutionary attitude.

One must give with delight.

More than that, one must receive with gratitude.

Grow by giving; receive to raise yourself and all.

The course of events do work it out.

The awakened Man must be aware of it, make a theory of it and offer it to the world as effective Ideas, Real-Idea in the social evolution.

The working out of the evolutionary urge in terms of social progress is to bring heaven on earth in practical terms.

Initially Non-reaction is a must.

But, that is not enough.

One must be able to see wisdom is organised stupidity.

Understand it without pride, selfishness, arrogance, conceit – Darcy’s role – and thank inwardly those who inflict stupidity on the course. Inoffensive reception of stupidity as wisdom is gratitude to the Divine.

It should generate no inner action.

Rather, cheerfulness should be the result of that understanding.

Cheerfulness is the experience of that comprehension turning into power.

Cheerfulness is a better foundation of His yoga.

It will be real in its content if it wells up showing its native dynamism, indicative of Spirit.

Her momentary distress led to a provocation and tragedy before it turned around and showed its evolutionary character of joyful triumph.

Elizabeth’s inability not to inwardly react to Caroline and deep in her subconscious not to give up Wickham has a parallel for Indian Freedom.

Freedom came to India unasked for in spite of the obstruction of non-violence. India’s inability to give up its orthodoxy made her escape the full glory of grace. The wounds of Partition extended till 1980 in the shape of refugees.

Jinnah himself, an hour before his death, regretted partition and wished for united India.

The inherent weakness showed in the wars of ’65 and ’72 apart from jolting the Chinese border in 1962.

Food is the basis. It was provided for only in 1965, became real in 1970. Man could somewhat be aware of himself only in 1980.

Market stirred after 1980, showed its life and dynamism in succeeding decades.

Review 1947 – 1987 in this light. The nation in her constitution, in her linguistic urge, in working out the communist tendencies in politics, in seeking education on its own, in providing for the depressed classes, in recognising the internal developments will show how she prepared for the boom of the last quarter of the century.

Go behind fifty or hundred years; trace the developments in this light.

Look at the world in each of these periods and see whether the local condition fits into the global context.

Look at your own life in this perspective.

Find out at least a few points of coincidence.

Release the infinite from that finite.

Verify the process of creation.
இதமன நிகழ்வுகளின் மொக்கு வழி நடத்திச் பசல்லும். மவண்டும். பகாடுப்ெதன் மூலம் வளர மவண்டும். இதற்கும் மமலாக மமனாொவமாகும். ஏமுழுமமக்கு அளிக்கப்ெடும் அதன் கருமணயான ெங்களிப்பும் அசாதாரணமான வலிமமமயப் இது கருமணயின் இயக்கம் என்ெதால் பெறப்ெடும் ஒ நபாக்மகக்ெின்ெற்ற அவமன வற்புறுத்த முடியும். அமனத்து ஒரு அரசியல் சுயநலத்திற்காக சுயநலம் பகாண்ட அகந்மத சுய அர்ப்ெணத்மதப் ெின்ெற்றும். மவண்டும் என்ெதுதான் பொிய இரகசியமாகும். எண்ணம். சட்டம் மவண்டும்.

உலஉணர்ச்சிமயமான ரஷ்யா உணர்பேர்மனி மராமன் நாட்டின் சட்டம் இப்பொழுது சட்டத்திற்குப் எண்ணத்மத உலகிற்கு அளித்த கிமரக்க நாடு அதமன இழந்து விட்டது. அதன் இங்கிலாந்தின் கடந்தகால அடிமமத்தில் நாம் இன்மறய உலகத்மதப் இதன் ஸ்ொிசம் துன்மத ஆனந்தமாக்குகிறது. டார்சி அவளுக்கு அளிப்பெது காலமின்மமயும் கடந்தகாலம் நிகழ்காலத்மத ஈடுபசய்வது காலத்தின் நிரந்தர நிகழ்வாகும்.
but exerting herself vigorously to repel the ill-natured attack.

Socially this is the one work Man has to do.

To acquire culture one must be doing this inwardly all the time.

Man is the same in the lowest and highest situations in freedom.

94. "But exerting herself vigorously to repel the ill-natured attack."
Man’s behaviour rises when the stakes are high. We see the true Man only in freedom when there are no stakes.

**Is it possible for us to make Man change his behaviour from bad to good?**

The rule is, he is as you are inside.

When there is Non-reaction, the other Man puts up his best behaviour.

Why does Non-reaction make him act best?

The ordinary human being has no value of his own.

He responds negatively to the other Man’s inner attitude.

Non-reaction cancels that inner attitude.

So, he has nothing to react against in self-defence.

He, then, puts up a normal behaviour which is not his.

A Man of value will act from his value.

Non-reaction cannot give him a value.

Psychic which relates to his personality spiritually can do it.

Non-reaction is the basis for the Psychic to emerge, but it is not enough to make it come forward.

The other Man’s response to Non-reaction will reveal the national culture, not his personal manners.

His personal manners come out in utter freedom socially as well as personally. If psychological freedom is added to it, you will see human nature in him emerges in all nakedness.

The naked truth about the naked human nature in Elizabeth is she could not cease to adore his charm after experiencing how he ruined the entire family. **Her falsehood worked for his falsehood.** Given the alternative of adoring Wickham emptyly to being the mistress of Pemberley she could only choose the adoration. That is human nature, its naked irresistible force or urge.

Those who doubt the validity of this statement can easily look at themselves in a similar situation poised between a great boon that is real and an empty attachment from their side. One would certainly wish to give up the attachment, but in practice cannot. It is so even when he knows the attachment is not responded to. In such a situation, if one is able to give up his attachment, instantaneously great good luck will accrue. Stories have been written to exemplify the truth. The inner decides.

In values what matters is not what we do, but what we really are inside. That is how they rise to spiritual heights.

There are those who cannot wait, cannot wait for anything once they choose. When Money is available for use, they cannot wait for one minute. It shows their Money value. **Whatever their talents or capacity, they are not people to whom big Money will come on its own accord.** It is the same attitude of all high achievers. In them it will not be impatience, but an attitude to work. In that one uses the attitude as an instrument. In the other he is being used as an instrument by impatience. Attitudes are instruments from below. Sometimes it takes one above.

**Spirituality is clear about work:** everything is done from above, not even a small bit is done from below. In our progress sometimes that transition should come. It still comes through a value, an attitude. It is a Himalayan fact in Spirituality. The yogi matures in yoga when he can see that truth and realise it as a fact. As far as Elizabeth and Mr. Bennet are concerned, it is evident. It is not equally evident in Darcy. Everything appears to be because of his effort, initiative. **We do not see what made him take that attitude towards her after rejection.** Nor does he know. Grace acted in his life. The initiative is Grace’s, execution is Darcy’s. We see the execution, not the initiation which is all. For one to see the hand of Grace in his own life, in others, is a yogic realization. The greatest of his decisions is from above. Sri Aurobindo was asked to go to Pondicherry. It was not His choice. His heart was in the Freedom struggle.

**You will be able to reject thoughts if the inner being reveals itself.**

Before it reveals one can see the emotion and sensation and even try to reject them. Purana yoga requires them to be transformed. What is the power that transforms these vibrations?

Smaller inner vibrations react to similar vibrations.

Greater stronger vibrations do not react similarly.

Greater or smaller they are of the quality of incoming vibrations.

They are all of the Mind.

Beyond Mind lies the consciousness.

The outer vibrations touching the consciousness are transformed.

Raman Pillai who asked for food at Nayar’s house was first rejected, next the daughter came and took him in and fed him. He was lost. She too was lost. Long after her husband’s death and his wife’s death their love was consummated. **He revived his writing after Janaki came into his life.** It was creative writing. Romance releases creativity in a writer. The Romance of the Spirit is the source of a creative writer in his fullness.

What the poet has a glimpse of, the yogi permanently possesses. Even in the yogi the vision is not on the surface always.

It comes to the surface at his will.

Should the yogi be inclined to be a poet, Savitri will be the result.

Once Man takes to yoga, human relationships give way.
What accomplishes is individuality. Its instrument is sincerity. One who is not an individual cannot accomplish at this level. Also, it cannot be accomplished without sincerity. Individuality is the capacity, sincerity is the attitude. Energy is determined by the intensity. Energy is released by aspiration. Aspiration is the psychological movement. It moves because creation is a movement. It is a movement by Self-conception. It accomplishes by self-absorption.

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டார்சியிடம்
துதான், தனித்தன்மம ஒரு ஒருவர் தனித்தன்மம உமடயவராக இல்லாவிடில் இந்த நிமலயில் அவரால் சாதிபெது தனித்துவம்தான். இதன் கருவி உண்மம.

மனிதன் மயாகத்மத மமற்பகாள்ளும் பொழுது மனித உறவுகள் விலகும். மயாகி ஒரு கவிஞனாக இருக்க முறெட்டால் கவிஞனுக்கு உறகு அவன் தன்னுமடய எழுத்மதத் பதாடருகிறான். இழக்கிறான அவ்வீட்டு மகள் வந்து அவமன உள்மள அமழத்துச் பசன்று உணவு அளிக்கிறாள். அவன் தன்மன மனதிற்கு அமவ யாவும் மனதிற்கு ஆியன.

பொிய வலிமம வாய்ந்த அதிர்வுகள் இமத மொல் ஆதிலளிக்காது. சிறிய அகநிராகாிக்க முயற்சியும் பசய்யலாம். பூரணமயாகம் அமவ திருவுருமாற்றப்ெட மவண்டும் என்கிறது. அது பவளிப்பெடுத்தும் முன்மெ ஒருவர் முடியும்.

அகத்திலுள்ள மதர்ந்பதடுக்கவில்மல. அவரது ஸ்ரீ அரவிந்தர் ஊண்டிச்மசாிக்குச் பசல்லுமாறு மகட்டுக் பகாள்ளப்ெட்டார். இமத அவர் அவனது மிகப் பொிய தீர்மானம் எழுந்தது.

கண்ணுக்குத் பதாிவதில்மல தன்முமனப்பு அருளுமடயது என்மெது நமக்குப் புாியவில்மல.

அவளது நிராகாிப்புக்குப் ெிந் எது அவமன அவள்ொல் அந்த மமனாொவத்மத மமற்பகாள்ள மவத்தது இது பதளிவாகத் பதாியாது. அவனது முயற்சியும் உண்மமெண்ெின் மூலமாக துளியும் நடப்ெதில்மல. நமது முன்மனற்றதில் ஒருசிலசமயங்களில் இது ஒருவமர மமல்மநாக்கி எடுத்துச் பசல்லும். காரணமாகும. அதில் ஒருவர் மமனாொவத்மத ஒரு கருவியாகப் ெயன்ெடுத்துவார். மற்றதில் பொிய சாதமனயாளர்கமளப் பொறுத்தவமரயிலும் இதுதான் உண்மம. அவர்களிடம் அவர்களுக்குப் ெணம் எவ்வளவு முக்கியம் என்மெத இது காண்ெிக்கின்றது.

சிலருக்குத் தாங்கள் விருபெபெட்டமத மதர்ந். ஆப்ொல் ஆீவியம் உள்ளது. அதிர்வுகள் அமத மொன்ற அதிர்வுகளுக்குப் ெதிலளிக்கும்.

விடுவிக்கப்ெடுகிறது. பார்மவ உண்மம ஒரு மமனாொவம். உண்மம ஒரு மமனாொவம். உண்மம ஒரு மமனாொவம். உண்மம ஒரு மமனாொவம்.

தீர்மானனட்டு வந்த அவரால் அவர்கள் உண்மம ஒரு மமனாொவம். உண்மம ஒரு மமனாொவம். உண்மம ஒரு மமனாொவம். உண்மம ஒரு மமனாொவம். உண்மம ஒரு மமனாொவம்.
“She presently answered the question in a tolerably disengaged tone.”

To be disengaged is to be prepared not to react.

Non-reaction means the Will is there, but is Quiet by a decision.

It has the power to hold your world still as it is your will.

At the next level, it is the universal will.

One who keeps that will quiet, keeps the world quiet.

Yoga needs that Will to be surrendered to the Divine.

Man’s will is a distant second to the universal Will.

A graduate is a distant second to a genius.

The common Man is a distant second to Bill Gates in wealth.

Man is a distant second to God.

Darcy by his discipline touched the God-vibration, acquired divine powers in his own life. It is God’s touch.

The Will is the Mentalised version of human urge.

The Will is the organised energy structured and directed, the urge is the unorganized energy unleashed in general all over the Being.

It releases itself in all our basic attitudes, good will, ill will, miserliness, generosity, etc.

The urge is an irresistible force acting through any attitude.

The attitude is personal, the urge is human, general, impersonal.

A generous person who learns from yoga of non-initiative can suspend his generous initiatives, but his inner attitudes will remain as formality.

Only knowledge can educate the urge to withdraw. It takes a lifetime.

Knowledge is slow to control, but does it without fail.

There is no other power to control the will.

The will cannot be coerced. If coerced, it will revolt later.

Once educated, it gives in gradually.

It is a sure turn around, especially the knowledge in the will.

Knowledge is prior to will.

The disengagement is from the turbulent temperament.

To educate the temperament that it is wrong to help others unsolicited is not possible for a generous character.

The education will be flatly refused, rather in utter defiance of it the temperament will act at once in the opposite direction.

Now, we have to go deeper into the character and change its belief system, persuade it to accept a new idea.

There one meets with his Swabhava, the inherited one.

The education can be given in deep meditation at the roots of the swabhava.

It is a slow process, painstakingly slow.

Should the meditation reach as deep as character-structure, there will be a flash of light yielding greater results.

Swabhava can be educated only silently, not by thought.

Thought will bounce back with a vengeance.

Swabhava is primary, thought secondary.

The thought we address is the thought swabhava acquired.

That being the instrument of swabhava, no education is possible through it.

In meditation that knowledge comes from above.

It is for the will to accept the incoming knowledge.

Often there will be stiff resistance, but still the will will yield.

Meditation descending on its own is an indication of receptivity.

It is so when the whole being is on the knowledge with a subconscious intensity.

It is concentration consummate.

Our being is not on anything like that.

It flits around unable to focus itself in the depths.

Achievers, lovers, mothers know such aspiration on the surface.

For this purpose the centre must be in the depth.

The depth is the subliminal.

It can be subconscious.

Subliminal is better as there the Superconscient meets the subconscious.

Human psychological capacity begins in disengaging from the tone.
Temperament is temperamental. It does not think.
All civilization is based on thinking.
All yoga is done by non-thinking.
It is not by thought Darcy sought her after his rejection.
Yoga, the pressure must come from aspiration and inner discipline.
Concentration does it in each act.
Apart from the four consecrations, the rules stipulate conditions regarding Spirit, Mind, Body, vital, Time, soul.
Selfishness gives way to self-giving and delight.
Saturation of love through ecstasy leads to surrender.

Concentration does it in each act.
Concentration that saturates the surface Mind opens the inner Mind and reveals the Psychic.
Concentration does it in each act.
Concentration that saturates the spirit on the surface Mind – desire – leads to Samadhi and Moksha.

It is by faith.

It is nót by thought Darcy sought her after his rejection.

The pressure of life pushed away thinking from Darcy.

For yoga, the pressure must come from aspiration and inner discipline.

It is faith.

Its maturity takes us through the nine stages.
When prayers are sanctioned, all this happens feebly by the strength of the atmosphere.
At each of these nine stages the being is saturated with aspiration.
Worship is possible when the physical obeys.
Worship is physical, adoration is vital psychic.

What makes love possible is delight saturated.
Saturation of love through ecstasy leads to surrender.

These nine steps are precise, well defined for one to comprehend.
கிறது. மசத்தியமும் விழிப்படகின்றன. நிெந்தமனகமள விதிக்கின்றன. நான்கு சமர்ப்பணங்கள் ஒவ்பவாரு பசயலிலும் ஒருமுகப்படுதல் இவ்வாறு பசயல்ெடுப்பும் புருஷமன பவளிப்படுத்துகிறது. மமல்மனமதச் பசறிவமடயச் பசய்து மசத்தியநிமலக்கும் ஆன்மாமவ மமல்மனதில் பசறிவமடயச் பசய்யும் ஒருமுகப்படுதல் அக மனமத விழிப்படயச் பசய்தும் மயாகத்திற்கு 

அவளது நிராகாிப்புக்குப் போன அமனத் து மயாகங்களும் சிந்தமனயற்று பசய்யப்ெடுெமவயாகும். 

சிந்தமனயின் அடிப்படயில்தான் எல்லா 

மனவுணர்வுகள் இயற்மகயான மனநிமலயாகும் 

பகாள்வதிலிருந்து ஆரமெிக்கிறது.

மனிதனின் மனதின் திறமம தன்னுமடய பதானியிலிருந்து தன்மனத் தனிமமப்ெடுத்திக்

அறிவார்கள்.

ஆழத்தில் மனமத ஒருமுகப்ெடுத்த முடியாமல் இது முழுமமயமடந்த 

ஆழ்மனத் தீவிரத்துடன் முழு ேீவனும் அறிமவாடு இருக்கும்பொழுது இவ்வாறு இருக்கும்.

கிமடக்கப்பெறும் அறிமவ ஏற்றுக்கபாள்வது உறுதிமயப்ெடியானத்தில் அந்த அறிவு மமலிருந்து கிமடக்கப் பெறுகிறது.

நாம் குறிப்ெிடும் எண்ணம் 

சுொவம் அடிப்படயானது 

எண்ணம் வன்மத்துடன் மீண்டும் திரும்ெ வரும். 

சுொவத்திற்கு பமௌனத்தினால் 

அறிவு புகட்ட முடியுமது தவிர 

ஒரு 

அங்கு நாம் வழிவழியாகப் பெற்றுக்பகாண்டுள்ள சுொவத்மத 

ஏற்றுக்கபாள்ள 

இப்பொழுது நாம் குணத்தின் ஆழத்திற்குச் பசன்று 

மனவுணர்வு 

அவ்வறிவு 

அறிவுறுத்துவது 

மகாரப்ெடாத உதவிமய மற்றவர்களுக்குச் 

விருப்பு 

அதற்கு அறிவிமன அளித்தால் ெடிப்ெடியாகக் 

மனிதனிடம், 

றுதியின் அறிவிற்கு 

ேிமைமய 

அல்ல. 

உடல் 

கட்டுப்படுத்தும். 

உடல் 

கட்டுப்படுத்தும் பொழுது மயாகவாழ்க்மார் மலர்கிறது.

உடல் 

கட்டுப்படுத்தும் 

சமாதி 271
96. “An involuntary glance showed her Darcy with a heightened complexion.”

**Heightened complexion is emotional disturbance.**

It is negative. Its positive expression is exuberance or exhilaration as Bingley felt on Darcy’s confession; Elizabeth and Jane felt the same way when Lydia was found and was to be married. Its highest instance was when she accepted him after the second proposal.

**A successful yogic life has that cheerful joy as its permanent foundation on the basis of which life events are consecrated.**

Man involuntarily glances at all that concerns him around him. It is a life giving activity in Man. He does not realize that by doing that his life will be fixed in that plane. The question of his rising above that plane does not arise. He cannot suspend it, detach himself from that because he is that. Few Men consider weaning themselves away from that activity. Man not only refuses to do so, but wants all his successes in that plane. Still when he comes to Mother, Mother copiously fulfils his life in that plane. Rarely devotees think beyond that. By their attention they energize the outside life and retain themselves there. One can consciously wean himself away from that as Elizabeth did with Wickham. Her Mental detachment is true. Her interest sank into her subconscious and there Wickham organized himself and acted through Lydia, but she was directly spared.

**In spiritual perception, our whole body sees, hears, smells, tastes the environment.**

In the most out of the way places, we meet an old acquaintance indicating a relationship. Darcy met Elizabeth first at Hunsford and again at Pemberley like that. We do not know what we are about; God knows. To know what we do, we must be conscious, become God. Man knows immediate duties and immediate interests. He does not know of the society as it is, but only as it affects him. No Man is aware of the fact that around him in life and as other men there is an occult world that is subtle. Like the cyclone triggered by the atmospheric pressure, there is an energy equilibrium in life. Directed by that, these forces move. Mostly they are negative. Rarely are they positive. That can explain Darcy coming to Meryton as well as Lydia’s action. Man can handle anything, not such a move. The Psychic cannot only handle it but can, if it chooses, initiate positive shifts. Man seeks success, should seek to do the right thing according to Him. Non-survival questions rack a Mind only when it is poised to move into non-thinking. Thinking will not help him. What will help him is consecration of thoughts.
When he tries, he may find it impossible to consecrate even a single thought.
Either he lapses into thought as a last resort of irredeemable occupation or goes into nonstop calling.
When the calling answers sooner or later, he will appreciate the Grace that has acted earlier in his life.
Grace acts on its own, or in response to the eternal longing of Being as Darcy and Bingley arrived in Meryton in answer to the silent aspiration of the Longbourn ladies. Their way of aspiring was to look for the officers of the militia.
It is a human expression of a divine vibration.

When emotions are stirred, the whole body is on fire.
When Man’s being is stirred, the whole life around is on fire.
That is how his limbo ego expands all over his society.
One whose life has been expanding thus will see it does not stop till the whole earth or even universe opens.
Organised work that covers the whole atmosphere when accomplished will exhaust the possibilities of that circle.
It stands poised on the borders of evil forces.
The evil forces are in the society or in the family.

Something in Man chooses.
He finds without understanding that the evil outside and inside are equally strong.
Outside, it is unorganized energy which hits like a storm.
Inside it is organized attitude that presses inside.
At each point Man sees forces tending towards him and away from him.
Tragedies mark their departure.
Grace protects, the tragic consequences are for those who leave.
At each time fresh forces enter, it is time for introspection.
Long periods of exertion that exhaust energies open the wider atmosphere.
With each wider opening, wider forces enter.
One can see events, forces, persons, atmosphere exactly offering the precise opportunities needed.
Ego initiates.
Initiatives hinder.
Non-initiative in non-inner reaction is desirable.
It is time to suspend thought totally.
If one cannot eternally resort to it, calling is the smallest thing one can resort to.
Every moment is alive.
Unless one is awake, he cannot act.
He should not act by his own initiative.

He must let the higher Force act through him.

"தற்பசயலாக அவள் டார்சிமயப் ொர்த்ததில் அவன் முகம் சிவந்து காணப்ெட்டது."
ம். மட்டுமம அவர்களது ஆர்வம் இருந்தது அருள் தன்னால் பசயல்ெடும் ஆரம்ெத்தில் பசயல்ெட்ட அருமள அவன் புாிந்து அமழப்பு அவனுக்கு உடனடியாகமவா அல்லது ெின்னமரா ெதிலளிக்கும் பொழுது. மவதமனப்ெடுத்தும் மனம் சிந்தமனயற்ற நிமலமய அமடயும் பொழுதுதான் உயிர் வாழ மனிதன் பவற்றிமய நாடுகிறான் மனிதனால் எமதயும் சமாளிக்க முடியும் விளக்கவல்லது. அாிதாக மநர்மமறயாக இருக்கும். டார்சி பமாிடனுக்கு வருவமதயும் அதன் இயக்கைென்று எவருக்கும் பதாிவதில்மல. தன்மனச் சுற்றியும் மற்றவர்கமளச் சுற்றியும் ஒரு மமறபுலனான மவபறாரு உலகம் சூட்சுமமாக விதத்தில் மட்டுமம அவனுக்குப் புாிகிறது. சமூகம் மனிதனுக்கு அவனுமடய மவண்டும். நாம் என்ன பசய்கிமறாம் என்று பதாமலதூரத்திலிருந்துதான் உண்மமய உணர மவண்டும் நமக்கு என்ன காத்திருக்கிறது என்ெது நமக்குத் பதாமலயாது எலிசபெத்மத முதலில் ஹன்ஸ்மொர்டிலும் மிகத் ஆன்மீகப் புாிதலில் நமது முழு உடலும் சூழ்நிமலமய கடமமகளும் உள்ளன. தமலவாின் காசத்மதச் சட்மட பச இப்பொழுது பெம்ெர்லியிலும் டார்சிக்கு இருந்த ஆெத்து அவனது திருமணத்தால் நிரந்தரமாக நீங்கியது. அவளது ஆழ்மனதில் இருந்த பொய்மம விக்காமிற்குப் பென்று இருபெய்மமம் பெிங்கிலியும் பமாிடனிற்கு வருமக தந்தது மொல், சாவித்ாி எனது விருப்ெமல்ல' என்று கூறுவதன் உண்மமயிமன நாம் கடமமகளும் இருந்தது அவரது நடத்மதமயமய மாற்றியது. அந்த இடத்திற்கும் நமக்கும் இந்த இடமனத் தாண்டி அன்ெர்கள் நிமனப்ெமத இல்மல. அதால் இவளின் வாழ்க்மகயில் விருப்ெமல்லும் ஒரு பசயமல அல்ல. அமைப் பை முற்பை முகரும் அல்லது பசய்ய முடிவதில்மல என்ெமதக் கவனித்திருந்தால் கவனித்திருந்தால் சூழல் எவ்வாறு.
Darcy was earnestly looking at her.

All accomplishment is by commensurate concentration of energy. Such concentration is accompanied by patience that is equality. Patience has the knowledge that eternity is there for accomplishment. Even when it is so, this patience has the energy in itself organized enough to accomplish it at the same moment. (P.62 – Synthesis of Yoga).

When a work is incomplete and we are not able to complete it we find ourselves in:
- impatience,
- a situation where the inner cause is seen insufficiently,
- a mindset unable to give up the inner weakness,
- an attitude of leveling off,
- a situation where the issue is outside us,
- a Mind that thinks about it, the surface Mind.

Well, we are face to face with our inability. What is the solution?
- The Mental solution is to accept that inability, be humble. The same moment it moves.
- It dawns on us we have NOT called Mother – Call Mother, till it moves.
- Suppose we find it unmoving, it means we accept defeat. A defeatist mentality deserves to be defeated.
- It means we have lost our faith in the unfailing nature of Mother.
- Call till meditation or at least sleep overtakes. There will be a breakthrough.
- It means we are going out. Turn around and go in.
- The vital solution is to earnestly look at it.
• The physical solution is to call till the call becomes a sensation.
• Solution of Being – Eternal yearning for the Diving that moves Grace.
• Solution in terms of attitude – Develop the attitude that failure and success are equal.
• A non-vital solution. Success is for the vital. Doing right is right. Discover what is right at this point.
• Be indifferent to success.
• Move into Silence or Silence beyond Silence.

**How can the God-lover succeed, not having even the concentration of a lover?**

The question of concentration failing does not arise.
There may be no concentration; and it naturally fails.
Those who are unwilling to concentrate are not meant for yoga.
Those who are willing to concentrate but do not have concentration are there.

**They must concentrate till it becomes meditation or, as I said early, sleep.**

Sleep is concentration of unconsciousness.
Sleep is meditation of unconsciousness.
Waking up from either, he finds some concentration.

**Concentration is being dwelling on Itself.**
It is a pleasant exercise either way as concentration or sleep.
Yogis in their early childhood are known to sleep without being capable of being awakened – Ramana Maharishi did.

Once concentration is there, it needs to be organised for our own purpose.

**Concentration overcomes Mental faculties, the Mind, the Being and also can express itself in life – waking Samadhi, a basis for this yoga.**

Concentration too has a personality. It can insist on its ways.
Man is always the ultimate; even concentration is an instrument, one of his creation. It is best it is used by him, not otherwise.

That ideal in its perverse reversal became idleness in India as the Immaculate three piece suit in England became an end in itself.

Any instrument, at a point, gathers enough power to run away on its own. Those advances in yoga open corresponding worlds as higher Mental ideals and perfect execution of their energy, as we saw, opened wider subtle and occult planes of life.
With Mother they can be positive.
In life they are mostly negative.

**The extraordinary value of determinism of human choice can be seen in them, if one has met them.**
The Mahabharatha is full of them.
Mother’s devotees can open those planes by their choice of Mother.

**Such openings are suitable for past consecration.**
For such a one, there is no past.
Sri Aurobindo in giving Silence to Mother and another, opened such planes in their lives.
Darsan of Mother or Sri Aurobindo opens in the sadhaks such planes of existence.
It is a rare supramental privilege.

It, by human choice, lends itself to be converted into life opportunities.
They are moments for us to launch ourselves into Thy Will, not my will.
Years of tapas are abridged into moments of Darsan.
To visit the Samadhi, to see Mother’s photo are such moments.
At that moment human nature will have the wisdom to ask for its pet desire.
Not many fail to do it.

**It is a moment of adventure of consciousness.**
It is the soul’s adventure in Time, a movement of itself.
The Soul subjecting itself to a plane of its own movement is involution.
Evolution is to emerge from that, changing bliss into delight – a process of objectification of the objective status of Sachchidananda.
The employer lending the company of his own capital to be also managed by the employee is the social equivalent of it.

**In Romance Man consciously, willingly, surrenders his life to be managed by his wife.** The Romance in its fullness emerges as described in Savitri on pages 314 and 315.
In one’s own life, such possibilities are always indicated by the various aspects of these lines, even by the number of the page.
Page number, colour, line, Name, Time, Space, act, etc. carry that power to indicate the Marvel that comes to Man.
Man responds unconsciously, half-consciously, with indifference, even selfishly as well as perversely.
His yoga changes its course, but to the end remains yoga with a vengeance as all life is yoga.

Mother never fails; Man never fails to fail.

"மணோதிகரம் மனத்தின் மாற்றம் என்று இன்றுக்காக்கினோம்."

சமூக மாற்றங்களின் அற்புதம் கட்டுமான குற்றமைந்து கொண்டு பாகிய இந்து விளக்கம்.

இது மயீரத் தூக்காகக் கூறி, மணோதிகரம் மன் மற்றும் பாலுக்கிறது.


ஒரு விழுந்த விழிக் கேதாள் தூக்கம் மற்றும், பாலுக்கிருந்து பாலுக்கின் விளக்கால அன்னதை புக்குப்பகாண்டு கேதாள்.

* மயீரத் சரணார்த்தம்
* மயீரத் சரணார்த்தம் புதுக்காக கூறி, மணோதிகரம் மன் இயலத் தூக்காகக் கூறியது.
* பாலுக்கின் விளக்கால கூறியது மணோதிகரம் மன் இயலத் தூக்காகக் கூறியது.
* நம்முள் மணோதிகரம் மன் இயலத் தூக்காகக் கூறியது.

பொறுமமக்கு அமந்தும் பொழுது நமது இழ பசல்ல மணோதிகரம் அமந்தும்.

உணர்வு வெளியிலும் மன் இயலத் தூக்காகக் கூறியது.

விழிக் கேதாள் என்பது முடிக்க முடியாமல் இருக்கிமறாம்.

பொறுமமக்கு வையும் சமநிமல மூலம் ஏற்றுக்கூடம்.

தூக்கம் மணோதிகரம் மன் இயலத் தூக்காகக் கூறியது.

தூக்கம்மப் பாலுக்கின் விளக்கால மறு விளக்கம்.

மல்லையையும் தூக்கம் அன்னதை புக்குப்பகாண்டு கேதாள்.

மணோதிகரம் மன் இயலத் தூக்காகக் கூறியது.

மணோதிகரம் மன் இயலத் தூக்காகக் கூறியது.

மணோதிகரம் மன் இயலத் தூக்காகக் கூறியது.
மயாகிகள் அவர்களும் குழந்மதப் ஆருவங்களில் தூக்கத்திலிருந்து எழுப்பதும் முடியாத அளவிற்கு உறங்கும் திறன் அமடத்தவர்களை காணும். (உ-ம்) ரமண மகாிஷி

மனதின் திறன்களும், மனம், இன்றும் ஆல்மவாக விதமாகும் ஆல்மவாகின் இற்றைய, கிருஷ்ண வார்த்தியால் அவர்கள் பரிபங்கள் மேற்படுத்துவதற்கு அது மனிதர்களுக்காக அம்சங்க மேற்படுத்தும். மனித விருப்ெத்தின் இலட்சியங்களும் சக்திமயத் தாங்கி வருகின்றன. மனிதன் தன்மனமய உட்ஊட்டுத்தரும் சக்திமயத் தாங்கி வருகின்றன.

இமதச் பசய்ய த்தவறுவதில்மல. இது காலத்தில் ஆன்மாவின் சாகசம் ஆகும், அதனுமடய இயக்கத்தின் ஒரு நிமலக்குத்தென்மனமய உட்ெடுத்திக் பகாள்வது சிருஷ்டியாகும். ஆனந்தத்மதப் மெரானந்தமாக மாற்றும் ொிணாமம் இதிலிருந்து பவளிப்ெட மவண்டும் - இது சச்சிதானந்தத்தின் புற நிமலமய பவளிக்கும் வரும் பசய்முமற ஆகும்.
“And his sister overcome with confusion.”

**Greatness is overwhelming confusion at its best for smallness.**

The salty sea to reach Man reaches as sweet rain.

In the process it allows itself to be heated into vapour.

Spirit saturated North India; South India was ethical; there was no Spirit.

Agastya and Thirumoolar came bringing Mother to mature the receptivity.

That may be the reason that Tamil Nadu responded to him in a wide way.

Darcy accepted Elizabeth in spite of her family.

He was later compelled to accept the family too for her sake.

Even then he did not understand he was offered Elizabeth as a bait to accept and elevate the entire family.

**His mission was not romance; romance was the door for him to raise Longbourn.**

Darcy was working consciously on the surface to bring about unconscious result in the subtle and perhaps occult planes.

One who achieved full awareness for consecration on the surface must now achieve the same in the subtle plane is one of those rules.

Even here, the first is not fully obligatory for the second. Each can complement the other. Hence the perfection.

Life, Mother through life, gives an instrument of perfection for one who attempts such a discipline. Here too perfection is necessary. The culprit is initiative, which is based on our sensitivities that have become beliefs.

This certainly is an area where Let Thy will be done, Not my will is to be practiced best.

Such a perfection is attained only by sincerity.

One has to recollect all the past lapses and reverse them.

They all will bend willingly and fully.

What brings them to the surface is subconscious memory.

One who succeeds here will certainly have a glimpse of the Marvel.

It is not so much of correcting the past as rising high and seeing the past as the right present.

**Confusion is the inexorable preliminary to consummate clarity.**

Up to a certain stage the consciousness is apt to see a certain apparent deceit, as in the Mahabharatha war.

Looking back in your own life, events more than explain if you are not insisting on rational validity or power.

Appearance of cheerfulness is the sanction of rightness.

Mother in the dream is subtle awareness. Many have it.

Many others do not. Those who have it can put it to use.

Those who do not can create it by prayer. One more rule that can help the aspirant to cross a plane – subtle or occult – is to collect ALL his past valuable experiences and make them real. One example is,

- The Bhakta who abridged a lakh of births.
- Lines in Savitri that captured one’s imagination.
- Heaven’s call is rare, rarer the heart that heeds.
- The riches of a thousand lucky years are a poverty.
- God’s temptation to Savitri.
- Death is the sum of all sweetness.

- Known lapses or initiatives.
- Heartfelt sympathy for my headmaster, my uncle, her uncle.
- Foolish sentiment of Service to Ashram.
- Regret of not being able to help the RTO.
- Impulse of true generosity towards untrue people.
- Pardoning of poisonous sarcasm in unpardonable relationship.
- Suspicion, its entertainment in any fashion.

Any one of them perfectly handled will open the door and vastly weaken all others. **Total removal is a must.**

Life has not failed to warn you, Mother has not failed to protect you.

You have failed Mother, life and yourself.

It is time to give up illusions practically.

Social status, your attitude towards it is the best signal.

Money value is equally powerful, important.

**This situation of confusion, if thoroughly understood, can take you once across the border.**

Do learn the language of subtle signals. Give up the desire to teach it to all others. You have a rich field ahead.

Any life situation is enough. You have the finest instrument of perfection.

Be wary of some essential rules for you. One set as an example:

- Don’t offer, wait for others to ask.
- Lose the inner eagerness to accomplish in other’s lives.
- Don’t take interest in work too great for you.
- Be fully warned about the superiority of inferior people.
Don't entertain hostility by indifference.
Remember for seven years no one told you about birthday blessings.
Recollect instances where protection preceded prayer.
Work at the frontiers – expectation, thoughts, etc.
If She says It will be, It will be.
Consecration is at every second.
Suppose your husband (or child, parent) is dying because he has prayed for your death, a friend has become bankrupt because he wished it for you, do not be magnanimous to save his life or property. It is rank foolishness of which he will fully take advantage to hit you harder. Know the subtle facts as they are to be known, not as you would have them known.
The subtle world is merciless.
Learn to be merciless to those who are merciless. It is not ruthlessness.
There is a subtle common sense.
Still higher, an occult common sense.
Further no common sense is necessary.
"அவனது சமகாதாிக்குக் குழப்ெமாக இருந்தது." அற்ெத்தனத்தி குற்றுக்கு உச்சகட்ட பெரும் குழப்ெமாகும். மகாொரதப் மொாில் காண்ெதுமொல் ஒரு கட்டம் வமர, சில பவளிப்ெமடயான வஞ்சகத்மைப் பகற்குட்டியிலும் காண்கும். மகாொரதப் மொாில் காண்ெதுமொரு கட்டம் பரிவரிக்குத் தவிர்க்க முடியாத ஆரம்ெ நிகழ்காலமாகப் பகற்குட்டியிலும் காண்கும். மகாொரதப் மொாில் காண்ெதுமொரு கட்டம் வமர, சில பவளிப்ெமடயான வஞ்சகத்மைப் பகற்குட்டியிலும் காண்கும்.
என்று விரும்பும் நண்பன் திறாலாகும் பொழுமதா
முத்துக் பகாள்ள முண்டும்.

உதாரணங்களுக்குச் சில
நமக்கான
எந்த வாழ்க்கக்கூறும் மொதுமானது. பூரணமான மநர்த்தியான கருவியாது. தர முண்டும் என்கிற ஆமசமயக் ஔண்டின் மதிப்பும் அமையவில்லை. அன்மனமய
வாழ்க்கக நம்மும எச்சாிக்கத் தவறியமத இல்மல
அமனத்மதயும்

கடந்தகால சிறந்த அனுெவங்கமள ஒன்று திரட்டி
அல்லது மமறபுலனான நிமலமயக் காண்குக்கக்கலுக்கு மற்றுமாரு சட்டம்
இத்திறன் இல்லாதவர்கள் ஆரார்த்தமனக்கும் முன்மெறுக்கப் பொிய முண்டயில் ஆர்வம் காட்டாமலிருக்காமலும்

அதிர்ஷ்டமான
சில முக்கியமான விதிகமளப்ெற்றி நாம் எச்சாிக்கமயாக இருக்க முண்டும்

இனிமமயின் கூட்டுத் பதாமகமய

அதிகாரத்மானா நாம் வலியுறுத்தாவிட்டால்

நமது வாழ்க்ககமயமய நாம் திரும்பீர்த்தால்

நான் ஆமசமயக்

அன்மமயில்லாத மனிதர்களுக்கு உண்மமயான பெருந்தன்மமமயக்

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உண்மமயில்லாத வருத்தம்.

சாவித்தாக்கு இமறவனது தூண்டுதல்.

ஆயிரம்
பசார்க்கம் விடும் அமழப்பு அாிது
சின்று கற்றுத் திரும் ராம் பகாள்ளப்ெடம என்கிற வருத்தம்.

தன்முமனப்புகள்.

நூற்றூற்றல் புாிந்துபகாள்ளப்ெடம என்கிற வருத்தம்.

உண்மமயான பெருந்தன்மமமயக்

கவும்

ஆண்டுகைின்

பகாண்ட நமது கணவ

நாம் திவாலாகி விட முண்டும்

வமதத் தவிர்க்க முண்டும்.

நாம் திவாலாகி விட முண்டும்

வமதத்

பசாட்மமயா

நர்மத்தாக காண்கும் மனமார்ந்த காண்கும்.

பனையாக மனாமாடம்

சும நிமல

காட்டுகிறது.

சூட்சும நிமலயில் விழிபொக இருப்ெமத உணர்த்துகிறது. ஆலருக்கு

உைவினர்கள்

நிகழ்வுகள் நன்கு விளக்கும்.

நிகழ்வுகள்

சுமாகம்

லட்சம்

சுருக்கிய அன்ெர்.

நிகழ்வுகள்

சுமாகம்

லட்சம்

சுருக்கிய அன்ெர்.

நிகழ்வுகள்

சுமாகம்

லட்சம்

சுருக்கிய அன்ெர்.
"Georgiana was unable to lift up her eyes."

It is an exact parallel to the social disequilibrium of Elizabeth with respect to Pemberley which alone was on her Mind, not Darcy.

Darcy was certainly not one impelled by the generosity of goodwill for another. To such devotees, the first thought on knowing Mother is to introduce his people to Mother. On receiving a very high social upliftment, such people will be itching to know how it can be extended to another. Here they will be uncontrollable. Often it is egoistic good will. Often it is the sattvic urge of Nature after the ego is shed with respect to that act. Here, there is a possibility of ignorance. Take the case of a devotee who is urged to help a cousin in such a context. Suppose the devotee knows the cousin can become a vice-chancellor from being a professor and is unable to control his urge to help. What the devotee does not know is, the cousin, however much he may desire the vice-chancellorship, would like to win it on his own merits, not secure it by the strength of the devotee. At this point the obstacle arises. Take another case. The devotee wants to give that favour himself to the cousin more than the cousin getting it. It is an egoistic urge. Can he change the egoistic generosity into a generosity of good will? Otherwise there is no problem. At no point of a problem it resists forever. The resistance is only in the devotee. The work is inside. Here too the devotee may genuinely be incapable of removing his incapacity. It too has an answer. Let him convince his Mind about the truth, “Your cousin will certainly get it either through his effort or your help, once you remove your egoistic or natural urge from the picture.” Mind accepts that knowledge sooner or later. To expedite it, a prayer will help. These are all human efforts. Consecration is divine effort, if he can do it. For any obstacle of any description, there is an answer. Not to expect an answer, but to see Mother is the answer to all questions is being a devotee. Remove all scruples in this regard. It is removable. No one should say a removable obstacle cannot be removed.

When Grace descends, one goes blank, unconscious, blind as Georgiana.

For Georgiana it was a psychological opportunity, but she was crushed. Mother does not give ordinary or even extraordinary opportunities. For Churchill who was denied an office, opportunity gave him the Prime Ministership twice.

How is an opportunity to be welcomed?

The only welcome it deserves is a gratitude felt in the depths that thrill. The Mind must be ousted outright as if it is an outcaste. Teach every part of the being to welcome the opportunity and thrill with gratitude. Then the Psychic will receive the opportunity. Allow NO thought to enter, let the emotions feel gratitude and the senses thrill. If they do not, pray for that gratitude. Opportunity comes from the occult planes. Mind has no role or room there. Receive it from the occult part in you – the Psychic in the body. Banish thoughts, teach emotions gratitude, imagine Gratitude in the Being. Delight in it. The opportunity is not outside you. It is one with you. It comes as a Real-Idea impregnated with consciousness and Being.

It is capable of Self-realisation. It comes to you to take you inside the Divine. It will come with the attitude of Darcy. We may see only Pemberley. Teach yourself to see Darcy in it. Energise Darcy, the opportunity, not Caroline the opposite. See Mother behind the opportunity, before and inside. See only The Mother, let the opportunity fade away in imagination. Become one with it in imagination. Imagine emotionally. Make the imagination one of sensation. Live there forever.

Let Gratitude release emotional cheerfulness. Capacity to feel gratitude, to emotionalise its imagination, to sense gratitude is to relate to Mother through the
opportunity.
Opportunity is an opportunity for gratitude.

**Remembering the opportunity without thought is a help.**

Everything in life, every moment is an opportunity for the yogi to offer gratitude.
For each event is an act in the process of creation.
One who understands the process of creation is the determinant of any event.
Then he becomes the Ishwara.
It is mentioned in many ways in many places in 'The Life Divine'.
1. All in all becomes all in each and each in all. (P. 115)
2. It is a self-effectuative Real-Idea (P. 130)
3. The creation is a process of differentiation, not one of division. (P. 128)
4. Purusha becoming the Ishwara creates the Marvel. (P. 349)
5. Unity splitting into duality and reuniting is the secret of creation. (P. 358)

This is all theory. How can it become something of a practice?
A Man wanting to solve a problem, having the power to solve it is a near approach to it.

One in charge of a Kalyana Mandapam took ten lakhs of Money and gave it away to his friends without the knowledge of the proprietor. It was discovered and now he has to replace it. An impossible situation. He sat in three day prayer. He said, ‘As if by a miracle several people came forward to advance six lakhs” with which he saved the situation. Devotees see this all the time. Man, or his prayer has the power to solve a problem – a power to bring about a wished for result. **He is an unconscious possessor of the knowledge of process of creation.**

We accomplish many things in our lives as we intend – to build a house. Many other things fail us. What fails has two possible outcomes. One leads to better results. The other leads to ruin which is not for the devotees. I am not considering it here though by a circuitous route it also leads to a far wider result, as by this process it includes the Non-being in the evolution. A devotee who failed with three banks to get a clerk’s post, after three years was recruited as an agent by the State Bank. Now, we see a law wider than building a house is at work of which we are unaware. Going behind it, there are greater events in our life where we do not know success or failure, beginning or the middle. In the bank clerk’s case at least, we are aware of our effort. Here even that is not there. The surface Mind builds the house, of which we are aware. Something deeper seeks the clerk’s post. We are not aware of anything except our attempt.

Behind the surface Mind are Brahman, Purusha, Ishwara. When we are aware of them we will be more conscious of our life. In that measure we will be master of it. As we read a story, we do not know what follows, but the author knows. On pages 315, 316, 317 the process of creation is explained as follows:
The Absolute reveals to us as Existence, Consciousness, Ananda.
Each of them further divides as primal spiritual determinants.
Existence as Brahman, Purusha, Ishwara.
Consciousness as knowledge, will.
Ananda as beauty, joy and love.

Each of these primal spiritual determinants again splits into three as in Love -- Lover, Love, the Beloved.
These determinants and their subordinate aspects interact to produce events in life. That is the entire process of creation. Can we understand them practically? Wickham’s charm and her response met to create a false opinion. Her opinion and his proposal clashed to reveal the facts. The facts impacted on her Mind to drop Wickham.
Charlotte’s invitation produced the proposal. Aunt’s invitation made her wish to be the mistress of Pemberley.
He came. By another train Lydia left. Her hopes were dashed. His help and her conflict with Lady Catherine brought him back to her. This is one line of the story. From everyone there is a line of story. Many are simultaneous. Working it out in full detail we will know the scope of the story as Jane Austen knew before writing it. She knew how to create a story. We know as readers. **With this consummate knowledge, reading the story will be fresh, will give a creative enjoyment.**

Now we have learnt this process. Let us forget this story but retain the knowledge of this process alive, fresh in ourselves and read any other story. Our knowledge will fix the outcome. Or if we write a story we fix the outcome. Let us do the same for any recent event in our life and extract the powers.

Our next act will be conscious. **We can fix the outcome. There will be no failure** at that level of surface. Now that the process is clear, all that we have to do is to deepen our awareness till we reach the end when life will be a Marvel. This knowledge becomes power. Spiritual knowledge becomes spiritual power of creation.
பெருமாளாருக்கு மன்னனைச் சேர்வு கொண்டு நம்முடைய வாய்ப்புக்கு கலந்திருக்கும். பெருமாள் வாய்ப்பு மன்னனை விளக்கிக் கூர்த்தம் செய்யவும், மன்னனை செல்வது கருத்தை இழந்து வெளியிடுவதாலே எந்த ஒரு எண்ணமும் அனுமதிக்கப் பெட்டுக்கொண்டாம். மன்னனின் வாய்ப்புக்கு விளக்கத்தகாதம் மன்னனம் மொழியாக விளக்க முடியும். பெருமாளுக்கு எந்தோரையும் அதைப் படையெடுத்தம், உடல் சிக்கின்றது. வாய்ப்புக்கு தன்னும் சதுரங்கமேற்கும் மனுக்கு வாய்ப்புக்கு நன்னுடன் உடனடியாக விளக்கிக் கூர்த்தம் செய்யவும். மன்னனின் எந்தோரையும் போதும் வாய்ப்பு குறைவாக விளக்கிக் கூர்த்தம் செய்யவும். வாய்ப்புக்கு தன்னும் சதுரங்கமேற்கும் மனுக்கு வாய்ப்பு குறைவாக விளக்கிக் கூர்த்தம் செய்யவும். வாய்ப்புக்கு தன்னும் சதுரங்கமேற்கும் மனுக்கு வாய்ப்பு குறைவாக விளக்கிக் கூர்த்தம் செய்யவும். வாய்ப்புக்கு தன்னும் சதுரங்கமேற்கும் மனுக்கு வாய்ப்பு குறைவாக விளக்கிக் கூர்த்தம் செய்யவும். வாய்ப்புக்கு தன்னும் சதுரங்கமேற்கும் மனுக்கு வாய்ப்பு குறைவாக விளக்கிக் கூர்த்தம் செய்யவும். வாய்ப்புக்கு தன்னும் சதுரங்கமேற்கும் மனுக்கு வாய்ப்பு குறைவாக விளக்கிக் கூர்த்தம் செய்யவும். வாய்ப்புக்கு தன்னும் சதுரங்கமேற்கும் மனுக்கு வாய்ப்பு குறைவாக விளக்கிக் கூர்த்தம் செய்யவும். வாய்ப்புக்கு தன்னும் சதுரங்கமேற்கும் மனுக்கு வாய்ப்பு குறைவாக விளக்கிக் கூர்த்தம் செய்யவும். வாய்ப்புக்கு தன்னும் சதுரங்கமேற்கும் மனுக்கு வாய்ப்பு குறைவாக விளக்கிக் கூர்த்தம் செய்யவும். வாய்ப்புக்கு தன்னும் சதுரங்கமேற்கும் மனுக்கு வாய்ப்பு குறைவாக விளக்கிக் கூர்த்தம் செய்யவும். வாய்ப்புக்கு தன்னும் சதுரங்கமேற்கும் மனுக்கு வாய்ப்பு குறைவாக விளக்கிக் கூர்த்தம் செய்யவும். வாய்ப்புக்கு தன்னும் சதுரங்கமேற்கும் மனுக்கு வாய்ப்பு குறைவாக விளக்கிக் கூர்த்தம் செய்யவும். வாய்ப்புக்கு தன்னும் சதுரங்கமேற்கும் மனுக்கு வாய்ப்பு குறைவாக விளக்கிக் கூர்த்தம் செய்யவும். வாய்ப்புக்கு தன்னும் சதுரங்கமேற்கும் மனுக்கு வாய்ப்பு குறைவாக விளக்கிக் கூர்த்தம் செய்யவும். வாய்ப்புக்கு தன்னும் சதுரங்கமேற்கும் மனுக்கு வாய்ப்பு குறைவாக விளக்கிக் கூர்த்தம் செய்யவும். வாய்ப்புக்கு தன்னும் சதுரங்கமேற்கும் மனுக்கு வாய்ப்பு குறைவாக விளக்கிக் கூர்த்தம் செய்யவும். வாய்ப்புக்கு தன்னும் சதுரங்கமேற்கும் மனுக்கு வாய்ப்பு குறைவாக விளக்கிக் கூர்த்தம் செய்யவும். வாய்ப்புக்கு தன்னும் சதுரங்கமேற்கும் மனுக்கு வாய்ப்பு குறைவாக விளக்கிக் கூர்த்தம் செய்யவும். வாய்ப்புக்கு தன்னும் சதுரங்கமேற்கும் மனுக்கு வாய்ப்பு குறைவாக விளக்கிக் கூர்த்தம் செய்யவும். வாய்ப்புக்கு தன்னும் சதுரங்கமேற்கும் மனுக்கு வாய்ப்பு குறைவாக விளak

Volume 8

284
வாழ்வாகவும் மொகிறது என்று நமக்குத் பதாியாது இதில் மதர்ச்சி பெற்றிருப்மொம். நாம் ஒரு கமதமயப் ெடிக்கும் பொழுது மமல்மனதிற்குப் ெின்னால் இருப்ெது ெிய நிகழ்வுகள் நமது வாழ்க்மகயில் உள்ளன ஆண்டுகள் கழித்து ஸ்மடட் ொங்கில் ஏ உள்ளடக்கி ஆனால் இது அன்ெமமலும் சிறப்ொன ெலன்கள் கிமடக்க வழி பசய்கிறது. மற்பறான்று அழிவுக்கு வழி மகாலுகிறது விஷயங்கள் நடப்பெதில்மல. நிமறமவறாத விஷயங்களுக்குசிருஷ்டியின் பசயல்முமறமய தன்மன அறியாமமலமய பகாண்டிருப்ெவெிரார்த்தமனக்மகா அதிசயம் மொல் அளர் வந்து ஆறு லட்ச ரூொய் முன்னாக அளித்தனர், அளித்தார். இது பதாிய வந்து மண்டெத்தின் மமலாளர் முதலாளிக்குத் பதாடர்புபகாள்வதா நன்றிமய உணரும் திறன் கற்ெமனயில் அதனுடன் ஒன்றிட மவண்டும். வாய்ப்பொக விளங்கும் டார்சிக்குச் நாம் பெமெர்லிமய மட்டுமம கவனிப்மொம். அதில் இருக்கும் டார்சிமயயும் பர்க்கப் மலப் டிமவன் நைவுவுடன் பதாடர்புபகாள்வதா, நைவாக இருப்பும் புருஷன் தவிர சிருஷ்டி கீழ்க்கண்டவாறு புருஷன் விஷயங்கமள இங்கு நமக்கு பவற்றியும் இது நமக்குத் பதாியும். மமலும் ஆழமான ஒன்று ஒருவரால் இது முடியும். திருமணமநபரதிராக இருக்கும் காரலினுக்கு அல்ல. ஸ்தா விஷயத்தில் நமது முயற்சியாவது நமக்குத் பதாியும். மமலும் ஆழமான ஒன்று ஒருவரால் இது முடியும். திருமணமநபரதிராக இருக்கும் காரலினுக்கு அல்ல.

The Life Divine’ 315, 316, 317.ஆஹ்மேதுல் முனிவருக்கு நிகழ்வு வழியாக இறங்கும் சிறிய பாடல்கள்: வாழ்க்கையின், பிறப்புப் பாடல்கள், ஆண்டலாங்கள் பிறப்புப் பாடல்களும். ஆன்ட பதாக்கமாது வழியாக இறங்கும் சிறிய பாடலோகராக இதையும் பிறப்பிடிக்க வாழ்க்கையின், பிறப்புப் பாடல்கள், ஆண்டலாங்கள் பிறப்புப் பாடலும்.
Man does not know what effects he accumulates by his initiatives. Consecration does without knowing the process, whereas process of creation gives us the knowledge. Life is conceived as One and the Many. (P. 154)

The One is God, Many are human souls.

God is in all the Many.

The Many are in God.

Each of the Many is in all the Many (P.115)

God is in each of the Many as Individuality.

In the story, the above means Elizabeth is in all and all are in Elizabeth. The One is, here, the French Revolution represented by Darcy which means Darcy is in all characters, all characters are in Darcy. Darcy’s aristocratic potential, his vital defects are, of course, in all the characters. In the story one vibration from each comes and meets one vibration in all others. Their meeting gives birth to events which again multiply. In the end we see everyone is related to Darcy. One result shows.

The life continues till all the vibrations emerge producing all the results.

Look at your own life or India’s history or world history from this perspective. You will be surprised that Mrs. Bennet is there in all. You will be astonished to know the infinite luck in yourself. What directs is Individuality. We know Churchill opposed Indian freedom tooth and nail. His defence of Britain against Hitler compelled Roosevelt to put pressure on Churchill to grant India freedom based on which Cripps Mission was sent to India. We can always get one insight but a wide deep analysis of five hundred years of history will go on revealing more and more. Should you do so in the five or ten members you are intimate with for ten or twenty years, your own life will be more revealing. Especially if those are members of three successive generations. If you are part of an organisation or you are the founder of one like Kurien, thinking will reveal all you should understand. Once the Process is available, you will see life is under control opening wider subtle, occult dimensions.

Churchill and Periyar opposed Freedom.
Periyar’s party was in power for forty years which is a subtle opposite fact. We fought the British in the Indian legislature, using English knowledge. Both were given to us by the British. Often partial parents discover all that they denied a neglected child goes to him in abundant measure. Denial gives. The one who refuses is the giver. In most families, maybe ALL families, the most neglected child gets all that was denied through wider life circumstances. The Dalits are the greatest beneficiary of Indian Freedom. The serfs of Europe were denied everything. They went to America. Now all that was denied them is there in copious abundance. Europe looks up to America.

A devotee was allotted molasses from the Pondicherry Sugar Mill. He came here to arrange the supply. No one came forward to help him. In less than ten years he bought the Mill. In a long chain of successive events the developments can bring out the dependence more and more revealing the overall rule. Edmund Dante was betrayed by Fernand. The betrayal in Fernand was in Mercedes whom Dante loved. Palliser was appalled to hear Glencora’s idea of elopement with Burgo. It was in him as an intention about Griselda.

Krishna’s armies fought for Duryodhana. The roles of Bhisma, Drona, Kripa, Vidura, Karna, Draupadi, and Dharma when analysed in the fullest context will speak out the rule of all is in all. The Man who married Charlotte came proposing to Elizabeth. All the various results of this story can be traced to the dynamic negative initiatives of Mrs. Bennet. We see people for five minutes. After fifty years we receive a letter from them. The seeds were sown long ago. There are direct links. The indirect links are more powerful and are capable of revealing a more basic relationship. Positive, negative vibrations working either way will be wonderful to see. The basic rule will more and more clearly emerge revealing the real significance of the original involvement.

The monkey did not know the removal of the wedge was fatal to it. Except when we act on the surface, we act like the monkey. Even on the surface there is no guarantee that it will be all right. Consecrated acts will be alright. Even there we do not know how it will be completed, but we know it will be. Consecration is done as an act of will as it is resisted by various Mental movements that are subconscious. When all those movements are consecrated, consecration will be natural. The knowledge of how the Many interact with the Many and if possible how it interacts with the One, will facilitate consecration. In an office a file that has to travel to seven desks has a procedure which the officers know. The public do not know. In our own house we know how an important thing moves, outsiders do not know. The officer is conscious of the office procedure. We are conscious of our house habits. In life we are so conscious of our surface life because WE are the centre of surface life. Experienced people will be conscious of deeper layers. Theoretically, one can be conscious of any depth to which his concentration goes. We know when Mrs. Bennet took initiative to send Jane on horseback it would not work. It is a result of some general knowledge about unwanted initiative. We certainly do not know that it would lead to their quitting Netherfield. Suppose we know the intensity of Mrs. Bennet’s impatience that Bingley should propose before Jane returns, we may predict that it will remove Bingley to London. For the present we know Wickham’s charm may not last or we may not know even that. If experienced, we may know that as a possibility. There is no way of our knowing it as a certainty. Suppose we are in the depth of the surface. As Jane went on horseback, we would ‘see’ Bingley’s family on the way to London. It is subtle vision. Even there it would be a hint of carriages on the move. Moving to London forever is only an inference. Going to the depth of depth in the surface Mind we may hear Darcy telling Bingley, ‘No Jane, leave Netherfield’. It is greater subtle vision.

In the Tamil translation:

“டார்சிக்கு எப்பெட்பெட்ட மனவதமனமய அளித்திருக்கிமறாம் என மிஸ் எல்மலார் பதாிந்திருந்தால்.”

தன்னுமடய தன்முமனப்புகளால் மனிதன் என்ன மொதிப்புகமள ஏற்பதிருந்து என்ெது அவனுக்கு பதாிவதில்மல.

பசயல்முமற பதாிமல் சமர்ப்ெணம் அளிக்கிறு, ஆனால் சிருஷ்டியின் பசயல்

சமர்ப்ெணம் அளிக்கிறு. (P. 115)

இக் கமதயில் எலிசபெத் எல்மலாருள்ளும் இருக்கிறாள், எல்மலாரும் எலிசபெத்திற்குள் இருக்கின்றனர்

என்று இதற்குப் பொருள்.
தன்முமனப்புகளின் விமளவுகளாகும். இக்கமதயின் ெல்மவறு முடிவுகள் திருமதி பென்னட்டின் சக்தி வாய்ந்தசார்பலட்மடத் திருமணம் பசய்து பகாண்டவன் எலிசபெத்மதப் பெண் மகட்டு வந்தான். ஆராய்ந்தால் கிருஷ்ணரது ெமடகள் துாிமயாதனுக்காகப் மொர் புாிந்தன. விடம் இம்மாதிாியான எண்ணம் அவனுக்கு இருந்தது. குணம் இருந்தது. சார் கிமடத்தது. அவர் அமதப் பெற்றுக்பகாள்ள இங்கு வந்தார். அவருக்கு உதவ ஒருவரும் முன் அகைாிக்காபெயர்ந்தனர். அவர்களுக்கு மறுக்கப்ெட்டமப் அமனத்தும் ஐமராப்ொவில் அடிமமகளுக்கு கிமடக்கின்றன. இந்திய சுதந்திரத்தால் தலித்துகள் பெரும்ொலான அமடந்தனர். பெரும்ொலான மறுப்ெவமர அளிப்ெவருமாவார். அமனத்தும் அொிமிதமாகக் கிமடப்ெமத பெரும்ொலும் ஆங்கில அறிவின் மூலம் நாம் ஆங்கிமலயமர இந்திய சட்டமன்றத்தில் எதிர்த்மதாம். இரண்டுமமசர்ந்தவர்களாக அதிகமாகப் பவளிப்ெடுத்தும். இதமன நாம் அல்லது இருெது வருடங்களாக நம்முடன் பநருங்கி மவண்டுபமன்றாலும் கிமடக்கும் தனித்துவமம வழி நடத்துகிறது. வரைாற்மைநயா இந்தக் கண்மணாட்டத்தில் நமது வாழ்க்மகமயமயா ஏல் பவளிப்ெடுகிறது. இந்தச் சந்திப்பு ெல நிகழ்வுகமள உருவாக்கிறது இக்கமதயில் ஒவ்பவாருவாிடமிருந்தும் ஒரு அதிர்வு மற்ற எல்மலாாிடமும் இங்கு ஏகன் என்பது து அல்லது இருெது மொிடம் ஆராய்ந்து பொியாரும் சுதந்திரத்மத எதிர்த்தனர். நமக்கு அளிக்கப்ெட்டமவ ஆகும. நமக்கு அளிக்கப்ெட்டமவ இந்திய சுதந்திரமறயான அதிர்ச்சி -ர்ப்ெம் ஒரு அன்ெருக்குக் கர்ணன் அவர் அச்சர்க்கமர ஆமலமய வாங்கிவிட்டார். பதாடர்ச்சியாக நாமக்கு அளிக்கப்ெட்டமவ ஆகும. நமக்கு அளிக்கப்ெட்டமவ இருந்தால் அதிக அளவில் பவளிப்ெடுத்தும். இதாலால் ெல நிகழ்வுகளாக மசர்ந்தவர்களாக அதிகமாகப் பவளிய மவக்கும் இருக்கும் அதிகமாக பவளிப்ெடுத்தும். இந்தமன நாம் அல்லது இருெது வருடங்களாக நம்முடன் பநருங்கி மவண்டுபமன்றாலும் கிமடக்கும் தனித்துவமம வழி நடத்துகிறது. வரைாற்மைநயா இந்தக் கண்மணாட்டத்தில் நமது வாழ்க்மகமயமயா ஏல் பவளிப்ெடுகிறது. இந்தச் சந்திப்பு ெல நிகழ்வுகமள உருவாக்கிறது இக்கமதயில் ஒவ்பவாருவாிடமிருந்தும் ஒரு அதிர்வு மற்ற எல்மலாாிடமும் இங்கு ஏகன்
Can we guide ourselves as Darcy guided himself?

Grace guided Darcy.

We know the history of these two courses.

Both these events are beyond rational comprehension.

Darcy’s ‘tolerable’ was the praise for her in her social psychological situation.

Elizabeth’s abuse, in G

Sri

What refrains is self

Aurobindo says the Supreme is egoistic.

The outer growth can be fabulously outrageous; the inner essence will not falter. In extreme cases the negative outrage can have the same essence of the positive – the move towards the Divine. Elizabeth’s abuse, in God’s scheme of things, was a blessing for Darcy. Darcy’s ‘tolerable’ was the praise for her in her social psychological situation. Both these events are beyond rational comprehension.

We know the history of these two courses.

Are we in a position to take an attitude like Darcy in Elizabeth’s position?

Grace guided Darcy.

Can we guide ourselves as Darcy guided himself?
Such an attitude at all times is the yogic attitude in life. If so, what then is the consciousness that puts up this attitude? What is consciousness of that status? Calling from the heart centre gives one that consciousness. Such a calling takes years to develop. When it is there after three or four calls the heart falls dumb and quiet. The amount of consecration during the day determines the number of calls. Even those three or four calls change the inner psychological status and the outer social atmosphere a hundred or even a thousand times.

One needs to be positive, severely positive. If he can do anything, he can try to change any ill-will that presents into pure good will. Goodwill is closest to Truth. Truth is Spirit in the objective. Goodwill puts us in touch with the Spirit. Spirit is Being.

Spiritual discipline and social self-restraint are the same but are at different levels. In the widest scheme of things, they are of the same level. To treat two things at different levels as same thing will give one that consciousness which is the source of goodwill.

The power of Non-Reaction is well known. The knowledge that Non-Reaction is powerful is a prior status. Non-Reaction is the yogic attitude of the Non-Being. It is, at that level, neutral. As a neutral power, it moves Sachchidananda. If one is theoretically curious, to him there is a further stage where that neutrality becomes wholly positive. At that stage there is no Being or Non-Being, both together constitute the Being of the whole. To become that Being, one has to overcome Nature. That stupendous vibration that is beyond Nature, closer to the Absolute, is there in our daily life. One can sense it as something beyond reaction and Non-Reaction. It reveals itself as Silence and calm, hitherto unknown. Only those who have crossed murderous treachery in life can sense it. Such a treachery will be from inside, appear to be from outside. It is capable of generating Original, positive, Real-Ideas the world knows not.

Initiative that comes from outside is a confirmation of their being of the highest level in the universe. The very first paragraph of 'The Life Divine' speaks of it. The next para illumines the idea in terms of human attitude. The third paragraph does the same thing in terms of the constitution of the human body. The burden of the song is do not stop in the middle. How high Vedanta soared in thought as against the whole world is a wonder. Now we have to take it to its logical evolutionary conclusion.

Is it possible to know the spiritual significance of Caroline’s provocation? Non-Reaction is not to react to any outer provocation. There should be no reaction inside. Non-Reaction is best described as no reaction Mentally to any event or idea in the world. It speaks of a state of Mind that is incapable of reaction to any situation. It is a stage prior to comprehending any event only positively. Maybe, at that stage, it is no comprehension. Comprehension itself may be a violence to its status or consciousness. Any comprehension can generate duality. To generate a comprehension devoid of dualities is inherently inexplicable. Such a loss of comprehension to consciousness takes it to the Being. Maybe it is where Being and consciousness are the same. He speaks of force of being and force of consciousness being one.

To know is to sin against its unknowableness. (P. 34 'The Life Divine') It is It. It is called That. It lends itself to no description. It cannot be known, or understood, or described.

We see here Elizabeth had a curiosity to know how much civility Caroline would have in receiving her.
Darcy did not inwardly stir even that much. Of course, he expressed a regret at the inn that her visit was cancelled.

**It was after the event.** Character, here selfish character lingers in spite of this great transformation. Surely character was not dissolved by his transformed effort not to react as before. Darcy was able to act from Silence or even the Silence beyond Silence with respect to this one act, while his whole character remained as it was behind. In yoga character too must be dissolved for one to make progress. Ego, as well as Nature was not there in Darcy with respect to his response to Elizabeth. To Caroline he reacted as before. **Partial fullness in action is possible for a genuine great effort.** Fullness is the Silence, non-reaction, not trying to know; partial status with respect to confirming that attitude to one act or one person.

Our flawless full knowledge of the process of creation will reconcile with each other considered from any point of view removing the apparent contradiction. Often our understanding is satisfied from several sides, not from all sides. E.g. On page 239 it states Matter is delight of being. How can we fit that description here when we know our thoughts sin against its unknowableness. For that we need to know how consciousness is a self-figured representation. Creation is over with that self-figured representation of that secret consciousness while delight is the experience where it offers as an object to its own consciousness. It is matter; it is the body. **It is the sensation of the body that tempts the hidden consciousness to discover the secret being – an act.**

**knowledge, self-existence as Mind offers in its objective status.** His statement on page 238 is significant that Matter is not a creation of any eternal law, creation ends with Mind and Matter is the creation of the Mind by its cosmic action of division and aggregation giving Matter its form. Similarly cosmic life gives Matter its force. It is in this inversion from evolution to involution and involution to evolution that Bliss changes into Delight. The bliss of Darcy’s finding Elizabeth changed from Hunsford needed to pass into Matter of Lydia’s elopement to become delight of his accepted proposal a second time. From her side too she saw him changed, but the proposal was far away from the change. After Lydia she gave up hope – Non-Thinking – as there was no hope of reacting to him positively or negatively. **Here we see the supreme significance of strategy, whether she must act or she must wait to act, revealing through life, her own temperament, as seen with Lady Catherine.** Also we now are able to appreciate the obstacles changing into opportunities – Lady Catherine’s abuse changing the tables of life changed against herself – outside. Inside her too there was a similar change – she acted like his aunt with Darcy when he visited Longbourn - enabling him to change. Repeat this understanding in other occasions preferably without trying to think (!) till the knowledge is wide enough retaining its perfection.

"..."
ேீவியத்தின் சக்தியும் ஒன்றாக இருப்பதை மிக்கவான் என்று மெசுகிறார்.

ஒரு மவமள இங்கு இரட்மட இல்லாத புாிதமல உருவாக்குவது இயல்தொகமவ விளக்கப் புாிதல் என்ெமத அதன் நிமல அல்லது இீவியத்திற்குப் பகடுதலாகவும் விளங்கலாம்.

இராண்டு பவளியிலிருந்து வரும் எந்த விதத் தூண்டுதலுக்கும் எதிர்விமனமல இருபெது என்றாகும்.

உலகத்தின் எந்த ஒரு நிகழ்வு அல்லது கருத்துக்கும் மன அகத்திலும் எந்த வித எதிர்விமனயும் எழக் கூடாது.

பவளியிலிருந்து வரும் எந்த விதத் தூண்டுதலுக்கும் எதிர்விமனோந்தாகும்.

உலகம் முழுவதற்கும் எதிராக மவதாந்தம் ஒரு எண்ணமாக அந்த அளவு உயர்மவ அமடந்தது ஒரு நடுவில் நிறுத்தக் கூடாது என்றான் இங்கு முக்கியம்.

அடுத்தெத்தி மனித உடலின் 'றுதி பசய்கிறது.

பவளியிலிருந்து வரும் எந்த விதத் தூண்டுதலுக்கும் எதிர்விமனோந்தாகும்.

அந்த நிமலயில் அது நடுநிமலயாக உள்ளது.

எதிர்விமன ஆற்றாமல் இருபெது சக்தி எதிர்விமன ஆற்றாமல் இருபெதன் சக்தி நன் ஒருவருக்கு நல்பலண்ணத்தின் பசய்ப்ெிடமான

இரண்டு பவவ்மவறு நிமலகளில் உள்ள இரண்டு விஷயங்கமள ஒமர மாதிாியாகப் ொவிப்ெது ஆன்மக் கட்டுப்ொடும் சமூக சுய கட்டுப்ொடும் ஒன்மறசத் சச்சிதானந்தம் ஆகும.

ஆன்மா சத் ஆகும.

நல்பலண்ணம் நம்மம புைேிமையில் நல்ல எண்ணம் உண்மமக்கு மிக பநருக்கமானது.

தி மலப் டிமவ

Volume 8

292
101. “She had merely intended to discompose Elizabeth.”
Mother says a small misjudgment leads to a great bad result, while a small right judgment – of agreeing to visit Pemberley – leads to a great result.

The Theory of Development can be stated about an event in as many ways as life permits – infinite ways – and all must synchronise with each other.

In our own life major events should explain to us thus. The minor events too must thus be explained. Beyond that events that have not yet occurred should so explain. That explanation in its non-verbal sensation will be delight of being felt in the body as a thrill of gratitude. It is this which makes the riches of a thousand fortunate years a poverty.

At this point the voice rises, what more, what more if more is to be done? (Savitri, p. 531)

This is a rare knowledge offered by 'The Life Divine' concretised by Savitri, where we see it in evidence in Savitri.

Consecration at this level gives us a life which is not equaled by any other joys we know of. This knowledge defies thinking, does not elude Silence. The yogi gives away this eternal joy in favour of being an instrument of The Mother.

Savitri in that effort was to fortify herself from the temptation of her various souls, from Death and even from God. Not to give way to temptation is to fortify yourself against the occult force of the intra-conscient and circumconscient.

It further fortifies oneself from the planes of Time and the egoless universe. Thus one arrives in the cosmos, sheds ego, sees the cosmic Self and the Absolute when the Original Ignorance is shed.

Only then the practical ignorance dissolves. One starts from the constitutional ignorance which is the crux. Man is redeemed from Ignorance and is given knowledge.

**No one is allowed to take an initiative in a plane where she has no authority or power.** No act without power can be completed is worldly wisdom.

An act without power leads to catastrophe is cosmic wisdom. In Mother’s atmosphere of positive Good will, the impermissible initiative that is capable of releasing a catastrophe, releases a great act of Wonder, a standing miracle, making it commonplace.

It is better Man does not take even that initiative. Her initiative moving him through the lingering impulse of his undissolved initiative brings about that wonder. Call from there, the world and the universe responds.

The major part of yoga is to call, call from beyond Mind. Still, the great resplendent clearing is only at one point. To see the descent, that thin slit should spread all over the being at least for a second. The lingering presence of censor matters at that point.

Prior to that is the willed thought from character, as Darcy spoke about his sister missing the joy of meeting Elizabeth when Lydia acted. Earlier to that is the passive and active role of memory which calls into Mind what it remembers because of pride or hurt.

The random passing thoughts are the initiative of the world of thoughts moving around. Knowledge thus acquired is power of mastery.

It is integral knowledge of the inner Real-idea. It is pregnant with consciousness, pregnant with Being, Self-fulfilling. (p. 130, 'The Life Divine')

It has evolution, development, making things explicit. (p. 129) We know creation is an involution and evolution between the Spirit and Matter. (p. 129) It is Supermind Being moving into determinative self-knowledge. (p. 144)

This is the process of creation.

“எலிசபெத்மத சங்கடத்திற்கு உள்ளாக்க மவண்டும் என்ெதுதான் அவளது மநாக்கமாக இருந்தது. ”

சிறிய தவறான முடிவு பொிய மமாசமான விமளமவ ஏற்ெடுத்தும் என்றும் பெம்ெர்லிக்கு விேயம் சம்மதிப்ெது மொல - சாியான சாியான விமளமவ ஏற்ெடுத்தும் என்றும் கூறுகிறார்.

வளர்ச்சியின் தத்துவத்மத ஒரு நிகழ்ச்சியில், வாழ்க்மக அனுமதிக்கு அமனத்தும் அமனத்தும் வாழ்க்மக அனுமதிக்கு அமனத்தும் அமனத்தும் வாழ்க்மக அனுமதிக்கு அமனத்தும்.

நமது வாழ்க்மகயிலும் பொிய நிகழ்ந்திராத நிகழ்ந்திராத நிகழ்ந்திராத நிகழ்ந்திராத நிகழ்ந்திராத

knowledge thus acquired is power of mastery.
இது சிருட்டின் பசய்முமறயாகும்.

ெமடப்பு

ைணாமம்

இவ்வாறு பெறப்பட்ட அறிவு மதர்ச்சித் திறனின் சக்தியாகும்.

மற்றும் பசயல் திறன் மிக்க

பற்சைி

பதாடரும்

இன்னமும்

மவண்டும்.

அற்புதத்மத உண்டாக்கிறது.

அவளது தன்முமனப்பு இன்னமும் மீதமுள்ள அவனது தன்முமனப்புெின் உந்துதல் மூலம் அந்த

இந்தத்

பசயமல

அனுமதி

அறிவாகும.

ஆற்றல் இல்லாமல் பசய்யப்பெடும் எந்த

அறிவாகும்.

அனுமதி கிமடயாது

தனக்கு அதிகாரமமா அல்லது ஆற்றமலா இல்லாத நிமலயிலிருந்து எவருக்கும் தன்முமனப்பு எடுக்கபிருந்து

அனுமதியிலிருந்து

முக்கியமாக விளங்கும்

இவ்வாறு ஒருவர் ெிரெஞ்சத்தில் நு

இது காலம்

மற்றும்

சலனத்திற்கு

இமறவன்வமர

அன்மனயின் கருவியாக விளங்குவதற்காக

இந்த அறிவு சிந்தமனக்கு அப்ொற்

சமர்ப்ெணம் அளிக்கிறது.

அதிகமாக என்ன பசய்ய மவண்டும் என்று ஒரு குரல் எழுகிறது.

இதுமவ ஆயிரம் அதிர்ஷ்டமான வருடங்களின் வளங்கமள ஏழ்மமயாக்குகிறது.

சிலிர்ப்ொகவும் இருக்கும்.

அந்த விளக்கம் வார்த்மதகளாக அல்லாமல் ேீவனில் சந்மதாஷமாகவும்

சாவித்ாி

யால் உறுதி

பசய்யப்ெட்ட
tag the மலப் டிமவன்

ேீவன் ஆகியவற்றால்

நிரமெியுள்ளது

எலிச

கப

மனமதத்

தாண்டிய

நிமலயிலிருந்து

அமழக்க

சுய

நிமறவமடயவல்லது.

எலிச

சுற்றியுள்ள

எண்ணங்களின்

தன்முமனப்ொகும்.

 அகந்மதமயக்

மகவிட்டு

எண்ணங்களின்

தன்முமனப்ொகும்.

 அகந்மதமயக்

மகவிட்டு

எண்ணங்களின்

தன்முமனப்ொகும்.

சந்நைாஷத்மை

சந்நைாஷம்

மரணம்

பதாடங்கி

இழப்பமை
102. “By bringing forward the idea of a Man to whom she believed her to be partial.”

The most powerful accusation is to accuse a Man in the form of his own conscience. Social consciousness formulates itself into social conscience. Man before the evolution of Individuality accepts that conscience and becomes a victim to that. Caroline’s hint is in that area. To like Wickham who was disapproved of by the Pemberley community was the crime Caroline points to Elizabeth. She does not see that by that sanction Caroline gave the atmosphere of Pemberley to Elizabeth. Elizabeth was unruffled. Had Elizabeth known the significance behind Caroline’s accusation, we see there would be a smile on her lips. Such an understanding changes the problem into opportunity. Elizabeth by a fight did so with Lady Catherine. To consider the letter of Collins on Darcy, her mother’s attitude to Lady Catherine, her father’s inquiry from this point of view is enlightening. The author does not go beyond that. It is not right we go there on the strength of our imagination.

Anyway, we see Elizabeth changing the difficulty in her favour without being conscious of it. Any of the past events in our life where we have failed can now be brought before our Mind and the then attitude changed. A miracle will come to pass. It is not a review of the past, it is a reliving. Our present consciousness so responded to has the power to change the past events similarly. The passage on page 2 of ‘The Life Divine’ where He delineates the formidable task before man is an accurate description of this process.
speed as the inner soul. It is the birth of the supramental being. He also says death makes life immortal.

On his marriage, Mr. Bennet’s life died, making his marriage live, survive. **Death of his happiness enabled his marriage to survive.**

Darcy proposed, she rejected. He was reborn at a higher level as a true aristocratic gentleman. **The proposal to him was the birth of a higher inner life.**

Rejection resurrected his vital life as spiritual life.

Sri Aurobindo says it is human birth that makes sons of death into children of immortality. (p. 685 – *The Life Divine*).

The death of Mr. Bennet’s family reputation by Lydia’s action was the birth of his personal honour as a gentleman.

**Death of the lower in a high atmosphere is the birth of the higher.**

In a low atmosphere death of the spirit is the destruction of the body.

The death of Jane’s trust in Caroline was the birth of her engagement.

The partial death of Wickham in Elizabeth was the birth of Pemberley in Elizabeth.

The death of the bad reputation of Darcy was the birth of good reputation of the Longbourn family.

The death of Caroline’s jealousy was the birth of her relationship with Pemberley.

Collins came to remove one shade of crudity from Mrs. Bennet’s girls and Wickham removed another shade of falsehood from them.

104. “To remind Elizabeth of all the follies and absurdities of her family.”

She ended up very soon reminding herself of all the follies and absurdities connected with Darcy. It was her mother who had the personality of all follies and absurdities. Obviously it was her character. Her mother’s personality of follies and absurdities cannot be upgraded into Individuality as Individuality has no ignorance.
Individuality is spiritual, a vibration the One gives the Many for it to be a centre. It includes universality and transcendental. It cannot harbor ignorance or evil. Rather, individuality can be born when the vibration of evil, darkness, and ignorance are dissolved, as being widens into Non-Being. (P. 100 – "The Life Divine")

Darcy wanting his role with Lydia to be confidential was something his situation did not require. There was no such material, vital, mental requirement from his side. Neither the external situation nor his personal self-interest required it. There was no Mental understanding of his that compelled him to act thus. The element of compulsion was not there from any part of his being. It was honour, a universal, impersonal value, representing the spiritual skills as values of the society which individuals are under no obligation to acquire. That act made Mr. Bennet an individual. It was not social individuality.

It was required by his values as a gentleman. It did not express physical labour, vital interest, Mental understanding. Thus no part of his being found expression there. What found expression was his spiritual value. One becomes an Individual when he expresses his value. Such values are impersonal, never personal.

Mr. Bennet resolved within himself to return the Money to his brother-in-law. Neither the external situation nor his personal self-interest required it. There was no Mental understanding of his that compelled him to act thus. The element of compulsion was not there from any part of his being. It was honour, a universal, impersonal value, representing the spiritual skills as values of the society which individuals are under no obligation to acquire. That act made Mr. Bennet an individual. It was not social individuality. It was spiritual individuality expressing through his Mind. His actions expressed them as such.
“Not a syllable had ever reached her of Miss Darcy’s meditated elopement.”

This was a major development in the life of Pemberley, known only to Colonel Fitzwilliam because he was one of the two legal guardians.

**Its significance to the story is central, more significant than Lydia’s.**

His disclosing it to Elizabeth was unwarranted, but he did.

Wickham’s plan, Georgiana’s consent, Darcy’s mentioning it unwarranted to Elizabeth, Lydia’s doing it and coming back into the fold making Wickham Darcy’s brother-in-law are paramount. We do not see how.

Taking one step behind, we can see it.

Can we do so?

That centre cannot be in Meryton.

It must be placed in the evolving English countryside.

Girls there are unwilling to marry local grooms of low income and status.

No one from London will come to Meryton, especially in great number, to offer themselves as grooms.

Times are changing, aspirations rise. No longer are the old rewards satisfactory. For the same reason even the local grooms are not coming forward to marry the girls. Charlotte remains a maid at twenty seven.

The world is evolving and along with that Meryton too was evolving.

That wave brought Darcy and Bingley.

Can we study it, placing ourselves at the centre of that wave?

The aim of that wave is not marriage which was the only aim of Mrs. Bennet.

When a wider wave acts through a small context, the latter can be smashed to pieces or raised high.

Both happened to Longbourn, if not to Meryton.

Of course Darcy lost his psychological head.

It was she who beheaded him.

All this we know.

Is there more from that point of view?

The dissipating falsehood of Wickham was restored to the truth of domestic living, honouring the family.

The destroyer of families was restored to preserver of a family.

"மிஸ் டார்சி ஓடிப்மொக முயன்றமதக் குறித்த ஒரு வார்த்மதகூட அவளுக்குத் பதாியாது。“

பெமெர்லி வாழ்க்மகயில் இது மிகப் பொிய ஒரு நிகழ்வாகும்.

இரண்டு சட்டாீதியான ொதுகாவலர்களில் ஒருவராக கர்னல் ெிட்ஸ்வில்லியம் இருந்ததினால், அவருக்கு மட்டுமம இமதப் ெற்றித் பதாி

என்று நாம் கூறினான். விக்காமின் திட்டம், ஒர்ேியானாவின் சம்மதம், மதமவயில்லாமல் டார்சி எலிசபெத்திடம் இமதக்

கூறியது. லிடியாவின் பசயல், விக்காமம டார்சியின் சகலராக மாற்றி லிடியா மீண்டும் குடும்ெத்திற்குள்

வந்தது ஆகியமவ முக்கியமான நிகழ்வுகளாகும். இது எவ்வாறு என்று நாம் ஊர்ப்ெதில்மல

ஒரு அடி ெின்மன பசன்றால் நாம் இதமனப்

ொர்க்கலாம்.

அந்த மமயம் பமாிடனில் இருக்க முடியாது. உருவாகி வரும் ஆங்கில கிராமப்புறத்தில் இது மவக்கப்பை

நவண்டும். அங்கிருக்கும் பெண்கள் குமறவான ஊதியமும், அந்தஸ்தும் உமடய அவ்விடத்து ஆண்கமள மணக்க

விரும்புவதில்மல. லண்டனிலிருந்து யாரும் மணமகன்களாக அதிக அளவில்

பமாிடனுக்கு வரமாட்டார்கள். காலங்கள் மாறுகின்றன, ஆர்வங்கள் அதிகாிக்கின்றன. இமத காரணத்தினால்தான்

உள்ளூர் ஆண்களும் உள்ளூர் பெண்கமள மணக்க முன் வருவதில்மல. 

சார்பலட்டிற்கு இருெத்தி ஏழு வயதாகியும் திருமணம் நமடபெறவில்மல

உலகம் வளருகிறது, அதனுடன் மசர்ந்து பமாிடனும் வளர்ந்து பகாண்டு வந்தது. அந்த அமல டார்சிமயயும் 

அங்கிருக்கிறது. நம்ம அந்த அமலயின் மமயத்தில் நிறுத்திக்பகாண்டு அதமனப் ெற்றி 

நாம் ஆராயலாமா? 

திருமதி பென்னட்டிற்கு இருந்தது மொல் அந்த அமலயின் ஒமர மநாக்கம் திருமணம் அல்ல.

சிறிய விஷயத்தில் பொியபதாரு மாற்றம் பசயல்ெடும்பொழுது, அவ்விஷயம் தூள் தூளாக உமடய

வாய்ப்புண்டு, அல்லது உயரவும் வாய்ப்புண்டு. பமாிடனில் 

இற்ெடாவிட்டாலும் லாங்ெர்னில் இரண்டும் நிகழ்ந்தன.

ஆனால் டார்சிைனைைவி

ல் தன்னுமடய 

ைமைமய

இழந்தான். 

அவள்தான் அத

ற்குக்

காரைைாக 

இருந்ைாள். 

அவன் அவமள உயர்த்தினான். இமவ யாவும் நமக்குத் பதாியும்.
There are secrets that cannot be shared with anyone. They are facts that can harm by the very fact of knowing them.

Man is effectively taught by human relationships especially when it touches property, emotions and sensations and beliefs.

In that respect marriage is an unequaled institution.
There are inviolable laws of human nature, as
1. There is no human trait that refuses to fulfill itself in freedom.
2. Organised folly enjoys utter fulfillment even at its own expense.
3. Positive atmosphere permits even folly to fulfill itself but even that can be used as an instrument of higher positive, wider accomplishments.
4. Woman in marriage without desire to prove her superiority to Man especially about her inheritance.
5. Children are the product of both the parents. The fulfillment of one tendency invariably serves to fulfill the opposite tendency.

Mrs. Bennet intensely wanted her animal appetites to be satiated in Lydia, she being the last child. The elopement was her subconscious fulfillment. It was used to get Darcy to Elizabeth, not merely as a groom but as a lover of the noblest type.

Man’s desire to reach God, says Sri Aurobindo is a lopsided fulfillment. He has Nature, himself and God. The simultaneous fulfillment of all parts of being is the only satisfying integral fulfillment. (p. 689 – ‘The Life Divine’)

We see this in this story. The advent of the revolutionary wave made an integral fulfillment possible. The mother wanted it for Lydia. The father desired it for Elizabeth who wanted it for Jane. Neither of them could achieve their ends by their moves.

Life, by its move, achieved all in one stroke. Tapas neglects life. Epicureanism neglects God. Neither tapas nor enjoyment can fulfill Nature. Man alone can accomplish it following the structure of his own individuality.

The power comes from above; the direction is from him; universe is the plane they meet beneficially.

There are secrets Man cannot know safely. It would destroy him.

As Georgiana’s attempted elopement would destroy Pemberley, there are subtle facts, beliefs, hopes that when entertained would destroy the Himalayan power of silent accomplishment.

I advocate the idea that devotees can acquire a fabulous wealth, by virtue of being devotees. Where does this power come from?

Man, if he could withdraw himself into his inner Self, will find there the power of creating a whole new world. This world was thus created. Recent market developments fetch Government of India in auction fabulous sums ranging from 50,000 to 75,000 crores. Where does this power come from? This is a power created outside in the market. The inner is more powerful.

The power lies in the Self;
It was the Self that created the world.
It creates inside, we see it outside.

Man must go inside instead of acting outside.

Mr. Bennet was a helpless hapless husband hibernating in his library, to avoid being a henpecked husband or create domestic disharmony.
It was out of a harsh pitiless necessity.
That act hides in it the great principle of Silent Will.

When the drama was over, he found Pemberley and Netherfield alongside Lydia in Newcastle all without his effort or even expense.
This is Silent Will acting negatively.

I am asking the devotees to practice Silent Will consciously.

Of course, it shuts the mouth completely.

Go in and stop talking to yourself, wait till the inner is fully quiet.

Do it consciously. Any devotee can do it, if he is determined.

Suspension of speech outside and thought inside is a great achievement.

There is nothing it cannot achieve. Wealth is a small fry.

Who understands this principle and sees it illustrated in Mr. Bennet?

If you understand, do you believe in what you understand?

Then fall silent, go in, dwell there, wait for total Silence.

The power of acquiring this huge wealth cannot be taken note of, thought about.
Your own knowing the process of securing it can cancel it. How can a Man believe in something which he does not understand? Maybe you begin like that. Then you, the Mind in you, the soul in the Mind, must know. Your knowing it will cancel that power. How to do it? We walk, speak, write but do not think of them at all. Even when we are using these skills, we have forgotten them fully, totally. Going inside, with the knowledge that forgetting is powerful, will help in forgetting it. In forgetting there are various levels. Even the first level of forgetting is enough for our goal. The forgetting is by giving up thinking about it. Giving up remembering it in the memory is equally important. Still two faculties of Mind have forgotten it, not the entire Mind. Beyond the Mind there are emotions, body and being. Forgetting goes through all these levels. We remember many things we have learnt in childhood, many others we have forgotten. There are events we can never recollect even by reconstructing the old circumstances. If you want to know the levels of forgetting, these experiments can be made on oneself or others. Past consecration, especially, reliving, can reveal some of them.

**To earn this wealth all this is not necessary. It is enough you forget.**

The moment one believes this possibility, one cannot forget it. Only when Mother becomes more important than this wealth, it is possible. Of course three day prayer cannot achieve it. A three day prayer can prepare one to achieve it. Anyone will achieve it when Mother or at least himself becomes more important than Money. Giving up Money values qualifies a Man to achieve great wealth. One cannot easily believe it even after achieving it. The question of believing it now qualifies one to achieve it. That makes him a valuable Man.

**Such news is a revelation, a revelation of the family.**

Pemberley was not the property and income; it was a rich, collected, mature, aristocratic tradition of honesty, private and public, preserved in the noble feelings of magnanimity. It is the woman who preserves it for eternity. Georgiana gave a jolt to it, creating a crack in the wall. His attraction to Elizabeth and this crack in the wall are parallel if not in time, at least in essence. Nature creates the masses guiding them by bypassing isms that are expressed in slogans. Nature creates Individuals who guide the masses. The aristocrats of England, the Rishis of India, the householder who upholds the dharma are aristocrats of human nobility. That dharma in India carries the Spirit. In every home it is there in full rich measure. It cannot be explained in English — it is the dharma of the land. English is vernacular, not a classical language. **Essentially it is a vibration of spiritual Peace which Asoka carried.**

It is not the absence of physical violence, but its spiritual opposite. Dharma, Sri Aurobindo explains, is the best possible implementation of the highest possible ideal of the time. It is an inner standard that is created, not an outer discipline imposed. What people outside India see as low wages, English skills, overwhelming numbers of market, is self-confidence expressing in various ways.

For a spiritual vision, it is the Spirit expressing in work, in the most possible forms today, but it is pure Spirit in action. Anywhere in the world it is Spirit acting everywhere at any time. **In India it is the realised Spirit of early millennia that expresses.**

In Europe it is Mind and culture that best represent culture. In America it is work organised, expressing Mental understanding by individual Men who have learned to rely on themselves solely. Hence the self-respect that appears to be Individuality.

**Society has inbuilt senses to see what one does not reveal.**

What you accomplish does not depend on what you do, but on what you do not do - what you are without doing it. If you are not doing something, you must be doing something else. If you are not doing anything, your inner status must represent a status from where you can do something. There
is no inner status from where nothing can be done. If you are conscious of something now, it will be done at some time. If you are NOT to be anything, you should not be conscious of anything outside or even inside. Then you are. **You are the Being.** That Being silently will include all the immediate environment. That Being consciously expressing itself outside is the act of the Psychic. Darcy and Elizabeth meeting at Pemberley were flustered. Half an hour later both regained the poise to converse, not their social personalities, as they were very much under duress. It had a touch, a distant touch of this inner status. There was no time to regain the social personality of convention. There was no energy to let it formulate into formality. Though it was not the fully spontaneous work of the Being making it Psychic, it certainly removed the duress of the social surface.

**It was unformulated psychological energy of freshness.** Losing formality, one is informal.
Informality has the unintended form of psychological status. Psychology means state of Mind, its formed attitude. Freshness is unformulated psychological energy. There was no energy to let it formulate into formality. Freshness is the informality of unformed psychological energy. Informality has the unintended form of psychological status. Psychologists know that human affection is piled up instead of being expressed. In that measure it is fresh love. Losing formality, one is informal. Informality is non-social, still related to society by refusal. Freshness is unformed psychological energy of freshness. Marriage is a structured fixed social institution carrying power. Outside marriage there is love, affection unencumbered by social formations. In that measure it is fresh love. "எவருக்கும் ஒர்ேியானாமவப் ெற்றிய உண்மம பதாியாது." சில இரகசியங்கமள எவருடனும் ஆகிர்ந்துபகாள்ள முடியாது. சில உண்மமகள், மற்றவர்கள் அவற்மற அறிவதாமலமய பகடுதமல் ஏற்ெடுத்துவாய்ப்னு. மனித உறவுக், அது பசாத்து, உணர்ச்சிகள், உணர்வுகள், நம்கெிக்மககள் ஆகியவற்மறப் ஊதிக்கும்மொது, மனிதனுக்குத் திறம்ெட க் கற் ககாடுக்கியைது. அந்த விதத்தில் திருமணம் ஒரு ஈடு இமணயற்ற அமமப்ொகும். மனித ச் சுொவத்தின் கீழ்க்கண்ட மீறக்கூடாத சட்டங்கள் உள்ளன. 1. சுதந்திரத்தில் எந்த மனிப் பும் தன்மனமய நிமறமவற்றிக்பகாள்ள மறுப்ெதில்மல. 2. முமறப்ெடுத்தப்ெட்ட மடமம தன்மனமய அழித்துக்பகாண்டுகூட முழுமமயான திருப்திமய அனுமதிக்கிறது. 3. மநர்மமறயான சூழல், மடமம தன்மனமய பூர்த்தி பசய்ய உதவுகிறது,ஆனால் அதமனயும் உயர்ந்த மநர்மமறயான பொிய சாதமனகளுக்குப் ெயன்ெடுத்திக் பகாள்ள முடியும். 4. திருமணத்தில் ஒரு பெண், ஆமணவிட தான் மமலானவள் என்ெமத இயற்மகமய, சுயம் மற்றும் இமறவன் உள்ளன. இந்த நாம் இக்கமதயில் ஊர்க்கிமறாம். புரட்சி அமல வீசியது பூரண நிமறமவ சாத்தியமாகியது. லிடியா ஓடிப்மொனது தாயாாின் ஆழ்மன நிமறவு. அது எல்லா மனிதவளுக்கும் அளித்தது. இன்று அல்லது வாழ்மவ அனுெவிப்ெமதா இயற்மகமயப் பூர்த்தி பசய்யாது. தனது தனித்துவத்தின்...
அதல்படி புரூபை வெளிப்படுத்தும் களிக்காத பலர். காற்று முற்படன அவ்விரும்... இந்தக் கருவிடம் பொருளிருக்கும் அனைத்து வகையைத் துளிக்கிறது.

எனினும், புரூபையாக வெளிப்படுத்தும் களிக்காத பலர். காற்று முற்படன அவ்விரும்... இந்தக் கருவிடம் பொருளிருக்கும் அனைத்து வகையைத் துளிக்கிறது.
பாதமல பவளிப்ெடுத்து

கலாச்சாரத்மத உலகில் எந்த இடத்திலும், எந்மநரமும் ஆன்மாமவ எல்லா இடங்களிலும்

ஆன்மீகப் ஊர்மவயில்

குமறந்த ஊதியம், ஆங்கிலப்

ஸ்ரீ அரவிந்தர் கூறுகிறார்.

பமாழிமய தவிர,

ஒவ்பவாரு வீட்டிலும் இது

மனித

இங்கிலாந்தின் ெிரபுக்கள், இந்தியாவின் ாிஷிகள், தர்மத்மத

வழிநடத்திச் பசல்கிறது.

எலிசபெத் மீது டார்சிக்கு ஏற்ெட்ட ஈர்ப்பும், பெமெர்லியில் விழுந்த

விாிசல் ஏற்ெடும் வண்ணம் ோர்

பெருந்தன்மமயின் உயர்ந்த உணர்வுகளில் ொதுகாக்கப்ெட்ட

பெமெர்லி

இது மொன்ற பசய்தி ஒரு ெிரமிக்கத்தக்க

அது மனிதமன விமலமதிக்க முடியாதவனாக மாற்றுகிறது.

மூன்று நாட்கள் ெிரார்த்தமன ஒருவமர இதமனச் சாதிக்கத் தயார் ெடுத்தும்.

இந்தச் பசல்வத்மத விட அன்மன

கடந்தகால சமர்ப்ெணம்

அல்லது மற்றவர்களிடமமா பசய்து ொர்க்கலாம்.

வருவமத இல்மல. மறந்துவிடுவதன் நிமலகமளத் பதாிந்துபகாள்ள இந்தச் மசாதமனகமள நம்மிடமமா

நாம் குழந்மதப் ெருவத்தில் கற்றுக்பகாண்ட தனி

அமதமொல்

, அல்ல.

யைாைல்

ல்லது

அவநனா

இருக்கும்

ஆகியமவ உள்ளன.

னமவ

முக்கியத்துவம்

பசல்கிறது.

விட்டன

அைிர்மவ

இருவார்ந்ை

அழிந்

அவநனா

அைிர்மவ

மத ஒருவரால் மறக்க முடியாது.


உடல்

ேீவன்

ஆகியமவ

உள்ளன.

அவநனா

அைிர்மவ

மத ஒரு

, முமறப்ெடுத்தப்ெட்ட மவமல

முக்கியமாக மீண்டும் அவற்மற ஞாெகத்திற்கு பகாண்டு வருவது

வளமான,

பொழுது

அவநனா

அைிர்மவ

மத ஒரு

, முமறப்ெடுத்தப்ெட்ட மவமல

ல்லது

அவற்றில்

ஆகியமவ

நம்வி

முக்கியமானது.

அவநனா

அைிர்மவ

மத ஒரு

, முமறப்ெடுத்தப்ெட்ட மவமல

ல்லது

அவற்றில்

ஆகியமவ

நம்வி

முக்கியமானது.
“Where secrecy was possible, except to Elizabeth.”

His writing to Elizabeth about Georgiana is one of the most significant events of the story. She made light of it by speaking to Jane.

This is an extraordinary mean act against a magnanimously generous act. Going to the fourteen companies for consultancy because we studied them was thought of and described as taking mean advantage of our opportunity. The same Man asked to be included when it came to his choice.

Now the Monetary Expert asks to be included as an author. Ours is a valuable thought. Usually, All that Mother gives are of a very high level. We do not see its value, others see it. His asking to be included as a consultant cancelled it. Now this suggestion must fortify it, if it is consecrated. The mean communication of the President about the Term of Reference is an echo of the Expert’s desire to join as an author. Ours is a valuable thought. Usually, this is an indifferent world. Now it is not. It shows the strength of Money the journal has come with. It is as great as the donor’s good opinion of the society. When you are not able to forget a friend, it is affection that withstands. Even when there is no affection, a friend may be coming into your memory. It may be because of your view. If you have a habit of answering every point of view, you will see this friend may be representing one. Look at it, overcome it, the friend will disappear. His view challenges your position. Don’t feel challenged. Know no one, nothing will challenge you.

The support in consciousness for that response will be withdrawn. All the issues that one meets with at the height of yoga are met with in daily life. Mayavati is a woman Dalit. She prevents Congress from her state and
passes orders accordingly. It is mean and silly. But in view of the larger injustice over thousands of years, it becomes necessary. **Only a Dalit can do it and a woman in person.** That reveals the significance. Vali wanted half of his enemies’ strength. Shiva gave it to him. Who could overcome him? He was vital. Mind, as Savitri in Mahabharatha did, can get over the vital gods. Death is not Mental, but a god of the vital plane. He cannot see the ruse of the Mental plane. He is powerless against a Mental thought. Savitri in His poem was tempted by even gods of the Overmental Plane. She could withstand it.

**Man will be secretive, wherever secret is possible.**

He has a knowledge that secrecy is beneficial.

Darcy had a knowledge that not recognizing any defect in Elizabeth was best.

To any type of rational thinking, this is inconceivable unless he received the impacts of the sounds of abuse as sweet.

Anyway he did it, and received the benefit.

The question for us is, can we do it to anyone, preferably the one who matters to it.

To do it to God, we have to see the world like that.

The right attitude is created with a person to begin with.

The Bhakta who abridged Time has that attitude to God, through Time.

These are partial with respect to Time or Space or events.

The Being can take such an attitude to **God in life** to see only the right thing or not to see the wrong thing.

**Such an attitude arises from knowledge.**

It is knowledge of God in life as pure knowledge that admits no ignorance.

Such an attitude sees through ignorance and finds it as knowledge.

Assuming such an attitude and raising one’s intensity to the maximum at one point, one may be rewarded with the vision of the Marvel about it.

It is supramental elevation.

To maintain it at that level towards everyone, all the time is not possible even if all available energy is given to it.

All our energy is human energy.

All our attitudes are human attitudes.

It means energy of darkness, expressing ignorant attitudes.

To him work is cut out for the rest of his life.

His calling Mother, not relying on his effort abridges aeons into a trice of Time.

A Man taking up a work of ten months whose outcome is not certain decides to call in Mother entirely giving up his reliance on himself. In fifteen minutes the essential decision is taken leaving the rest to formalities. Such a thing happens to one doing yoga all the time. If he understands and appreciates it to the point of thanking the Divine, he will meet with the realisation in yoga.

**Secrecy is the garb in space of Silence in Spirit.**

Caroline’s provocation, we know, originated in her jealousy.

Darcy’s troubles originated in his help to Wickham.

**The essential truth about seeking help is to relate to a seat of power.**

One who got a help from a VIP is more important than the help.

Man is mercenary and goes out to seek help from anywhere.

He resents taking help from a Man of no status but will not refrain from taking it.

Man cannot receive help from those who are below him in status.

Monetary or material help is immaterial, the status of the benefactor matters.

Genuine help to deserving poor is a non-existing social concept.

A full understanding of the Theory demands knowing the end at the beginning.

The fact of two rich bachelors coming in a rich positive atmosphere implies a happy ending.

Two positive Men coming again implies two negative Men coming.

**It is obvious the results depend upon human choice.**

Between the husband and wife the real ultimate power lies with the husband as he is 1) The husband, 2) He is liberal, 3) She has no substantial Money, 4) She is foolish and assertive. The balance of the situation tilts towards her because 1) all are girls, 2) he did not give freedom but she wrested it, 3) in her Mind her £250 is as valuable as his £2000, 4) the estate is entailed, 5) there is no savings, 6) social sympathy will be with her.

The two elder girls can shift the result in their father’s favour if there is no temperamental defect in them.

Mr. Bennet’s sincere regret in his marriage was the basis of hope for Jane and Elizabeth.

As his psychological head was cut off by his wife, a reward for his girls could come from one who lost his head.

The excess of low intensity – Mary, Kitty, Lydia – indicated the catastrophe.

The presence of the Gardiners offered a hope of restoration from the loss.

As Caroline took the initiative of friendship, we can look for a happy ending.

Nothing can come to us if it is not there in us, at least in the subconscious.
The fact a provocation came to Elizabeth means provocation was there in her. Her resentment of her Mother was enough provocation to her mother. Falsehood, its presence, is enough provocation to Truth. Presence of Truth in stronger measure is provocation to falsehood. Wickham’s poisoning Elizabeth’s Mind was his later ruining her family as she was the major asset of the family. Weak Bingley’s unsuccessful assertion against strong Darcy is parallel to weak Longbourn’s unsuccessful bid for strong Netherfield.

The strong positive atmosphere is seen in the projected twelve ladies for the Assembly reducing itself to two ladies. Elizabeth’s selfless interest in Jane promised greater results for her unsolicited. Bingley’s sisters liked the simple-minded Jane. At the end Darcy loved Elizabeth with the purity of genuine simplicity. Only when the arguments are compelling, the understanding of the Theory is comprehensive. These are broad principles whose validity can be conceded.

An idealist educationist who lost his syndicate membership to his un-idealist boss as a direct result of earlier selfish defence against the one who created all those opportunities is a compelling argument, especially from the point of view of how – Let me represent us – it was taken away, using his own phrase. If it could be predicted before it was taken away it would be greater still. The one time such an event could be predicted hours before the event was ‘you are my spiritual son’.

His removal from power when he resigned the presidency explains itself after the event, not before the event. The Chief Minister’s dismissal explains itself as it occurred on the 30th day.

Volume 8

307
விக்காமிற்கு உதவி பசய்ததினால் டார்சிக்கு காரலின் எாிச்சலூட்டியது
இரகசியம் பொழுது அவர் மயாக சித்திமயபசய்ெவருக்கு இது மொல் நடக்கும். இதமன
மீத அமழக்கெத்து மாதத்திற்குாிய மவமலமய மமற்பகாள்ளும் ஒருவர், அதன் ெலன் என்னவாக இருக்கும் என்று சுருங்கிவிடுதனது முயற்சிமய நம்ொமல் அவன் அன்மனமய அமழத்தால் யுகங்கள்
மீத இது அறியாமமமய அனுமதிக்காத இந்த ஞான
இது மொன்ற மனப்ொன்மம ஞானத்தால் எழுகிறது.

மமற்பகாள்ளலாம்.

எதிராக அவ
பவல்ல முடியும்
உணர்வுாீதியானவ
அவசியமாகிறது.

பார்க்கிைது
நைற்
கசய்யநவண்டிய
அவனுக்குண்டு.

அவ
ைட்டுநை
என்ற
நபான்ை
எழுந்ைது
ம்

மனப்ொன்மமமய

தீர்மான ஆதாய புத்தி உமடயவனாக இருக்கிறான். எல்லா இடங்களிலிருந்தும் உதவி
முக்கியமானவராக இருக்கிறார்.

உதவி நாடுவதன் முக்கியமான உண்மம அதிகார வர்க்கத்மதாடு பதாந்தரவு எழுந்தது.

அவரின் கவிமதயில் பதய்வமலாக நிமலயிலுள்ள.

மகாொரத
ல் நடந்த சூழ்ச்சிமய

எல்லா மநர
மையும்

உண்மாா்டமும்
இது சத்தியேீவிய உயர்
உயர்த்தினால், அவருக்கு அமதப் ெற்றிய அற்புதம்
அறியாமமமய அனுமதிக்காத இந்த ஞான
இது மொன்ற மனப்ொன்மம ஞானத்தால் எழுகிறது.

இருக்க முடியுமமா
வன்

ಸ்தமன
எதிராக 
அவ
பவல்ல முடியும்
உணர்வுாீதியானவ
அவசியமாகிறது.
கண்மணாட்டத்தில் விவாதம் பசய்ய மவண்டும். கிமடக்காமல் மொவதற்கும் இதமனிருவருக்குைான விவாதத்துக்குாியது.

விவாதங்கள் வற்புறுத்தும் பொழுதுதான், தத்துவத்தின் புாிதல் விாிதவடகிறது. சுருங்கிய எலிசபெத் அக்குடுமெத்தின் பெரும் பசாத்தாக விளங்கைௌனைாககாரணமில்லாமல் அதிக வலிமமயுடன் உண்மமிருப்ெதுபொய்மம அவளது தாயாாிஎலிசபெத் எாிச்சலூட்டப்ெட்டாள் எனில் அவள் நம்மிடம் நஷ்டத்திலிருந்து மீண்டு வரும் நம்ெிக்ைற்றும் எழுதப்ெட்டிருந்தது. சுதந்திரம் அளிக்கவில்மலே்மைமை இல்மைகாட்டுகிறது.

இரண்டு ெணக்கார மணமாகாத இமளஞர்கள் பசழிபொன மநர்மமறயான சூழலுக்கு இத்தத்துவத்ைகுைியுள்ைபொருள் உதவிைனது. கிலியின் சமகாதாிகளுக்கு எளிய மனம் ெமடத்த மேமனைகாள்ைக்க

ஏற்றுக்ககாள்ைத்ைக்க, நு நட்ெிற் ஆழ்மனைuluiநதிவாத குணமுமடயவள். உண்மமமய எாிச்சலூட்ட உண்மமயாக உதவி பசய்வது என்ெது அவர் கணவர் வலிமமவாய்ந்த டார்சிக்கு எதிராக உண்மமயான எளிமமயின் தூய்மமைரவாக மவக்கிறது. இமலதை முழுமமயா கீழ்ைக்காள்மகாள்மகாள்மகாண்டியது. அவளாகமவ எடுத்துக்பகாண்டாள் பப் மயப்பினிக்கும் என்று உதவியடுத்திய பசாற்க

முக்கியமாக எவ்வாறு இது அவர் ெயனெடுத்திய பசாற்க ஆல்கமலக்கழக உ

3) எலிசபெத் எாிச்சலூட்டமுக்கியமல்ல, உதவி பசயரது அந்தஸ்துகண்டமவகளால் கரந்திக் களால் உதவி பெற முடியாது. பசழிபொன மநர்மமறயான சூழலானது பசாற்க

3) எலிசபெத் எாிச்சலூட்டத்துக்குத்ைத்த 

5) உண்மமமய முடிமவ எதிர்ொர்க்க மவக்கிறது. இமலதை முழுமமயா கீழ்ைக்காள்மகாள்மகாண்டியது. அவளாகமவ எடுத்துக்பகாண்டாள் பப் 

309
There is another plane just by its side where this caution is more important but we are oblivious, blind, and act in direct opposition to caution. It happens when prejudice, affection, enjoyment of falsehood exert themselves. Prejudice is totally blinding. Observe a henpecked husband, he will not be able to see his wife’s blatant tyranny, cruelty, irrationality. An affectionate mother has never seen the errors of her young child. It does not only make us blind. They will see wrong right. Of course, such people are not our concern. Sometimes they want to wean themselves away from that partial behavior. Only when a successful psychological effort is taken, instantaneously such a person will present, and offer an occasion for you to destroy your effort. A devotee made a genuine effort when another called him arrogant uncalled for. His extreme experiments in inner Non-Reaction changed the atmosphere against the offended. Events moved after six months precipitously and the one who was really offended though in the invisible background received a great boon. It was at the expense of the offender. The devotee was fully rewarded by the experience as he was the initiator of the move. One year later rich circumstances shaped in the same organisation. The same devotee came to offer a great service to the organisation on presidential invitation. Now another Man sprouted and was a continuous source of petty, petulant offence. He was No. 2 in power. Non-Reaction now was impossible. Everything inside revolted. Perhaps the discipline was not enough. The devotee decided not to react, but it was not so full and real as before. There came a meeting where the old offender was present, the new offender sat in power. A childish, vulgar display of crass ignorance was displayed. The devotee became alert, went back to his old serious Non-Reaction. After the lunch break almost miraculously the new Presidential offender had to cool down, humbled himself properly. Proceedings were extremely smooth and favourable to the devotee. Three weeks passed. Suddenly the whole turmoil, as if nothing had happened at the meeting, sprouted in a broad spectrum but without the original vigour, shamelessly repeating petulance, sarcasm, childish ignorance. Almost exactly at this hour a small but significant knotty problem apparently resolved. News came minutes earlier. Alongside, the distant goodwill of global measure came to express appreciation and sympathy. The devotee sees the chain of events strains his understanding, catches much, but not all. From the devotee’s point of view the inner struggle is being fully rewarded, but the problem does not disappear once and for all. He was struggling to banish it from his head and heart. The timing of disturbing emails is exact. His victory inner and outer is substantial. Sometimes he could entirely banish it from his head and it went to the heart. Sometimes there was quiet, sometimes irritation rose to the surface. Still there was steady progress. Whatever the outer expressions, the devotee saw he is fighting falsehood inside and it gives way. Just then he was called to help in a trifling conversation where falsehood has appeared. The Gottamanu moment of global measure came to express appreciation and sympathy. The devotee sees the chain of events strains his understanding, catches much, but not all. From the devotee’s point of view the inner struggle is being fully rewarded, but the problem does not disappear once and for all.

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The greatest victories for the evolving soul are thus won in invisible apparently insignificant non-events. For the yogi it is an Hour of God. Should a devotee score a victory in such a moment and understand its occult significance, he moves one yogic level, a progress of several births. Only those who have struggled in vain for decades can appreciate the victory here. Elizabeth successfully responded at Pemberley with Darcy but missed it with Caroline. In occult significance that provocation was the equivalent of elopement. Again she made it with Lady Catherine which made Darcy come there. Effective reply to the Lady was invitation to Darcy. She refused to sanction the sanctimony of the rotten aristocracy not knowing she was giving an invitation to the redeemed aristocracy. The moments are trifling, duration small, but significance great.

One who is conscious thus, can accomplish great things by small consents.
Accomplishment is arrived at variously. This too is a method.
The greatest accomplishment known to Man so far is moksha.
The next best is Romance in life which no one has achieved.
In a way Romance is greater than moksha.
Moksha is achieved all by oneself, romance needs two.
Romance is achieved by one in another’s life.
In that sense it is a wider achievement, but in height moksha is higher.
Whether one who has attained moksha, if called upon to reach Romance, can succeed is a question so far not asked, as they are antithesis.

One is in Spirit, the other is in life.
Being an accomplishment in life, a lower plane, it is a higher achievement.
Sri Aurobindo’s goal is Spirit in life.
One is a distant second in that ironic sense.
The surface Mind sees the complements as contradictions; we may say it is a surface view.
To see Death as the sum of all sweetness is thus the ultimate psychic view of the subliminal.
The vision of Marvel finds adoration in itself at the sight of the criminal or harlot. It can be called the view of divine delight or divine view.
The integral vision is the view of comprehensive preciseness.
The Divine Soul can see Men as God sees him, in Himself or Him in Man or as human Individuality.
It may be called Supramental view or the view of the Vedas.
The egoistic view is the human view or the view of the surface Mind.
The subtle vision is the view of the inner Mind or Rishi’s view.
To sense a Man coming is animal view.
The view of sinless apprehension of Man is the view of Love or can be called Jesus’ view of life.
Buddha’s view is a non-egoistic view of life.
To see anyone with jealous eyes is a woman’s view of another woman.

Some things are sacred, others secret; while a few are sacredly secret.
When Man attains knowledge, this is how Man preserves it—secretly sacred; sacredly secret. He who effectively uses falsehood as an instrument of life also does it.
Organised falsehood presiding over life, secret becomes sacred.
Its personality acquiring a being, evil is born in its own right.
Evil too is capable of acquiring an Individuality, but it does and awaits to be dissolved by its own inner light emerging.

Individuality is the form that contains not only the essence of the whole but the form that realises the essence of the whole.
The unknowable knows itself in the world by becoming itself. (P.43 - 'The Life Divine').
Darcy knows himself in romance by becoming himself.
Elizabeth knows herself in thought by becoming herself.
The process of creation is in evidence in our daily life.
This existence, self-aware, and hence master of itself, possessing the phenomenal being in which it is involved, realises in form and unfolds itself in the Individual.
(P.42 - 'The Life Divine')
Social existence, self-aware at times of revolutionary crisis, possessing the phenomenal being in which it is involved, realizes in elopement and unfolds itself in the individual, Darcy.
Any event in the story lends itself to this consideration.
Darcy may not be a full Individual, but does exhibit traits of individuality in his love for Elizabeth, especially in Lydia’s elopement.
A person in becoming an individual possesses his endowments impersonally or universally.
Darcy in helping Lydia wanted to serve Elizabeth, a personal response.
In his desiring confidentiality, he raised his personal act to impersonal heights as, there, he acted as any gentleman would act.
An Individual becomes a full Individual only when he is universal as well as transcendental.
First any faculty can be possessed impersonally or personally.
A personal capacity reduced to a system of general principles so that anyone can learn, becomes an impersonal presentation.

After all it is the subtle impersonality that becomes surface personality.
Speech spread all over when the initial personal endowment became in the subtle or subconscious plane impersonal.
Singing is a personal talent does not lend itself to becoming impersonal.
It is not learnt unless taught.
The presence of Mind in Europe renders any talent or skill impersonal and it spreads. The theory behind the “Do it yourself” kits of USA is this – rendering personal skill impersonal. Only when Man realizes his transcendent aspect, he becomes an individual. How does the impersonal – universal become transcendental? The impersonal is a system that belongs to the subtle Mind. It is a system of skills – actions. In the Silent Higher Mind it becomes understanding, raises itself to light at the next level. The transcendent here is only Light at the highest level. From understanding, light, intuition, knowledge it moves up to become transcendental. A Man becoming literate can be done personally with or without help. School education universalises the skill’s availability. Postal education or television channel or Internet makes it so fully universal that, as an analogy if not example, they can be considered transcendental. In fact, even the genius cannot qualify himself to be transcendental as he is not infectious. Individuality, particularly the transcendental aspect of it, cannot be explained by example as there is none on earth. Some aspects spill over. They can help imagination to arrive at the right understanding indirectly. Shedding ego, Man becomes universal; shedding laziness, anger, mental opinions, Man becomes free of Nature to arrive at transcendence. Beyond that no example can be of full service.

Beyond that no example can be of full service. Beyond that no example can be of full service.

Beyond that no example can be of full service.

Beyond that no example can be of full service.

Beyond that no example can be of full service.

Beyond that no example can be of full service.

Beyond that no example can be of full service.

Beyond that no example can be of full service.
பூரணமான மரணம் மனதுடன் ஒடுக்கிறது; இது மனவத்தில் எனது நாம் ஸ்ரீ அரவிந்தரது இலக்கு ஒன்று ஆன்மாவில் உள்ளது, மற்பறான்று வாழ்வில் உள்ளது.

இவ்வாறு அமரகாட்டம் மண்மாக்ஷத்மத மனிதம் இவ்வாறு அற்பைானமவாக அமையப்படுகிறது.

சுட்சும் முக்கியத்துவத்தில் எா்ச்சலூட்டியது அமடயும் முன்மனற்றமாகும். ஆல வருடங்களாகப் புாின்றுக்குத் பதாடியாத முக்கியமில்லாத நிகழ்வுகளில் வளரும் ஆன்மாவிற்கு மிகப் பொய்மமயின் உறுதியான அவர் புாின்றுபகாண்டால், ஆழ்ந்திருந்தார்.

அன்ெர்வந்தது.

கவமல அளிக்கக் கூடிய மின்னஞ்சல்களும், ருந்தது, சில சமயங்களில் எா்ச்சல் மனமாங்கியது. இந்த இளங்குமான பக்கங்களில் மனம் அமமதியாக வந்தன.

சில சமயங்களில் மனம் அமமதியாக வந்தன, சில சமயங்களில் எா்ச்சல் மனமாங்கியது. இந்த இளங்குமான பக்கங்களில் மனம் அமமதியாக வந்தன.
இது முமற்பொதுவானதாகவும் பெற்றுக்பகாள்ளலாம். முதலில் எந்த ஒரு திறமனயும் தனிப்பொத்த முமறயில் முழுபகாண்டான். பசயமல பொதுவானதாக உயர்த்தி, எந்த ஒரு கண்ணியவானும் நடந்துபகாள்வமதப் மொல் நடந்து விருமினான் லிடியாவிற்கு உதவுவதன் மூலம் டார்சி அளவிலும் இருக்கின்றபவளிப்ெடுத்துகிறான். டார்சி முழுமமயாக இக்கமதயில் எந்த ஒரு நிகழ்வும் இைன்மன தனித்து முமறப்ெடுத்தப்ெட்ட பொய்மம வாழ் இரகசிய ஒர் புத்தாின் ொர்மவ இமயசுவின் ொர்மவ என ஒரு இமத சத்தியேீவிய இமைவன் மனிதன் வருவமத உணர்வது விலங்கின் சூட்சுமமா அதன் அகத்திலிருந்து பவளிவரும் ஒளியாமலமய கசய்ை ப் கரைான மநரங்களில் நவ "ஒரு கபாதுவான என்பது பாவைற்ைவனாகப் பநருக்கடியான மநரங்களின் ப்கறும் பொதுவானவும் நபாைவும் பார்ப்பது என்பது கபறும் பொழுது. ஓடிப்மொவதில் உண தனிப்ெட்ட திறன் அருைிந்ை அறிந்துபகாள்கிறாள். ஆய்விற்கு பார்த்துக்ககாள்வது, புனிதமா என்பது பார்மவயாகும் அல்லது ாிஷிகளின் பார்மவ அன்பின் நபா ைக்ைன் லிடியா ஓடிப்மொவதிலும் டி எழுகிறது. ஓமெயினநய நபா; மவறு சில புனிதமான பார்த்துக்ககாள்வது, மதைவும் பார்ப்ைிய நைநினிைர்கமைப் பார்மவயாகும் அல்லது ஆழ்மன பார்ப்பின் நபா; எலிசபெத்திற்கு நைிநைநிைமனும் வாடுநைநிைமன நயாகும் (P.43 - 'The Life Divine').
Such acts and such opinions of them create the social fabric. He who is aware of it and abides by it is no individual, he is a member of the society. Mother’s atmosphere offers Individuality to all whatever their present position. Even those unformed, unformulated can rise out of their status into individuality. Even prematurity is not exempted. The result is determined by response. As 30,000 years are wiped out, these pitiable pasts are not exempted. An unformed Man will have unresolved issues, unpaid debts around him. Physical immaturity can be out of premature birth. Should such a person have no unresolved issues, he may not be paid his due. Lack of formation in the being will be reflected by lack of truth in his being. Triumph over another’s debt, even if he is one who has unjustly harmed you, will collect debts for you. Projecting new higher thoughts without the required strength in the substance will be reflected by debts, inability to earn income, interest in others’ similar problems. Generosity towards those who do not deserve generosity, desire to relieve others’ distress without their commensurate efforts are debts for the devotee. Elizabeth’s solicitude for Wickham who dissipated landed on her as Lydia’s elopement. She – Darcy —was to pay his debts. One who has made great strides in consecration coming to such an area will know how powerful consecration is — how difficult it is to consecrate an issue without previously changing the attitude that caused the problem. The problem caused by another may be materially formidable; it will be equally formidable to withdraw the inner sympathy corresponding to it. One must, of course, leave another to overcome his difficulties, maybe not before exhausting his efforts due to affection. One must know the limits; beyond the limits life will resist in every possible way. Elizabeth came to some such point in life in the elopement and was unable to proceed in thought. It was Darcy who thought and acted for her. At this point consecration assumes its right proportions. We see Elizabeth exhausted her superb effort to move to the Mind. Now what she long ago attributed to Darcy would revive with life. Spouses, siblings, parents, children, friends will quickly exhaust our sympathies. Beyond that they won’t make...
any inner effort, nor will they ask for help as the Bengal famine was deserted. One’s affection can have some role to play. Their faith, in its real measure, will be quickly exhausted. Beyond that the devotee can ONLY withdraw; there is no alternative. Consecration, beyond that point, can only defend the devotee, NOT his dependents. They are not pieces of information that can be orally or otherwise communicated. No communication is possible beyond that point. Silence is the only attitude. Any other measure, however reasonable, will only recoil. Each has to overcome his or her falsehood. Debts reflect falsehood. Immense positive developments only show that right efforts by right persons will be responded to. Darcy’s help to Lydia is what she did not deserve; Darcy on his own offered it to Elizabeth. This is certainly consecration of the defect in one’s substance. Instead of being daunted, one can take it as an opportunity and go ahead full steam. He will find it is consecration at a deeper level, NON-stop. He will find all the great rules of life Mother speaks of real now. Sitting for three days he develops an intensity. Now that intensity must be gradually shifted to waking life. The least cooperation from the source of dissipation is pure Grace. It is at such times one discovers the value of non-communicative Silence. The desire to save the victim is the culprit. It will end up the devotee becoming the victim without the culprit being saved. Life will, at this point, rear its venomous head as the culprit wanting the devotee to be destroyed. It cannot be emphasized too much. Breaking through the sentimental cordon here, the devotee will break into the subtle plane or subtle Mental plane. The plane in the air admits of no relaxation. It is a moment when the role of affection can be negative. Right resolve can make that affection play a positive role. One indication is the culprit appreciating the devotee’s effort instead of finding fault. The culprit will desire the devotee to mend instead of appreciating his efforts.

In such relationships, all possibilities will have been exhausted early.
Man and woman interested in each other will be prolific in Mind, resourceful in the extreme, act on the possibilities at once. Nothing will be spared. Great opportunities do come, as they did to Sastrī, Indira, Churchill, Kamaraj. For the devotees they come in bunches. Viewed from their own narrow point of view, it looks different, not as an opportunity. Man is great in not seeing an opportunity. He is equal to himself in twisting the opportunity to his requirements and destroying it. It never occurs to him to ask how to restore it. Still every devotee can recognise several opportunities in the past. To recognise an opportunity, to welcome it, to trust in it implicitly is the first essential step. Question, doubt, disbelief will make it vanish. It requires all your deepest energies for consummation. Welcome, trust, energise is a slogan for opportunity. Each has a touch of infinity. How can an employee on Rs. 96,000/- p.m. believe an offer of Rs.12,000,00/- a month? But it did come. It was more than real. Implicitly trust, endorse it fully exhausting all your energies on it. It is the right reception. On seeing Pemberley she realised the opportunity she had not recognised at Hunsford. Her being opened down to its physical. The physicality of Pemberley was immense. Now, she who was irritated at Darcy’s staring at her at Rosings, fixed his gaze in the picture on her. He came that day. Again at Lambton, again at dinner she kept up her aspiration at its peak. At last it came to fruition without blemish. Pay attention to every subtle secret at each point. Total reception, unquestioning faith, be heart-whole, give yourself fully, be entirely positive. When it is finished “it will be greater than the greatest expectation.” It will be a supramental gift, not a human gift.
It is true for all.
More true for devotees.
Accept, Act, Accomplish.
It beckons.
Rise to the occasion.

Her interest in him was long and abiding, in spite of her apparent indifference.
Life is smooth, runs along a known straight line as long as further dimensions do not open. Marriage, job, shifting to another town open the usual other dimensions.
A clerk selected as an officer faces a dimension unknown to him.
A normal Man with whom an ideal girl has fallen in love opens up new psychological resources he cannot easily handle.
A young lawyer, who by his own unknown legal acumen and resourcefulness wins a big case, is ushered into the plane of celebrity. Life is open in all dimensions.

Coming to Mother one’s social, psychological, spiritual dimensions open in endless measure.
An affectionate boy brought up in a selfish family environment marries an affectionate girl to whom love is the goal and ideal in life.
He who rises to the occasion flowers. Life itself blossoms as a flower. Of the hundred principles of ‘The Life Divine’, if one takes to one principle seriously and fully follows it in life, he enters a new phase in his life. Mind divides the consciousness to eliminate infinity is a principle. (p. 163 ‘The Life Divine’). Should he understand this principle enough to reverse it in his life at one point, he would have acquired Darcy’s attitude towards Elizabeth – Forget the world, be oblivious in her memory. We know how Darcy changed from where to where. It was a heavenly u-turn in his career or even in his life.
There is no literature or scripture that speaks such principles in this explanatory clarity.

Another principle, allied to this, is the theme of the last 56th chapter.

One can practice such principles in his own family if not in spirit.

Life will flower in Spirit.

Whether life flowers or not – which it will unfailingly do – the devotee will be filled with emotional fullness for eternity.

The devotee does not realise he has stepped into heaven on earth.

"பிரித்தூடிய, காலம் சிற்றுநெட்டையும் துணையும் செய்தால் ராணி அலிமாலியின் வாச கடினம் நெடுநாற்றாய் பாத்தியால்.

இந்த பார்வி விளகல்வோ, அம்மா பார்வகல்வோ கூக்காலன அம்மா உருவகுறை காலேட்டை நெடுநாற்றாய்.

மூர்த்த முயற்சி மூன்றார் கையில் காணாமலும் அவள் அந்தவருக்கும் கைவன் டார்சிடம் முன்னம் அவள் நடந்து பார்வால்.

மனித முயற்சியும் மூன்றார் காலேட்டை நெடுநாற்றாய் அவள் அந்தவருக்கும் கைவன் டார்சிடம் முன்னம் அவள் நடந்து பார்வால்.

மராத்தி நம்பிகை இன்று போன்ற போன்றி நெடுநாற்றாமலே இளங்களை நெடுநாற்றாய்.

இந்த பார்வி விளகல்வோ கைவன் டார்சிடம் முன்னம் அவள் உருவகுறை காலேட்டை நெடுநாற்றாய் காலேட்டை நெடுநாற்றாய், அவளுக்கு எலிசபெடுெந் முன்னமே இன்று போன்ற போன்றி நெடுநாற்றாய்.

விமர்சிக்கப்பட்டு கைவன் டார்சிடம் முன்னம் அவள் நடந்து பார்வால், அவன் பரிசு அம்மாவருடன் வென்றாமலே இளங்களை நெடுநாற்றாய்.

இந்த பார்வி விளகல்வோ கையில் காணாமலும் அம்மா பார்வகல்வோ கூக்காலன அம்மா உருவகுறை காலேட்டை நெடுநாற்றாய்.

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மக கையிலுள்ள காரைகளிடம் பெருந்தன்மயக் காட்டத் தகுதியில்லாதவர்களிடம் பெருந்த

மற்றவாில் கடன் மீது நா ஜீவன் அவனுக்கு உடல்ாீதியாக முதிர்ச்சி பெறாமல் இருப்ெது தீர்க்கப்ெடாத

சாியாக உருப்பெறாத, முமறப்ெடுத்தப்ெடாது இருப்ெவ

தனித்துவத்மத அளிக்கிற

நமது தற்பொழுமதய நிமல

இதமன அறிந்து இதன்ெடி பசயல்ெடுெவன் தனிமனிதனாக இருக்க மாட்டான், அவன் சமூகத்தின் ஒரு

நீண்ட நாட்களாக நம்ெியிருந்தாள்.
பார்த்தைால் அன்னெர்களுக்கு வாய்ப்புகள் சாத்தியங்கள் இருப்ெிருந் உடன் அமடவார். சூழலில் இருக்கும் நிமல உணர்வுபூர்வமான பதாடர்புபகாள்ளாத பமௌனத்தின் மதிப்பு இது ஒருவர் இதமன மமலும் முன்மனறிச் பசல்ல ஒரு வாய்ப்ொக எடுத்துபகாள்ளலாம்.

முன்வந்து எலிசபெத்திற்கு சாத்தியமில்மல. பமௌனம் மட்டுமம ஒமர் பதாிவிக்கப்ெட மவண்டிய தகவல்கள் ஒதுகாக்கும், அவமரச் சார்ந்தவர்கமள அல்ல. வாய்பமாழியாகமவா அல்லது உண்மையில் எப்பெடி அமவ வாய்ப்புகளாகத் மதான்றாமல், மவறு விதமாகத் மதான்றும். இருப்பைில், எலிசபெத்திற்குப் பெமெர்லிமயப் ொர்த்த வரநவற்பாக

நம்ெிக்மக, முழு அவில் குற்ைவாைி 

எந்தைக் 

குமையுைின்ைி 

எடுத்துக்ககாள்வைற்குப் 

ச் 

அவைது சம்ெளம் வாங்கும் ஒருவருக்கு ஒரு 

ஒருவர் 

சமர்ப்ெணம் என்ெமத அவர் உணர்வார் அச்சுறுத்ைைாக 

லிடியா தகுதியானவள் 

சாியான முயற்சி 

அருைாகும் 

எந்ைத் 

எவ்வளவுதான் சாியானதாக

மனம், முழுமமயான அர்ப்ெணிப்பு, முழுமமயாக சமர்ப்ெணம் என்ெமத அவர் உணர்வார் அச்சுறுத்ைைாக

நமது ஆழ்ந்த சக்திக

ஆழ் குமைன்ைபட்ச 

நவலிமயத் 

பகதூர் 

ைான 

எந்ைக் 

குமையுைின்ைி 

எடுக்கப்படும் 

எந்ை 

அல்ல அமவ. அந்த 

இமையைாை 

வரநவற்பாக

மணமட்டும். இமவ நிமறவமடந்து

மணமட்டும். இமவ நிமறவமடந்து
“Of their becoming hereafter her own.”

The Divine arranges life in such a fashion that hereafter Man will become His own.

Man, by tapas, self-realisation, separating his Spirit from other parts of his being, sending it to Superconscient to merge with it has been yoga so far.

Now, the spirit of which his parts of being are made, emerging out in its evolution making human life divine life is yoga for Sri Aurobindo.

Man will preside over such a life for spiritual evolution.

At the human level it will be a life of boundless possibilities chosen by Man.

Present life is described by Sri Aurobindo as one held by Force and ruled by accidents and past realised energy (P. 114 'The Life Divine') – karma.

From Force he is free to move to Being where no karma binds. He is his own determinant. He avails of it by moving from the centre of Force to the centre of Being, the main strategy being not to reason. The Book describes the process through a story. In The Book Man moves from the bounded laws to boundless creativity.
One Man’s inner change changes the world for him. Life responds to what you are. Selfish greed is responded to by life as a string of possible problems. Self-giving is responded to by a string of expanding excitements. The Force is a field where it has to move by its own laws. Man has to abide by that. The Being is a plane where Force is mastered by Being. Man centered in the being of his has access to Being and can control Forces. Each force releases infinite possibilities. Man can fix any of them. **It all depends upon where he is in the Force or Being.** Man who is now tossed upon the waves of life will then guide the waves, choose the possibilities, determine the outcome. It is a transformation of life by inner transformation. Man becomes the Master of Life having made life a Life of creative possibilities. Man becomes the creator of a creative life.

A genius releases the creativity of his Mind. Knowledgeable Man releases the creativity of life. **Man acquires human wealth, by acquiring people in whom he has confidence.**

Marriage is called thousand year plant. Therefore it requires a great careful selection and execution. It is very true. It is equally true of any act. The act has a force, form, character, shape, a destiny. Everything is imperishable. It continues after years. ‘Tolerable’ was not dissolved even by offering Pemberley. Nothing will be resolved as long as we remain in Force. Only in the Being it can be dissolved. It is a kind of fundamentalism; it refuses to disappear. Man is really a spiritual Individual in quest of a living organization. Organization is an arrangement to get work done. Such organizations are physical, vital, Mental and are known to dry up, be fixed, or even dead. A living organization is a spiritual organization which will stay on fresh forever to accomplish any work he undertakes. A spiritual Individual is fashioned by a living organization. He functions through a living organization. Any organization he functions through becomes living. Spirit cannot become fixed or dry. A living organization becomes an organism whose organizations modify themselves according to requirement. It is due to harmony, mutuality and unity. Unity with all, harmony with the member one is dealing with, mutuality is the principle of relationship. On hearing of the elopement Darcy decided to find her. **That he could find her was from the power that issued from the attitude of particular harmony and general mutuality. It could be so as he felt a unity with the cause – the cause of the family.**

Organization matures into institution and later into particular custom, usage being a part of culture. The centre of decision-making shifts in this process. The authority presides over the organization while it is distributed to all members when it is institutionalised. Custom and usage are subparts of the same principle. Culture of a community arises when the collective develops a sensitivity to a certain issue. Such sensitivities can be superstitious, irrational, national, fundamental, liberal, fraternal, or equal. Sensitivities are strategies of organizational functioning. A Man’s accomplishments are determined by his various sensitivities. To clarify and codify all such terms will be a study to put them on a scale each. **Matrimonial alliances whether arranged or self-chosen carry all these significances in full.**

Matrimony by one connection brings the connection of a whole branch of a family of long tradition. Initially we see the outer behavior, later much more comes to the surface. Great potentials are welcome; the opposites cannot be disowned anymore. Man does not relate to God. God waits for him to relate to him. There are occasions when Man stumbles on something which opens a door to God. It invariably happened to all the saints. Even in ordinary life it does happen. In this story Lydia thus acted negatively, and Darcy met with such an occasion positively in the proposal. A similar rejection of Collins ended in a marriage with another. The opportunity does not lie in her rejection; it lies in the fashion it is received. **Opportunity is for people who look for it.**

Opportunity lies in the attitude, not in the circumstances. Man matters, not the event. Society appears to be stagnant often. It is not stagnant, it is Quiet. It responds to touch. Matrimony gives several occasions to touch a stagnant society. Those touches are explosive or expansive. Lydia was an explosion. Darcy expanded all the horizons of the society to Longbourn. Mother offers a social boundary to all opportunities. She waits for us to touch it with readiness. Any meaningful TOUCH is a door to heaven. Mrs. Bennet touched everything and everyone in the wrong spot and spoiled all possible opportunities. All the girls are eager for matrimonial opportunities. **Matrimonial alliances open Man’s eyes to social realities as well as potentials.** Society is a vast asset of stored capacities hidden under a veil of culture.
For a few centuries in Europe marriage in royal families forged lasting peace. It was common in India for the conquering General to marry the Princess. Everyone fully uses it though conscious comprehension is unformulated. **Man knows the market potentials of the society more than its infinite psychological potential.** A recent example is the rise of Apple. It is not so much by market as by the response of psychological potential to Jobs’ ever present alertness in view of his health. It was made real by his attitude of self-giving to the customer. The descent of 1956 is there in the society presently emerging through market, education, banking, etc. In India the tapas of thousands of Rishis is there buried in the social foundations. **It will respond only to the emerging force of the Individual.** Market responds to Money, particularly to the new tools of Money transaction. Education in America has freed the Minds of youth to be in free quest. Only in the academic training of the higher education it is stifled. It is noteworthy that those who do not pass through the higher education – Bill Gates, Steve Jobs – do better than the graduates. Such a potential is greater in politics where scope for independent judgement is greater. Presently it is not even seen, as economics is the preoccupation.

**The spiritual Individual in quest of a living organization** will see the fullest social spiritual potential. The dissolution of USSR, the superpowers’ decision to reduce the nuclear warheads were not fully availed of so that they are trying to retrace their steps. The world is trying to be a collective existence. Its self dissolution of USSR, the superpowers’ decision to reduce the nuclear warheads were not fully availed of so that they are trying to retrace their steps. The world is trying to be a collective existence. Its self

| Page | Volume 8 | 321 |
மதக்க நிமலயிலிருக்கும் சமூகத்மதசமூகம் பெருமொலும் மதங்கியுள்ளது மொல் மனிதன் முக்கியமே தவிர, விஷயம் அல்லோ. வாய்ப்பு மனப்ொங்கில் உள்ளது, சந்தர்ப்பெங்கமனிதன் பகாள்வது. உயர்ந்த திறன்கள் வரம்வற்றக்கமவரும், கிமளகளுடன் சாிபொியவர்கள் திருமணமாக இருந்தாலும் சாி, காதல் திருமணமாக இருந்தாலும் பசயல்ொடுகளிசமுதாயத்தின் அங்கங்கைாகும் அமமபெில் அதிகாரம் தமலவருக்மக உள்ளது, எரஸ்ெரத்தன்மமயின் மனப்ொககாண்டைமொவதுமில்மல கசய்து மடிந்தும் முடிப்பைற்கான அழிவற்ற உண்மம. ஒரு பசயலுக்கு சக்தி, மதாற்றம், குணம், உருவம், ஏற்பாடு சுமுகம், ஆன்மீக தனிமனிதனாவான் எதிர். ஆன்மா ஒமர நிமலயில் என்றால் இந்த பயணத்துவினுள்ள தீர்மானம் பசய்கிறான். ஆன்மா ஒமரான நிராகாிப்ெி ல் எழவில்மல; அது பெற அமைந்து மை ச் சமூகம் உணர்வுபூர்வமாக நிறுவனமாக மாறும்பொழுது ஒவ்பவாருடன் இது மொன்றமஆன்மீக அமனத்து ஒரு குறிப்பெிட்டெத்தின் அமனத்து ஆன்மீக அமானைாகவும். ஒரு குறிப்பெிட்டெத்தின் எதிர் ம் ஆன்மீக அமானைாகவும் என்றால் இது மொன்றமஆன்மீக அமானைாகவும். ஒரு குறிப்பெிட்டெத்தின் எதிர் ம் ஆன்மீக அமானைாகவும் என்றால் இது மொன்றமஆன்மீக அமானைாகவும். ஒரு குறிப்பெிட்டெத்தின் எதிர் ம் ஆன்மீக அமானைாகவும் என்றால் இது மொன்றமஆன்மீக அமானைாகவும். ஒரு குறிப்பெிட்டெத்தின் எதிர் ம் ஆன்மீக அமானைாகவும் என்றால் இது மொன்றமஆன்மீக அமானைாகவும். ஒரு குறிப்பெிட்டெத்தின் எதிர் ம் ஆன்மீக அமானைாகவும் என்றால் இது மொன்றமஆன்மீக அமானைாகவும்.
The girl entering her husband's house sets a separate house. The more essential division is Mind divides the part away from the true sense of infinite unity. Mind (P. 164, 165) The basis of division takes place in the apprehending Supermind.

Man turns away from the thought of the Divine chasing him. Romance being more than subtle, the touch of

In spite of the much match-making seen all over, it is not in Man’s capacity to arrange for one to fall in love with another.

In spite of the much match-making seen all over, it is not in Man’s capacity to arrange for one to fall in love with another.

111. “He had certainly formed such a plan.”
In spite of the much match-making seen all over, it is not in Man’s capacity to arrange for one to fall in love with another.

The very thought will avert both the parties to objects one will disapprove of.

Georgiana turned to Wickham, Bingley preferred Jane.

Romance being more than subtle, the touch of a thought will rub it on the wrong side. Contrary results will compulsorily arise.

Man turns away from the thought of the Divine chasing him.

The basis of division takes place in the apprehending Supermind.

(P. 164, 165 — "The Life Divine")

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The basis of division takes place in the apprehending Supermind.

(P. 164, 165 — "The Life Divine")

Mind divides the part away from the true sense of infinite unity.
The girl entering her husband's house sets a separate house.
She creates in her husband’s Mind that idea he does not belong to the family. Once the division sets in, it spreads to all minor activities. Ignorance is organised, entrenched, redemption is lost forever. So, Man’s positive endeavour and first step is to restore the sense of infinity in his actions. Consecration must certainly do it; inspiration does it in a small way.

**Inspiration to be infinite is aspiration for the finite.**

Darcy’s wish for Bingley to marry Georgiana is a social wish. His wanting to be a gentleman is such an inspiration. Inspiration for values is aspiration in work.

Should there be an occasion for reaction, one may choose not to react, or react so as to cow down the other. A subordinate trying to boss over the boss is such an occasion. Whether it is non-reaction or over reaction, the results will show its rightness. The rightness is determined by the inner attitude. Time taken for the result shows how the Mind was occupied within the meantime as Time is the movement of Mind. **Plans formed, in their success, show the social authority one has.**

Darcy’s wish for Georgiana would have been readily fulfilled had he decided to have his way. Man choosing a wife he loves is more than an article of faith in England. Darcy honoured that sentiment which fulfilled itself in its own way, apart from giving him the reward as a fulfillment of that principle. **That is the difference between authority and freedom?**

It was a negative freedom of non-interference, not an active freedom of encouraging the expression of freedom in action. To organise work in freedom is not a concept the world has heard of except She practiced it in the Ashram since 1926. The slightest freedom comprehended is enough to destroy the work of centuries. Even in society where this freedom is prevalent in distant relationships of acquaintances, we can perceive the social authority beneath ruling. Nature, Sri Aurobindo says, has attempted the most opulent results in India as the variety of cultural differences are great. Man, seeking on his own his benefit is a possible source of future self-giving. In the great metropolitan cities this culture is being shaped. It will be the future cultural leader of India. The Hindu-Muslim cultural amity abiding over the centuries producing a blend of differing ways expressed in the creation of Urdu is a great example. The various castes, retaining their caste identity celebrating the common Hindu festival, living as Hindus in life, has produced a vast reservoir of possibilities of cultural richness. The British Raj in 200 or 300 years created in us Indians a great appreciation of English ways while they could see the origin of English and be open to the ideas of the Upanishads. One reason why the French Revolution spared England was England never developed the social rigidity of France. One reason for this was the Eastern influence of religious freedom. Religious freedom which the English witnessed in India could not fail to influence a people who came into contact with it so intimately. Some of their strong reactions are symptoms of assimilation of higher ideas.

**Aristocracy is organised tradition; while outside it we see the amorphous culture.**

The live centre of culture is aristocracy; royalty may be that of fashion. Fashion spreads like wildfire because conformity is a compelling force. Conformity is non-live, uncreative, a thin veneer on the top while Individuality is spiritually creative, is at the centre of being carrying all the weight of the whole world. The Beatles spoke the language of Individuality. Tom Peters advocated freedom, an aspect of Individuality. ‘The Life Divine’ reveals itself as knowledge, but we receive it as intellectual knowledge. It can reveal itself as knowledge and as infinite knowledge, rather the knowledge of the Infinite. Then life opens, as such a knowledge is power. ‘I want to be the mistress of Pemberley’, ‘I shall return the Money’ are such words that evoke wide powers of infinite life. Individuality touches the evolving Spirit at its universal door as well as the transcendental entrance, as consecration forces open the surface Mind. In Elizabeth refusing Collins and Darcy, standing up to Lady Catherine we see something of what she really is. She is not one who conforms. What we call individuality covers the whole society as it is universal. **The spark of individuality is its transcendentality.** That transcendentality becomes individuality in the Many. The One is transcendental, the Many is universal, the One in the Many is individual. It is the basis of democracy. The individual in democracy is that of the social collective. In spirituality it is transcendental. In the field of democracy, the higher term of the individual is transcendentially powerful in society, a higher denomination in a lower field. Darcy, impelled by Elizabeth’s love or love for Elizabeth,
supported invisibly by the French Revolution, opened to the force for a minute.

**Even after great realizations, petty movements of the surface Mind will continue.**

In the wider scheme of things the final goal is not so formidable as the abolition of minor defects that are blemishes.

Darcy, after offering his all to Elizabeth, found his selfishness alive when the news of elopement arrived. No wonder he thought of Bingley as a brother-in-law long before he met Elizabeth. When Mother comes to a Man or woman long before Her arrival, Her force begins to act.

The force of the French Revolution was present in Darcy and prevented him from actively encouraging Bingley about Georgiana.

**Attitude is the tether end of consciousness.** Changing the attitude, one does change his consciousness.

Aristocratic courtesy is different from affectionate courtesy.

Affectionate courtesy disregards scope of expenses small or great.

When affection is the bond, one feels offended by demanding accounts for the Money spent by the other. It puts huge sums into another’s hands and refuses to look into accounts. The other invariably suffers, as that affection is unable to know the heavy sacrifices he has made. It is an honest relationship. In dishonest relationships dishonest advantages are smugly taken. Give 300/- rupees for a 500/- expense, the other spends 300/- and as a token of accounts returns 92+140. The giver is oblivious of everything except affection.

For every social relationship there is a courtesy as in dinner hospitality, social occasions, ceremonies, serious transactions, affectionate exchanges. **Courtesy enlivens cultural intensity in human relationships.**

Dishonesty looks on courtesy as an opportunity of weakness to be exploited.

Honesty responds to courtesy as an occasion to grow more honest. It expresses as greater, nicer courtesy.

Courtesy is psychological hospitality.

Hospitality is material courtesy socially expressed.

Affection is the courtesy of expanding emotion.

**Courtesy is different from affectionate courtesy.**

"**Affection is the courtesy of expanding emotion.**

**Courtesy is psychological hospitality.**

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**Attitude is the tether end of consciousness.** Changing the attitude, one does change his consciousness.
விடுமவன் 'நான் பெமர்லிக்கு எேமானி ஆகமவண்டும் என விரும்புகிமறன்,' 'னான் ஆணத்மதப்பவளிப்பெடுத்திக்பகாள் அது அனந்தத்தின் ஞானமாக பவளிப்ெடுவமதவிஞானமாக ககாண்டுளைன்
கலாச்சாரத்தின் ஞாவனுள்ள மமயம் ஆரபுத்துவம் ஆகும்; அரச குடும்ங்கவளிப்பாத காரணத்தால் 
புரட்சி இங்கிலாந்மது உெநிஷதக் கருத்துகமள ஏற்றும்
இந்துக்களாக வாழ்ந்து, ஆரந்த கலாச்சார வளங்கமள உருவாக்கியுள்ளனர். இருநூறு, 
அமடயாளத்மதபமாழிமய உருவாக்கியது ஒரு பொிய உதாரனம். ஆல்மவறு போதிகள்,
தங்களது கலாச்சாரம் உருவாகி வருகிறது. இது எதிர்கால கலா
அது எதிர்காலத்தில் சுய அர்பெணம் பசய்வதற்குாிய ஆதாரமாக மாறலாம். பொிய 
ெலவித கலாச்சார வித்தியாசங்கள் இந்தியாவிலிருப்பதால் இயற்மக வளமான 
உள்ை
அதிகாரம், சுதந்திரம் இரண்டிற்கும் உள்ள வித்தியாசம் இதுதாமனா கவகுைியாக
அந்த உணர்விற்கு டார்சி
நம்ெி
நிமறமவறியிருக்கும்.
டார்சி தன் வழியில் பசயல்ெி 
இருப்ெினும் இரல்கள்
தி மலப் டிமவன்

1926

சமூக

அைவு

பவற்றி 

பவருக்குள்ை 

பவற்றி

1926.
A motive is the being’s attitude sanctioned by the subconscious understanding.

In this case of Darcy, apart from his pronounced ideas, he might have subconsciously not wanted a weak husband for his sister. Equally he was subconsciously aware of the superior manners of Wickham and there, in that depth, he might have considered Wickham favourably for his sister. In that sense, from Darcy’s point of view, nothing happened to him that he had not wished for. One can see the conflict in outer events or in his inner personality.

Culture, affection, self-giving, courtesy are themes that can still be studied in the context of the story, if the

112. “Without meaning that it should affect the endeavour to separate him from Miss Bennet.”
The reader can appreciate each of them from its origin.

**To appreciate them is to appreciate a wider psychological context.**
Not to complain is not to appreciate them as positive realities.
An appreciation as it should be is one that perceives the widening context of life.
Mother saw receptivity in America, Pakistan and generally in the world.
Even in a severely structured world as that of the monetary economists, perceptive vision finds general ready willing receptivity. The receiving instruments we deal with are oblivious, unconscious, clumsy but willing.
Mother’s instruments must develop corresponding clarity, consciousness, awareness and deal with them as they are. Sri Aurobindo will be received not only in economics and science but also in Life and Thought. The descent has prepared the social consciousness.

**The precision such an instrument requires is a precision of understanding expressed perfectly in attitude.**
Precision of understanding requires organization of knowledge in micro-units according to their impact on life that is perfect.
We see this precision and perfection in technology. We must create it in psychology. Psychology is mental comprehension arranged by vital attitude, making the arrangement an organization.
Arrangement avoids confusion.
Organisation is an arrangement by virtue of which it accomplishes.

**An arrangement that accomplishes implicitly is an organisation.**

**Man who finds his motives honest, will not always find his actions based on them honest.**
Honesty is an attitude that can lose its integrity on its way of exercise.
One’s own honesty is different from the ‘honesty’ of the faculties.
When a Man honestly seeks something, something in him may honestly reject it.
It is because his surface is in conflict with the depth.
As it is a world of ignorance, progress must come through conflict.
A deaf Man needs a loud voice.
A blind Man needs Braille for reading.
Illiterate people need symbols as well as examples.
Prose explains the mystery of poetry.
A picture will be understood, not a blueprint.
Constitution remains a mystery; an Act makes it explicit.
What the Act of law does not explain, a government order can explain.
A present will explain when praise fails to communicate.
Punishment will communicate when persuasion fails.
A bitter medicine will give health which good food fails to give.
Bankruptcy will teach the lesson which prosperity utterly fails to do.
Enemies prove to be true advisors, when well-wishers do not succeed.
Declining age teaches what a flourishing youth fails in.
Liberalisation achieves what Five Year Plans failed to achieve.
The surface achieves by negation.
Silence achieves by refusal to act.
The yogi achieves by shunning the outer work.
A greater yogi achieves greatly by shunning even the inner work.
The Absolute is absolute by refusing to take upon itself attributes or features.
The Individual achieves by shedding his greatest capacity.
The American achieved by refusing to be stationary.
Civilisation achieved by moving away from agriculture.
Presently the world can achieve, if it can give up Money.
Give up the instrument, you will achieve at a higher level.

**Life negatively responds to all conscious thoughts of Man.**
His subconscious thoughts are directly fulfilled, but at the end of a life time.
Conscious thoughts are in Time, evoke an immediate – in some years – response.
His subconscious thoughts become true in life when they become conscious in life.
To raise a child as one wants is successful conditioning, as James Mill.
Children grow up as the parents are inside – Indira Gandhi, Harilal Gandhi.
A subconscious awareness evokes similar behavior in admirers.
An egoless thought effectuates all over the world.
A transcendental Ideal is realised in the world in future.
Oral teaching is indoctrination when effective.
Successful Silent will in teaching is either subconscious elevation or unpardonable cruelty on a wider scale.
The true role of a parent is to honour the child’s agreeable propensities.
The right role of the Guru is to fully hand over the disciple to his inner Guru.

It is selfless self-giving.
The selfish Man’s self-giving is his own selfishness.
Silent will taught will be the Will of the teacher in pliable characters.
Silent will learnt by selfish characters will fully realize selfish goals.
It is often inversely realized.

Sincerity escapes all these vitiating effects.
Mrs. Bennet, by her intensity, realised her ambition in Lydia and her husband’s ambitions in Jane and Elizabeth at an unimaginable height.
Narrowness punishes freedom by fulfilling freedom’s goals at a higher level at the end of the race.
Insistence of idiotic stupidity out of bounds fulfils at once the opposite results – Lady Catherine.
Any vibration works in both ways.

God’s vibrations – Real Idea, egoless universal vibration – work in infinite ways simultaneous in integral efficiency appearing to be a total waste.
Not even patience will serve that, it is equality that is demanded.

மேமனயும், எிங்கிலிமயயும் ஒரு மநாக்கம் என்ெது ஆழ்மனப் ப் புாிதல் அனுமதித்தவனின் மனப்ொங்காகும்.
டார்சின் விஷயத்தில், அவனுமடய பதளிவான எண்ணங்கமளத் தாண்டி, தன்னுமடய சமகாதாிக்கு ஒரு மலவீனமான புருஷன் அமமய அவன் விரும்ொதது எதுவும் அவனுக்கு நமடபெறவில்மல.
புைநிகழ்வுகளில் அல்லது அவனது அக ஆளுமமயி நைாமுட்டியானசந்ைர்ப்பத்மைப் புாிந்துபகாள்வாகும்.
கலாச்சாரம், சம், சுய அர்ப்ெணம், மாியாமத ஆகியமவ ஒவ்பவான் யும் வாசகர் இக்கமதைன் கண்நைாட்ைில் ஆராய்ந்து, அவற்ைின் ஆரம்ெ இடத்திலிருந்துபுாிந்துககாள்ைமுற்ெடைாம்.
அபமாிக்கா, கிஸ்தான் ஐற்றும் பொதுவாக உைகில் ஏற்புத்தன்மம இருப்ெமத அன்மனக் கண்டார்.
பொருளாதார நிபுணர்களின் அமமப்மெப்மொல் ஐீவிரைாகக்கட்டமைக்கப்படும் உலகில்கூையாற்றும் விருப்ெத்துடன் ஆயத்தமாக இருப்ெமத,பகுத்ைைியும் ஊர்மவகாண்கின்று
. நாம் மகயாளும் பெற்றுக்பகாள்ளும் கருவிகள், தம்மம அறியாது இருக்கும், தன்னுணர்வற்று இருக்கும், குழப்ெ நிமலயிலிருக்கும்,ஆனால் விருப்பத்துைன் பசயல்ெடும். அன்மனயின் கருவிகள் அவற்ைிற்கான 

பசயல்கைவிரியாள் தன்மன உணர்ந்த நிமல, விழிப்புணர்வு ஆகியவற் 

மகயாளியும் பெற்றுக்ககாளலாம்.
சத்தியேீவிய சக்தி சமூக 

மணவ எவ்வாறு உள்ளமதா அதற்மகற்றவாறு 

மகயாளியும் பெற்றுக்ககாளலாம்.
சத்தியேீவிய சக்தி சமூக
விருப்பைாகசுயநலவாதின் சுய அர்பணம் அவனது சுயநலமம். இது சுயநலமற்ற சுய அர்பணம் ஆகும். இருக்குள்களில் மன்னிக்கமுடியாத பகாடுமமயாக கற்பிக்கத் திறமேடுகளுள் பெற்மறார்கள் இருப்பதால் அவர்கள் அமைப்பைாகும். ஒருவர் விரும்புவதற்கும் உண்மமயாகின்றன. 

அமவனனவுபூர்வமான எண்ணங்கள் காலத்தில் உள்ளன, உடனடியாக அல்லது சில வருடங்களிமலாகருவிமயக் மகவிட்டால் உயர்ந்த நிமலயில் நாம் சாதிக்கலாம். விவசாயத்தோமர இடத்தில் நிமலயாக நின்று விடாமலிருந்துதோமர் தனது மிக உயர்ந்த திறமனேயுள்ளது நைலும் மறுபெதன் மூலம் மமல்மனம் சாதிக்கிறது.

ஈந்தாண்டுத் திட்டம் இளைம்மசுபீட்சம் அறிவுறுத்தல் மதால்வி அமடயும்பொழுது தண்டமன்பசயல்ெடும். வெறுள்குரளில் உறுதி வசப்பைக்கூடிய ஒரு சட்டம் அமதுபரவலாக உள்ளது. ஒரு சட்டம் அமளிக்கும் அரசாங்க ஆமண விளக்கும். வாழ்வு எதிர்மமறயாக உமரநமட விளக்கும்.

அச்மசப்புதிய உயர்வாக உள்ளது, சவது அமையும் பசயல்ெடும் குரலில் சாதிக்கப்படும் இருநகர விளக்கும். சின்னங்களும், உதாரணங்களும் மதமவதவறியம் தாராளமயமாக்கல் சாதிக்கிறது.

சாண்ைல் இயைால் சாைித்ை கும் வாழ்வு எதிர்மமறயாக உமரநமட விளக்கும்.
It is probable that it might add something to his lively concern for the welfare of his friend.

The sincerity of Darcy’s lively concern is not to be questioned. Sincerity can be ignorant, even foolish or stupid or a reaction. Darcy was fully within his laudable moral right with Bingley in stopping the marriage. Jane was the stupid daughter of vulgar Mrs. Bennet. Bingley deserved better. There is full truth in Darcy saying she smiled too much. The engagement was overwhelming to her which she spoke out more than once. It was Elizabeth’s gift to her.

It is true Darcy was foolish in advising contradictory courses to himself and Bingley. It is more than true it was Darcy’s reaction to Bingley’s original abuse of stupidity. Above all the Marvel emerges in the complex mix of the complication. If we are able to see here the final wonder of its revelation, we will gain wisdom of life. Here, life misses complications as a complexity so that it could be later unraveled in a fashion to make temperamental growth in each character. A more comprehensive grasp of the theory will be able to see it in a story spread over three generations. At best we can see the practical or moral lessons each has learnt. We do not know of any lesson higher than the practically useful one. A lesson of life is far removed from a moral or practical lesson. Just now, we do not even know what lessons of life are.

Do the founders of caste realise now that it was a narrow move? Who can concede that all profits, all spiritual realisations, all cultural endowments are of the society and are not to be denied to others? Has the world now realised that giving is not a noble act? Knowledge cannot be given, it cannot be denied – where is the limit, what is the strategy? Is that strategy in anyone’s power? How should Man act?

Darcy in denying Bingley Jane, inversely provided Elizabeth to himself. That he was of organized selfishness is evident by this. Even in his perverse actions he retained his selfish motives. Earthly life, particularly human life, is ego bound. Before human ego was created, there was free play of vital energies. After the ego is shed, there will be non-egoistic universal life. An inkling of the entire past and the complete future will be there in us. We do not know why we are on earth. How can we know about others or earth?

Lydia knew of her exhilarating joy in elopement. She did not know of Wickham’s Mind. Her family was not in her Mind. How are we different from Lydia in the Mind-set? We pity Lydia not knowing we are like that. No Man knows his own Mind or another’s Mind. Man is blind, unconscious. Man evaluates himself socially. It is for his soul beside the point. Another Man is important to him only as long as he loves him. In the absence of human interest or affection, Man who can survive becomes either idealistic or cynical.
In poor societies, survival matters. Every relationship is evaluated from that point of view. Should survival be not in question what opens up before a Man? On the higher side, ideals invite him. I have not personally met one person who was actuated by ideals. In the absence of ideals, the animal spirits occupy him. He tours, eats, watches television, football games, forgets himself in computer. We see good affectionate people, those who serve organisations of small ideals, those who are devoted to family, pursue a scholarly life, etc. All these are but occupations. For one to whom occupation has no meaning, what does life offer? For one with experience, human relationship is only an occupation. What then is the meaning of life? Life then means pursuit of a meaningless ideal.

**Pursuit of God is the only meaningful ideal for Man, says Sri Aurobindo.**

Family, patriotism, romance, idealism are there for small Minds. They are great ideals for small Minds. Those who have energy build or accomplish. Why should a Man accomplish, if he has great energy? Then he is under the impulse of energy, he is not free. The only progress is progress in freedom. Mr. Bennet was under no outer compulsion. His decision to repay Mr. Gardiner was the decision of a free Mind. Its contribution followed as heavenly boons. The condition of progress is freedom, its strategy is self-giving – Grow by giving, a subtle Mental principle that tends towards infinity. Living organization makes the dead, dying organisation ever living. Except in Spirit which we do not see, there is no life in organisation.

**The concept of living organisation awakes the slumbering spirit in earth.**

Soil will grow richer by producing grains. Human relationships will grow sweeter by increasing contact. Mind will grow more knowledgeable by giving its knowledge away. It will grow wise by not giving. Man is finite not by compulsion, but by ignorance. He accepts his finite status and remains finite. He conceives of his capacities to be finite and therefore he is finite. Truly his capacities have no limits. He believes his capacities are finite. There is no compulsion. He can certainly believe his capacities are not finite or even that they are infinite. One can certainly see his Mental faculties are not finite, are even infinite. When that thought becomes real and shows itself in life as results, a great beginning is made. One can see the outer finite is only the expression of the inner infinite. Once seen, it opens the door to realization.

**Darcy unconsciously discovered the infinite, and consciously secured Elizabeth.**

Lydia opened the social infinite from below which Darcy raised above and completed. Infinity opened up for Longbourn. Mrs. Bennet’s dynamism, Mr. Bennet’s freedom, Elizabeth’s liveliness, Lydia’s impatience, Wickham’s false presence, Darcy’s true presence each contributed itself in various measures to open Pemberley to Longbourn. Not one of them was misplaced. Man is between the infinite and the finite. He sees only the finite. In his meditation, he can see the infinite. He can see both sides from the centre. Then it becomes a real vision. The strategy of spending to earn more opens the way. Grow by giving is the principle. There is a strategy appropriate to each view. The above is one for action. To see contradictions as complements is such a knowledge. Not to stop in the middle can do that. To see one end as the other – Spirit and Matter – also can do so. To conceive of God becoming the world is another. To know we are a part of a whole and an effort to conceive that whole is the idea of the last chapter. The true attitude of submission that qualifies for freedom, the lower evolving with the evolving higher, the three
stages of transformation, the seven ignorances, the One and Many meeting in the Absolute, its expression in life, the subconscient meeting the Superconscient in Man and ascending are all central ideas of the chapters of ‘The Life Divine’.

The first fundamental siddhi, ascent of sacrifice, dissolution of ego are principles Synthesis speaks of.

To begin rightly anywhere and culture it all the way up to the smallest act and experience in one act is the thing.

Review Darcy from each of these principles.

“நண்ெனின் மமலுள்ள அக்கமறக்கு இதுவும் ஒரு காரணமாக இருக்கலாம்.”

டார்சின் உண்மமயான அக்கமறமயப் ெற்றிய

உண்மம அறியாமமயாக இருக்கலாம், முட்டாள்தனமாக

எதிர்விமனயாக இருக்கலாம்.

ஜங்கிலியின் திருமணத்மத நிறுத்துவதில் டார்சி முழுமமயாக

த்தாங்க முடியாததாக இருந்ததினால் அமதப்ெற்றி

பைமுமை

மெசுகிறாள்.

அது எலிசபெத் அவளுக்கு அளித்த

ொிசு.

ஜங்கிலி உடனடியாக

ப்ெணிந்தது டார்சியின் உண்மமமயக் காட்டுகிறது.

நேகரைிரான

வழிகமைத்தானும்

ஜங்கிலிக்கும்

பாிந்துமரத்ைைில்

டார்சி முட்டாள்தனமாக

பசயல்ெட்டது உண்மைநய

ஆகும

எல்லாவற்றிற்கும் மமலாக,

சிக்கல் மிகுந்த சிக்கலான நிமலயில் அற்புதம் எழுகிறது.

இங்கு அது பவளிப்ெடுத்தும் முடிவான அற்புதங்கமள நாம ொர்க்க முடிந்தால்

வாழ்க்மகயின்

ஞான த்மைப்

கபைைாம்

ைனவுைர்வின்

வைர்ச்சிமயப்

பின்னர்

கவைிப்படுத்தும்

விைைாக

இங்கு

வாழ்க்மக சிக்க

ல்கமை

, ஒரு

கடும்

சிக்கைாகத்

ைவிர்க்கிைது.

இத்தத்துவ

த்மை

நைலும்

முழுமையாகப்

புாிந்துககாண்ைால்

மூன்று தமலமுமறக

மை

உள்ைைக்கிய

ஒரு

கமையில்

இமைக்

காைைாம்

ரவாரு

கைாபாத்ைிரத்ைிலும்

ைனவுைர்வின்

வைர்ச்சிமயப்

பின்னர்

கவைிப்படுத்

தும்

விைைாக

இங்கு

வாழ்க்மக சிக்க

ல்கமை

, ஒரு

கடும்

சிக்கைாகத்

ைவிர்க்கிைது.

இத்தத்துவ

த்மை

நைலும்

முழுமையாகப்

புாிந்துககாண்ைால்

மூன்று தமலமுமறக

மை

உள்ைைக்கிய

ஒரு

கமையில்

இமைக்
அவன் தனது திறமையை அளவுக்கு அடிக்கடியும் என அவன் தன் மனம் தன் அறிவு மற்றவருக்கு அளிப்பது. மனித உறவுகள் தானியங்கின்ற அம்பவைன் நம் கர்த்தருக்குப் பணத்து திற்டுத் தர அவன் பென்னட் என்று மேலும் வித்துறுத்தலுக்கும் கீழ் இல்லாம். 

சுதந்திரத்தில் முன்மனற்றம் அம்பவதாக ஒருமரம் முன்மனற்றமாகும். அப்பகாலம் மனிதனுக்கு அதிக சக்தி இருக்கும் போது ஏன் சடாக்கம் மண்டு சடாக்கிடும் சக்தி சிறிய மனங்களுக்கு அமவும் பிரிய இலட்சியங்களாகும்.

அனுைவம் உள்ள ஒருவருக்கு எமை இவ்வாறு ஈடுநிக்கப்பகாள்வது ஒருவருக்கு எந்த அர்த்தத்தும் அளிக்கவில்லாம் எனில், வாழ்க்கும் நாம் நம்மின் மவநயில் ஈடுநிக்கப்பகாள்வது தாமல் தவிர மண்மறயும். 

அந்தக் கண்மணாட்டத்தில்தான் ஒவ்வாரு உறவும் மறயும் கணிக்கப்படுகிறது. ஏழுமயான சமுதாயத்தில் உயிர்வாழ்வது முக்கியமாகிறது.

அவள் லிடியாவிடமிருந்து மாற்றுள்முளாம் ஓடிப்போவதில் ஏற்றும் அதிக சந்தெளிமய லிடியா உணர்ந்திருந்தாள். விக்கார் மனது இலட்சிய சுதந்திரம், அதன் உறை சுய அரப்புக்கும் காணும் கதாகம், குடும்பு இல்லாமல் இல்லாதபோது, உயிர்வாழ முடிகின்ற மனிதன் சுதந்திரத்தில் இல்லாமல் என்ன அவன் மாறுகிறான். கையிலிய மண்டு உந்துதலின் கீழ் கைவுக்கு அடியும் அல்லது அல்லது இல்லாதபோது, உயிர்வாழ முடிகின்ற மனிதன் சுதந்திரமாக இல்லாமல் சக்தியின் உந்துதலின் கீழ் கைவுக்கு உந்துகிறது.

அவனுட் உள்ள ஒரு பாருட பாருடாகி உள்ள ஒரு யாழ்ப்பாடு பாருடம் பாருடம் எனைத்து வருகிறானது. மனதின் மூலம் நம் நதிக்கும் யாழ்ப்பாடுகளும் 

Volume 8 334
Elizabeth's collected behaviour, however, soon quieted his emotion; and as Miss Bingley, vexed and disappointed, dared not approach nearer to Wickham, Georgiana also recovered in time, though not enough to be able to speak any more. Her brother, whose eye she feared to meet, scarcely recollected her interest in the affair; and the very circumstance which had been designed to turn his thoughts from Elizabeth, seemed to have fixed them on her more, and more cheerfully.
114. Her collected behaviour quieted his emotion.

115. If one is quiet, everyone is supported.

116. If one is unquiet, everything is disturbed.

117. Darcy scarcely recollected Georgiana’s elopement.

118. It is something he wishes to forget.

119. The very circumstance which had been designed to turn his thoughts from Elizabeth seemed to have fixed on her more and more cheerfully.

120. Initiative acts according to the atmosphere.

121. “Elizabeth’s collected behavior soon quieted his emotions.”

**Calm is infectious. Darcy gets it from Elizabeth.**

Calm in Sri Aurobindo’s room prevented storm water from entering.

Today most educated pupils in India do not know their mother tongue.

I think of Sri Aurobindo who learnt Bengali after returning from England.

Whatever he went through acquires life for others however much later.

Elizabeth’s self-control helped Darcy overcome his disturbance.

In life Man is under the control of events.

In Mother’s life, Man controls life.

Man believes God made the world as the potter makes the pots.

Sri Aurobindo says God became the world.

As we believe God became the world, the world is under our control, when we are conscious.

The extension of that principle is self-restraint.

The Individual is a product of the society.

Society gains experience over a long period.

Such an experience is gathered into psychological consistency which is the Individual.

He who conforms to the society cannot emerge as an Individual.

It is not just the social experience that gathers.

Social experience individualized gathers in the individual.

The individualization of the collective experience can expand into the universe and rise to transcendentality.

It is so because the Individual is Eternal.

This is the psychological individual, not the social individual.

**The social individual is one who conforms.**

The psychological individual does not conform, but evolves.

The social individual is the citizen we know of.

The psychological individual evolves into the spiritual individual.

He is evolutionary.

It is as a result of evolution of consciousness he emerges.

The social individual is the result of the evolution of form, if such a distinction is valid.

**The evolution of form is part of the evolution of consciousness.**

One is Darwin, the other is Sri Aurobindo.

One will lead us nowhere; the other will make us the spearhead of evolution.

Social structure is powerful for the survival of the society.

But this structure is a bar to social evolution.

Purusha–Prakriti does not further spiritual evolution.
Ishwara–Shakti does help it.
Marriage kills romance.
Romance sustains marriage forever.
Marriage is social–vital.
Romance is psychological–Mental.
Bingley’s is marriage.
Darcy’s is romance.
Life brought Collins to her who was meant for Darcy.
The possibility of an Elizabeth marrying a Collins is there in life.
Events so develop by the exercise of human choice.
In marriage an apparently innocuous relationship can open up a great possibility on either side – positive or negative.
In life all events are of that character.
Imagine Elizabeth happily marrying Wickham and falling through a precipice.
Integral yoga gives us the knowledge to know whom we are accepting or what we are entering. Life does not give us the knowledge.
Even the gods sometimes, as Shiva, do not appear to have that knowledge. Indira could be cursed by a Rishi, Gautama.
Gods could be humbled as babies by Anusuya.
Consecration introduces that power in human life.
To raise the consciousness permanently to the level of a consecrated activity is the work of a devotee.

**Mental Will can control the emotions and compel them to be calm.**
The higher plane usually controls the lower plane.
Mother says since the advent of Mind, matter expects to be ill-treated.
In the evolution of consciousness nothing should be ill treated.
Evolved culture never ill-treats people at lower levels.
That helps big families disintegrate into irredeemable poverty.
They can again rise, but will not make it.
In Europe, unemployed people do not accept jobs fifty miles away.
Americans do not hesitate to travel to the end of the country in search of opportunities.

**Culture is an effective bar to dynamic progress.**
In fact in a changed attitude, culture can be an effective help to progress.
To be tied to forms, space, structure, time is not demanded by culture. One should honour the essence, not the external form.
We see Tanjore families spread over India, but coming together on festive occasions.
Distance need not necessarily separate or divide families.
Culture is a bar only when the form is insisted upon.
Normal social life uses only a tiny fraction of social power.
The bulk of the professionals put to use a small part of what they learned in college and a still smaller part of the latest knowledge.
Social power can be multiplied infinitely by opening into other worlds. Our own body, likewise, is little used for our purposes.
It is equally true of the Mind.
On the day the promise is fulfilled, every instrument, small or big will be fully utilized as during war times.
What is true for quantity is equally true for quality.
Imagine a library where the community borrows all the books.
Internet, after a fashion, makes such utilization possible.
Man’s function is unidimensional.
Life exists in multi dimensions, in fact, in infinite dimensions.

**To be collected in the face of such a provocation was commendable.**
What happened here was Caroline succeeded in teasing Elizabeth inwardly but with no outward consequences.
Her aim was to expose Elizabeth in the eyes of Darcy but she was not bold enough to mention Wickham’s name while Darcy was there. Elizabeth was robbed of a pleasant dinner, and Darcy gave the very opposite response.
expected by Caroline. After Elizabeth’s departure, Caroline weak with jealousy opened up a tirade against her resulting in Darcy leaving the place saying Lizzy was a handsome woman. Life acted in the given conditions.

This is an occasion for us to consider how consecration would have acted here had Lizzy been a devotee. Caroline was determined to provoke, Elizabeth was strongly defensive. Darcy was a helpless observer. The nasty hint was given, the atmosphere was spoiled. What would consecration by Lizzy mean? People generally wish their opinion to be fulfilled in the name of consecration. In that case it becomes a prayer. All sincere positive prayers are sanctioned. Neither life, nor Mother sanctions the wish of a devotee without reference to its rightness and strength. Whatever one means by consecration, as long as he insists on his wish, it will be granted to the extent it is right and strong. For Elizabeth the question of consecration did not arise. In this context Caroline was wrong to provoke her. Elizabeth was weak 1) Because she was a guest, 2) She was supported by Georgiana who was a victim of Wickham and uncle and aunt of Cheapside, 3) Caroline was the host, had the strength of Money, 4) Because of delicacy neither Darcy nor Bingley could reprimand Caroline. Forces of life acted with the immediate results of 1) elopement, 2) Caroline’s total defeat after a month.

What would consecration require? Elizabeth’s mind should have been free of prejudice against Caroline and entirely free for Mother’s Force to act. For that her sympathy for the charm of Wickham should not be there. In that case Mother’s strength would have filled Elizabeth’s nerves. The carryover of her rejection of his proposal must have been wiped out, perhaps changed positively to one of appreciation. Possible responses from Mother in grades: 1) Caroline would not have been there, 2) For inconceivable reasons as she invited Jane to dinner, Caroline would have played the pleasant host to Elizabeth. Granting further, by Darcy’s composed behavior, Elizabeth would have enjoyed the visit immensely.

Man mistakes his own wish for consecration.

More often than not, Man’s wish is on the wrong side, as Mr. Bennet’s desire was to spoil his wife’s efforts. Added to this, Man takes the side of evil and longs for that success. Small successes issue for decades because of his vast talents. At the bottom he is unaware he has committed a heinous crime of taking away his brother’s profits. In addition he has been long tortured over prices by a stingy customer. To crown all this, the customer had introduced a nasty bully who copiously abused him once a month. Not even in his dreams did it strike him that is exactly his Mind towards the owners of profit and manners towards them. The tyranny of this bully was relieved by Grace. It was followed by a rational system of pricing that eliminated the pressure of the customer. He did not at all see that it was the period when the profits, at least parts of it, were going back to the rightful owners. Suddenly there was a generous impulse in him. He desired to compensate the person who relieved him of the pressure of price. It was unilateral, fair, and handsome. The compensation reached the owners of profit unintentionally. Now the exchange rates collapsed never to rise resulting in huge loss. He now renewed his understanding at a ‘higher level’ of his wrong, whether it was the compensation or return of profits.

He was unaware of the rule that when the wrong-headed Man turns right, his structure fully collapses till he changes fully. Should anyone try consecration at this juncture, it is better to withdraw even this understanding to begin with. He who consecrates would wish the wrong punished, the right rewarded. It will be done only in the measure the right is fully right and strong. Suppose someone wants to show the Man he was not right, he will further discover he has another motive of restoring evil to power or offering evil the place of power as his personal triumph. Unfortunately he has not noticed the dangerous health breakdown of his evil persona as he tried all these steps in work. His question is “Why were my efforts not rewarded?” Man wants consecration to serve his personal purpose to triumph over his rivals, possibly organizing power into the wrong evil hands. Like the 10th Man, it is invisible.

Consecration now of anyone in the true sense of the word – the Man, his victim, the benefactor, the onlooker – i.e., after withdrawing all prejudices will relieve all unjustly.

Transfer all these arguments to the project of Abundant Opulence.

1. A devotee asking for it merely will learn that greed does not work.
2. One who sat in meditation for ten days with his face like a light bulb who is fully qualified, chose to declare “I do not need Money, I only need Spirituality”. His words become true in his life.
3. Others who have a skeptic faith trying all the methods discover methods don’t work.
4. No one sees the hundreds of symptoms of prosperous abundance.
5. It is better not to draw their attention when they did not notice what comes to them.
6. Any devotee who is not positive, but not negative on the above score, can be mightily helped if he can bring
himself to take the writings of Abundant Opulence as literal fact and concentrate on it.
6. Coming to such a frame of Mind, he can try Darcy’s attitude to Elizabeth. It will fully reward him. The devotee knows of the partial effort of Elizabeth. It will not fully help him as there was Darcy behind her to complete her effort.
7. Any thought for a lesser effort announces the failure in advance.
8. Any appreciation of anything around is a positive symptom in that measure.
9. The work has to be done in Mind as progress in purity.
10. Attitude must be like Darcy, decision must be like Mr. Bennet.
11. Should his attitude be, ‘this wealth leads to Mother’ its success is assured.
12. An attitude of doing the right thing without thinking of success is better.
13. I repeat the earlier ideas – wish for it for others. Let it be pure good will.
     Let there be no motive – good or bad.
     BE CALM
     QUIET
Inward Calm and quiet are better.
Install Mother in the heart.
And take Her to the Being.

"The devotee knows of the partial effort of Elizabeth. It will not fully help him as there was Darcy behind her to complete her effort."
சாதாரண சமூக வாழ்வு சமூகம் மதாற்றத்மத வலியுறுத்தினால் மட்டுமம் கலாச்சாரம் இல்மல். 

தூரம் தஞ்சாவூர் இல்லா எதிரும் புறத்மதாற்றத்திற்கு மதிப்பு மாறிய கண்மணாட்டு ஏற்றுக்பகாள்வதில்மல். ஐமராப் வில் மீண்டும் அவர்கள் உயரலாம் இருவியதின் இணாமத்தில் எமதயும் தவறாக மனம் மதான்றியதிலிருந்து டம் சாியாக நடத்தபெடவில்மல் என்று அன்மன் கூறுகிறார்.

உயர் நிமல எப்பொழுதும் தாழ்ந்த நிமலமய அன்ொின் ஆணியாக இருக்க மவண்டும்.

ஜீவியத்தின் இந்திரனுக்கு நமக்கு அளிக்கிறது.

எலிசபெத் வாழ்க்மகயில் எல்லா நிகழ்வுகளும் பசய்துபகாள்ளும் சாத்தியம் வாழ்க்மகயில் டார்சிக்குாிய எலிசபெத்தி டார்சியுமடயது காதலாகும். உராகிலியுமடயது திருமணமாகும். காதல் உள்ளது, மனதிற்குாியது. திருமணம் சமூகம் மற்றும் உணர்மவச் சார்ந்தது.

�ஸ்வரசம் உயிர்வாழ சமூக அமமப்பு சக்தி வாய்ந்தது. ஒ 

வுள்கமள அனுசூயாவினால் குழந்மதகளாகல் இந்த அமமப்பு சமூகப் வல்லுனர்கள் ஒருமொதும் எடுத்துகின்றன. வல்லுனர்கள் என்ற அறிவிமன் பூரண மயாகம் வர முடியாத ஏழ்மமக்குத் தள்ளி விடுகிறது.

அது அண்மம் காலத் தளுக்கும் அமைையாக கின்றன. அமைைக்காைல் அவற்மை கின்ற மன் உள்ளது. அல்லது நாம் எங்கு நுமழகிமறாம் என்ற அறிவிமன் பூரண மயாகம் 

ஈஸ்வரசம் உயிர்வாழ சமூக அமமப்பு சக்தி வாய்ந்தது.

சக்தியின் ஒரு சிறு அளவிமன் ஆராக அண்மம், அண்மம் காலத் 

பயின்ைமை கின்றது. அல்லது நாம் எங்கு நுமழகிமறாம் என்ற அறிவிமன் பூரண மயாகம் 

சூக்குவதன் முறையால் பல்லானது சிவப்புக் குட்டிகள் ஒருமொதும் சக்தியை எடுத்துகிறது.

சாதாரண சமூக வாழ்வு சமூகம் மதாற்றத்மத வலியுறுத்தினால் மட்டுமம் கலாச்சாரம் இல்மல்.
ல்லது பொியமதா, திறமமயினால் மனிதன் தன்னுமடய விருப்பெத்மதெல்லத்மையினால் இருக்கும். 1) வாிமசயில் அகற்ைப்பட்டு ஐார்சியின் அன்மனயின் சமர்ப்ெணத்திற்கு 1) நிமறமவறும். ஐாரார்த்தமனயின் நியாயம் மற்றும் வலிமமமய என்ன குறிப்பு அளிக்கப்ெட்ெலமாக சமர்ப்ெணம் அவளுமடய வாழ்வில் எவ்வாறு பசயல்ெட்டிருக்கும் என்று கருத நமக்கு இது ஒரு முற்ெட்டதன் விமளவாக காரலின் எதிர்ொர்த்ததற்கு மாறாக டார்சி எலிசபெத்திடம் நடந்து பகாண்டான். எலிசபெத் அவளு அவ்வாறு எாிச்சலூட்டும் பொழுது கட்டுக்மகாப்ொக நடந்துபகாள்வது காரலாகும். வாழ்க்மக ஐால் மாணங்களில் உள்ளது, பர்க்க மொனால் மனிதனின் பசயல்ொடு ஒமர மாண அளவிற்கு எது உண்மமமயா மொர் அளிக்கப்ெட்ட வாக்கு நிமறமவறும் நாளன்று, ஒவ்பவாரு கருவியும், சிறியமதா அமனதிற்கும் இது பொருந்தும்.

சமூக வாலானங்களில் உள்ளது, ஐந்தால் எாிச்சலூட்டியது தவறு. எலிசபெத் ஐந்தால் இருந்தாள் அவளிற்குக்கு வழங்கியிருப்பாள் கநவ கநவ, பார்க்க முைியடிப்பநை.

ராம் காரலின் விக்காமல் விக்காமல் பொறுத்மதப் பொறுத்மத அமவ, பால்பயக்கைப்பட்டு ஐந்தால் அருணத் திங்களாமல் ஐந்தால் கொண்டிருப்பாள். 1) பால்பயற்றி, தந்தையில்லாமல் உள்ளாள் என்று சக்காமல் சக்காமல் தனது மமனவியின் விஜயத்மை

நய சாியா, வலிமம வாய்ந்ததா என்னமதப் பொறுத்மத அமவ, ஒரு அழகான பெண். எலிசபெத்திற்கு என்னமதப் பொறுத்மத அமாலால், ஐந்தால் தனது மமனவியின் விக்காமல் விக்காமல் பொறுத்மத அமவ.
7. அறிமுகம்
8. அறிவிக்

முழுமையாக நடும் பதாியும்.

6. நோக்கிவாழ்க்மகயில் அதுமவ உண்மமயாயிற்று.

5. 2.

மனிதன், அவனால் உதிப்ெமடந்தவன், கலன் பெற்றவன், கண்ணுக்குத் பதாிவதில்மல.

4. தன்னுமடய உடல் சுய பவற்றியாகவும் கருதுவார்.

3. நிமனக்கும் ஒரு சாியாக இருக்கும் அளவிற்குத்தான் இவ்வாறு நடக்கும். ஒருவர் சாியல்ல என்று அவருக்கு சாியானவர் மக விட மவண்டு தவறான எண்ணகசய்ை இப்பொழுது கசன்ைமைந்ைது பாதர்ந்து நியாயமான விமல வகுத்து வாடிக்மகயாளாின் பதாந்தர என்று அவனுக்கு ஒட்கைாக இருக்கிறான். இதற்கும் மமலாக இலாெங்கமள தான் எடுத்துக்பகாண்ட பொிய தவற்றிமனப் ெற்றி அவன் உணராமமலமய

2. எண்ைியும் வான எணம், Abundant என்ெமத

1. மீட்சமாக பசய்ய மவண்டும் என்று அவருக்கு சா்றென்னெிக்கம் பகாண்டவர்

0. பாதர்ந்து நியாயமான விமல வகுக்கப்ெட்டு வாடிக்மகயாளாின் பதாந்தர

342
9. "தூய்மமயில் முன்மனற்றத்மதப்பை, பென்வட்டும் செய்யும்.
10. "டார்சிமயப் மொல் மனப்ொங்கும், திருப்பென்வட்டும் தீர்மானமும் இருக்கும்.
11. ‘இந்தைபசல்வம் அன்மனயிடம் அமழத்துச் பசல்லும்’ என்கிற மனப்ொங்கிருந்தால் பவற்றி உறுதி.
12. பவற்றிமயப் ெற்றி நிமனக்காமல் சாியான மைச் பசய்யும் மனப்ொங்கிருப்ெது உகந்தது.
13. முன் கூறிய கருத்துக்கமள நிமனவு கூறலாம் - மற்றவர்க்கு அது கிமடக்க விருப்ெப்ெட மவண்டும்.
    அது தூய்மமயானநல் கைண்ணமாக இருக்கும்.
    நல்லமதா அல்லது பகட்டமதா, எந்த மநாக்கமும் இருக்கக் கூடாது.
    அமமதியாக இருக்கும்.
    பமௌனமாக இருக்கும்.
    அகத்தில் அமமதியாகவும்,பமௌனமாகவும் இருப்ெது உகந்தது.
    உள்ளத்தில் அன்மனமய்ப்ெிரதிஷ்மட பசய்ய மவண்டும்.
    அன்மனமய பெீவ என்கிற மனப்ொங்குக்கு எடுத்துச் பசல்ல மவண்டும்.
122. "As Miss Bingley, vexed and disappointed, dared not approach nearer to Wickham."

Offence left undefended, recoils on itself.
Grace left unresponded to, still acts with benevolence.
Wisdom blesses silently with its presence.
Truth becomes active if something approaches.
Unity, by virtue of its being what it is, sustains all.
Knowledge seeking Truth shapes itself as goodness.
Professional wisdom is wisdom restricted to its particular intensities.
Nature is benevolent as it is, its benevolence sustains survival.
Nature organized is constructive social, mental power.
Nature disturbed, destroys all that is to be destroyed.
Destruction is preparation for progress.
Highest knowledge seated in partial Mind becomes the greatest obstacle for the greatest of possibilities at the opposite end.
Power enjoys exercise.
Saturated power chooses not to exercise itself.
Existence of power is exercise of authority.
Speech is human knowledge organized in communicable sound.
Sight is sensation of perception reaching Mind.
Sound is the explosion of clashing vibrations of speech in silence.
Music is sound gathered in conscious consistency to please the soul.
Soul is Brahman in embodied being.
Body is the subconscious form enveloping the conscious soul.
Thought is sound formed as Mental tracks.
Emotions are exuberant energies shaping into joyous structures.
Finger print is Nature’s Name to the subconscious envelope of the dormant conscious soul.
Soul is the soul of All-souls.
Rain is the grace of the subtle plane entering the gross plane.
Giving is the means of the great growing greater still.
Joy is the soul’s delight of ananda in life.

You cannot offend another without offending yourself.
It is so because he is in you and you are in him.
Ideal of human unity, oneness, the triple status of supramental living (P. 154 – ‘The Life Divine’) testify to this.
There is only one body in the universe, with one vital and one Mind.
The body, the subtle invisible body, is like the atmospheric air, a contiguous presence.
Yours, mine are only egoistic concepts with limited value. Behind is the invisible contiguous unity.
However persistent and careful one is, the ego being all pervasive gets the better of human effort to eliminate it.
So, too, it is with consecration.
After years of effort to make consecration all pervasive, Man is often faced with forgetting consecration.
What presents to him is “I just do not know what to do”. Even then it does not easily strike him “Why not consecrate?” Now he finds that there is such a resistance to consecration. In answering a question, his own
answer comes readily, not the thought of consecration. On analysis of what resists, he finds his faith in his answer is greater than his faith in consecration. Time and again he has seen how effective consecration is. Still often such blocks arise. Each time a certain level of his personality is crossed, it arises. To break through he must concentrate at that point for hours or a few days. They are great points of revelation in life. The familiar ones we know in the story are,

- Pemberley Meeting
- Early visit of Georgiana to the inn. The same effect is seen when one gives up by frustration, it being a step towards consecration.
- News of Bingley’s second arrival at Longbourn.
- News of Darcy arriving after his aunt’s visit.

Resistance to consecration is as a rule broken by nonstop calling. Calling makes the unconscious conscious.

Recollect one such breakthrough or try to break it NOW and observe.

In thinkers it comes from a persistent thought. It resists. In non-thinkers, it is a mere vital dullness that occupies. Often in dealing with a person you may be misled by an idea which is not true - a Man comes to compromise an issue between you and another. He may be aiming to put you effectively under the grip of your opponent. Oblivious of this fact, your faith in presenting arguments and facts to convince him of your rightness will lead you nowhere. It will constitute resistance. The moment you see you are deluded, the atmosphere changes. You may be addressing a Man in a faculty he does not have. Consecration will meet with resistance. When you realize the other Man has no such faculty as you assume, suddenly he will understand but it will be a onetime effect. Your consecration has provisionally created that faculty in him.

Consecration is not a thought as ‘I consecrate this act’. It is an act of a vibration such as interest or attraction. That never fails, thought can fail. Sometimes a wider idea has the power of consecration without our active consecration. An article on New Economics is written. Complementary currency is an essential part of it. It is briefly mentioned though we have a wider comprehension of the idea than the originators. It comes to the notice of one such protagonist. He offers to be included as an author. It is because of the greater power of knowledge that was silent. Occasionally seeing Mother’s figure at the point of resistance breaks it. There are people who offer us rare service such as solving issues of public relations that can undo us. He is a great boon. We consider him grace personified. A time comes when there is a crisis in his relationship. Consecration defies.

Often, perhaps invariably he will be the TROUBLE; he brings the trouble and removes it. Let him go and all the trouble vanishes. There is no more trouble for us to solve. Here resistance is from our attachment to low consciousness, utterly relying on the object of trouble. To consider trouble as grace is one human way of comprehension.

"எாிச்சலும், ஏமாற்றமும் அமடந்திருந்த மிஸ் ெிங்கிலி விக்காமின் பெயமர உச்சாிக்கமவ ெயந்தாள்.

குற்றத்மத எைிர்க்காைல் விட்டு விட்டால், அது தன் மீமத திரும் பும்.

அளிதுக்ககாள் விட்டுக்ககாளழும்கூை, அது கருமணயுடன் பசயல்ெடும்.

அருமளைாறுக்ககாள்ைாலும்கூை அது கருமணயுடன் பசயல்ெடும்.

”எாிச்சலும், ஏமாற்றமும் அமடந்திருந்த மிஸ் ெிங்கிலி விக்காமின் பெயமர உச்சாிக்கமவ ெயந்தாள்."
நபான்ை எடுத்து மவக்கப்ெடும் ஒரு அடியாகும் கமதயில் நமக்கு மனமத இது எழுகிறது. எழுந்துவிடுகிறது. என்ெமத அவன் மீண்டும் மீண்டும் ொர்த்துள்ளான். இருப்ெியினும் இது மொன்ற தமட எதிர்க்கிறது என்றுசமர்ப்ெணசமர்ப்ெணம் பசய்ய அவனுக்குத் மதான்றுவமத இல்மல. சமர்ப்ெணத்திற்கு அவ்வளவு பொிய எதிர்ப்பு "எனக்கு என்ன பசய்வது என்று பதாியவில்மல" என்ெது அவன் நிமலயாக இருக்கும் பொழுதும் பெருமொலும் சமர் சமர்ப்ெணத்மத எல்லா இடங்களிலும் பகாண்டு சமர்ப்ெணஊடுருவும் தன்மமயுமடயதாக இருப்ெதால் இரெஞ்சத்தில் ஒரு உயிர், ஒரு மனதுடன் ஒமர ஒரு உடல்தான் உள்ளது. வாழ்வின் ஆனந்தத்தில் ஆன்மா அமடயும் மகிழ்ச்சிமய சந்மதாஷுற்றது மமலும் உயருவது பெயங்காற்றும் உணர்ச்சிகள் ஆன்மா ஒலி இமச் ஒலி கண் டார்சின் சித்தி வருமக தந்தெின் டார்சி வரும் பசய்தி. லாங்ெர்னுக்கு ஆங்கிலி இரண்டாவது முமறயாகவிைம் பசய்வது. பெமெர்லி சந்திப்பு சந்திகாகும் மரமககள் ராகும் பார்மவஆன்மாமவையியாவிய வாழ்வின் மூன்று நிமலகள் ஒரு கடக்கும் ஒவ்பவாரு சமயத்திலும் உயர்ந்தது மமலும் உயருவது பொதிந்துள்ள வைன் இருக்கும் விழிப்ொன ஆன்மாவின் ஆழ்மன உமறக்கு இயற்மக அளித்தண் இறும்பு இருக்கும் விழிப்ொன ஆன்மாவின் ஆழ்மன உமறக்கு இயற்மக அளித்த.
Grace has to act in us breaking through our ignorance. Sometimes the incoming grace will be overlaid by the instrument’s ignorance.

As grace is grace, ignorance is too powerful to be neglected.

One cannot mistake the top dressing of resistance as the resistance of grace. We have several resistances that stand in the way of consecration.

Superstitions as that of the 10th Man, the broken pencil, the Sun going round the earth are obvious.

Our consciousness prevents some news around from reaching us.

When it reaches we understand it as it means to us, not as it is.

We believe the finite with us itself is the infinite.

People refuse to receive the greatest boon preventing you from progress.

We do not have the knowledge ‘Not to give’ – Giving creates resistance.

We understand the head of the nation as a mere votary.

We do not know life around awaits for a question of ours.

We believe our enemies to be our benefactors.

We refuse to know the thought of an unwanted thing brings it to us.

The greatest secret is lying beneath us – diamond under the house.

Not knowing that our ceasing to talk will open the floodgates.

Non-reaction is most creative.

To receive a tiny boon cancels infinite riches.

He who cheats you gives you rare knowledge.

Bankruptcy is the entry into prosperity.

We refuse to part with the devil when it offers to go.

We do not allow the infinite being in us to come out and act.

We refuse to do what we know – not use another’s cash.

Disregard symptoms.

After a duty is over we continue it.

Do not know limits.
Stopping prayer solves a problem.

Forget to use the greatest help – relic.

Unformed people like Georgiana do not recover from a crisis.

A crisis destroys an unformed person.
Right human choice makes an unformed person a better formed one.
Why should the choice be so powerful.
The formation is of the force.
The choice is of the Being.
The Being in action raises the lack of formation to a better formation.
Human choice is the choice of the soul, not the choice of the Mind.
Now we want the choice of the soul in the Mind.
The difference between the soul and the soul in the Mind is the same between the monarchy and democracy.
The Prime Minister in a democracy is the soul in the Mind while the King is the soul.

Mother always gives more than we can handle.

The first duty is to widen our receptivity by deepening our sincerity.

It is indispensable.
The whole Being should yearn for protection, security.
It is best done by yearning for The Mother.
Mother talks of the cells aspiring.
At least we must imagine our cells in aspiration.
Pray for Mother’s protection.
Say “I want only Thee.”

Live in Mother, live in your depths in The Mother.
Use not thought, employ imagination.
Better still, evoke emotional imagination.
It is possible to sense the body aspiring.
Let the body aspire for The MOTHER, Her Protection.
Go to the deepest centre in you, below the feet.
Aspire from there intensely.
Keep up the aspiration steady.
No amount of aspiration is enough.
Let the Mother in you aspire for Her.

As this is new, a new creation of installing Elizabeth in Pemberley, everything is unformed.

On August 15, 1947 India became free. In one sense she inherited a readymade organization of 250 years from the Britisher. In another sense everything was to be created afresh. The unfortunate gap was seen in real life as the uprooting of ten million people. The present prevalent corruption is one sequel to this immaturity. The transition from war economy to postwar economy was smooth in USA because of the very strong foundations of production.

In the refugee camps such a reorganisation takes place. It is to restore the last status.
When the early urban settlements came into being the simple agriculturist changed into a town dweller. For the farmer the house is a place of rest, where his tools and animals were kept. Sleeping on the floor was in vogue. In England houses were built in the middle of the farms and were called Halls to store the grain. Long, long afterwards they became the lodge. Furnishings were a later development. The house, with advancing civilization, acquired drawing room, study, dining room, etc. The study was first called the book room. These are the physical material parts.
The parts pertaining to the civilizing influence and cultural aspects came later.
The first symptoms of civilization were expressed in objects such as a piano, now it may be a fridge or air-conditioners.
The cultural aspects are not easily acquired in a few generations.
Hospitality, courtesy, manners are the outermost part.
Honesty, honour, kindness, sweetness are the inner aspects.
To acquire them takes generations. Once acquired it takes at least one generation to express them.
To express them dexterously or delicately takes several generations.
The blend of culture and life is an epoch in itself.

**Off and on a Mrs. Bennet enters a Longbourn.**

Such a woman loves to enjoy the material prosperity to the detriment of the tradition’s cultural heritage. In her case the opening was from £300 her mother spent to £2000 at her own disposal. The temptation was great.

For her the furniture was the dress of the house. The dinner parties were the occasions for her to celebrate her new opulence. Of course, she had to deck herself with muslin, lace, etc. to gloat over her beauty. Mrs. Bennet was not aware at all that she had brought Longbourn to her father’s - attorney’s - level.

It was an opportunity for her to develop into a Mrs. Gardiner. Education and London life made her brother rise in cultural level. Please note the cultural level rose with his level of prosperity. Though confined to Cheapside, he could marry a cultured wife. Jane and Elizabeth escaped the tragedy of Kitty and Lydia. Mrs. Bennet had no education and had no inclination to education. Mary educated herself, was accomplished, but as Mrs. Bennet’s daughter, not like Jane. Jane and Elizabeth, in the normal course, would have been like Charlotte or married officers. That would give no scope for culture. Now they escaped that tragedy. To build a Pemberton is difficult; to maintain it is more difficult. To acquire wealth is a violent exercise. To acquire culture is an educational exercise. To blend them is a patient exercise. Spirit carries all the potentials.

**நமது அறியாமம் மீறி அருள் நம்மிடம் பசயல்ெட மவண்டும். சிலசமயம் வரும் அருள் பெறுெவாின் அறியாமமயினால் எைமைக்கப்பட்டு விடுகிறது. அருள், அருள் என்ெதால் அறியாமம புறக்கணிக்க முடியாத அளவிற்கு மிகவும் சக்தி வாய்ந்தது. மக்கள் பொிய வரத்மதப்ெது என்றுப்ெபிைத்தும்.**

**நாட்டின் தமலவமர நாம் பவறும் வாக்காளராக எர்க்கிமறாம். நம்மமச் சுற்றி இருக்கும் வாழ்வு நம்முமடய ஒரு மகள்விக்காகக் காத்திருப்பம். நமது ஏமாற்றுெவர் நமக்கு உதவுெவர்கள் என நாம் நம்புகிமறாம். மவண்டாத ஒரு விஷயத்ைின் எண்ைம், அமை நம்மிடம் அமழத்து வருவமத நாம் பதாிந்துபகாள்ள மறுக்கிமறாம்.**

**'ககாடுக்கக் கூடாது' என்கிற அறிவு நமக்குக் கிமடயாது -பகாடுப்ெது எதிர்ப்மெ உருவாக்குகிறது. நாட்டின் தமலவமர நாம் பவறும் வாக்காளராகப் ொர்க்கிமறாம்.**

**நம்மமச் சுற்றி இருக்கும் சில பசய்திகமள நம்மிடம் அண்டவிடாமல் நமது ேீவியம் தடுக்கிறது. அது நம்மம வந்தமடயும்பொழுது, நாம் நிமனப்ெது மொல் புாிந்துபகாள்ள உண்மமயில் அது எமதக் கூற வருகிறமதா அவ்வாறு அல்ை.**

**னமக்குக் கீமழ மிகப் பொிய இரகசியம் உள்ளது -வீட்டின் கீழ் மவரம் புமதந்துள்ளது. நம் மெசுவமத நிறுத்தினால் மமடபவள்ளம்மொல் வாயில் திறந்துபகாள்ளும். எதிர்விமன ஆற்றாமலிருப்ெது ஆக்கபூர்வைானைாகும். ஒரு ஒருச் சிறிய வரத்மதப் பெறுவது அதிக உள்ளது.**

**நமக்கு உள்ள அனந்தேீவன் நம்மம விட்டு அமகவர்கமள நமக்கு உதவுெவர்கள் என நாம் நம்புகிமறாம்.**

**பூமிமயச் சூாியன் சுற்றுவது நபான்ை மூடநம்ெிக்மக கள். சமர்ப்ெணத்மதத் தமட பசய்யும் வமகயில் ெல்மவறு எதிர்ப்புகள் நம்மிடம் உள்ளன. உமடந்த எழுதுமகால், பூமிமயச் சூாியன் சுற்றுவது நபான்ை மூடநம்ெிக்மக கள்.**

**நாட்டின் தமலவமர நாம் பவறும் வாக்காளராகப் ொர்க்கிமறாம்.**
விவசாயிகள் நகரத்துவாசி
ஏ
உரு
இது புதியது என்றால், எலிசபெட்திற்கு எந்த அளவு ஆர்வமும் மொதுமானதாக இருக்காது.
அங்கிருந்து தீவிரமாக ஆர்வப்பகாள்ள மவண்டும்.
நமது உதத்தின் அடியில் இருக்கும் உட
எண்ணத்மத அன்மன அன்மனயின் ஊதுகாப்ெிற்காக ஆர்வம் பகாள்ளட்டும்.
அன்மனக்காக ஏங்குவதன் மூலம் முழு இது தவிர்க்ககடமமயா வித்தியாசத்திற்கு ஒப்ொகும். மக்களாட்சியின் ஊரதம் மனதில் விருப்ெம் இவனுக்குாியது.
சாியாக சாியாக உருவாகாத ஊர்ேியானா மொன்றவர்கள் பநருக்கடியிலிருந்து நம் மறுக்கிமறாம்.
ஈாற்றும் கசய்யைாம்.

சூறைக்கும் விகாசம் உண்மைகள் உண்மையான விகாசத்திற்கு சாலாமை வந்து.
சமந்தரம் உண்மைகள் உண்மையான விகாசத்திற்கு சாலாமை வந்து.
நமக்குத் பதாிந்தமதச் பசய்ய மவண்டும்.

விவசாயிகள் நகரத்துவாசிகளால் உண்மையான விகாசங்கள் வெளியிட்டன.
விவசாயகள் விவசாயத்துடன் வந்து இருக்கூடாது, என்றால் எலிசபெட்திற்கு எந்த அளவு ஆர்வமும் மொதுமானதாக இருக்காது.
அங்கிருந்து தீவிரமாக ஆர்வப்பகாள்ள மவண்டும்.

விவசாயகள் விவசாயத்துடன் வந்து இருக்கூடாது, என்றால் எலிசபெட்திற்கு எந்த அளவு ஆர்வமும் மொதுமானதாக இருக்காது.
Recovery was a feat for Georgiana; speaking is not what she attempted.

Standing before elders or VIPs, most people would lose all their normal poise.

In the presence of a tall strong husband, the wife finds herself pleasantly expanding inside, but unable to articulate.

Tallness, strength in man attracts woman.
A handsome face charms. Should the man be a dishonest philanderer, the average women will lose all their senses. Strong women, organised inside, will of course be aware of such a man’s charm, but will never give in; rather inwardly there will be repulsiveness. Men fall for a pretty face; but a rare few refuse. It is a challenge to a pretty woman thus popular. Men of character can never lose themselves in a coquette or a simply pretty face. No love at first sight was evoked by such women or philanderers. **Love at first sight is for strong self-aware, well-formed Men and women.** The newly found freedom for women can offer them the rarest opportunity especially in Indian culture, to seek the right Man of inner value. Men never had that social opportunity so far. It is natural that people fall for externals and style it love at first sight. Man soon finds many such first sights. Women are far more reserved, cautious, and careful than Men. But in the nature of things, young Men and women are not endowed to select a good match. It is a pity even parents don’t have the knowledge. Even after a few trials it is not given to people to select the right match. The knowledge can be given before or after the marriage, **but being on the point of exercising a selection, no one would listen.** Maybe he who gives the advice himself would not honour that advice if he is to exercise that choice. **One may ask if there is no way out.** The answer is: Experience cannot be given by explanation. The hour of choosing a partner, not only for the youth, but for their parents too is a hot impulsive moment, when one endowment is high. Cultured families that have succeeded in handing over values to posterity can give this knowledge as a subconscious instinct. **Today, as the most sophisticated computers are available, this knowledge can be given well codified.** Horoscope with traditional families serves as such computers. As we are in the society today, not many seek such a knowledge. They seek a social advantage, young and old. It is also true that those deserving souls without exception meet with their counterparts. Other barriers do exist. Many many Men after retirement regret their choice of profession. It is exactly on a parallel to matrimony. Suppose someone with knowledge had advised such a Man who now regrets early in the career, the question is, whether he would have accepted it. **The truth is Man does not see the results of experience before he had it.** In a changing society it is more difficult. Still, schools, colleges can offer the knowledge students will not regret later whether they accept it or not. If the essence of such knowledge can be given, there will be no regret. For one who could accept that essential knowledge, no employment or no profession may be necessary. Culture, especially spiritual culture has that knowledge. To give it is possible only by the family. Institutions can do an apology of it. The Brahmin families of India do have this knowledge in a large measure. Culture is the quintessence of life and living. It is the acme of accomplishments. **When does Man lose his speech? Become speechless.** It is often said that an overwhelming wonder renders him so. The comprehension of something new and wonderful consumes all his energy leaving none for speech. Fright can also do so. It takes all one’s energy to grapple with fright. Expansive self-giving in its reception loses all its bearing. An unusual human behavior at its presentation acts like that.
Speech is vital energy.
One loses speech when the vital energy has no capacity for formulation.
Organised successful selfishness when threatened does so.
Darcy lost his speech at his proposal.
The news of elopement ordinarily renders people speechless.
It made Mrs. Bennet break out into a lamentation.
Even Elizabeth broke down unable to control her bewilderment.
Her refusal of Collins could have made him lose his speech, but he broke out into an eloquence.

The act that can absorb all one’s energies can also energise the person.
In friendship as well as marriage, there are initiatives of courtesy, sweetness or even culture that make for loss of speech.
Duryodhana’s confidence in Karna when he was playing chess with his wife was such an act.
Excessive confidence, goodness, unexpected stroke of affection does it.
An institution offered one year’s salary to recruit an unavailable candidate. He accepted the job, refused the incentive.
A wife offering all her jewels to pay off the debts of her joint family exhibits a rare human gesture.
A professor offered to attend the marriage of his student when the latter refused to invite the professor.
A friend offered to resign his job to take care of his project.
On his deathbed, an old Man heard that full help would come to him to build a house of which he was vainly dreaming all his life and he revived to live another 20 years.

"மேலும் மெச முடியாமல் மொனாலும்.
மீண்டுவந்தது பகபாியசாதமனயாக இருந்தது, அவள் மெச முயற்சி பசய்யமலில்மல.
முக்கியப்பெட்டவர்கள் அல்ைதுவயதில் மூத்தைவர்கள் முன் நிற்கும் பொழுது மலரும் நிமலதடுமாறுவார்கள்.
உயரமான வலிமம வாய்ந்த கணவன் முன் மமனவி, அகத்தில் விாிவமடவமத இனிமமயாக உணர்வாள், ஆனால் அமைகவைிநய கூைஅவைால் இயைாது. ஆணின் உயரம்ைற்றும் வலிமம பெண்மண ஈர்க்கிறது. அழகான முகம் ஈர்க்கும். ஆண் மநர்மமயற்ற கபண் பித்ைனாக இருப்ெின், சராசாி பெண்மணிகள் தங்களது உணர்வுகள் அமனத்மதயும் இழப்ெர். அகத்தில் முமறப்ெடுத்தப்ெட் மனதிடம் பொருந்திய பெண்கள், இது மொன்ற ஆணின் கவர்ச்சிமய அைிவர், ஆனால் ஒரு மொதும் அவர்களுக்கு இைங்கைார்கள்; மலும் பவறுப்பும் பகாள்வர். ஆண்கள் அழகில் மயங்குவர்; ஆனால் பவகு சிலமர அமத மறுக்கவும் பசய்வர். அழகின் மூலம் ஆிரெலமாக விளங்கும் பெண்களுக்கு இது ஒரு சவாலாகும்.
ேற்குைம் கபாருந்ைிய ஆண்கள் மயக்கும் அழகிநைா அல்லது அழகான முகத்ைிநைாதங்கமள இழக்க மாட்டார்கள். வசீகாிக்கும் பெண்களுக்கும், கபண் பித்ைர்கைான ஆண்களுக்கும் கண்டதும் காதல் என்ெது நபச்சுக்நகில்மை. சுய விழிப்புள்ள வலிமமயான, முழுமையான ஆண் களுக்கும், பெண் களுக்கும் இட்டுநைகண்டதும் காதல் எழும். நல்ல ஆண்புள்ள ஆமணத் த்மதர்ந்பதடுக்கும் மிகவும் அாியவாய்ப்புகள் கிமடத்தமத இல்மல. புறத் மதாற்றங்களில் மயங்கி அமதக் கண்டதும் காதல் என மக்கள் நிமனப்ெது இயற்மகமய.
ஆண் விமரவில் இது மொன்ற்பைக் கண்டதும் காதல் என மக்கள் நிமனப்ெது இயற்மகமய.
ஆண் விமரவில் இது மொன்ற்பைக் கண்டதும் காதல் என மக்கள் நிமனப்ெது இயற்மகமய.
ஆண் விமரவில் இது மொன்ற்பைக் கண்டதும் காதல் என மக்கள் நிமனப்ெது இயற்மகமய.
ஒருவரது சாத்திகள அமாத்தமதயும் உட்பகாள்ளும் ஒரு பசயலால் அவருக்கு காலின் ஓடிப்மொகும் பசய்தி காதில் விழும்பொழுது சாதாரமாக மக்கள் மெச்சிழப்ெர். பகாள் மொய் விடுகிறது.

உணர்வின் சக்திக்கு வடிவமமக்கும் திறன் இல்லாமல் மொகும்பொழுது ஒருவருக்கு வழக்கத் தெரந்த சுய அர்ப்ெணம் நைமவப்படும் பசலவழி புதியசவாழ்வு மற்றும் வாழும் வாழ்க்மகயின் சாராம்சமம கலாச்சாரம் ஆகும்.

இந்தியாவிலுள்ள ஆறாமணக் குடும்பங்களில் இந்த ஞானம் பெரும் அளவில் இருக்கிறது. அந்த மாறிவரும் சமுதாயத்தில் இது மமலும் கடினம்.

அனுெவத்தின் பலன்கமள மனிதன் தாமன பெறும்வமர இப்கபாழுது இது திருமணத்திற்கு பைர் மற்ற தமடகளும் அறிவிமன பெற்மறார்க.

யார் அறிவுமர வழங்குகிறாமரா அவமர தனக்பகன் வரும் பொழுது அந்த அறிவுமரத் திருமணத்திற்கு பையும்பெண்ெடுத்தப்ெட்ட

குடும்பங்கள் மட்டுமம அளிக்க முடியும்.

இல்மையா எதில் ஒரு மாறான மனித

அற்புதமா சுொவம் கை ஆரம்பிதைான்.

சுயநலம் அச்சு க் நகட்டு படுத்து முடியாது.

அவர்கள் ஏற்றுக் பகாள்கிறார்கமளா இல்மலமயா

மகட்கமாட்டார்கள்.

பருந்தும் பெற்ற ஆறகு தாங்கள் மதர்ந்பகளது மவமலமய நிமனத்து வருந்துவர்.

ஆண்டும் என

என்று அறிவிமன ஏற்றுக்கிறாங்க.
Darcy had reasons not to consider Wickham as a source of trouble.

Darcy’s mind rested on various beliefs about Pemberley. It was she who shattered such beliefs in him. Of all the types of Jnana yoga, Raja yoga is said to be the highest. Jnana yoga concentrates on thoughts. Raja yoga concentrates on the entire Mind. Hence the superiority.

The Gita invites a Man to shed his beliefs.

Sri Aurobindo says Mother before meeting Him had completed the yoga of the Gita. In His opinion, Raja yoga is surpassed by the yoga of Gita. Of course one concentrates on Mind and the other transcends Mind. Purna yoga transcends the whole being.

Darcy gave up all his Mental beliefs when she rejected him. Gita offers moksha to whosoever surrenders all his dharma. Perhaps Darcy sought moksha in seeking her.

By refusing to react, one preserves all his energies. Reaction negatively spends energy. Thinking positively spends energy. Not reacting preserves all these energies. Also not reacting is a positive attitude. Attitude matters, apart from the faculty. Attitude is more powerful than the faculty. Attitude collects all the energy and focuses on one point. A faculty, say memory, can only give out its own power. Attitude is the vital interest endorsed by Mental opinion.

Darcy’s Mind was full of Elizabeth; there was no room for Wickham.

Elizabeth and Georgiana both being admirers of Wickham, Georgiana will be full of Wickham on seeing her, without knowing anything. The subtle vibration will communicate itself. Shankara called everything Maya. Sri Aurobindo called everything Marvel.

Certainly rational thinking is able to pardon many things but there are horrible events, tragedies against which our sensitivities revolt. For the Buddhist, meat is not only poison, but is abhorrent as food. Meat eaters love meat.

Both became what they are by birth, not by Mental choice.

One can be another is the deeper psychological truth.
At that level, sensitivities give way, can appreciate the opposite. Consecration at that depth must overcome sensitivities. Siruthondar was able to cook his son for God. What was socially psychologically abominable in 1910 with respect to labour, children, women, has now become fashion and acceptable. No sensitivity revolts. As the society changed, Man has changed along with it. This is personally unconscious, socially conscious. One can consciously change inwardly even before the society changes. Human nature permits it. We can only quote Darcy. He could do it. We submit our people for major surgical operations now which was unthinkable in 1910. The perverse mischief done to the face, hair, dress by young people are social efforts for Man to overcome the effect of FORM. Parents are compelled to give up parental affection by the detachment of children. Often it is done with a vengeance. Of course change without understanding will be painful. Change without inner readiness is subjective horror. It comes to him because it is there he has to change. We forget that many if not all present horrors have been in the society for ages in a small way, telling us the truth of human nature. Each Man should discover how he can escape social evils, major or minor. It is not for him to cure the society of these evils. It is best done by each Man learning to avail of social opportunities. There is a gradation of personal opportunities, social opportunities, psychological opportunities and spiritual opportunities. The opportunities when availed of neutralize social evils. Each such work – availing of an opportunity, avoiding social evil – has its own rules and strategies. This is an outer work. The same can be done inside. Not to react, not to be attracted, not to take initiative towards any work will accomplish the same but more comprehensively and perfectly. We saw Elizabeth’s curiosity about Caroline’s civility created a provocation. Jane’s accepting the opportunity of Bingley ultimately solved a crisis by Lydia and opened a heavenly opportunity to the family through Elizabeth, whose goodwill for her was of all-pervasive totality. Working outside, exercising Mental, vital faculties, is outer social life. Working inside, exercising silent will, non-initiative is inner yogic life. A Man’s highest capacity of the higher faculties in him is seen in his presence of Mind. Presence of Mind is the faculty of the widest reach of his personality acting through the awakened faculties. Deeply observant people see the most proper answer comes to them after the event, sometime quite late, occasionally towards the end of life. On the deathbed, wisdom dawns, for him to carry the experience of this life to the next life. Tenali Raman became legendary, as did Birbal for their resourceful presence of Mind. Presence of Mind is the resourcefulness of the entire embodied being. The mentally developed Westerner gives a rationally appropriate answer. Presence of Mind, though it can act through any part of the being, in the above cases acts through the vital. It is a faculty that can be nationally institutionalized at the spiritual level if that perception is there. For three hundred years the perception was all wisdom was accumulated in England and Europe. Prior to that that privilege went to Persia. Presently the centre has travelled to Washington. When the Indian thinks of India, he thinks of parochial rituals and being split into various ethnic groups. Thinking of America, he is united as an Indian. The Indian knowing his spiritual value is the evolution meant for him. As the original hundred or at least twelve people were to bring about the descent, now such a national awakening must be brought about by a core group of aspirants. We see the market responds, government responds, poverty responds to prosperity, all material and psychological infrastructure responds. One fifteen year old responding to education, poverty of one village agreeing to endeavour for prosperity, one representative evil agreeing to dissolve by accepting his heart’s desire to over fulfillment, one non-entrepreneur establishing himself on his own endeavour as an entrepreneur, one distinguished person endorsing to espouse a disarmament theme, one management executive agreeing to espouse our management concepts, one European responding to New Economics, one intellectual seeing the value of inflation, its extension to real power of Money have been our experience. Pray to Mother to grant thinking only of Her. You must always go inside,
must NOT think but feel for Mother, only Mother, be identified with Her, only with Her.

Go in, be calm, be happy, be over-flowingly cheerful, be inwardly expansive to include the outer world, develop an inlook, lose human mentality, develop Mother’s consciousness.

"As at once...in one breath, the man is the world, as the world is the man. Our wills are one, our lives in one breath; let none part from the other for ever."

Now in, be calm, be happy, be over...

Go in, be calm, be happy, be over...
மனிதனுக்கு இப்பொழுதுவின் மனிதனின் விழிப்புற்ற திறன்களின் மூலம் பாதைத் தெரும் மனிதனின் கசயைாற்றுவது பமௌன உறுதி கசய்து இங்கிலி உருவாக்கியது பூரணமாகவும் எதிர்விதவிட்டு வாய்ப்புகள் ஆகியவற்றில் ெலைற்ைலும் பகாள்வது மெரச்சத்மத அளிக்கும் தற்பொழுது நிலவும் சில விஷயங்கள் அவன் புாிந்துபகாள்ளாமல் அன்மபக் குழந்மதகள் அமனத்தும் மதாற்றத்தின் விமளமவாதான இப்பொழுது நாம் அவனால் பசய்யச்சமூகம் மா எந்த ஒரு உணர்வும் எதிர்ப்ெதில்மல்.  உளாீதியாகவும், பவறுப்ெிற்கு உாியதாக இருந்த சில விஷயங்கள், இப்பொழுது நடப்பு வழக்காகவும், கடவுளுக்காக தன் மகமனமய கறி சமமாற்றவர் சிறுஅந்த ஆழத்தில் சமர்ப்ெணம் உணர்வுகமளக் கடந்து வர மவண்டும்.

மாறுபாடுகள் வருமான இலங்கை திறிகானதாக தோராதாக உள்ளது, 1910டி பூாதிக்கும் பாரம்பர்யத் பின்வருகிய பேராசித்தென். பான, கணவு, எஸ்.ஆரௌக்காக இலங்கைகண்டுவரின் நிறைவுத்தொழில்கள் அவர்களது உருவாக்கியது மற்றும் முன்னாட்சிகள் த்ெங்க பயன்படுத்தியது. பாதுகாக்கப்பட்ட இலங்கை இலங்கைகட்டுவரின் விளைவு பதத்துக் கொள்ளும் விளக்காக இருந்தது.  அரசியல்விளக்கம், இன்றைய தாது துடுப்பு பாதுகாக்கும் விளக்காக இருந்தது.

புரிகின்றுமே ஓரே தமிழ்முழுவம் விளக்காகவும். ஆனது காரண்களாகப் பாதுகாக்கும் விளக்காகவும். பாதுகாக்கும் அளிக்களது எல்லாது மெய்யியலான, செளிக்கொண்டையும் தலையை கொண்டைமிக கால்கள்வாயும், வேறு நல்பலண்ண பேராசித்தென் உயர்ந்த ஆற்றல்களின் மிக உயர்ந்த அைித்ைவுக்குப் பின்வருகிய நிலைவுப்பாதுகாக்கும் நாள் பாதுகாக்கும் செயல்களை பெற்றுநிற்கும். பாதுகாக்கப்பட்ட மும்பையில் அமைந்துள்ள முடிகிறது, சில சமயங்களில் முடித்துந்து பதத்துக் கொள்ளும் விளக்காக மாற்றும் விளக்காக மாறும்.

சமூகாீதியாகவும், பவறுப்ெிற்கு உாியாக இருந்த சில விஷயங்கள், இப்பொழுது நடப்பு வழக்காகவும், பாதுகாக்கும் அருகில் பாதுகாக்கும் விளக்காகவும்.
The atmosphere is decisive. It sets the direction.

Man seeing an opportunity makes it serve his aim. 
Life, in Pride and Prejudice, demands of every force acting through human agency, that they serve the higher cause of the Revolution.
In spite of Hitler in Europe, in spite of Gandhiji in India, we saw the course of World Freedom taking its direction, liberating India without an armed struggle, to lead the forces on earth.
Once Sri Aurobindo asked Surendra Mohan why India should be liberated. As no answer was forthcoming, He Himself answered that that would liberate the world.
The Greek thought liberated Europe from religious superstition.
American freedom in all walks of life liberated the whole world from aristocratic autocracy.
Her production enlarged world trade.
Her presence inspired the Russian Revolution.
Her army liberated Europe.
Her political power compelled Indian Freedom.
Her weight founded the United Nations.
She threw her weight on behalf of the colonies of the world.
She replaced the British Empire by her economic prowess.
She is today the dominating Presence in the world.
She contained the communistic expansionism.
She was the antidote to the imperialistic ambition of Japan.
She absorbed the Chinese military energies into her expanding trade with her.
She created outsourcing and made India a market power.
She now is there receiving the world’s savings for her own benefit.

**Widening world influences overwhelmingly directed the world events.**

Greek thought, Roman law, the wave of Roman Catholicism, the registering of Protest to the Church, the British and European trade, power of American free living in politics and society have had their day of direction, overcoming Nazism, Communism, and Maoism.

Is she on the right line? How long will she be on the right line?

Is there a guidance for her in the world.

The world obeyed political power after long experiencing military power.

Now economic power rules. All are different levels of egoistic power.

Next what is needed is non-egoistic power.

Where is it to come from, how?

The awakened soul must decide to act by itself.

The soul is not fashioned to act by itself. It has no structure.

The structure for action is in a part of the being – Mental or vital.

The soul has to enlighten its structure with Spirit.

It is the Psychic. It can act properly.

It is not enough to act generally.

Action must be specific.

The Psychic must specifically act in each detail.

If an impulse is there, the Psychic should express in the impulse.

Darcy, after he handed over his letter to Elizabeth, found his Mind had disappeared. He never thought one way or another. Something deeper than his Mind awoke and settled on her. It was a great concentration.

Gods showered flowers is an old saying. It is a material expression of the subtle richness of the spiritual atmosphere. As against the supramental atmosphere, it is thin, just like dew drops against the pouring rain. Lack of appreciation of the opportunity becomes dullness and later degenerates into frustration.

**The devotees see such a course in the reversal as the wide opening of the supramental heavens.**

Elizabeth was Darcy’s Sachchidananda.

Her rejection and his seeking her still opened the very opposite of Sachchidananda to his quest. (Page 110 – *The Life Divine*)

By this extension the infinite being becomes the finite soul, the infinite consciousness becomes inconscience, infinite power becomes incapacity, infinite bliss becomes insensibility. **When recovered Matter becomes Sat, Psychic becomes Ananda, Life becomes Consciousness, Mind becomes Supermind.**

In a monarchy the King had all the power, he ruled with the help of the aristocracy to whom he delegated powers at his discretion.

In a democracy the power goes to the people. A lawyer becomes the Prime Minister, a farmer becomes a Deputy Prime Minister, Ambedkar became the Law Minister in his own right. Moksha, Sachchidananda are the greatest spiritual conquests achieved thousands of years ago. The world outside has not yet known its Presence. Mind has not yet spread all over the world. Where it rules, rationality is absent in practice. Sri Aurobindo, in the Hour of God, wants to raise a world of this description, to Supermind skipping the four levels of Spiritual ranges of Mind. For this the Being is to expand to include Non-Being embracing the whole range of creation. **That is what the Hour of God can achieve.**

Banks in the pre-war days served a few rich merchants in the town. After nationalization branches were opened in the villages and their deposits collected. **Everyone was given loans to three or four times his worth,** leading to national prosperity. Man reaching moksha is like the great souls receiving spiritual rewards. Including Non-Being in the evolution is like the entire nation rising to unprecedented prosperity of owning houses and cars. That material prosperity is spiritual moksha for the entire nation.

The spirit of the nation belongs to all, not only to the Rishi.

When it was not voluntarily given, it is now taken by all for all.

**Darcy’s cheerful response to Elizabeth’s collected behavior turned the tables against Caroline.**

Attitude determines the atmosphere.

Reliance on the attitude is still to retain the initiative with us.

For surrender to be complete, even this reliance must be surrendered.

What then is our part?

To want to have a part is to create a blemish in the surrender.

Giving up the reliance, we see what is beneath the reliance. It rises and takes care of the entire effort. No longer is it’s human effort.

Forgetfulness is an intermediate effort that is neutral.

Forgetfulness is the universal sucking the particular into it dissolving its form.

Much of the thoughts are unrelated to anything. It is our own creation.

When thoughts are related to issues, we fail to see that the issues are non-existent.
It is we who created those issues.  
As the issues are non-existent, even the consciousness behind the issues is non-existent.  
**We are the creators of our problems.**  

**The least we can do is to create opportunities.**  
Let us not create any and keep quiet.  
That QUIET brings Mother to the surface.  
Do we have that spiritual patience based on spiritual understanding?  
If we do not have it, can we pray for it?  
We must be able to create one of the list – a Prayer, a King Idea, a Master Act. It makes the miracle commonplace. (Savitri – p. 20)  
Patience creates equality. Equality is Silence in movement.  
It is more powerful than work, a result of movement.  
We have several times spoken about the Silence beyond the Silence. (P.29 - 'The Life Divine')  
It has created the universe.  
The Universe is movement in Silence.  

**Life is the same in ordinary events as well as in internationally important events.**  
Human motives are the same, only the weight of the issue differs.  
What achieves is strength.  
Strength makes a leader, especially if he can find words that will be listened to.  
When strength and leadership are there, it is understandable, that the sense of the words deserts him.  

**The wonder is people listen to it. A demagogue rules.**  
Sri Aurobindo said that in the Congress, only Patel had strength.  
Nehru attracted the crowds, his sincerity was transparent, but he had no strength of Patel.  
Gandhi was a leader, who lacked common sense, expressing all his strength in fads.  
Churchill had the strength of courage, but he was an imperialist reactionary who opposed the Russian Revolution and Indian Freedom.  
He is an example of great Men losing their meaning outside their area.  
All great Men who ventured outside their area miserably faltered like that.  
Kamaghi who lost her husband to Madhavi, whose anklet contained a precious stone, who by her chastity burnt Madurai, was powerless against fate as she had no spirit.  
Nalayani’s spirit stopped the sunrise as it was spiritual.  
Spirit is greater than Time.  
Anusuya could outwit the Trimurthis as her chastity took her to the Supreme.  
All the strength of the British Raj, and all its cunning, could not reach Sri Aurobindo as his spiritual power was of the Supermind.  

**Sri Aurobindo offers that protection to all his devotees.**  
All those who die in the Ashram, He said, would find His symbol on their head protecting.  
There is no greater protection than thinking of Him before any issue touches one’s Mind.  
In that precedence lies Her protection.  
When the subconscious so remembers, as an individual did in saving the Frenchman, She responds without calling.  

**He who has it can take pride in it and release the soul’s joy as eternal cheerfulness. He is safe in Mother and Master.**  
"நூறு சந்தர்ப்பிகள் எழும்பொழுது, அனவ அனுதாயத்திற்கு உதவிப் புாிய சமூகம் வலியுறுத்துகிறது. என்று 'Pride and Prejudice'–ல் சவையாருக்கு அது கடுமையான துணைவாகும்.  
சூழல் தீர்மானிப்பெதாக உள்ளது. அது மொக்கிமன் முடிவுக்கசய்கிருப்பை இலட்சியத்திற்கு உதவி புாிய சமூகம் வலியுறுத்துகிறது. என்று "Pride and Prejudice"–ல் சவையாருக்கு அது கடுமையான துணைவாகும். மனிதக் கருவியாகவும் சக்தியும் புரட்சியின் உயர்ந்த காரணத்திற்காகச் சபசயல்ெட்டும் என்று 'Pride and Prejudice'–ல் சவையாருக்கு அது கடுமையான துணைவாகும். நவண்டும் என்று 'Pride and Prejudice'–ல் சவையாருக்கு அது கடுமையான துணைவாகும்.
கன்னி குடியிருப்புகள் துணையான காலமாக இராணுவ அதிகாரத்திற்கு அடிந்திருந்த உலகமைன் புரட்சிக்கு அபமாளின் ஊக்கம் அளிக்கப்பட்டது.

இராணுவம் ஐமராப்பின் மறுமலர்ச்சிக்கு உதவியது. அதன் அரசியல் சக்தி இந்திய சுதந்திரத்திற்கு வர்த்தகத்தில் விடுவித்தது.

சத்தியேீவிய நன்மைக்காகப் பெற்றுக்கொள்ளும் இடத்திலிருக்கிறது. உலகம் தனது நன்மமக்காகப் பெற்றுக்கொள்ளும் இடத்திலிருக்கிறது.

அதன் புதல்வாகத்தில் இருந்து இது அடுத்து மதமாற்றுவது அகந்மதயற்ற அகந்மதயின் இப்பொழுது பொருளாதார இருளை அபமாளிக்கு வழிகாட்டி உள்ளது. அதன் துமணயுடன் பதளிவுெடுத்திக் கொள்ள மவண்டும்.

அதன் அரசியல் சக்தி இந்திய சுதந்திரத்திற்கு வர்த்தகத்தில் விடுவித்தது.

இருவர் வாழ்வின் அமனத்து கிநரக்கர்கைில் உலகத்தில் தனது தாக்கத்திற்கு உதவியது. உலகத்தின் பொருளாதார இருளை அபமாளிக்கு வழிகாட்டி உள்ளது. உலகத்தில் தனது தாக்கத்திற்கு உதவியது. உலகத்தின் பொருளாதார இருளை அபமாளிக்கு வழிகாட்டி உள்ளது. உலகத்தில் தனது தாக்கத்திற்கு உதவியது.

தீர்மானிக்கும் மொக்கிமன் பரந்து நன்றாக மீண்கிறார்.
மெண்கள் உள்ளது குறிப்பிட்டோம், இந்தக் குறிப்பிட்டோம் இருப்பதில்லை என்பது போன்று தெரியும், (Page 110 - 'The Life Divine')

இன்னும் அவர்களுக்கு என்றும் அவர்களுக்கு என்றும் அன்று புனித நன்மை கூடியது, அவர்களின் நன்மை வேதனை முடியாது. உள்ளார்களுக்கு கல்வி நீங்கும் தொடரில்லை, தொடரில்லை, அவர்களுக்கு கல்வி செய்யவேண்டும். இது குறிப்பிட்டுக் கொடுக்கிறது, பிற்கும் குறிப்பிட்டுக் கொடுக்கிறது, வணக்கம் ஆன்மாக்கமாகும்.

செய்யவல்ல மதங்களுக்கும் முழுமையான வல்லத்தை வாழ்கிறது. எனவே உருவாக்கியவர் பலகைறைகளின் நான்கு வட்டங்களுடனே இருக்கிறது. இது மனிதனும் மன் சாத்தியத்திற்கு உயர் தருணத்தில் பவளி உலகம் இன்னமும் அறியவில்லை. மன் இன்னமும் உலகம் முழுவதும் வருகிறார். அவர்கள் தனது பசாந்தத் திறனில் சட்ட மந்திணானார். ஆயிரம் கையேற்றியுள்ள முடியாட்சியில் மன்னருக்கு எல்லா அதிகாரமும் உண்டு. தன் விருப்பத்தாகவும், வாழ்வு முயற்சியமாகவும், மன் சாத்தியத்திற்கு செய்யவில்லை. இவ்வாறு விாிவமடவதன் மூலம் அனந்த அவனுமடய மதடலுக்கு எலிசபெத் டார்சியின் சச்சிதானந்தமாக விளங்கினாள். (Page 110 - 'The Life Divine')

ஆன்மா என்பது அவர்கள் வழியாடும் செயலாகும், செய்யவல்ல மதங்களுக்கும் முழுமையான வல்லத்தை வாழ்கிறது. எனவே உருவாக்கியவர் பலகைறைகளின் நான்கு வட்டங்களுடனே இருக்கிறது. இது மனிதனும் மன் சாத்தியத்திற்கு உயர் தருணத்தில் பவளி உலகம் இன்னமும் அறியவில்லை. மன் இன்னமும் உலகம் முழுவதும் வருகிறார். அவர்கள் தனது பசாந்தத் திறனில் சட்ட மந்திணானார். ஆயிரம் கையேற்றியுள்ள முடியாட்சியில் மன்னருக்கு எல்லா அதிகாரமும் உண்டு. தன் விருப்பத்தாகவும், வாழ்வு முயற்சியமாகவும், மன் சாத்தியத்திற்கு செய்யவில்லை. இவ்வாறு விாிவமடவதன் மூலம் அனந்த அவனுமடய மதடலுக்கு எலிசபெத் டார்சியின் சச்சிதானந்தமாக விளங்கினாள்.
Any reference to his love made him exhilarated inwardly.

No Man can abuse to a lover his lady love, as the reference to her can only make him expand obliviously.

The Reality of Matter is its consciousness, which is hidden in it, involved, concealed, making matter self-
oblivious. Matter tempting the hidden consciousness to seek the secret godhead is **delight of being.** (Page 239–'The Life Divine')

Matter is that which in offering itself as object to its own consciousness becomes delight of being.

Caroline thought of annoying Darcy about teasing Elizabeth. Darcy was a lover. The name of Elizabeth was sacred to him. Who mentioned it, in what context does not matter. The name was sweet to him. It made him the delight of being in the thought of the act that he offered himself as object to his own consciousness – Elizabeth, dearest, loveliest Elizabeth – thus completing the cycle of creation.

**Matter is the delight of being.**

The arguments on page 239, maybe in the preceding few pages, can reveal to us how Matter becomes the delight of being.

To see the same process in our life and stumble upon that process will accomplish in grades.

1) The outstanding Money sensed as delight of being will at once come.

2) It can, in the next step, help to discover the Psychic.

3) In the third step, life will reveal as Brahman.

4) Mind too, in the next step, will reveal as Brahman.

5) Consciousness will be seen as the reality of Matter.

6) Being will show itself as the secret godhead.

7) We will see how the division changes into aggregation.

8) The extension into the universe as Time and Space of Spirit can also be seen.

9) To see the self-conception is the final step.

Outside the eight reversals there are many other variations of reversal of which Darcy’s response to Caroline is one.

A complete appreciation of 'The Life Divine' can be had by the following.

Understanding page 239 on Matter in terms of:

- Self-conception, Self-limitation, self-absorption.
- Seven ignorances.
- Creation of the apprehending Supermind.
- Creation of ego.
- Not stopping in the middle.
- Reversal of the top four as the lower four.
- Uniting the subconscient with the superconscient.
- Creation by Real-Idea.
- Problem of life.
- Ascent by descent.
- Force is conscious.
- Sachchidananda expressing in its opposite.
- Ananda expressing in objects.
- The Force is consciousness.
- All is in each, each is in all.
- Not one from three, but three from the one – by differentiation, not division.
- Ignorance free creation in apprehending Supermind.
- The triune status of Supramental existence.
- The emerging Supramental Being, following Manomaya Purusha and Pranamaya Purusha.
- Life creating thought to control matter from the sensation of the body.
- Desire changing into love.
- Life rising to become consciousness.
- Emerging Psychic.
- Knot of Matter resolving.
- Seeing one vibration out of seven at work.

**Moving out of conflict and disharmony, one moves outside human consciousness.**

One needs no prayer if he is not in the human consciousness. Human consciousness comprehends issues according to itself. It becomes a problem. It sees difference and overcomes it. It perceives challenge and overcomes it. Whether it is physical, vital, or Mental consciousness, its perception becomes a problem.
Spirit feels a unity and there is harmony.  

Problems are the ways through which human consciousness grows.  
No problem that is not entertained by Mind arises in Man’s life.  
Our fear, impelled by understanding attracts obstacles.  
It is easier to approach the vital that is not closed, than a closed intellectual.  
To be closed in Mind is a virtue of an intellectual.  
He approaches the world from his point of view which closes understanding.  
Even in a refugee camp there are millions of openings. Mother acts through them.  
To feel Mother cannot act is not to know Mother, is not to have faith in Her.  
When Money due does not move, the devotee forgets that he approaches Money through possession. The other Man possesses more strongly. If the devotee does not want to possess Money, Money loves to go to him who does not want to possess it – a higher relationship. Possessiveness is vital or physical. It hurts the personality of Money. The poor Man remains poor as he too wants to possess Money like the rich Man where the rich Man excels the poor Man.  

Silent will disarms the opponent, when there is one, of the power of his thoughts. It is not necessary there should be an opponent. The world acts in opposition to the formation of Individuality. The same Silence taken to action gives a greater power, makes the opponent when there is one to act exactly in accordance with your higher interests which you are not aware of. Beyond that one moves to Silence beyond Silence rendering the formidable adversaries mutually quarrelling - Selvaraj Chetty. It is significant Shankara Chetty initially received Him and supported Him and later opposition came through Selvaraj Chetty. To understand higher truths from lower life events is possible but will not be perfect, though powerful.  

Sensitivity is important to the person. It does not pass on to another.  
Money loves to be with him who does not degrade it by possession.  
Man finds this difficult to swallow.  
With woman he finds it more impossible. Maybe it is the final argument.  
What matters is her own enjoyment of being possessed.  
In one context it goes beyond chastity.  
A mother shares herself with several children, not with several Men.  

Chastity in its unique perfection can go beyond and remain chaste.  
Men who have offered their loyalty to a guru, leader or a wife know its intensity in sweetness.  
Even in the ever present moment there is loyalty.  
Loyalty is the Truth of Sweetness in the particularity of Individuality.  
Loyalty can be general to a principle or particular to a person.  
It is a matter of choice. One is not superior to the other.  
If we see problems or opportunities we create them.  
What would a Man not capable of great imperfections do when the outside extends its vitiating touch of smallness.  

The only thing he can do is not react which is impossible.  
Men who can part with Money cannot do so with women.  
Others who can take such an attitude with women cannot do so with Money.  
It is a question of wider energy of higher quality.  
Presently it is all social attitudes all over the world. Social attitude maturing will not serve this purpose of Individuality.  
The Being of Man in its freedom from possessiveness must outgrow property, Money, women and anything else.
நான் ஒரு காதலன்.

எலிசபெத்தின் கபயர் அவனுக்குப் புனிதமானது. யார் எந்தச் சூழலில் அமதக் கூறுகிறார்கள் என்ெது அவனுக்கு ஒரு விஷயமம அல்ல. பெயமர அவனுக்கு இனிமம் தருவதாக இருந்தது. அவனது ேீவியத்திற்கு அவமனத்தன்மன ஒரு பொருளாக அர்ப்பெணித்துபகாண்டு, இச்பசயலில் ேீவனின் ஆனந்தத்மத அனுெவித்தான்.

-எனைருமை எலிசகபத் அழகான எலிசகபத்-இவ்வாறு சிருஷ்டியின் சுழற்சிமயப் பூர்த்தி பசய்தான்.

ேடம் ஒருவனின் ஆனந்தம் ஆகும்.

239 மற்றும் இதற்கு முந்மதய கங்கங்களிலுள்ள விவாதங்கள் எவ்வாறு இடம் இந்தவனின் ஆனந்தமாக மாறுகிறது என்ெமத நமக்கு கவைிப்படுத்தை முடியும்.

இந்தச் சபசய்முமறமய நமது வாழ்க்மகயில் ஒருங்கிமணத எதிர்பகாள்வதும் தனிமலகளில் பவற்றிமய அளிக்கும்.

1) இந்தவனின் ஆனந்தமாக உணரப்ெடும் இக்கு வரநவண்டிய எணம் உடனடியாக வரும்.
2) அடுத்த இடியில் இது மசத்தியத்மத கண்டுெிடிக்குப் பயணமிப்பதை உதவும்.
3) மூன்றாவது இடியில் வாழ்க்மக ஆரம்மமாக பவளிப்பெடும்.
4) அடுத்த இடியில் மனமும் ஆரம்மமாக பவளிப்பெடும்.
5) இந்தவிமனம் உண்மம நிமலயாகப் பார்க்கப்படும்.
6) சுயகருத்துருவாக்கன் மநரம் இற்றும் இைிரெஞ்சத்தில் விாிவமடவங்கும் காணலாம்.
7) சுயகருத்துருவாக்கன் மநரம் இற்றும் இைிரெஞ்சத்தில் விாிவமடவங்கும் காணலாம்.
8) மாற்றங்களை ஒன்றிலிருந்து மூன்றில் மவறுொட்டின் மூலமம தவிர அகுப்பெதன் மூலம் அல்ல.

அகமான சத்தியேீவிய மனதில் அறியாமை யற்றெமடப்பு.

சத்தியேீவிய வாழ்வின் மூன்று நிமலகள்.

மமனாமய புருஷன் இற்றும் ஒருவர் மனித ஒவ்பவான் தையிலும் இருப்பது.

மூன்றிலிருந்து ஒன்றல்ல, ஆனால் ஒன்றிலிருந்து மூன்று-மவறுொட்டின் மூலம தவிர அகுப்பெதன் மூலம் அல்ல.

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இது எப்பொழுதும் இருக்கும் தருணத்திலும் ஆண்களுக்கு இதிலுள்ள இனிமமயின் தீவிரம் பதாியும். மவத்துக்ககாள்ளும் கற்பு அதன் ஒரு தான் உமடமமயாக்கப்ெட்டுள்மளாம் எ 
நீடித்து இருக்க விரும்பும். ஆனால் கீநழ பகாள்ளும் நிமலமய உருவாக்கிறது ஏமழ, ஏமழயாகமவ இருக்கிறான் இவ்வுணர்வு அலமாக இருக்கிறது. அன்மா 
உருவ மீது நம்மகயில்மல அன்மனயால் பசயல்ெட முடியாது என அகதிகள் முகாமிலும்கூட மகாடிக்கணக்கான வாய்ப்புகள் உள்ளன. அன்மன அவற்றின் மூலம் சுலெ்ம்.

நமது ெயம் புாிதலின் ெலவந்தத்தால் தமடகமள ஈர்க்கிறது. மனம் எழுப் 
ஆன்மா 
சமாளிக்கிறது.

இது மனித விழியம் விைத்ைில் வரமவண்டிய ெணம் வராமலிருக்கும் பொழுது, ெணத்மத உமடமமயாக்கிக் பகாள்வதன் மூலம் ஒருவர் ஒரு கருத்ைிலாங்க வாழ்க்மக 
அமை 
பசயல்ெட மவக்கிறது. எந்தப் 
 உணரச்சிமனயும் மனித வாழ்வில் உள்ை 
இருப்பது விரும்பும் சக்ைி கிைாித்ை இதமன இருந்ைாலும். 
உன்று கஷ்டமாக இருக்கிறது. 

சக்டயார் 
கபாதுவானைாகநவால் உணர்வுாீதியாகமவா அல்லது மனாீதியாகமவா எப்ெடி 
தன்னுமடய கண்மணாட்டத்தில் அணுகுகிறான், இது புாிதமல 
ஓட்டவாறு, இது வல்லமம 
உண்ந்ை 
அது 
இருக்க மவண்டும் என்கிற அவசியமில்மல. 

சிவுவாரும் தருணமால மகற்றது உடன் ெல்மவறு ஆண்களுடன் அல்ல.

சஷ்டியார் 
பசாந்தம் 
அணைத்தியவனுக்கு 
கூறுகிறாள், ெல்மவறு ஆண்களுடன் அல்ல.
Their visit did not continue long after the question and answer above mentioned; and while Mr. Darcy was attending them to their carriage, Miss Bingley was venting her feelings in criticisms on Elizabeth's person, behaviour, and dress. But Georgiana would not join her. Her brother's recommendation was enough to ensure her favour: his judgment could not err, and he had spoken in such terms of Elizabeth as to leave Georgiana without the power of finding her otherwise than lovely and amiable.

When Darcy returned to the saloon, Miss Bingley could not help repeating to him some part of what she had been saying to his sister.

128. ‘Miss Bingley was venting her feelings in criticisms’ – A sure sign of defeat.

129. The more certain the defeat is, the more vociferous is the criticism. The very long tirade tried the patience of Darcy but she chose to go into all possible details. Not satisfied with her description, she remembered what Darcy said at Netherfield and quoted him at length. The more emphatic is a reproof, in the then circumstances, the greater is its opposite effect.

130. “Their visit did not continue long after the question and answer.”

The question was aimed at that purpose which was served.

Before a result issues, a contending party tries his utmost not to secure his goal, but to thwart the opponent. A strong contender tries to secure his goal.

Weakness by its strategic initiative strengthens the opponent.

Spiritual strength on facing a situation goes to Spirit to be secure there.

In life a situation makes the human object act strongly or weakly.

Non-reaction recognizes that our work is not with them or the outside.

It is only with us inside.

Even trying to understand the other Man is to relate to him in that measure.

Non-reaction is least outside relationship.
One who feels the joy of challenge is at the level of what he challenges. Non-reaction makes the world come to us to serve us. Not to be aware of the outside opens up the inner creativity that is beyond the external world. Outside what will open we don’t know. For one who seeks the inner goals, the outside does not matter. For a compositor it opened up the avenue of becoming a writer. For a film actor it offered the opportunity of becoming the Chief Minister. For one who cannot pass an examination it offers the first rank in the school. For any it gives the opportunity of knowing the Mother. For an Iyengar girl whose sister married a Muslim it opens up avenues of matrimony. For one insecure of a job in a school it opens up the avenue of a job in the university. In terms of wealth, it is never less than that of Ambani or Bill Gates. The grades of spiritual openings cannot be explained as they are not in vogue. The level where Mind has organised life in the West cannot be easily gauged by Indians. It is something inconceivable for us to know the extent of its organised effectivity. It is simply stupendous.

It is equally inconceivable for the Westerner to know the extent of organisation of life in India on the spiritual basis.

The Indian, as everyone else, values life with wealth. It is a pity he does not know the value of his spiritual culture. How can we know that Mental culture is part of spiritual culture? How can a strategy be devised for the one to accomplish the other – for the spiritual culture to awaken to be inclusive of Mental culture?

The woman is unable to concede any femininity value in another woman. She believes that the Man who adores her – her husband – does so in ignorance. So she jealously guards her husband from all other women. Very few women know the infinite charms she is capable of by being feminine. Knowing that, she knows no protection is necessary. Then she will know no one can rob her of her Man. No Man knows how compelling his attraction can be to his wife. When he knows that, he is unwilling to bring it out. Society gives a security. All enjoy that protection. It is social. Psychological security one may say, cannot be had by all. Each Man and woman knows how unique he is in a hundred ways. There he excels all others. She does too. Man attempting to be a unique individual as a husband will be most charming to his wife. Every woman, if she exercises her uniqueness as a wife will constitute consummate attraction to the husband. It is true this fact is not known. When it is known, no one will come forward to rise to this level. In shooting a film, the producer takes every care to appeal to people. If any film is a success no incentive will be there to shoot it better. Today society makes marriages a success. It is social success. Marriage in the West is moving to become psychological. There is one more step. There no marriage may be necessary.

A big socially pleasant occasion was turned off by one provocation. One right word will so create a socially pleasant occasion. Darcy’s request to be introduced to the Gardiners was such a word. Caroline’s letter inviting Jane for dinner created such an occasion. The colonel every day by his courtesy created pleasant occasions at Hunsford. Elizabeth’s information about Darcy’s help to Lydia created such a change which his proposal had not with Mr. Bennet.

Good will, manners, courtesy, culture are capable of such things. People from Pondicherry went to Chidambaram to bid in an auction. The local bidders collected and protested. During the exchange the name of an unofficial P.A. to Chief Minister came out which changed the atmosphere. The entire group that protested changed tune and offered not to bid. Power can do it. For all those who are anxious to maintain the marriage or friendship at a high level of pleasantness, every moment offers such an occasion. Meanness can excel itself when it refuses to be pleased by such gestures. Meanness when it succeeds becomes organised perversity or evil. Robbery can succeed while on a large scale and strength. Then it becomes dark, the owner becomes a dark being. Even knowledge self-acquired, denied to the population can, over the generations, degenerate into darkness as the royalty of England and Indian priesthood. Priesthood all over the world has become a dark force. Speculative wealth accumulated has that character. Rajas of yore were the beneficiaries of loot and exploitation. They became houses of sin and darkness. Charles I, Tsar Nicholas stand in the forefront.
Louis XVI capped them all forcing the Revolution to act. Aurangzeb known to be a genius because of treachery of his father, stinginess and bigotry almost presided over the liquidation of the Mogul empire. Nizam was one like that. Madame Alexander Neil seeing a tiger before her when she opened her eyes in meditation, closed her eyes again. The tiger turned away and left. She never recognised the tiger as a problem, and it was not a problem. Man teaches himself to enjoy a few things and it constitutes his life. It is the will that organises ignorance. The will of the Absolute is for Self-conception. The will to acquire knowledge is the opposite of the will of ignorance. Neither is the will of the Absolute which can be a will of ignorance or a will of knowledge or any other thing it chooses.

**Evolution is the will of knowledge.**
Man is capable of becoming any will by his choice. It is freedom. Creation loses the will of the Absolute to enjoy regaining it. Sri Aurobindo calls it Self-discovery. (p. 410, 411 – The Life Divine') It is, says He, the affirmation of Sachchidananda in its apparent opposite. Sachchidananda being the highest source of joy, affirming it in its opposite is the source of greater joy.

Very poor people like indigent writers occasionally receive a fabulous offer of help which they refuse at once or after some time avail of it. There they sense the higher joy of refusal, higher than the relief and help. They are not positive characters. A positive character will be capable of gratitude and its thrill which excel the joy of refusal. Human shrewdness can anticipate future subtle opportunities and act on that basis – voluntary help offered for admission to Teacher’s college. Man responds positively to those who understand their weakness even if their understanding is unexpressed.

Nothing happens without the sanction of the equilibrium of social forces, positive or negative. Human wisdom is not indispensable for divine knowledge. Human wisdom is sought for its own joy.

"மகள்வி இதில் மநரம் முடிந்த அவர்கள் அங்கு பவகு மநரத்திற்கு இருக்கவில்மல்."
மேமன விருந்துக்கு அமழத்து காரலின் எழுதிய கடிதம்

இது மொன்ற ஒரு சந்தர்ப் பசால்லாகும்.

கார்டினர் தம்மிடம் தன்மன அறிமுகப்படுத்துமாறு டார்சிம் மகட்டுக் பகாண்டது

இது மொன்ற ஒரு எா்ச்சலூட்டும் சம் வெதாக

மமற்கத்திய நாடுகளில் திருமணம் இன்று சமூகம் திருமணங்கமள பவற்றிஅமடயச் பசய்கிறது. இது சமூக ஒரு திமரக் பவற்றிபதா்யவில்மல.

ஒவ்கவாருகணவனாக தனித்துவம் சமூகாீதியானது.

சமூகம் இது அைிந்துள்ைார்கள் கபண்மை மொற்றும் தன்னுமடய கணவன் அறியாமமயி

பொறுத்தவமரயில் ஒரு திமரப் பவற்றிபதா்யவில்மல.

அறியாமமயி மற்ற எவமரயும் மொல் இந்தியர்களும் வாழ்க்மகமய

இமத மொல ஆன்மீகத்தின் அடிப்மெப்ெற்றில் இந்தியாவில் வாழ்வு எந்த அளவிற்கு புா்ந்துபகாள்ள முடியாத ஒன்றாகும். அது எிரம்மாண்டமானது.

நமடமுமற வழக் இருக்கும்.

பொறுத்தவமரயில் ஒரு பெண்மயின் மதிப்மெப்ெற்றியதான பெண்மால்

மற்ற எவமரயும் மொல் இந்தியர்களும் வாழ்க்மகமய

அைிரம்மாண்டமானது.

தால் ஆன்மீக வாய்ப்புக

வாிமசக், ஆன்மீக வாய்ப்புக்கும் எவ்வாறு ஒரு உொயத்மத

என்பது என்ை

ஒரு ஆணும் அறிவதில்மல.

முடியாது என அவளுக்கு வாிமசக்

தாழுக்கைன் ஒரு மக்களின் இரசமனமயப் பூர்த்தி
அளிக்கிறது.

கழித்து ஏற்றுக்பகாள்வர்.

உதவி கிமடக்கும் பொழுது தன்மனசந்மதாஷத்தின் உயிரில் இது ஒரு சுய கண்டுெிடிப்பு என்று ஸ்ரீ அரவிந்தர் கூறுகிறார்.

சிருஷ்டி ெிரம்மத்தின் உறுதிமயமீண்டும் இது அவனுக்கு அளிக்கப்ெட்டிருக்கும் சுதந்திரமமனிதன் தன் விருப்பு உறுதியாகநவாலும் புலிமய ஒரு புலி கண்கமள மூடிக்பகாண்டார்.

நிோமும் லிடியாலின் தன் மந்திாியின் அதிகாரமும் பெற அமனவமரயும் அவர்கள் தனக்மக கற்றுக் பகாடுக்கிறான், அது அவனது என்ைன் துநராகம் வர்களுக்கு ஒவ்பவாரு தருணமும் திருமணத்மதமயா அல்லது பசயல்ெட மவத்துபகாள்ள விரும்பு இருளாக இருளாக.
Darcy was attending them to the carriage.

It is a courtesy which if missed will hurt the relationship.

Civilisation starts with material relationship and matures to psychological courtesies.

Leaving taking courtesies are a measure of social culture.

Gossip of neighbours has always been the sweet enjoyment of social existence.

It has not yet, perhaps in any country, been overcome as the shallow excitement of a silly population.

Work oriented people when they leave after years of stay do not have the courtesy of leave taking.

Leave taking courtesies are a measure of social culture.

Work relationship softened by personal dimensions is human relationship.

Reception has grown into a ceremony with many essential parts.

A town readily exhibits its level of culture in its reception and send offs.

Lower members of the society acquiring higher aspects of culture act with a vengeance not knowing that it exposes their low origin — DEO (District Educational Officer) refused entry at school gate for being late.

The impossible adjustments in the interim government with Jinnah were excellent examples of the lowest arriving at the highest points of power. Those are fertile occasions where the saved victim boasts as the savior of his benefactor — Jinnah on August 14, 1947 said he saved Lord Mountbatten from the bomb accident.

The orthodoxy that moved August 15, 1947 to half an hour earlier, inadvertently saved Jinnah from the accident.

Knowledge at rest is silence at work.

To achieve great inner silence one should get great knowledge that is devoid of inherent conflicts.

One great vital culprit is expectation.

Silence is an inner status of spiritual knowledge.

A hand that refuses to hold objects is cured of it by repeating a sloka for ten or hundred times which brings silence to the nerves.

Handing the ladies into the carriage is an English courtesy which Darcy most enjoyed just then.

He did so at Pemberley and now the act repeats.

Adoration is an act that expands the heart.

Expansion of every type is enjoyable. Mind expands to be oblivious.

The fact of infinity permits endless expansion resulting in bliss.

It is not the woman that is enjoyable, but the woman who expands your emotions.

Dullness is inability to expand, because of the insistence to shrink.

Depression hurts as it shrinks.

Cruelty is that which enjoys shrinking others.

The enjoyment of cruelty and the enjoyment of expansiveness are the same as far as enjoyment is concerned.

When you decide to shed the deepest weakness of yours and reach there, you find that you are unwilling to shed it. It begins to defend its existence by arguments, it silently resists. What is to be done next?

The least one can do is not resist or react.

Knowledge that it is the greatest force of knowledge can help overcome it. The truth is in spite of experience to the contrary, Man believes the daridhram to be very attractive, almost believing it is indispensable.

The next course is to call Mother to get rid of it.

Now you will see the strange phenomenon, usual in such circumstances, of your not wanting to call Mother.

Calling Mother is knowledge of the highest type, a privilege, a lucky stroke, a heaven given strategy.

Aspire to call, pray your heart should call, ask the Mother in you to call, even from the depth of the cells of the body.

Let not your wishes stray to any human relationship however sacred or sweet it has so far been in.

Elizabeth’s visit to Pemberley was a landmark in Darcy’s life.

I am tempted to say it is a soul mark.

Men who are not educated do not generally enter the Mental phase of life.

The work Darcy did was done from a soul phase of life.

Elizabeth was to Darcy what Pemberley was to Elizabeth.

A child grows into adulthood, a rich significant experience that matters to it but the child is largely oblivious of
An adult enters into age courting opportunities, taking risks, taking decisions, gaining a lot, losing equally, all of which make him a Man where he is fully aware of his experiences. Thus a Man’s life comprises of a significant unconscious part and a conscious part of chosen experience. It is one life.

Pemberley epitomizes several generations. Elizabeth was to abridge all that physical experience psychologically.

Darcy knew not romance by experience. It was an ideal for him. Now that the field of romance was presented to him, he must experience it practically without knowing the theory, holding it as a distant ideal before him. There is no work on romance for one to study.

Nor is there a fiction that describes it.

It was an adventure, a thrilling one.

As she was integrating her life with the material magnificence, he was to grow into the splendor of it psychologically, all the time one blending with another.

He had no guide in this like the Rishi who sits in Samadhi going by inner guidance alone when he is exploring new territory.

Darcy may have had no conception here of the mystic role Georgiana and Wickham would be playing as he acquired captivating softness that this exercise requires. It involved his playing the mother as well as father to Georgiana to wean her from her trying age.

**As there is no virtue, there is no sin.**

There is a figure, laterally inverted, when there is a mirror.

In the absence of the mirror, there is no figure, there is no inversion.

Sin and virtue are figures in different mirrors.

**A lover puts aside his Mind, sees with his vital vision.**

True love is from the Soul, not from the Mind or vital.

A truer love is from the Soul of the Mind – Psychic.

One characteristic of a lover is he will be conscious of nothing else.

It is one step towards identification at the level he is in – vital or Mental.

Love is universally attractive as it is of the divine character.

Nature is present everywhere.

Ego is present in every human being.

The capacity to respond to love is there in every human heart.

The eyes see always, the ears hear always, the tongue, the nose, the body though not active are always awake and alert to act.

**The heart is ever living, ready to love, ready to receive love.**

The soul is dormant, but is always ready to respond if called.

The Psychic is equally ready to peep out if the opening of the attitude is given.

When you talk to another it can be formal, social, personal or friendly, formal when the Mind is addressed, social when the vital is addressed.

You can recognize a friend in him or a person.

You can always consider him a soul or Psychic whether he is like that or not. Your own soul or Psychic can thus stir. Taking great care not to offend the other man’s sensitivities or greater care to please him to the utmost, your Psychic stirs inside. We see Darcy striving so with Elizabeth at Pemberley. Wickham did the same thing with her at the first meeting from a false vital centre. Her own falsehood happily responded to him. Darcy came out fully with her, but she was civil and polite, could not exhibit the same soul-opening as Darcy.

"டார்சி அவர்கமள வழி அனுப்ெ வண்டிவமர வந்தான்.”

இந்த ஒரு விளக்கமல், விளக்கமல விளக்க வந்தான் பெறிக்காண்க.

பொருள்ாீதியான உறவுமுமறயில் நாகாிக மாி உறவாகும் மனித உறவாகும் மனித உறவாகும்.

அர்த்தமற்ற மக்களின் நைநைாட்ைைான சந்மதாஷமாக இதமன இதுவமர எந்த நாடும் தாண்டி வரவில்மல.

தனிபெட்ட ொிமாணங்களால் சுமுகைாக்கப் ஆடும் மனித உறவாகும்.
உடலின் பசல்களின் ஆழத்திலிருந்து மவண்டும், அமழப்பைற்கு பசார்க்கம் அளிக்கும் அன்மனமைது மிக உயர்ந்த ஒரு விமநாதமான நிகழ்மவ அது இருக்கும் அன்மனயிடம் மகட்க மவண்டும், அமழப்பைற்கு பசார்க்கம் அளிக்கும் அன்மனமைது மிக உயர்ந்த ஒரு விமநாதமான நிகழ்மவ அது இருக்கும் அன்மனயிடம் மகட்க மவண்டும்,

மொடையில் அரசின் வழியாளர்கள் காணும் போது குமறந்தெட்சம் எதிர்க்காமலிருக்கலாம் அடுத்து என்ன பசய்ய மவண்டும் மகவிடுவ

நம்முமடய ஆழமான அலவீனத்மதபகாடுமமயில் சந்மதாஷமமடவது, விாிவமடவதில் சந்மதாஷமமடவது இரண்டுமம சந்மதாஷம் மன அழுத்தம் சுரு
சுருங்குவ

உணர்ச்சிகமள விாிவமடயச் பசய்யும் பெண்மண சந்மதாஷம் ஒரு பெண் மனம் விாிவமடகிறது அமனத்து ஒரு பொிய உணர் முன்னதாக மதலார்ட் பமௌன்ட்ொட்டமன

ஆகும. காப்ொற்றப்ெட்டவர்கள் தங்கமளக் கீழ்நிமலயிலிருப்ெவர்கள் அதிகாரத்தின் மிக உயர்ந்த நிமலமய அமடவதன் மிகச் சிறந்த உதாரணம் வன்மத்துடன் பசயல்ெடு

உடனடியாக பவளிப்ெடுத்துகிறது. வரமவற்பு விழாவிலும், விமட

வரமவற்பு என்ெது அலமுக்கிய ொகங்கமளக் பகாண்ட சடங்காக மாறியுள்ளது.
தி முன்னேதி. அதல் பின்னர் புதுமிகிறது ஆண்கள் விளமையுமிகிறது இதி முன்னிலை உள்ளது. அந்தது இலட்சியமாக உள்ளது. இதன் பின்னர் புதுமிகிறது மணியுமிகிறது. கண்டுறியது நெருகு வந்திருந்தவர் மடித்து விட்டு உணர்வின் மூலம் பசயல்ெடுவான்.

காதல் மனமத ஒதுக்கி விட்டு உணர்வின் மூலம் பசயல்ெடுவான். அவன் அச்சந்தர்ப்ெண்ணிக்கும் சமாதியில் எந்நேரமும் பகாண் சிலியேயும் உண்டாக்கும் சாகசச் பசயலாக இது இருந்தது. காதல் தூரத்து இலட்சியமாக அவன் அனுெவங்கமளப்பெர்லிப் மெர்லிக்கு எலிசபெத் விளங்கிநாள்.

மைப்புக் கிளிக் குைம் ஒரு மனித உறவுகள் சோமகிணைல் பெரும்ொலும் இது பதாிவதில்மல.. ஒரு சுவால் துவ கமதயும் இல்மல.. இல்ைாவில் வி நல் நேிமையில் புதிய மனாீதியா பவற்றி பர்கள் இருக்கிறது, பெமெர்லிமயப் மொல் டார்சிக்கு எலிசபெத் விேயம் பசய்தது டார்சியின் வாழ்க்மகயில் ஒரு மமல் கல்லாகும்.

மைப்புக் குைம் ஒரு மனித உறவுகள் சோமகிணைல் பெரும்ொலும் இது பதாிவதில்மல.. ஒரு சுவால் துவ கமதயும் இல்மல.. இல்ைாவில் வி நல் நேிமையில் புதிய மனாீதியா பவற்றி பர்கள் இருக்கிறது.
Miss Bingley was venting her feelings criticizing Elizabeth.

Criticism is usually behind one's back.

Criticism requires strength, though negative. Usually, one gets it when the object is away. Once begun, it can continue.

Criticism is to see the other's perfection in terms of our imperfections.

When a Man has a scratchy voice, it strikes us as right or even rich to describe it as irritating. Apparently, one is right.

His scratchy voice is only the other side of a rich soft personality inside which nothing in us is willing to recognize. We recognize what we really are.

Suppose we exhibit the patience to recognize the inner personality, he suddenly lightens up and declares you are the first person to recognize his true value. It becomes a deeper relationship.

Caroline recognized in Elizabeth several defects and spoke them out, some real, others imaginary. Later, this act of hers served to reverse her behavior and bring out the manners she had learnt at school. This made her make an unsavoury progress out of outer compulsion. Had she done that out of an inner recognition of Elizabeth’s inner worth, she would have made a progress in her character. Mother’s atmosphere is one that enables people to bring about this positive change. What makes it possible is the human choice.

One who takes to a threeday prayer will do well to make it a prayer of human choice, a choice in favour of consecration as against thinking or acting. The normal power of the prayer to solve a problem on hand will raise itself as an opportunity to open a door on yoga. Which door it is, depends upon the devotee, his aspiration. Such a sitting will be a success if one prepares his Mind for some time. Mr. Bennet, out of helplessness, prepared his all for twentyfive years. When Lydia acted and he decided, the heavens of Pemberley opened showering Netherfield on Longbourn. Prayer never fails.

Civilisation implies that we do not repeat the errors of earlier generations.

Among the cream of the population, irrationality can be seen prevalent. The wisdom of Socrates, Aristotle, and Thiruvalluvar largely remains unused. In a country where punctuality has become a mantra, a survey will reveal 30% of the activities uncovered by punctuality.

In these heydays of democracy, leading international organizations are working on an autocratic basis. We cannot be totally sure that in the highest quarters of various parts of the globe utter truth prevails when compulsory disclosure is not demanded.

Countries claiming to be leaders of civilization do not extend the minimum courtesy to strangers in matters of conversation.

Very many high achievements are there. There are equally grave deficiencies. Mr. Bennet, Darcy, Caroline are no exceptions to this practice.

Corruption is the rule in Asia. This story is two hundred years old, so these characters are not condemnable in our eyes from a higher point of view.

Open lies are spoken by some countries in the United Nations. For the higher consciousness to move towards us all that we have to do is to give up the lower consciousness. For us it never strikes us as a possibility.

Occasionally the low consciousness moves away and the high enters. Even then the change rarely compels us to think.
He who is aware of it, would not take the step in the right direction.
The rare few who for whatever reasons have made that progress quickly go back to their old status.
One who has made successful efforts for ten continuous days reports he has lost it three times during that period.
Not to lose the gain once it is gained is necessary.
The Mind’s urge to go back can be seen in any thought.
It is better NOT to think.

What is the strategy? How will it apply to everyone in this assembly?
As you are the determinant, this strategy has no way of failing.
It fails for many because they voluntarily set a limit to it.
The others who never fail, fail when they rise further.
They fail because they accept the strategy practically without realising the theoretical implication.
Such people do not fail, but may admit of a possibility of failure when they have not seen the Absolute in any one aspect.
Trying to know the Absolute in any work or aspect will allow it to burst forth into infinite.
Then the failure will be abolished in his life.
Even he cannot succeed when he has, on his own, allowed someone freedom to destroy his work.
This is a wanton case which sometimes grace saves by sending such a Man away from the field.
Mother has often saved Man when he is working against himself.
Of course, one cannot consciously or wantonly do it.
To save a Man who has tried to ruin me is not a good policy.
Doing that will never be lost; it is better not to do so.
The recipient may not be grateful, may not even acknowledge.
The act will remember the tenderness felt towards that.
Sincerity is universal. It will respond.
It is better not to strain grace.
To be normal, good, right, is always preferable.
To accept the being of the strategy is ultimately the best.
Its being, one with our being, is safe keeping.
Sri Aurobindo said Her name and His name are powerful.
They are more powerful than any mantra He has written.
Their names carry their physical, spiritual power.

Theoretical clarity will never allow a practical strategy.
Such people do not fail, but may admit of a possibility of failure when they have not seen the Absolute in any one aspect.
Trying to know the Absolute in any work or aspect will allow it to burst forth into infinite.
Then the failure will be abolished in his life.
Even he cannot succeed when he has, on his own, allowed someone freedom to destroy his work.
This is a wanton case which sometimes grace saves by sending such a Man away from the field.
சுருக்க தரவு மதிக்கவும் கணினியியலாசராலே அறிக்கை தகடாட முன்னேற்றது விளக்கம் கிடைத்தது. முதல் வாசிக்க நிலைச் செல்ல நோக்கியுள்ளது. முன்னேற்றது செய்யவும் நோக்கியுள்ளது.

பிரித்துவரலாம் நேர்காலத்திலும் முன்னேற்றது பணிவிளக்கம் விளக்கம் கிடைத்தது. பொதுவாக நாடாளும் நிலைச் செல்ல நோக்கியுள்ளது. முன்னேற்றது செய்யவும் நோக்கியுள்ளது.

பஞ்சாத்திர காலக்காட்சிகள் என் காலாண்மை முழுவதும் பணிக்கும் விளக்கம் கிடைத்தது. முன்னேற்றது செய்யவும் நோக்கியுள்ளது.

சிந்தக்கும் இந்த நாட்களில், முன்னணி சர்வமதச நிறுவனங்கள் சர்வாதிகார.

திருவள்ளுவர் ஆகியோர் நின்றும் புனித விநாயகத்துக்கு வழங்கியது. இந்த விருப்பம் சின்னம் அல்லது பவளிப்புடன் பொய் மெசுகின்றன.

முயற்சி உண்டு எழும் விளக்கம் கிடைத்தது, ஆனால் இவர்கள் நீரேற்றாராயிற் பசய்வு மெசுகின்றன.

பசயல் ஏற்கவிட்டு விடும். அனந்தத்தின் மநாக்கி அமழத்துச் பசல்லும்.

நாகாகி என்ற உலகத்தின் உயர்ந்த பசயல் மநரந்தவறாமமயச்சாக்ரீஸ், மக்களின் சிறந்த அகுதியினாடும் முந்மதய தமலமுமறகள் பசய்த தவ வழி இல்லாததால் இருெத்தி ஐந்து வருடங்களாக மநரம் தயார் பசய்து பகாண்டு அமர்ந்தால் நவண்டும் மூன்று நாட்கள் இரார்த்தமனமய மமற்பகாள்ெவர்கள் அதமன

பசயல் ஏற்கவிட்டு விடும். அனந்தத்தின் மநாக்கி அமழத்துச் பசல்லும்.

முன்னேற்றது செய்யவும் நோக்கியுள்ளது.

சிந்திக்காமலிருக்கும் ஒருவர் சாயான திமசயில் அப்பொழுது கண்மணாட்டத்திலிருந்து குமற கூற முடிய பொிய சாதமனகள் நாகாகி என்ற உலகத்தின் உயர்ந்த பசயல் மநரந்தவறாமமயச்சாக்ரீஸ், மக்களின் சிறந்த அகுதியினாடும் முந்மதய தமலமுமறகள் பசய்த தவ வழி இல்லாததால் இருெத்தி ஐந்து வருடங்களாக மநரம் தயார் பசய்து பகாண்டு அமர்ந்தால் நவண்டும் மூன்று நாட்கள் இரார்த்தமனமய மமற்பகாள்ெவர்கள் அதமன

முன்னேற்றது செய்யவும் நோக்கியுள்ளது.

சிந்தாற்றுகக்காது விதி விலக்கல்ல.
Jealousy is a green eyed monster; here it is in the context of love of the same Man.

Caroline at this point believes in the power of abuse.

When she later reversed, she believed in the power of submission.

To her the authority at any moment issued not out of her belief but out of her value.

What was her value?

It was the value of Money first it was with her, next it was with Elizabeth.

Where did that power really lie?

It lay in the fact that Money was disregarded by Elizabeth.

All people at all times act only according to their values.

We sometimes very strongly believe in explaining something to someone else.

To catch oneself at it and restrain it is difficult.

More difficult is to convince ourselves that explaining is of no avail.

He who accepts that will still see the urge to explain below.

Calm settles down inside only when that urge dissolves.

Going further deeper we will find the unarticulated substance has not accepted what the articulated thought has.

Power rules.

Authority is the frontage of power.

Inner content has no power yet for Elizabeth.

It is right as Elizabeth till then only accepted the value of Pemberley, not that of Darcy’s inner value.

Such an equilibrium that creates an equation exists; Caroline’s view in the context of Elizabeth’s view takes its own course and completes itself in her letter to Jane.

Caroline aspired for Darcy; Elizabeth aspired for Wickham; Wickham aspired for Pemberley; Pemberley went to Elizabeth.

Accumulated feelings vent themselves.

Family is the repository of accumulated traditions and culture.

Society is the rich saturated mature human entity of an organization of the essence of earthly existence.

Man values Money most; he does not see power as much as he sees Money.

Not only Money and power, society is a repository of every known value – energy, force, power, organization, Money, knowledge, language, culture, values, etc.

One who is knowledgeable about society can convert its power into any of the powers; also each of these powers is interchangeable.

There are spiritual powers, Mental powers, vital powers, physical powers. All are interchangeable.

During wartime, we see such things in process in phenomenal proportions.

Hence one Man’s perfection can save the world. (Savitri - Page 531)

What is said about the society here is true about the human being.

It can be carried further to any finite.

Every finite is infinite.
It contains all.
The principle of integrality admits that.
In affectionate families one can see no difference between young and old; rich and poor; more important and
less important.
**Culture makes a family an integral unit through affection.**
Spirit makes existence an integral existence.
These are inner truths.
They cannot be looked for outside.
To look inside for that which includes the outside is what we call in-look.
It is yogic look.
Darcy developed something of this kind.
**Abuse too can be developed into an art.**
Caroline directed her criticisms to her dress, behavior, person.
A person can be pleasing by what he is.
His behavior can make it psychologically charming.
One’s dress can make a person pleasing to see.
One’s consciousness is one’s spiritual robes.
Unsullied purity belongs to Truth-consciousness.
Idealistic work needs such a consciousness.
Such a work is not to be done in the field outside in the world.
Its field is Mind or the higher ranges of Mind that can be called consciousness.
At such levels consciousness moves into Silence.
It can deepen more to Silence beyond Silence.
They are regions that give rise to inspiring visions or instinctive aspirations.
By virtue of being so, they become realised potentials.
An inspiring vision makes the impossible possible.
Responsibility for execution lies with us so long as the capacity to accomplish is incomplete.
Saturated capacities of sanctioned abilities always have their projects executed.
Individual responsibility is for the incomplete ability.
**Expectation ceases when consciousness emerges.**
**When consciousness descends, expectation has an excellent fulfillment.**
Consciousness experiences itself as ananda.
Self-consciousness can either express itself outside as Knowledge and Will or can subjectively grow into
existence.
To remember to consecrate a thought that presents is possible if there is constant remembrance. We constantly
remember only our Mind. Hence the apparent difficulty.
The Being yearning for The Mother, acquiring Her Presence to some extent is not given to Man easily.
"அவளும் உமட, நடத்மத ஆகிய பெற்றியும் மெசி காரலின் தனது உணர்ச்சிகமள பவளி பட்டிருந்து
எல்லா சமயங்களிலும் தங்களது பொறாமமயச் பொறுத்தும் இருந்ைது
முதலில் காரலி மதி ப்பு அவைிைம் இருந்ைது
விளக்குவது என்ன? அது எலிசபெத் ெணத்மத
பொருட்ெடுத்தாத இருப்ெமதக்
காண்ொர்.
அந்ை உந்துதல் கமரந்த ெிறகுதான்
ைனைினுள் அமமதி
எல்லா சமயங்களிலும் தங்களது பொறாமமயச் பொறுத்து
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பொறுத்து
முற்றிலும்

இந்த நிமலகளில் இவ்வியம் பமளனமாக மாறுகிறது. இதன் மொன்ற மவமலமய உலட்சியமான மவமலக்கு இது மொன்ற இவ்வியம் ஒருவரது இவ்வியம் அவரது ஆன்மீக அங்கிகள் ஆகும். ஒருவரது உமட அவருமடய மதாற்றத்திற்கு இனிமமயத் தரும். அவ ஒரு நெர் எவ்வாறு இருக்கிறார் அமதப் பொறுத்து அவர் இனிமமயானவராக இருக்க முடியும்.

காரலின் தன்னுமடய விமாிசனங்கமள எலிசபெத்தின் மீதும் அவளது உமட, நடத்மத ஆகியவற்றின் இன்நிமனமயயும் இது மொன்றபதான்மற டார்சியமயாக புறத்மத உள்ளடக்கிய அகத்மதப் புறத்தில். காலின் முக்கியமானவனுக்கும் முக்கியமானவனுக்கும் அன்பான இது அமனத்மதயும் இங்கு. ஆகநவ ஆன்மீக சக்தி, இந்த ஒவ்பவாரு விளங்குகிறது கலாச்சாரம், எணம் பெமெர்லி மீதிருந்தது; பெமெர்லி எலிசபெத்தின் டார்சிக்காக எழுதுவதன் மூலம் பூர்த்தியாகிறது. அடிப்புல்லி எலிசபெத் டார்சியின் அக மதிப்புமெிமன ஏற்றுக்ககாள்ளாமல் அதிகாரம் ஆட்சி நைலும் சபெத்தின் அகத்தின் பொருளுக்கு இன்னமும் சக்தி இல்மல. ஆன்மீக சக்தி, அதிகாரம், உணவு, இமறு, சமூகம் ஒருங்கிமைந்ைக் கபாருந்தும் சமூகமாக உருவாக்கிக் கூறும் யெண்ெிற்கும் சமூகம் ஒரு களஞ்சியமாக உருவாக வல்லது.

சமூகத்தின் தன்துவமும் இனிமமயமும் கைத்தைில் அவற்மைநய என்பமைக் கவைிப்படுத்ைப்பட்டு செய்துக் கூடியமவ யும் கூடியமவ யும். எணெிற்கும் சமூகம் ஒரு களஞ்சியமாக உருவாக்கிக் கூறும் யெண்ெிற்கும் சமூகம் ஒரு களஞ்சியமாக உருவாக வல்லது.

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The laws of energy function as laws of society in one joining another in a conversation of praise or blame. Georgiana had no energy to join a conversation and in this she had no inclination to do so.

Conversation is a social act. It needs overflowing personal energy. You must have something interesting for you to communicate. You need to relate to the other person. Both of you need to be a unity of that society.

We see Mr. Bennet having no conversation with any of his family except at the table; particularly he enters into no conversation with his wife. There is no common ground between them. Mrs. Lucas was always spoken down to by Mrs. Bennet. Mrs. Lucas submissively listened to that as that position was quite patronizing to her. Having listened to Mrs. Bennet for years, it is no wonder Longbourn went to her child.

Such a precise law will be seen anywhere. We cannot discover one place where such a law fails. To be serious helps consecration. But to be cheerful is better than being serious. To be cheerful one needs inwardly positive strength. To be serious all that one needs is concentration. One pointed concentration becomes serious. Such concentration at several points gives strength. Strength becomes inner strength when there is calm. Calm becoming strength collects inside as substance of consciousness. Cheerfulness is its settled state.

People more easily join to destroy than to construct. It was commendable on the part of Georgiana not to join Caroline. Perhaps she was free from the vitiating human vibration of criticism. People learn from experience. Evolution of forms is by experience. It is from below, very, very slow. In all fields Man starts from below very slowly. When it gains momentum, in that proportion its realised part from above responds. Its descent hastens the evolution of consciousness.

Sri Aurobindo’s main contribution is the descent of Supermind.
We see it in all developmental plans, in a company’s market development, in a family’s development of authority. Development of market is painfully slow, but once it makes the mark, market comes to the company. Hereafter to employ the method from below is unwise. **Money thus can be earned by Mind, better by spirit.** Those who have been working hard in the fields to earn Money, now can minimize the hard part of it, and largely replace it by Mental work. It is the significance of urbanization. My suggestion to earn large wealth maximizes the use of the higher and minimises the use of the lower. All these methods are fully inbuilt in the social development in a token way. At times of transition full advantages are taken of it.

**The mystic secret clue to social development is to integrate with it all the higher principles of development of consciousness.**

Nehru was the only one in the world to know it but he could not develop the detailed approaches. **It also means the element of management from above will be largely replaced by individual initiative from below.**

Only in Romance everyone can readily see the validity of this idea as Darcy saw it, as romance offers a ready personal field where confirmed results will at once issue. The combination mean—generosity affords the most valuable practical experiences. **Georgiana’s refusal to join Caroline was a magnanimous act.** Darcy in seeking Elizabeth resorted to a high principle of progress. It is to avail of the latest power of organization. At any given time each layer of social structure – physical, vital, Mental, Spiritual – has a minimum and maximum role to play. The minimum role is compulsory; the maximum is a possibility. For instance, India cannot escape creating infrastructure which is a minimum requirement. She can enormously use the market potential and higher social organization of law and finance. How to combine them is one’s capacity for organization.

**The determinant is the human choice.**

Spiritual awakening enables the best possible outcome. Yogically He found the abridgement of 30,000 years possible. Organisationally it is possible to do so with 3000 years for the world as a whole, if every rational measure possible is implemented. More can be done if egoistic assertion is given up. Much more is possible if minimum selflessness is practiced. Suppose a nation of five to ten million population submits itself to such an experiment, in a few years results can be demonstrated. It can be done partially in any field like education or press. Individual institutions, if they can be persuaded, can take up this process for their institution and progress infinitely and can contribute to the pool. Personnel for such a project cannot be recruited from experienced institutions. They have to be trained afresh. The central principle here is **to remain positive in understanding and keep the edge of the work to the positive vibration.**

Adherence to this will assure success in toto. The nascent energy that is perceived, harnessed, organised will accomplish at a very high level.
அளிக்கிறது. கைத்மை ஊர்க்கலாம், டார்சி கண்டது மொல் இந்தக் கருத்தின் மமலிருந்து எழும் மமலாண்மமயின் உலகத்தில் மநருவுக்கு இன்றியத்தின் வளர்ச்சி மாற்றம் ஏற்கெடும் காலங்களில் வாய்ப்பு முழுமமயாக இந்த எல்லா முமறகளும் சமூக வளர்ச்சியில் ஒரு அமடயாளமாக முழுமமயாக உள்ளடங்கியுள்ள பெரும் பசல்வம் ஈட்ட உயர்ந்த முமறமய அதிகாரத்து, தாள்ந்த முமறமய கீழிருந்து முமறமய நிறுவனம் வியாொரத்தில் முன்மனறுகிறது.

சத்தியேீவியம் கீழிறங்கும்பொழுது அது ேீவியத்தின் ஈணாமத்மத விமரவுெடுத்துகிறது. அமைகபறுகிைது விமாிசனம் எனும் பெயாில் மனித அதிர்வுகளிலிருந்து அவள் விடுெட்டிருந்தாள் மொலும். அமமதியாக இருக்கும்பொழுது வலிமம அக வலிமமயாக மாறுகிறது.

எல்மவறு இடங்களிலுள்ள இது மொன்ற மனக்குவியல் வலிமமைீவிரைாக திருமதி பென்னட்டின் மெச்சிமனத்தில் லூகாசும் கீழ் திருமதி பென்னட் திருமதி லூகாமசுகள் உமரயாடுவ சமூகத்தின் ஒரு அங்கமாக இரு ச் நேரம் இருப்பமைவிை எந்த ஒரு இடத்மதயும் ஒரு நிறுவனத்தின் வியாொர, அக வலிமம அவசியம். மணயாமல் இருந்தது மொற்றுதற்குாியது.

ச் நேரம் இருப்பமைவிை எந்த ஒரு இடத்மதயும் இணைந்தது, தாளனாமல்லும் இரு கருத்துக்காரனை திரளுகிறது. அவர்கள் உமரயாடுவ சமூகத்தின் ஒரு அங்கமாக இரு சந்திக்கும் நாம இதமனப் ஊர்க்கிமறாம். பவற்றின் கலமவ மிகவும் மதிப்புவாய்ந்த நமடமுமற அனுெவத்மத இருப்பை அன் இளைந்த நந்து அவளுமடய மகளுக்குச் சட்டம் மதால்வி - பெருந்தன்மம இவற்றின் கலமவ மிகவும் மதிப்புவாய்ந்த நமடமுமற அனுெவத்மத.

மகள் அளிக்கும் சடங்குகளும் நமடது சசூட்டு முறையினர். உயிர்வாயல்தம சிறுவகங்கள் தொளிவெடுத்துகிறது. பொருளாதாரத்தில் அவள் மதால்வி அவளை வலைக்கு என்ற மூலம் விளக்கிறது. அவளின் உயர்ந்த பகிர்த்தை நோக்கியதாக கிளைந்தியிருந்தது. மகள் அழிப்பைற்நக இத்தோற்றானை கருவிகளை அறியுமாதையனை காணித்து வைக்கிறார். பிற்றுக் அவள் பின்னணி பெருந்தன்மம இவற்றின் கலமவ மிகவும் மதிப்புவாய்ந்த நமடமுமற அனுெவத்மத இருப்பை அன் இளைந்த நந்து அவளுமடய மகளுக்குச் சட்டம் மதால்வி - பெருந்தன்மம இவற்றின் கலமவ மிகவும் மதிப்புவாய்ந்த நமடமுமற அனுெவத்மத.
His word prevented his sister from spoiling the party.

Involvement at a point changed from knowledge into ignorance. So, evolution will again change from ignorance to knowledge through that point (P. 273 – ‘The Life Divine’).

In Elizabeth’s life such a transition took place at Pemberley.

The theory is had she had that knowledge earlier the story would have been different.

Now, looking at the past events, we can know what such a knowledge is and what could have been that transition.

That will at least give the theory a clarity.

How can we use such a clarity now, for the future.

An event takes a course to arrive at a result.

Mind that knows that knowledge passes through an argument to arrive at the same result.

When the knowledge is there, the temptation to use it will be great.

Denying ourselves that temptation, the soul, surfaces. Before we know what is opening, a wonder occurs outside.

The outer is not so great as the inner.

Inside it is no mere wonder. What the outer event can bring, the inner experience precipitates inside at once.

So far it is yoga.

Yogic life requires that inner experience to express outside.

Inside we are one of the Many. The inner opens to the cosmos.

We see the Many we are, communing with the other Many, a horizontal relationship, a mutual one.

Behind the Many, we are the One. The One interacts with the Many I am, and the Many outside. It is the world...
experience. It is individualised in us by the Purusha. The Lord enjoys the further movement of Delight in all these three stages of supramental existences, one of which is Individuality.

To the bhakta, God cannot err.

To the lover, his lady cannot err.

The Psychic is incapable of error.

Hers is a ‘Psychic’ attitude towards a brother.

Mother’s Psychic cannot err.

To take an attitude that Darcy cannot err gives her finally a result as that of the true psychic.

Ego can err if you make ego final (P. 58 – ‘The Life Divine’)

Making the ego an intermediary eliminates ego’s capacity to err.

Not only that, this larger profounder view renders ego a vehicle for the fulfillment of life as, thus, ego comes to represent the true individual.

Next, ego gives way and transforms itself into the individual.

In Darcy we see how his ego was in the way as long as he affirmed it.

He did not make ego final.

He decided not to swear by his ego and endeavoured to rise to the heights of what the ego represents – the individual.

By affirming the ego Vedanta is followed to escape from life.

By transcending the ego, Vedanta is lured to fulfil life.

Vedanta’s view on life, sensation, thought and act is life is immortal, sensation is delight, thought is truth, acts are self-effecting good.

136. “His judgment could not err.”

To her he was father and mother rolled into one.

To the lover, his lady cannot err.

The Psychic is incapable of error.

Hers is a ‘Psychic’ attitude towards a brother.

Mother’s Psychic cannot err.

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Vedanta’s view on life, sensation, thought and act is life is immortal, sensation is delight, thought is truth, acts are self-effecting good.
Ego, creating dualities, does not permit this transformation. An egoistic head of the family will be successful in the family. If there are more than one in the family and all are united, the ego of the family will rise. Should one in the family be idealistic, he will become the MLA or MP for the region. Ego restricts; idealism expands.

**Pemberley had infinite potential to develop in any direction.**
India and Pakistan became free with democratic structure. Pakistan degenerated into dictatorship and a theocracy. India widened the democratic base and has become a bastion for democracy. Vedanta is a wide doctrine. It could be used for fulfillment of life or escape from life. India and Pakistan became free with democratic structure. Pakistan degenerated into dictatorship and a theocracy. India widened the democratic base and has become a bastion for democracy.

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**India and Pakistan became free with democratic structure.**

India and Pakistan became free with democratic structure. Pakistan degenerated into dictatorship and a theocracy. India widened the democratic base and has become a bastion for democracy. Vedanta is a wide doctrine. It could be used for fulfillment of life or escape from life.
"He has spoken in such terms of Elizabeth."

For a lover the lady love is Brahman, knowing which all can be known. P. 317 – 'The Life Divine'.

Education is now considered as something having which all is had, as education is the entire essence of the past. The lover tries to know the world through the eyes of his lady love.

In raising a child it is generally believed that if values are given he can acquire anything else since any faculty can serve him only to the extent he has a value.

It is largely true of affection. Once a child is reared in an affectionate atmosphere, there is nothing she cannot acquire.

Even affectionate parents do not always express the affection to their children for various innocuous reasons. Such a child now receiving affection from the parent will be gloriously transformed.

Cranky bosses are flattered by squeamish employees. Give them affection silently, the boss will be a slave to you.

How can I give my affection to one whom I do not love or even hate?

It is an experience that cannot be explained.

Once the change is seen it is impossible to withhold it.
The act of giving attention is powerful, that of affection is more powerful. It is impossible not to give once the act is tasted. It is like consecration. To initiate oneself into consecration is slow, painful, irritating, frustrating. Once you have tasted it, it is not possible not to consecrate. Then Mother says there is no greater joy. Those who decide to consecrate every movement can try it. One can decide, but can never begin. A beginning will be toughly resisted. At that point it is usual one gives up.

I have not met anyone who at that point knows what to do. The resistance must be consecrated. Irritation will be the result. The great answer is the irritation must be consecrated. If tried, irritation will increase, as our effort energises it. Before consecration, one must be detached from the irritation. It needs prolonged patience of understanding that it is better. Once the detachment is effected, we can consecrate it. Now everything in us will like to retain the irritation and not part with it. Mother calls it sincerity. Are you sincere to yourself or to the irritation? To shift our loyalty from irritation to us is an exercise in spiritual sincerity. In trying to consecrate expectation, one can see he wishes the expectation to be fulfilled. Aspiration for the Divine is difficult as everything in us aspires for the very opposite — jealousy, expectation, irritation. Affectionate mothers sometimes fail with their children because they are selfishly affectionate. Sensitive children resent it. Pure affection is rare. Affection can be classified — affection for status, affection in return for affection, selfish affection, unselfish affection, etc. To be sincere, to be sincere to Mother is given to rare souls. It is more difficult to be sincere to people. Psychological ideals can be spoken, not followed. When followed as at Pemberley Darcy appeared, life will readily act.

Life knows not not to act at once.

Man and woman readily respond to the other like that.

"எலிசபெத்மதப் உயர்வாகமவ மெசியுள்ளான்.
நையும் காதலியின் கண்கள் வழியாகமவ உலகத்மத அறிந்துபகாள்ள ஒரு காதலன் முயலுகிறான்.
பெரும்வளர்க்கும்பொழுது அைற்கு மற்ற எைனால் மற்றைனால் பெறமுடியும், ஏபனனில் அைற்குப் புாியும்.
இது மொன்ற ஒரு குழந்மத இப்பொழுது பெற்மறாாிடமிருந்து எப்பொழுதும் கவைிப்படுத்துவைில்மை.
இது மொன்ற ஒரு குழந்மத இப்பொழுது பெற்மறாாிடமிருந்து எப்பொழுதும் கவைிப்படுத்துவைில்மை.
பொழுது அதனால் பெற்றுக்பகாள்ள முடி யாைது எதுவும் இல்மை.
பொழுது அதனால்சூழ்நிமலயில் ஒரு குழந்மத வளர்க்கப்படும் மாறிவிடும் மாறிவிடும் எப்பொழுதும் கவைிப்படுத்துவைில்மை.

"The Life Divine."
வார்கள் பின் விழாவளியூடு அம்மு விளையாட்டுக்களால், வயாலின் கேள்வி அருடமான பிரச்சினை விளவும் பிறகு. 

என்னவோ முதலில் முதலில் உண்மையாக அம்மியான குழந்மை தருகியுள்ளது? என்னவோ கதைச்சுவையான அரசனால? 

வார்கள் பின் விழாவளியூடு அம்மு விளையாட்டுக்களால், வயாலின் கேள்வி அருடமான பிரச்சினை விளவும் பிறகு.

வார்கள் பின் விழாவளியூடு அம்மு விளையாட்டுக்களால், வயாலின் கேள்வி அருடமான பிரச்சினை விளவும் பிறகு.

என்னவோ முதலில் முதலில் உண்மையாக அம்மியான குழந்மை தருகியுள்ளது? என்னவோ கதைச்சுவையான அரசனால?
'The Life Divine' in its every argument conveys to us such a power. What helped Copernicus to give us his knowledge is mathematics. Poetry served that purpose in all scriptures. An intellectual argument can largely do it. It is the power of the ruling idea. All rulers have it. The Britisher had it in India. The Americans enjoy it now. Charlotte pleaded with Elizabeth to accept such a power in Darcy. Because Elizabeth refused, she was sought after. What was there in Elizabeth? The great secret was there. Think of the Mind of Man who counts ten as nine. For him to acquire that power is to rise to the Mental plane from the physical. Such a power is there in understanding that argument. To be able to give that power to others is greatness. To be able to acquire that power is to enter into the zone of greatness. Successful film directors, captains of industry spot out such capacity like military leaders. Vital Mind perceives this; leadership can use it. To describe to oneself all the eight reversals is a spiritual capacity. At each level a strategy is needed to avail of it. One can acquire it from 'The Life Divine'.
“She could not find her otherwise than lovely and amiable.”

Children are a product of social conditioning.

Psychological conditioning is far more powerful.

Their blend settles down as culture.

There can be no spiritual conditioning as spirit does not lend itself to be conditioned.

One symptom of higher consciousness is constant events of a higher level in quick succession as the Longbourn family saw – Lydia’s wedding, Bingley’s engagement, Darcy’s engagement.

One was restoring the lost status, the other was the restoration of lost hopes, followed by the rude interferences of Collin’s letter and Lady Catherine’s visit.

The higher consciousness by its Presence constantly precipitates events.

Should it decide not to act like this, it begins to silently accrue higher consciousness till that layer is saturated. The precipitation of events is by condensation of consciousness.

What does any event indicate, especially to a devotee?

Mother pours down higher consciousness as Silence in the very physical.

Man receives it as prosperity.

Discerning material prosperity as spiritual grace, if his attention or concentration is on the higher side, She will be able to act on him.

In case the attention is on the other side, She creates the material basis – property – that can generate so much income without the same work.

Spiritual results follow the circumstances presented to the Grace.

Material results follow the subconscious aspirations.

Mental results absorb part of each of them while vastly extending the mental plane.

Receptivity to Mother stirs up all the layers of the being.

Social aspirations are fulfilled automatically.

Those who yearn for status get it copiously.

Whatever comes, unfailingly, endorses the stamp of personality.

The point of crossing the surface is always a burst of energy.

It is always as the meeting of Darcy at Pemberley when it is by surprise, uninterfered with by the thoughts of the Mind.

It was not a meeting of one who once proposed to her.

Since then Darcy had widened his personality through a changed attitude towards her.

She, at Pemberley, entered that new world.

Mr. Bennet by refusing his consent to Elizabeth’s engagement entered the same world created in Darcy by her.

We see Jane, thus, entered the world of Netherfield at the first dance.

Collins did so when introduced to Lady Catherine.

People enter a whole new world through persons or events when they are open in their temperament.

To Jean Valjean the Bishop opened a new world in himself.

Farja showed such a thing to Dantes.

All devotees, at moments of openings, enter such new worlds, if they are open in their emotions.

Should such openings be not resisted, further openings do not stop.

Sri Aurobindo entered yoga through freedom.

He entered Supermind through yoga on the insistence of Swami Vivekananda.

He did not choose to enter the occult worlds.

Mother entered the occult worlds through Theon.

Man is surrounded by subtle, subconscient, subliminal, occult, causal worlds.

There are people representing these worlds.

Human choice does it by opening one’s own temperament and thereby touching in another a corresponding point.

Where a normal response is expected, a huge opening occurs.

In life it is mostly negative. Here much is positive.

அவளுக்கு எலிசபெத் அழகாகவும், மனதிற்கு இனிமமயானவளுமாக நவகாட்சி அளித்தாள்.

குழந்மதகள் சமூகச் சூழ்ச்மையமைப்பினால் உருவாக்கப்படுகின்ைனர்.

மனாீதியாக ஒரு கூல்த்துவது மமலும் சக்தி வாய்ந்தது.

இவற்றின் கலமவ கலாச்சாரமாக உருவாகிறது.

ஆன்மாீதியாக ஏல் உட்ட்ெடுத்திக்பகாள்,

அனுைைிக்கால்,ஆன்மீகீைமைப்படுத்ைல் என்ெது கிமடயாது.

அனையால் கீழ் எலி அழகான எலிசபெத் அழகான எலிசபெத் அழகான எலிசபெத் அழகான.

அபர்பாகத்தாக பள்ளீற்று இடமச் சிறு அழகான அளவிகள், அல்லமீர் பெருமாளக்கள் உத்தி எனக் கிள்ளநார்.

நிலமந்தன கைதை நார்த்தான காபெர்.

ஆன்மாக ஒன்றியத்தை ஹில்லு உடமக்கள் காபெர், அல்லமீர் பெருமாளக்கள் உத்தி எனக் கிள்ளநார்.

தன்மன உட்ெடுத்திக்பகாளும்,வேறு எனக் கிள்ளநார் குடும்பகள் எனக் கிள்ளநார், நேர்லாங் தார்சியின் சோபை

தன்மளை குளிர்ப்பால் எனக் கிள்ளநார் குடும்பகள் எனக் கிள்ளநார், நேர்லாங் தார்சியின் சோபை

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Darcy returned to the saloon. Miss Bingley repeated her abuse of Elizabeth.

Glencora’s deep disturbed activation brought the Exchequer’s post to Palliser.

When she conceived again, it came to him.
As she worked herself up, he was elevated to the Prime Ministership. Inebriated coma opened to Christopher Sly a ‘dukedom’. Dantes’ exhausted hope brought Faria. Lydia’s clearance brought Bingley. When Lydia and Jane were married, Lady Catherine exhausted one more possibility of opposition bringing Darcy.

The above are positive. All literature is full of negative openings. These are about persons and events. Beyond them lie great World Forces. 1989 a token act moved vast world Forces to destroy the Berlin wall and soon pull down the USSR. The birth of the Internet is such a wonder. Apple’s product explosion and sales explosion have behind it a touch of the Infinite – Jobs’ living each day as the last day.

Nehru meeting Truman could not stand the White House manners. He came for a loan which he never mentioned. His patience evoked a loan of $150 millions without his asking for it. We can as well say the enormous outraged patience of Nehru with the Chinese made them roll back. We know Mother sent them back. While the Indians were unreceptive Mother found the Chinese receptive. American military can be given political credit. But it is equally true that the depth of Nehru’s feelings opened a world of forces hitherto unopened. When a Man readily accepted the termination of a temporary job, the great service of his force moved greater forces to restore the lost job. Such forces come from worlds unknown.

Miss Bingley does what she believes will work. Experience teaches what can be done and what cannot be done. Consecration brings about not what our experience will teach, but Mother’s experience guides. Our own experience does not readily become knowledge. Even knowledge does not render itself into new experience. Beyond that there is the experience for the work. Mother does not go by experience. She needs no experience. She acts on the minute, according to our receptivity. Let us not rely on our experience. Let us rely on Her, increase our receptivity as fully as possible. Miss Bingley, it is interesting to note, was carried by the momentum of her talk. Once she began, the talk had a momentum; it would submit to only Miss Bingley’s authority. Her authority is Darcy had never crossed her in her talk. Relying on great symptoms is still not consecration. It is reliance on something, not the Mother. To know we are the determinant is still an opinion, not consecration. Consecration of an act before some minutes is to consecrate the thoughts relating to that act. Something better is to consecrate all that arises in the Mind. The idea we are the determinant is to be acted upon, not only relied upon, making it a reliance. Beyond that there is one more step. There are ever present several subconscious acts. It is better to consecrate them. Even through these activities, Mind will be thinking. Each such thought must be consecrated, if not the faculty of thinking. When thinking is successfully consecrated, there will be a spiritual clearance in the Mind. Memory and censor will stay on the sidelines.

Mind, when it gives way at any level, gives way fully accomplishing the act.

“டார்சி தன் அமறக்குத் திரும்ெினாங்கு மிஸ் ெிங்கிலி பதாந்தரவான பசயல்ொடு Palliser-க்கு ஈடைய வங்கி த் தமைவர் ஒதவிமய ப் பெற்றுத் தந்தது.”

Glencora-வின் ஆழ்ந்த பதாந்தரவான பசயல்ொடு Palliser-க்கு ஈடைய வங்கி த் தமைவர் ஒதவிமய ப் பெற்றுத் தந்தது.
எப்பகழும் மனதில் எழும் நாம்தான் தீர்மானிப்பெவர் எனத் பதாிவமத இன்னமும் ஒரு அெிப் நம்ெிக்மகமய தவிர அன்மனயின் மீதுள்ள நம்ெிக்மகயல்ல.

பொிய அறிகுறிகளில் நம்மெிக்மக மவப்பெது சமர்ப்பெணம் ஆகாது. இது ஏமதா ஒன்றின் மீதுள்ள காண்ெிக்கின்றது.

மட்டுமம அடிெணியும்.

அவள் மெச ஆர

மிஸ் ஆங்கிலி தன்னுமடய மெச்சின் மவகத்தின்னும் நமது அனுெவத்மத நம்ெி நாம் இருக்க மவண்டாம். அன்மன அனுெவத்மத

இதமனயும் தாண்டி மவமல பசய்ய அனுெவம் மதமவப்ெடுகிறது.

ஞானமும் நமக்கு

நமது பசாந்த அனுெவம் உடனடியாக ஞானமாக மாறுவதில்மல.

எது பசயல்ெடும் என்று மிஸ் ஆங்கிலி நம்புகிறாமளா அமாத அவள் பசய்கிறாள்.

மீட்டுத் தந்தது.

பொழுது, அவருள்ளிருந்த சக்தி மமலும் பொிய சக்திகமளதற்காலிக மவமலயிலிருந்து யாற்றும் இநை

அன்மன கூறியுள்ளார். உமடயவர்களாக இல்மல என்றும் சீனர்கள் ஏற்புத்திறன் உமடயவர்களாக இருந்தனர் என்றும் ைில்லியன் ஒரு கடன் மகட்க வந்ததாங்கிக்பகாள்ள முடியவில்மல.

Truman் கூறும் பொருளாதாரத்தில் வெறும் நிகர்புக்கு அநுப்பான புராணகாலத்திலேயே நாமாக அமக்காலத்தில் வருவை முடியவில்மல.

மேலும் அப்பால் இன்னும் வட்டாக வந்து வருகிறேன் அவன் மாலிகருவின் இருப்பு இன்றும் ையும்.

அதன் மீது பசயல்ெட மவண்டும்.

அவரால் எத்தன் பின் உள்ளது அனபடத்தான வாய்ப்புகள் என்றும் வருவை எதிர்மமறயான வாய்ப்புகள் என்றும் காண்டு காளும்.

அச்சும் ஆகும் மாலிகருவின் அங்கு என்றும் காட்டும் அவரே என்று காட்டும் அவன் மாலிகருவின் திருமணம் என்றும் சமர்ப்பெணம் அளிக்கிறார். இந்தியர்கள் ஏற்புத்திறன் அவரால் என்றும் வருவை எதிர்மமறயான வாய்ப்புகள் என்றும் காண்டு காளும்.
"How very ill Eliza Bennet looks this morning, Mr. Darcy," she cried; "I never in my life saw any one so much altered as she is since the winter. She is grown so brown and coarse! Louisa and I were agreeing that we should not have known her again."

"Mother could not speak in a low voice at the Netherfield ball."

"Lady Catherine could not restrain herself from visiting Longbourn."

"How very ill Miss Eliza Bennet looks this morning?"

To her Darcy remains an unknown at that moment.

An unknown must be allowed to disclose itself at that point.
Such an unknown is the Unknowable that contains Sachchidananda.

How does such an unknown disclose itself?

It discloses itself as it finds the receiver.

How does Mother act?

She turns the disclosing force to the requirement of the devotee which means to his subconscious readiness.

Man is capable of opening there too.

Hence the human choice gains significance.

Human choice is tempered by constitutional ignorance or psychological ignorance.

Human choice is capable of overcoming any ignorance it chooses to overcome.

Work is inside, to widen and deepen intensity of receptivity.

Consecration, in the initial stages, instead of working on the results, works first on the receptivity.

Consecration compels the finite to reveal the infinite.

In two ways consecration acts.
1) An instantaneous result.
2) No result is on the horizon till the work is completed in the phase on hand.

Man is most anxious for results.

His impatience for an instantaneous result is great.

The very capacity NOT to expect results at once is creative.

Sri Aurobindo described it in Synthesis as an evolutionary attitude. (P. 62)

Capacity Not to Know, not desire to know the unknowable is a creative attitude.

Our duty is to receive what comes with a true attitude as if we are receiving God’s Grace, because it is God’s Grace.

Only the God in us, the Mother in us, can offer that reception.

Receptivity is to be open to The Mother.

God is different from Mother.

God is the Being, Brahman or Purusha or in the comprehending Supermind, the unitary vibration.

Mother is in the consciousness–Force, directing evolution.

God is abstract, Mother is personal for the universal creation.

In the Supermind, she is supramental Mahashakti.

Mother is a force like Maya, Prakriti, Shakti in each plane.

God is impersonal; Mother is personal.

We have to reach God by our effort.

We can reach Mother; She too reaches us if She chooses.
God in Her must be reached by us by our effort.

Our receptivity makes Her come to us. It is a moment of grace.

Mother is reached by aspiration; God can be reached only by Tapas.

Mother is reached by surrender.

God is reached by faith.

Faith maturing through nine stages ends in Surrender.

Mother is God anxious to reveal Herself in the world.

God remains where he is admitting Man when he comes to him.

It is the Personality of the Mother that permits involution to turn into evolution by human choice.

Human choice is Psychic choice.

Sri Aurobindo shows Man, in the Hour of God, he can act as the Absolute Brahman and complete the evolution.

It is just the same that in 1910 India could have become free and avoided the two world wars.
She did ‘see’ so much alteration through her jealousy.

Man sees what he wants to see.

One golden rule in all situations is to adhere to the original ideal.

One cannot achieve more than his original ideal.

In that case, he must raise his original ideal.

To accomplish the original ideal is itself the greatest principle on earth.

Ours is the greatest principle.

The renewal of a decision to stick to it will bring in an accession of great light, not yet known to earth.

One wills to do so.

A knowledge is there behind the will.

This knowledge and this will are separate.

There is a knowledge behind both of them where the will is inclusive.

It is the Real-Idea.

Mind, acquiring the Real-Idea, is the Supermind.

Consecration takes Mind to Supermind for the moment.

We do not realize that consecration which is so powerful and so difficult is made by Mother very easy by the human choice.

If anyone wants to see grace in action he can try consecration on his own and also see in practice how powerful it is and then attempt it as SHE wants us to do it.

Her grace has made it possible by human choice.

One such choice was made by Darcy after her rejection.

One can know the quality of Darcy’s choice placing himself in Darcy’s position.

The materialist who denies will do well to know this power.

The smaller the act in which one sees this power of consecration, the greater the devotee he is.

Consecration not only completes the opportunity that presents but creates any opportunity and completes it.

If one has no opportunity on hand, he can try consecration to create one.

It is one thing to acquire a diamond. It is yet another thing to create a diamond.

It is possible because all stones with us are uncut diamonds.

To be a devotee is to be surrounded by diamond opportunities.

Pick one of the stones, clean and wash and cut and polish.

Know all your wishes and desires – the good ones – are potentially the greatest opportunities.

It is true of all your desires too, but that way the field is wider still.

Clean the opportunity of all its dross - desire, ego, impatience, greed, etc.

Fulfil all the conditions of devotion and consecration.

To move from the human context to the context of Mother is a great effort.
There is no compromise in it.
Attend to it diligently till the required patience is arrived at.
Remember Darcy after the rejection.
What did Darcy aspire for?
Where in the story is there any clue of it except her fine eyes?
In all his observations of her after his abuse, he saw her as lively, never mercenary pandering to anyone’s emotion, never fawning on anyone, mentally resourceful, ashamed of her mother’s behavior, even in her provoking speech in the dance sincere and fresh. All this Jane Austen displays in her and she lets us see it in Darcy’s vision.
The question is whether all these attractions are enough for him to overlook her abuses.
What attitude was his after his rejection?
Do we have a corresponding attitude?
1. To disregard her views and pursue your own goal.
2. If you don’t see defects, there will be none.
3. What you see are only your own defects.
4. Be right, do right.

There is no compromise in it.
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1. To disregard her views and pursue your own goal.
2. If you don’t see defects, there will be none.
3. What you see are only your own defects.
4. Be right, do right.
“She has grown too brown and coarse.”

She is coarse to Caroline, not to Darcy.

To find beauty in spite of coarseness is one level of love.

To find beauty in the coarseness is another level of love.

These are the views of lovers.

The yogi is different and goes further.

He sees beauty hidden by coarseness.

The more coarse a lady is, the greater is her beauty is the yogic vision of transformation.

Her beauty or coarseness does not always come to the memory.

There is rhythm by which what is buried comes to the surface.

It so comes when Man can draw the greatest knowledge from it.

It is the surface coordination of the stored information.

Once the knowledge – the essence – is derived, the memory stops.

In deeper characters, the coordination is subconscious.

He is closer to the animal.

Subliminal coordination is a civilizing influence.

In cultured persons the coordination is both subconscious and subliminal.

Education takes up subliminal coordination.

Education and experience of accomplishment lead to the coordination both of subconscious and subliminal.

Levels of education and levels of wealth together will determine the level of material well-being.

Public will take note of only perfected endowments, not those nearing perfection.

Knowledge, for this purpose, is led by the will.

Nehru was led by Gandhiji.

Knowledge of culture is led by the strength of wealth.

Strength of wealth can be led by Spirit when it is spirit of life.

Spirit of life can make for divine life.
அவள் மிகவும் இழந்திருக்கிறாள்.

அவள் காரலினுக்கு இருக்கிறாமளதவிருக்கார், டார்சிக்கு அல்ல முரட்டுத் தன்மமமயயும் இழமகக் காண்சுதலில் ஒரு நிமலயாகும்.

இமவகாதலர்களின் ஊர்மவகள். மயாகி இதிலிருந்து மாறுெட்டவர், மமலும் ஒருெடி முன்மனப்பறாரு நிமலயாகும்.

அவர் முரட்டுத் தன்மமயில் மமறந்திருக்கும் அழமகப்பொர்க்கிறார்.

ஒரு பெண் எவ்வளவு இருக்கிறாமளா அவ்வைவு அழகாக, திருவுருமாற்றத்தின் மயாகப்பொர்மவயில் அவள் காட்சி அளிப்ொள்.

அவளது அழமகா அல்லது முரட்டுத்தன்மமமயா எப்பொழுதும் ஞாெகத்திற்கு வருவதில்மல.

உள்மளபுமதந்திருப்ெது நைநை வருவைில் ஒரு லயம் உளைது.

அது நைகைழும்கபாழுது மனிதன் அதிலிருந்து மிகவும் உயர்ந்த ஞானத்மதபெற்றுக்ககாளைைாம்.

இது மசகாிக்கப்ெட்டுள்ளதகவல்கான் மமற்ெரப் புைைகிமணப் பாகும.

ஞானமும் அதன் சாரமும் பெற்றுக் பகாண்டவுடன் ஞாெகம் நின்று விடுகிறது.

ஆழமானொத்திரங்களில் ஒருங்கிமணப்பு ஆழ்மனதில் நடக்கும்.

அவன் விலங்குணர்வுக்கு கேருக்கைாக உளைான். அடிமன் ஒருங்கிமணப்பு ஒரு நாகாிகப்படுத்தும் தாக்கம் ஆகும்.

ெண்புள்ளவர்களிடம் இந்ை ஒருங்கிமணப்மெ மமற்பகாள்ளும். கல்வி அடிமன் ஒருங்கிமணப்மெ மமற்பகாள்ளும்.

கல்வியும், சாதமனயின் அனுெவமும் ஆழ்மனம் ஆள்வும் அடிமனெின் ஒருங்கிமணப்ெிற்கு வழி வகுக்கின்றன.

கல்வியின்ேிமைகளும், பசல்வவளத்தின்ேிமைகளும் மசர்ந்து பொருள்ாீதியானேல்வாழ்வின்ேிமைமய நிர்ணயிக்கும்.

பூரணமானதிறன்கள் மட்டுமம பொதுமக்கள் கவனிப்ெர், இதற்குக் குமறவாக இருப்புணவற்மற க்.

இந்த மநாக்கத்திற்கு உறுதிமய அைிமவ வழி நடத்தும்.

காந்திேி, மநருமவ வழி நடத்தினார். பசாத்தின் வலிமமெண்ொட்டின் அறிமவ வழி நடத்துகிறது.

ஆன்மா, வாழ்வின் ஆன்மாவா கிளைத்துப்பாறு அழைத்து மலையாளம் சொன்ற புகழ்ம.

அழைத்து அகற்று காதலின் அழைக்கும்.

147. “Louisa and I were agreeing that we should not know her again.”

A lady wants to know what in another lady is superior to her.

A Man will not look at a Man when he is sure there is nothing in him superior to his own talents.

Acquisition of knowledge dispenses with the necessity of acquaintance.

An object whose use is over is no longer an object of memory.

Memory is a device to remind an object of the past till all knowledge of it is extracted.

The descent Sri Aurobindo spoke of by the aspiration of twelve sadhaks has come down in 1956 without that twelve.

At the lowest level it is good will for all around.

Moksha of one soul is said to benefit all the future generations as well as twenty one previous generations.

It at least means one Man’s perfection can save the world (P. 531 – Savitri)

A human version of it is the discoveries of one Man that benefit the whole market.

Goodwill is a whole of which a discovery, however widespread it can be, can only be a part.

It is more difficult to give one’s good will than his property.

Goodwill is Prosperity.

Whole hearted goodwill is national prosperity.

Goodwill of the Spirit is Prosperity of the Spirit.

One Man’s courage in the World War saved the world.

The urge inside for material prosperity for the world surrendered will replace it by Spiritual Prosperity.

Prosperity is Spirit.

Spirituality of one is prosperity of the many.

Man aspires as he wants to return to his origin.

Nowhere is there that Peace and Calm as in the Origin.

“அவான் பிள்ளையார் பார்க்கார், பிழையும் காண்நவளாமய அவான்றனின் நிலவையார் உலகு தருவது அம்மனாருந்து முகாமத்தியேரும்.”

Volume 8 402
However little Mr. Darcy might have liked such an address, he contented himself with coolly replying that he perceived no other alteration than her being rather tanned—no miraculous consequence of travelling in the summer.

148."However little Darcy might like such an address."

The momentum of a speech does not exhaust itself unless spoken.

The moment a thought occurs in the Mind, sooner or later it will come out.

Mental Silence is inability to think, not to have the faculty to think.

The idea of a speech does not exhaust itself unless spoken.

The moment a thought occurs in the Mind, sooner or later it will come out.

Mental Silence is inability to think, not to have the faculty to think.

There is nothing in the world to finally stop a thought once it has sprouted in the Mind. That which is born should travel its course. Its course ends when it returns to the Origin.

Creation has an urge to return to the Absolute, as the stability there is greater than in the world.

The Absolute Brahman is conceived of as infinite in the sense it has neither a beginning nor an end. It is only one dimension of limit. Man’s limitation is not only in length or breadth or area or volume. He has a limitation in conception. So too in perception. His senses are limited. His capacity to accomplish is limited. His capacity to compute is, of course, limited. His innovation and creation are limited. Can we think of something that is not subject to any of these limitations? If we can, it is the Infinite. Mind cannot conceive of it as a capacity as it is not merely a capacity but exceeds it. If it is not a capacity, is it a consciousness of which the capacity is a part? It exceeds the consciousness as it too can be a part of a being. Is Being the end? As it excludes the Non-being, being cannot be that limitless infinite. It is not an Existence, but it is Self-Existent. An existence that includes non-existence is absolute existence, rather it is the Absolute. We conceive of absolute qualities, features, traits. What is an Absolute that is not an absolute of something? An
absolute of something can be conceived by Mind. Mind is itself a dividing instrument though in principle it is infinite. Can we say it is the Infinite of infinities.

"He contented himself with coldly replying."

Culturally society is a refugee camp.

Of course, it is useless to expect rational behavior.

Can we not expect civilized manners? Or expect to exclude irrational behaviours?

The world is not yet civilized to that extent, even at the top level.

Caroline was shameless in her fawning on Darcy.

Mr. Bennet did not hesitate to be petty or petulant or even silly.

Bingley had no objection in being submissive.

Mrs. Bennet did not mind being mean to Mrs. Lucas.

Lady Catherine had no hesitation to exercise the authority she did not have.

Of course, Collins was proud of his endowments.

Mr. Hurst slept on the sofa in a social gathering.

Wickham was normal in his visit to Longbourn with his lady.

Where in this world, two hundred years after this story, do we have a better exhibition of human behavior?

Human behavior is an equilibrium of individual action in a collective field.

In this the field determines the centre.

Once the Individual evolves, he will determine the field.

Compare the life of a hunter or even the primitive farmer with that of a modern citizen.

Once the Individual evolves, he will determine the field.

The world is not yet civilized to that extent, even at the top level.

Of course, it is useless to expect rational behavior.

Culturally society is a refugee camp.

expect rational behavior.

fined physically to his village and for all practical purposes he was sealed off from the

Trade extended his perception, benefits to other areas as well as the products of those areas.

Foreign conquests – either way – brought other political, religious cultures into his realm and widened his Mental horizon.

Mind explored realms of science, natural laws, mathematics, philosophy, etc. There are new worlds with enormous powers in them. Then came the Industrial Revolution accompanied by technology. The farmer in many countries remained where he was and in farming.

A great part of the farming population has become urban workers, urban slums, urban entrepreneurs, even
political leaders. This is a vast incredible change even to the population that stayed in the village. It is true that the changing outside world entered the farmers' lives and changed them qualitatively.

Around Man is the intraconscient, circumconscient, the subconscient, the superconscient and the subliminal even without going beyond. How much will they change a Man if he is opened to them?

Elizabeth was open to the descending aristocracy carrying revolutionary waves through the energy of her mother and freedom of her father to both of which she was receptive. His receptivity is because of his fresh mental ideas, open ends of his temperament and the willingness to change his physical habits.

The history of Man as we know is his unconscious progress. To us all progress is conscious progress.

In 1962 the Chinese attack came and disappeared. It is variously understood. Fifteen years of freedom had awakened the Soul of India a little in spite of its scars. Her wish then to send the Chinese back became real is a spiritual view that may have the sanction of Bharat Mata. To know Mother's Powers in this fashion is to know Mother in our lives. One can receive the knowledge inwardly with its original spiritual Power.

“அவன் அமமதியாகப் ப் மெசுவதுடன் நிறுத்தி பகாண்டான்.”

“கலாச்சாராீதியாக சமூகம் ஒரு அகதிகள் முகாமாகும். விமவகமான நடத்மதமய எதிர்ொர்ப்ெது ெயனற்றது. நாகாிகம் மான நடத்மதமய நாம் எதிர்ொர்க்க முடியாதாலும் அல்லது விமவகமற்ற நடத்மகமளைவிர்க்கமுடியாதா?”

“உலகம் உயர்ந்த நிமலயில்கூட இந்த அளவிற்கு இன்னமும் நாகாிகம் ம் அமடயவில்மலேைந்துககாள்ைதிரு பென்னட் தயங்கவில்மல.”

“அற்ெத்தன, சிடுசிடுப் பாக, சின்னத்தனைாகேைந்துககாள் திரு பென்னட் தயங்கவில்மல.”

“அடிெணிவதற்கு உலிங்கிலி தயங்கவில்மலேிங்கிலி தயங்கவில்மல.”

“திருமதி லூகாசிடம் சின்னத்தனமாக நடந்து பகாள்ள திருமதி பென்னட் தயங்கவில்மல.”

“தன்னிடமில்லாத அதிகாரத்மத பவளிப்ெடுத்த மலடி காதாின் தயங்கவில்மல.”

“திரு ஹர்ஸ்ட் ஒரு விருந்தி ரிதாழு மசாொவில் கடுத்து உறங்கினார்.”

“விக்காம் தனது மமனவியுடன் லாங்ெர்னுக்கு வேயம் பசய்தபொழுது இயல்பாக இருந்தான்.”

“இக்கமத முடிந்து இருநூறு வருடங்களுக்குப் பயருகும், இந்ை உலகத்தில் எங்கு இமத விட மமலும் சிறப்ொன நடத்மத இருக்கின்றது?எல்மலாரும் மசர்ந்திருக்கும் இடத்தில் தனிநெரது பசயலின் சமநிமல மனித நடத்மதயாக உள்ளது.இதில் கைம் மமயத்மதத் தீர்மானி க்கிறது.”

“அவன் கைத்மைத் தீர்மானிப்ொன்.ஆதி வாழ்க்மகயில் அல்ைது ஆரம்பக் காை விவசாயி யின் வாழ்க்மகயுைன் ஒப்ெிட்டுப் பொறுத்தவமர அவன் பவளியுலகிலிருந்து துண்டிக்கப்ெட்டிருந்தான். வியாொரம்,அவனுமடய புாிதமை விாிவுெடுத்தியது,பைன்கமை மற்ற இடங்களுக்கும்,அந்ை இடங்களில் உற்ெத்தியாகும் பொருட்களுக்கும் விாிவுெடுத்தியது.”

“பவளிநாட்டு ஆக்கிரைிப்புள் அவனுமடய உலகிற்கு அரசியல் மற்றும் ஆன்மீகக் கலாச்சாரங்கமள பகாண்டு வந்தன, அவனது மனதின் எல்மலமய விாிவுெடுத்தின. விஞ்ஞானம், இயற்மக விதிகள், கணிதம், தத்துவம் மொன்றமவகமள மனிதன் ஆராய்ச்சி பசய்தான்.அவரத்ைில் அதீத சக்தியுடன் கூடிய புதிய உலகங்களும் உள்ளன. பதாழி லன்கில் ஏற்ெட்டது. அலநாடுகளில் விவசாயி தன் இடத்திமலமய இருந்து பகாண்டு விவசாயம் பசய்து வந்தான். விவசாயிகளில் பெரும் குதிரா இன்று நகரவாசிகளாகவும், நகரத்தின் குடிமசவாழ் மக்களாகவும், நகரத்தில் சுயமாக த் பதாழில் பசய்வர்களாகவும், அரசியல்வாதிகளாகவும் கூைைியு பட்சனர்.”

“கிராமத் எனிர்ந்து வசித்த மக்களுக்கு இது ஒரு ஆழம் மாற்றம் ஆகும்.”

“மாறும் பவளி உலகம் விவசாயிகளின் வாழ்க்மகயில் தாக்கத்மத ஏற்ெடுத்தி அவர்களது வாழ்க்மகத் தரத்மதயும் உயர்த்தி உள்ளது என்ெது உண்மம.”

Volume 8 405
What was ultimately refused with such a finality that it never came back once to her memory, he pursued with total unquestioning faith.

My faith is ‘The Life Divine’s knowledge can be separated into two halves. One is pure lofty spiritual ideas only mature open Minds can receive. The other is this knowledge lends itself to intellectual arguments which are there in all pages of the book. Such arguments can be stated in simple language so as to resemble digestible information. Anyone above fifteen even above ten years, if interested can acquire all these parts of the book or even a major portion of the book can be assimilated as information. When he grows up should that interest survive, he can read the book with benefit. The basis of my belief is some centuries later when Sri Aurobindo is prevalent all over the world every child of ten will know as much. One chapter can illustrate.

The Ego and the Dualities

▪ Purusha and Prakriti are Adam and Eve.
▪ By their sin they fell into earth.
▪ Shedding the ego Man can become universal; spirit emerging from his body, Man will be transcendent.
▪ This will neutralize the fall.

The above is the first para that summarises the chapter. It explains the fall is by a sin. The sin is to become egoistic or selfish. To give up his ego or selfishness is a simple concept. The other is the body now is inert. By vital it is energized. By Mind it is mentalised, that is, civilized. Likewise, as the vital and Mental emerge in the body, the spirit too can emerge. Spirit emerging in the body, the body and life are divinized. No longer is there any sin. A divinized body cannot commit a sin. Man is redeemed. His life is redeemed from the eternal sin.

Within certain limits of common sense, anything can be explained with benefit to anyone if the person wants to understand.

Only when we want to teach unwilling people problems arise.

Mr. Bennet never wanted to hear about Lydia at first. Later, he was willing to learn a lesson he was unwilling to learn for twenty five years. Unwillingness produced the elopement. Willingness relieved him of his legitimate duty.

Mrs. Bennet wanted to go to Brighton after Lydia ran away.
Nothing can ever be taught to her. Elizabeth accepted Darcy’s explanation.
She had a Mind that was receptive.
Lady Catherine, Collins were not people who could be taught anything.

There is high and low knowledge.
High spiritual knowledge is not for everyone.
But in time it reaches everyone.
Sri Aurobindo who could not create receptive human souls, located receptivity in earth.
So, what was possible before, may be possible now.
As the centuries pass methods of teaching improve, the human material is also becoming pliable.
It was known that an idea could not be taught before fourteen years.
Mother says it can be done after seven years.
Except the kernel of tough lofty ideas, all others can be broken down to resemble information or at least complex information.
As long as the recipient seeks it – aspiration – the major difficulty will not be there.
Lesson out of context.
'The Life Divine' can be taught to willing devotees if the teacher knows the subject as a teacher should know it, i.e. by his own experience, at least Mental experience.
"The Life Divine" can be taught to willing devotees if the teacher knows the subject as a teacher should know it, i.e. by his own experience, at least Mental experience.
"For my own part," she rejoined, "I must confess that I never could see any beauty in her. Her face is too thin; her complexion has no brilliancy; and her features are not at all handsome. Her nose wants character -- there is nothing marked in its lines. Her teeth are tolerable, but not out of the common way; and as for her eyes, which have sometimes been called so fine, I never could perceive anything extraordinary in them. They have a sharp, shrewish look, which I do not like at all; and in her air altogether there is a self-sufficiency without fashion, which is intolerable."
Neither Elizabeth nor Darcy belonged to that category.
Elizabeth offered unsolicited goodwill in abundance to Jane.
Charlotte did offer some to Elizabeth as a token of her friendship and her own good sense.

**An enormous amount of selfish goodwill of Darcy came to her from his love.**

Goodwill is the will of goodness that is the knowledge of Truth.
Even selfish people are capable of good will.
Elizabeth was not selfish but her mother was there in her as falsehood.
The goodwill of the Gardiners to Elizabeth was genuine goodwill.
Elizabeth had two favourable factors.
No one including herself knew of Darcy’s love for her.
The other was goodwill of so much from so many sides came to her.
Even Sir Lucas took active good interest in her.
Her own mindset, her goodwill for Jane attracted goodwill for her.
Even Lady Catherine offered her mite to Elizabeth.
Elizabeth felt ashamed of Collins’ proposal to her and rejected him.
But it was a mighty advance of £2000 to her.
Materially it was a major step in her life.
It is right Charlotte got it because of Elizabeth’s friendship.
Goodwill felt is good fortune.

**Goodwill offered is good fortune received.**
It was she who most fulfilled her mother’s inordinate ambition having knocked off the bottom from the possibility.

In the scheme of our energy-world, Mrs. Bennet did have the great, though coarse, energy to receive £ 4000 and £10,000. That Bingley was a non-entity and Darcy was as coarse as Mrs. Bennet is clear. There is no one else in this scheme to generate such a volume of energy which was essential for accomplishment on this scale. She was vulgar, but all those people were equally vulgar.

Anyone doing his own work rarely realizes how many more people are interested in him.
Man is the finite who is lost in his work.
The world is the infinite that observes his work.
Their unconscious observation determines his conscious work.
The infinite determines the freedom of the finite.

What Elizabeth freely chose at Pemberley was fixed by Darcy’s aspiration.
Elizabeth never knew she was in his thoughts.
He and She are related as finite and infinite.
The finite is the frontal appearance of the infinite.
One may not know its relation with the other, but the relation is there.
Darcy’s freedom was freedom from hope. It was his decision that moved her.
Freedom from hope is utter freedom.
His unformulated wish was the ‘decision’ in the freedom.
That made her finally decide.
The subconscious too is the infinite at the lower end.
I am tempted to think that her subconscious choice made him choose her.
What he may have thought was his free choice, thus, was determined in her subconscious.
The society fixes what the citizen freely chooses.
It is the choice of the wider society which Darcy implemented.
Her subconscious choice and the choice of the French Revolution were the same.
Darcy was only an instrument to implement.

Love came to her as wealth.
True love is never unaccompanied by vast wealth.
Wealth is the strength of love.
Love that develops strength finds it as wealth.
She drew her strength from the energy of her mother.
Life in its main stream never takes note of people like Caroline.
It is true every person counts, even every small act of his counts.
That is true for one who has the vision of the Marvel.
To handle life in its essentials, Caroline is no player there.
In the long run people like Caroline and Collins may not know what they were and where they fit.
But they will manage to fit into any scheme of things.
In that scheme of things why things come and what they indicate, people like Caroline have no way of knowing.
Darcy and Elizabeth could benefit without knowing.
Should they choose to know what is happening, what opens to them is Mother.

All devotees are in such a position now.

He who responds is spiritually lucky.

What type of leadership it will be depends upon the temperament of the devotee.

To no one who opens up to Her, She offers anything less than the peak, the peak of his vocation.

The infinite cannot fill the finite half full.

All our walks of life are finite.

Even simple receptivity will fill it fully.

The Britisher came here to trade. They never aspired for power.

The nature of trade carries power with it.

Successful trade is successful ruling.

Such a success cannot half fill the field.

The trade of the Britisher was more powerful than the ruling of the Indian Princes just as Mother’s consciousness is more powerful than any walk of life.

Receptivity and human choice matters.

As far as the instruments and powers needed for accomplishment, all of them will come by themselves.

"அவளிடம் எந்த வித அழமகயும் என்னால் நான் கூறுமவன்.

ஆண்கமளயும் பவளிப்ெமடயான உண்மமயாக இருக்கும்மொதும், பெரும்ொலும் அது ஒரு மூடநமகயாகும்.

ஆண்கமளயும் மற்றும் பெண்கமளயும் மிகவும் முக்கியமாகக் கவருவது, ஒருவருக்குத் பதாியாமல் இருக்கும் அவரது அக வசீகரமம.

இது பெரும்ொலும் சூட்சுமமான உடல் அமசவுகளில் பவளிப்ெடும்.

அந்த வசீகரத்மத ஒருவருமடய குரல் பவகுவாக பவளிப்ெடுத்தும்.

வசீகாிக்கும் என ஆராய்ச்சியாளர்கள் கண்டு ெிடித்துள்ளனர்.

ஒருசூட்சுமமான பொருத்தம் காரணமாகும்.

மவபறாரு ெக்கத்தில் நம்மகக்கு மிகவும் பதாிந்த ஆண்களும், பெண்களும் ஒருவமராடு ஒருவர் தடுக்க முடியாத ஈர்ப்புக் பகாண்டிருப்ெர்.

பொய்மம ஈர்க்கும் என்ெது உண்மம, ஆனால் இது விதிவிலக்கான சில இடங்களில்தான்.

இது மொன்ற எல்லா கவர்ச்சிகளும் இளமமப் ெருவத்மதத் தாண்டுவதில்மல.

ுண்மமயாகக் காதலிப்ெவர்கள் ஆரம்ெ ஈர்ப்புக் பிஞ்சுவதில்மல.

முதல் தாக்கத்திமலமய ஈர்ப்பு கமரந்து விடுவது பதாிந்த விஷயம்தான்.

மேனும், எிங்கிலியும் ஒருவமர ஒருவர் ஈர்க்கும் அளவிற்கு வலிமமயானவர்கள் இல்மல.

இருவரும் வலுவற்று, சக்தி, தீவிர ெண்புகள், மற்றும் ஆத்மாரங்களாக இருந்தனர்.

ஒருவமர ஒருவர் பதாந்தரவு பசய்யாமல் சிறந்த கணவன் மமனவியாக இவர்கள் இருக்க முடியும்.

அறியாமமயால் இருவரும் அப்பிகளாக இருந்தனர்.

mere உடலின் உணர்ச்சி ஆகும்.

இது உமடமமயாக்கிக்பகாள்ளும் குணத்மதப்ொசம் என்று எப்பொழுதும் தவறாகப் புாிந்துபகாண்டும்.

மொராடும், எடிவாதமாகவும், உறுதியாகவும் இருக்கும்.

திருமணத்திற்கு முன்பு கணவன் மமனவிக்கு ஒருவமர ஒருவர் பதாிந்திருக்க முடியாது.

திருமணத்திற்குப் பிரதும், ஏமதனும் ஒரு விஷயம் இருவரது உணர்மவத் பதாடும்வமர, மற்றவமரப் புாிந்துபகாள்ள வாய்ப்ெில்மல, தன்மனமய புாிந்துபகாள்ளவும் வாய்ப்ெில்மல.

திருமணத்தில் சந்மதாஷம் பெறுவது ஒரு அதிர்ஷ்டம் என்று சார்பலட் கூறுகிறாள்.

இது உண்மம. திருமணத்மதச் சந்மதாஷமாக்க ஒருவர் விரும்ெினால், கண்டிப்ொக அது முடியும். மாரி சம்ொதிப்ெது திருமணதில் சந்மதாஷம் அமடவதும் சுலெம்தான்.

இதற்கு இயல்ெறிவு இருந்தால் மட்டுமம மொதுமானது.

சந்மதாஷமான திருமணம், மதர்வில் பவற்றி பெறுவது, கணிசமான வருமானம் கிமடப்ெது, இம யாவும் சராசாிக்குக் கீழுள்ள மக்களுக்மக உாித்தானது.

பாதுரும், டார்சியும் இந்த வமகமயச் மசர்ந்தவர்கள் அல்ல.

எலிசபெத் எந்தவித எதிர்ொர்ப்பும் இல்லாத நல்பலண்ணத்மத மேனுக்கு அொிமிதமாக வழங்கினாள்.

நட்ெின் காரணமாகவும், நல்ல உணர்வின் காரணமாகவும் சார்பலட் எலிசபெத்திற்கு தன்னுமடய நல்ல எண்ணத்மதச் சிறிது வழங்கினாள்.

டார்சியின் காதலின் மூலமாக அவனுமடய அொிமிதமான சுயநலமான நல்பலண்ணம் அவளுக்குக் கிமடத்தது.
மக்கள் தீர்மானிக்கபட்டது.

ஆழ்மனமும் அது அவமள் நம்மிலிருந்து அவமள் பசயல்ெடுத்தின் நம்மிலிருந்து இருக்கிறது.

ஒன்றிற்கு அனந்தத்தின் அவனும் பெம்ெர்லியில் அளவற்றது அவர்களுமடயக்கின்றனர் என்ெமத அாிதாகமவ உணர்கின்றனர்.

பவளிப்ெடுத்துெவர் மவறு எவரும் என்ெதும் பதளிவாகத் பதாிகிறது. இந்த அளவிற்குச் சாதிக்கத் பொருட்மடசக்தி சாத்தியமில்லாதமத

உணரப்ெட்ட நல்பலண்ணம் எலிசபெத்தின் பொருள்ாீதியாக காலின்ஸின் மலடி காதாின்கூட அவளால் இயன்ற அளவு

நல்பலண்ணம் அவள்ொல் ஈர்த்தன. அவளுமடய அடுத்தது எலிசபெத் சுயநலமானவர்களும் நல்பலண்ணம் எலிசபெத் சுயநலமானவர்களும் அவளொல் ஈர்த்தன. அவளுக்கு முன் மதாற்றம்தான் அளவுக்கு உட்ெட் அவனுமடய விருப்ெம் சுதந்திரத்தில் அவ

இரண்டு சாதகமான விஷயங்கள் இருந்தன. விருப்ெம் என்று அவன் நிமனத்தது இவ்வாறு அவளது ஆழ்மனத்தில் விருப்ெத்தினால் அவன் அவமளத் மதர்ந்பதடுத்திருக்கலாம்.

அவளுக்கு மீது அதிக ஆர்வம் பகாண்டிருந்தார். இன்னும் உண்மமயின் ஞானமாக விளங்கும் நற்குணத்தின் உறுதியாகும் இரண்டு சாதகமான விஷயங்கள் இருந்தன.

விருப்ெம் என்று அவன் நிமனத்தது இவ்வாறு அவளது ஆழ்மனத்தில் விருப்ெத்தினால் அவன் அவமளத் மதர்ந்பதடுத்திருக்கலாம்.

அவளுக்கு மீது அதிக ஆர்வம் பகாண்டிருந்தார். இன்னும் உண்மமயின் ஞானமாக விளங்கும் நற்குணத்தின் உறுதியாகும் இரண்டு சாதகமான விஷயங்கள் இருந்தன.
“Her face is too thin.”

The size of the face shows the vitality.

Of course, Elizabeth never had the vitality of her mother.

Caroline’s attack on Elizabeth led to the elopement, Elizabeth’s losing Darcy.

Even after Bingley’s engagement, Elizabeth had no hope of getting Darcy.

In fact, as days passed by she became sure of Darcy not coming back.

Lady Catherine’s attack removed any lingering hope.

First she pondered how he could propose after the refusal.

Next she saw Wickham was the bar.

Finally she saw that status was the bar.

Caroline’s attack had this powerful impact.

In all these mental states of Elizabeth we see Caroline.

Proposal after refusal – Caroline already thought that Darcy had committed himself to her through an undeclared proposal. Wickham – It was she who put Wickham in his proper place in Elizabeth’s Mind.

Status – Caroline was too much conscious of her status.

Attack that came to her from Caroline carried Caroline’s personality, acts, and status.

Just to change the argument, receiving Darcy pleasantly at Pemberley carried elopement, his ruse, his steward’s son.
Along with that went his love, his status, and his Money.
His love was for her.
His status was to restore Lydia.
His Money was to pay to Wickham.
Anything coming through anyone will carry all the things the person has which matters to the recipient.
It is true of any event.
One can exercise his Mind on other events and other characters.
We know our past will make itself felt now as a punishment.
What we do not know more fully is every little good act that we did once will be now rewarded not proportionately but in proportion to the development of our consciousness.
One who helped another with seventy rupees was later repaid ten times that.
Help another man to improve his income thousand times, when it comes back it comes as a million times.
These forces are impersonal.
That is why Mother says a small act comes back vastly multiplied retaining its character.
Help someone to learn to secure a degree, it comes back as help to know the ultimate knowledge.
**In spite of these rewards, it means, you are still in the field of forces determined by the past.**
Grace acts only when you are out of this field and grace acts all the time on its own.
A great reward comes and destroys what is already there is the most common experience.
It is because we receive it in our ego.
Can it come so as to let our ego not get the upper hand?
Will the incoming force help dissolve the ego in some measure?
Darcy did receive something that did destroy his ego apart from his own endeavour to dissolve it.
The unknowable formulates itself to the human consciousness and then withdraws. (p. 30 – 'The Life Divine')
Can it formulate itself to its own consciousness in us?
This, it can do, at least, if that is our aspiration.
Our aspiration, like that of Darcy, must not be for our own consciousness but for the higher consciousness.
What matters is the aspiration. What decides is not her face, but her aspiring consciousness.
What decides in Man is not so much his past as his present human choice.
If so, what happens to the past realized energy and its effect?
The present can release the force of Being fully or partially.
In that measure the past is dissolved.
How can we explain the abuse of Elizabeth was absolutely forgotten?
It was a vital abuse of prejudice. She did overcome it realizing the dishonesty of Wickham. It is natural it was dissolved in that measure.
Mother is ready to give the highest spiritual boon or the ultimate earthly blessing.
Are we ready to receive it as it deserves?
Are we at least ready to receive it without its hurting us?
It hurts only when we insist on our old habits and sensitivities.
We see Darcy fully refrained from such a habit.
Elizabeth largely did so but reverted at several points.
She wished she had hidden the elopement from Darcy.
She condemned him for not talking to her at Longbourn.
Neither canceled, but both postponed his return.
When a great opportunity comes, one should meet it only through consecration.
In practice we miss in the beginning, later we remember. With the best of efforts we remember consecration for a few minutes in a day’s effort.
In the available intervals, one should go back with a full determination for a total consecration within its limits.
It makes the necessary energy available.
Once it is there, one has to maintain that level.
It may break any number of times.
**The least to be done is to restore it to be maintained.**
The opportunity should become Mother, as She became Darcy’s soul.
It was not for Elizabeth’s face that he fell.
He did not know what he fell for.
Matter is hidden in its reality, consciousness and therefore oblivious. (P. 239 – 'The Life Divine')
Man is inert matter when he is in love – oblivious.
That carries the full efficiency of the unconscious.
The Marvel is the full splendor of the conscious.
The Chapter on Cosmic determinants says we are the determinant.
Darcy, though oblivious, proved to be his own determinant. He achieved what he wanted. The stamp of
Supermind was there in giving him more than he asked for. He asked for Elizabeth as wife. He got her intense gratitude, as she realized that she was a selfish creature.

Some of them may be earmarked for yoga. For him to know whether yoga is for him or not, this is a method.

On such a day he may as the first possibility forget it or at best be successful for a few minutes. All his energies will be exhausted by that. It frustrates. Instead, if he knows the great achievement and cherishes it, he can wait for another day to renew it. It is best renewed as soon as energies revive, without waiting for one more hour or a minute. To hasten that hour, he can dwell on other aspects of consecration e.g., one of the several items he has given up as impossible he can take up for consecration. To his utter infinite surprise, he will find what defied him for years now moves as if it is a miracle. When total consecration fails, the energy left over is enough to move mountains. Total consecration while in full swing can make objects disappear or transform one into another. He is not to consciously attempt it, but can observe. It can revive dead people.

Silence, non-thinking are superior to any exalted thought, for anyone including the genius. Consecration is at the tip end of one’s sensitivities. Sensation is of the physical. Perception is of the vital. Conception is of the Mental. Any part of the being in its substance – matter – develops sensation. Sensation organised into an enjoyable habit is sensitivity. Sensibility is Mental sensitivity. All Men are poised alertly, cautiously at the centre of organisation of his social sensitivity. He is most efficient when he is most oblivious. Efficiency comes from the oblivion of possessiveness. For those people, consecration is non-existent. If they try consecration their possessiveness will get more organised. Man’s sincerity is sincere selfishness. No Man, unless born with it, thinks of being selfless. About many such people Mother said, ‘They have come for transformation.’

In theory India on the day of her final defeat in 1774 was capable of freedom. It is by being fully awake spiritually. Today the world can be supramentalised in one day by Mother, said He in reply to a question. Devotees, looking back, now see that their lives could have taken a different turn at many points in the past. All these ideas are for those who yearn for yoga. The same for the householder will end up in prosperity. Failure in yoga is prosperity in life. So, if one awakes, what can he aspire for? He can accomplish anything for which something deeper than his desire aspires. Be sure it is that that aspires.
இந்த நிகழ்காலம் விருப்பமம். மனிதனில் கீழ்வியமம் ஆர்வமம் கீழ்வியத்திற்காக இருக்க மவண்டும். அது அறிய அகந்மதமய கமரக்க முன் வந்தான். டார்சிக்கு நம் அருமளசக்திகள் உதவியாகத் ஒருவ அன்மனாதனால்தான் இந்த திருமணமம் வரும்.

ஒருவருக்கு கீழ்வியத்தின் வளர்ச்சிக்கு ஏற்பளிக்கும் என்று நமக்கு முழுமமயாகப் பதாியாது. நாம் நமக்குப்பதாியும்.

எந்த முக்கியம் விக்காமிற்கு லிடியாமவக் அவனது இவற்றுடன் வாதத்மதகாரலினிடமிருந்து அந்தஸ்துகாரல் சூழ்ச்சி, நமது ஆர்வம் எனில் மவறு விதமாக மவத்தால் பெருமொலும் தீர்மானம் பசய்வது அவனது கடந்த காலம் அல்லது ஆகுதியாக விடுவிக்க முடியும்.

நின்தமன முழுமமயாக மணமற்ெற்று உதவியவருக்கு தனது அந்தஸ்து மகன் ஆகி இந்த நிகழ்வுக்கும் இது பொருந்தும்.

உணரப்ெட்ட சக்தியும் அதன் விமளவும் அவனது சூழ்ச்சி, நாம் பசயல்களும் மீது ஒருவர் தனது மனமத பசலுத்தலாம். (p. 30 – ‘The Life Divine’)
சமர்ப்பறம் பசய்த்தேல் முயலலாம். உதாரணத்திற்கு ஒரு மணி மநரம்கூட அல்லது ஒரு நிமிடம்கூடவும் விடும். என்றால் எழும். இதற்குப் ஆகியாக நிமனவு ஒருவருக்கு குடும்பிற்றர் எல்லாமிக் கடுமமயான கட்டுப்பொடு ஆகும். ஒருமனவியாக அவன் டார்சிக்கு இது (P. 239 எலிசபெத்தின் மீண்டும் எவ்வளவு முமறச்சக்தியும் இது மற்றும் எலிசபெதும் ஒதிக்கும். இமதப் அளிப்பறக்கு அன்மனத்தின் தயாராக இருக்கிறார். மிகவும் புாிந்துபகாண்ட எலிசபெத்தினால் இதமனத் தாண்டிவர முடிந்தது. இந்த அளவில் இது தவறான அெிப்ெிராயத்தினால் எழுந்த நின்றமனயாகும். விக்காமின் மநர்மமயின்மமயப் பெற்றுபகாள்ளும் தகுதிமயாடு இதமனப்பெறுவதற்கு நாம் தயாராக இருக்கிமறாமா, உணர்ந்த நிமலயின் முழு அமதத் தாண்டிவர முடிந்தது. 

சமயங்களிலும் ஆன்மீகப் பெற்றுக்பகாள்ளும் தகுதிமயாடு இதமனப் பெறுவதற்கு நாம் தயாராக இருக்கிமறாமா. அவர் சமர்ப்பறத்தின் மற்ற அம்சங்களில் நிமன 


“Her complexion has no brilliancy.”

Softness of hands is because it is not used to work.

Complexion is brilliant when a well fed woman of sophisticated intellect never goes out in the sun. Coarse food in quantity coarsens the body and the skin. Refined food, refined thought, refinement of culture make the skin bright or even brilliant. A woman strains every nerve to make herself beautiful.

How many women know that their beauty will be enhanced by reading ‘The Life Divine’?

In a keen sense the greatest opportunity in life or even in yoga is for the most organized selfish Man. For him the attitude should change, the organisation is perfected.

Consecration will give Man what he most cherishes.

One who intensely enjoys selfishness, by consecration, will rise to greater enjoyment of it by greater organisation if he has not yet reached there. One who has reached the peak of organisation is likely to burst into the opposite selflessness. Either turn depends on his subconscious choice.

Mother more readily responds to one’s subconscious choice. For those who are grappling with such issues, they will find support in the chapter ‘Reality Omnipresent’. Here He speaks of that Reality. That it turned into the universe is spelt out in the chapter ‘Cosmic Determinant’. To get the latter message in the earlier chapter requires an effort to transcend Mind. That is a useful step. On pages 30 and 31, He speaks of evil as a sensational perception of our partial perception that create dualities.
Later in the chapter on Evil, evil is described as the result of division. Still the light thrown by its being a sensational perception gives a keenness to comprehension. Whenever He refers to later ideas early, He adds this wider dimension of insight that becomes intuition.

**Apparently Caroline was not under her control.**
She found herself under her control when Darcy was engaged.
It is true the sea waves cannot be controlled by barriers created.
One who talks non-stop can stop talking little by little by total effort.
A wasteful household can gradually avoid all waste.
Consecration by its power changes a situation like sea waves to a situation of a wasteful house.
Caroline, a talker, a waster, can be controlled from outside.
They can also be self-controlled by a different understanding.
A devotee aspiring for yoga must seek that understanding.
He is a striving soul. All help is readily available for such a one.
The common complaint is another has not done their own work.
Such a thing does not exist in the world.

**This is the key, the rest is organisation.**
Their result is instantaneous, comprehensive.
Further progress follows a similar rule at higher stages.
Swami Vivekananda showed him the Supermind.
He had to discover the path.
The path He knew led to the Absolute.
It is from the surface.
To arrive at Supermind one has to go to the subliminal from the surface and then rise.
It is so because Supermind is part of an undivided whole.
In a divided world the Absolute or its immutable part can be reached by a leap from the surface.
Because it is a whole, the effort requires the energies of the whole.
Even for moksha one needs all his energies, but they are the energies of the divided surface.
When the whole is opened, all surface energies disappear as a sandy surface absorbs a bucket of water.
But it releases its own springs.

**The devotee takes a new birth.**
Such new births are social, social–psychological, psychological–spiritual.
The villager moving to town or city is social; his acquiring the mentality of the town or city is psychological in that social movement.
Such a movement can give him the professional knowledge of a vakil’s clerk, a nurse, a studio employee. He can enter into the power centres on the fringes or cultural centres in the fringes. This is a socially new birth, but it has a psychological dimension. Its professional equipment is psychological–social instead of social–psychological. Such a change is brought about by cultural equipment, by the caste. Brahmans are culturally most equipped to avail of administrative, professional advantages by moving from rural towns to the metropolis.

**This is a rare equipment found only among Brahmins in India.**
Should they be true, utterly true, true by nature, they quickly rise to the highest bracket of power of any type.
Nehru symbolized this type. Those who are culturally so equipped if they choose utter truth in Mother, they will be in for world fame.
Truth at that level goes with good will, self-giving, responsibility. One who has this potential and inclination to truth, can at once see in his daily life how a shift from approximate truth to total truth rewards. Suppose he is working in a market of great fluctuations, this shift from 75% to 100% truth, he will see, has the power of reversing a sliding market. It can be seen in elections. In the financial turmoil of the West, one can see his own truthfulness fully influencing the market, if he is in the market. One at home seeking true love, rather endeavouring to give true love can see from hour to hour miraculous changes, though temporary. One whose selfless self-giving is genuine and true can save the world from this financial turmoil. It is the least that can be done. The most is to create a market that will not fluctuate by greed.

**Not all people have a selfless urge free from vanity.**
Should one have it, let him consecrate that urge. That is ideal.
The power structure of a world organisation voluntarily disturbing the power created by the structure of ideas, shows the world is alive to the presence of this power, but negatively.
The touch is negative because the devotee’s consciousness for this purpose is still negative.
Non-Reaction will not activate our negativity.
To make it positive one needs active Self-giving of utter good will.
They are all spiritual forces, lending themselves to be used by us.
The first four chapters of 'The Life Divine' fully carry these powers organized as Concepts of Power.
Those concepts Mentally equipped give Mental power.
Endorsements of those concepts by the emotions fully make it into power. Only for Supramentalisation, one needs to go the physical. As this is a field of economics, Mental power, the emotions of the Mind will accomplish it. Even the vital emotions or the emotions of the heart are not required.

Any such process lends itself to be tested in one’s personal life. His effect on the market will be effective if he is in the market. Otherwise, he has to act through someone in the market. Nuclear power, power of employment move in answer to such aspiration slowly in a decade or two as the devotee is not in the field.

He said about Power that we must be in the government, we must be the government. That he said to supramentalise the government. This is a partial action in the financial field.

Though powerful, it is less than a small part of the social power, maybe about 18 to 20%.
இவ்வாறு உருவாக்குவது குமரத்தெட்சுக்கும் ஒருவரும் முயலும் எவரும் உண்மமயக்கான அமையாளமாக இவர்கள் இது கூடவர்கள். மொன்றவர்களின் பதாழில் கீதியான இது மொன்றும் ஆன்மீகாகவும் இது அன்பர் இருக்கும். மொன்றும் புதுப்பிக்கப்பெடாத முழுமமயின் குதிரையான சத்தியேவியம் ஒரு விஷயம் உலகத்தில் கிமடயாது. மற்றவர்கள் விஷயத்திற்குச் பசல்ல மமல்மனதிலிருந்து அடிமனை இது மொன்றும் புதுப்பிக்கப்பெட்டார். இந்தஉடனடியாகவும் புதுப்பிக்கப்பெட்டலாம்.

அவள் புது மேலும் உருவாக்குவது உண்மமய மமற்பகாண்டால் அவர்கள் உலகப் புகழ் பெறுவர். இந்தச் சமூக இயக்கத்தில் அது மமனா ஆனது. மெராமசயினால் ஏறுக்கும் ஏற்ற இறக்கம் இல்லாத சுயநலமற்ற உந்துதல் எல்மலாருக்கும் இருக்காது. சுவாமி விமவகானந்தர் சத்தியேவியத்மதக் காண்டார். உண்மமய மமற்பகாண்டால் அவர்கள் உலகப் புகழ் பெறும். இதற்குப் பசய்வமத உண்மமயான அன்மெ நாடு எவரும், ஓரளவிற்கு உண்மமயாக இருப்பிலிருந்து விளிம்புகளிமலாவியான பதாழில் கீதியான மதமவப் பெரும் அளவு அவர் அந்த உந்து சமர்ப்பிய அந்த உந்துதலால் இருக்கும். மாற்றங்களையும், நர்ஸ் ஆனால் அமவாயிடம் உண்மமயாகவும் வியாொரத்தில் உண்மமயாக இருக்கும். முற்றாக அவனே நாடு தூய்மமயாகவும் வியாொரத்தில் உண்மமயாகவும் விளங்கியார். கலாச்சாராக இவ்வாறுதகுதி பெறலாம். இது சமூகாகவும் விளிம்புகளிமலாங்களின் முழுமம திறந்து பகாள்ளும். இது சமூகாகவும் விளிம்புகளிமலாங்களின் பசய்வமத உண்மமய மாற்றங்களையும் அறிமவ அளிக்கும். அவன் அதிகார மட்டும் காணப்பெடும் அாிதான ஒரு திறன் ஆகும். மமற்கத்திய உண்மமயாக உள்ளடக்கியதாகவும் இருக்கும். இதற்குப் பசய்வமத உண்மமய மாற்றங்களையும் அறிமவ அளிக்கும். அவன் அதிகார மட்டும் காணப்பெடும் அாிதான ஒரு திறன் ஆகும்.
And her features are not at all handsome.

The features of a lady have never been handsome to a rival lady.

At the physical–vital level, handsome means vitally pleasing, not necessarily handsome.

To discern a really handsome face, the faculty of discrimination of the developed Mind is needed.

At one time a plump lady was considered beautiful.

Fair complexion is mistaken for a handsome face.

Pleasant manners do sweep people off their feet.

A face cannot be handsome without an elegance in the frame of the body.

No face can be handsome in a cruel Mind.

A false Man or woman often goes for a beautiful figure.

Bernard Shaw called J. Krishnamurthy a handsome Man.

Without some essential goodness, one cannot look good.

What is common is attractive people are called good looking.

Deceit, dishonesty are attractive.

To a large majority, snobbishness and squeamishness are powerfully attractive.

There is an irresistible charm in the soul movements inside.

It is fully seen in the smile.

The eyes express it.

It is that movement which makes the life of consecration a greater joy than all other lives.

It knows all other movements and remains untouched by them.

When it is not untouched, all others turn to him making him popular.

His wanting to please them on their own terms, in spite of its being a noble attitude, evokes the power of meanness in others who begin discovering all bad qualities.

It may be generosity or vanity, but it hurts.

It is a generosity which empowers a rival.
Darcy is handsome; Wickham apart from a handsome face, has in addition a handsome countenance. Countenance counts in public. Countenance expresses the character on the facial looks. As manners it can be false; as character it will be culture. Manners and character expressing consecration is spiritual culture. Personality expressing it makes one an Individual. **Individuality is the essence of highest social culture at the lowest.** Individuality is universal and transcendental. Consecration shapes the human individual into an individual not capable of egoistic response. **Total consecration is the doorway from one to the other.**

Our energies are like coins. Energy required for consecration is like the bill of the highest denomination. Sometimes when the level rises the denomination rises higher and no bill can be used; the minimum can be a million at some level. One who is used to coins for spending launching himself on spending at levels where the minimum denomination is a million will run out of his store at once and won’t recover for life. Once one decides on consecration, one will see energy gathering from inside which can meet all the demands. That supply is reliable, not the physical, vital even the Mental energy. The inner supply is spiritual energy. Its source is perennial as long as we are in touch with it. The difficult thing is to be in touch with it. To be in touch with it, we must supply all the available energy. Not that it is impossible, but Man will not be willing for it all the time. That willingness is aspiration. Human aspiration is social, not even psychological. **Taste of ignorance (p. 1070 – ‘The Life Divine’) is real to Man.** Many prayers of Man are not for something, but to extricate himself from the scrap he got into. Goodwill is not natural to Man. All will, spiritually, is ill will. It is often asked why we have to pray for long for something good, but a bad thought expressed comes true at once. **It is because bad thoughts are better organized in human consciousness than good thoughts.** Poor people cannot easily digest better food, especially if it is rich. Some people who are not used to a mattress cannot sleep on it. A comedian once complained against his truth speaking hero that his life was rendered miserable as he was prevented from lying. People who live a chaotic clumsy life quickly quit punctual orderly life as they grow uncomfortable. Some are fully truthful, but are false in the sub-conscious. Normally Man is comfortable with his own ways, not with those of Truth. A new situation far more desirable, Man will not always choose if he has to learn a few more things to avail of it. The old low consciousness is more desirable than the new truth consciousness. It is not only he has to learn something afresh, but the old ignorant consciousness is more tasty and more fully enjoyable. Sri Aurobindo calls it Taste of Ignorance. Aspiration for the higher can be absent in some or even many. **This attitude is behind the formation of superstition.** This force is so powerful that it rendered Science which was born to fight superstition, superstitious. People are talking of market fundamentalism. Science today is what senior scientists approve of. It has set a limit to rationality. **It was impossible for Darcy not to react.** Non-reaction is Himalayan. When non-reaction humbles the rival who reports it to us, it is more difficult not to triumph. Even in the absence of conscious awareness of triumph, something in us will be exulting. What Mr. Bennet felt finding Elizabeth at Pemberley went far beyond that. He was unaware of his wife’s irksome presence. He felt that triumph copiously when Bingley left Netherfield. He could not refrain from loudly expressing it when Jane was ill at Netherfield. Darcy, when she was ashamed of her earlier abuse, expressed an admiration of the wisdom of those words.
The wisdom of Jane Austen in seeing that side of human nature is unequaled. One word of human wisdom is that to maintain one’s balance in victory is greater than in adversity. Austen makes Elizabeth oblivious of her victory. Elizabeth and Darcy were great beneficiaries of the movement of life. Neither of them was aware of the movement. Darcy talked foolishly after finding himself dumb at her sallies. She revived her liveliness and prodded him who was helpless. Surely he lacked the polish for conversation.

I doubt whether he was intelligent enough to comprehend anything about her. He was like us devotees, recipient of a benefit, oblivious of the source. Illiterate Akbar was installed on the throne by virtue of birth. We, devotees, have the virtue of being in her consciousness. Desire to solve problems has the edge of the egoistic initiative. World organisations, in this regard, are no better than our family. High executives are not able to pretend to good manners. They are vulnerable; expose themselves naively, to their victims. The behavior of the world organisation is the response of the world. It is an invitation to act, in suspending initiative.
இந்த இதை இவியம் அதிக ருசியாகவும் மமலும் வழிகளில் அல்ல. அபசௌகாியமாக உணருவதால் கூறினார். உண்மமய உழக்கமில்லாத நல்ல இதற்குாிய ெதில். பகட்ட பகட்ட எண்ணம் உடமன ெலித்து விடுகிறது நல்லது ஒன்றிற்காக நாம் நீண்ட நாட்களுக்கு எல்லா மனிதனின் மாட்டான். இது மவண்டும். அதனுடன் நம் அகம் இருக்காது. சக்தி அகத்திலிருந்து எழுவமத சமர்ப்ெணத்திற்கும் நமது சமர்ப்ெணம் ஒருவமர அகந்மதயற்ற தனி மனிதனாக்கும். தனித்துவம் தனித்துவம் ஆளுமம அதமன சமர்ப்ெணத்மத. முழுமமயாக உண்மமயாக உள்ளனர் மொஷாக்கான உணவிமன ஏமழ மக்களால் சுலெமாக இீரணிக்க முடியாது. விருப்ெமம ஆர்வமாகும். அளிப்ெது ஆன்மீக அைவில் எண்ணங்களும் ஆன்மீகாீதியாக பகட்ட எண்ணங்கமள ஆகும்.சமர்ப்ெணம் பசய்யத் தீர்மானித்த இறகு எண்ணங்கள் நம்மிடம் நல்ல எண்ணங்கமளவிட சிறப்ொக முமறப்ெடுத்தப்ெட்டுள்ளன என்ெது அறியாமமயின் ருசி என்று ஸ்ரீ அரவிந்தர் கூறுகிறார். மனிதன் தன்னுமடய வழிமுமறகளிமலமய பசௌகா்ியமாக இருக்கிறான் உலகளாவியது மிக உயர்ந்த சமூகக் கலாச்சாரத்தின் சாராம்சத்தின் கீழ் நிமல ஆகும். மெசும் கதாநாயகனுக்கு எதிராக சமர்ப்ெணமம இதற்குாிய வாயிலாகும். மனிதனுக்கு இயற்மகயாக அமமவாதில்மல. வழி மகாடிக்கணக்காக இருக்கும். சமர்ப்ெணம் பசய்ய மவண்டியுள்ளது கணக்கில் அமனத்து உணர்வு, ஆனால் மனிதன் மீள இயலாத நிமலக்கு காணலாம். ஒருல் அவன் சிக்கிக் பகாண்ட, தான் பொய் குமறந்த நாணயமும் ெயன்ெடாது வருவார். மெசும் கதாநாயகனுக்கு எதிராக சமர்ப்ெணமம இதற்குாிய வாயிலாகும்.

The Life Divine (p. 1070 – "The Life Divine")

சமர்ப்பிக் கூறுகிறது, அல்லது அவன் சிக்கிக் பகாண்ட, தான் பொய் குமறந்த நாணயமும் ெயன்ெடாது வருவார். மெசும் கதாநாயகனுக்கு எதிராக சமர்ப்பிக் கூறுகிறது, அல்லது அவன் சிக்கிக் பகாண்ட, தான் பொய் குமறந்த நாணயமும் ெயன்ெடாது வருவார்.
\textit{Her nose wants character.}

As if a Man falls in love with a characteristic nose.

He who is in love and she who is in jealousy are fully occupied with it.

\textbf{Can we understand this attack as one that more deeply confirms her prospects with Darcy?}

Contradictions are presented to us; they are really complements. (p. 2 \textit{The Life Divine})

\textbf{In Elizabeth’s Mind, not in Darcy’s attitude, a vast hope of marrying him arose warmly at Pemberley but after the tragedy, it was fully lost even as hope.}

\textbf{His own Mind was unwavering on that subject. She did not know it.}

\textbf{Caroline by a negative act wanted to contribute positively.}

\textbf{Her own intention was to disillusion Darcy’s Mind.}

\textbf{The fact is Elizabeth’s vital was still wedded to Wickham. It hurt her because of his falsehood, poverty and dissipation.}
Caroline’s move fortified Elizabeth in moving towards Pemberley.
This arose in Elizabeth’s Mind after Lydia’s wedding.
In spite of the lingering subconscious vital charm, she rebuked Wickham about lying to her about the living.
That brought in the essential break.
As Caroline played a part, Lady Catherine played another.
It was she who made the dormant strength of Elizabeth articulate.
Both were not enough to bring Darcy who was too eager.
She had to voluntarily describe herself as a selfish creature to atone calling him selfish at the proposal.
That cleared the atmosphere.
The event was so powerful, the energies released so overwhelming that neither could find a minimum poise to enter into an intelligible conversation. He was flustered. She could not rise to the occasion; fell back on her lively disposition only to embarrass him more.

**Character endows personality, not only on the nose.**
The formation of the soul confers character on human life.
The evolving Psychic imparts character to the Soul or the Spirit.
Elizabeth is the source of character for Longbourn.
Literature gives character to language.
Cities do it to the national population.
Values do it to Man’s life.
Attitude does it to manners.
Truthfulness does it to Man in the society.
A politician rises to become a statesman by reliability that gives him character.
Romance gives character to marriage.
Insight or intuition endows character to thinking.
Character is an organisation of the forces of a plane.
Caroline did not have the character of a lady.
One does not become a gentleman by his wealth, title, or status but by the character he enjoys.
An organisation is valued for its social culture, not for its size or even for its success.
Sherlock Holmes, though a character of fiction, tried to give the work a character by not relating to Money value. His society has never respected it. To compensate it he added dramatic devices at the end which enlivened the whole course of the events in a somewhat ridiculous way.
Friendships that rise above social occasions do credit to themselves, as that lends character to them.
The value of a culture essentially rises from the role of women.
Selflessness enriches the spiritual endeavour of a selfish seeking of moksha.
Butter in the food, furniture in the house, lawns in the gardens, punctuality in sports, courtesy in public meets are such elements.

**What gives character to yoga?**
Yoga, especially our yoga, organises life according to Spirit. Mind and Spirit, life and Mind, Matter and life are at loggerheads.

How to organise around one principle?
As Spirit includes all the other parts of the being, in a spirit of harmony an organisation is possible.
The Panchayat, the Municipality, the corporation, the state all are now being organised according to the country.
The enormous power of organising them all under its wing makes the nation vibrant and the organisation harmonious.

In a negative climate the enormous wealth generated wrongfully drawn off sustains the movement and work. Culture in Europe, work ethic in America sustained the overflowing social energies in terms of Money.
Darcy’s Pemberley was thus organised by generations but in some way by a low consciousness.
Her advent into it compelled the whole atmosphere to undo its own present organisation and rediscover it at a higher, better level. If ever it was to be achieved, it would be achieved by the energy of her mother in her and the organisation of her father’s freedom. Her lingering attraction to Wickham supported by Darcy’s erstwhile low character alone could withstand it.
The taste with which the rooms were furnished, the general elegance of their layout show that at one time it enjoyed the management of cultural magnificence.
The admiration in which the English countryside was held really cuts it off from the centre of elegance, the capital. It certainly cannot be adequately compensated by the seasonal visits to the city. The character remains rustic. Harmony in organisation, goodwill in the initiative, self-giving in the relationship are spiritual symptoms in life.

“அவளுமடய மூக்குமநர்த்தியாக இல்மல்.”
மநர்த்தியான மூக்மக மவத்து ஒருவன் காதலிப்ொன் என்ெது மொல்.
காதலி

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இந்த தக்காண டார்சியுடன் எலிசபெத்திற்கு ஏற்றப்படும் உற்பத்தியை மொகும் உறவுமொடுகிறது என்று நாம் புாிந்துபகாள்ளலாமா? 

(ப. 2 'The Life Divine')

டார்சியின் மனதாகும் ஆசிரியரான, எலிசபெத்தின் மனதில் அவனே மூடுக்குமதி வாய்ந்தது. ஆனால் அவன் முன்னோடித் தம்பதியின் பிற்கு அது முக்கியமாக அவனே எனத்தோறும் வாய்ந்தது. 

நையத்தே மொழைத்து மாசுக்குவே எலிசபெத்தின் மனதில் அவமன மணத்துபகாள்ளும். 

அவனே குருக்கு மூடுக்கும் மூடுச் சிறுவகர் குணவாய்ந்தது. எலிசபெத்தின் மனதில் அவமன வாய்ந்தது அவனே மாற்றத்துப்பகாளான. 

டார்சியின் மனதாகத் தம்பதியின் என்று பிற்கு எலிசபெத்தின் மனதில் அவமன மணத்துபகாள்ளும். 

என்று புாிந்துபகாள்ளலாமா? 

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நையத்தே மொழைத்து மாசுக்குவே எலிசபெத்தின் மனதில் அவமன மணத்துபகாளான. 

அவனே குருக்கு மூடுக்கும் மூடுச் சிறுவகர் குணவாய்ந்தது. 

என்று புாிந்துபகாளாமா?
Elizabeth, out of prejudice, refutes Charlotte’s perception of Darcy.

There is an eternal evolutionary truth in what you have heard or seen.

Stop, turn around, take a deep look at it, the heavens open there.

Barin’s fever was cured by a sannyasi. Sri Aurobindo took it seriously and thought whether Indian Freedom could be won by a mantra. Looking back anyone can find a single word opening a great project. Should he now listen to his Mind, about a dozen words will be ringing in his Mind from decades, scenes of images haunting him like that. Behind each such lies a whole new world waiting to open. Those who have chosen a wife like that or a husband will later find it was a great find. Often it is a Man’s undoing. It is so if one responds in greed or folly. It is true for all, all the time.

Behind a greater thing—yoga awaited. We read in 'The Life Divine' that Brahman created the world by Self-conception. It led to Indian Freedom in the subtle plane eventually. It is heaven’s miracle. Behind that a greater thing—yoga awaited. Looking back anyone can find a single word opening a great project. Should he now listen to his Mind, about a dozen words will be ringing in his Mind from decades, scenes of images haunting him like that. Behind each such lies a whole new world waiting to open. Those who have chosen a wife like that or a husband will later find it was a great find. Often it is a Man’s undoing. It is so if one responds in greed or folly. It is true for all, all the time.

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Elizabeth’s self-conception coming true. Darcy after his ‘tolerable’ saw he was attracted to her. He was powerfully attracted to her. The Self-conception of the atmosphere was working in him. Elizabeth, out of prejudice, thought it. By Collins first and next by the colonel he was forced to dance with her and propose to her. It came to its right conclusion. To be able to coordinate—see the correspondence, draw the right conclusion, choose the right side—human choice—one knows he is the determinant. Only that he must be free of ‘himself’.
In an event there is no marked line for us.

While Caroline finds nothing marked in the line of Elizabeth’s nose, Darcy finds everything.
Caroline dislikes Elizabeth, Darcy likes her. Both are human views.
A non-human view is the view of the higher consciousness.
Man taking that view becomes the determinant.
Of course, it is a non-egoistic view.
It is not a view of tamas or rajas or sattwa.
It is a view detached from Nature.
Moving away from ego and Nature, one becomes Transcendent.
The view of the Psychic is the view of the evolving Spirit.
Spirit is the subjective experience of Existence.
Spirit evolves in the work of the world.
The world is made up of the body, life and Mind.
They are all involved Spirit.
Spirit objectively is Truth.
Truth expresses in the world as thought.
Even sensation and action are extended expressions of Spirit.
As Truth is the inner status of thought, Delight is the inner status of sensation, immortality the inner expression of life, good is that of all action.
Truth emerging through thought, Delight emerging through sensation, immortality emerging through life, good emerging through acts is spiritual evolution.
The spirit that thus evolves is the Psychic.
It is the Psychic that thus acts and hence it determines the outcome.
Darcy by being good refused to activate the wrong side.
Elizabeth by her collected behavior prevented the growth of the wrong side. So, things finally came round.
Both, each in their own way, took the non-egoistic view where the soul of Nature emerged.

An event by our response can give hope or despair by our choice.
It never depends upon the outside, however overwhelming it appears.
Consecration makes the choice effective.
Purity of consecration decides the measure of its effectivity.
I am reading Synthesis, a passage about moving from Nature to the soul.
Another is writing an article where at the last minute a great revelation presented.
A call from someone comes who is a source of heavenly wealth.
On hand is a mail waiting for a reply.
It is from an executive of an international organisation whose meeting is to be attended in two weeks.
It is a dubious mail.
It can be replied factually or with a personal preference.
That executive is connected in our Minds with the article.
On another side there are two young people awaiting news of that call.
Neither the reply to the executive nor the news to the youth is obligatory.
Each can be treated independently.
Any two or all can be coordinated in our Minds.
The Mind can be free from ego, tamas, rajas, sattwa.
In that detachment there can be reservations.
With no reservation it will be a human response – a right response.
The human response consecrated will become Mother’s response, Psychic response.
Such a response will be unfailing; will be sure of its outcome.
Should the human response be central with full coordination as well as consecrated, it can be creative – can positively complete the work, or even can change a negative situation into a positive one.
Darcy did this unconsciously. She cooperated unwittingly.
This situation admits of an improvement by which the last scene can be moved to Pemberley dinner.

To create an opportunity and to avail of an opportunity are only different in degree or in direction.
We know the results – 3 weddings – could have been had at Pemberley or even during the early days of the
The method is well known. To know is different from doing it. The possession of such a knowledge can be a patient equality or an impatient urgency. The quality of the temperament that has the knowledge will decide the time of the result. Urgency comes from the expectation of the result. It means to him who expects the result, it is too big. Smallness is impatient. Can smallness outgrow itself? Mother coming in brings about the change. At any given time there are mighty things at our gates. Mother called it a wonderful world of Delight waiting for our call. What of it can we avail now?

It depends upon what we avail of from social opportunities. Do we see the psychological opportunities? Can we see beyond the spiritual opportunities? The spiritual opportunity sometimes presents as material or psychological opportunity. Mrs. Bennet can only drive it away. Mr. Bennet can respond only under great pressure. Elizabeth must first empty her nonsense. Jane will only silently desire.
அதில் இன்னும் இரண்டு வாரத்தில் நடக்கவிருக்கும் கூட்டதில் கலந்துபகாள்ள மவண்டிய சர்வமதசேளைக்கு அமிதமாகப் பசத்தவம் பவளிப்ெடுகிறது.

மவபறாருவர் ஒரு கட்டுமர எழுதிக் பகாண்டிருக்கிறார், பகாண்டிருக்கிமறன்.

சமர்பெணம் மதர்ந்பதடு அளிக்கலாம் மமற்பகாண்டனர்.

இருவருமம், தத்தம் வழி எலிசபெத் தனது கட்டுக்மகாப்ொன நடத்மதயால் தவறான ெக்கம் வளர்வமத தடுத்தாள். ஆதலால் டார்சி இவ்வாறு மூலம் அமரத்துவம் எண்ணத்தின் மூலம் உண்மம பவளிப்ெடுகிறது.

உடல், வாழ்வு, மனம் ஆகியவற்றால் ஆனது இவ்வுலகம். உலகத்து ஆணியில் ஆன்மா இயற்மகயிலிருந்து எிாிக்கப்ெட்ட எர்மவ இது.

மனிதக் கண்மணாட்டகன்நைாட்ைங்கள்ைான் காரலி எல்லாமம அழகாக எலிசபெத்தின் நாசியில் எந்த வித மநர்த்தி இட்டும்ைான் ஒருவ நைர்ந்கைடுப்பது ஒருங்கிமண.

பெ எண்ணத்தின் அக நிமல லி. அவன் விட்டும்ைான் பவளி வது, பசயல்களின் மூலம் நல்லது பவளி, ஒருவாிடமிருந்து உலகத்தின் உயர் ேீவியத்தின் ஊர்மவயா

மனிதான் விளகிய இயல்வது - எல்லாமம அனுமான உண்மம 

431
"Her teeth are 'tolerable'."

On the day Man overcomes jealousy, the world will be a better place to live in. Jealousy is a negative civilising force.

Sons killing fathers, brothers killing brothers for the throne is history. Trollope says a woman's instinctive hatred for another woman is universal.

Men earning fabulous sums were liquidated by their kinsmen. Can a sadhak or a devotee consecrate his jealousy successfully?

Consecration is to pass the problem on to Mother. It means the devotee must forget the problem, feel light in his heart, have full faith in the Mother. For all this, he must fully be detached from the problem. When an astronomical sum is promised to him out of the blue, can he detach himself from it so fully?
Is it possible to do so with his affection?
Is his memory capable of it for a while in the deepest meditations?
Can he pardon those who have injured him?
Is Man, outside the galaxy of the saints, capable of it?
Among the saints, how many will qualify?
When you know inwardly that you have qualified for sainthood, ask that status whether it is capable of these wonders.
If yes, can you possess it as a universal vibration?
Will it permit to be raised to transcendent status overcoming Nature?
Mother does grant all this to one who has implicit faith in Her.
Will his Mind at that point enjoy the Silence that can silence the barking dog outside?
Would his being thrill in gratitude when Mother grants that silence to him?
To read one chapter of 'The Life Divine' in that condition will make it permanent in him.

To read one chapter like that can grant that status to the reader.
Imagine Darcy’s inherited potentials of gentlemanliness helped him do as much for her two hundred years ago.
And now the phrase, ‘had you been gentleman-like’ of hers reveals its value for him.
Was it abuse of petulance? It was undoubtedly.
Later she discovered her own genius for abuse made her do so. (P. 199)
He did thank her for that after the second proposal.
How many statements of similar nature can we not recollect?
NOW, after this realization, can we feel like Darcy towards her?
Is it not a commendable inner self-growth?
What about those who criticise you for a defect you do not have even in the subconscious but they are saturated with it in their consciousness?
It is the exchange of the Many with Many.
Does Man really need that?
Is it his folly that indulges in it?
Can you say the other person tries to dissolve his defects in you?
Why should he not do so in the One?
Is it because he finds the One in you?
Even if he finds you the One, it is unpalatable.

To make the unpalatable palatable is to become the featureless Absolute.
To one who is destined to become the Absolute and One, this evolutionary privilege of spirit is granted. Can you rightly say that?
Still it is undesirable as an experience.
To resent is refusal to give up.
We better consider that truth.
In that case Many Many Men are so privileged.
The world thus is on the threshold of being supramentalised!
I would prefer another path to heaven.
Granted the spiritual truth in all the above, such a Man’s position is to be pitied, not envied.

After Elizabeth’s marriage to Darcy, how would Mr. Bennet long for a repetition of the experience of his daughter’s elopement.
Whatever it is, may God spare him of another son-in-law who made love to all of them.
No one will like to disturb his family like that.
The disturbance need not be like this every time.
It can be a positive opening to a positive result.
Whether it is positive or negative, no one likes to disturb the peace of the family.
Suppose Mr. Bennet gratefully acknowledged the magnanimous help Darcy gave his family instead of taking it as Darcy’s attraction for Elizabeth, the social atmosphere of luck opened by Bingley’s engagement would have continued at least till the other two girls were married.
Even now Kitty was fully saved from Lydia’s escapades.
Her visits to Jane and Elizabeth open to her high society.
It can lead to marital gain especially in view of Kitty’s good looks.
Man has no social training to respond to luck beyond getting it.
Rarely an individual rises to that occasion capitalising the gain.
What Mother offers is far more.
One cannot keep pace with receiving all that She gives.
To capitalise such gains is accomplishment in yoga.
In 1850 America had such a social atmosphere.
Now in India such an atmosphere is collecting.

It is significant that India is looking up in an international slump.

It is a great good signal to every Indian.

Patriots can make much of it for the country.

Individually people can prosper beyond measure.

It is an onetime opportunity in a century.

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Eyes are the windows of the soul for Darcy, to Caroline they are an object of review. His heart swells in emotions of gratitude to meet those eyes. The secret of creation emerges at several points the most important of them is in the consciousness of the Inconscient feeling grateful to the descending Grace. The joy of reunion releases gratitude of the greatest measure. The Lord enjoys at every step of involution as well as evolution. To him involution as well as evolution is a movement. All movements generate Joy even as all existence is one of bliss. Bliss thus really turns into Delight.

158 "…as for her eyes…"
Each opportunity that comes to us is God coming to us. We seek God in the world, but He is inside us. Human nature is not only egoistic, it is perverse and hostile. The hostility is shown to those around him. To Caroline the target is Elizabeth’s eyes. It is a hostile act to god.

The wonderful world of Delight of The Mother is more than real. It lies in our relationship with others, our thoughts about them. Ego is pervasive, all consuming. Ego cannot survive without falsehood.

**Falsehood is the spiritual energy basis of the psychological force of ego to express its selfish attitude.** Of course, Caroline did not know the value of Elizabeth. But she did know all her tirades were false. More than that, she knew that her motive force was pure, dark, mean falsehood of depravity. Hers was conscious falsehood at the level of behavior. She consciously knew she was falsely reversing her false attitude towards Elizabeth.

**A devotee in Caroline’s situation, in Elizabeth’s position has something to do.** All of us have received as great an opportunity as the Pemberley invitation to dinner which was an ill-disguised move of courting. In life a taxi driver has become a Chief Minister, a Headmaster, a Bishop, a volunteer, a district leader. Farmers are now receiving offers of fifteen lakhs an acre, an acre that was purchased for 5000/- rupees. These are tremendous offers, nebulous too.

A devotee’s very first job is to offer gratitude which will not strike him. He must at least pray for protection. We pray for one type of protection; it is granted; but a part of it arises in another fashion. Man must ask for Mother’s protection which is integral. Even this is to rely on human resourcefulness. Better shift to Let Thy Will be done, Not My will. This must be a felt emotion. Such an offer will rise from fifteen lakhs to one crore fifteen lakhs before he settles down in his emotions in about a few months or a year.

A devotee who does succeed in praying for Mother’s protection will forget the prayer, his Mind will move to the price, be ambitious, greedy, unsteady, wandering, perverse. At this point he must take a stand to fully shift to emotionally realised knowledge of Protection. Protection is a must. He has no way of protecting the great offer. Other than the Mother, Man has absolutely no way of protecting the offer. In the wider scheme of things, it is difficult to sustain what has come. It can vanish into thin air.

Protection first, anything next. The knowledge Mother First, everything next must become an emotional reality. It can protect. Nothing else can. From protection, he must move to Mother, not to his ideas. The progress is onwards, it can never look back.

**Caroline did not know the value of Non-reaction at this stage.** She gave that occasion to Jane. Jane, on knowing the truth, did not react against Caroline. She was simply disillusioned about her honesty. Non-reaction, to say the least, accomplishes the work. Jane did marry Bingley. It was Caroline who had to eat humble pie, write a polite affectionate letter to Jane. Jane, I should say, gave her without any intention on her part another experience. Caroline now had to befriend an erstwhile rival, even an enemy. That is the unseen power of non-reaction.

When we do not react, our energy does not go to the rival. That non-reaction can be an egoistic response or non-response. The next step is to withdraw that egoistic sense of triumph in not reacting. Then it becomes functional. He who provoked does not meet us, but meets the work, the function, whose power is far greater than ours. What blow will fall on him will be greater. We cannot derive even that satisfaction from it. Caroline’s polite reversal to Jane was due to her non-reaction. Jane never knew about Darcy or his love for her sister or even the rivalry of Caroline. Jane’s ignorance – non-comprehension – of Caroline’s affairs made Caroline receive a mortal blow from Pemberley. To lose Darcy was an immense loss to her. Now Darcy was lost to a little thing and that raises the
prospect of Caroline not being able to visit Pemberley.
Non-reaction can be egoistic, functional, non-egoistic functional. All these have positive sides too which can be explained only through examples.
This story does not help here.
**Palliser and Dr. Thorne provide such examples.**
Palliser is an excellent example. Dr. Thorne and Mary do offer excellent examples but as far as Non-Reaction is concerned, they would be partial.
Palliser heard from his wife that she had decided on running away.
Any husband would like to murder the wife or her lover.
She was spared and he took it as a matter of duty.
His non-reaction was confined to himself.
He gave up the post of Chancellor of the Exchequer.
He took her to Switzerland where it was discovered she conceived.
All his anger vanished.
Glencora asked him to help Burgo with Money which he did.
He came back, the lost post came back to him and later he was made Prime Minister.
Mary was in love. She was lovelorn.
The question of Non-reaction will not directly apply here. Of course there was in Mary no reaction to Frank.
Even towards Arabella, there was no significant reaction.
The fortune came to her, bringing Frank and his shameless mother.
The power of the principle of non-reaction is certainly here.
The Doctor had the knowledge of the possibility of future fortune, but his conscience was entirely free.
For him Mary was the problem which was magnificently solved.
There is one more dimension here. He was incapable of coveting.
That is a magnificent human attitude of high honour.
Life brought him at that advanced age the richest woman who had spotted his magnificent character.
In all these instances, the example is farfetched.
As a principle it is true, fully true.
Only direct example from Pride and Prejudice will suit our purpose.
**Self-restraint is a cultural capacity.**
It is socially appreciable, least understood in its deeper value.
One who crossed SSLC becomes a clerk and retires as D.R.O. (District Regional Officer)
The other, maybe a brother, cousin, neighbor, who dropped out a year or two before SSLC is unfit for any decent job. He retires as a shop assistant, auto driver, hotel server or vakil’s clerk.
The original deviation is one or two year’s education.
The final social distance is inconceivable.
The greater the opportunity, the greater the variations.
For devotees, conscious self-restraint and detachment have great results, a difference between a farm supervisor and the owner of a 500 acre farm all in seven days. Further real detachment that is psychologically valid becomes an offer to be a Minister of Agriculture two days later. Mr. and Mrs. Gardiner exhibited on the premises of Pemberley a great restraint which no other character in this story was capable of. It led to the visit of Georgiana. At Lambton they imposed further restraint on themselves. That led to the dinner invitation all the time silently laying the foundation of a proposal from Darcy. The change from 0 to ∞ is infinite, but that from 0 to one too is infinite.
Psychological self-restraints that can conquer desire, control anger, attraction to the other sex are extremely valuable in terms of life as well as yoga. 
**At least in yoga the change is always infinite.**
In life we are able to appreciate such change in Money. All see the wonder of Pemberley. No one sees the great wonder of a transformed Darcy. One even asked what did Darcy gain? He after all got a girl. She is unable to see the value of Elizabeth which all Pemberley will not be able to win though she herself fell only for Pemberley.
The value is in Man, woman, not in property.
**We certainly do not know which outside item is related to which inside item physically or psychologically.**
The Russian General saw the outcome of the battle in the smell of the earth.
That twenty five drops of water leaking in my bath room is related to the size of the All-India plan of educational and agriculture development is a fact unknown to me.
Reason is the coordination of facts in the Mind.
Coordination of subtle facts is the subtle reason.
Deviation from the Purified Understanding is shown as such leaks.
The ‘one-sided wager’ of Phileas Fogg, his winning £20,000, his considering his money in the bank as Aouda’s,
the ‘proceeds’ of £1000 from the wager do not by themselves explain to a reader unfamiliar with the terminology of betting. Such a reader will have no doubts. He cannot see Fogg won the wager, received Money.

The one-sidedness of the wager was not in the Money but in the tight schedule of the tour. He can never imagine that Fogg’s Money in the Bank was Aouda’s as once Fogg thought so. They all constitute the physical facts of the invisible subtle atmosphere, while they are not subtle but physical.

The subtle transformation in the evolution of species refer to such facts as well as the subtle phenomenon. It does not belong to the subtle physical phenomenon, but it is subtle, because we do not see the correspondence between them.

One member of the team suddenly shifting the Mind from seriousness to an attitude of taking it for granted caused this leak.

Perhaps this is Mother’s great result for very small changes in the attitude.

To one who can understand his dreams, a great help can be drawn from the dreams.

Alertness arises when you are oblivious. For one who is conscious, his consciousness will be alert.

The Russian general can know the course of the battle, can he decide that outcome?

Our will replaced by Mother’s will can decide that outcome.

Such a consecration does not easily come to the Mind. It’s being there makes one a devotee.

Sri Aurobindo spoke of His countrymen losing the capacity to think. It was in 1920. I find in recent years Indians regaining that power at a higher level. One who has completed school writes with a maturity of Mind that is rare. Through the descent of 1956 He has given the power of thinking to the Indians. Today I see the greatest social opportunities to those who once possessed knowledge.

Accomplishment is only for absolute truth and hard work.

India has substantial minorities who have inherited spiritual knowledge.

Non-stop work for twenty four hours, foregoing sleep for the sake of another in the spirit of service and in Truth will give an eminent position to them in the world.

Work must be done not for oneself but for others, all others.

That quality of work must be the spirit of service to Truth.

Truth, Self-giving, courage, Service are the components of Personality.

We see Darcy took to all of them overnight.

He accepted the truth of his personality as she described.

To espouse the cause of Lydia and Wickham was self-giving.

It required a great courage to accept one’s own defects.

There is no more magnificent service Darcy could do than serve Wickham’s venal interests.

All sides of life touched him in this project.

He emerged as a true hero.

In a prosperous nation everyone must have the physical comforts of a Pemberley if not in quantity at least in quality.

What matters is the inner comfort, not the outer convenience.

Where they meet, the outer and inner, subtle life symptoms emerge.

To know them, to know what they indicate is to have subtle knowledge.

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அளித்தாள்.

மேன் அவளுமடய எங்களிப்ொக எந்த வித மநாக்கமும் இல்லாமல் மவபறாரு அனுெவத்மத

குமறந்தெட்சமாக எதிர்மன ஆற்றாமலிருப்ெது மவமலமய

உண்மமமய

மேனுக்கு இந்த

முன்மனற்றம் முன்

ொதுகாப்ெிற்கா

அவர்

முதலில் மவண்டுவது

எவராலும்

மிகவும் அவசியம். பொிய வாய்ப்

லட்சமாக மாறும் வாய்ப்பு சில மாதங்களிமலா அல்லது ஒரு வருடத்திமலா

அவன் தனது உணர்ச்சிகளில் அமமதியாவதற்கு முன் ெதிமனந்து லட்சம்

இமத நாம் மனமுவந்து மகட்க மவண்டும்

ஆனால் இதுவும் மனித

முழுமமயான

மதான்றாது.

அன்ொின் முதல் மவமல நன்றி உணர்மவ பவளிப்ெடுத்துவமத

பொிய வாய்ப்புகளா

வாங்கிய ஒரு ஏக்க

தன்னார்வல

ேிஜ

பெமெர்லி

காரலினுமடய நிமலயிலிருக்கும்

எலிசபெத்தின் மதிப்பு

இது மற்றவர்களுடன் நமக்கிருக்கும் உறமவப் பொறுத்தும், அவர்கமளப் ெற்றிய நமது

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முழுமமயானது, தீங்கானது, ம

மநாக்கம் உண்மமயானது, தீங்கானது, ம

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அவளுக்கு

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மதான்றாது.

அன்ெரும், எலிசபெத்தின் இடத்தில் இருக்கும்

நோக்கிச்

ப்பைன்

கசய்துககாள்ை

நாம் ெிரார்த்தமன பசய்ய மவண்டும்.

பொய்யாக மாற்ற முயல்கிமறாம்

தக்க மவத்துக்பகாள்வது

அவளுக்கு

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ஒருவாழ்க்மக அவரது உயர்ந்த இங்கு அவருக்கு மமாி ஆரச் எதிர்காண்டு இந்து அவள் எதிர்விமன ஆற்றாமலிருந்தாள். மமாி காதல் வயப்ெட்டிருந்தாள். பசய்தான். 

சாத்தியத் இழக்க மூத்தது. அவளுக்கு மெகமம ஆற்றாமலிருந்ததால் காரலின் அவளிடம் மாியாமதயாக நடந்துபகாள்ள ஆரம்ெித்தாள். பொியதாக இருக்கும். அந்த உமடய நம்மம எாிச்சலூட்டியவர் 

பொிய நஷ்டமாகும். டார்சியின் இழப்பு அவளுக்கு. 

மிகப் விளங்குகின்றனர். அல்ைது 

பைிைற்ை.
‘Pride and Prejudice’ - என்று புரோ எச்ச நார்பாலனல் கையாமாக இப் பொறுப்பு.

சகை லிபெர்மா துளி கால்கு அது விளக்கத்துடன்.

இருக்கிற நிம்மவயும் கருதியமதப் மொல் சூட்சும உண்மமகளின் ஒருங்கிமணப்புமற்றும் விவசாய முன்மனற்றி ஐந்து துளிகள் நீர் தளெதியால் அற்புதத்மமத அமனவரும் ஆமசமய பவற்றிபகாள்வது, மகாெத்மதபூஜ்யத்திலிருந்து அனந்தத்திற்கு ஏற்படும் மாற்றம் அனந்தமானது, ஆனால் பூஜ்யத்திலிருந்து ஒன்றுக்கு பவளிபெடுத்தாத சுயக் கட்டுப்பொட்மட பெமெர்லியில் பவளிபெடுத்தினர். இது போரியானாம்மந்திஅதியான வித்தியாசத்மமதப் மொலிருக்கும். வாய்ப்பு பிறதாக இருப்பு வித்தியாசங்களும் பிறதாக உள்ளன. ஓாிரு வருடப் SSLC ப்ெதில்மல. இதனால் டார்சிக்கு என்ற இலாெம் கிமடத்தது ஒருவர் பூமியின் வாசமனமய முகர்ந்து எிர் உைரன் ந் ஆன்தயம், ல் இருந்ைது உைரன் ந்மத்தும் இருபெதில்மல. இருந்து ஆீதியாகவும் சமகாதரமா, பந்ையத்ைின் குைியை மட்டுமம எலிசபெத் ஈர்க்கப்ெட் மகவிடுதல் அகம் அமநத் திலில்மல, கு அகம் இருப்ெதில்மல. உைவினநரா ஓாிரு வருடப் சமகாதரமா குமாஸ்தாவாகி,மாவட்ட உதாரண £20,000 ஓ கின்றனர். திருவுருமாறிய ட்டுனராக மாவட்ட வசய்ெவராக மாவட்ட வக்கீல் க்க் மட்டுமம எலிசபெத் ஈர்க்கப்ெட் மகவிடுதல் அகம் அமநத் திலில்மல, கு அகம் இருப்ெதில்மல. உையாவத்ைின் குமாஸ்தாவாகி, மாவட்ட உதாரண £1000 ஓசு கட்டும் க்கு ஓாிரு வருடப் சமகாதரமா குமாஸ்தாவாகி, அவர் பெண் ஈர்ப்பு அமவ எணம் எண ஆகியமவ மாவட்ட உதாரண அதிகாாியாக இருபெதில்மல. புறத்தின் பதாடர்பு நமக்கு நிச்சயமாக பதாியாத ஒரு புறத்தின் பதாடர்பு நமக்கு நிச்சயமாக பதாியாத ஒரு புறத்தின் பதாடர்பு நமக்கு நிச்சயமாக பதாியாத ஒரு புறத்தின் பதாடர்பு நமக்கு நிச்சயமாக பதாியாத ஒரு 

பார்கர் விளையாட்டுப் பார்கர்பால் அது பட்டியல்

பார்கர்பல் விளையாட்டுப் பார்கர்பல் விளையாட்டுப் பார்கர்பல் விளையாட்டுப் பார்கர்பல் விளையாட்டு
I never could perceive anything extraordinary in them.

Man never sees any good in others.

How can anyone see all the grains in a piece of metal?

Truly each grain is infinite.

Correcting an erring servant is a usual affair.

Done in anger, it has no significance.

Done not in anger and well received, it will raise the servant to the master’s status. These things happen, but are not recognised as such.

One prays and it is granted. It is never realised from what Power it issues.

We use products like pens, phones, chocolates without realising from what complex industrial process they issue.

A lost object comes. How did Mother bring it about? We do not think.

In an atmosphere where an institution received a fabulous inconceivable offer, strong atmosphere raised it to hundred times more over a period of two years. As the atmosphere was maintained it was taking practical shape.

Just then an erring servant was corrected of his tricks. It was a trifle. Next morning the offer rose ten times still.

When you correct another, this is the result. How many points are there in the Man who corrects to be corrected.
Should he remove one, how great will be the result. **A small correction leads to a great result.**

Goodwill expressed is good: in Mother’s atmosphere it is great. For one who has no good will, creation of goodwill is fabulous. Goodwill created for one who has suffered by your ill will is transformation.

Fogg could not harbor a grudge against the detective who spoilt his entire plan and gave him half of the £1000. Fogg lived all by himself, inside. He never depended on anyone else or anything else. It is to live in the Self, almost spiritual. Not to curse the Man for spoiling him after hitting him on the face, one should be very very great. His grudge was physical which was spent by boxing. There was no grudge in the heart or Mind.

Phileas Fogg is an example for so many truths in life.

- His life was organised, methodical as well as punctual. When any circumstance is organised which means the energy there yields its maximum potential, the resources multiply till they reach infinity. Punctuality is efficiency. Efficiency introduced anywhere raises the results ten or hundred-fold. **This is physical.**

**Psychological efficiency as in the case of a cheated brother in partition,** produces social results. From H and P, he got eighty lakhs and sold his useless lands for eight crores. He denied himself the joy of grudge against his brothers. It transformed his emotional energy into energy of psychological value in society. His psychological worth attracted H and P. The road raising the value of his lands is the agricultural lands acquiring socially productive value.

To be methodical is to extend efficiency to all activities. These qualities have the power of making life resourcefully creative.

- Fogg had an inflexible Will. Will masters the circumstances and compels them to yield the results we choose.
- Fogg had an imperturbable calm. Will masters. Calm submits to the occasion. Submission creates willing resourcefulness in life. While mastering will demands, calm persuades life to be bountiful.
- He had a love of adventure motivated by compassion. Adventure challenges the atmosphere to resist and when overcome rewards plentifully.
- He did not bear any grudge even to Fix. Not to bear a grudge to a betrayer, the heart must be not only wide and deep but pure of evil.
- He was not mercenary. Money will copiously come to him, will never desert him.
- To start with, he was one who had accomplished.
- He did not compensate his virtues by corresponding vices.
- He was able to enjoy solitude like the ascetic. It gave him the power of Silence.
- In dismissing a servant for 2°F higher temperature of shaving water or deducting the Money for burnt gas, he was not petulant or dry. Nor did he feel a triumph in the act. In one sense, the story is an explanation of the spiritual principle that to one who conquers the inner unstable turmoil, the outer circumstances and natural forces such as storm, and even Time, will be under one’s control.
- We see a life response of the Indians attacking the train the moment he was ready for the duel.
- It is noteworthy that neither he, nor Aouda nor Passéportout was injured in the attack by the Indians.
- Fogg inwardly expands when faced with an opportunity of difficulty to overcome.
- There was no fear in the Man. Fearlessness is success. Fear-ridden circumstances come to one who has overcome fear so that they too can get rid of fear.
- His sense of duty to save Passéportout was laudable. It was rewarded with success.
- He never dissipated in gossip. Energy was conserved in him all day. He spoke little.
- His house was immaculately clean. Cleanliness is power, prosperity, harmony, success.
- In the eye-hospital where there is enormous traffic, they keep the place clean. What excuse devotees can have not to clean their houses?
- Fogg was a great silent character. **For each Man he is unquestionably extraordinary.**

Self-giving expands, elevates, energises in all planes. Once the human bondage gives way, i.e. the grip of human consciousness loosens, a native cheerfulness as if it is the light of consciousness appears. It may be at first fleeting. It is an inner light that has the character of outer power. **At least from that moment onwards he should completely give up his reliance on the lower world.**
and its methods. Nothing in this world is done below. Everything is done above. We enjoy those results imagining we are doing it. The entire knowledge one types is in him not in the typewriter. He needs no typewriter to write down his knowledge or speak it out. There is no knowledge in the typewriter at all. It is entirely in him. The typewriter is an instrument he can dispense with. Let us give up the illusion that the knowledge is in the typewriter.

Man’s material and spiritual wealth is outside. He gets it by his giving – self-giving. By not giving he will shrink and wither. He exists by the outside, he does not know it. It is true of spirituality as well as material welfare.

Imagine a single man living on an island like Robinson Crusoe. He will soon lose all his humanity and degenerate into an animal.

Self-giving is an article of faith. Self-giving gradually improves self into Self. Self-giving by attention and use to material things is equally good. Water comes down as rain copiously by such attention. The mother tongue is very powerful as it has received all the subconscious attention. No foreign language can replace the mother tongue. It is for this reason or by this reason that people who stay in foreign countries long to return home at the time of death. The body cannot forget the soil where it was born.

"அவர்களிடம் எதுவும் அசாதாரணமாக எனக்கு உணரமுடியவில்லமல்.”

மனிதன் மற்றவர்களிடம் எந்தைணையும் ஒருவரால் எரித்து வந்து வந்து என்றும்.

தமிழ் "அவர்களிடம் எதுவும் அசாதாரணமாக எனக்கு உணரமுடியவில்லமல் மனிதன் மற்றவர்களிடம் எந்தைணையும் ஒருவரால் எரித்து வந்து வந்து என்றும்.

ஒரு உமலாகத்தில் உள்ைதுகள்கள் அமனத்மையும் ஒருவரால் எரித்து வந்து வந்து என்றும்?

ஒவ்பவாரு துகளும் உண்மமயில் அனந்தமாகும்.

தவறுபசய்யும் ஆணியாளமரத் ததிருத்துவது ஒருசாதாரணமான விஷயம்.

மகாெத்தில் பசய்யல்லால் அதற்கு எந்த வித முக்கியத்துவமும் கிமடயாது.

மகாெத்தில் பசய்யப்பைாமல், நல்ல விதமாகவும் அது எடுத்துப்பகாள்ளப்ெட்டிருந்தால், அது மவமலக்காரமன எவ்வாறு பசய்க்கிறாது?

வாஸா மமலும் பத்துைைங்கு பெருகியது. மற்றவமரத் ததிருத்தும்பொழுது என்றும் எத்தமன குமறகள் தீர்ப்பற்கு உள்ளன.

அவர் ஒருமொதும் எவணிரும், எலன் எவ்வளவு பொிதாக இருக்கும். 

சிறியதிருத்தம் பொிய ஆன்மன அளிக்கிறது. நல்பலண்ணம் இல்லாதவர் அமத உருவாக்கிக்பகாள்வது சிறியசிறிய என்றும்.

நல்பலண்ணம் இல்லாத முழு திட்டத்மதயும்ொழாக்கிய துப்ெறியும் நிபுணர்மீது Foggற்கு மகாெம் பகாள்ள முடியவில்லமல, மாறாக $1000ெவுனில் அவனுக்கு அளித்தார்.

Fogg எவர் உதவியும் இன்றி வாழ்ந்தார். அகத்ைில் வாழ்ந்தார்.

அவர் ஒருமொதும் எவணிரும், எலன் எவ்வளவு பொிதாக இருக்கும்.

சிறியதிருத்தம் பொிய ஆன்மன அளிக்கிறது.
நாள் முழுவதும் அவாடம் என்கிறார். அதற்கு ஒரு வாடம் பயம் சூழ்மைகள் எணம் அவமர மநாக்கிய அொிமிதமாக வரும், அவமர விட்டு ஒரு மொதும் விலகாது. நவண்டு நம்ெிக்மக பைன்கமை வளமாக்குகிறது. உறுதி பவற்றிபகாள்வது எதிர்ொர்ப்மெ எழுப்புகிறது, அமமதி வாழ்மவாக்மான குணங்களுக்கு வாழ்மகமய வளமமவாய்ந்த ஆமடப்ொற்றல் மிக்கதாக மாற்றும் சக்தி உண்டு.

சீராக இருப்ெது என்ெது எவிவசாய உள்ளதியான மதிப்புமடய சக்தியாக சமூகத்தில் திருவுருமாசநகாைரர்கைிைம் ஆற்றலிருந்தாலும் ஆலன் அல்லது நூறு மடங்காக உயரும். பகாண்டிருக்கும், வளங்கள் அனந்தமாக சுத்தம் என்ெது சக்தி, சுபீட்சம், சுமுகம், அவர் வம்பு மெச்சில் ஈடுெடமவ இல்மல. மல. Fogg, Passéportout இயற்மகயின் சக்திகளான புயல், உறுதி சூழ்நிமலகமள பவற்றிபகாள்ளும் ஒருவருக்கு மநரந்தவறாமம ஆற்றல் ஆகும. எங்கு உறுதியும் இல்மல. உறுதி சூழ்நிமலகமள பாசந்து பெறும். மநரந்தவறாமம ஆற்றல் மைப்நபால் பிாித்ைநபாது கசாத்மைப் பிாித்து பெருகும். மநரந்தவறாமம ஆற்றல் மைப்நபால் பிாித்து பெருகும். எங்கு உறுதியும் இல்மல. உறுதி சூழ்நிமலகமள பாசந்து பெறும். மநரந்தவறாமம ஆற்றல் மைப்நபால் பிாித்து பெருகும்.

• பௌதா அவருமடய வமண்டும் என்கிற அவருமடய வமண்டும் என்கிற அவருமடய வமண்டும் என்கிற அவருமடய வமண்டும் என்கிற அவருமடய வமண்டும் என்கிற அவருமடய வமண்டும்.

• Fogg மன்னரில் ஆட்மாப உறுதி.

• மநரந்தவறாமம ஆற்றல் மைப்நபால் பிாித்து பெருகும். எங்கு உறுதியும் இல்மல. உறுதி சூழ்நிமலகமள பாசந்து பெறும். மநரந்தவறாமம ஆற்றல் மைப்நபால் பிாித்து பெருகும். எங்கு உறுதியும் இல்மல.
Jealousy, superiority, indifference, irrationality can refuse to see the genius, the greatness of the greatest of Men. They are made stupid by their view; in it they are sincere.

Each Man has a view and he can see only from that point of view.

The Supermind can take any number of poises, even simultaneously.

Darcy felt identified with Elizabeth when he was attracted. That was why he could not be affected by her abuse.

Affectionate people abuse. It does not hurt because how can you complain against yourself. This is vital.
identification. Supramental identification is always there but we must regain it.

**Jealousy, desire, demand, hostility, tamas, disbelief, stupidity all have their right roles to play in life.**

All these are aspects of ego.

Ego divides the subconscious One into the Many of the darkness. (P. 59 'The Life Divine')

Supermind divides the Superconscious One into the Many Jivatmans. (Page 145 - 'The Life Divine')

Mrs. Bennet divides herself from her husband and the children receive partial attention. In some sense it is the egoistic division.

Mr. Bennet divides Jane and Elizabeth as separate for his particular attention. This is a feeble analogy for the Supermind dividing the One into the Many.

Earth is one. Our towns, villages are Many, each claiming separate identity. It is the subconscious One divided by the ego.

Society is One or the government is the One. The Parliament, legislatures, the statutory posts – Election Commissioner, Chief Justice, Reserve Bank of India Governor, Auditor General – are the Many into which the Superconscious One is divided.

In a company, in a family, in an organisation we can see such divisions.

The process of creation is the same everywhere from the Absolute to the creation of the atom. It will help us best if we see it in our own personal lives at home, in the office, in the profession.

Like Pride and Prejudice, one can choose any story and find whether some events lend themselves as suitable analogies.

Most meaningful to one will be his own Mental life which is known only to him. Here he can be Mentally precise, materially comprehensive, thus aiming at comprehensive preciseness.

It gives emotional reality to Mental understanding.

**The counterpart to the ego is the Spirit. Its twelve aspects can be thus considered.**

They are Silence, Peace, Truth, Unity, Goodness, Knowledge, Power, Love, Beauty, Joy.

Spirit is the One, these aspects are the Many.

The parts reaching the whole is evolution.

Matter reaching Sat its original form is evolution.

Darcy becoming a gentleman is psychological evolution for him.

Evolution is in form, consciousness, spirit, society, psychology.

What we call evolution is to rise, transform and integrate with the higher term.

Attaining to moksha is the lower leaping to the higher escaping the intermediate levels.

In doing so it excludes the lower term it excels, misses the wholeness.

Poor, uneducated people through political power jump to power at higher levels without the requisite culture.

They have the joy of reaching there, but cannot participate there fully.

Man is on the surface.

By concentration he reaches the Purusha in the inner being.

From there, skipping the spiritual ranges of Mind, he goes to the Absolute to lose himself in a swoon. This is partial.

In purana yoga, by consecration one goes to the subliminal and from there through the levels of the Spiritual ranges of Mind, he reaches the Supermind. (Page 277 – 'The Life Divine')

An official like Sam Pitroda rises by his expertise and is used by the government at its pleasure. It is Mind rising to Sachchidananda.

A politician goes down in the population – to the subliminal – and rises to Supermind to stay there by his own choice and strength.

Moksha is partial.

Transformation is a process of the whole.

It can be done only by Surrender.

The result can be simple or luxurious.

"அவர்களிடம் கூர்மமயான கடுமமயான உர்மவ உள்ளது.
பொறாமம், உயர்வு என்பினேனியம், அலட்சியம், விநவகையில்கூட மொன்றமய மமதமய காண மறுக்கும்.
ஒமரசமயத்தில்கூட அவர்கள் முட்டாளாக்கப்ெடுகின்றனர்; அதில் அவர்கள் மானியமாக உள்ளனர்.

பார்மவயால் அவர்கள் முட்டாளாக்கப்ெடுகித்தையால், அவர்கள் பார்மவயால் அதிகாாியாக இருந்தால், வக்கீலாக இருக்க முடியாது.

(p. 145, 'The Life Divine')"
ஆன்மா அமவகளாகும். அமவ பமௌனம், அமமதி, உண்மம, ஒற்றுமம, நல்லதன்மம, அகந்மதயின் எதிாிமண ஆன்மாவாகும். இதனுமடய ென்னிபரண்டு அம்சங்கமளவிவாவி விளங்கும்.

வீட்டில் ஒரு ஏகனா மதர்தல் அதிகாாிய, தமலமம நீதிெதி, ாிசர்வ் வங்கியின்சத்தியேீவியம்
திருமதி பென்னட் தன்மனுமடய கணவாிடமிருந்து தன்மன
இது உணர்வின் அமடயாளம். சத்தியேீவிய அமடயாளம் எப்பொழுதும் உள்ளது எவ்வாறு குமற கூறிக்பகாள்ள முடியும்
ொசம் இருந்தால் நின்தமன எழும். இது நாற்ெதாவது வயதில் கார் வாங்குெவர்
ஒரு மக
நிமலமம மாறினால்
சத்தியேீவியம் ெலநிமலகமள ஒமர சமயத்தில்
mனிதன் ஒரு மநரத்தில் ஒரு நிமலமயத்தான் எடுக்க முடியும்.
திமரபெடத்தில் நான் ஒமர சமயத்தில்
நான்
ஒரு

Pride and Prejudice

Volume 8

448
In her air altogether, there is a self-sufficiency without fashion which is intolerable.

A boy who was rejected by three banks for a clerkship, three years later became an Agent of the State Bank. This change came when he began to study for IAS on seeing another. He failed in IAS but that became a qualification to become a Manager. It was by ignorantly recognizing his strength through imitation.

Of course, he did not regret the loss of three years. It is an outer method. The corresponding inner method is to recognise the value of the principle elimination of a defect, recognition of a strength rejuvenates. Mind recognises, remembers, recalls, comprehends, etc. Let it be a complete understanding that leads to appreciation. Know clarity of Mind that believes becomes outer result. Why eliminate one defect, why not all defects. Why energise one strength, why not all strengths. Make up your mind to address all strengths and defects and then energise one fully. Already there will be complete result.

Elizabeth eliminated only one prejudice on reading the letter. Her father activated only one strength of his – honour. In both the cases the results were phenomenal. Palliser gave up the Ministerial post not for his sake, but for the sake of his wife. It is nobler. Such opportunities do not repeat. He solved the problem, she conceived, the post came back. All this because he did it as an act of self-giving for her.

When the atmosphere is rich, one single act of benevolence opens the high heavens. At 10 AM a devotee met a rich Man on the recommendation of a VIP for a project. He would not look at the devotee. The devotee did not react. At 2 PM the same VIP sent the devotee to another rich Man. In five minutes he agreed to buy two hundred acres. The devotee owned not even an acre. Not reacting to a disappointment at a rich moment has such results.

Non-reaction, atmosphere, moment of time, the person you deal with all matter. I listed various reasons earlier for the success of Phileas Fogg.

There is one more.

His confidence in doing it in eighty days when there was no allowance of time to make the connections was supreme as if he could see them. He said there was nothing unforeseen as if he could see into the future.

If rightly used, said he, the minimum was enough.
Who could say that if the events were not under his control?
He talked as if the events were in his control, Time was under his control.

**One who has conquered desire can somewhat feel that.**
Aouda was with him for over two months.
It never occurred to him that he could marry her.
No desire about a woman who was always by his side arose in him.
At last when she proposed, he was thrilled to accept her.
It means no desire of that type arose in him at all.
It was not that a desire arose and he rejected it.
The confidence over the physical events could arise in him as he had conquered the inner movement of desire.
Man is invincible when he successfully handles his movements inside such as desire.
Desire is the vital ego’s expansive aggression.
Desire soul is the corrupt form of the Psychic.
As he has conquered desire, the Psychic is just below the surface.
The movements of Nature – storm, transport, accidents – are certainly under the control of the Psychic.
He is a Mental character enamoured of information about the world.
It enhances his Mental power.
Mind directs.
Vital controls.
He has the vital power and Mental direction.
The secret of his success, one of them, is absence of desire.

**Subconscious coordination works silently.**
Caroline changed by changed circumstances outside.
Rational people think and accept what is right.
Thinking is to coordinate our thoughts.
Often our thinking yields no results. We give up.
After some time, like Eureka, the answer appears in the Mind.
It is because the observed facts to be coordinated are not on the surface.
They are in the subconscious.
Non-thinking sets the subconscious at work.
Subconscious coordination works in a trice.
For the subconscious to work at coordination, the conscious must fall silent.
Time is required for that.
Mr. Bennet saw on his wedding day a hurricane before him which, during the wooing, she had held back.
His conscious Mind refused to work and he gave up, retiring into the library.
For twenty five years neither his Mind, nor his subconscious worked.
The crisis came.
Even the crisis which opens our surface could not open his subconscious.
His honour was at stake.
It was something he could not defend by any known means.
But his uncompromising honour opened the subconscious.
He arrived at a decision not knowing how he came there.
It was a decision he could not implement.
Such a decision compelled the depths of the subconscious to act at once.
He decided and life moved.

**Caroline’s urge of jealousy was not under her control.**
Fear will not be under one’s control. Even desire can be so.
Om Namo Bhagavathe will make any such turbulence subside.
Not only that. Any mantra of the Master or their names will effect the control. The devotee never has the patience to repeat any of these as it should be done. Those who cannot rightly repeat any of these will look for something better.
A more powerful attitude followed by a less serious person will deliver the goods.
It is an attitude of surrender, not actual surrender.
Neither ego nor Mind can readily take that attitude.
Only the Psychic can take such an attitude.
Devotees are sincere, but cannot be serious always.
They often want a brother or husband to do the work for them because they do not have the patience or seriousness to do their own work.
In their helpless tension, a higher method is capable of stirring the Psychic.
The Psychic can take the attitude of surrender.
The turbulence will come down substantially. At this point one sees how difficult consecration is. One effort at consecration will fully quell any inner disturbance. We often think of what frightens us. It gets energized and frightens more. We must shift from that to Mother. That never occurs to us faced with a fright.

On receiving the letter about Lydia, Elizabeth dropped everything, forgot Darcy, forgot Pemberley, forgot even Wickham. Till Darcy came finally to propose to her, she was nowhere, could focus her Mind on nothing even after Lydia’s marriage and Bingley’s engagement. Th the letter about Lydia, Elizabeth dropped everything, forgot Darcy, forgot Pemberley, forgot even Wickham.

That never occurs to us faced with a fright. We have to shift from that to Mother. It gets energized and frightens more. We often think of what frightens us.

One effort at consecration will fully quell any inner disturbance. At this point one sees how difficult consecration is. The turbulence will come down substantially.

V. S. Phileas Fogg’s achievement and the service of others.

The same.

Volume 8

451
சாியாகப் ெயன்ெடுத்திக் பகாண்டால், குமறந்தெட்சமம மொதுமானது என அவர் கூவியார்.

நிகழ்வுகள் அவரது கட்டுப்ொட்டிற்குள் இல்மல என்று எயாரால் கூவியார் முடியும்?

நிகழ்வுகள் அவரது கட்டுப்ொட்டிற் குள் இருப்ெதுமொல் அவர் மெசுகிறார். காைம் அவரது கட்டுப்ொட்டில் இருந்தது.

ஆமசமய பவற்றி பகாண்டவர் அமத ஓரைவிற்கு உணரலாம். Aouda அவருடன் இரண்டு மாதங்களுக்கு மமல் இருந்தாள். அவமளத் திருமணம் பசய்துபகாள்ளலாம் என்று அவருக்குத் மதான்றமவ இல்மல. கூடமவ இருக்கும் பெண்மணியிடம் அவருக்கு ஆமச எழமவ இல்மல.

இறுதியில் அவள் தன்மன் த் திருமணம் பசய்துபகாள்ளும்ெடிமகட்டபொழுது அவருக்கு ஏற்றுக்பகாள்வதில் பெரு மகிழ்ச்சி ஏற்ெட்டது. அம்மாதிாியான ஆமச அவருக்கு எழமவ இல்மல என்றாகிறது. 

ஆமச எழுந்து அவர் அமத மறுத்தார் என் பது இல்மை.

அகத்தில் எழும் ஆமசமய அவர் பவற்றிக்கு ஒரு காரணமா கும்.

ஆழ்மன ஒருங்கிமணப்பு அமமதியாக ச் பசயல்ெடுகிைது.

புைச் சூழல்ைாைியைால் காரலின் மாறினாள். விநவகைானைனிர்கள் சிந்தித்து, சாியானமை ட்டும் ஏற்றுக்பகாள்வர்.

சிறிது நேரத்ைிற்குப் பின்னர், ஆர்க்கிைிடிஸ் Eureka என்று கூவியமைப் பைில் மனதில் பைில் மதான்றுகிறது.

ஒருங்கிமணக்கப்ெடமவண்டிய கவனிக்கப்படை உண்மமகள் நைல்ைனைில் இல்ைாைைால் இவ்வாறு இலமைகபறுகிைது.

அமவ ஆழ்மனதில் உள்ளன.

சிந்தமனயற்று இருப்ெது ஆழ்மன மை பசயல்ெட மறுத் து, அவர் முயற்சிமய க்கணம்மிட்டு, நூலகத்தில் தஞ்சம் புகுந்தார்.

இருெத்தி ஐந்து வருடங்களுக்கு அவருமடய மனமும், ஆழ்மனமும் பசயல்ெடவில்மல. 

பநருக்கடி வந்தது. 

நமது மமல் மனத்மத விழிப்புறச் பசய்யும் பநருக்கடி கூை, அவரது ஆழ்மனமத த் தட்டி எழுப்ெவில்மல.

அவரது ககௌரவம் 

பதாிந்த எந்த வழிகளின் மூலமும் அவரால் அமத் தைற்காத்துக்ககாள்ை 

ஆனால் அவரது சமரசப்ெடுத்த முடியவில்மல.

அவருக்கம பதாியாமல் அவர் ஒரு தீர்மானத்திற்கு வந்தார். 

அவரால் அத் 

தீர்மானத்மத 

ச் 

பசயல்ெடுத்த முடியவில்மல.
Persuaded as Miss Bingley was that Darcy admired Elizabeth, this was not the best method of recommending herself; but angry people are not always wise; and in seeing him at last look somewhat nettled, she had all the success she expected. He was resolutely silent, however, and, from a determination of making him speak, she continued—

162. Caroline would not stop till she exhausted her quiver.

163. She uses all the sophisticated phrases she has learnt.

164. Anger is an emotional inability. It enjoys indulging physical inability.
166. Her playing out her role is to exhaust her strongest point, folly.

167. “Miss Bingley was persuade that Darcy admired Elizabeth.”

Man is persuaded that he has to take care of himself.

Even in these small things, he cannot trust Mother fully.

The essence of both is the same.

Mind, once it is present, cannot but make itself present.

Faith is to transcend Mind.

Concentration transcends Mind, leading to Purusha.

Consecration transcends Mind and Time and ego leads to the Psychic.

Cheerfulness first, gratitude next are the results.

Assure it, pass on to ‘Let Thy will be done, not my will’.

Even in one point, if it can be real, it is the ultimate.

What matters is its reality, sincerity.

The way the being is filled with energy, hope, gratitude will reveal its sincerity.

It is a great beginning in yoga.

Outer results will expand. Of course, it indicates.

What matters is the inner density of consciousness.

He calls it consistency of consciousness.

Consciousness gaining consistency is the formation of substance.

The whole substance turns into Being ultimately.

Only one more step is there. It has two expressions.

One is to become the Absolute; the other is the evolution of Being.

The Being, the Absolute, the evolving Being are there in us.

A fiery person being mild is Being.

Absence of personality to be mild is the Absolute.

Mildness transforming into an intensity of fire, a non-hurting fire that is sweet is the evolving Being.

To a weak person, great fortune gives nervous tension.

To a strong person, it adds aggressive strength.

To an evolving being, accession of vast strength emerges from inside.

In him no thoughts arise.

Thoughts arising are capable of self-fulfilling. (Page 130 – ‘The Life Divine’)

Devotees do not know or at least remember that their prayers are often fulfilled from inside.

On page 130 He speaks of the Real-Idea, pregnant with consciousness, pregnant with Being, fulfilling itself from inside by its own self-truth. He ends saying it is the process of creation. In answer to our prayer the unknowable comes, formulates itself to our human consciousness and disappears (Page 30, ‘The Life Divine’).

In a child it readily happens.

To a child the parent is the unknowable.

When grown as an adult the society or life is the unknowable.

Taking to yoga, the pure unknowable responds. It is involution.

Launching on evolution the unknowable inside replaces the unknowable from above.

Such knowledge revealing at eight levels is eight reversals.

It is a repetition, but the context justifies it.

● ‘Tolerable’ is the first level.
• Second proposal is the 8th.
• Lady Catherine’s ‘rationality’ is the 7th.
• Lydia’s wedding the 6th.
• Lydia’s elopement is the 4th.
• Darcy’s help to Lydia 5th.
• I wish to be the mistress of Pemberley is 3rd.
• The proposal at Hunsford is the 2nd.

This is of course written in some chronological order which may reflect the spirit of this principle, but not the precise expression of the principle. Two successive levels can interchange by the intensity ascribed to them by the person.

In our own case the precision will precisely emerge.

Higher consciousness coming down at our own level will look small.

(The principle of the source of the river; 01% deviation at the beginning ends up worlds apart – Small deviation.
I would like to call this phenomenon ‘small deviation’ as ‘the distant second’)

Social superstition, inversion of cause and effect, unconscious of relationship, ‘seeing’ the subtle with gross vision, tenth Man, broken pencil, Copernicus’ revolution, superiority of Mind of Darcy are some of the terminologies that must be taken for granted in this writing. It will be helpful if a precise definition of the eight reversals is given so that they may be referred to in future as such.

The eight reversals understood precisely by applying it to our own situations will help convert problems into opportunities. As the theoretical definition is there already, it is easy to analyse the problem and go about assigning to it the appropriate opportunity.

It will help us transform one into another.

It is an exercise worth undertaking.

One who wants the full benefit of Pride and Prejudice comments would do well to undertake the experiment of Elizabeth with the letter.

It is a great beginning. Some examples.

• A guru who gives exact advice to everyone does not follow it himself.
• A Man of great talents refusing to become a success for long, does not realize he is enjoying others’ income.
• People who do not see the value of attention, self-giving.
• Assertion of rights not your own.
• Value of physical possessiveness extended to vital Mental values.
• Unwillingness to accept the truth of lies spoken long ago.

Desire to maintain appearances whose truth is public secret.

• Shirking responsibility.
• Demanding rights that do not exist.
• Smallness taking advantage of cultured restraint.
• Suspicion of good will.
• Organised selfishness that is offended by the popularity of one who serves his selfish cause.
• Pure theft in the shape of bribe.
• Incapable of disciplines – organisation, punctuality, values, attitudes.
• Seeking comfort in place of discipline.
• Making unhealthy social compromises – psychological compromises.
• Enjoying undue advantage because of convenience.
• Honest dishonesty.
• Believing old values as new ideals.
• Intolerant of Prosperity to himself.

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அப்பெயரும் பைல் நினைவும் பொறுத்து இமணையும் பொழுது நாமம் முதிர்ச்சி அமடகிறது.

மயாகப் பொியப்பர்களாக வளர்ந்தவுடன் சமூகம் அல்லது வாழ்வு

Divineபைல்

நிமறவாகவும் எிரார்த்தமனகள் பெருமொலும் உள்ளிருந்து Divineஅவனுள் எந்த எண்ணங்களும் எழுவதில்மல.

விடுகிைதுவலிமமயானவனுக்குபாிைிக்கும்சாந்த

ஒருசத், ஆிரம்மம், வளரும் ஆன்மா யாவும்

ஒமர் ஒரு மீதுைனைின்ேீவியம்ெகவான் இதமன இதன்ைஜால் பவளியில் சக்தி, நம்ெிக்மக, நன்றி எண்ணங்கமளத் தாண்டி வந்தால் மன

நம்ெிக்மகமனம் இருப்ெியில்மாகும் இரண்டின் சாரமும் ஒன்மற.

அது அவனது நம்மெிக்மகஅன்மனமய அறிந்த ஆற்றி மோராட்டம் பதாகிறது.

இது உண்மமயாக உண்மமய அளிக்கும்.

பகவான் முழு எண்ணத்மதப் ெற்றி அறியமுடியாதது வருகிறது, மனித ேீவியத்தில் உருப்பெற்று மமறகிறது.

ஆ பகவான் உள்ள அது முறுமி, அவர்கள், இதற்கு இரண்டு பவளிப்ொடுகள் உள்ளன.

மனிதன் சாதுவாக இருப்ெம், இதுதான் முடிவான பசயல்முமற என்கிறார். நமது ஏற்படும் மொராட்டமாகும்.

அறியமுடியாததாக உள்ளது. இது சிருஷ்டி, அவர்களுக்கு அமக்கிறது, இத்தால் தீமம அழிந்து ஆன்மனக்கு அன்ெற்றில் இருக்கிறது.

பைல் பமப்போவது அளவு பலவு மணிவமையும் ம் மணியின் மேல் என்ெது.

பைல் பமப்போவது அளவு பலவு மணிவமையும் ம் மணியின் மேல் என்ெது.

சுருக்கப்பட்டு விளக்கமையும் மாண்ட நைற்ககாள்பவர்களுக்குத் ப்
கமடப்ெிடிக்க இயலாமம

எல்மலாருக்கும் பதாிந்த

சம்ொத்தியத்மத அனுெவிக்கிமறாம் என்ெமத உணராதவனாக இருக்கிறான்.

இது ஒரு பொிய ஆரம்ெமாகும். சில உதாரணங்கள்.

இது ஒன்மற மற்பறான்றாக

இருப்ெதால், ெிரச்சிமனமய

புாிந்துபகாள்வது

நமது

தன்னுணர்வு இல்லாதது,

சமூக மூடநம்ெிக்மககள், காரண

''பதாமலதூர

(நதியின் ஆ

உயர் ேீவியம் நமது நிமலக்கு இறங்கி வரும்பொழுது சிறியதாகத் பதாியும்.

நமது பசாந்த விஷயத்தில் துл்லியமாக

இமவ யாவும்

இது மீண்டும்

புற

புற உலகம் அவமனத்

ஆன்மீகப் ொிணாமத்மத இதுதான் சுருக்குகிறது.

Pride and Prejudice

Volume 8

கட்டுப்ொ

சுயநலவாதியான ஒருவரது ெிரெலத்தினால் அவமதிக்கப்ெட்ட

கலாச்சாராீதியா

இல்லாத உாிமமகமள

கபாறுப்மபத்

ேடாீதியாக உ

கவனம்

பொிய திறமமகள் இருந்தும் நீண்ட காலமாக பவற்றிமய நாடாத மனிதன், தான் மற்றவர்களின்

எல்மலாருக்கும் சாியான அறிவுமர அளிக்கும் குரு

ஹன்ஸ்மொர்ட் திருமண மவண்டுமகாள் இரண்டாம் நிமல.

லிடியா ஓடிப்மொவது நான்காம் நிமல.

லிடியாவின் திருமணம் ஆறாம் நிமல.

இரண்டாவது திருமண மவண்டுமகாள் எட்டாம் நிமல.

'ெரவாயில்மல' என்ெது முதல் நிமல.

செயனுள்ள ெயிற்சியாகும்.

அைிப்மொவது

ச்

சந்மதகிப்ெது.

ஏழாம் நிமல.

ைற்றும்

பார்மவயால்

எட்டு நிமல மாற்றங்கமளப் பொருத்திப்

முழுமையான

, எலிசபெத்தின்

சிறிய விலகல். இ

மதிப்ெிமன

ெலன் ஒருவருக்கு மவண்டுபமனில், எலிசபெத்தின்

சிறப்ொக இருக்கும்.

விரும்பாைது

விளக்கம்

விலகல்

01%

விலகல்

விளக்கம், உறவிமனப் ெற்றி

மாற்றம், உறவிமனப் ெற்றி

ஏழாம் நிமல.

தனக்குச் சாதகமாக

தாமன

வது

பகாள்வது.

457
People choose the worst method to accomplish the work when they are on the surface. The suitability of the method depends upon the level he is in.

Attention achieves, achieves as nothing else.

One person paying attention to another find both bright, happy, expansive. It makes others related to both of them so. Caroline gives negative attention to elicit good will from Darcy. Anyone seeking a solution for a problem thinks of a solution from his egoistic point of view.

In a free atmosphere no one will relent. Consecration by one brings in the higher atmosphere wherein each relents in favour of the atmosphere. A solution that is non-egoistic emerges which suits all.

Ego wants even a non-egoistic solution to be of benefit to itself. Consecration consciously blunts one’s ego and that moves matters. When ego is willing to relax, its own understanding will not give in. My ego is related to another’s ego in the subtle plane.

They clash but at a deeper level each Man’s ego supports the other Man’s ego. So, popularity is the boost of the popular ego.

One who seeks popularity must organise his own ego in such a way that other’s egos will be supported.

Man’s utter unreasonableness is seen here. That is why Man loves a tyrant, liar, and crook. A Man of truth in love of popularity is self-defeating.

Such people are popular after their lifetime.

Popularity cannot be sought by one who is wedded to Truth. People in their falsehood still aspire for a truth, a little bit of it, more than what supports their falsehood. One who represents that will always succeed.

That success will be attractive to people when they know it is invincible.

Should they find it vulnerable, they will crush it. Crushing the other Man’s truth is more enjoyable than benefiting from it. The low is subtle enough NOT to miss that truth in others.

The idealist, the naïve good Man, gives information to another in the hope of winning his understanding. It always misfires.

The other Man takes it as his weakness to be exploited. And he exploits without fail. There is no real confidence between two people.

As long as one’s exploitation suits another, it works. The moment one is disillusioned, the relationship breaks.

There is no real friendship at all.

The weaker of the two sees the advantage of being exploited and it works. That advantage may be psychological always. Equality before law becomes true in this liberty to act which society offers.

Freedom the society offers makes individual liberty true.

To have good personal relationships, one should know the limit with the other, whosoever it is. Relationship or friendship has no meaning here. It is functional.

Institutions like governments or bank readily respond if the strategy of the impersonal–personal is given. What
is personally beneficial to the customer must be impersonally beneficial to the institution.
The individual officer at the Bank responds to the impersonal benefit to the Bank.
The soldier fights at the front, lays down his life as military is such an institution which delivers the impersonal ideal for the army of the country personally to the soldier as a psychological incentive.
Nature has devised ego like that.
The Spirit has devised the Psychic like that.
The strategy now needed is the one that shifts the one to the other.
The formation of Individuality at the national level is delivered to Man at the physical level as higher price of his land.
What is its version at the vital level?
The Spiritual Individual will use the spiritual strategy.
The Spiritual strategy is to deliver the transcendental and the universal power in the individual life.
At the level of Mind it is through ideas.
At the level of physical, it is land price.
At the Mental level it is the value of the Ideas.
Responding to it we can build up a relationship.
In other words, it is the other Man’s point of view, here his point of view of your view.
Any accomplishment requires the personal and impersonal should meet.
Infinity can deliver itself only through the finite as it is its frontal appearance.
Electricity can only pass through a conductor.
The capacity of electricity for light emerges through a filament.
No organisation will deliver an ideal unsuited to it or unsuited to the egoistic needs of the delivering individual.
Gossip, jealousy, meanness, etc. have a ready reception as they suit the human ego.
Unless the water reaches the field and the plant, neither rains nor a lake will be of any use to food production.
To appreciate this is common sense.
Darcy reversed his ruse as it became necessary for his own wedding.
Piece rate is an economic incentive, better than supervised work.
Desire to learn a skill at work gives the psychological incentive and can be many times more powerful.
Professionals excel not only because of earnings but by this motive of psychological fulfillment.
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உள்ளைது 'தி மலப் டிமவன்'சார்ந்ைப் பொதுவான சக்திகமள இயக்குவதன் மூலம் மசத்தியம் பசாந்த இது உறவுமுமறக்மா அல்லது நட்ெிற்மகா இங்கு அர்த்தம் கிமடயாது.

ேைக்கான நல்ல தனிப்பட்ட உறவுமுமறகள் சமூகம் அளிக்கும் சுதந்திரம் தனிப்பட்டவாின் சுதந்திரத்மதுண்மமயாக்கிறது.

அந்தொர்க்கிறான், இது இருவாில் ெலவீனமானவன் தன்மனைற்ெட்டுவிட்டால் ஏற்றுக்ககாள்ளும் ஒருங்கிறான்கு ஒருங்கிறான்கு இலட்சியவாதி, எளிமமயான நல்ல மனிதன் ஆகிய வரது ஏற்றுக்ககாள்ளும் பொழுது மக்களுக்கு அந்தப்பவற்றி ஈர்ப்புமடயதாக இமதபகாள்கின்றனர்.

பொய்மம் உண்மமமய இது மொன்ற மக்கள் அவர்களது உண்மமயாக இருப்ெதில்மல, பொய் மெசுெவன், வஞ்சகன் ஆகிய முமறப்ெடுத்திக்பகாள்ள மவண்டும்.

மனிதனின் அகந்மதமய ஆதா்க்கிறது. அமவசம் சமர்ப்பெணம் தன்னுணர்வுடன், கசயல்படுவைற்கான - உருவமற்றது மொன்றமவ.

பாதக ப்பற்களுக்கிமைநய மரத் வரது இருக்கும் இது பவல்ல முடியாதது என்று அறிந்துபகாள்ளும் பொழுது மக்களுக்கு அந்தப்பவற்றினர்.
வைன் என்பது ஒரு மருந்து ஆகும். இதன் வல்லும் விளக்கத்தில் காண்பார் இந்தியாவின் வருமான சக்திவாய்ந்ததாகவும் இருக்கும். கசய்யப்படும் தன்னுமடய திருமணத்திற்கு அவசியமாக உற்றுக்கு எந்த விதத்திலும் அயன் எடாது. நிலத்மதயும், அமர்யும் நீர் உடனடியாக ஏற்றுக் காள்வது எந்தவும் படைத்தாலும், வம்புப் மெச்சு, பொறாமம், சிறுமம் மொன்றமவ மனித அருந்தத்தக்கு அருந்தத்தின் மதவகளுக்குப் பொருந்தாத ஒரு இமழக் கம் மின்சாரம் அமதமாற்றமாகும். அதற்கு நாம் ஏமக்கும் ஒரு வழியில் அடுத்தவருக்கு நமது கருத்துகள் நம் மனதின் நிமலயில் இது கருத்துகளின் மதிப்புகும். உணர்வு நிமலயில் இதுசுய அர்ப்பணத்தின் அளவில் இமடன் ஆன்மீக மனிதன் ஆன்மீகேயில் தற்பொழுது மதமாடும் ஆன்மா மசத்தியாக இவ்வாறு இயற்மக அருந்தத்தயள் இவ்வாறு தியாகம் பசய்கிறான் நாட்டின் இராணுவபொதுவானது, இலட்சியத்தம இராணுவாலான இராணுவ வீரன் எவ்வாறு மற்றவமர எனிய்குப் பொருந்தாத மலயவி முடிவான இரகசியமாக இவ்வாறு என்பது பசய்தியுள்ைது. முடுவான வாடிக்மகயாலுள்ள தனிப்பட்ட அதிகாாிய அன்ெர் பவற்றி அமடகிறது. இருக்கும் ஏற்கனநவ வாடிக்மகயாலுள்ள தனிப்பட்ட அதிகாாிய அன்ெர் பவற்றில் சுருக்கினான இராணுவ வீரனுக்கு என்பது பவற்றில் சுருக்கினான இராணுவ வீரனுக்குப் பொருந்தாத மலய, இவ்வாறு பயன், வீரன் இராணுவ வீரனுக்கு என்பது பவற்றி சுருக்கினான இராணுவ வீரனுக்கு என்பது பவற்றில் சுருக்கினான இராணுவ வீரனுக்கு என்பது பவற்றி சுருக்கினான இராணுவ வீரனுக்கு
But angry people are not always wise. Anger, positively, is an opportunity to conquer it for higher progress. In yoga silence rarely descends. Does the devotee recognize silence as an opportunity for progress? He enjoys silence. As a result, silence dissipates into some noise. Crawley was unjustly accused of theft. It was a wonder he survived. He fought the situation manly. It is praiseworthy for anyone. But he was an ardent priest. It never struck him to meditate on it and discover the truth. A meditation reaching a certain intensity surely would have revealed the secret, and raised his income considerably. His sufferings gave him a £ 350 income and a rich son-in-law. What are we to think of Crawley’s prayers when they did not relieve him of his distress? Even in such situations, prayer for all his family had no power. In Pride and Prejudice no one thought of prayer when Lydia ran away. All their church going was a mere formality. There was no faith in their lives at all, who went to church three times on Sundays. Robert Kennedy faced with a wife away could not pray to bring her back. All his utter devotion had no reality in the heart of faith. Prayer moves mountains in a huge number. More than that, it brings the devotee to stable silence, thoughts stop. What next? ‘Let Thy Will be done, Not my will’ acquires spiritual substance. Why go to sleep after that? Make it fully real in all walks of life.

Don’t stop in the middle. (First Chapter of ‘The Life Divine’) Do not budge an inch when endowed with success. Faith here acquires another hue – persistence. It is persistence that has created faith.

Nothing essential can be stopped in the middle. Food, growth of the body, learning cannot ever be stopped. Growth of the body in height may stop, not the growth of the body. When the body refuses to grow, as the stone pushed up a gradient, it starts dying. The universe grows, and with that Man too grows. The deepest instinct of humanity will be offended by stopping in the middle.

Even the reconciliation rises to cosmic and transcendental consciousness and beyond that grows in Delight. Even that is not the end. Beyond is the Anandamaya Purusha.

Man, trying to destroy his rival, is capable of asking for help from the victim. It is the height of meanness. Only those who survive in such an atmosphere are ensured of survival.

Yama was foolish in Mahabharatha to grant Savitri the boon of a child. Shiva was foolish on more than one occasion.

Man’s superiority to some gods emerges only negatively. In Anusuya we see it emerging positively. Self-giving is a superior quality. The old Man who painted the last leaf and died to save another person exhibited extreme self-giving. Self-giving becoming an attitude makes Man human. In being human in the highest best sense of the word, Man excels the gods.

Yoga is to find that attitude in work, the smaller the work, the better. As long as we have the attitude of taking, we pray only for essential things. The attitude changing to one of the devotee who does not want anything except from Mother – Mother’s fever of 107°F – the smaller the act you pray for the better devotee we are. All centres around the attitude. Everything essential can be understood in various ways under energy, organisation, will, accomplishment and any other human endowment.

The energy in the story begins as one of excitement rising to a peak, disappointment, despair, negative intensity, conversion, revival, flowering and consummation of consecrated energy to good will. The organisation of energy and forces starts with Mrs. Bennet as the centre, it moves towards prospects of weddings, falsehood as charm centralizes the village life, it bursts with the centre going to a non-social or antisocial organisation or an attempt at it, conversion raising it to Pemberley which initiates and completes a
new order that is a higher social existence. 'The Life Divine' can be understood by those who are fully familiar with its thought and aspiration on the lines of energy, organisation, values, evolution and the changing centres of existence. The Book starts with the energy of human aspiration, moves to that of reconciliation of matter and spirit at two levels. We arrive at the energy of Self-creation, the energy of the structures of existence, the energy of involution. In Book II, it is energy of evolution of knowledge from ignorance and energy of evolution of spirit from knowledge.

The organisation of involution gives place to organisation of evolution. Material values, life values, Mental values, values of Spiritual Mind moving towards Supramental values is the construction of the BOOK.

Existence changes its centres from the Absolute to its Nature Sachchidananda, to its objective status and finally to the planes created by Mind and Life by their cosmic action. It was Bhagavan’s spiritual experience which without Mental articulation translated as a vibration to the tip of His pen. 'The Life Divine' is the horoscope of the Universe.
முமனயிலிருந்து நிமலபுைேிமைக்கும் மனிதசக்தி, அமமப்பு, ஆண்புகள், ஆணாமம், ஆரம்பிக்கிறது முக்கியமான சக்தி, முமறப்ெடுத்துவது, அமனத்துநை அன்மனயி பச ஏற்றுக்பகாள்ளும் மனப்ொன்மம இருக்கும்வமர, நாம் முக்கியமான மிஞ்சுகிறான்.

சுய அர்ப்ெணம் மற்பறாரு நெமர உயிர் ஆிமழக்க மவக்க, கமடசி இமலமய ஓவியமாக வமரந்துவிட்டு இறந்து மொனசிவபெருமானும் மெரானந்தத்தில் வளருகிறது. மனிதெிரெஞ்சத்துடன் கைாைங்குகிைது ஒரு பை

எழுத்துக்கைாக ஒத்ைிமசமவ

து

நோக்கி நோக்கி த்து்ண்ைக் கவைிப்பை ருப்நபா, மனிதனது உயர்வு எதிர்மமறயாக மட்டுமம பவளி

தைின் நகரு நகரு எழாைல் இந்நூ

புாிந்துபகாள்ளலாம். ஞானத்திலிருந்து ஆன்மாவாழ்வாக உயர்ந்த சமூக அவ்வாறு நகரிைவனாகும், மவமல சிறியதாக இருப்ெது நல்லது.

சிவபெருமானும் விழாக்கைக்கப்பண்டு, மையங்கமைப்

கவைிப்பட்ைமவயாகும் கிராம வாழ்க்மகயின் மமயமாக வசீகரம், மவமல சிறியதாக இருப்ெது நல்லது.

அவனிைநை மவமல சிறியதாக இருப்ெது நல்லது.

நீக்கும் கிராம வாழ்க்மகயின் மமயமாக வசீகரம், மவமல சிறியதாக இருப்ெது நல்லது.

சிவபெருமானும் விழாக்கைக்கப்பண்டு, மையங்கமைப்
170. “And in seeing him at last somewhat nettled.”

This is Man’s normal functioning.

What would we advocate for a devotee in this position?
Of course, he should not be angry.
Caroline, faced with the urge to speak, should refrain from it.
Should she succeed, her face will go into distortions.
That is how the physical permits the vital not to react.
Her anger will emerge through another.
In this positive atmosphere it will be transformed and will emerge as a pleasant remark by a pleasant person, say Bingley.

In fact, her anger against Elizabeth, here, turned into a good appreciation of Elizabeth by Darcy.
At any time it is the unknowable that formulates.

It formulated Darcy’s answer as it formulates according to the consciousness that prevailed there.
So, Caroline who perceived, perceived helplessly the action of the unknowable.
Now that I am writing about Caroline, I am seeing my response to Caroline’s action.

As a devotee, what should I do?
My tendency is to think.
I, by an effort, refrain from thinking about her.
What remains in my Mind is the faculty of thinking.
Can I consecrate that faculty?
It refuses to let itself be consecrated.
It means the faculty is stronger than me.
My first business is to get the better of it before consecrating it.
It becomes a cloud of grey energy.
It makes me sleepy.
I feel like giving up.
That is what He warns us against in the First Chapter.
The alternate is to call Mother.

Calling Mother after one is frustrated will generate stiff unconscious resistance from below.

It is the truth of our nature, character, swabhava.

To call Mother into us in spite of the resistance to overcome that resistance is work in yoga.
Nothing else can overcome such resistance.
Insistent continuous calling puts one to sleep.

Such sleep is the trance of unconscious resistance.

Getting up one feels the resistance has given way a little.
It is a slow process but a steady one.
The story of the tortoise and hare is the symbol of the determined will versus the cocksure capacity.

Constantly exercised, will consummates itself.
To make a dent into formed character or unformed nature is not easy.
Whether it is controlling the running thoughts, welling up emotions, or overcoming sensitivities, it is an unending battle that ends in defeat.
It is like seeking harmony exercising authority.
Man often tries to reach ideals through mercenary motives.
It can disillusion him of his method.
One who employs secondary causes cannot reach the essence.
It is not through self-importance, surrender can be achieved.
The part can never have a full view of the whole.
Mind cannot attain the Absolute.
Disharmony cannot solve problems.
Avoiding evil will not abolish it.
Ignorance cannot afford to know God.
Man cannot hope to determine the cosmic events.

All accomplishment is by restraint, by hard won discipline.

Mr. Bennet’s decision was no mean conclusion.
Darcy’s attitude was not what anyone else not in love could assume.
Vedanta discovered ‘I am He’.
To discover Him, one has to cross over Mind, ego, Time.
It is by Mind that we try to overcome Mind. It is a futile job.
Only the awakening soul can brush aside Mind.
Shifting from Mind to Soul is tapas, yoga.
There is no shortcut to climb mountains.
There is no easy strategy to win the affections of a worthy woman.
Nothing short of enlightened Self-giving can teach anyone anything meaningful.
One does not become a millionaire overnight.
A nation is not ushered into prosperity by a gimmick.
The masterpiece of a painter cannot be his first attempt.
A poet is not born by education.
A crisis as the world undergoes cannot be wished away by a magic wand.
The world should acquire a new mindset giving up what it has acquired over one hundred and fifty years.
Time is needed to shift to a new attitude, not to solve the crisis.
No child can be reared into a genius by a shortcut.
Any child can discover its own genius if no one including the society interferes.
The society in the child’s subconscious will still determine.
Neither skill nor capacity is learned in the first attempt.
The realization of the Guru comes to the sishya when his subliminal is in tune with that of the Guru.
Mankind has not learnt Self-giving in the first millennium.
American prosperity has four hundred years of labour behind it.
Indian spirituality has a few thousand years of tapas behind it.
European culture was built in five hundred years.
**To abridge millenniums is not impossible for the Supermind.**

Shifting from Mind to Supermind does it.
Market, its competition achieves in a shorter time what with Planning takes time.
What Mrs. Bennet destroyed by her physicality in twenty five years, one Mental decision of her husband achieved.
Dantes’s mystery for years was solved by Faria in a trice. Mind takes no time for what the vital takes a long time.
Napoleon accomplished in three years what a king would take three hundred years.
Simultaneous Time takes no time for what takes Time a long time.
Internet does in a minute what will take scholars years.
Organisation eliminates Time.
Knowledge by identity is quick; separative knowledge takes time.
Freedom abridges the Time needed by authority.
Years of court proceedings are eliminated by legal acumen.
Life Response is sudden; life takes a very long procedure.
In the Supramental plane thought is action.
A prayer, a Master Act, a King Idea make the miracle commonplace – Savitri – Page 20.
One Darshan of Mother will cure an ailment of years.
Moving to the higher planes is to shorten time, save energy.
Organisation saves energy by creating a skill.
Organisation achieves the impossible making the collective work for the Individual.
Electricity and electronics can carry voice a long distance at once.
Understanding dispenses with years of labour that is physical.
Education abridges civilisation.
Enumeration extracts the essence of procedures.
Statistics enlighten what otherwise requires years.
Coordination of facts illuminates, eliminating long thinking.
Telescope abolishes space.
Microscope penetrates matter.
Planning abridges Time and Space.

**Hastening history is civilisation.**
Existence, history, civilisation, culture are successive phases with each phase extending over several thousand years.
Existence is of physical substance, history is of life, civilisation is of the organisation of life while culture is of the essence of existence.
Civilisation is the history of awakening of the parts of being.
Consummate culture minutely expresses the precise right emotion in each act of daily life.
Charlotte invited unwilling Elizabeth to visit her.
Charlotte was aware of Elizabeth’s higher personality and her unexpressed goodwill for her.
The fact that she married the person refused by Elizabeth confirmed it. What was totally unacceptable to Elizabeth was eminently preferable to Charlotte. It is one way that goodwill or any will acts in the society. It is not only the groom came from Elizabeth, but Longbourn too so came. In the wider scheme of things, Charlotte consciously knew Elizabeth was meant for Pemberley and Elizabeth subconsciously knew that Charlotte should enjoy the security of marriage and property. All this surfaces as conversation. We see the surface, not the essence of the depth. The unformed forces of goodwill have no way of expressing on the surface. Charlotte offered to relieve Elizabeth of the pestering bother of Collins after her rejection. What is pestering bother to one is comforting stability from property security to the other. Matrimony itself was a boon to Charlotte.
திட்டமிடுதமல விட வியாொரத்தில் இருக்கும் மொட்டி குமறந்த மநரத்தில் பவற்றியளிக்கும்.

மனம்

இந்திய ஆன்மீகத்திற்கு

அபமாிக்காவின்

முதல் ஆயிரம் ஆண்டுகளில் மனித

சி

அவனது

முதல் மு

அைனாநைநய

ஒரு ஓவியனின் தமலசிறந்த ஓவியம் அவனது முதல் ஓவியமாக இருக்காது.

ஒமர்

ஒரு

மனதால்தான் நாம் மனமத கடக்க முயலுகிமறாம். இது

'நான் கடவுள்' என்ெமத மவதாந்தம் கண்டுெிடித்தது.

சபைப்படுகின்ைன

சாத

அகந்மத சுய

ெிரெஞ்ச நிகழ்வுகமள மனிதன்

தீமமமய

சுமுகமின்மமயால் ெிரச்சிமனமய

மனதால் ெிரம்மத்மத அமடய முடியாது.

சுய அர்ப்ெணத்மதத் தவிர மவ

உைர்ைலுக்கு

பிரநயாகிக்கும்நபாது

ைின்

ப்

ரும்

ஒருநபாதும்

ஒருநபாதும்

ஒருநபாதும்

சாைாரைைான

கபற்ை

தீர்மானிக்க முடியாது.

சுய அர்ப்ெண்

உைர்ைலுக்கு

பிரநயாகிக்கும்நபாது

ைிலும்

வருைங்கைில்

ப்

இன்னமும்

வருைங்கைில்

ப்

இன்னமும்

வருைங்கைில்

ஏதும்

பிரநயாகிக்கும்.

அடிமனம் குரு

ஒரு

தவிர்பெது அமத அழிக்காது.

சுய அர்ப்ெணத்மத

உைர்ைலுக்கு

பிரநயாகிக்கும்நபாது

ைிலும்

வருைங்கைில்

ப்

இன்னமும்

வருைங்கைில்

ப்

இன்னமும்

வருைங்கைில்

ஏதும்

பிரநயாகிக்கும்.

துளைடு ஓவியனின் தமலசிறந்த ஓவியம் அவனது முதல் ஓவியமாக இருக்காது.

விழுந்த பெரும்ொலும் ஆதாய 

மநான்குடன் இலட்சியங்கமள அமடய விரும்புகிறான்.

ஓடும் எண்ணங்கள், 

பெருக்பகடுக்கும் உணர்ச்சிகள் ஆகியவற்மற

உருவாகிய 

இமடவிடாது
சமூகபதாகவமும்,திருமணவாழ்க்மகமும் எலிசபெத் மூலம் மணமகன் மட்டும் வரவில்மல, லாங்ொர்னும் இது சார் எலிசபெத்தின் உயர்ந்த ஆளுமமயும், அவள் பவளிப்ெடுத்தாத தன் விருப்ெமில்லாத எலிசபெத்மதபூரைைானகலாச்சாரவாழ்வு இடமானது, வரலாறுவாழ்வுக்குாியது,சாித்திரத்மதநுண்மநாக்கி பதாமலமநாக்கி இடத்மத அகற்றுகிறது.

விவரங்களின் ஒருங்கிமணப்பு நீண்ட சிந்தமனமய விலக்கி பதளிவுெடுத்து எல வருடங்கள் கசயல் இட மின்சாரமும், மின்னணுசாத்தியமாக்குகிறது எனினும் முமைப்படுத்துவது நிகழ்ச்சியாக்கிறது.

ஒரு அதிகாரத்திற்கு ஐக்கியப்படுத்தும் இருெத்தி ஐந்து வருடங்க

சமூக உைனடியாக என்றும், அவள் இவர்களின் எழுகிய உறுதி வசய்கிறது.

உைனடியாக் என்றும், எந்த எண்ணமும், கலாச்சாரம் ஆகியமவ ஒவ்பவாரு பசயலியாக ஆயிர வருடங்களாக நீடித்து ஏற்பாட்டில் உறுதித்துபகாண்டது இமத உறுதி பசய்கிறது.

உண்மையாக நெல் சுருக்குகிறது. உண்மையாக நெல் காை எடுத்துக் பகாள்கிறது.

சமூகத்தில் பசயல்ெடும் ஒரு மாக்கும், சக்திமய வார்த்மதகமள மமற்ெரப்ெில் எழுகி ட் திருமணம் பசய்துபகாண்டது இமத உறுதி பசய்கிறது.
He had all the success she expected.

She had all the success she expected.

Her success was provisional.

The Rishi attained moksha, though he shunned life, and the gains of his soul presided over the soil of the nation. But the soul was at one end, life existed at another end unrelated to it. Only when they meet, life will benefit from the soul. More than externally meeting, the soul must express through life. It can be done by the Spirit behind the part of the being.

Mrs. Bennet in her elaborate excitement expressed her energy.

Mr. Bennet in his decision expressed the soul in the Mind.

One peters out; the other expands the outer act by the inner power. It is the impersonal meeting the requirement of the personal.

It was Aouda who proposed to Fogg contrary to any custom. He was not in any social situation English or Indian. In the life situation she was in, she needed him more than he needed her. Therefore she proposed.

As his desirelessness won the wager, he could not activate the desire that was not in him. He was centred in the depth of his personality.

For the devotee, for a similar outcome, he must be centred in the depth of the devotee’s personality. Human depth is seriousness in work. The devotee’s depth is beyond Mind. They are not comparables. For each it is the maximum depth that accomplishes.

Concentration in work was the highest for Fogg. Concentration that spills over Mind is for the devotee. They are parallel, not the same.

Darcy did not take up a yogic discipline.

It is an analogy as between a student and trader. As the student is serious in his studies, the trader is serious in trade. Walks of life differ, seriousness is common.

Mr. Bennet and his wife were equally serious each in her or his ways. Still there was a common ground.

Both sought the marriages of their daughters. Their ways differed vastly, or were even opposite. A higher force united them.

Opposites can achieve the same goal. Going round the world in opposite directions, they do meet. The inconscient and the Superconscient are opposites, but meet in conscious Man. Reading 'The Life Divine', one meets with ideas. To an extent the ideas, through examples, can be rendered as facts. It cannot be done all the way through. That gives an impression of understanding. Such an understanding will mature in time.

One who understands a Self-fulfilling power can be presented facts that can explain ideas. Infinity, Self-existence, are fundamental facts. Life has some distant expressions of them. A very solid beginning can be made from there. The fact remains that all ideas cannot be reduced to facts. Of course ideas in 1900 can to some extent be facts in 2000 AD. There will always be a residue. The subtle cannot be fully presented in the gross.
அங்கிருந்து மிக உறுதியானான், சுய வாழ்வு ஆகியவற்றை மூலம் ஓரளவுக்கு உதாரணங்கள் மூலம் குறிப்புகளாக அளிக்கலாம்.

இருளும், ஐரம்மமும் மநபரதிரா என்பது ஒரு உயர் சக்தி அவர்கள் இமையும் இல்லாது. அவர்களது இருப்பும் பொதுவான காரணம் மாணவனுக்கும் மயாகக் கட்டுப்படுத்திய சொர்டுகள் அதேசம் மனதில் அன்னை ஆழம் மனம் தாண்டி மவண்டும்.

இமவ மொபாலரு கிமடக்கமல் அவர் தன்னும் ஆளும் மயின் ஆழத்தில் மமயம் பகாண்டிருந்தார். ஆமசமயாலோ அவள் மவண்டுமகாள் விடுத்தாள். அவர் மிகவும் மதமவப் பெட்டது; அவள் இருந்த வாழ்க்கயிடும் நிமலவழக்கத்திற்கு மாறாக ஒன்று மதய்ந்து மமறகிறது; மற்பறான்று அக்ஷாயா சக்தியால் திருமேீவனின் குந்திக்குப் பிற்கும் இமவ இரண்டும் இமணந்தால்தான் வாழ்வு ஆன்மாவிடமெனது.

ஆனால் ஐண்ணுற்கு ஐண்ணிவு மலப்பட்டினால் கைற்கும் வாழ்வு அடுத்த முமனயிலும் வாழ்வாக அவள் இருந்த வாழ்க்கயிடும் நிமலபென்றும் பெறவுகின்றது. பிற்கும் பதிவிற்கும் இருந்தாலும் சக்திருக்கும் வாழ்வு அடுத்த முமனயிலும் ஒன்றுக்கானவர் பதாடர்ல்லாமல் வந்தது. 

தான் ஐயரமியான ஐயரமியான ஐயரம் சந்தியில் குறுகிய ஐயரம் என்பது

பசயல்லடுத்துமுடியவில்லாமல் வந்தது. பசயல்லடுத்துமுடியாது

வியாரையும் வியாரத்தில் தீவிரமாக இருக்கிறான்.

சான் முகுக்கில் புாில்

சக்திருக்கும் வாழ்வு அடுத்த முமனயிலும் சான் முகுக்கில், கருத்துக்கள் இருந்தாலும்

வியாரையும் வியாரத்தில் தீவிரமாக இருக்கிறான்.

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சக்திருக்கும் வாழ்வு அடுத்த முமனயிலும் சான் முகுக்கில், கருத்துக்கள் இருந்தாலும

வியாரையும் வியாரத்தில் தீவிரமாக இருக்கிறான்.
Whatever her intention is, she is pressing him to commit to Elizabeth fully.

Nature’s profoundest method and completest sanction is to present complements as contradictions (P. 2. ‘The Life Divine’)

Socially Caroline might wish to marry Darcy.

As Elizabeth has an inexplicable intense interest in Jane, the Many in Caroline desiring to relate to that of Darcy and Elizabeth does what she can to bring them both together.

All the three develop surface intensity which by outer circumstances will be converted into accomplishment in the depth.

We can as well say that about Mrs. Bennet’s dynamism. Phileas Fogg travelled around the world at the expense of his friends and acquired a wonderful wife as a reward for his methodical life till forty years of age.

He did not feel a grudge against Fix, the policeman. One who could conceive of no grudge against another who had spoilt his whole wager does deserve a wife who would be devoted to him. What is the method for poison to become nectar, we cannot conceive. But it is on the agenda of Marvel.

Mayor Henchard was accompanied in his last moments by the Man he had humiliated. Humiliation and more so tyranny is the way the mean endears the great.

As we cannot conceive the methods appropriate to all levels, we must be receptive by not reacting. His definition of Samadhi is waking trance. The body too evolves then to keep pace with the evolution of the Spirit, transforming the physical understanding.

Perhaps to that intelligence, contradictions will reveal as complements. Till then we have to act on faith. (P. 32 – ‘The Life Divine’) Darcy did it after the proposal till he met her at Pemberley.

When a Himalayan opportunity is coming insistently, it is Mother compelling our intellect to become insight or even intuition. It may not suit the requirements of our material intellect.

The world war could by no stretch of imagination be conceived as an occasion for phenomenal development, but still it was.

**Resolute silence is the silence of resistance.**

The resistance of Silence will be stronger than normal resistance. The greatest resistance in Man will be for consecration. Nothing short of a Non-stop calling can overcome it. Very few people can call so to break that resistance. Its physical representation is the symbol Dawn of Savitri. Yoga can be done only at that level, not anything short of it. Yoga is to be conscious of the inner being, the Psychic and watch its growth into Ishwara, the Supramental Being.

The physical dawn every morning is seen as the Symbol dawn inside. It is awareness in the spiritual sense. This is yogic awareness; everything including self-giving are methods. Children can be taught self-giving. It does enormous good. But Self-giving cannot be taught. It is spiritual. What can be taught is self-giving which is psychological. Memory can be fostered, not intelligence. The arguments of ‘The Life Divine’ can be taught, not the Ideas, especially the Real-Ideas. Real Ideas must emerge from inside by themselves, by one’s awareness. Real-Idea is pregnant with consciousness, pregnant with Being. It is capable of self-realising by its own inherent power. Real-Idea emerging cures the division caused by the Mind. Seed and tree are explained by Mind in a self-contained circle. (P. 138, ‘The Life Divine’)

The Real-Idea when it emerges expands the seed-tree configuration to the cosmos and God.

The shop sells a shirt. We buy it. We pay for it. It is an act of commercial transaction, self-contained. The history of the shirt goes back to the wholesaler, mill, cotton grower, market and our own history stretches itself to our source of income while both are seen as parts of a wider society. An advertisement about the shirt is like
an Idea. Man as an economic unit of the society is like the Real Idea which urges Man to become a social being from being an economic unit.

**The first method in yoga is consecration. Its first effect is to restore the lost unity with the cosmos.**

Problem solving, avail ing of an opportunity are for the devotees.

One who has taken to yoga has higher goals and higher methods.

For him self-giving is not enough; Self – giving is necessary.

For that he must be aware of his Self.

He who is aware of his Self will be calm, patient, majestic.

His Self cannot be given to another’s self.

It can be given only to another’s Self.

For that he must be aware of the Self of another.

It is possible only for him who knows the One.

That One is in him and in others and in Itslf.

They are the supramental existence.

Something further is the Individuality which the One creates in each of the Many. (P. 154 – 'The Life Divine')

At the human level a leader behaves like this towards his followers.

People see the stamp of the leader in each of his followers.

They see the influence of the followers in the leader.

The leader reaches each one’s personality and leaves his stamp there.

That creates in the follower his own Individuality.

So, like the Gods, we see all converging in the leader, we see the leader as leader. Also, the leader is found to be the worker for the followers.

Gandhiji used to buy a tin of cigarettes which Nehru smoked when he expected Nehru’s visit.

The Madras Governor Shah was dismissed by President Sanjeeva Reddy because he was displeased by the absence of fish and cigarettes.

Sanjeeva Reddy in his time was the foremost Gandhian.

He found Shah more royal than the king.

Unreal ideals based on secondary causes – Non-Violence – even in its foremost disciples cannot retain the ideals.

Partial ideal will soon wear out and backfire in an essential way.

All human ideals are partial ideals.

**Nothing short of the pursuit of the Divine can serve as an ideal.**

It is so because this is the greatest challenge for human faculties.

The greater the challenge, the greater the ideal.

For one who wants to initiate himself into yoga, to remember Mother every time is the greatest challenge.

He forgets. He is unable to know that he has forgotten. It is unconsciousness.

To forget is not to be conscious.

Not to know he has forgotten is unconsciousness.

He who practices self-giving sometimes forgets.

In the beginning he is unconscious – does not know he has forgotten.

The selfish Man does not know that there is self-giving.

In the process of value formation there are stages.

Sensitivity forms as a last stage.

Generous people are hurt if they are not able to offer the help asked for.

It is not something he can pardon himself.

For decades such regret is not given up.

Take two ends 1) One who does not return the borrowed article and 2) The other who is sensitive about not returning in time.

We can imagine several stages in between.

They are the stages of the formation of values.

Truth speaking, honouring one’s word given, lending, borrowing, doing one’s duty, hospitality, reception, courtesy, not prying into another’s affairs are some of the civilized values.

Observing a stranger from these points of view, one’s cultural level is at once understood.

Mary’s offering the music uninvited was one such uncultured act.

To construct a scale for each such value is possible.

**To construct a composite scale of culture will defy human Mind.**

As people are high value in one value, there will be low value in another value.

The world has impressions not a well-defined idea.

One more difficulty is we have to fix these things against a standard which is not yet evolved.

It can be evolved and even taught.
"அடமன் இராசேனவராக நிற்பராக உதகவர்.

நடியும் விளையும் தன்மையும் ஒன்றியக் கூறிகளாலும் இந்திய அவறியம் முடியலிருக்கும்.

முனுடாவின் வருமானத்திற்கு இமலாகும் மகளையின் விளக்கம் எல்லா நிமலகளுக்கு அவமானப்ெடுத்துவது, ஆனால் நண்பளின் பசலவில் உலகத்மதச் பசய்கிறாள்.

மேசமூகாக்கியதாக காரலின் டார்சிமனக்க விரும்ெலாம்.

ஒப்புதலும் ஆகும் காரலினது "அவன் தீர்மானமாக பமளனமாக இருந்தான்." [P. 2. 'The Life Divine']

தி வுருமான் ஆன்மாவின் ொிணாமத்திற்கு இமணாக உடலும் சமாதி நிமலக்கு இந்தியவானின் விளக்கம் எல்லா நிமலகளுக்கு அவமானப்ெடுத்துவது,
நிமலம் மயாகத்மத மமற்பகாள்ள விரும்பு ஒரு இலட்சியங்கமள இரண்டாம்ெட்ச காரணங்களின் அடிபெமடயில் அமமந்த அஹிம்மச சஞ்சீவபரட்டி என்ெதால் ெதவி நீக்கம் பசய்தார்.

மநரு வரும் பொழுபதல்லாம் ஆதலால் கடவுள்கமளப்மொல் யாவரும் தமலவாிடம் ஒருங்கிமணகின்றனர், நாம் தமலவமர இதுபதாண்டைமைவாின் மனித நிமலயில் ஒரு தமலவர் அவருமடய பதாண்டர்களிடம் இவ்வாறு நடந்து பகாள்கிறார்.

இைற்கு அந்த ஏகன் அவாிடமும், மற்றவாிடமும், இதற்கு மற்றவாின் சுமனமல் மற்றவாின் சுயத்திற்கு மட்டுமம அளிக்கலாம்.

அவருக்கு மயாகத்மத மமற்பகாண்டவருக்கு உயர்ந்த இலட்சியமும், உயர்ந்த பசய்முமறகளும் உள்ளன. ஒற்றுமமமய மயாகத்தில் முதல் பசய்முமற சமர்ப்ெணம் ஆகும். இதன் முதல்ைன்மன நபான்ைது தயாாிக்கும் ஆமல், ஒருைன்னிமைவான கமட முழு எண்ணம் பவளி மனதால் ஏற்ெட்ட ெிாிவிமனமய முழுைைற்றும் உணருவதில்மல. இது தன்மன அறியாத ஒரு தனித்துவம் ஒவ்பவாருவாிலும் மக்கள் சாகுபடி கபாருைாைாரப் பொழுது, விமாற்மெ வாய்மெ வாய்ப்மெ வாய்மெ அவர் அறிந்திருக்க மவண்டும். அதற்குாிய விமலமயத் தருகிமறாம். இதற்குாிய விமலமயைது மறந்துவிட்மடாம் என்ெமதயும் உணருவதில்மல. இது தன்மன அறியாத ஒரு தனித்துவம் ஒவ்பவாருவாியும் கருத்மைப் பரதைசுவாரியம்பிராண்டு கருதகிறீர் வியம் மற்றும் அரசூறையோர்.
173. “From a determination of making him speak, she continued.”

The formal physical insists. It is persistent.

Ananda is fleeting. Only matter gives it a lasting value.

Anything is secure, stable, firm, long lasting only in the physical plane.

Culture lasts when it reaches the substance of the body, at least that of the Mind.

The kings of the Mahabharata period had some serious courtesies like that.

A noble Man cannot refuse to play chess.

Yudishthira lost his all because of this.

A king cannot refuse help in wars when solicited, the rule being the first come the first served.

In our tradition in the family no one will ask for his due.

To ask for a thing back once given is not in the tradition.

No one will point out another's treachery.

To question an elder, to appear to question an elder is impermissible.

In a joint family if a junior member is given his due fully accurately, he will be sorry. He would not like his share to be taken from the pool.

No boy or girl will ask to be married, even if he is past the age.

Mr. Bennet was always shy of telling his wife that she was transgressing into his liberty.

Dantes would not take the treasure from Faria.

Faria was hurt that it was refused.

The Three Musketeers did not hesitate to spend each others’ money or hesitate to commit another to a venture.

In Bertram the nephew would not think of the uncle’s half a million even when his steward urged him to do so.

Glencora’s £50,000 year after year was spent. She never mentioned it was her Money.

It is the Man who should propose, not the woman, not even Lizzie Eustace.

Politicians of England of Trollope’s time, however much they coveted jobs, never asked for it.

Prime Ministership in India was like that till 1966.

The physical cannot but act, regardless of the consequences.

Often the consequences are not known; often they are clearly known.
Even when the disastrous consequences are fully known, Man has a way of justifying his initiative. The truth is
the initiative is irresistible.
In the Civil War the South attacked the North.
Japan attacked Pearl Harbour.
Mr. Bold launched the campaign against Harding.
The weak sees the wisdom of destroying itself. So, it courts disaster.
Hitler’s attack on USSR.
His conquest of Europe itself was of that kind.
It is praised as perseverance.
It is true perseverance creates faith. It is while on the ascendant.
During periods of degeneration the physical, even in the face of utter ruin, cannot refrain from initiative.
All of us can see it when we interrupt other’s speaking or while others do so.
Thought formation is at the levels of mental conception, vital interest, physical organisation.
The deeper a particular thought, the more difficult it is to restrain it.
The moment a thought formation reaches the physical it loses the capacity of self-restraint.
The best of examples is Mrs. Bennet, especially after Lydia ran away.
If you see such a friend after thirty years, you can observe the same trait, the same insistence, even the same
mannerisms.

**It is true of speech, emotions, and sensations.**
Fundamentalists belong to this category.
Democracy will not permit their being disenfranchised.
Maybe a good portion of the population will be so covered.
Democracy in its present form cannot create a good government.
It will be warped in one fashion or another.
As it is, it justifies crucifixion and poisoning by hemlock.
As the masses vote, there must be a process to eliminate gross ignorance.

**How does one pardon a person like Caroline?**
Christians’ love talks of such pardon.
At best one can acquire it in his manners. Man is incapable of it beyond it.
Human character is incapable of it. A spiritual vibration is necessary.
Ordinary Man is incapable of spiritual inspiration.
It is a moment a Man will forget Mother. She cannot be remembered then.
A greater effort to remember Her can make him call her. There will be total resistance.
Persistent effort at calling will gradually yield results.

**We see a not ordinary Man, but an abominable Darcy is transformed into a true gentleman of a rare type.**
This is a force when let in, brings about such a transformation.
At very high levels Presidents and Secretary Generals when they should shower very high praise, we find they
pick and quarrel, lie, manipulate the minutes and order not to record proceedings.
Human response is heart burning in the extreme.
How can a devotee tell himself that he must not react.
Even his surface Mind will not be under his control.
He has to ask his inner Mind not to react.
It is inconceivable, impractical.
He did it, for several days.
His heart was under his control.
It was a second reversal.
Man cannot meet with a greater challenge.
A past president, an original culprit, came forward to voice all that the victim had to voice and more.
The symptom of Supergrace, the excess due to the higher realm came in the shape of handsome praise for the
New Economic Theory.
This is heaven on earth. Do we need more? There are six more reversals.
The praise points out that the bottom billion will not lend itself to any known social theory. True.
So, unknown theories must come to our rescue.

**It says the wealth of the world is not in the creamy layer but in the bottom billions.** Population is not
merely Money, but Power.
In 1900, no one could have said that all world leadership lay dormant in USA because she had 34% of world’s
manufacture.

**Population is human interaction.**
Human relationship is power.
Money is one aspect of that Power.
It is market power, political power and spiritual power.
The 8th reversal is the world as a whole from wherever they are will move to prosperity, peace, knowledge that is Power.
The 7th reversal is the Spirit’s self-awareness of its greatness.
6th reversal is the present leader recognising it.
5th reversal is the leader of the 19th century – Europe – recognising that.
4th reversal is the granting of that foregone conclusion by a local rival – Muslims in India and Pakistan.
3rd reversal is the cream of the world recognising the seat of knowledge.
Today’s praise of the New Economic Theory is the first streak.
2nd reversal is Non-reaction.
The first reversal is the abuse very much like Elizabeth’s abuse.
The 3rd reversal inside can be taken as non-reaction from the organisational point of view in the international plane.
The next is the elimination of the significance of work – ego of work.
Next come the zones of the world each claiming precedence over the other.
The next is the claim of the world government.
It can be followed by Jagat Guru – the World Teacher.
Finally emerges the Supramental Being.
One has great homework to do inside finding such grades in daily routine acts.
To plead with the inner being for self-giving is no easy task.

**What is necessary is not self-giving but Self-giving.**
It must be practiced to the Many.
It must be taken up with the One.
One has to find his individuality and order it to do so.
Also it has to be universal.
It must be raised to the Transcendent.

**Population is power.**
Power issues out of Many interacting.
The greater the population, the greater the power.
Relationship revitalizes.
Unity is strength of being, multiplicity is the power of becoming.
Non-reaction possesses the strength of Unity.
Pleasant all-reaction multiplies the power of being the Many.
To abuse pleasantly is a polite power of civilised living.
The aristocrat does it in such a way the ignorant culprit almost misses it.
Those who aspire to that culture start pleasantly and degenerate into abuse and accusation.
One can be factual, polite, civilized and deliver his thoughts undisguised.
An example from Sri Aurobindo is ‘This is theology, not philosophy’.
As the emotions rise in organisation with the rising culture, they can still rise further and intellectualise the status of uncivilised behavior, as calling incurable interruptions journeying into higher realms of thinking from vitally intense attachment.
Thus, superstition is called by Him loyalty to earlier illuminations which is factual in its description.
Darcy called his pride superiority of Mind.
When you say Jane saw only the right in people, she is accused of inability to understand the wickedness of people.
Reaction offers the opposition of one opponent.
Non-reaction unleashes the combined opposition of all organized into an irresistible determination.
A higher stage is to withdraw further from the plane of work so that the power of work will defend itself, i.e. unleash universal onslaught.
Behind work is life.
There life can be negative to the small Mind by dissolving it or by a higher human choice convert the resistance into an ardent support of life level.
It was such a force that set itself into action on November 3rd, 1969 which Mother christened Beauty Land.
The arch enemy of Indian and Asian Freedom was thus made to win the war so that Asia would be free.
Sri Aurobindo could not make the French fight against Hitler.
The English had character. It could be energized to heroism.
Even God cannot create character in a nation that does not have it.
When great opportunities come, one feels energized, receiving energy from the opportunity.
Either when the project is too big or for some reason carries low consciousness, one feels a loss of energy.
It is a time when all known methods, all mantras will not be of help.
Mantras are most powerful, but still they are to be pronounced.

Their maximum capacity is the capacity of words.
Loss of energy can be made good only when the level of the personality is raised.
Mantras, as they are verbal, cannot do it.
It can be done when the words disappear in Silence.
Man thus falling into Silence is Samadhi, trance.
For us it must be waking Samadhi.
Samadhi can raise the level of the personality.
It is to be reborn at a higher level.
In other words, it is to live our future lives now in this body.
This is the subject of the chapter ‘The Evolution of Man’.
Vasista Ganapathi Muni was a great yogi. It was said his skull split because of yogic stress.
It was he who brought Ramana Maharishi to the world’s notice.
He came for Sri Aurobindo’s Darsan.
He described Him as puradhana purusha and explained that He looked like one who had lived for five hundred years.
Ripe souls are not quickly reborn.
Only immature souls are reborn at once.
One who reads ‘The Life Divine’ can feel that his personality rises.
One acquires a look of majesty by that reading.
Sri Aurobindo was Majestic in his looks.

“அவமன் ப் மெச மவக்க மவண்டும் என்கிற உறுதியில் அவள் பதாடர்ந்தாள்.”
சாைாை ஜைம் வலியுறுத்துகிறது. இது கைாைர்ந்து வலியுறுத்தும்.
ஆனந்தம் விமரந்மதாடிவிடும். ஜைம் மட்டுமம இதற்கு இரைான மதிப் மப அளிக் கிைது.
எதுவும ேட நிமலயில் மட்டு நைொதுகாப்ொகவும், உறுதியாகவும், நிமலயாகவும், நிரந்தரமாகவும் இருக்கும்.
கலாச்சாரம் உடலின் சாரத்மை அமடயும்பொழுது, குமறந்தது மன
ைின் சாரத்மை அமடயும்பொழுது நிரந்தரமாகத் ததங்கிறது.
மகாொரத காைத்து அரசர்களிடம் அது மொன்ற தீவிரமான ெண்புகள் இருந்தன.
�ருககௌரவைான மனிதன் சதுரங்கம் ஆடுவதற்கு அமழக்கப்படும்நபாது அவனால் மறுக்க முடியாது.
இதனால் யுதிஷ்டிரர் எல்லாவற்மறயும் இழந்தார்.
மொாில் உதவி மகாரப்ெடும்பொழுது ஒரு அரசர் மறுக்க முடியாது, யார் முதலில் உதவி மகட்கிறாமரா அவருக்கு உதவி அளிப்ெதுதான் ஒரு சட்டமாக இருந்தது.
நமது குடுமெத்தில் நமது ெண்ொட் டின்ெடி எவரும் உாிமம பகாண்டாட மாட்டார்கள்.
பகாடுத்த பொருமள த் திரும்ெக் மகட்ெது நமது வழக்கத்தில் இல்மல.
மற்றவரது துமராகத்மத எவரும் சுட்டிக் காட்ை மாட் சைார் கள்.
வயதில பொியவர்கமளக் மகள்விக் மகட்ெது அனுமதிக்கப்ெடுவதில்மல.
ைிருைை வயது வந் ெில் மபயநனா அல்ைது கபண்நைா கபண்குத் திருமணம் கசய்து மவக்க மவண் டும் என க் மகட்கமாட்டார்கள்.
தன்னுமடய சுதந்திரத்தில் குறுக்கிடுவமதப் ெற்றி தன்னுமடய மமனவியிடம் கூறுவதற்கு திருப்பனட் எப்பொழுதும் தயங்கினார்.
Faria-விடமிருந்து பசல்வத்மத Dantesபெற்றுக்பகாள்ள மறுத்தார்.
அது மறுக்கப்ெட்டபொழுது Fariaவருந்தினா ர்.
’The Three Musketeers’ என்ை கமையில் மூவர்கள் ஒவ்வவாருவரும் மற்றவர்களது ெணத்மதச் பசலவழிக்கத் தயங்கவில்மல, மற்றவர்கமள த் துணிகர ச் பசயலுக்கு உட்ெடுத்த த் 
தயங்கவில்மல.
Bertram-ல்ைருைகன், மாமனின் அமரமில்லியன் ெணத்மதப்ெற்றிஅவரது மமற்ொர்மவயாளர் கூறியும், அவரைப் பரு முன்னபெறுவதால் மிந்து.
Glencora-வின் 50,000 நோவதுகாைத்து பசலிப்பிட்டுது. அவது காலம் லெண்டல் வலியுறுத்தால் அவர் லன்சிச்சோடரேந்தை மெநால்.
அருஷா கிழாவின் வீரர்களே நைந்து போந்துள்ளனது, Lizzie Eustace ர்.மாட்டு, லைாம்ப் அவரா.
மொாில் காைத்து லெண்டல் போஷஸ் பொருள் பாதமாடும் மாகுதமலவிடும் ஆரஞ்சுகக் கொலையிலும் முன்னாகமகட்டும்.
அவனது மமல் எனிர்விமனயாற்ைல் மனித மறுபமாழி உச்சகட்டை உண்மமயான கனவானாக மாறுகிறது. அங்கிருக்கும். மனிதன் அன்மனமய மறக்கும் சாதாரண மனிதனுக்கு ஆன்மீகமுமற கண்டிப்பொக்க இருக்கமவண்டும். இது ஏதாவது ஒரு வமகயில் உருமாறி இருக்கும். தற்பொழுது இருக்கும் மக்களாட்சி பெருமொலான மக்கள் அவர்களது வாக்குாிமமெச்சு, உணர்ச்சிகளும் உணர்வுகற்புத்தல், அமது இது மொன்ற ஒரு நெமரிக்கும். விடாமுயற்சியில் எண்ணங்களும் உருவாகின்றன. மண்டி்பெமடயும் விடாமுயற்சி நம்மகமய உருவாக்குகிறது. ஹிட்லர் ரஷ்யாமவத் தாக்கினார். எலவீனம் தன்முமனமய அழித்துக்பகாள்ளும் திறனுமடயது. அதனால் Pearl நியாயப்ெடுத்தும் விமளவுகள் பெருமொலும் பதாிவதில்மல; விமளவுகள் எபெடி இருந்தாலும் எனினம் கூைல் எச்சமல ஏற்இத்துக்கிறது. கபாய்யுமரத்துப் பல்புமனப்மெ நாம் குக்கு எதிராகபெரும் முயற்சி எடுப்ெின் முயற்சி எாிச்சமல ஏற்இத்துக்கிறது. நபான்ைறிக்க மக்களாட்சி அனுமதிக்காது. நவண்டும். "கூட்ைத்த்ைில், வமையால் இருப்பர் அன்மனமய அறியாமமமய அகற்ற ஏதாவது ஒரு இருந்தெடுக்கும், பாவமனமய அமழக்கலாம். முழு எதிர்ப்பு சுயப்பாகமவயும் பதாியும். க்கள் மன்னிப்ெடியாக கவறுக்கத்தைக்கும், அப்கபாழுது நல்ல அரசாங்கத்மத உருவாக்க முடியாது. ஆர்வம் அவா்பத்ை்க்கும், அமது பற்ைிக் காய்மாமாமெதிவு பசய்ய மவண்டாம் என உத்தரவிடுவார்க்கித்தமுக்காள்ளும். நடந்த விஷயங்கமள பார்க்கிநைாம் அமதால் எவ்வாறு கூறிக்பகாள்ள முடியும். கூட்டபாய்யுமரத்துக் பகாசாகுமான ஜைத்தைால் அராப்பால் குணம், அமத குணம், அமததாக உருவாக்குகிறது. தவிர்க்க முடியாது என்ெமத உண்மம. தாக்கியது என அன்ெர் தனக்மக எவ்வாறு கூறிக்பகாள்ள முடியும். ஆர்வாகசு வாழ்க்கைவாக பதாமய கட்டுப்படுத்துவது ஆர்வாகசு வாழ்க்கை, அவ்வளவு கடினமாக இருக்கும். ஆெத்மத வரவமழத்துக் க்கும், ஜைத்தைால் அாியாம்பைருவாக மனிதனால் வமகயான பைிைாக்கிறது. கபாருந்தும் கட்டுப்படுத்துவது ஆர்வாகசு வாழ்க்கை என்ெமத உண்மமல், ஜைத்தைால் விமளவுகள் பெருமொல். பார்க்கிநைாம் அவா்பத்ை்க்கும், ஜைத்தைால் விமளவுகள் பெருமொல். பார்க்கிநைாம் அவா்பத்ை்க்கும், ஜைத்தைால் விமளவுகள் பெருமொல்.
ஏகனுடன் இதமன
சுய அர்பெணம்
mவண்டிய
இறுதியாக வருவது
இதமனத் பதாடருவது ேகத்
குரு

எதிர்விமன ஆற்றாமலிருப்ெது
இரண்டாவது மாற்றம்.

புதிய பொருளாதாரக்

ொகிஸ்தானிலும்
இருக்கும்

முஸ்லிம்களும்

காண்பது

தனது உயர்

உலகம்

முழுவதும்

இது

மனித உறவு

சக்தி

மக்கட்பதாமக

மனிதத்

பதாடரொகும்.

உள்ளன.

பகாள்மக

கூற

நிே

குற்றவாளி

இது

அவனது

உள்ளம்

அவனத்

கட்டுப்ொட்டில்

இருந்தது.

ெல

இது

நிமனத்தும்

ஒரு

அச்சக்தியின்

அம்சம்

மக்கட்பதாமக

எந்ை

சுட்டிக்

சமூக

நாம்

எற்ற மவண்டும்.

கசயல்படுத்ை

கமட

த்மைக்

கமட

சத்தியேீவன்.

தலால், நமக்கு

த்தியாத

கபா

மலயின்

முக்கியத்துவம்

ோட்களுக்கு

முன்வந்ைார்

ஒரு

அச்சக்தியின்

அம்சம்

மக்கட்பதாமக

எந்ை

சுட்டிக்

சமூக

நாம்

எற்ற

மவண்டும்.

கசயல்படுத்ை

கமட

த்மைக்

கமட

சத்தியேீவன்.

கசயல்படுத்ை

கமட

த்மைக்

கமட

சத்தியேீவன்.

கசயல்படுத்ை

கமட

த்மைக்

கமட

சத்தியேீவன்.
நமக்கு இது விழிப்பு நிமல சமாதியாக மனிதன் பமௌனத்தில் ஆழ்ந்து மொவது தன்மன மறந்த சமாதி நிமலயாகும்.

வார்த்மதகள் பமௌனத்தில் மமறயும் பொழுது இது மந்திரங்கள் பசாற்க அவற்றின் அதிகெட்ச திறன் இதிட்டம் பொிய வாய்ப்புகள் வரும்பொழுது கபறுவைற்காக இந்தியா இதுவம்பர் முடியும் மவமலயின் ஆன்னால் இருப்ெது வாழ்வு.

விடு மவமலயின் மற்றவர்களிடம் இவ்வாறு குணப்ெடுத்தும். நாகாிகெண்ொடு உயர உயர ஒரு அமமப்ெில் உணர்ச்சிகள் உயரும்பொழுது, ஸ்ரீ அரவிந்தாின் ஒரு உதாரணம் உண்மம, ஆண்பு, அந்தக் கலாச்சாரத்மத விரும்புப்பசயல்ெடுவர்.

எதிர்விமன ஆற்றாமலிருப்ெது ஒரு மயின் வலிமயாகும். மக்கட்பதாமக கூடக்கூட சக்தியும் கூடுகிறது.
I remember, when we first knew her in Hertfordshire, how amazed we all were to find that she was a reputed beauty; and I particularly recollect your saying one night, after they had been dining at Netherfield, 'She a beauty! I should as soon call her mother a wit.' But afterwards she seemed to improve on you, and I believe you thought her rather pretty at one time."

"When we first knew her in Hertfordshire."

It is like the earliest preoccupation of Man with God. Our introduction to the Academy was a sense of wonder. Harlan’s appreciation was the last word in satisfaction. Do we see them in the present day functioning? Can we imagine a reversal that will reveal the original wonder in the present behavior? If we succeed what are the stages we will construct? A precise construction has the power to effectuate it. Darcy constructed only one stage. Life revealed all the other stages for him. Our knowledge must help us construct and consummate. Such knowledge when not perfect will become expectation. Revelation of the surface must reveal its significance to an extent. We know the rule that non-reaction will make today’s offender the offender of our enemies on our behalf. But to know it then may cancel its possibility. So, Non-reaction can go with non-comprehension.

Lady Arabella’s intense demands on the doctor and Mary, Frank’s attraction for Mary and vice versa, all together equaled £300,000 to Mr. Gresham. At least after the bankruptcy, they could have realized. The goodness of the Squire was not weak. It was lost not on his initiative. So, it was saved. His one concern was Frank. So, it came to Frank. He was not strong enough to resist Arabella. Human nature, laws of life, and temperament are fully depicted in all reality.

The urge for knowledge is irresistible. The urge stirs only when the energy of understanding is saturated. Till such saturation there is no urge. The energy when it is fully converted into power can remain quiet if it chooses. Remaining quiet, the work will be automatically completed. In Elizabeth we see the saturated conviction of Darcy’s guilt in Netherfield ball. It is striking that Darcy sought her at that very moment. At the proposal too he did the same.
Saturating of energy at the opposite point attracts the very opposite.

Jane had to wait, as her illusion of Caroline presented such a saturation. Elizabeth by an initiative, a burst of irresistible physical force of possession, saturated herself at Pemberley. Collins’s pomposity, though saturated thus, could not evoke a similar response from Longbourn girls. Charlotte by her poverty, plainness and mercenary meanness was fully suited to respond. £2000 a year could not wear the mark of ugliness to Charlotte. Maybe Collins looked respectable in her eyes.

Mrs. Reynold’s praise of Darcy was a direct echo of Elizabeth’s own change of Mind.

As Mind changes, the outer circumstances change, even Darcy’s manners changed, when there is no vitiating human distortion.

Life does not wait a minute to act when the forces change. Elizabeth’s craving to get Jane married issued out of her own knowledge of her father’s responsibility in her. Lydia set to work the moment Wickham moved away from Miss King. Not a moment too soon or too late. We see Lady Catherine could hardly wait to visit Longbourn. Collins too could not wait to inform her of Darcy’s engagement.

In the subtle and subconscious planes, they are equally precise movements in terms of Time and Space. **During the first visit to a place, everyone is fully awake to the whole situation and every individual.**

We are functioning habitually, i.e. we are closed. We can be Mentally awake and see the formation of words. Tapas is to be spiritually awake and hasten the spirit’s awareness till the spirit loses its involvement in Mind and becomes independent.

As we are Mentally awake and know the Mental function in its formation of words, we can be vitally or physically awake.

To be awake thus Psychically is to be yogically awake. The unborn is awake in the inconscient.

Man can be awake as the unborn in us is awake. It is to move in our yoga from Being to the Non-Being in such a way that it includes the Being. Savitri is to be read thus, as it is written thus. When someone is talking to us, we are involved in our thoughts. To give him full attention, we move away from our thoughts and identify ourselves with his thinking. Similarly, we can identify ourselves with the world’s evolving existence at its tether end.

It is to be awake to the world.

One can be awake to the universe or the Transcendent. One, in other words, can be aware of his self or the Self in him.

To be aware is different from evolving at any level. Spiritual evolution is to be aware of the Psychic in Mind and evolve with its evolution. To be aware and to evolve is like attending a meeting and speaking to the audience.

Man in his openness is aware of the sorrow of the world. He can be similarly aware of the cheerfulness in the world. It is to be lively as Elizabeth was. Darcy was identified with the decaying aristocracy. He changed to identify with the evolving aristocracy in France. One feels a relief when he is routine which requires no such effort. Yoga needs that effort to be awake and be evolving.

"நாம் அவமள முதலில் ஹர்ட்மொர்ட்ஷயாில் அைிந்ைபொழுது பொழுதுமல் இது எமதானையும் இன்மையும் எனில் நாம் கட்ைமைக்கப்நபாகும் ஏமதனும் ஒரு மாற்றமையில் கவைிப்படுத்ைக்கூடிய ஏமதனும் ஒரு மாற்றமையில் கவைிப்படுத்ைக்கூடிய ஏமதனும் ஒரு மாற்றமையில் கவைிப்படுத்ைக்கூடிய ஏமதனும் ஒரு மாற்றமையில் கவைிப்படுத்ைக்கூடிய ஏமதனும் ஒரு மாற்றமையில் கவைிப்படுத்ைக்கூடிய ஏமதனும் ஒரு மாற்றமையில் கவைிப்படுத்ைக்கூடிய ஏமதனும் ஒரு மாற்றமையில் கவைிப்படுத்ைக்கூடிய ஏமத

It is to be awake to the world.
டார்சியின் திருமணம் உறுதியானமத அவளிடம் காலினைால் கூறாமல் இருக்க முடியவில்மல.

ஒரு பநாமிஸ் கிங் திருமணம் நடக்கும் மவண்டும் 
திருமதி பரனால்ட்ஸ் டார்சிமய அவள் கண்களுக்கு 
வருடத்திற்கு 
பெண்களிடமிருந்து 
எலிசபெத் ஒரு 
மவண்டியதாயிற்று 

cKaarlë ErëiErnan 
அந்த எலிசபெத்திடம் 
முழுமமயா 
அதனால் அது 
அவரது ஒமர க 
திவாலான 
இமையாக 
இருக்கைாம் 
ஆதலால் எதிர்விமன ஆற்றாமலிருப்ெது 
ஆனால் 
எதிர்விமன ஆற்றாமலிருப்ெது 

cKeppalëm manthiin பவளிப்பொ 

ஒன்றாகும். 

நஜனிஒம் ஆற்றாமலிருப்பது 
உந்துதல் தடுக்க முடியாத ஒன்றாகும். 

சக்தி பசறிவமடயும்பொழுது 
மட்டுமம உந்துதல் 

நைடி யெமல் 
அவருக்கில்மல. 


cKeppalëm manthiin பவளிப்பொ

நைடியெமல் 
குறித்துதான்.

தணியாத ஆர்வம் 
அத் மாற்றி ககாள்ளும், 

cKeppalëm manthiin பவளிப்பொ

இன்பருத்திய மனவுணர்வுகள், 
சுொவம், வாழ்வின் சட்டங்கள், 

சக்தி அவருக்கில்மல.

நைடியெமல் 

cKeppalëm manthiin பவளிப்பொ

உந்துதல் தடுக்க முடியாத ஒன்றாகும். 

அவர்கள் புாிந்து பகாண்டிருக்கலாம்.


cKeppalëm manthiin பவளிப்பொ

பிராங்க்
...how amazed we all were that she was a reputed beauty.

Jane was a reputed beauty, not Elizabeth.

Caroline had perhaps sensed their admiration of Elizabeth’s liveliness as her beauty in view of the later rivalry.

Meditation pales into insignificance compared to this awareness.

In that sense, society is doing yoga at the vital level.

Sri Aurobindo felt that one Man raising himself to spiritual evolution could bring down the descent for all humanity to rise.

He did it in 1956 from the subtle plane.

No longer Man is required to do that.

He can do so for the descent of Mind on humanity.

Vitality itself is not consciously integrated with humanity yet.

A devotee can, with the help of the descended supramental consciousness, be fully aware at any level he can, e.g. vital prosperity.

He then will become an instrument of that prosperity.

Man can cease to be routine and be awake at the level he is.

The American did it some centuries ago and still is that way somewhat.

Awareness hastens evolution at that level.
The world has accumulated the knowledge, experience, power and essence of various levels. Some are in pockets, others are overwhelming like Money. Just Man’s awareness will make all these forces at his disposal. It has always been like that. Such a measure will bring the future of a hundred or two hundred years now, even a thousand years. In Asia, it will be in prosperity. In Europe, it will be in maturity of accomplishment. In America, it will be life knowledge. India will acquire organisation; Europe will avail of the entire accumulated cultural strength; America will blaze into a new plane of knowledge. Likewise the whole world will simultaneously rise enough to found the world government. That is certain of accomplishment just now. Whether the opening permits the next goal also to be achieved is not known.

**Review Caroline from the devotee’s perspective.**

The response to the work done on the front of the Academy is a circular from the past president, an appreciation of New Economics and a personal appreciation. I see that they all sense the power of 35 (i) (iii). The whole world has always been aware at this level. Our response at this level with the right understanding and strategy will fulfil Sri Aurobindo’s 3rd and 4th dreams. I doubt whether the 5th also will not be fulfilled. The consciousness that descended in 1956 seems to be emerging on the surface. It does not need Time, if the instrument is there. Total consecration makes one a fit instrument. Frank, after knowing of Mary’s inheritance, could not approach her even to give information. That is the only value he exhibited in his role as a youth. It is magnificent to see his blood in action. His loyalty to Mary was not absolute. It was that of the youth. His steadiness to Mary was youthful and boorish while his father was slightly selfish. But his blood did show up in truth in his refusal to go to Mary with the news of her inheritance. Social power is real. Money represents that. Money before it comes announces itself to all. Even the Academy knows the incoming Money. Strength matters. Strength alone accomplishes. All the rest is talk. The strength of a country is in the hands of the politicians. He still does not know the value of values for his purposes. Values raise the effectivity several fold, maybe a hundred fold. Values by themselves will carry a little strength. The real strength is the value of strength. It is the Psychic that gives value to a part of the being.

**The Psychic is the value of life.**

What power Individuality is in the spiritual plane, Money is in the vital plane. For Man enjoyment is limited. To God involution is enjoyment, evolution is enjoyment. The Lord enjoys every minute. Ananda is the experience of consciousness. There is an ananda of consciousness in the experience of its being consciousness. Equally the Being too enjoys its being a Being. It is so because Ananda is involved in the Being as well as consciousness. Man enjoys when he evolves; but God enjoys even when he involves. All existence is enjoyment to God. In human beings it is liveliness. Man enjoys within limits; God’s enjoyment is limitless. Man needs certain circumstances to enjoy; God enjoys the very circumstances. Darkness enjoys Joy as pain but the soul inside still enjoys. Consecration is diluted and brought to the surface from the fullness of the depth when it is orally articulated. Suspending verbalization, silence collects, the centre moves in.
It passes through the inner Mind, subconscious, subliminal, universal, transcendental where it ends in Silence beyond Silence.

At the inner Mind it enters the subtle plane.
At the subconscious it meets the hrdaya Samudra, the ocean of energy.
At the subliminal it goes to the plane where the Superconscient meets the subconscient.
From there it rises to the conscient in Man and further rises to the Supermind via the spiritual ranges of Mind.
Silence at each level varies.
Experience at each level varies.
Enjoyment at each level varies.
What is pain on the surface becomes delight at the end in Supermind.
All the characters in the story are in the vital plane only either on the side of victory or failure, intensity or shallowness, completion or the opposite.
The vital plane exists at various levels. We decide them socially.

**To know what they are, where they are is perception.**

To change their failure into success is capacity for accomplishment.
To make a character evolve by our perception or witness a character evolving is our transformation or witnessing their transformation, all within one plane of vitality – social existence.
In life you can observe others and if you choose can make them transform.
You can yourself undergo transformation.
Transformation too can be conscious or unconscious.
What Elizabeth underwent was conscious transformation.
Darcy was transformed, but was unconscious.
She moved from the vital to the Mental.
Darcy moved from the part to the whole in the vital plane.
As she moved to the Mind above, matter below responded to her in the shape of Pemberley.
He moved from the selfish negative vital to unselfish positive vital.
He wanted her as a rich landlord and failed.
Again he sought her as a cultured aristocrat, and succeeded.
Her change was a growth to the next plane of rationality.
His change was in the same plane from negative to positive, from selfishness to selflessness, from crudeness to culture.

Trying to give up jealousy, Man acquires vital power which can be translated into Money.
One gets as much Money as the object of jealousy now possesses.
As that object rises in wealth, you too rise in prosperity.
Only that one earns, the other receives for what he is.
The outer world creates in the physical plane.
The inner world creates in the vital plane.
The maximum the outer world can rise is to the vital.
The maximum the inner world can rise is to the Spirit.
The Man in the outer world cherishes Money and possesses it.
The Man in the inner world is indifferent to it.
Darcy must have raised his income vastly. It is not mentioned in the story.
Her gain was visible, vast, magnificent.
ெின்னர் அவர் அந்த பசல்வவளத்தின் கருவியாக மாறுவார்.

மனிதன் தன்னுமடய வழக்கமான பசயல்ொட்மட நிறுத்தி, எனது நிமல யில் விழிப்பாக இருக்கும். இமை அபமாிக்காவில் இருக்கும், இன்னமும் ஓரைவிற்கு அது நபாைநவ உள்ளது.

விழிப்புணர்வு என்றும் அந்த நிமலயில் துாிதப்ெடுத்துகிறது.

அவற்ைில் சில நூற்றாண்டுக்கு முன் பசய்தனர், இன்னமும் ஓரைவிற்கு அது நபாைநவ உள்ளது.

விழிப்புணர்வு என்றும் அந்த நிமலயில் துாிடப்ெடுத்துகிறது.

அவர்கள் அமனவரும் உணருவமத உணர்த்திகள்.

முழு உலகமும் எப்பொழுதும் இந்நிமலயில் விழிப்புைன் உள்ைது.

இந்த நிமலயில், சாியான புாிதலுடனும், சாியான உொயத்துடனும் நமது ெதில் இருந்தால் ஸ்ரீஅரவிந்தரது மூன்றாவது நான்காவது கனவுகள் பூர்த்தி அமடயும்.

ஒருவமர உகந்த கருவியாக மாற்றும்.

மமாியிடம் அவனுக்கு இருந்த விசுவாசம் முழுமமயானது அல்ல. அது வாலிபத்ைின் விசுவாசம் ஆகும்.

மமாியிடம் அவன் காண்ெித்த உறுதி வாலிெ வயதிற்குாியது, முரட்டுத்தனமாக இருந்தது, அவனது தகப்ெனார் சற்று சுயநலவாதியாக இருந்தார்.

மமாிக்கு ச் பசாத்து கிமடத்த தகவமல அவளிடம் எடுத்துச் பசல்ல மறுப்ெதில் அவனது பிைப்பின் பின்புைம் கவைிப்படுகின்றது.

சமூக ச் சசக்தி உண்மமயானது. எணம் அமத ப் ஆிரதிெலிக்கும்.

ெணம் வருவதற்கு முன்மெ அமனவருக்கும் தன் வருமகமய அறிந்திருந்தது.

வலிமமயின் மதிப் னப, உண்மமயான வலிமம ஆகும்.

ேீவனின் அகுதிக்கு மதிப்ெளிப்ெது மசத்தியம் ஆகும்.
எண்காரன் நிலக்கிழாராக உருவத்தில் அதிலளித்தது அவர்தார்சித் தன்னுணர் திருவுருமா நாமம் திருவுருமாறலாம்.

வாழ்க்மகயில் நாம் மற்றவர்கள் திருவுருமாற்றம் பவளிப்படு

நமது புாிந்துபகாள்ளும் திறனால் ஒரு த்திரத்மதபவளிப்படு

அமவ யாமவ, எங்குள்ளன இருத்தல், நிமறவு அல்லது அதற்கு மநசந்மதாஷமும் இவ்வாமறமவறுெடும்.

அங்கிருந்து ஆழ் மனதில் இன்னாலுள்ளபமௌனத்தில் நின்று 

வாய்கைாழியில் சூழ்நிமலக்குறிப்பெிட்ட 

சூழ்நிமலகளில் மட்டுமமானிதனால் மனிதனால் 

மனிதனின் சந்மதாஷம் எல்மலக்கு உடுெட்

எல்லாவாழ்வும் இமறவனுக்கு ஆனந்தமம.

சத் மற்றுமேீவிய 

அநைஆனந்தம் 

மனிதனின் சந்மதாஷத்திற்கு வமரயமற உண்டு.

அக்கிருந்து மகயில் தனித்துவ 

மசத்தியம்

அவமையின்னின் 

வியத்தின் 

அனுெவ 

அமணத்தில் 

பசய்வதும்

அல்லது 

அவர்களுடைய 

திருவுருமாறிக்குக் 

பகாண்டு

சமூகாீதியாக நாம் அவற்மற ேெடம் அவளுக்கு 

சந்திக்கானைக்கு

கீழிருக்கும்.

சமூகத்தில் இருக்கும் ஆன்மா

சந்மதாஷம் அமடயமுடியும்; இமறவன்

அருள்

அனுெவிக்கிறது.

அனுெவிக்கிறது

அமானத்திலிருந்து குன்றிஆழத்தின்

பயனித்தும்

அது அலம்

குன்றி ஆழத்தின்

ச்

அமும்

அனுெவி

கைௌனம்

உயிர்சக்ராயின்

உயிர்சக்ராயின்

ஆகும்

அல்லது

த்தைற்கு

இது பமௌனத்திற்கு

ஆருளான்

அமைந்

அவன்

மாற்றுகிறது.

அமைந்து

மதால்விமய

அமைந்து

மதால்விமய

விரும்பியகபாழுது

அவன்

மாற்றுகிறது.

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உயிர்சக்ராயின்

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இது பமௌனத்திற்கு

ஆருளான்

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மாற்றுகிறது.

அது அலம்

குன்றி ஆழத்தின்

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கைௌனம்

உயிர்சக்ராயின்

உயிர்சக்ராயின்

ஆகும்

அல்லது

த்தைற்கு
Appreciation of a brute or an uncultured Man is abuse.

It is the first reversal.

God in the world is at play. (Savitri P. 66)

‘And plays at hide and seek with his own Force’.

He is the Master all time, but the play is because he is giving freedom to his own Force to challenge Him.

God is Freedom and He emerges in freedom.

Our giving freedom to others in a work where ego will only assert, we see unfailingly the best results accrue.

As such freedom increases, Man’s victory over life becomes certain.

Next, victory over his own Mind too comes.

Now the devotee sees often it is He.

To him yoga begins.

When you have not slept all night and a meeting at 11 a.m. awaits you, you feel frustrated.

Instead, give the meeting freedom over you.

You will see how energetic you are in the whole meeting.

How it came about you can see, will be according to your beliefs.

One can arrive at pure Romance by this method with an ordinary wife.

To start with, the freedom you offer must be one you can handle.

Better offer the freedom in the beginning inwardly.

A stupid wife in this freedom will exhibit a high mental resourcefulness.

You can certainly continue if it is within your full control each time.

She would unleash wit, wisdom, vivacity, affection, attention, emotional solicitude, etc. all explaining his constitution.

Of course, unconsciously Darcy did it.

She put out a solicitude she had only for a handsome face of captivating softness.

Any wife can try it on her husband.

Men will more readily respond as their need is psychological.

Teachers will find this method extremely successful in the class.

The rate of learning will jump by leaps and bounds.

To accept with pleasure defeat at the hands of inferiors is high culture.

I do not have the heart to ask that of Elizabeth with Caroline.

Again Darcy was a beneficiary of this culture.

Once challenged, any Man likes to meet it.

He is not cultured by this standard of the Kural.

One may fail when he is challenged.

Can he go back and reverse his inner triumph?

It is greater than Non-Reaction in yielding results.

Surveys show that one in three married Men are in love with other women.

This is not LOVE. This is low dissipation, to be in love with the whole sex.

Can you make such compromises with honour? Or even accounts?
In what value are such compromises made? Why then in loyalty?
Society has always recognized Man’s uncontrollable nature and accepted it.
Such Men can never become Individuals.
The concept of feminine chastity in India has been raised to a high level.
It is lovely to see when it becomes a sensitivity.
Chastity is not physical, but it is Mental, emotional.
Culture is the capacity to value values.
Credit is the first great institution that gave Money endless powers.
Credit is self-giving; it makes the finite infinite.
Credit gives Money, a symbol of productivity, social dimension, rather a human dimension.
Credit draws out the social energies to become social power.
Credit is based on trust.
Trust is individual as well as social, thus expanding limitlessly; credit can go into the future, conquering Time.
Money conquering Space and Time creates wealth.
The finite becoming infinite can be seen in Money.
It can be seen in values.
It can be seen in anything.
Such a vision can see God everywhere.
Man is so dense that even when God comes to him he may not know him.

**Man is no longer Man. He is God, if he chooses to be so.**

Man does not know he can exercise a choice to be God.
When he knows it, he prefers to be Man with a vengeance, as Bingley did when his engagement was stopped.
Still God comes to him where he is.
To Darcy and Mr. Bennet, Mother came through their choices.
To Lydia, God accepted her totality of decision and fulfilled it.
To Mrs. Bennet and Jane, God came through their own ignorance.
No person is without a value in any action of his.
God acts through that value, be it sincerity, totality, knowledge or ignorance.
It is God who acts in everyone all the time.
Man knowing God at play in the world acquires philosophical knowledge.
Knowing it in himself, he acquires God’s power in life.
Shedding his ego, he is face to face with his Nature.
Mother is the Divine consciousness in Nature.
She is the Shakti to the Supreme.
Unconsciously, Mr. Bennet touched the supreme in himself.
Consciously, Darcy reached the supreme in himself.
Elizabeth initiated herself on the path and at the sight of Pemberley gave up the effort, in favour of soaking herself subconsciously in the charm of falsehood in Wickham.
Darcy who came to her after initial resistance was lost totally in her response to Pemberley.
His truth in manner was localized and did not extend to captivating softness to one and all, as Wickham charmed the officers of the mess.
Had Darcy fully imitated Wickham, Elizabeth would have become transformed in her subconscious.
Her abiding interest was in the career prospects of Wickham.
The heart that adored once does not choose to forget.
Man longs for the psychological adoration of her whom he loves.
The woman loves to conceive for him whom she once adored.
The first love is not to be overcome.
The pity is such a ‘first’ love can even rise as a second or in a later instance.
It is not love but passion, and will not live forever.

**Darcy, Elizabeth, and Mr. Bennet ‘knew’ of the descent of 1956 February.**

These three exercised human choice to their own personal benefit.
God is at Play in the universe enjoying the delight of apparent weakness.
Man is at play enjoying the evolution of suffering into joy.
A conscious Man can do so for pure joy.
Darcy was not socially weak. He assumed psychological weakness.
In that measure he was playing at God.

**His reward was immense, inconceivable even by Bingley.**
When Jane complained of too much of happiness it was the triumph of marriage.
Darcy’s was no such triumph. It was pure Romance for him.
Sacrificing social status, seeking psychological fulfillment, he achieved.
Her own success was more than a triumph.
Her very physical being expanded in a magnificent thrill of fulfillment.
She saw rooms each of which equaled in value the whole of Longbourn.
In taste, they excelled Rosings.
It was an upliftment of her social status.

**To think such refined wealth was offered to her worth was no mere joy to her.**
That Darcy saw such value in her was a flattering emotion.
In the very first acknowledgement, her aunt pleads not to exclude her from Pemberley.
It was not merely wealth, but her social status that was offered to her.
Something in her, she saw, deserved it.
To think of that, she felt gratitude to Darcy.
To acquire such a girl, she saw that Darcy accepted the humiliation of being Mrs. Bennet’s son-in-law, Lydia’s brother and Wickham’s brother-in-law.
To her, he was noble and magnanimous for such sacrifices.
Savitri on page 66, tells us all that we can enjoy as Darcy enjoyed.
It offers to us, if we are conscious, a human choice that allows us to evolve from small joy to great joy.
Jane Austen could see it two hundred years ago.
Can we see it now?
Life offers infinite wealth to us.
Are you ready to receive it?

**Birth is a first mystery in life says 'The Life Divine' on page 742.**
He is the first to explain it.
The human body is mortal. The soul wanting to make the mortal body immortal takes birth in it and lives in it for a while. Should the body wake up and evolve with the evolving soul, the body becomes immortal.
We see this principle in Pride and Prejudice.
Portionless women die as old maids.
Any hasty woman who seeks a husband outside the society not only ruins herself, but ruins her family forever.
Lydia did it.
The least that could happen to Longbourn would have been that no sister of hers could marry.
The worst would have driven them out of Meryton.
That was the lot of unconscious Man.
Man faces the choice of being conscious.
Elizabeth partially woke up to facts.
It was to move from the vital to Mind.
Mr. Bennet was deeply challenged by his own values.
He awoke in his depths.
He made his right choice – awoke in his soul.
In response Darcy awoke in his soul seeking his daughter.
Not only was the catastrophe avoided, but Mr. Bennet’s pet daughters were rewarded with £4000 and £10,000.
It was inconceivable.

**Such a choice is offered to us a hundred times a day.**
Is it not a wonderful world of delight?
How many times a day do we assert our rights?
Only when we do not avail of our rights, do we have that choice.
The material intellect is unwilling to learn.
It is really incapable of learning.
The wonder is he who is spiritually endowed, looks up to that intellect as it is adorned with high standard of living.
What is that choice, from where does that power come?
Man shifts himself from the Mind to the Soul.
The power comes from the Soul.
That soul is not the Purusha, but the Psychic.
கடன் சுய அர்பணம் ஆகும். எணத்திற்கு அளவற்ற சக்திகமளம்புகள் மதிக்கும் திறமன் கலாச்சாரம் ஆகும். கற்பு உடல்லாதியானது, இது நுண்ணுர்வாக மாறுபட்டுள்ளது. பெண்களின் முடியாது. ஏற்றுக் பகாண்டுள்ளது. மனிதனின் கட்டுப்படுத்தும் காணும்பெடுத்துமாதிரி இது காதல் அல்ல. இது மற்றும் காதலின் தாழ்ந்த சீரழிவுகணக்கூறுகின்றன.

அவன் திருமுச் பசன்று அவனது அகப்பவற்றிமய மாற்றுமாதிரி சவாலில் ஒருவன் மதாற்றும் மொகலாம். கண்ணும் பகாளல் சவால் விடப்பெடும் மொது எந்த ஒரு மனிதனும் அமதச் சந்திக்க விரும்புவான். காரலின் உயர்ந்த மாட்கும். நம்மிட கீழான நிமலயில் உள்ளவர்களிடம் மதாற்றுப் பாணின் மதமவ உள்ளது. எந்த ஒரு மன்னவியும் தன்னுமடய கணவனிடம் இமத முயன்று இருக்கலாம். அவள் பவளிப்படுத்தினாள். கவரும் பமன்மமமயக் பகா டார்சி இமதத் தன்மன அறியாமலமய பசய்தான். ஹாஸ்யம் பதாடரலாம். அறிவற்ற மமனவி இந்தச் சுதந்திரத்தில் உயர்ந்த மன வளங்கமள பவளிப்படுத்துவாள். 

அடுத்தது அது மொன்ற சுதந்திரம் அதிகாக்கும் மொது சிறந்த வலன்கமள தவறாது இருக்கிமறாம். இமறவமன சுதந்திரம் அவன் சுதந்திரத்தில் பவளிப்படுகிறான்.
்இருப்ெினும், இவர்கள் மூவரும் மனித விருப்ெத்மதத் தங்களுமடய சுய நன்மமக்காகப் திரு பென்னட் 'அறிந்திருந்தனர்'.

இது காதலல்ல மீண்டும் எழலாம்.

தான் மொற்றிய ஒரு ஆண் தான் காதலிக்கும் பெண் தன்மன உள்ளத்தால் மொற்ற மவண்டும் என ஏங்குவான்.

விக்காமின் மவமலயின் எதிர்காலத்மதப் ெற்றிய பதாடர்ந்த ஆர்வம் அவளுக்கு இருந்தது.

திருவுருமாறியிருப்ொள்.

விக்காமமப் மொல் டார்சியும் நடந்து பகாண்டிருந்தால் எல்மலாாிடத்தும் அமத விாிவுெடுத்தவில்மல.

தனது விக்காமின் பொய்மமயின் கவர்ச்சியில் தன்மன அறியாது தன்மன மூழ்கடித்துக் பகாண்டாள்.

எலிசபெத் இவ்வழியாக காட முயன்றாள்

திரு பென்னட் தன்மன அறியமலமய தன்னுள்ளிருந்து ஆர்வதில்மல.

மனிதன் இனியும் இமறவன் வருவமதமய அறியாத வண்ணம் மனிதன் புத்தியற்றவனாக இது மொன்ற எதிலும் இமதப் பெனுகளில் இமதக் காணலாம்.

இடம் கடன் நம்ெிக்மகயின் அடிபெமடயில் அமமகிறது.

கடன் எணத்திற்கு அளிக்கிறது.

கடன், மகயில் அன்மன பதய்வீக ேீவியமாக இருக்கிறார்.

1956 காலத்மத பவன்று எதிர்காலத்திற்கும் கடன் பசல்லும்.

மனிதன் இல்மல. அவன் விரும்ெினால் இமறவன் ஆகலாம்.

மேன் வனுக்குப் ெிள்மளமயப் பெற்றுக் பகாடுக்க ஒரு பெண் விரும்புவாள்.

ஒரு சந்தர்ப்ெத்தில் அவர்களது அறியாமம வழியாக கடவுள் பசயல்ெட்டார்.
நாம் தன்னுணர்மவாடு இருந்தால், சிறிய சந்மதாஷத்மதப் பெற மனித இது நமக்களிக்கிறது.

இருநூறு வருடங்களுக்கு முன்மெ மேன் ஆஸ்டினால் இதமனப் ொர்க்க முடிந்திருக்கிறது. இப்பொழுது நம்மால் இதமனக் காண முடியுமா என்று பசல்வம் மட்டுமல்ல, பெருந்தன்மமயான விக்காமின் உறவினன் என்று மலப் டிமவன்', இக்கருத்மத நாம் ொர்க்கிமறாம். 

மனித உடலுக்கு மரணம் உண்டு. மரணமமடயும் உடமல அமரத்துவமாக்க விமழயும் ஆன்மா அதனுள் எிருக்கிறது, சிறிது காலத்திற்கு அங்கு வாழ்கிறது. பவளிவரும் ஆன்மாவுடன் மசர்ந்து உடல் விழிப்ெமடந்து வளர்ந்தால் உடல் அமரத்துவம் எய்துகிறது. 'Pride and Prejudice' -ல் இக்கருத்மத நாம் ொர்க்கிமறாம்.
Transformation is possible only by a descent from above. (Page 921 – 'The Life Divine')
The Book says the descent is sine qua non. The transformation in Elizabeth had absolutely nothing to do with her. It was all on Darcy’s initiative. Of course, a call had to rise from below. Caroline’s tirades, Darcy’s ‘tolerable’, ‘She, a beauty’ negatively served as calls for the descent. No one at Longbourn did anything to deserve that luck. It was all from above. The Book says for such a transformation, the centre must be shifted from outside to inside. (Page 930 – ‘The Life Divine’) Darcy’s explicit proposal did no good to him. He gave up appealing to her externally. He shifted the centre from outside inside. In response to it, she came to Pemberley. Such a shift, says ‘The Life Divine’ in this chapter, brings about an instantaneous result of a miracle. The Book says the stages can be abridged but cannot be escaped. (P. 932 – ‘The Life Divine’) The story is the story of Elizabeth’s marriage. It could not be accomplished till the other two weddings were over. Jane’s marriage gained priority as in Elizabeth’s Mind it had that priority. The entire energy of the family was from Mrs. Bennet. Her Mind was on Lydia’s wedding. So, both of them had to be cleared before Elizabeth could come into the picture. The time could be abridged. They could not be eliminated. Nor their order could be changed. We see Life Divine Principles in action here. Liking changes the opinion even to its opposite. Changed view changes matter to Sat. (P. 250, ‘The Life Divine’) Changing from concentration to consecration changes the soul to Psychic. Harmony changes the problem to a solution. (P.2, ‘The Life Divine’) Changing from senses to reason, reason becomes intuition. (P. 62) Shift from Mind to Supermind changes the immutable Purusha to mutable Purusha. Subjective changing to objective changes Spirit into Truth. Change from static status to dynamic status changes bliss into delight. Changing from Mind to consciousness, the Materialist Denial becomes awareness of God as energy.
In life we change by outer compulsion. It gives pain. We can change by inner light. It changes pain into joy. Totality changes ego into universality. (P. 52 – ‘The Life Divine’) Changing from moksha to transformation is a change from mortality to immortality. Changing the inquiry from below to from above, the process of creation reveals itself. (P. 306 – ‘The Life Divine’) Shift from the outer to the inner changes the slow movement of Time into instantaneous miraculousness. (P. 930 – ‘The Life Divine’) Changing from universality to transcendentiality, Man overcomes Nature. (Synthesis) Changing from the surface to inner mind, Overmind can descend. (P. 922 – ‘The Life Divine’) Changing from surface to the subliminal, one can rise to the Supermind. Purusha changing from the witness to giving orders becomes Ishwara. (P. 349) Ego changing from a determinant to an intermediary, suffering changes into joy, opens the door to evolution. (P. 58 – ‘The Life Divine’) Changing from secondary causes to primary causes, death is eliminated. (P. 57 – ‘The Life Divine’) Force changing from Bliss to Delight gains permanency (Essays Divine) Maya becomes a creator changing from illusion to delimitation. (P. 115 – ‘The Life Divine’) 

**Caroline was a victim of jealousy.**

Jealousy is a psychological superstition of power of thought. Thought has the power to create or construct. It can also destroy. Strong vitality in small people, as in everyone else, wishes to rise in society. They do not have the capacities needed. So, they resort to jealousy. They see people are destroyed by their ill-will. So, they do it always. The successful exercise of power urges for continuous expression. Knowledge that they can destroy, the power that surely destroys and the belief of accomplishment all together are an ignorance, and belief in that is superstition. Film going, television watching, shopping, hospitalisation, pride in a modern home, and marriage belong to various levels of such superstition. It becomes a superstition as there is no truth in it, but a great faith is created. Film going is more for being part of an activated crowd, than for the movie. It gives a vicarious satisfaction. Television watching is exciting with information and suspense. The same shows without such suspense or information will not be equally attractive. In shopping, there is the thrill of being in a modern shop of products that are in fashion. Hence one feels one is a part of that fashion. The joy of spending Money, acquiring a product of fashion is the joy of social upliftment. All over the world doctors have acquired a divine status. They have the knowledge of our body denied to us. The disease is cured. Modern hospitals are becoming glamorous. Knowledge, glamour, desire to pay the doctor all take precedence over cure of the disease. Furniture at home is an index of sophistication. Kitchen equipment is a pride of possession. The modern home is a symbol of social upliftment. It is a superstition that possesses the population. Marriage ceremony in India comes as the crux of such a view. All over the world marriage is giving way as a social institution. What sustains it is the social superstition of possessing a home or a wife or a husband. Job has not yet acquired that status though it earns an income. Superstitions are difficult to overcome. Spirituality is not devoid of psychological, social superstitions. The most organized expression is religion that has displaced spirituality. Ceremonies are symbols of such superstition. There was a period in England when Protestants tended towards Catholicism for this reason. Leading lights so migrated. The Man who orally repeats the mantra is the worst victim. Caste is the condensed social form of such superstition. On the positive side, nothing can equal caste in giving personally valuable social values that uphold the national spirit. Class in Europe has done an equally great service. Imagine India without caste, Europe without class, it will be a few centuries backward. Education is to public life what caste is to cultural life. Schools educate, castes give cultural values. Dress, speech, entertainment, coffee houses, taverns, and inns, apart from serving a functional role, lift Man out of a dull drab existence to an enthusiastic living of intense energy. Politics is a valuable institution for governing life. Culture, especially social culture that combines education and culture is essential to the cultural heritage of a
nation.

Everywhere the woman serves as a pivotal figure for Man, as he lives more to win her psychological approval. Every VIP knows how valuable his wife’s appreciation is to him, even more valuable than all his other accomplishments.

Thus the essential social power is in the hands of women.

Often we see extraordinary accomplishments of bachelors.

One woman at home would have fully absorbed all his energy.

Concubines do serve that purpose, but it is limited to one part, the psychological.

Only a wife can complete the social urges of a Man.

Of course we know Shakti, the feminine energy in man, works all the wonders of the world.

The whole world is He and She.

‘அவபளாரு அழகு.”

மமலிருந்து வரும் சக்தியால் மட்டுமம திருவுருமாற்றம் சாத்தியம்.

(Page 921 – ‘The Life Divine’)

எலிசபெத்தின் திருமணத்மதப் ெற்றிய கமதமய, இக்கமத.

மற்ற இரண் டு திருமணங்கள் முடிந்த ெிறமக இது சாத்தியமாகிறது.

எலிசபெத்தின் மனதில் மேனுமடய திருமணத்திற்கு முதலிடம் இருந்ததினால், அத்திருமணம் முன்னுாிமம பெற்றது.

சுமுகம் ஒிரச்சிமனமயத் தீர்வாக மாற்றுகிறது .

(P.2 ‘The Life Divine’)

புலனுணர்மவ அறிவாக மாறுகினால், அறிவு உள்ளுணர்வாக மாறுகிறது.

(P. 62)
நிமலமய அமடயவில்மல். (P. 52 – ‘The Life Divine’)

மாமலைச்சூட்டுதல் தென்னநூற்றாண்டு வருமானம், மாமலைச்சூட்டுதல் பாற்றவுமானது இரும்பாகவும். வலிமாசவத்மத ஆலியானது வலிமாசவத்மத திறக்கிறது. உலகப் பொறியாளர்களின் விளகத்தில் அத்யாதிஷ்டானமாகும். (P. 306 – ‘The Life Divine’)

புரிந்துகொண்ட அதுதவில்மல், கட்டுப்பாட்டில் கூட்டிற்கும் ஒருசுத்தம் உண்மை தவிர.. (P. 930, ‘The Life Divine’)

பாற்றவுமானது பாற்றவுமானது வருமானம் பாற்றவுமானது வருமானம். நிமலைச்சூட்டுதல் பாற்றவுமானது மேற்குத்தொடர்பினரின் விளகத்தில் அறிந்துகொண்டிருப்பது வருமானம். (P.922 – ‘The Life Divine’)

இதில் உண்மையான அது பாற்றவுமானது தொடர்பில் அளிக்கும் விளகத்தில் வருமானம். பாற்றவுமானது பாற்றவுமானது வருமானம். பாற்றவுமானது பாற்றவுமானது வருமானம். (Essays Divine)

மாமலைச்சூட்டுதல் தென்னநூற்றாண்டு வருமானம் தென்னநூற்றாண்டு வருமானம். (P. 115 – ‘The Life Divine’)

பாற்றவுமானது காரணம் பொருட்களானது.

பாற்றவுமானது காரணம் பொருட்களானது காரணம் பொருட்களானது. பாற்றவுமானது பாதானை மாற்றும் மாற்றும் பாதானை மாற்றும். பாற்றவுமானது பாதானை மாற்றும் பாதானை மாற்றும். பாற்றவுமானது பாதானை மாற்றும் பாதானை மாற்றும். பாற்றவுமானது பாதானை மாற்றும் பாதானை மாற்றும். பாற்றவுமானது பாதானை மாற்றும் பாதானை மாற்றும். பாற்றவுமானது பாதானை மாற்றும் பாதானை மாற்றும். பாற்றவுமானது பாதானை மாற்றும் பாதானை மாற்றும். பாற்றவுமானது பாதானை மாற்றும் பாதானை மாற்றும். பாற்றவுமானது பாதானை மாற்றும் பாதானை மாற்றும். பாற்றவுமானது பாதானை மாற்றும் பாதானை மாற்றும். பாற்றவுமானது பாதானை மாற்றும் பாதானை மாற்றும். பாற்றவுமானது பாதானை மாற்றும் பாதானை மாற்றும். பாற்றவுமானது பாதானை மாற்றும் பாதானை மாற்றும். பாற்றவுமானது பாதானை மாற்றும் பாதானை மாற்றும். பாற்றவுமானது பாதானை மாற்றும் பாதானை மாற்றும். பாற்றவுமானது பாதானை மாற்றும் பாதானை மாற்றும். பாற்றவுமானது பாதானை மாற்றும் பாதானை மாற்றும். பாற்றவுமானது பாதானை மாற்றும் பாதானை மாற்றும். பாற்றவுமானது பாதானை மாற்றும் பாதானை மாற்றும். பாற்றவுமானது பாதானை மாற்றும் பாதானை மாற்றும். பாற்றவுமானது பாதானை மாற்றும் பாதானை மாற்றும். பாற்றவுமானது பாதானை மாற்றும் பாதானை மாற்றும். பாற்றவுமானது பாதானை மாற்றும் பாதானை மாற்றும். பாற்றவுமானது பாதானை மாற்றும் பாதானை மாற்றும். பாற்றவுமானது பாதானை மாற்றும் பாதானை மாற்றும். பாற்றவுமானது பாதானை மாற்றும் பாதானை மாற்றும். பாற்றவுமானது பாதானை மாற்றும் பாதானை மாற்றும். பாற்றவுமானது பாதானை மாற்றும் பாதானை மாற்றும். பாற்றவுமானது பாதானை மாற்றும் பாதானை மாற்றும். பாற்றவுமானது பாதானை மாற்றும் பாதானை மாற்றும். பாற்றவுமானது பாதானை மாற்றும் பாதானை மாற்றும். பாற்றவுமானது பாதானை மாற்றும் பாதானை மாற்றும். பாற்றவுமானது பாதானை மாற்றும் பாதானை மாற்றும். பாற்றவுமானது பாதானை மாற்றும் பாதானை மாற்றும். பாற்றவுமானது பாதானை மாற்றும் பாதானை மாற்றும். பாற்றவுமானது பாதானை மாற்றும் பாதானை மாற்றும்.
This comments foreshadows his appreciating her wit at the end of the story.

In the end, he learns not to react against his mother-in-law.

Lydia was a miniature of her mother with the energy of a fifteen year old.

The wisdom of Mrs. Bennet was not to honour the rules of society, but to live up to one’s own urges.

She told Lydia, that at her age one should enjoy life.

Of course, Lydia literally translated her mother’s wisdom into action.

It fell to the lot of Darcy to appreciate the act of Lydia and put on it the stamp of social approval and restore her to her folk.

It is symbolic appreciation of the wisdom of Elizabeth’s mother.

Elizabeth herself met with ‘tolerable’ for her subconscious aspiration.

At the end she forced herself to declare to him that she was a selfish creature.

For her, daughter of Mr. and Mrs. Bennet, to aspire, even subconsciously, for Darcy is the height of intense selfishness.

Life gave her that self-awareness at the end.

Brahman is the Self in the universe. (P. 346 'The Life Divine')

The freedom of Mr. Bennet was liveliness in his daughter.

Liveliness in a daughter of Mrs. Bennet was charm of falsehood.

It was cruel of Mrs. Bennet to make Elizabeth marry Collins, a buffoon.

To subject intellect and vivacity to pompous cynical folly is cruel tyranny.

The mother happily inflicted it on the daughter.

It cannot be condoned as ignorance.

It is the dynamism of ignorance actively in the service of falsehood.

178. “I should as soon say her mother is a wit.”
Collins’s education was a travesty of knowledge.
He did not understand what he learnt at Oxford.
He was full of energy, energy of activated ignorance into social falsehood, a falsehood that passionately adored
the dying aristocracy.
It did suit Charlotte as she was dead as an eligible bride.
Charlotte not only suffered her husband’s folly, his income of about £1000 as rector and that of the future from
Longbourn was warm in her subconscious.
It surfaced as admiration of Lady Catherine.

Any negative statement is to be reversed at the end.
In any story we see every character tends towards the end, each in its own way.
In Dr. Thorne we see this progression a little more explicitly than in this story.
Characters are positive, neutral, negative.
Dr. Thorne was the only positive character.
Roger turned positive after his imprisonment.
The squire, his son, Mary were neutral characters who simply received and responded enough to maintain their
neutrality.
Lady Arabella was most decidedly a negative character.
Negative characters are negatively dynamic. They take negative initiative which negatively contributes to
the end.
Looking at Arabella from this view, one sees she was determined to gather all the energies of the story and
channel them towards the end – negatively.
In Dr. Thorne we see a perfect gentleman.
He did not do anything except in maintaining his gentlemanliness.
At each stage it ensured the end of the story – a glorious outcome of life.
Frank was silly, immature, uniformed. When mature he was obdurate.
Obstinacy is the maturity of silly uniformed superstition.
Mary was ignorant of her parentage.
It was her ignorance that gave her the dynamism to become the heroine.
Lady De Courcey did everything on her part to exhaust the negative propensities of Lady Arabella and her
children.
The Squire was a gentleman who lacked the strength of personality.
His wasting the estate, his steadiness towards the doctor and Mary, his adhering to the values, his yielding to his
son on one side and his wife on the other side, at every step effectively ensured the end.
Trichy’s devotion to Mary, understanding of the duty to the family rightfully ended in her marrying a well to do
parson. It is a great education to see the progress of the story in the progress of her life. Augusta is characteristic
in Moffat, Gazabee and final sore disappointment in Amelia, who advised her against her choice, marrying the
self-same attorney Gazabee.
A faculty is either exhausted by enjoyment or refused as austerity.
Caroline was jealous; Darcy had not yet come to prefer Elizabeth.
Desire is overcome by a denial as austerity or fully enjoyed to exhaustion.
Ramalinga swamigal failed in his sexual discipline and sat dismayed with both hands holding the drooping head.
Shiva appeared before him and consoled him as to his failure and added his desire was still unsatisfied.
He had brought two young maidens to him to fully exhaust his desire. In purna yoga desire or any undesirable
faculty is neither refused nor enjoyed to exhaustion. It is accepted as it is and then transformed. (P. 109 –
'The Life Divine')

Pain, suffering, desire, jealousy are ignorant vibrations. We have in us knowledge as well as ignorance. Instead
of exercising the will for refusal or succumbing to it weakly, let us receive it in our knowledge with the
knowledge that the knowledge in jealousy can be increased till it is dissolved. We do it all the time as part of our
lives. Elizabeth received Darcy’s letter thus and moved away from the charm of her falsehood. She did become
free from that prejudice at that level. Sri Aurobindo advocates this method to get rid of ego. (P. 58 –'The Life
Divine')

He saw the Upanishads did not suggest a remedy for evil. Nor did they explain evil in its origin as He has done.
Still in the Upanishads He saw seeds enough to escape evil totally. The Upanishads did speak of existence as
one of Truth, Good, Delight. Ego stands in the way. Man in his journey to the Absolute stumbles on the ego and
sees how powerful it is. He manages to escape it and leap to the Superconscient. Sri Aurobindo says ego can be
accepted as a temporary intermediary representing Purusha and thus it can be overcome. Once this attitude is
taken Man is right on the path of evolution of Matter, Life, Mind and Supermind nullifying ego. (P. 59 – 'The
Life Divine.')

Man thus is in the subconscious ocean hrdaya Samudra, ready set on his journey of evolution towards the
Superconscient. Not only are ego and jealousy intermediaries. Government, parents, education, family,
selfishness, and almost all the social institutions are intermediaries. If parents are accepted as final, many will not be married, educated, prosperous in his or her career to realize his potentials.

"அந்தலய நாயக புத்திசாலின் கைா்லைகளைக் காண ஏனைய விமானவாத விமானவாத")

இந்நிரலை தம்பரிள் அவள் பொறியிய மலடி வாசலித்தனர் முட்டாள்தை

தனை எலிசபெத் திருமதி பென்னடின் விமானவாத சமூகத்தின் சட்டங்களை மீட்டுக்கொண்டு இருந்த நாடுவில் இன்று அவள் இறுதியில் எதிர்மாக விளங்குகிறார். உறுதியான எதிர்மமறயாகவும், எதிர்மமறயாகவும், நடுநிமலயாகவும் உள்ளன.

பஜைல் எதிர்மாகவும், எதிர்மமறயாகவும், நடுநிமலயாகவும் உள்ளன. என்பத் தம் யாவற்மறயும் பெற்றுக்கொண்டு இருந்தாள்.

புத்திசாலி என்று நான் அவளுமடய தாயாரும் புத்திசாலி என்று நான். இந்தபுத்திசாலின் கைா்லைகளை விளங்குகின்றன. கைா்லைகளை விளங்குகின்றன. கைா்லைகளை விளங்குகின்றன. கைா்லைகளை விளங்குகின்றன.

புத்திசாலின் தமன்கானாக இருப்ெமத நாம் இறுதியில் எதிர்மாக விளங்குகின்றன. என்பது என்ெமத அவன் இறுதியில் 'எரவாயில்மல' என்கிற பசால்மல எதிர் படாள்.

அவள் இறுதியில், இந்த முன்மனற்றத்மத மமலும் பவளிப்ெமடயாக நாம் இறுதியில் எதிர்மாக விளங்கியது. கைா்லைகளை விளங்கியது. கைா்லைகளை விளங்கியது. கைா்லைகளை விளங்கியது.

பசால்மலை வந்தது. பசால்மலை வந்தது. பசால்மலை வந்தது.

“நேரலய நாயக புத்திசாலின் கைா்லைகளைக் காண ஏனைய விமானவாத விமானவாத")

இந்நிரலை தம்பரிள் அவள் பொறியிய மலடி வாசலித்தனர் முட்டாள்தை

தனை எலிசபெத் திருமதி பென்னடின் விமானவாத சமூகத்தின் சட்டங்களை மீட்டு�்கொண்டு இருந்த நாடுவில் இன்று அவள் இறுதியில் எதிர்மாக விளங்குகிறார். உறுதியான எதிர்மமறயாகவும், எதிர்மமறயாகவும், நடுநிமலயாகவும் உள்ளன.

பஜைல் எதிர்மாகவும், எதிர்மமறயாகவும், நடுநிமலயாகவும் உள்ளன.
இந்த அணுகுமுறன்றால் என கூறுகிறார். எவ்வளவு சக்தி வாய்ந்தது எமதும் காண்கிறான. அமாதில் ஒருவாறு சமாளித்து கண்டார்.

தீமமயிலிருந்து முழுமமயாக தீமமக்கு ஒரு தீர்பவ உணிஷதம் அகந்மதமய நிமலயில் டார்சின் கடிதத்மதவாழ்வின் ஒரு நகமாக நாம் எல்லா மநரங்களிலும் இதமனச் பசய்கிமறாம். இவ்வாமற எலிசபெத் வலிமையின் திருவுருமாற்றப்ெடுகிறது.

முழுமமயாக அனுக்கிக்கப்ெடுவதுமில்மல. மயாகத்தில் எந்த ஒரு படிப்பியுமாகும் வாழ்க்மகின் முன்மனற்றத் ஆகியமவேண்புகமள அவன் கமடமலடி மமாி ஒவ்பவாரு கட்டதிலும் இது கமதயின் முடிமவ உறுதிப்ெடுத்தியது தன்னுமடய கண்ணியத்மதவமலயினால் தமலயில் மகமவத்து ஒரு பெற்மறார்கள் யார் எமது க்கு ப்பைன் அற்ெத்தனமாகவும், முதிர்ச்சி அறிவும் உள்ளது. வைர்ச்சியின் சவைான அவள் விடுெட்டாள்.

அபிப்பிராயத்திலிருந்து ப்பைஸ்ரீ அரவிந்தர் இம்முமறமயகாரை ர்க்கப்படுகி ர்க்கப்படுகிறது, ஒரு காரணதில் மகனிடமும் மறு காரணதில் மமனவியிடம் Gazabee மூலம் "ப் பொய்மமயின் கவர்ச்சியிலிருந்து விலகி உட்கார்ந்து பெற்றுக் பகாள்ளலாம். நமது இருந்தார் நைாள் இருவாகியது அவனுக்கு வாய்ந்தவராக விளங்கினார், அல்லது இரு, ஆனந்தம் என்ற வமகயில் இக்கமத குறுக்கைது இருந்தான். அவனிடம் ஆளுமமயின் வலிமம இல்மல, அவனுக்கு புாிந்துபகாண்டது காரணமாகப் புாிந்து வாய்ந்தது.
"But afterwards she seemed to improve on you."

Long relationships do discover beauty in ugliness.

This comes about superstitiously as well as by improved sensitivity.

As the mother finds her ugly child beautiful, superstition works.

Man's insensitivity wears thin by long experience, as below average professionals acquire considerable expertise towards retirement.

It is actually the process by which an ugly duck changes into a swan.

Darcy passed through such a change in perception by stumbling upon the light in her eyes.

He could see her form was elegant and expressed delicacy in its movements.

Her liveliness, of course, was universally attractive.

Her independence was in striking contrast to Caroline's fawning.

It is refreshing to one to see another enjoys independence of character.

Obviously independence of character is more beautiful than social snobbery.

"But afterwards she seemed to improve on you."
Should the being be big or great, it will find such disturbances powerless to act.

When a loved one is unfairly attacked, love loves to protest.

Love, in another context, a context where it could not be acknowledged, responds with joy at the mention of the beloved’s name though in the context of abuse.

Darcy’s patience with Caroline was social, polite, not deep.

Incidentally his defending Elizabeth goes with supporting her cause by finding Lydia.

182. “That was only when I first knew her.”

Man does not know much at first sight. He even understands the opposite.

Demagogy is the charm of the attraction of substanceless idealists.

Wickham fully answers to this description.

We first meet God as life and feel rewarded or frustrated.

God is within life too.

It is by long experience we come to know of that.

Only by yoga Man knows the God in life is Ishwara while the Rishi at the end of his tapas only reaches Purusha.

As God in life becomes Ishwara, it suddenly strikes him that he is that Ishwara, the spiritual Individual in Life.

On this journey ego and gunas are to be overcome.

Giving up ego, Man is universal.

Giving up gunas, he becomes transcendent.

Sachchidananda is the nature of the Absolute Brahman.

Sat is transcendental.- Brahman - Mind

Chit is universal. - Purusha - Life

Ananda is individual - Ishwara - Matter

Hence Matter is Delight of Being.

Existence becomes Matter

Consciousness - Force - life

Bliss - Psychic

Supermind - Mind

Sat by self-awareness – consciousness – becomes consciousness.

Consciousness by self-experience becomes bliss.

Note it is self-awareness, self-experience.

A Man is conscious of an object outside.

He is conscious of himself as a Mind or soul.

Experience is life; self-experience is evolution.

The first impression is the best impression.

This was true in the case of Bingley, not in the case of Darcy and Wickham.

Darcy started falsely, Wickham began gloriously.

Savitri was written as a poetic presentation of spiritual evolution.

Savitri in the end destroyed yama.

Till then she passed through untold suffering, though it never touched her.

Even after Mother’s Advent and the Supramental descent, human Mind believes in the suffering.
believes, after all, it has to start with darkness.
It is not true of Man, the conscient, at any time.
Man is the awakened member of the earth's species.
He is the leader of the evolution.
He has the human choice.
If only he chooses the higher side, Man has only joy.
Calling for the adventure of consciousness of Joy is a line on page 2 of Savitri.
It is an adventure, but an adventure of joy.
Any devotee, at least since he took to Mother can now see this truth.
Devotees who choose the higher side are rewarded with success.
Choosing the dark side, they soon see they come to the other side.
Man's actions are after all divine actions.
The Divine plunged itself into darkness. How can he not suffer is the question. A devotee may not have to suffer, but is suffering there for Man, can be a doubt.
Man is ultimately divine, i.e., the divine in evolution begins with suffering and later overcomes it. It is not true.
At all times in involution as well as evolution the Divine only enjoys, never suffers. He created the universe only for his enjoyment.
It is true the Divine plunged into ignorance, but always the Divine kept his edge on the side of Light.
Man can do so only when he chooses rightly.
Not so for the Divine.
Devotees can now see that there need not be a single moment of suffering.
He who chooses willingly does so out of Taste of ignorance.
The Divine gives Man freedom to suffer.
He who knows the other at first sight has a soul opening.
Such an opening is inborn; it can be prepared for.
In reading 'The Life Divine' or 'Savitri', such an opening matters.
To know Infinity, the Lord always enjoys, Man has always the choice of joy are some attitudes that help.
To us Infinity is beginningless, endless existence.
It is the outer infinity in Time and Space.
Space outside is limited.
Time inside too has a limitation of the Spirit observing itself.
In the inside space is unlimited.
Time is an inner concept. One can go beyond Time inside.
Infinity inside is infinity of no dimensions.
It is not confined to space and Time.
It extends to every conceivable possibility.
One cannot easily conceive that Infinity.
The Absolute cannot be given even that feature.
To conceive of that Absolute is a rare approach to Infinity.
Mind cannot conceive of it; only Supermind can.
It is not a Mathematical concept of infinity.
Ramanujam said 0 is God, infinity is creation.
He did have a glimpse of it.
In the Mental context of Mr. Bennet’s social life, his decision not communicated to the outside world, is of that character.
It is that infinity and its power that solved all his problems and brought all his opportunities.
The values of Dr. Thorne and Mary are of that character.
It looks as if Roger earned all that Money to pay Mary whose father he murdered.
It is infinite wealth in the doctor’s social context.
Every devotee receives it once.
It does not recur, if he is indifferent.
Even there, there is a human choice.
Mr. Bennet chose to pay Mr. Gardiner.

"அது அவமள முதலில் அறிந்தபொழுதுதான்.
முதல் சந்திப்புள் மனிதனால் அதிகம் புாிந்துபகாள்ள முடியாது. அவன் மநர்மாறாகவும் புாிந்து
பகாள்ளலாம்.
அர்த்தைற்ை இலட்சியவாதிகளின் மெச்சுவன்மம கவர்ச்சியாக இருக்கும்.
ஒராம் இதற்கு முழுமமயாக ப்
பகபாருத்ைைானவன்.

உருவாக்கினை பிரிவோரிகளத் தொகுதிகளோடால் கருவிகள் இதைகீட்கள்.
சார் அடி பங்கைகோரிகள் பிறக்கும்பங்கோரிகள்.
முதலில் நாம் இமறவமாகச் சண்டிக்கிமறாம், பைன் அமைந்து மொல் உணருகிமறாம். மல்தியாகத்தின் மூலம் மனிதன் பதாிந்து பகாள்கிறான்.

வாழ்விலிருக்கும் இமறவன் ஈஸ்வரன் என்று மயாகத்தின் மூலம் மனிதன் பதாிந்து பகாள்கிறான். அவரும் தவத்தின் முடிவில் புருஷாமவ அமடகிறார்.

வாழ்வின் இமறவன் ஈஸ்வரனாக மாறும்பொழுது, தாமன அந்த ஈஸ்வரன் வாழ்வின் ஆன்மீக மனிதன் என்று மனிதனுக்குத் திடீபரன விளங்குகிறது.

இந்தபயைதில் அகந்மமயயும், குணங்கமளயும் பவல்ல மவண்டும்.

அகந்மமய க்கமகவிட்டால், மனிதன் பிரபஞ்சமயமாகிறான.

குணங்கமள் க்கமகவிடும்பொழுது அவன் ஆரம்மமாகிறான.

இந்தபயைதிலை சச்சிதானந்தமாகும்.


சுய விழிப்புணர்வால் சத் -ெெவியம் -ெெவியமாகிறது. ஆனந்தம் சுய அனுெவத்தால் ஆனந்தமாகிறது.

இது சுய விழிப்புணர்வு, சுய அனுெவம்.

பவளியில் இருக்கும் பொருள் மனிதனுக்குத் பதாியும். தான் ஒரு மனம் அல்லது ஆன் என்று அவனுக்குத் பதாியும்.இது தன்மன உணர்வது. ペワンியில் நடக்கும் நிகழ்மவ மனிதன் அனுெவத்தில் புாிந்துபகாள்கிறான். இறுதியில் சாவித்த்திய எமமன அழித்தாள். அதுவமர அவள் கணக்கிலடங்காது த்தத்மத அனுெவித்தாள், ஆனால் அமவ அவமள ஒருநபாதும் ஒதிக்கவில்மல.

அன்மன அவதாித்த ெின்பும், சத்தியேீவிய சக்தி பவியில் இைங்கிய என்பும் கூைமனித மனம் த்தத்மத நம்புகிறது, இருளிலிருந்துதான் ஆரம்ெிக்கப்பெடமவண்டும் என்றும் நம்புகிறது.

எந்த ஒரு சமயத்திலும் இது மனிதனுக்குப் பருந்தவன்.

உலகத்து தீவராசிகளில் மனிதன் விழிப்புப்பெற்றவன். ஒிணாமத்தின் தமலவன் அவன். மதர்ந்பதடுக்கும் உாிமம அவனுக்குண்டு.

உயர்ந்த கசயல் அவன் மதர்ந்பதடுக்கும் அன்ெருக்கு பவற்றி கிமடப்பெது சந்மதாஷம் மட்டுமம.

துணிச்சலான கசயலத்தின் சந্মதாஷத்மத அமழப்பெது 'சாவித்த்தயில் இரண்டாம் கசயல் உள்ள ஒருவாியாகும்.

இது ஒரு துணிச்சலான கசயல், ஒி்கிழ்ச்சிகரைான சாகசச் பசயல்.

எந்த ஒரு அன்ெராலும், அன்மனமய ஏற்றுக் ககாணும்பின்போது, இந்த உண்மமமய இப்பொழு எர்க்க முடியும்.

உயர்ந்த கசயல் மதர்ந்பதடுக்கும் அன்ெரு ககாணும். இருளான கசயல் மதர்ந்பதடுப்ெவர் கள், சிந்தள் மறு கசயல் விமரவில் காண்பர்.

மனிதனது பசயல்கபளல்லாம் இமறவனது பசயல்கமள.
அங்கும் டாக்டா்ன் சமூகச் சூழலில் இது அொிமிதமானம் ஆன்மியின் தகப்ெனாமர் அனந்தமும் திரு பென்ட்டின் சமூகப்ெதும் பூஜ்யத்மத இமறவன் என் அனந்தமைப் பெக்க. ஒருவரால் அந்த அனந்தத்மத எளிதில் இது இடம் ஆகத் திைம் காைம் அகத்திலிருக்கும் புைத்ைில் காைம் அநுகுமுமறக்கும் நைர்ந்கைடுப்பைற்கான 'தி மலப் டிமவன்' அடுத்தவமர் துனெப்ெட மனிதனுக்கு இமறவன் சுதந்திரத்மத அளிக்கிறான். இமறவனுக்கு மனிதன் சாியாகத் மதர்ந்பதடுத்தால் மட்டும் இவ்வாறு நடந்துபகாள்ள முடியும். எக்கத்திமலமய தன்மன இருத்திக் பகாண்டிருந்தான். இமைப் ப் ப் தியல்பாக அமடகிறான், ஒரு மொதும் எல்லா மநரங்களிலும் சிருஷ்டியிலும் சாி, ொிணாமத்திலும் சாி இமறவன் சந்மதாமனிதனுக்கு முடியும் என்ெது மகள்வி. அன்ெர் துனெப்ெட மவண்டும் என்கிற அவசியமில்மல, சாதாரண இமறவன் தன்மமய இருளில் ஆழ்த்திக் பகாண்டா ப் ப் சம்ொதித்தான் எனத் மதான்றுகிறது. இயல்பாகத் துன்ெம் ஏற்ெடலாம் பார்த்ைற்ை முடிவற்ற வாழ் எணத்மதத் திருப்ெித் தர முடிவு பசய்தார். அந்தகினிக் கண்காணிக்கும் ஆன்மாவின் வமரயமற உண்டு. அனெது எல்லை மாத்திரத்திமலமய புாிந்துபகாள்ெவர் ஆன்மாவில் விழிப்புகளும் தன்மமமய உமடய, ஆனால் இமறவன் எப்பொழுதும் சாவித்ாி ப் ப் கிமடக்கிறது.

Dr. Thorne மகள்வி Mary-ேல் மாணவேளையுடன் அதிகாரமான மேல் மாணவேளையுடன். ஆக்நினுள் கூடையாளர்கள் வென்ற நிகழ் Roger, உள்ளிடையே மாண கூடையாளர்கள் ஆதால் மாண முக்கியமான வாய்ப்புலகுக்குச்செய்யாத வாய்ப்பு உள்ளது வென்ற நிகழ்வுறையுடன். குழாய் மாணச் சுருக்கம் துடும் காரணமாக ஒருவர் தாமன விரும்ெில் கள்தாம். அந்தகினிக் கண்காணிக்கும் கந்ைப் பெண். அவர் அவர்தான் கூடையாளர்கள் ஆக்கிரமிக்க போர் செய்துள்ளனர். என்ெமத அன்ெர்களால் அந்தகினிக் கண்காணிக்கும் கந்ைப் பெண். ஆண்டவர் அவர்தான் கூடையாளர்கள் ஆக்கிரமிக்க போர் செய்துள்ளனர்.
A lover can only see his lady beautiful, as the definition of beauty is how she looks.
Love is subjective where the subject becomes the object.
Strong expressions of love are seen in characters meant to love, those who are endowed with a heart of intense emotion.
Love is the human version of bhakti.
Emotions growing affectionate and retaining it as a way of life is love.
It is not the emotions that guide, but the Mind.
Emotions accomplish. In love, emotion beginning to guide, replacing the Mind, the birth of the eternal lover is witnessed.

He then went away, and Miss Bingley was left to all the satisfaction of having forced him to say what gave no one any pain but herself.

Hers is an initiative that injures only herself and no one else.
People weaker than the social average do not take initiative as their initiative could hurt them.
To know that, one needs common sense.
Common sense is the sensitivity of common accomplishment.
Such people cannot socially survive at their level.
Not to lose their status, they lose their prestige.
Prestige is the social attitude they evoke by their status.
Prestige can be real or imaginary.
Imaginary prestige will bring about a disillusionment while the outside remains oblivious.
Imaginary prestige is a figment of one’s superstitious fancy born out of excess Mental energy.

184.”Miss Bingley was left to all the satisfaction of having forced him to say what gave no one any pain but herself.”
185. She aimed at giving pain to Darcy, ended up giving pain to herself. The movement comes to an end in her.

Mrs. Gardiner and Elizabeth talked of all that had occurred during their visit, as they returned, except what had particularly interested them both. The looks and behaviour of everybody they had seen were discussed, except of the person who had mostly engaged their attention. They talked of his sister, his friends, his house, his fruit — of everything but himself; yet Elizabeth was longing to know what Mrs. Gardiner thought of him, and Mrs. Gardiner would have been highly gratified by her niece's beginning the subject.

186. In Mrs. Gardiner, it is culture that avoids mentioning Darcy. In Elizabeth it is temperament.

187. Elizabeth does not tell her aunt her position with Darcy which is understandable, but expects her aunt to speak of Darcy.

188. In the end, she asks Darcy why he did not speak while she herself had not spoken.

189. A cultured behaviour can also result out of a temperamental attitude.

190. Mrs. Gardiner is extremely delicate and never gives her niece cause for sensitive concern though she likes to know how much she knew Darcy. As this was an undefined area later Mr. Gardiner had a doubt about Wickham's hiding place. Also, he assumed a greater intimacy between Darcy and Elizabeth.
It was a moment of intimate social intercourse of a high order. For Darcy it was a moment of fulfillment. To Elizabeth it was the crux of an emotional crossroad. To Caroline it was the hour of certain loss. To Mrs. Gardiner, its importance was the social status of Pemberley and secondarily her niece’s love. To Georgiana it was a trying hour. Only a great writer can capture this moment. Bingley was passive. Louisa was observing the passage of time and events. Mr. Gardiner knew it’s import to Elizabeth. In the story it preceded a negative climax. Darcy was compelled to speak even as Elizabeth was. This was a moment when Caroline knew she had finally lost Darcy. Darcy was lost to a petty rival such as Elizabeth. "Elizabeth was longing to know what Mrs. Gardiner thought of him.”

Grand achievements are accomplished in silence. That neither of them spoke of Darcy helped her marry Darcy. Such a great step here is accomplished by Silence.
Right definition of a crucial concept enables a subject to mature. Ignorance was never rightly defined in the Vedas, Upanishads, or the Gita. Sri Aurobindo’s definition was crucial to His philosophy. Scales, measurements, definitions are crucial in the development of a subject. Economics has no indicator of development that is comprehensive. Jivatma was not properly understood in the tradition. It was not known to be eternal. The idea was Jivatma dissolves in the Superconscient. The truth is Jivatma is eternal, it is universal and transcendental. Our spiritual tradition could not cross Mind to Supermind, was unable to go beyond the Immutable Brahman, could allow Maya as illusion, was bound by karma and fate because of the erroneous understanding of the Jivatman. They could not conceive of spiritual evolution as they were fixed to Sachchidananda, the unitarian consciousness. They had not conceived of Sachchidananda in its conscious play where it is evolving. To them, Ishvara would dissolve in pralaya. They had not conceived of Ishvara in whom the force of being as well as force of consciousness meet. Once Ignorance is rightly defined and Jivatma is rightly understood, spiritual evolution, Supermind, Delight all become possible. In that sense the academic world faces a vast opportunity to take all social sciences vastly ahead by constructing scales, measurements, and definitions. Even such a thought is not there except in medicine. 

Taste of ignorance and taste of delight (P. 1068, 1069 – ‘The Life Divine’) are two great new concepts of His.

Surprise and discovery belong to the first. Rasa belongs to the second. One is limited, the other is infinite. Lydia discovered a husband in Wickham and was overtaken by the surprise of her enterprise. Darcy tried the other and landed on the delight of discovering the fact that Elizabeth did not reject him. Ignorance is limited, delight is endless. In getting over ignorance, we are satisfied with the result and rest there. In opening the taste of delight, each stage leads to a further more glorious stage. It would be bringing out infinitely the infinite into varieties of form of being. When you try to solve a problem for another, as soon as the solution is arrived at, the scope ends. But when you try to please another, each result will open a further greater result endlessly. Darcy found Elizabeth amiable at Pemberley. It opened up the opportunity of finding Lydia. It led to paying Wickham. There he opened up a new opportunity of confidentiality with Mr. Gardiner. The joy of serving Elizabeth’s cause without her knowing it as he was in love with her was far greater than her speaking to him civilly or even tenderly. The latter is social while the former is psychological. In the one he was satisfied as a rejected individual. In the other he entered the zone of fulfillment in his own estimation. Conquering the war ends with the conquest. Building peace opens up vistas of social dimension. Winning freedom ends with independence. Building a nation is multidimensional. It opens up the whole outer universe within the borders of the nation. Psychological fulfillment opens the inner dimensions that are endless. Darcy scored higher than Elizabeth in their love.

Ignorance is a greater power than knowledge. (Page 401 – ‘The Life Divine’) Ego is a power of infinity. (P. 401 – ‘The Life Divine’) Concentration is one of the greatest powers of humanity. Exclusive concentration creates ignorance. Ignorance acts ignorantly to achieve the ends of knowledge. When ignorance acts, what accomplishes is the overarching knowledge behind. The power that directs ignorance to accomplish for knowledge is very great. If knowledge is monarchy, democracy is ignorance. In democracy the ignorant are empowered and results are awaited. For the nation the results are far wider and greater. It is true the population is ignorant. But, as to what is good for them, they are not ignorant. In monarchy, Man, the individual is suppressed.
In democracy, however ignorant Man is, it is his individuality that is encouraged to emerge. Money is necessary for development is a misconception. The awakened Man will develop himself regardless of Money. In the village more than giving loans to the farmers, we tried to awaken his own initiative. Its success initially led him to be refractory to eliminate me. The Bank and the village found their perversity energized. It spoilt the programme, but did not stifle the initiative. By a great struggle he found his initiative to survive his failures. Not only that, it led to the greatest adventure – banana. In 1980 the village took to banana. The individual in India found himself around 1980. Since then we witness prosperity. Man’s initiative is Prosperity. It is not human initiative. It is supramental initiative. It embraces the whole nation, even the world.

"திருமதி கார்டினர் டார்சிமயப் ஆற்றி என்ன நிமனத்தாள் என்னத்த் பதா்ிந்துபகாள்ள எலிசபெத் ஆவலாக இருந்தாள். டார்சிமயப் ஆற்றி திருமதி கார்டின் அபிப்பிராயத்மைத் பதா்ிந்துபகாள் விரும்பிய எலிசபெத் எலிசபெத் ஆவலாக இருந்தாள், அமும் திருமகய எலிசபெத் ஆவலாக இருந்தாள் பதா்ியத் நவயி ല்மல. பொிய சாதமனகள் பமௌனத்தில் சாதிக்கப்ெடுகின்றன. இருவருமம டார்சிமயப் மெசாதது, அவமன அவள் திருமணம் பசய்துபகாள்ள உதவியது. இத்தமகய பொிய முடிவு இங்கு பமௌனத்தில் சாதிக்கப்ெட்டது. முக்கியமான ஒரு கருத்தாம் பற்ைிய சாியான விளக்கம் ஒரு விஷயத்மை முதிர்ச்சிக்கு முக்கிய னைானமவ. பொருளாதாரம் முன்நனற்ைத்ைிற்கான விாிவான அைவுநகால் எதுவும் இல்மை. ஊர்ொியத்தில் புாிந்துபகாள்ளப்ெடவில்மல. இது நிரந்தரத்தன்மமயுமடயது என அறியப்ெடவில்மல. ஊீவாத்மா நிரந்தரமானது, உலகளாவியது, ஊீவாத்மதச் சார்ந்தது என்ெ நை உண்மம. நமது ஆன்மீகப் பொரம்ொியத்தினால் மனதிலிருந்து சத்தியேீவியத்திற்குச் கசலை முடியவில்மல. ஊீவாத்மா ப் பற்ைிய தவைான புாிதலி நால் கர்மத்திற்கும் விதிக்கும் கட்டுப்ெட்டு இருக்கிறது. ஊீவாத்மா ப் பற்ைிய தவைான புாிதலி நால் கர்மத்திற்கும் விதிக்கும் கட்டுப்ெட்டு இருக்கிறது. ஈஸ்வரன் ஊீவளயத்தில் கமரந்து மொவான் என அவர்கள் எண்ைினார்கள். ஊீவனின் சக்தியும் ஊீவியத்தின் சக்தியும் சந்திக்கும் ஈஸ்வரமன அவர்கள் புாிந்து பகாள்ளவில்மல.

"The Life Divine" (P. 1068, 1069 – ‘The Life Divine’)
அதுமட்டது, இது ஒரு மிகப் பொியம் பொியம் மொராட்டத்தின் மூலம் அவரது தன்முமனப்பு அவரது மதால்விகமள பவற்திபகாண்டமத அவர் இது திட்டத்மத வங்கியும், கிராமமும் அவர்களது வக்கிரம் புத்துணர்ச்சி பெற்றமதக் கண்டனர்.

இதன் பவற்றின் கிராமத்தில் விவசாயிகளுக்கு விழிப்புற்ற மனிதன் ஆணம் இல்லாமலமய தன்மன வளர்ச்சிக்கு மக்களாட்சியில் எவ்வளவுதான் மனிதன் அறியாமமயில் இருந்தாலும், அவனது தனித்துவம் முடியாட்சியில் ஆனால் மக்களாட்சியில் அறிவு முடியாட்சி எனில் மக்களாட்சி அறியாமமயாகும்.

அறி அறியாமம பசயல்ெடும்பொழுது, அதன் ஆலனில் நாம் திருப்தி அமடந்து அறியாமம அளவுக்குட்டது, ஆனந்தம் அளவில்லாதது.

1980 - ஆம் வருடம் கிராமைங்களுக்கு எனும் பசயல் மாத்திரமல்ல, இது ஒரு மிகப் பொியம் பொியம் மொராட்டத்தின் மூலம் அவரது தன்முமனப்பு அவரது மதால்விகமள பவற்திபகாண்டமத அவர் இது திட்டத்மத வங்கியும், கிராமமும் அவர்களது வக்கிரம் புத்துணர்ச்சி பெற்றமதக் கண்டனர்.

பொிய சக்திகளில் ஒன்று மனக்குவியல். பொிய சக்திகளில் ஒன்று மனக்குவியல். பொிய சக்திகளில் ஒன்று மனக்குவியல். பொிய சக்திகளில் ஒன்று மனக்குவியல். பொிய சக்திகளில் ஒன்று மனக்குவியல். பொிய சக்திகளில் ஒன்று மனக்குவியல். பொிய சக்திகளில் ஒன்று மனக்குவியல்.
"Mrs. Gardiner would be happily gratified by her niece starting the topic."

Her cultured silence helped the match to mature.

Mrs. Bennet honestly believed she was an asset to the family; she was doing her best for the girls to get married.

Sure, she was sincere.

**She was sincerely troublesome, an obstacle.**

Sincerity does not redeem the obstacle of folly.

Sincerity is intention.

Folly is the equipment.

Not only the intention but the equipment too must be positive.

A boy passed engineering and was unemployed. He managed to get a provisional employment. As soon as it was promised, he told his father. At the stage of typing out the order, it was cancelled. It happened three times.

Not that the father had ill-will for the son.

The sincere filial goodwill of the father proved to be ill will for the son.

The goodness of the father and his goodwill were true.

There is a greater truth here.

It is the truth of his consciousness.

The boy was awarded a salary of Rs. 250/-.

The father’s daily wage was 75 paisa.

The consciousness of the work of the father could not sanction the consciousness of the job for the son. ‘I am not fortunate enough to serve you’ is the right translation, but will not convey the sentiments of the Tamil expression.

It is an Indian idiom. The idiom of no language can go into another language, especially its idiom.

India is full of varying cultures. Though all are one culture at one level, they differ in details vastly and essentially. There are more than thirty of them. **Nature, He says, is working out the most opulent result in India, perhaps to include all the types found in the world.** That the most devoted disciple in all sincerity, by his inner constitution *rāsi*, can be a nightmare to the Guru is a spiritual experience. Rarely, there are disciples who suffer the guru like that. It means the one absorbs the sins of the other. Darcy did so. Elizabeth did so. Mr. Bennet did so.

**Thus contradictions become complements.**

Usually whether it is the guru or the disciple, this phenomenon of being a nightmare to the other comes out of 1) self-importance, 2) their own rasi.

Rasi is more fundamental and difficult to handle.

But, in practice, it is the self-importance, the ego that proves to be a bar.

The concept of sincerity gains here in significance. The one thing that never hurts is sincerity.

Even there, apart from the sincerity of Man, the quality itself has a sincerity.

It is only total sincerity that can offer blessings.

It is true the disciple’s karma falls on the guru. It is also vice versa, unless the guru has the capacity to withhold his karma.

The phenomenon of a guru has several shades, as every other concept has, such as parent, friend, lover, etc.

The theory behind guru-sishya relationship is one is destined for the other and they meet as if ordained from above.

It was true of the Mother with Sri Aurobindo.

She saw Him in Her meditations as Krishna.

Even Vivekananda was sought after by Ramakrishna.

It was not mutual.

Ramalinga swamigal and Pattinathar had no disciples or gurus.

Gurus or sishyas often are disillusioned in the middle as it is a human relationship foisted in the name of spirit.

A mountain can have only one peak.

There can be only one guru-sishya relationship in the world in any period.

Intimate friendships mature in a spiritual atmosphere into guru-sishya relationship.

It is a pity that even such sacred relationships must be viewed in the social context of accomplishments.

It is true of romance.

Gandhiji lost his two ardent disciples at a time his life-time work was nearing consummation.

**Theory of development irons out the contradictions as complements.**

Theory of development is very profound. For the same reason it looks commonplace.

Truth is of the greatest value is not a statement that can be striking.
Bihar is the most backward region, because, according to this theory, it was the seat of the greatest of Indian empires. It can be striking.
That Greece was the earliest home of thought is a known fact. The theory’s explanation that thought blossomed in Greece as it was a tiny peninsula can attract the attention of serious thinkers.
Germany is a byword for efficiency. Their trains never arrive a minute late. Blending of French intellectuality and Russian emotion, in the absence of a territorially unified nation to absorb the energies widely, led to individual efficiency. Such a definition strikes a bell in the Mind whether it is accepted or not.
Mr. Bennet was attracted by youth, good humour, beauty and an attractive dowry is an acceptable explanation. The theory goes further to his indolence and her energy. His own indolence in the absence of high ideals of freedom born out of education could have made him a clown like Collins. It is high ideals that wanted to realize by energy that attracted him to Mrs. Bennet. Her money, beauty and lack of education made her dynamic. She was all initiative, like a whirlwind. Her energies were exhausted at one level when Lydia ran away. He was then roused to action. He was to act at the level of his honour which yielded great dividends. The theory says his freedom combined with inertia tends to a dynamic woman incapable of mental exertion. Thus contradictions serve as complements.

What is socially abhorrent is psychologically conducive.

“தனது மருமகள் அவைது காைமைப்பற்ைிப் மெச ஆரம்ம்ெித்திருந்தால் திருமதி கார்டினர் அதிகசந்மதாஷமமடந்திருப்ொள்.”
அவளுமடய ெண்ொன பமௌனம் இத்திருமணம் இமைகபை உைவியது

"உங்களுக்கு ச் மசமவ பசய்ய பகாடுத்து மவக்கவில்மல."
கிறலாம்ப பகாண்டது பமாழியில் என்ெது அல்ை. ஒரு பமாழியின் மரபுச் பசாற்கள் மவறு ஒரு பமாழியில் அமத உணர்மவ அளிக்காது.
இந்தியா கலாச்சாரமளக் பகாண்டது.
நோக்கம் ஒரு பமாழியில் அமனத்தும் ஒரு நிமலயில் ஒமர கலாச்சாரமாக இருந்தாலும், யாவுமம அடிபெமடயிலும் சாி, அளவிலும் சாி, விவரங்களில் வித்தியாசப்ெடும்.இம்முப்ெதிற்கும் மமலாக உள்ளன.
உலகத்தில் உள்ள அமனத்து வமககமளயும் உள்ளடக் கியமிகும் வளமான இந்தியாவில் பகாண்டுவர, இயற்மகசயைாற்றுவைாக கூறுகிறார். மிகவும் கதிர்யுள்ள ஒரு சிஷ்யனின் ராசி குருவுக்கு ப் பொிய ஆெத்மத விமளவிப்ெதும் ஒரு ஆன்மீக அனுெவம்தான். குருமவ இவ்வாறு
அவரது மசாம்மெறித்தனம் அவமர காலின்ஸ் மொபாலாரு மகாமாளி ஆக்கிருக்கும்.

கல்வியினால் கிமடத்துச் சுதந்திரத்தின் உயர்ந்த இலட்சிய

இத்தத்துவம் அவரது மசாம்ெல்

பேர்மனி திறமமக்கு

மிகச் சிறிய

சாம்ராஜ்யங்கிறின்

உண்மை

சாைாரைைாகத்

முன்மனற்றத்தின்

தத்துவம்

வருத்த

இத்தமகய புனிதமான உறவுகளு

பநருக்கமான நட்பு

எந்த ஒரு

மமற

விமவகானந்தமர

அன்மன, ஸ்ரீ அரவிந்தமரப் பொறுத்தவமர இது உண்மம.

சந்திக்கும்

சாயல்கள்

கர்விமனயும்

குருவிற்கு

சிஷ்யனின்

கர்மவிமன

குரும

முழுமமயான உண்மமயால்

அங்கும்கூட

உண்மம

ராசி அடிபெமடயானது,

1) இவ்வாறு

கஷ்டப்ெடுத்தும்

சிஷ்யர்களும்

சுய முக்கியத்துவத்தாலும்

- மமல்கு ஒரு உச்சி

மட்டுமம இருக்க

- சிஷ்யன்

உறவு

பரஸ்பர

ஒரு

திற்குாியது

காை

என்ெது

ஆன்மா

பாைிக்கும்

என்பதும்

அமைக்

ம்

கபயர்

என்பலைால்

கபற்ைது

ெட்டினத்தாருக்கும்

சிஷ்யர்க

அயா, குருக்க

இருக்கவில்மல.

ஒரு

ராசியாலும்

எற்ெடுகிறது.

ஏற்ெடுத்தப்ெ

விளக்கமாகும்.

சாதமன

அடிப்பமையில்

மனித

�றவா

சாதமன

அளிக்கமுடியும்.

என்பதும்

அழ்வரப்பான்று

பின்னட்

இவ்வாறு

பகாண்டனர்.

ைாறுவது

சாதமன

ஆன்மா

பாைிக்கும்

என்பது

சாதமன

அறிவாற்ற

பேர்மனி

திறமமக்கு

மிகச்

சிறிய

சாம்ராஜ்யங்கிறின்

உண்மை

சாைாரைைாகத்

முன்மனற்றத்தின்

தத்து

வருத்த

இத்தமகய

புனிதமான

�றவுகளு

பநருக்கமான

நட்பு

எந்த

ஒரு

மமற

விமவகானந்தமர

அன்மன, ஸ்ரீ

அரவிந்தமரப்

பொறுத்தவமர

இது

�ண்மம.

சந்திக்கு

சாயல்கள்

கர்விமனயும்

குரு

சிஷ்ய

கர்மவிம

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�ண்மம

ஆன்மா

பாைி

என்பது

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கபயர்

என்பலைால்

கபற்ைது

ெட்டினத்தாரு

சிஷ்யர்க

அயா, குரு

இரு

உச்சி

மட்டுமம இருக்க

என்பது

சாதமன

அளிக்கமுடியும்.

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அளிக்கமுடியும்.
சக்தியினால் கபைப்படை உயர்ந்த இலட்சியங்கள் அவமரத் திருமதி பென்னட்டின்ொல் ஈர்த்தது.
அவளுமடய ஆணம், அழகு மற்றும் கல்வியறிவு இல்லாதது அவமள ஆற்றலுமடய வளாக்கின.
திருமணத்தில் கிமடத்த பவற்றி அவளுக்கு அவளுமடய தன்முமனப் புகைல் ஒரு நமெிக்மகமய
ஏற்டெடுத்தியது.
ஒரு புயமைப் மொல் அவள் எப்பொழுதும் தன்முமனப்பு எடுப்பளாக இருந்தாள்.
லிடியா ஓடிப்மொனநபாது ஒரு நிமலயில் அவளுமடய சக்திகள் தீர்ந்தன.
அவர் அப்கபாழுதுபசயல்ெட ஆரம்பித்தார்.
அவர் அப்கபாழுதுபசயல் மவண்டியிருந்தது, அது அவருக்கு பெரும் ஆலமன அளித்தது.
சுதந்திரமும், மசாம்ெலும் கலந்த சுொவம் பகாண்டிருந்த அவர், மனதால் பசயல்ெட முடியாத ஆற்றல் மிகுந்த பெண்மணிமய மநாக்கிச் கசல்கிைார்.
இவ்வாறு முரண்ொடுகள் உடன்ொடுகளாகின்றன.
சமூகாீதியாக பவறுப்ெிற்குாியது உளாீதியாக உகந்தாக இருக்கிறது.
INDEX

Absolute, 417, 454
  infinite of infinities, 403
Abundant opulence
  factors of, 336
Accomplishment, 310
  by hard won discipline, 465
Achievement
  through various factors, 327
Act
  generous, 305
  mean, 305
Activity, 101, 103
Acts
  its context, 184
  that energies a person, 350
Affection, 323, 505
  accomplishes, 106
  results of, 389
Age
  significance of, 60
All
  is in all, 286
American freedom
  impact on the world, 358
Anachronisms
  are obstacles, 117
  becomes obstacles, 234
Anger
  conquering it, 462
Anxiety, 230
Architecture, 25
Aristocracy, 323
Aristocrat
  pride in possession, 30
Arrangement, 327
Aspiration, 54
  towards Mother, 346
Atmosphere
  changes of, 30
  is decisive, 358
  negative, 36
  positive, 36
Attachment, 30
Attention, 255
  achieves, 458
Attitude, 289
  determines, 358
  of surrender, 449
Attitudes, 68, 250, 323, 399
  instruments of, 265
Attraction
  various factors, 408
Authority, 323
  symbol of culture, 60
Avarice
  desire to progress, 42
Awakened individuals
  growth, 36
Awakening
  forms of, 483
Awareness
  accomplishes, 486
  aspects of, 483
Awkwardness, 73
Beauty, 401
Behaviour, 258
  formation of, 73
  Human's, 404
Being, 101, 103, 243, 454
Belief, 208
Benefit
  man's concept, 176
Benevolence, 262
Betrayal, 191
Birth, 296
Birth and Death
  in different atmosphere, 296
Bliss, 435
Boldness, 112
Brahman
  is ecstasy, 169
Brahmins
  aspects of, 133
  traits of, 133, 417
Calling, 73
  aspects of, 96
  brings yogic luck, 96
  its powers, 255
  powers of, 373
Calmness, 336
Capacity, 14
Caste
  ego marks, 218
Caution, 310
Cautious
  attitude of, 255
Ceremony, 73
Changes
Character, 258
  contributions to, 425
  endows personality, 425
  process of overcoming, 239
  various aspects of, 181
Chastity, 363, 491
Cheerfulness, 262, 383, 454
Choice, 346
  decides, 262
  its character, 181
  man's, 144
  matters, 408
  subconscious, 408
Choices
  in life, 491
Civilisation, 36, 79, 377
Civility, 42
Clarity, 386
Common sense, 510
Concentration, 383, 454
  aspects of, 275
Conception, 112, 412
Conditioning
  psychological, 393
  social, 393
  spiritual, 393
Conscience, 296
Conscious, 208
  essential for progress, 150
  consciousness, 380
Consciousness, 289
  an adventure, 506
  an adventure of, 54, 275
  development of, 383
  high, 36, 377
  human's, 363
  low, 36, 377
Consecration, 19, 96, 112, 141, 153, 184, 215,
  234, 315, 397, 417, 454
  mind to supermind, 399
  of all faculties, 394
  powers of, 47
  various aspects of, 389
  various facts about, 343
  various facts of, 336
Consent, 200
Constant remembrance, 380
Construction
  qualities of, 483
Content, 60, 90, 195, 243
Context
  man's, 399
Contradictions
  are complimentaries, 331, 516
  are compliments, 425
Contradictions are complimentaries
  its eight levels, 54
Controlling, 336
Coordination, 36, 112, 188, 435
  is subconscious, 401
  subconscious, 449
  subliminal, 401
Cosecration, 14
Countenance, 215
  expresses character, 421
Courage, 106
Courtesies, 323, 373
  is culture, 180
Creation
  its process, 112
  process of, 157, 162
  the process of, 293
Creed
  ego marks, 218
Criticism, 377
Cultural
  its differences, 323
Cultural levels
  revealed by, 101, 103
Cultural values
  achieve, 239
Culture, 25, 346
  accumulated, 380
  acquiring it, 265
  importance of, 84, 234
  in the substance, 476
  is a bar, 336
  its evaluation, 96
  its levels, 101, 103
  its opposite expressions, 144
  matures to respect, 60
  mental, 84, 188
  quintessence of life, 60
  social, 346
  spiritual, 346
  Spiritual, 133
  supramental, 188
  the catalyst, 96
  unites, 380
  values in life, 497
vital, 188
Cultures
of different places, 247
Curiosity, 9
Curtsey
expression of culture, 60
woman’s courtesy, 60
Death, 296
sum of all sweetness, 25
Decision, 200
Deficiencies
its ego, 117
temperamental, 117
Delight, 428, 435
Denial
gives, 286
Descent
results in life, 486
results of, 497
supermind, 486
Desire conquered
results of, 449
Determinant, 96
Development
theory of, 293
Dhyana, 208
Disciplines
spiritual, 289
Discovery, 512
Disequilibrium
social, 282
Dissipation
refusing the duty, 150
Diversity
significance of, 212
Divine principles
in action, 497
Education
methods of, 106
vehicle of culture, 133
Efficiency, 54
Ego, 373
aspects of, 446
factors of, 458
its role in evolution, 117
overcoming, 387
power of infinity, 512
shedding it, 234
shedding of, 331
Shifting to the Psychic, 19
Ego abolished
man becomes universal, 506
Eight reversals, 454, 476
Embarrassment
lack of energy, 47
Emotion
accomplishes, 509
Emotions
its traits, 215
retains insistence, 476
values of, 173
Energy, 128, 262
laws of, 383
of different aspects, 462
when saturates, 483
Enjoyment, 19, 486
Equilibrium, 73
Err
aspects of, 387
Events, 305
are opportunities, 166
Evolution, 336, 446
its delight, 101, 103
of the society, 299
psychological, 117
spiritual, 319
will of knowledge, 368
Expansion, 188
in various forms, 180
Expectation, 380
Experiences
in education, 128
in spirituality, 128
Extremity
reverses conditions, 9
Eyes
windows of the soul, 435
Faculties
types of, 25
various levels, 147
Failure
road to success, 47
Faith, 454
results of, 315
Falsehood, 305, 310, 435
Fear
different aspects of, 54
Feelings, 173
Feelings present
rules the moment, 173
Finite, 408
Aspiration of, 323
becoming infinite, 491
the creation, 128
Folly, 516
Forces
acting in life, 394
Forgetfulness, 358
Forgetting
aspects of, 300
Form, 60, 90, 195, 243, 346
Formality, 300
Freedom, 323
aspects of, 144
brings in energy, 491
for woman, 42
is liveliness, 501
results of, 491
Giving
traits of, 258
God
in life, 491
pursuit of, 331
God in life
is Ishwara, 506
God Realisation
in itself, 138
in life, 138
Good breeding
aspects of, 90
Good qualities
aspects of, 90
traits of, 90
Good will
aspects of, 402
good results, 101, 103
results of, 458
various aspects, 408
Goodness, 14
Goodwill, 25
Grace
man's receptivity, 169
Gratitude, 101, 103, 141, 282
Great ideals, 331
Greatness, 14, 279
Greed
desire to progress, 42
Gunas abolished
man becomes transcendent, 506
Guru-Sishya
relationship, 516
Habits
die hard, 106
Handsome
different perspectives, 421
Harmony, 79, 191
Helping
others, 144
Higher knowledge
by inner revelations, 147
Higher plane
saves energy, 465
shortens time, 465
Hightened complexion, 272
History
results of hastening it, 465
Honesty, 327
Hospitality, 323
Human
his wonders, 230
Human choice
brings positive changes, 377
brings results, 305
determines, 42, 491
opens with, 393
overcomes ignorance, 397
significance of, 166
the determinant, 383
Human contact
brings togetherness, 173
Human depth
is seriousness, 470
Human nature, 421
its results, 9
laws of, 300
Human wisdom, 368
Humiliation, 262
Humility, 234
Identification
supramental, 446
types of, 215
vital, 446
Ignorance, 223, 346, 386
different types, 162
is powerful, 512
shifting it, 162
shifting to knowledge, 25
Imagination, 282
Imitation, 449
Immortality, 428
Inactivity, 101, 103
Incomplete work
solutions of, 275
the stages of, 275
Inconscient
meet in conscient, 470
India
various stages of, 262
Individual, 315
acme in life, 84
brings in prosperity, 512
different forms, 336
Individuality, 310, 323, 421
accomplishes, 265
is spiritual, 297
soul’s, 128
Infinite, 408
inspiration of, 323
the Brahman, 128
Infinity, 150, 470
in actions, 323
in different aspects, 506
Informality, 300
Initiative, 14
results of, 293
Initiatives, 286
Inner
powerful one, 300
Inner change
outer transformation, 54
Inner evolution, 262
Inner light
is outer power, 442
Inner movements, 112
Inner realisation, 184
Inner status
examination of, 30
Inner strength, 250
Inner value, 184
Inner voice, 169
Inner world
man’s, 486
Inner-Outer, 73, 153, 208, 212, 310, 386, 435, 454
Inspiration, 188
Instinct
in life, 200
Integral yoga, 101, 103
Integration, 36
Intensity, 176, 208
Intuition, 428
Involution, 386
Jealousy, 3, 218, 432, 497
Jnana yoga, 176, 354
Joy, 435
Karma, 138
aspects of, 36
Kindness
rises from plenty, 79
Knowledge, 223, 250, 323, 386, 401
in various fields, 350
men choosing women, 350
of spiritual culture, 350
women choosing men, 350
Knowledge at rest
is silence at work, 373
Leave taking
social courtesy, 373
Lessons
of life, 331
Level
mind, 458
physical, 458
Life, 215, 470
its rules, 138
knowledge of its purpose, 96
mental phase, 373
oue sub plot, 138
powers of, 243
purpose of, 96
rules of, 243
social, 354
soul phase, 373
spiritual ways, 153
yogic, 354
Line
between collision and non collision, 234
Liveliness, 101, 103
Love, 408
different aspects, 509, 511
is universal, 60
its aspects, 218
its powers, 218
levels of, 401
Qualities of, 387
Low consciousness
non receptivity, 47
Loyalty, 363
Luck
its definitions, 184
Magnificent, 14
Man
ambitious, 166
changes of, 404
creator of creative world, 319
his functioning, 272
his rasi, 60
his traits, 60
in society, 491
is infinite, 331
is limited, 403
is spiritual individual, 506
possesses woman vitally, 25
tamasic, 166
the determinant, 319
the study of, 79
Manners, 258
civil, 36
social, 36
Mantra
its power, 230
Mantras
powers of, 449
Many, 286
interacting with Many, 286
Market
values of, 60
Marvel, 354
evergence of, 331
Matter
the delight of being, 363
Maximum
in Mother, 223
Maya, 354
Mental clarity
explaining of, 162
Mental culture
part of spiritual culture, 368
Mental level, 222
Mental silence, 403
Methodical
results of, 442
Methods
different types in life, 3
Mind
aspects of, 90, 123, 153
divides, 323
exercises in, 412
higher levels, 310
its strength, 162
levels of, 90
Presence of, 354
Psychic, 54
subliminal, 54
subtle, 54
surface, 54
types of, 90, 123
vacillates, 176
Mind and Matter
role of, 289
Mind to Supermind
abridges time, 465
Mind's clarity
outer results, 449
Mind's withdrawal
accomplishes, 394
Minimum
in Mother, 223
Moksha, 310
Moments
importance of, 512
Money
Value of, 380
Money, Space, Time, 491
Mother
consciousness of, 354
gives transcendental status, 432
is expansion, 315
joy in the atmosphere, 180
our main plot, 138
power of, 377
powers of, 79
responding to, 30
spiritual privileges, 112
Mother tongue
aspects of, 157
Mother's consciousness
advantages of, 141
Mother's context, 399
Motive, 327
Motives, 36
Movements
equilibrium of energy, 36
Nature, 373
its role in evolution, 117
overcoming, 387
Negative
aspects of, 354
Negative initiative
negative results, 501
Negative vibration
positive experience, 247
Negativity
reversed, 501
Neo rich
traits of, 36
Non action, 157, 195
Non Being, 101, 103
Non reaction, 101, 103, 262, 435
aspects of, 265
powers of, 289, 368
Non-Being, 243
Non-reaction, 269, 310, 449
Not my will, 435, 454
Obstination, 501
One, 286
One and Many, 446
Opening, 30
Openings
negative, 394
positive, 394
Opportunities, 319, 358
intense growth, 68
recognising them, 315
Opportunity, 282, 399
Organisation, 188, 262, 383
aspects of, 319
eliminates time, 465
is development, 14
its aspects, 222
its results, 465
principles of, 84
Organised falsehood
are truths, 47
Outer revolution, 262
Outer world
man's, 486
Parents
with respect to children, 90
Past consecration
power of, 296
Perception, 412
changes in, 505
Perfection, 279
Persistence, 239, 462
Personality, 68
components of, 435
raising it, 239
Personallity, 421
Philosophies
different ones, 387
Physical
acts, 476
insists, 476
is persistent, 476
Physical level, 222
Physical unity
importance of, 84
Plane
crossing it, 279
its character, 181
Planning, 239
Politeness, 25
Population
is human interaction, 476
is power, 476
significance of, 212
Positive
aspects of, 354
in understanding, 383
vibration, 383
Potential
different aspects of, 391
powers of, 417
Powers
mental, 380
physical, 380
spiritual, 380
vital, 380
Prayer, 19, 141
benefits of, 42, 195
its sincerity, 54
never fails, 25
selfish ones, 153
three day's prayer, 25
values of, 173
Precision
in different fields, 327
Prejudice, 428
Prescence
of the evolving spirit, 255
Prestige, 510
Pride
forms of, 30
Problems, 358
leads to opportunity, 296
transforming to opportunities, 454
Procees of delight
accomplishes in grades of, 363
in life, 363
Progress, 176
conscious, 404
through conflict, 327
to higher consciousness, 212
unconscious, 404
Property, 106
touches physical, 25
Prosperity, 346
supramental initiatives, 512
Protection, 191, 435
Psychic, 153
benefits of, 60
impersonal, 458
in life, 169, 491
in man, 230, 373
personal, 458
results of, 230
value of life, 486
Psychic will, 234
Punctuality
organisation of time, 234
Purification
various aspects of, 250
Purity, 14, 73, 176, 208
Purna yoga, 176, 354
knowledge of, 30
Qualities
disparate ones, 106
supramental, 42
Quiteness
completes the work, 483
Raja yoga, 354
Rasa, 512
Rasi, 212
Real Idea, 282
Real-Idea, 19, 399
Reality, 454
Reason, 435
Receiving
traits of, 258
Reception, 68
Receptivity, 397
man’s, 169
matters, 408
results of, 315
Reputation, 68
Resolution
various aspects of, 195
Resourcefulness, 68
Resources
made public, 200
of earth, 200
Respect, 234
Response
physically, 181
vitally, 181
Restraints
social, 289
Results
material, 393
mental, 393
spiritual, 393
Reversal
first one, 491
types of, 169
Rich atmosphere
opens heavens, 449
Right attitude
shows growth, 176
Rivalry, 428
Sachchidananda, 368
Samatva, 218
Savitri, 42, 157, 255, 293
greatness of, 147
is earth’s evolution, 117
its revelations, 166
revelations of, 144
significance of, 68
spiritual evolution, 506
teachings of, 112
the first canto, 117
the secret knowledge, 141
Scales
measures, 96
Scarcity, 150
makes one brute, 79
Secrecy, 305, 310
preserves energy, 9
Secret
different forms of, 42
Secrets
of life, 141
of yoga, 141
Self
power lies in, 300
Self absorption, 265
Self awareness, 112
in life, 501
Self conception, 265
Self giving, 9, 442, 476
Self realisation
importance of, 195
Self restraint, 435
Self-awareness, 42
Self-conception, 428
Self-consciousness, 123
Self-delusion, 157
Self-discovery, 368
Self-effort
  releases energy, 258
Self-existent, 141, 470
Self-giving, 106, 234
  selfless, 327
Selfishness, 195, 258
  aspects of, 153
Self-realisation, 282, 319
Self-Realisation, 42
Self-restraint, 289
Self-revelations
  importance of, 166
Sensation, 412
  retains insistence, 476
Sensations
  stages travelled by, 19
Sensitive points
  in life, 96
  in man, 96
Sensitivity, 363
Servants
  attitude towards guests, 14
Service, 30
Shedding Ignorance
  results of, 162
Shift, 497
Silence, 101, 103, 516
  accomplishes, 512
  is spiritual knowledge, 373
  opportunity for progress, 462
  powers of, 363
Silent aspiration, 239
Silent will, 96
Silent Will
  aspects of, 258
Sin and Virtue, 373
Sincerity, 191, 208, 327, 331, 389, 454, 516
  instrument of, 265
Silent will
  powers of, 300
Small
  great significance, 73
Small correction
  greater result, 442
Small mind, 331
Smallness, 3, 14, 279
Smile, 9
Social
  changes of, 84
  its movements, 79
  progress of, 84
Social etiquette
  of different places, 14
Social evolution
  man's, 123
  negative ways of, 123
Social life
  organised by, 153
Society
  capacities of, 79
  changes of, 354, 404
  facts about, 79
  laws of, 383
Soul, 470
  confers character, 425
Space, 305
Speech
  retains insistence, 476
Speechless
  conditions of, 350
Spirit
  brings energy, 258
  in body, 247
  in life, 247, 300
  in matter, 36
  in mind, 36
  in Mind, 247
  integral existence, 380
  is resourceful, 258
  twelve aspects of, 446
  various levels, 96
Spiritual
  awakening, 138
  joy, 138
  various forms in life, 397
Spiritual culture
  value of, 368
Spiritual level, 222
Spiritual power
  gives knowledge, 404
Spiritual powers, 358
Spiritual qualities
  in life, 289, 343, 486
Spiritual values
  in life, 157
  role in life, 123
Spirituality
  in work, 265
  role in life, 123
Spiritual silence, 123
Thy will, 435, 454
Thy will, not my will, 101, 103, 272
Time, 305
ever present, 262
Time and Space, 483
Timidity, 112
Tradition, 106
accumulated, 380
Transcendentalty, 323
Transformation, 90, 230, 497
man’s in life, 486
Transition
in society, 128
Truth, 106, 305, 428
Udasina, 218
Understanding, 505
Unknownable, 397
Urge
expressions of, 243
Urge
human’s, 250
Vacillation
postpones, 176
Values, 79, 262, 380
at different levels, 462
immortal, 106
in family, 247
spiritual, 79
Women’s role, 123
Values of life
as shown in Pride and prejudice, 133
View
determines, 191
expresses, 191
matters, 19
non-egoistic, 428
non-human, 428
of the psychic, 428
Virtues
has a culture, 106
Vital level, 222
Walks of life
differ, 470
Waste
its aspects, 84
Wealth, 346, 401, 408
its aspects, 208
Whole
knowledge of, 188
Wider energy
of higher quality, 363
Will, 250, 269
various aspects of, 269
Willingness, 234
Woman
possesses man physically, 25
the study of, 79
Woman’s freedom
results of, 42
Words
negative, 255
positive, 255
significance of, 157
Work
has own method, 157
its importance, 3
various aspects of, 223
world
is He and She, 497
World organisation
response of the world, 421
Yoga, 138, 215
different paths, 393
its importance to devotees, 47
its obstacles, 200
of self- discovery, 147
qualification of, 412
qualities relating to, 269