The Way of Joy

From joy springs all creation
by joy it is sustained
towards joy it proceeds
and to joy it returns.

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Love, Joy and Beauty are the fundamental determinates of the Divine Delight of Existence, and we can see at once that these are of the very stuff and nature of that Delight: They are not alien impositions on the being of the Absolute or creations supported by it but outside it; they are truths of its being, native to its consciousness, power of its force of existence.

*Sri Aurobindo*
The Way of Joy

Bhaga

What does joy to do with Human Unity?

Isn’t personal joy a rather superficial and egoistic endeavour, obviously contrary to the very ideal of Human Unity? How come that a whole issue of “CIRHU Papers” is dedicated to the theme “A Quest for Joy”?...

Well, there are times when one feels like sharing with as many others as possible the treasures one has found. There are a few real, simple secrets of life which lie hidden at the core of our being. These very central secrets could change everyone’s life, if only we were fully aware of them and of their tremendous transmuting power. Joy is one of those priceless secrets, not only for oneself, but as a deep-seated happy base for Human Unity. The article which follows will show how - but only to give an overall vision and understanding of why we chose such a theme.

This article is not just an “article”.

It is the result of years of intense research indeed, yet it is not a “research paper” in the usual sense of the term. When we on CIRHU Papers editing team asked ourselves in a recent meeting, “What kind of people are our target?”, the immediate answer that sprung silently but ardently from within my heart was: “Human beings. That’s all. It’s simply human beings - all human beings - to whom we are addressing ourselves”. So, what follows will also simply be the testimony of a fellow human being, of a soul’s lifelong Quest for its own Truth of being, at the same time as for Human Unity; that Quest turned out to be, more and more consciously ... a Quest for Joy.

1. Joy as a way of personal transformation

When I came to Auroville in 1972, I only knew that I wanted the world to change radically, and life itself to become something truly worth living. One year before, as a young teacher with a vehement question burning in my heart about the meaning and purpose of life, I had finally found in “The Life Divine”, by Sri Aurobindo, the illuminating and wonderful answer that indeed made life worth living: evolution was not finished, the world was moving on towards an ever more conscious and complete expression of its own secretly divine reality. I was and we were unconscious as yet that we are many parts of an undivided divine whole. It is a not only transcendent, but also cosmic and immanent divine Being, the “million - bodied One”, as Sri Aurobindo put it, who is gradually manifesting Itself ever more through the process of “evolution”.

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Well, to grasp this central idea, this overall vision, was one thing. But to “realize” that fact - that is, for it to become real in one’s own experience - was another thing. “Yoga” is the way for becoming conscious again of being that One Being under this present individual form. Through the new path of Yoga which Sri Aurobindo and his spiritual collaborator, The Mother, have opened for humanity, spirituality would at last become the means, not to go away from life, but to transform it; our entire outer nature could, gradually but surely, be transformed by the very power of that Spirit within, which one had first to rediscover in oneself.

The whole thing was at first for me plain, arduous work. The determination was there in me, but that was all. I just knew the change I wanted for myself and for the world, and I knew that the Integral Yoga was the way to get it, so I just worked as hard as I could at “doing the yoga”, trying my best to meditate, or rather to concentrate my consciousness within, in order to get to the very inner core of my being, the secret space of the soul in me. It was sheer hard work, but that was the way, I thought.

Until the day when I discovered something: in the title of the celebrated Indian Scripture known as “The Bhagavad Gita" - a title usually translated blandly as “The Song of the Lord” - the word “Bhagavan” (modified here into “Bhagavad” for grammatical reasons) wasn’t meaning just “The Lord”, but, literally, “the blissful one”, “the one endowed with Bliss”, “The one who possesses Bliss.” In the Indian spiritual knowledge, the Divine Reality is described as “Sat- chit-ananda”: Being, Consciousness - Force, and Bliss, all in one.

That caused a revolution in me. It had never occurred to me that “God”, on top of being good, omnipotent, eternal, etc. could, even more essentially, be “blissful.” This was quite an important fact: if “God” is essentially Bliss, and we all are nothing but individualized expressions of “God”, then we ourselves are essentially Bliss, too! We ought to experience that Bliss all the time!

This was such an exciting revelation for me that I started eagerly to look for whatever Sri Aurobindo and the Mother may have explained about that “blissful” nature of the Divine Being - of our own being.

There was plenty of it; so much in fact, that I wondered how it had all escaped me before. Probably I was just not ready to SEE it! All of a sudden, to my delighted astonishment, Sri Aurobindo and Mother’s books were revealing themselves again as a gold mine, this time for that new kind of gold I had not yet perceived: the gold of Bliss as the essential Truth of our being, and of Joy as its spontaneous expression in life. Not only for us, human beings, is that Delight there, but for everything else too, down to the smallest sub-atomic particle of Matter - which is nothing but Energy, that is, Consciousness, that is, Spirit: Satchitananda.

But what was especially interesting was that not only at the beginning of Time is there that Delight of Being, not only also at the end of Time - if there is any! - but right now too, yes: in the depths of each pain and each difficulty of this life, as in each one of its joys, is that secret Delight of Being which is the very origin of all there is. The following extracts from “Thoughts and Glimpses” say it all:

“The universe is not merely a mathematical formula for working out the relation of certain mental
abstractions called numbers and principles to arrive in the end at a zero or a void unit, neither is it merely a physical operation embodying a certain equation of forces. It is the delight of a Self - lover, the play of a Child, the endless self-multiplication of a Poet intoxicated with the rapture of His own power of endless creation”.

“Because the Infinite conceived an innumerable delight in itself, therefore worlds and universes came into existence.”

“What is God after all? An eternal child playing an eternal game in an eternal garden.”

“Playing a game”?? of all things, could THAT be the ultimate secret of our existence here on Earth?

For after all, the Divine, the One supreme self of all there is, when we come in contact with Him/Her in the secret space of our soul, is but Love and Love and Love, luminous and intimate Love. So, we could all as well remain eternally absorbed in that indescribably blissful relationship of our soul with its eternal Beloved, perfectly safe for ever in that absolute Presence of Love. Or we could all be enjoying always that pure Bliss of Being which we ourselves are, on the eternal and immutable planes of our own divine Reality. Why then this terrible outer life into which we are plunged, with all its constant dangers, sufferings and difficulties, and invariable death in the end?

Which kind of “game” could the Divine in us possibly be playing in such a bewildering manner?!... A little line at the beginning of Sri Aurobindo’s long epic poem, “Savitri”, Canto 1, gives us the central clue: in it, life is referred to as “The adventure of consciousness and joy”.

Simple, but how revealing. How important for the understanding of our deep underlying purpose in taking birth again and again in this difficult world of Matter. An adventure. A fantastic adventure in which Consciousness and Joy - that is, what we and everything else truly are - have plunged, precisely because of the challenges it presents to the soul. And yes, the joy of adventure is there in the very core of our being, as every child will know, and as every human being who has climbed mountains or crossed oceans, will tell you. This spirit of adventure is not in all of us to the same degree, it may even seem totally absent in some of us. But, as we discover when we really start to consciously change, one was missing most of the fun of the Adventure when one was lacking that adventurousness...or another often neglected, yet very divine quality: the sense of fun! Sri Aurobindo points this out with his own great sense of humour in several of his “Thoughts and Aphorisms”, like in this one:

“To listen to some devout people, one would imagine that God never laughs; Heine was nearer the mark when he found in Him the divine Aristophanes.”

Or in this one:

“God’s laughter is sometimes very coarse and unfit for polite ears; He is not satisfied with being Molière, He must needs also be Aristophanes and Rabelais.”

And he goes on with this one:

“If men took life less seriously, they could very soon make it more perfect. God never takes His
works seriously; therefore one looks out on this wonderful universe."

Reading such startling, thought-provoking statements, from such a spiritual giant as Sri Aurobindo, one is forced to reconsider radically one’s understanding of “God”, the Universe, and ourselves. One starts seeing it all in the unexpected, but wonderful light of an actually divine sense of humour, as in this other deeply revealing “Aphorism”:

“Because God is invincibly great, He can afford to be weak; because He is immutably pure, He can indulge with impurity in sin; He knows eternally all delight, therefore He tastes also the delight of pain; He is inalienably wise, therefore He has not debarred Himself from folly.”

For, as says yet another “Aphorism”:

“Not result is the purpose of action, but God’s eternal delight in becoming, seeing and doing.”

It is our divine self which enjoys the fun of this paradoxical situation in which we find ourselves: to be actually and eternally divine, yet to pretend not to be divine...so as to have, oblivious at first of our own divinity, the joy of reconquering it, of rediscovering it, of growing again into it, through the aeons of Evolution. Because we are Bliss itself, we can bear without real harm whatever happens in this huge game of pretence, this fantastic adventure; this is expressed again and again in “Savitri”; in Book II, canto 6, for example:

“Yet is it joy to live and to create
And joy to love and labour though all fails,
And joy to seek though all we find deceives
And all on which we lean betrays our trust;
Yet something in its depths was worth the pain,
A passionate memory haunts with ecstasy’s fire.
Even grief has joy hidden beneath its roots.”

Or in Book X, Canto 3:

“A hidden Bliss is at the root of things.
A mute Delight regards Time’s countless works:
To house God’s joy in things Space gave wide room,
To house God’s joy in self our souls were born.

(…)

Even in this labour and dolour of Ignorance,
On the hard perilous ground of difficult earth,
In spite of death and evil circumstance
A will to live persists, a joy to be.
There is a joy in all that meets the sense,
A joy in all experience of the soul,
A joy in evil and a joy in good,
A joy in virtue and a joy in sin:
Indifferent to the threat of Karmic law,
Joy dares to grow upon forbidden soil,
Its sap runs through the plant and flowers of Pain:
It thrills with the drama of fate and tragic doom,
It tears its food from sorrow and ecstasy,
On danger and difficulty whets its strength;
(...)
All being it explores for unknown bliss,
Sounds all experience for things new and strange.”

Of course, dire circumstances are not meant to be all that we have a taste for, and this is only a passing phase anyway; otherwise it would be rather limiting, and would not give its full scope to the endless exploration by our soul of our more truly divine and truly joyful potentialities; as Sri Aurobindo goes on saying,

“But not for ever endures this danger game:
Beyond the earth, but meant for delivered earth,
Wisdom and joy prepare their perfect crown;
Truth superhuman calls to thinking man.”

Here Sri Aurobindo alludes to the higher and truer consciousness which as a species and, to start with, as individuals, we are called to grow into, during the next phase Evolution on Earth is now preparing. The “Supra-mental” (i.e. beyond the mind) consciousness, as Sri Aurobindo called it, is a spiritual consciousness of a higher range than had already been conquered by traditional forms of spirituality. It will enable us, if we open ourselves to its influence and power, to recover fully and permanently our divine nature, and to awaken at last also our physical being, the very physical cells of our body, to their own latent divine possibilities. In a fully conscious body, the “Life Divine”, as an-
nounced and prepared by Sri Aurobindo and the Mother, can become a growing reality on Earth.

Sri Aurobindo and Mother themselves pioneered this difficult process of divinizing the body with the actual conscious participation of its very cells. Here again, bliss, joy, and even laughter have the more than healing effects which now also the medical circles acknowledge them to have: joy, including “unspiritual” mirth and merriment, is what our body actually thrives on - one more indication that spontaneous, inner joy of being might well be its true, fundamental nature after all. In “Mother’s Agenda”, there is, among many others, this particular passage about the importance of inner joy, of that divine Joy which is like a Sun, a real power, the power of Truth within us:

“This delight, this wonderful Laughter which dissolves all shadows, all pain, all suffering...We only have to go deep enough into ourselves to find the inner Sun and let ourselves be bathed in it. Then everything is but a cascade of harmonious, luminous, sun - filled laughter which leaves no room for shadow and pain.

In fact, even the greatest difficulty, even the greatest grief, even the greatest physical pain, if you can look at them from THERE, take your stand THERE, you see the unreality of the difficulty, the unreality of the grief, the unreality of the pain - and all becomes a joyful and luminous vibration.

It is ultimately the most powerful means of dissolving difficulties, overcoming grief and getting rid of pain. The first two [difficulties and grief] are relatively easy (relatively), the last [pain] is more difficult because of our habit of regarding the body and its sensations as extremely concrete and positive-but actually it is the same thing, it’s just that we haven’t been taught and accustomed to seeing our body as something fluid, plastic, uncertain, malleable. We haven’t learned to permeate it with this luminous Laughter which dissolves all shadows and difficulties, all discords, all disharmony, all that grates, cries and weeps.

(silence)

This Sun - the Sun of divine laughter - is at the core of everything, it is the truth of everything. What is needed is to learn to see it, feel it, live it”.

How “indeed”to practically, in one’s day-to-day life, follow that Way of Joy?

Once one has SEEN Joy as one of the most central truths of our being and of the universe, this new vision makes perfect sense. But that doesn’t make it much easier for us to live consciously that Joy which we are unconsciously. It takes determination, if not sheer stubbornness, to gradually grow into that Joy as a more or less permanent state of being. After the “theoretical research” through the books of Sri Aurobindo and Mother, which led me to all the conclusions expressed in the previous pages, I was faced with the necessity of “applied research”, to find ways and means to actually experience that Joy more and more, whatever the outer circumstances may be. Joy had become for me the barometer of my inner condition, the deliberately chosen “weather” of my being. My strategy was to return again and again to Joy with the obstinacy of a compass needle invariably pointing to the North: if Joy were not experienced, that was a clear indication that something was not right within me; I would immedi-
ately observe in myself and find out what had gone wrong where, correct it, and go back to Joy...until the next disturbance would occur! But the more one goes in that direction, the easier it becomes (comparatively...) to keep holding this precious thread of Joy. The quality of the joy changes also; true, divine Joy, doesn't have in it the excitement of ordinary joy; it is based on inner peace and grows out of it without disturbing at all that perfect peace, which in turn gives it stability, and allows it to deepen eventually into Bliss.

As time passes, one learns how to avoid the "Catch 22" type of situation in which the very intensity of one's aspiration and will to experience and be Joy all the time, leads to sheer frustration - which is the opposite of Joy!...One learns to laugh at oneself, to laugh at one's repeated failures - the final victory is ineluctable, in the irresistible course of Evolution; the difficulties are then taken with a sense of humour which in fact is the best way to literally dissolve them, as Mother explained on 14th January 1963, in "Mother's Agenda":

"The other day I was telling you about some cellular difficulties. I noticed that as soon as they start, I start laughing! But if someone is here and I tell him the difficulty solemnly, it goes from bad to worse; if I start laughing and talk about it laughingly, it vanishes. Really, it's dreadful to take life seriously! Dreadful. Those who have given me the most difficulties have always been the people who take life seriously.

I've had this experience even just recently. All that comes to me from people who have dedicated their lives to "spiritual life," people who do a yoga in the traditional way, who are very solemn, who see adversaries everywhere, obstacles everywhere, taboos everywhere, prohibitions everywhere, oh, how they complicate life ... and how far they are from the Divine!(...) With that kind of people, you "should not" do this, "should not" do that, "should not"...At such and such time you "must not" do this, on such and such day you "must not" do that; you "should not" eat this, you should not... And then, for heaven's sake, don't you go mixing your daily life with your sacred life! - that's how you dig an abyss.

It's the exact, exact opposite of what I feel now: no matter what happens - something wrong in the body, something wrong with people, something wrong in circumstances - instantly, the first movement: "O my sweet Lord, my Beloved!" And I laugh!"

Laughter punctures and deflates immediately the big balloon of the "drama" that is puffing itself up to look more "serious" and "terrible" than it actually is, so as to capture our attention and make us lose sight of the real weapon we do have against it: our own divine nature and its innate power of Joy. There is a specific inner vibration characteristic of that Joy, which is not excited, but not inert, dull or heavy either; even in our body cells, it can be felt; and there, it has very interesting results, as Mother pointed out in December, 1963:

"But that [Falsehood] is the great obstacle, the extreme difficulty. It's something gluey which entered the creation and sticks to everything, and which has become a material habit too, because it's not
only Mind that has Falsehood in it.

It makes you wonder... It's like something gluey surrounding you, touching you all over; you can't go forward, you can't do anything without encountering those black and gluey fingers of Falsehood. It was a very painful impression.

And last night, there was the Answer, as it were.

I was as if made to live the WAY of turning that Falsehood into Truth, and it was so joyful!... So joyful. In the sense that it's a vibration similar to joy that is capable of dissolving and overcoming the vibration of Falsehood. That was very important: it isn't effort, it isn't righteousness, or scruple or rigidity, none of that, none of that has any effect on that sadness (it is a sadness) of Falsehood - it's something so sad, so helpless, so miserable... so miserable. And only a vibration of Joy can change it.

It was a vibration that flowed like silvery water - it rippled and flowed like silvery water.

Which means that austerity, asceticism, even an intense and stern aspiration, all sternness, all that: no action. No action - Falsehood stays put in the background... But it cannot resist the sparkling of joy. It's interesting.

That's what I saw last night. It was all silvery. All silvery, silvery....

There was even the vision of how the vibrations were in the cells: vibrations that were silvery, sparkling, rippling, but very regular, and precise... (how can I put it?). It was the contradiction of Falsehood in the cells; like little flashes of silvery light.

There is a still more powerful vibration of Joy which Mother's body learnt how to receive in its tremendous intensity: the golden vibration of the Supramental Truth, whose power, now that it has come into play, will influence the whole of terrestrial matter. In the physical substance of those who will be able to receive it, thanks to the "golden contagion" started by Mother's body, that new vibration will gradually not only check the "gluey" action of Falsehood, but eliminate it altogether at last, establishing the reunion of Matter and Spirit which has been from the start one of the main challenges the evolutionary process worked to win.

II. Joy as a way to human unity

Unity through a change of Consciousness

Another challenge which the Supramental Consciousness will more and more help humanity to conquer, is the very challenge CIRHU itself is meant to address: Human Unity.

All the man-made problems which we have created for ourselves because of the divisive mental consciousness which is presently our natural state, will be healed as we grow, little by little or faster maybe, into that higher consciousness which is at work in the Earth's atmosphere since 1956 - with already some striking results, for example in political events all over the world: it is truly, as foreseen
by Sri Aurobindo, “the hour of the unexpected.”

So, it’s all primarily a matter of a shift in consciousness. The progress of Human Unity will essentially depend on the progress, in at least a certain number of individuals, of the “Personal Transformation” described (to some extent only) in Part I. As we have seen, that process of Personal Transformation has itself much to do with the emergence of Joy in our being. So, in that indirect manner already, Human Unity will depend on Joy. But this is not the only way that Joy will have a role to play in the advent of Unity among human beings, as will be shown now.

Unity through Diversity

In the Supramental Consciousness, the sense of our real, essential oneness, will have become again, at last, the spontaneous basic Truth of all our existence:

“All being is one and to be fully is to be all that is. To be in the being of all and to include all in one’s being, to be conscious of the consciousness of all, to be integrated in force with the universal force, to carry all action and experience in oneself and feel it as one’s own action and experience, to feel all selves as one’s own self, to feel all delight of being as one’s own delight of being is a necessary condition of the integral divine living.”

The Life Divine

This consciousness - or at least the first beginnings of it, starting with the inner discovery of our own soul - will enable us to find with each other a unity which will bring together our differences into a living, loving, harmonious (and joyful!) whole, instead of ironing them out into the deadly uniformity which is what our mind understands as “Unity”. It is only because we human beings are still living in the mental consciousness and not yet in the Supramental one, that such things as the CIRHU are still needed to help us all gradually shift to a less divisive consciousness. For example, to counteract that tendency of the human mind to uniformize when it wants to unify, one of the main tasks of CIRHU, at least at the beginning, will be to uniringly repeat and make clearly known that the only true kind of unity which humanity can ever achieve, is unity, not through uniformity, but through diversity; and that it is that goal for which we must all prepare ourselves.

“How is “Unity in Diversity” related to “The Way of Joy?””, one may ask.

The fact is that most of us usually do not enjoy our human diversity. One feels more at ease with people at least similar to oneself in physical appearance, cultural habits, ideas, tastes, temperament, etc. Faced with someone really different from oneself, we react as if was put in question, by his or her very existence, our own existence: which of the two ways of being is the true one? Or at least, the truer one? Our own spontaneous way of being is not anymore just “obvious” and taken for granted as it was before. It is very difficult not to immediately compare and come to conclusions in terms of superiority and inferiority, beauty and ugliness, truth and falsehood, good and bad - and, ultimately, “human” or “not human”, with the terrible consequences exemplified by such things as Nazism.

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All this is pure nonsense. If the One and only Being there is chooses to manifest in this physical universe as The Many, there are good reasons for that, and we should discover them:

It is, first of all, to experience the Joy of exploring, through each one of the numberless forms which that one Being takes, one different possible way of being, one different potentiality among the infinite potentialities of His/Her Being. So, Diversity is simply The Law in this field of divine manifestation: no two leaves on a tree, not even two snow-flakes when it snows, are identical. That is the first Joy of diversity: the Joy of uniqueness.

Unity between individuals

Each of us human beings is also unique, in that sense that each of us, life after life, is, behind the various personalities the soul may assume, a specific, unique expression of the Divine, launched on his/her own evolutionary adventure, all the while manifesting more and more a certain way of being of the Divine, a certain divine Possibility. Still, the experience is not meant to remain an isolated one; if the One manifests as the Many, it is also to experience yet another kind of Joy: the Joy of relationship and collaboration, of companionship, of true love, and all other possible relation.

But to be able to really experience that kind of Joy, each of us has first of all to be well anchored in what she/he truly is, in the special note she/he has to play in the universal harmony; each of us is like a special, unique instrument in the divine orchestra, and each instrument must prepare itself in order to be able to play its role as perfectly - and joyfully! - as possible in the whole. One has to enjoy what one's contribution is. Also, inner happiness and joy are the indispensable condition for true love - that is, disinterested love - to flow from us to others. “To love is to be a happy with”, is a beautiful, simple and true statement; but to be happy with others, one must be happy with oneself first of all. It is only when there is an inner plenitude that this inner Joy can overflow, as love, towards others; without that plenitude, our “love” will always need something in return, and will easily turn into anger or even hatred, if disappointed in its own demands and expectations.

In the same way, as long as one feels insecure in one’s own way of being, comparing one’s own qualities or defects with those of others, and ending up with feelings of superiority or inferiority, one will not be able to truly enjoy one’s contacts with others, nor to love them. One has to be well established in the joy of one’s uniqueness, in the joy of simply being oneself and ever more truly oneself; then only, the differences between all those unique individuals can complete each other instead of negating each other, and, all together, can form a complete and harmonious whole, which will produce a richer and better-balanced result in its action.

Unity between Countries

This is true, not only for the relationships between individuals, but also between the various peoples and cultures of the world. Each of them is contributing in a unique manner to humanity's overall culture and development.
But this is not yet something really seen and understood. Most of the wars going on at present on the planet are caused by ethnic rivalries or religious fanaticisms, often within the same country. The big economical empires and political blocks of the past have crumbled down, and the smaller units, ethnic or religious groups, now that they are not forced anymore to coexist more or less pacifically by some higher and stronger power, allow their age-old hatreds and grievances to flare-up again, and resort to outright genocide to get rid of their “enemy”. As long as the idea that a certain culture, religion, race or political system is intrinsically superior to the others and must dominate or eliminate the others, will be normal for our consciousness, these absurd and barbaric wars will bring horror and destruction to entire populations, and humanity will be far from unity. It is absolutely and urgently necessary to replace in people’s consciousness these absurd and terrible notions and feelings, with a clear vision of a humanity enriched by its vast diversity, and of a new era of mutual appreciation and genuine collaboration between the various peoples of the Earth. Goodwill - and joy, are the keys: for the first step is that each country discovers the joy and pride of being what it is in the truth of its nature, and happily contributes its own unique qualities to humanity as a whole.

It is to start a trend towards that approach to “Unity through Diversity” between the countries of the world, that the Mother decided to have among the four main zones of Auroville as a City, an “International Zone” where pavilions of the various cultures can each try to express that specific divine quality, indispensable to the whole, which each country is meant to manifest. The Mother explained already in 1952 her vision of that:

“The first aim will therefore be to help individuals to become aware of the fundamental genius of the nation to which they belong and at the same time to bring them into contact with the ways of life of other nations, so that they learn to know and respect equally the true spirit of all the countries of the world. For, in order to be real and workable, any world-organisation must be based on this mutual respect and understanding between nation and nation as well as between individual and individual.”

The CIRHU will be located at the apex of the International Zone, and will provide the central research, not so much on the diversity which the pavilions will express, but on the other, complementary pole: the unity of humanity, the essential oneness within which this diversity can have at last its harmonious and joyful play. Joy, for example, is precisely one of those essential qualities which are common to humanity as a whole and are indispensable to its further evolution; hence this issue No 4 of CIRHU Papers, on the theme “A Quest for Joy”!

A collective experiment for “human unity through diversity”, a collective attempt for personal transformation (as evoked in Part I), and, hopefully, one day, a real example of a “concrete human unity”, as its Charter says, Auroville in totality, by its very existence, should help spread this new vision of humanity as a diverse unity. Within Auroville itself, CIRHU particularly is concerned with actively spreading that vision, and first of all with trying to make it a living reality within the as yet small group of its own membership. We are of course faced with the same difficulties to start with, which have been described here. But at least we are conscious of what needs to be done in our own selves to arrive at
that joy of collaboration which alone can create harmony out of the diversity we all do represent; and we are consciously trying to do what is needed, however difficult it often is! For it is not so easy to change; but it is the only way out of the present crisis humanity is undergoing: a change of consciousness is the only real answer.

Conclusion

Part of the needed change of consciousness, as we have seen, is the emergence of Joy, true Joy, in our being and in our life. Looking at all this suffering still going on Earth because of our present half-obscure consciousness, one feels like addressing to the Supreme the same ardent prayer which Savitri, the incarnation of the Divine Mother in Sri Aurobindo’s epic, addresses to the Lord, in her burning love for this poor, ignorant and dolorous humanity which we still are:

“Thy embrace which rends the living knot of pain,
Thy joy, O Lord, in which all creatures breathe,
Thy magic flowing waters of deep love,
Thy sweetness give to me for earth and men.”

Now that the Supramental Consciousness is directly at work on Earth to help us evolve faster and in a safe and joyful manner, we can hope that it will not be too long before we may say, with Savitri again:

“Now grief is dead and serene bliss remains
The heart of all our days for evermore.
Lo, all these beings in this wonderful world!
Let us give joy to all, for joy is ours.”

From “Thoughts and Glimpses” this time, a last quotation of Sri Aurobindo which sums it all up in the most magnificent and appropriate manner:

“Delight is the secret. Learn of pure delight and thou shalt learn of God.
What then was the commencement of the whole matter? Existence that multiplied itself for sheer delight of being and plunged into numberless trillions of forms so that it might find itself innumerably.
And what is the middle? Division that strives towards a multiple unity, ignorance that labours towards a flood of varied light, pain that travails towards the touch of an unimaginable ecstasy. For all these things are dark figures and perverse vibrations.
And what is the end of the whole matter? As if honey could taste itself and all its drops together and all its drops could taste each other and each the whole honeycomb as itself, so should the end be with God and the soul of man and the universe.
Love is the key-note, Joy is the music, Power is the strain, Knowledge is the performer, the infinite
A man should be glad of heart.

If you have Joy no longer

find out where you have

fallen into error.

Tolstoi
The Way of Joy -

The Joy of Progress

To see the world as it is, accurately, starkly, in the most practical and down-to-earth way, and to see the world as it can be, with the highest and freest vision, filled with hope and aspiration and a marvelous certainty - these are the two poles of discernment. All the most splendid, marvelous, powerful, expressive and total things we are able to imagine are nothing compared to what they can be; and at the same time, our minute observation of the smallest detail can never be sufficiently exact. Both things must go together.

When you know this (gesture below) and you know That (gesture above), you are able to make the two meet.

This is the best possible use of the need for miracles. The need for miracles is a gesture of ignorance: "Oh, I wish it were that way!" It's a gesture of ignorance and impotence. On the other hand, those who tell you, "You live in a world of miracles," know only the lower end of things (and quite imperfectly at that), and they are impervious to anything else.

We should turn this need for miracles into a conscious aspiration to something - something that already is, that exists, and that will be manifested WITH THE HELP of all those aspirations: all those aspirations are necessary, or rather, looking at it in a truer way, they are an accompaniment - a pleasant accompaniment - to the eternal unfolding.

Basically, people with a very strict logic tell you, "Why pray? Why aspire, why ask? The Lord does what He wills and will always do what He wills." It's perfectly obvious, it goes without saying, but this fervor, "Lord, manifest Yourself!" gives His manifestation a more intense vibration.

Otherwise He would never have made the world as it is - there is a special power, a special joy, a special vibration in the world's intensity of aspiration to become again what it is.

And that is why - partly, fragmentarily why - there is evolution.

An eternally perfect universe, eternally manifesting eternal perfection, would lack the joy of progress.

The Mother

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