THE MOTHER AND THE INTEGRAL YOGA

Letters of Sri Aurobindo

SRI AUROBINDO ASHRAM
PONDICHERRY

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Publisher's Note

This compilation of Sri Aurobindo's letters deals primarily with the role of the Divine Mother in the practice of the Integral Yoga. Sri Aurobindo explains who the Mother is and how one can open oneself to her help. He wrote most of the letters in the 1930s to disciples living in his Ashram in Pondicherry.

In speaking of "the Mother" in these letters, Sri Aurobindo is often referring to his spiritual collaborator, the Mother, whom he regarded as an embodiment of the Divine Mother. When the Sri Aurobindo Ashram was formed in 1926, he placed her in charge of the disciples who had gathered around him; she was head of the Ashram for nearly fifty years.

The chapters of the compilation consist entirely of letters, except that each chapter opens with a passage from *Savitri,* Sri Aurobindo's epic. The Introduction consists of four passages from his essay on the four Powers of the Mother. References to the texts are given at the end of the book, along with life-sketches of Sri Aurobindo and the Mother and a glossary of terms.

No more existence seemed an aimless fall,
Extinction was no more the sole release.
The hidden Word was found, the long-sought clue,
Revealed was the meaning of our spirit's birth,
Condemned to an imperfect body and mind,
In the inconscience of material things
And the indignity of mortal life.
A Heart was felt in the spaces wide and bare,
A burning Love from white spiritual founts
Annulled the sorrow of the ignorant depths;
Suffering was lost in her immortal smile.

Savitri III. 2 Sri Aurobindo

Introduction

Who Is the Mother?

At the head she stands of birth and toil and fate,
In their slow round the cycles turn to her call;
Alone her hands can change Time's dragon base.
Hers is the mystery the Night conceals;
The spirit's alchemist energy is hers;
She is the golden bridge, the wonderful fire.
The luminous heart of the Unknown is she,
A power of silence in the depths of God;
She is the Force, the inevitable Word,
The magnet of our difficult ascent,
The Sun from which we kindle all our suns,
The Light that leans from the unrealised Vasts,
The joy that beckons from the impossible,
The Might of all that never yet came down.
All Nature dumbly calls to her alone
To heal with her feet the aching throb of life
And break the seals on the dim soul of man
And kindle her fire in the closed heart of things.

Savitri, III. 2

Three Ways of Being of the Mother

The One whom we adore as the Mother is the divine Conscious Force that dominates all existence, one and yet so many-sided that to follow her movement is impossible even for the quickest mind and for the freest and most vast intelligence. The Mother is the consciousness and force of the Supreme and far above all she creates. But something of her ways can be seen and felt through her embodiments and the more seizable because more defined and limited temperament and action of the goddess forms in whom she consents to be manifest to her creatures.

There are three ways of being of the Mother of which you can become aware when you enter into touch of oneness with the Conscious Force that upholds us and the universe. Transcendent, the original supreme Shakti, she stands above the worlds and links the creation to the ever unmanifest mystery of the Supreme. Universal, the cosmic Mahashakti, she creates all these beings and contains and enters, supports and conducts all these million processes and forces. Individual, she embodies the power of these two vaster ways of her existence, makes them living and near to us and mediates between the human personality and the divine Nature.

The Transcendent Mother

The one original transcendent Shakti, the Mother stands above all the worlds and bears in her eternal consciousness the Supreme Divine. Alone, she harbours the absolute Power and the ineffable Presence; containing or calling the Truths that have to be manifested, she brings them down from the Mystery in which they were hidden into the light

of her infinite consciousness and gives them a form of force in her omnipotent power and her boundless life and a body in the universe. The Supreme is manifest in her for ever as the everlasting Sachchidananda, manifested through her in the worlds as the one and dual consciousness of Ishwara-Shakti and the dual principle of Purusha-Prakriti, embodied by her in the Worlds and the Planes and the Gods and their Energies and figured because of her as all that is in the known worlds and in unknown others. All is her play with the Supreme; all is her manifestation of the mysteries of the Eternal, the miracles of the Infinite. All is she, for all are parcel and portion of the divine Conscious-Force. Nothing can be here or elsewhere but what she decides and the Supreme sanctions; nothing can take shape except what she moved by the Supreme perceives and forms after casting it into seed in her creating Ananda.

The Universal Mother

The Mahashakti, the universal Mother, works out whatever is transmitted by her transcendent consciousness from the Supreme and enters into the worlds that she has made; her presence fills and supports them with the divine spirit and the divine all-sustaining force and delight without which they could not exist. That which we call Nature or Prakriti is only her most outward executive aspect; she marshals and arranges the harmony of her forces and processes, impels the operations of Nature and moves among them secret or manifest in all that can be seen or experienced or put into motion of life. Each of the worlds is nothing but one play of the Mahashakti of that system of worlds or universe, who is there as the cosmic Soul and Personality of the

transcendent Mother. Each is something that she has seen in her vision, gathered into her heart of beauty and power and created in her Ananda....

The Individual Mother

The Mother not only governs all from above but she descends into this lesser triple universe. Impersonally, all things here, even the movements of the Ignorance, are herself in veiled power and her creations in diminished substance, her Nature-body and Nature-force, and they exist because, moved by the mysterious fiat of the Supreme to work out something that was there in the possibilities of the Infinite, she has consented to the great sacrifice and has put on like a mask the soul and forms of the Ignorance. But personally too she has stooped to descend here into the Darkness that she may lead it to the Light, into the Falsehood and Error that she may convert it to the Truth, into this Death that she may turn it to godlike Life, into this world-pain and its obstinate sorrow and suffering that she may end it in the transforming ecstasy of her sublime Ananda. In her deep and great love for her children she has consented to put on herself the cloak of this obscurity, condescended to bear the attacks and torturing influences of the powers of the Darkness and the Falsehood, borne to pass through the portals of the birth that is a death, taken upon herself the pangs and sorrows and sufferings of the creation, since it seemed that thus alone could it be lifted to the Light and Joy and Truth and eternal Life. This is the great sacrifice called sometimes the sacrifice of the Purusha, but much more deeply the holocaust of Prakriti, the sacrifice of the Divine Mother.

Chapter 1
The Embodied Mother

"O strong forerunner, I have heard thy cry.
One shall descend and break the iron Law,
Change Nature's doom by the lone spirit's power.
A limitless Mind that can contain the world,
A sweet and violent heart of ardent calms
Moved by the passions of the gods shall come.
All mights and greatnesses shall join in her;
Beauty shall walk celestial on the earth,
Delight shall sleep in the cloud-net of her hair,
And in her body as on his homing tree
Immortal Love shall beat his glorious wings.
A music of griefless things shall weave her charm;
The harps of the Perfect shall attune her voice,
The streams of Heaven shall murmur in her laugh,
Her lips shall be the honeycombs of God,
Her limbs his golden jars of ecstasy,
Her breasts the rapture-flowers of Paradise.
She shall bear Wisdom in her voiceless bosom,
Strength shall be with her like a conqueror's sword
And from her eyes the Eternal's bliss shall gaze.["]

Savitri, *III. 4*

“Our Mother”

Do you not refer to the Mother (our Mother) in your book, “The Mother”?

Yes.

Is she not the “Individual” Divine Mother who has embodied “the power of these two vaster ways of her existence” — Transcendent and Universal?

Yes.

Has she not descended here (amongst us) into the Darkness and Falsehood and Error and Death in her deep and great love for us?

Yes.

There are many who hold the view that she was human but now embodies the Divine Mother and her “Prayers”, they say, explain this view. But, to my mental conception, to my psychic feeling, she is the Divine Mother who has consented to put on her the cloak of obscurity and suffering and ignorance so that she can effectively lead us — human beings — to Knowledge and Bliss and Ananda and to the Supreme Lord.

The Divine puts on an appearance of humanity, assumes the outward human nature in order to tread the path and show it to human beings, but does not cease to be the Divine. It is a manifestation that takes place,

a manifestation of a growing divine consciousness, not human turning into divine. The Mother was inwardly above the human even in childhood, so the view held by "many" is erroneous.

17 August 1938

*

There is one divine Force which acts in the universe and in the individual and is also beyond the individual and the universe. The Mother stands for all these, but she is working here in the body to bring down something not yet expressed in this material world so as to transform life here — it is so that you should regard her as the Divine Shakti working here for that purpose. She is that in the body, but in her whole consciousness she is also identified with all the other aspects of the Divine.

1933

*

What would you say about the utility of the physical approach to the Mother?

There is the utility of the physical approach to the Mother — the approach of the embodied mind and vital to her embodied Power. In her universal action the Mother acts according to the law of things — in her embodied physical action is the opportunity of a constant Grace — it is for that that the embodiment takes place.

12 August 1933

*

Why does the Mother in her universal action act according to the law of things, but in her embodied physical by constant Grace?

It is the work of the Cosmic Power to maintain the cosmos and the law of the cosmos. The greater transformation comes from the Transcendent above the universal, and it is that transcendent Grace which the embodiment of the Mother is there to bring into action.

13 August 1933

*

Am I right in thinking that she as an individual embodies all the Divine Powers and brings down the Grace more and more to the physical plane, and her embodiment is a chance for the entire physical consciousness to change and be transformed?

Yes. Her embodiment is a chance for the earth-consciousness to receive the Supramental into it and to undergo first the transformation necessary for that to be possible. Afterwards there will be a further transformation by the Supramental, but the whole earth-consciousness will not be supramentalised — there will be first a new race representing the Supermind, as man represents the mind.

13 August 1933

*

Is there any difference between the Mother's manifestation and the descent of the Supramental?

The Mother comes in order to bring down the Supramental and it is the descent which makes her full manifestation here possible.

23 September 1935

*

Is the attitude that I am the Brahman not necessary in the Integral Yoga?

It is not enough to transform the whole nature. Otherwise there would be no need of the Mother's being here. It could be done by simply thinking of oneself as the Brahman. There would be no need of the Mother's presence or the Mother's force.

27 December 1935

Recognising the Mother as Divine

This morning I perceived a great beauty in the Mother. It was as if her whole body was glowing with a supernatural light. In fact I felt as if a Supreme Goddess had come down from the heavens above. Kindly explain that.

It was only that you felt the Divinity with her which is always there.

20 July 1933

*

Many times I find that old Sanskaras come up and disturb my faith in the Mother and her divinity. How is it possible to prevent it?

It is only if you see the divinity of the Mother that there can be a settled conviction — that is a question of the inner consciousness and vision.

5 June 1937

*

How to convince the mind that Mother is divine and that her workings are not human?

It is by opening up the psychic and letting it rule the mind and vital that this can be done — because the psychic knows and can see what the mind cannot.

*

There are people who start at once, others take time.

X recognised the Mother as divine at first sight and has been happy ever afterwards; others who rank among Mother's devotees took years to discover or admit it, but they arrived all the same. There are people who had nothing but difficulties and revolts for the first five, six, seven or more years of the Sadhana, yet the psychic ended by awaking. The time taken is a secondary matter: the one thing needful is — soon or late, easily or with difficulty, to get there.

The Mother and Sri Aurobindo

The Mother's consciousness is the divine Consciousness and the Light that comes from it is the light of the divine Truth, the Force that she brings down is the force of the divine Truth. One who receives and accepts and lives in the Mother's light, will begin to see the truth on all the planes, the mental, the vital, the physical. He will reject all that is

undivine, — the undivine is the falsehood, the ignorance, the error of the dark forces; the undivine is all that is obscure and unwilling to accept the divine Truth and its light and force. The undivine, therefore, is all that is unwilling to accept the light and force of the Mother. That is why I am always telling you to keep yourself in contact with the Mother and with her Light and Force, because it is only so that you can come out of this confusion and obscurity and receive the Truth that comes from above....

There is no difference between the Mother's path and mine; we have and have always had the same path, the path that leads to the supramental change and the divine realisation; not only at the end, but from the beginning they have been the same. The attempt to set up a division and opposition, putting the Mother on one side and myself on another and opposite or quite different side, has always been a trick of the forces of the Falsehood when they want to prevent a Sadhak from reaching the Truth. Dismiss all such falsehoods from your mind.

Know that the Mother's light and force are the light and force of the Truth; remain always in contact with the Mother's light and force, then only can you grow into the divine Truth.

10 September 1931

*

The opposition between the Mother's consciousness and my consciousness was an invention of the old days (due mainly to X, Y and others of that time) and emerged in a time when the Mother was not fully recognised or accepted by some of those who were here at the beginning. Even after they had recognised her they persisted in this meaningless opposition and did great harm to them and others. The

Mother's consciousness and mine are the same, the one Divine Consciousness in two, because that is necessary for the play. Nothing can be done without her knowledge and force, without her consciousness — if anybody really feels her consciousness, he should know that I am there behind it and if he feels me it is the same with hers. If a separation is made like that (I leave aside the turns which their minds so strongly put upon these things), how can the Truth establish itself — from the Truth there is no such separation.

13 November 1934

*

You consider that the Mother can be of no help to you.... If you cannot profit by her help, you would find still less profit in mine. But, in any case, I have no intention of altering the arrangement I have made for all the disciples without exception that they should receive the light and force from her and not directly from me and be guided by her in their spiritual progress. I have made the arrangement not for any temporary purpose but because it is the one way, provided always the disciple is open and receives, that is true and effective (considering what she is and her power).

Whatever one gets from the Mother, comes from myself also — there is no difference. So, too, if I give anything, it is by the Mother's Force that it goes to the Sadhak.

20 August 1936

*

Is it the same whether we write to Sri Aurobindo or to the Mother? Some say that both are one, so whether we write to Sri Aurobindo or to the Mother we are open to the Mother; is it correct?

It is true that we are one, but there is also a relation, which necessitates that one should be open to the Mother.

*

Can it happen that one who is open to Sri Aurobindo is not open to the Mother? Is it that whoever is open to the Mother is open to Sri Aurobindo?

The Mother-proposition is true. If one is open to Sri Aurobindo and not to the Mother it means that one is not really open to Sri Aurobindo.[1]

*

Mother was doing Yoga before she knew or met Sri Aurobindo; but their lines of Sadhana independently followed the same course. When they met, they helped each other in perfecting the Sadhana. What is known as Sri Aurobindo's Yoga is the joint creation of Sri Aurobindo and the Mother; they are now completely identified — the Sadhana in the Ashram and all arrangement is done directly by the Mother, Sri Aurobindo supports her from behind. All who come here for practising Yoga have to surrender themselves to the Mother who helps them always and builds up their spiritual life.

---

[1] In this statement and the two that follow, Sri Aurobindo refers to himself in the third person.

*

The Mother is not a disciple of Sri Aurobindo. She has had the same realisation and experience as myself.

The Mother's sadhana started when she was very young. When she was twelve or thirteen, every evening many teachers came to her and taught her various spiritual disciplines. Among them was a dark Asiatic figure. When we first met, she immediately recognised me as the dark Asiatic figure whom she used to see a long time ago. That she should come here and work with me for a common goal was, as it were, a divine dispensation.

The Mother was an adept in the Buddhist yoga and the yoga of the Gita even before she came to India. Her yoga was moving towards a grand synthesis. After this, it was natural that she should come here. She has helped and is helping to give a concrete form to my yoga. This would not have been possible without her co-operation.

One of the two great steps in this yoga is to take refuge in the Mother.[1]

17 August 1941

[1] When asked what the other great step is, Sri Aurobindo replied, "Aspiration of the sadhak for the divine life."

Chapter 2
The Mother's Light

O Sun-Word, thou shalt raise the earth-soul to Light
And bring down God into the lives of men;
Earth shall be my work-chamber and my house,
My garden of life to plant a seed divine.
When all thy work in human time is done
The mind of earth shall be a home of light,
The life of earth a tree growing towards heaven,
The body of earth a tabernacle of God.
Awakened from the mortal's ignorance
Men shall be lit with the Eternal's ray
And the glory of my sun-lift in their thoughts
And feel in their hearts the sweetness of my love
And in their acts my Power's miraculous drive.

Savitri, XI. 1

The Mother's Light

Light is a general term. Light is not knowledge but the illumination that comes from above and liberates the being from obscurity and darkness.

But this Light also assumes different forms such as the white light of the Mother, the pale blue light of Sri Aurobindo, the golden light of the Truth, the psychic light (pink and rose), etc.

*

When we speak of the Mother's Light or my Light in a special sense, we are speaking of a special occult action — we are speaking of certain lights that come from the Supermind. In this action the Mother's is the white Light that purifies, illumines, brings down the whole essence and power of the Truth and makes the transformation possible. But in fact all light that comes from above, from the highest divine Truth is the Mother's.

10 September 1931

*

The lights are the Mother's Powers — many in number. The white light is her own characteristic power, that of the Divine Consciousness in its essence.

15 July 1934

*

The white light is the Mother's light. Wherever it descends or enters, it brings peace, purity, silence and the openness to the higher forces.

31 July 1934

*

The Mother's light is white — especially diamond white.

12 October 1935

*

The important experience is that of the white ray in the heart — for that is a ray of Mother's light, the white light, and the illumining of the heart by the light is a thing of great power in this Sadhana.

28 July 1937

*

Put all before the Mother in your heart so that her Light may work on it for the best.

Chapter 3
The Mother's Presence

Even while he stood on being's naked edge
And all the passion and seeking of his soul
Faced their extinction in some featureless Vast,
The Presence he yearned for suddenly drew close.
Across the silence of the ultimate Calm,
Out of a marvellous Transcendence' core,
A body of wonder and translucency
As if a sweet mystic summary of her self
Escaping into the original Bliss
Had come enlarged out of eternity,
Someone came infinite and absolute.
A being of wisdom, power and delight,
Even as a mother draws her child to her arms,
Took to her breast Nature and world and soul.
Abolishing the signless emptiness,
Breaking the vacancy and voiceless hush,
Piercing the limitless Unknowable,
Into the liberty of the motionless depths
A beautiful and felicitous lustre stole.
The Power, the Light, the Bliss no word can speak
Imaged itself in a surprising beam
And built a golden passage to his heart
Touching through him all longing sentient things.

Savitri, III. 2

The Mother's Presence

It is intended by the word Presence to indicate the sense and perception of the Divine as a Being, felt as present in one's existence and consciousness or in relation with it, without the necessity of any further qualification or description. Thus, of the "ineffable Presence" it can only be said that it is there and nothing more can or need be said about it, although at the same time one knows that all is there, personality and impersonality, Power and Light and Ananda and everything else, and that all these flow from that indescribable Presence. The word may be used sometimes in a less absolute sense, but that is always the fundamental significance, — the essential perception of the essential Presence supporting everything else.

*

Is there any difference between the Mother's presence and the Divine Consciousness?

One can feel the Divine Consciousness impersonally as a new consciousness only. The Mother's Presence is something more — one feels herself there present within or above or enveloping one or all these together.

8 July 1935

*

I meant that one can feel the divine consciousness as an impersonal spiritual state, a state of peace, light, joy, wideness without feeling in it the Divine Presence. The Divine Presence is felt as that of one who is

the living source and essence of that light etc., a Being therefore, not merely a spiritual state. The Mother's Presence is still more concrete, definite, personal — it is not that of Someone unknown, of a Power or Being, but of one who is known, intimate, loved, to whom one can offer all the being in a living concrete way. The image is not indispensable, though it helps — the presence can be inwardly felt without it.

*

There is no such necessary precedence as that first one must feel the Presence and then only can one feel oneself the Mother's; it is more often the increase of the feeling that brings the Presence. For the feeling comes from the psychic consciousness and it is the growth of the psychic consciousness that makes the constant Presence at last possible. The feeling comes from the psychic and is true of the inner being — its not being yet fulfilled in the whole does not make it an imagination; on the contrary, the more it grows the more is the likelihood of the whole being fulfilling this truth; the inner *bhāva* takes more and more possession of the outer consciousness and remoulds it so as to make it a truth there also. This is the constant principle of action in the Yogic transformation — what is true within comes out and takes possession of the mind and heart and will and through them prevails over the ignorance of the outer members and brings the inner truth out there also.

16 September 1936

The Constant Presence

The constant presence of the Mother comes by practice; the Divine Grace is essential for success in the Sadhana, but it is the practice that prepares the descent of the Grace.

You have to learn to go inward, ceasing to live in external things only, quiet the mind and aspire to become aware of the Mother's workings in you.

*

How and when can one feel the Mother's concrete presence all the time?

It is a matter, first of the constant activity of the psychic and secondly of the conversion of the physical and its openness to inner supraphysical experience. Apart from the vital and its disturbances the physical is the chief difficulty in establishing a continuity of Yogic consciousness and experience. If the physical is thoroughly transformed — opened and conscious — then stability and continuity become easy.

16 October 1933

*

Can one be wide-awake to the Mother's presence in sleep even?

That does happen, but usually only when the psychic is in full activity.

*

If you feel the Mother's presence for the greater part of the day, it means that it is your psychic being that is active and feels like that; for without the activity of the psychic it would not be possible. Therefore your psychic being is there and not at all far off.

14 March 1935

The Veiling of the Presence

The Mother's presence is always there; but if you decide to act on your own — your own idea, your own notion of things, your own will and demand upon things, then it is quite likely that her presence will get veiled; it is not she who withdraws from you, but you who draw back from her. But your mind and vital don't want to admit that, because it is always their preoccupation to justify their own movements. If the psychic were allowed its full predominance, this would not happen; it would have felt the veiling, but it would at once have said, "There must have been some mistake in me, a mist has arisen in me," and it would have looked and found the cause.

25 March 1932

*

The Presence whose fading you regret can only be felt if the inner being continues to be consecrated and the outer nature is put into harmony or at least kept under the touch of the inner spirit.

But if you do things which your inner being does not approve, this condition will be eventually tarnished and, each time, the possibility of your feeling the Presence will diminish. You must have a strong will to

purification and an aspiration that does not flag and cease, if the Mother's grace is to be there and effective.

*

We believe that the Mother is doing the Sadhana in all of us, particularly through the heart; but how is it we scarcely feel this? There must be some veil in us.

It is a veil which disappears when the Mother's working as well as her presence is consciously felt at all times.

7 January 1935

"She Is, Indeed, Always Present"

Always behave as if the Mother was looking at you; because she is, indeed, always present.

March 1928

*

What is the exact significance of your statement: "Always behave as if the Mother was looking at you; because she is, indeed, always present"?

It is the emanation of the Mother that is with each Sadhak all the time.

16 July 1935

*

Live always as if you were under the very eye of the Supreme and of the Divine Mother. Do nothing, try to think and feel nothing that would be unworthy of the Divine Presence.

16 April 1936

Chapter 4
The Mother's Force

A Mother Might brooded upon the world;
A Consciousness revealed its marvellous front
Transcending all that is, denying none:
Imperishable above our fallen heads
He felt a rapturous and unstumbling Force.
The undying Truth appeared, the enduring Power
Of all that here is made and then destroyed,
The Mother of all godheads and all strengths
Who, mediatrix, binds earth to the Supreme.

Savitri, III. 2

Now other claims had hushed in him their cry:
Only he longed to draw her presence and power
Into his heart and mind and breathing frame;
Only he yearned to call for ever down
Her healing touch of love and truth and joy
Into the darkness of the suffering world.
His soul was freed and given to her alone.

Savitri, III. 2

What Is the Mother's Force?

You often speak of the "Mother's Force". What is it?

It is the Divine Force which works to remove the ignorance and change the nature into the divine nature.

18 June 1933

*

When I speak of the Mother's force I do not speak of the force of Prakriti which carries in it things of the Ignorance but of the higher Force of the Divine that descends from above to transform the nature.

*

There is a force which accompanies the growth of the new consciousness and at once grows with it and helps it to come about and to perfect itself. This force is the Yoga-Shakti. It is here coiled up and asleep in all the centres of our inner being (Chakras) and is at the base what is called in the Tantras the Kundalini Shakti. But it is also above us, above our head as the Divine Force not there coiled up, involved, asleep, but awake, scient, potent, extended and wide; it is there waiting for manifestation and to this Force we have to open ourselves — to the power of the Mother. In the mind it manifests itself as a divine mind-force or a universal mind-force and it can do everything that the personal mind cannot do; it is then the Yogic mind-force. When it manifests and acts in the vital or physical in the same way, it is there apparent as a Yogic life-force or a Yogic body-force. It can awake in all these forms, bursting outward and upwards, extending itself into

wideness from below; or it can descend and become there a definite power for things; it can pour downwards into the body, working, establishing its reign, extending into wideness from above, link the lowest in us with the highest above us, release the individual into a cosmic universality or into absoluteness and transcendence.

The Working of the Force

What you feel streaming down must be the Mother's overhead Force. It flows usually from above the head and works at first in the mind-centres (head and neck) and afterwards goes down into the chest and heart and then through the movement of the whole body.

It is the effect of this working which you must be feeling in the head up to the shoulders. The Force that comes down from above is the one that works to transform the consciousness into that of a higher spiritual being. Before that the Mother's Force works in the psychic, mental, vital and the physical plane itself to support, purify and psychically change the consciousness.

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This weight or pressure on the head is always the sign that the Mother's Force is in contact with you and pressing from above to envelop your being and enter the *ādhāra* and pervade it; — usually passing by degrees through the centres on its way downward. Sometimes it comes first as Peace, sometimes as Force, sometimes as the Mother's consciousness and her presence, sometimes as Ananda.

18 September 1933

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For the Mother's Force to work fully in the body, the body itself and not only the mind must have faith and open.

9 October 1933

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It is the descent of the Mother's Force from above through the spinal cord, it is a well-known movement. There are two or three kinds of descent. One is this touching the base of the centres which rest on the spinal cord. Another is through the head into the body going from level to level till the whole body is filled and opening all the centres of consciousness. Another is a descent enveloping the *ādhāra* from outside.

1 February 1934

Feeling the Force

> *With reference to the Mother you once said, "Ask for the consciousness of her force". Does it mean that I should aspire to know about her Force?*

Yes, not know with the mind only, but to feel it and see it with the inner experience.

18 June 1933

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Suppose I am in a fix and call down the Mother's Force which is above me. Now, how am I to know whether or not it has descended?

By the feeling of it or the result.

26 June 1933

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Is it always necessary for us to understand what the Mother's Force is doing in us for the progress of our Yoga?

Plenty of people progress rapidly without understanding what the Force is doing — they simply observe and describe and say "I leave all to the Mother". Eventually knowledge and understanding come.

17 July 1933

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When I sit in meditation before the Mother's photographs or the drawing of her feet, I receive Force. Is this only a subjective feeling?

No, it is not subjective merely. By your meditating near them you have been able to enter through them into communion with the Mother and something of Her Power and Her Presence is there.

14 July 1934

Assimilation of the Force

As for Mother's force when one receives it the best way is to be quiet till it is assimilated. Afterwards it is all right, not lost by outward movement or mixing.

*

Allow a quiet and steady will to progress to be settled in you; learn the habit of a silent, persistent and thorough assimilation of what the Mother puts into you. This is the sound way to advance.

March 1928

Pulling the Force

What is meant by pulling? When we want something from the Mother with a vital desire, is it pulling? What is its effect on us?

Yes; that is one kind of pulling — its effect is to blind and confuse the consciousness. But there is also a pulling for right things which is not bad in itself, and most people use — e.g. for Light, Force, Ananda. But it brings more reactions than a quiet opening to the Divine.

1 June 1933

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When one is open and too eager and tries to pull down the force, experience, etc., instead of letting it descend quietly, that is called pulling. Many people pull at the Mother's forces — trying to take more than they can easily assimilate and disturbing the working.

April 1935

Rely on the Mother's Force

The steadiness you have gained is not a personal virtue but depends on your keeping the contact with the Mother — for it is her Force that is behind it and behind all the progress you can make. Learn to rely on that Force, to open to it more completely and to seek spiritual progress even not for your own sake but for the sake of the Divine then you will go more smoothly.

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You should not rely on anything else alone, however helpful it may seem, but chiefly, primarily, fundamentally on the Mother's Force. The Sun and the Light may be a help, and will be if it is the true Light and the true Sun, but cannot take the place of the Mother's Force.

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All has to be done by the working of the Mother's force aided by your aspiration, devotion and surrender.

30 October 1934

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Nothing can be done except through the force of the Mother.

Chapter 5
Opening to the Mother

Then suddenly there rose a sacred stir.
Amid the lifeless silence of the Void
In a solitude and an immensity
A sound came quivering like a loved footfall
Heard in the listening spaces of the soul;
A touch perturbed his fibres with delight.
An Influence had approached the mortal range,
A boundless Heart was near his longing heart,
A mystic Form enveloped his earthly shape.
All at her contact broke from silence' seal;
Spirit and body thrilled identified,
Linked in the grasp of an unspoken joy;
Mind, members, life were merged in ecstasy.
Intoxicated as with nectarous rain
His nature's passioning stretches flowed to her,
Flashing with lightnings, mad with luminous wine.
All was a limitless sea that heaved to the moon.
A divinising stream possessed his veins,
His body's cells awoke to spirit sense,
Each nerve became a burning thread of joy:
Tissue and flesh partook beatitude.

Savitri, IV. 4

The Central Secret

By remaining psychically open to the Mother, all that is necessary for work or Sadhana develops progressively, that is one of the chief secrets, the central secret of the Sadhana.

13 February 1933

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Keep yourself open to the Mother, remember her always and let her Force work in you, rejecting all other influences — that is the rule for yoga.

*

To practise Yoga implies the will to overcome all attachments and turn to the Divine alone. The principal thing in the Yoga is to trust in the Divine Grace at every step, to direct the thought continually to the Divine and to offer oneself till the being opens and the Mother's force can be felt working in the *ādhāra*.

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In the practice of yoga, what you aim at can only come by the opening of the being to the Mother's force and the persistent rejection of all egoism and demand and desire, all motives except the aspiration for the Divine Truth. If this is rightly done, the Divine Power and Light will begin to work and bring in the peace and equanimity, the inner strength, the purified devotion and the increasing consciousness and self-knowledge which are the necessary foundation for the siddhi of the yoga.

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If a Sadhak even after a long time cannot fully open himself to the Mother owing to obstacles in his nature, does it mean that he will not be accepted by the Mother?

There is no meaning in such a question. Those who follow the Yoga here are accepted by the Mother — for "accepted" means "admitted into the Yoga, accepted as disciples". But the progress in the Yoga and the *siddhi* in the Yoga depend on the degree to which there is the opening.

24 June 1933

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But it is not by *upadeśa* that this Sadhana is given or carried on. It is only those who are capable by aspiration and meditation on the Mother to open and receive her action and working within that can succeed in this Yoga.

21 June 1937

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You have only to aspire, to keep yourself open to the Mother, to reject all that is contrary to her will and to let her work in you — doing also all your work for her and in the faith that it is through her force that you can do it. If you remain open in this way, the knowledge and realisation will come to you in due course.

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There are two ways of doing Yoga, one by knowledge and one's own efforts, the other by reliance on the Mother. In the last way one has to offer one's mind and heart and all to the Mother for her Force to work

on it, call her in all difficulties, have faith and bhakti. At first it takes time, often a long time, for the consciousness to be prepared in this way — and during that time many difficulties can come up, but if one perseveres a time comes when all is ready, the Mother's Force opens the consciousness fully to the Divine, then all that must develop develops within, spiritual experience comes and with it the knowledge and union with the Divine.

What Is Opening?

Opening is a thing that happens by itself by sincerity of will and aspiration. It means to be able to receive the higher forces that come from the Mother.

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What is the meaning of opening?

It is the receptivity to the Mother's presence and her forces.

What is the right and perfect way to get this opening?

Aspiration, quietude, widening of oneself to receive, rejection of all that tries to shut you to the Divine.

How to know that I am opening to the Mother and not to other forces?

You have to be vigilant and see that there is no movement of disturbance, desire, ego.

What are the indications of a real opening to the Mother?

That shows itself at once — when you feel the divine peace, equality, wideness, light, Ananda, Knowledge, strength, when you are aware of the Mother's nearness or presence or the working of her Force, etc., etc. If any of these things are felt, it is the opening — the more are felt, the more complete the opening.

25 April 1933

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It is by the constant remembrance that the being is prepared for the full opening. By the opening of the heart the Mother's presence begins to be felt and, by the opening to her Power above, the Force of the higher consciousness comes down into the body and works there to change the whole nature.

7 August 1934

Open to the Influence

In this yoga all depends on whether one can open to the Influence or not. If there is a sincerity in the aspiration and a patient will to arrive at the higher consciousness in spite of all obstacles, then the opening in one form or another is sure to come. But it may take a long or short time according to the prepared or unprepared condition of the mind, heart and body; so if one has not the necessary patience, the effort may be abandoned owing to the difficulty of the beginning. There is no method in this yoga except to concentrate, preferably in the heart, and call the presence and power of the Mother to take up the being and by the

workings of her force transform the consciousness; one can concentrate also in the head or between the eyebrows, but for many this is a too difficult opening. When the mind falls quiet and the concentration becomes strong and the aspiration intense, then there is a beginning of experience. The more the faith, the more rapid the result is likely to be. For the rest one must not depend on one's own efforts only, but succeed in establishing a contact with the Divine and a receptivity to the Mother's Power and Presence.

30 November 1934

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In this yoga the whole principle is to open oneself to the Divine Influence. It is there above you and, if you can once become conscious of it, you have then to call it down into you. It descends into the mind and into the body as Peace, as a Light, as a Force that works, as the Presence of the Divine with or without form, as Ananda. Before one has this consciousness, one has to have faith and aspire for the opening. Aspiration, call, prayer are forms of one and the same thing and are all effective; you can take the form that comes to you or is easiest to you. The other way is concentration; you concentrate your consciousness in the heart (some do it in the head or above the head) and meditate on the Mother in the heart and call her in there. One can do either and both at different times — whatever comes naturally to you or you are moved to do at the moment. Especially in the beginning the one great necessity is to get the mind quiet, reject at the time of meditation all thoughts and movements that are foreign to the sadhana. In the quiet mind there will be a progressive preparation for the experience. But you must not

become impatient, if all is not done at once; it takes time to bring entire quiet into the mind; you have to go on till the consciousness is ready.

Chapter 6
Surrender to the Mother

All he had done was to prepare a field;
His small beginnings asked for a mighty end:
For all that he had been must now new-shape
In him her joy to embody, to enshrine
Her beauty and greatness in his house of life.
But now his being was too wide for self;
His heart's demand had grown immeasurable:
His single freedom could not satisfy,
Her light, her bliss he asked for earth and men.
But vain are human power and human love
To break earth's seal of ignorance and death;
His nature's might seemed now an infant's grasp;
Heaven is too high for outstretched hands to seize.
This Light comes not by struggle or by thought;
In the mind's silence the Transcendent acts
And the hushed heart hears the unuttered Word.
A vast surrender was his only strength.
A Power that lives upon the heights must act,
Bring into life's closed room the Immortal's air
And fill the finite with the Infinite.

Savitri, III. 2

What Is Surrender?

Surrender means to be entirely in the Mother's hands, and not to resist in any way by egoism or otherwise her Light, Knowledge, Will, the working of her Force etc.

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Surrender is from within, opening and giving the mind, vital, physical, all to the Mother for her to take them as her own and re-create them in their true being which is a portion of the Divine; all the rest follows as a consequence.

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There is not much spiritual meaning in keeping open to the Mother if you withhold your surrender. Self-giving or surrender is demanded of those who practise this Yoga, because without such a progressive surrender of the being it is quite impossible to get anywhere near the goal. To keep open means to call in her Force to work in you, and if you do not surrender to it, it amounts to not allowing the Force to work in you at all or else only on condition that it will work in the way you want and not in its own way which is the way of the Divine Truth. A suggestion of this kind is usually made by some adverse Power or by some egoistic element of mind or vital which wants the Grace or the Force, but only in order to use it for its own purpose, and is not willing to live for the Divine Purpose, — it is willing to take from the Divine all it can get, but not to give itself to the Divine. The soul, the true being, on the contrary, turns towards the Divine and is not only willing but eager and happy to surrender.

In this Yoga one is supposed to go beyond every mental idealistic culture. Ideas and Ideals belong to the mind and are half-truths only; the mind too is, more often than not, satisfied with merely having an ideal, with the pleasure of idealising, while life remains always the same, untransformed or changed only a little and mostly in appearance. The spiritual seeker does not turn aside from the pursuit of realisation to mere idealising; not to idealise, but to realise the Divine Truth is always his aim, either beyond or in life also — and in the latter case it is necessary to transform mind and life which cannot be done without surrender to the action of the Divine Force, the Mother.

To seek after the Impersonal is the way of those who want to withdraw from life, but usually they try by their own effort, and not by an opening of themselves to a superior Power or by the way of surrender; for the Impersonal is not something that guides or helps, but something to be attained and it leaves each man to attain it according to the way and capacity of his nature. On the other hand, by an opening and surrender to the Mother one can realise the Impersonal and every other aspect of Truth also.

The surrender must necessarily be progressive. No one can make the complete surrender from the beginning, so it is quite natural that when one looks into oneself, one should find its absence. That is no reason why the principle of surrender should not be accepted and carried out steadily from stage to stage, from field to field, applying it successively to all the parts of the nature.

Surrender and Ego

There is in a very fundamental part of your nature a strong formation of ego-individuality which has mixed in your spiritual aspiration a clinging element of pride and spiritual ambition. This formation has never consented to be broken up in order to give place to something more true and divine. Therefore, when the Mother has put her force upon you, or when you yourself have pulled the force upon you, this in you has always prevented it from doing its work in its own way. It has begun itself building according to the ideas of the mind or some demand of the ego, trying to make its own creation in its "own way", by its own strength, its own Sadhana, its own Tapasya. There has never been here any real surrender, any giving up of yourself freely and simply into the hands of the Divine Mother. And yet that is the only way to succeed in the supramental Yoga. To be a Yogi, a Sannyasi, a Tapaswi is not the object here. The object is transformation, and the transformation can only be done by a force infinitely greater than your own; it can only be done by being truly like a child in the hands of the Divine Mother.

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Everyone who is turned to the Mother is doing my Yoga. It is a great mistake to suppose that one can "do" the Purna Yoga — i.e. carry out and fulfil all the sides of the Yoga by one's own effort. No human being can do that. What one has to do is to put oneself in the Mother's hands and open oneself to her by service, by Bhakti, by aspiration; then the Mother by her light and force works in him so that the Sadhana is done. It is a mistake also to have the ambition to be a big Purna Yogi or a supramental being and ask oneself how far have I got towards that. The

right attitude is to be devoted and given to the Mother and to wish to be whatever she wants you to be. The rest is for the Mother to decide and do in you.

April 1935

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What poise or mode should we keep for the supramental descent?

As for poise or mode — that you need not trouble yourself about. An entire faith, opening, self-giving to the Mother are the one condition necessary throughout.

23 September 1935

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In our Sadhana, at times we experience large descents of Peace, Force, Ananda, etc. which are usurped by our little human ego to make us feel that we shall belong to the Mother's select band of Supermen. Is this not a mistake?

To want to be a Superman is a mistake. It only swells the ego. One can aspire for the Divine to bring about the supramental transformation, but that also should not be done till the being has become psychic and spiritualised by the descent of the Mother's peace, force, light and purity.

22 February 1936

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If there is a refusal of the psychic new birth, a refusal to become the child new-born from the Mother, owing to attachment to intellectual

knowledge or mental ideas or to some vital desire, then there will be a failure in the Sadhana.

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The direct opening of the psychic centre is easy only when the ego-centricity is greatly diminished and also if there is a strong *bhakti* for the Mother. A spiritual humility and sense of submission and dependence is necessary.

16 July 1936

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It is then a *saṅkalpa* of surrender. But the surrender must be to the Mother — not even to the Force, but to the Mother herself.

4 October 1936

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If the psychic manifests, it will not ask you to surrender to it, but to surrender to the Mother.

Surrender and Personal Effort

Naturally, the Mother does the Sadhana in each Sadhak — only it is conditioned by their zeal and their receptivity.

4 January 1935

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What you say of Sadhana is true. Sadhana is necessary and the Divine Force cannot do things in the void but must lead each one according to

his nature to the point at which he can feel the Mother working within and doing all for him. Till then the Sadhak's aspiration, self-consecration, assent and support to the Mother's workings, his rejection of all that comes in the way is very necessary — indispensable.

25 September 1936

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The effort demanded of the Sadhak is that of aspiration, rejection and surrender. If these three are done the rest is to come of itself by the Grace of the Mother and the working of her force in you. But of the three the most important is surrender of which the first necessary form is trust and confidence and patience in difficulty. There is no rule that trust and confidence can only remain if aspiration is there. On the contrary, when even aspiration is not there because of the pressure of inertia, trust and confidence and patience can remain. If trust and patience fail when aspiration is quiescent, that would mean that the Sadhak is relying solely on his own effort — it would mean, "Oh, my aspiration has failed, so there is no hope for me. My aspiration fails, so what can Mother do?" On the contrary, the Sadhak should feel, "Never mind, my aspiration will come back again. Meanwhile I know that the Mother is with me even when I do not feel her; she will carry me even through the darkest period." That is the fully right attitude you must have. To those who have it depression can do nothing; even if it comes it has to return baffled. That is not tamasic surrender. Tamasic surrender is when one says, "I won't do anything; let Mother do everything. Aspiration, rejection, surrender even are not necessary. Let her do all that in me." There is a great difference between the two attitudes. One is that of the shirker who won't do anything, the other is that of the Sadhak who does his best, but when he is reduced to quiescence for a

time and things are adverse, keeps always his trust in the Mother's force and presence behind all and by that trust baffles the opposition force and calls back the activity of the Sadhana.

26 October 1936

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It is not possible to get rid of the stress on personal effort at once — and not always desirable; for personal effort is better than tamasic inertia.

The personal effort has to be transformed progressively into a movement of the Divine Force. If you feel conscious of the Divine Force, then call it in more and more to govern your effort, to take it up, to transform it into something not yours, but the Mother's. There will be a sort of transfer, a taking up of the forces at work in the personal Adhar — a transfer not suddenly complete but progressive.

But the psychic poise is necessary: the discrimination must develop which sees accurately what is the Divine Force, what is the element of personal effort, and what is brought in as a mixture from the lower cosmic forces. And until the transfer is complete which always takes time, there must always be as a personal contribution, a constant consent to the true Force, a constant rejection of any lower mixture.

At present to give up personal effort is not what is wanted, but to call in more and more the Divine Power and govern and guide by it the personal endeavour.

Chapter 7
True Relation with the Mother

A being they loved whose bounds exceeded theirs;
Her measure they could not reach but bore her touch,
Answering with the flower's answer to the sun
They gave themselves to her and asked no more.
One greater than themselves, too wide for their ken,
Their minds could not understand nor wholly know,
Their lives replied to hers, moved at her words:
They felt a godhead and obeyed a call,
Answered to her lead and did her work in the world;
Their lives, their natures moved compelled by hers
As if the truth of their own larger selves
Put on an aspect of divinity
To exalt them to a pitch beyond their earth's.
They felt a larger future meet their walk;
She held their hands, she chose for them their paths:
They were moved by her towards great unknown things,
Faith drew them and the joy to feel themselves hers;
They lived in her, they saw the world with her eyes.

Savitri, IV. 2

The Psychic Relation

What you write here is an exact description of the psychic being and its relation to the Mother. That is the true relation. If you want to succeed in this Yoga, you must take your stand on the psychic relation and reject the egoistic vital movement. The psychic being coming to the front and staying there is the decisive movement in the Yoga. It is that which happened when you saw the Mother last, the psychic came in front. But you must keep it in front. You will not be able to do that if you listen to the vital ego and its outcries. It is by faith and surrender and the joy of pure self-giving — the psychic attitude — that one grows into the Truth and becomes united with the Divine.

26 February 1933

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All that is needed is for your psychic being to come forward and to open you to the direct and real and constant inner contact of myself and the Mother. Hitherto your soul has expressed itself through the mind and its ideals and admirations or through the vital and its higher joys and aspirations; but that is not sufficient to conquer the physical difficulty and enlighten and transform Matter. It is your soul in itself, your psychic being that must come in front, awaken entirely and make the fundamental change. The psychic being will not need the support of intellectual ideas or outer signs and helps. It is that alone that can give you the direct feeling of the Divine, the constant nearness, the inner support and aid. You will not then feel the Mother remote or have any further doubt about the realisation; for the mind thinks and the vital craves, but the soul feels and knows the Divine.

The relation with the Divine, the relation with the Mother must be one of love, faith, trust, confidence, surrender; any other relation of the vital ordinary kind brings reactions contrary to the Sadhana, — desire, egoistic *abhimāna*, demand, revolt and all the disturbance of ignorant rajasic human nature from which it is the object of the Sadhana to escape.

26 April 1933

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I am feeling very close to the Mother as if there is no difference. But how can this be possible, as there is such a great gulf between her and me — she being on the Supramental and I on the mental plane?

But the Mother is there not only on the Supramental but on all the planes. And especially she is close to everyone in the psychic part (the inner heart), so when that opens, the feeling of nearness naturally comes.

11 December 1933

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Yes, it is a very encouraging progress. If you keep the wideness and calm as you were keeping it and also the love for the Mother in the heart, then all is safe — for it means the double foundation of the Yoga — the descent of the higher consciousness with its peace and freedom and serenity from above and the openness of the psychic which keeps all the effort or all the spontaneous movement turned towards the true goal.

10 October 1934

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When I could not properly concentrate, I called down Purity from above. At once the whole being was filled with Peace and Purity and, without any difficulty, I felt the Mother's Presence in the heart. An intense aspiration rose from the heart, from below, in fact, from all parts of the being. The heart was filled with adoration for the Mother; there was devotion, a genuine surrender, a great relief in union with the Mother. There was an intense aspiration for Purity. Was it a psychic opening?

Yes, certainly, it was a psychic opening and at the point emphasised which is very important, the opening to the higher Purity. That is one of the most important things for the psychic opening and the inner relation with the Mother.

14 July 1937

Love and Devotion for the Mother

The love which is turned towards the Divine ought not to be the usual vital feeling which men call by that name; for that is not love, but only a vital desire, an instinct of appropriation, the impulse to possess and monopolise. Not only is this not the divine Love, but it ought not to be allowed to mix in the least degree in the Yoga. The true love for the Divine is self-giving, free of demand, full of submission and surrender; it makes no claim, imposes no condition, strikes no bargain, indulges in no violences of jealousy or pride or anger — for these things are not in its composition. In return the Divine Mother also gives herself, but freely — and this represents itself in an inner giving — her presence in

your mind, your vital, your physical consciousness, her power recreating you in the divine nature, taking up all the movements of your being and directing them towards perfection and fulfilment, her love enveloping you and carrying you in its arms Godwards. It is this that you must aspire to feel and possess in all your parts down to the very material, and here there is no limitation either of time or of completeness. If one truly aspires and gets it, there ought to be no room for any other claim or any other disappointed desire. And if one truly aspires, one does unfailingly get it, more and more as the purification proceeds and the nature undergoes its needed change.

Keep your love pure of all selfish claim and desire; you will find that you are getting all the love that you can bear and absorb in answer.

1 August 1931

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What is the difference between psychic devotion, mental devotion and vital devotion for the Mother?

The psychic is made up of love and self-giving without demand, the vital of the will to be possessed by the Mother and serve her, the mental of faith and unquestioning acceptance of all that the Mother is, says and does. These, however, are outside signs — it is in inner character quite recognisable but not to be put into words that they differ.

28 April 1933

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Is it not true that those who have faith in the Mother have also love for her? Do not faith and love go together?

Not always. There are plenty of people who have some faith without love, though they may have a certain kind of mental *bhakti*, and plenty who have some love but no faith. But if it is the true psychic love, then faith goes with it, and if there is the entire faith, then the psychic love becomes soon awake. What you say is right if it is the soul's faith, the soul's love — but in some there is only a vital feeling and that brings, when it is disappointed, revolt and anger and they go away.

8 May 1933

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What kind of feeling is that which gets satisfaction and joy only in seeing the Mother?

It is psychic.

What kind of feeling is that which gets satisfaction and joy only in remembering the Mother?

Psychic.

What kind of feeling is that which gives a wound in the heart on hearing anything against the Mother?

Psychic.

What kind of feeling is that by which one feels close to the Mother's presence in the heart even though she is physically far?

Psychic.

How shall I find out that I am in the full state of psychic love?

By the absence of ego, by pure devotion, by submission and surrender to the Divine.

9 May 1933

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When the whole nature is engrossed in feeling, thinking, acting round the word "Mother", would the psychic be realised?

That would of itself be the psychic state.

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Can there be a conscious contact with the Mother through the psychic before the latter comes forward fully?

Yes, the psychic is always there.

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How to get a pure and complete devotion?

Get quiet first — then from the quietude aspire and open yourself quietly and sincerely to the Mother.

15 November 1933

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Whenever an inner love springs out for the Mother, tears rush out too.

These are psychic tears of devotion etc.

25 August 1934

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We all want the Mother's love but I wonder how many of us really love the Mother. Most of us live in our own likes and dislikes, joys and miseries, satisfactions and disappointments but hardly anyone has real love for the Mother.

It does not mean that there is no love, but that the love is mixed up and covered with egoism, demand and vital movements. At least that is the case with many. There are some, of course, who have no love at all or "love" — if it can be called so — only for what they get, one or two who love truly, but in a great many there is a psychic spark hidden in much smoke. The smoke has to be got rid of so that the spark may have a chance of growing into a blaze.

9 November 1934

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My psychic sometimes feels sad and lonely because it feels it cannot properly love the Mother.

It can't be the psychic in that case. The psychic never feels that it cannot love the Divine.

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To concentrate only on being with the Mother's heart and want only to be hers and live for her and care for no other experience: what do you think of this attitude?

The attitude is good for awakening the psychic being and the inner being generally. But if the higher experience comes it should not be stopped.

12 March 1935

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Even higher or deeper experiences do not seem valuable at all if one cannot love the Mother with the true heart.

It is a mistake to think like that. The experiences prepare the different parts of the being for loving in the right way, so that it is not the soul alone that loves. So long as they are open to ignorance and ego they cannot receive and hold the love rightly.

23 October 1935

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Grant me one little bit of devotion, Mother, just a little bit of it. Otherwise I do not know what will happen to me, I do not indeed know how I can live here. And I do not want to leave the shelter of Thy Lotus-Feet.

Do not allow mental anxiety to harass you. Wait on the working of the Mother's force which will open the lotus of the heart. In the light from above devotion will blossom in you.

25 October 1936

The Mother's Love

You are the Mother's child and the Mother's love to her children is without limit and she bears patiently with the defects of their nature. Try to be the true child of the Mother: it is there within you, but your outward mind is occupied by little futile things and too often in a violent fuss over them. You must not only see the Mother in dream but learn to see and feel her with you and within you at all times. Then you will find it easier to control yourself and change, — for she being there would be able to do it for you.

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Do not think whether people agree with you or do not agree with you or whether you are good or bad, but think that "the Mother loves me and I am the Mother's". If you base your life on that thought, everything will soon become easy.

30 April 1935

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It is because of the thoughts about others and your "badness" that you feel far from the Mother. All the time she is very near to you and you to her. If you take the position I told you and make it the basis of your life, "the Mother loves me and I am hers", the curtain would soon disappear, for it is made of these thoughts and nothing else.

1 May 1935

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Certainly, it is not necessary for you to become "good" in order that the Mother may give you her love. Her love is always there and the imperfections of human nature do not count against that love. The only thing is that you must become aware of it always there. For that it is necessary for the psychic to come in front — for the psychic knows, while the mind, vital and physical look only at surface appearances and misinterpret them.

24 June 1936

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X is probably making two mistakes — first, expecting outward expressions of love from the Mother; second, looking for progress instead of concentrating on openness and surrender without demand of a return. These are two mistakes which Sadhaks are constantly making. If one opens, if one surrenders, then as soon as the nature is ready, progress will come of itself; but the personal concentration for progress brings difficulties and resistance and disappointment because the mind is not looking at things from the right angle. The Mother has a special kindness for X and every day it Pranam she is trying to put a sustaining force upon him. He must learn to be very quiet in mind and vital and consecrate himself so that he may become conscious as well as receive. The Divine Love, unlike the human, is deep and vast and silent; one must become quiet and wide to be aware of it and reply to it. He must make it his whole object to be surrendered so that he may become a vessel and instrument — leaving it to the Divine Wisdom and Love to fill him with what is needed. Let him also fix this in the mind not to insist that in a given time he must progress, develop, get realisations — whatever time it takes, he must be prepared to wait and persevere and

make his whole life an aspiration and an opening for the one thing only, the Divine. To give oneself is the secret of Sadhana, not to demand and acquire a thing. The more one gives oneself, the more the power to receive will grow. But for that all impatience and revolt must go; all suggestions of not getting, not being helped, not being loved, going away, of abandoning life or the spiritual endeavour must be rejected.

1 September 1936

Chapter 8
Work for the Mother

A worshipped empress all once vied to serve,
She made herself the diligent serf of all,
Nor spared the labour of broom and jar and well,
Or close gentle tending or to heap the fire
Of altar and kitchen, no slight task allowed
To others that her woman's strength might do.
In all her acts a strange divinity shone:
Into a simplest movement she could bring
A oneness with earth's glowing robe of light,
A lifting up of common acts by love.

Savitri, VII. 1

Sadhana through Work

The life of *saṁsāra* is in its nature a field of unrest — to go through it in the right way one has to offer one's life and actions to the Divine and pray for the peace of the Divine within. When the mind becomes quiet, one can feel the Divine Mother supporting the life and put everything into her hands.

16 April 1933

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It is quite possible for you to do Sadhana at home and in the midst of your work — many do so. What is necessary in the beginning is to remember the Mother as much as possible, to concentrate on her in the heart for a time every day, if possible thinking of her as the Divine Mother; to aspire to feel her there within you, offer her your works and pray that from within she may guide and sustain you. This is a preliminary stage which often takes long, but if one goes through it with sincerity and steadfastness, the mentality begins little by little to change and a new consciousness opens in the Sadhak which begins to be aware more and more of the Mother's presence within, of her working in the nature and in the life or of some other spiritual experience which opens the gate towards realisation.

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It is for most people not easy to feel the Mother's presence with the work — they feel as if they are doing the work, the mind getting busy and not having the right passivity or quietude.

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Everybody is in the Mother, but one must become conscious of that, not of the work only.

1 April 1935

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There should be not only a general attitude, but each work should be offered to the Mother so as to keep the attitude a living one all the time. There should be at the time of work no meditation, for that would withdraw the attention from the work, but there should be the constant memory of the One to whom you offer it. This is only a first process; for when you can have constantly the feeling of a calm being within concentrated in the sense of the Divine Presence while the surface mind does the work, or when you can begin to feel always that it is the Mother's force that is doing the work and you are only a channel or an instrument, then in place of memory there will have begun the automatic constant realisation of Yoga, divine union, in works.

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The feeling that all one does is from the Divine, that all action is the Mother's is a necessary step in experience, but one cannot remain in it — one has to go farther. Those can remain in it who do not want to change the nature, but only to have the experience of the Truth behind it. Your action is according to universal Nature and in that again it is according to your individual nature, and all Nature is a force put out by the Divine Mother for the action of the universe. But as things are it is an action of the Ignorance and the ego; while what we want is an action

of the divine Truth unveiled and undeformed by the Ignorance and the ego.

So when you feel that your actions are all done by the force (Shakti) of the Mother, that is the true experience. But the will of the Mother is that all you do should be done not by her force in Nature as now, but her own direct force in the Truth of her nature, the higher divine Nature. So also it was correct, what you thought afterwards, that unless there is this change, the experience that all you do is done by her will cannot be altogether true. So it will not be permanent till then. For if it were permanent now, it might keep you in the lower action as it does many and prevent or retard the change. What you need as a permanent experience now is that of the Mother's Force working in you in all things to change this ignorant consciousness and nature into her divine consciousness and nature.

It is the same with the truth about the instrument. It is true that each thing is an instrument of the cosmic Shakti, therefore of the Mother. But the aim of the Sadhana is to become a conscious and perfect instrument instead of one that is unconscious and therefore imperfect. One can be a conscious and perfect instrument only when one is no longer acting in obedience to the ignorant push of the lower nature but in surrender to the Mother and aware of her higher Force acting within oneself. So here too your intuition was perfectly true.

But all this cannot be done in a day. So you are once more right in not being anxious or uneasy. One must be vigilant, but not anxious and uneasy. The Mother's Force will act and bring the result in its own time, provided one offers all to her and aspires and is vigilant, calling and remembering her at all times, rejecting quietly all that stands in the way of the action of her transforming Force.

Your second view of this was more from the right angle of vision than the first. To say, "it is not I who have to act, so I need not mind", is to say too much — one has to act in so far as one has to aspire, offer oneself, assent to the Mother's working, reject all else, more and more surrender. All else will be done in time, there is no need for anxiety or depression or impatience.

13 July 1935

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What you received and kept in the work is indeed the true basic consciousness of Karmayoga — the calm consciousness from above supporting and the strength from above doing the work, with that the Bhakti which feels it to be the Mother's Consciousness present and working. You know now by experience what is the secret of Karmayoga.

15 September 1936

Offering and Aspiration in Work

I have read both in "The Synthesis of Yoga" and the Mother's "Conversations" that every act and movement, thought and word should be an offering. Even if this is a strictly mental effort without the heart's devotion, as it may be at first, it is sure to lead to devotion, provided the effort is sincere. This discipline is quite possible in acts of a more or less mechanical nature like walking or eating, but where the work involves mental concentration, as in reading or writing, it seems well-nigh impossible. If the

consciousness has to be busy with the remembrance, the attention will get divided and the work will not be properly done.

It is because people live in the surface mind and are identified with it. When one lives more inwardly, it is only the surface consciousness that is occupied and one stands behind it in another which is silent and self-offered.

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Does this consciousness come only by aspiration or can one have it by following a mental discipline?

One starts by a mental effort. Afterwards it is an inner consciousness that is formed which need not be always thinking of the Mother.

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There are two ways of making an offering to the Mother: one is to offer an act at her feet as one might offer a flower; the other is to withdraw one's personality altogether and to feel as if she is doing all the actions which one performs. In the first way there is duality between the worker and her; but in the second there is a close intimacy and union. Which of these two ways is better for the Sadhana?

There is no need to ask which is the better as they are not mutually exclusive. It is the mind that regards them as opposites. The psychic being can offer the act while the nature is passive to the Force (the ego

being expunged or having withdrawn) and feels the Mother's Force doing the act and her Presence in it.

5 November 1938

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When one works, one aspires for the Mother's Force to take up one's activity in due course. What should one aspire for when one is not working?

For the Mother's power to work and bring down by the proper stages the higher consciousness. Also for the system to be more and more fit — quiet, egoless, surrendered.

The Right Attitude in Work

Whose work is it if it is not the Mother's work? All that you do, you have to do as the Mother's work. All the work done in the Ashram is the Mother's.

All those works, meditation, reading *Conversations*, studying English, etc. are good. You can do any of them dedicating them to the Mother.

Meditation means opening yourself to the Mother, concentrating on aspiration and calling in her force to work and transform you.

18 September 1932

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Not only in your inward concentration, but in your outward acts and movements you must take the right attitude. If you do that and put

everything under the Mother's guidance, you will find that difficulties begin to diminish or are much more easily got over and things become steadily smoother.

In your work and acts you must do the same as in your concentration. Open to the Mother, put them under her guidance, call in the peace, the supporting Power, the protection and, in order that they may work, reject all wrong influences that might come in their way by creating wrong, careless or unconscious movements.

Follow this principle and your whole being will become one, under one rule, in the peace and sheltering Power and Light.

*

You need not mind X's quick temper. Remind yourself always it is Mother's work you are doing and if you do it as well as you can remembering her, the Mother's Grace will be with you. That is the right spirit for the worker, and if you do it in that spirit, a calm consecration will come.

1 March 1933

*

Do not allow yourself to be grieved or discouraged. Human beings have unfortunately the habit of being unkind to each other. But if you do your work in all sincerity, the Mother will be satisfied and all the rest will come afterwards.

15 October 1933

*

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15 October 1933

*

Yes, that is the most important thing — to get over ego, anger, personal dislikes, self-regarding sensitiveness, etc. Work is not only for work's sake, but as a field of Sadhana, for getting rid of the lower personality and its reactions and acquiring a full surrender to the Divine. As for the

work itself, it must be done according to the organisation arranged or sanctioned by the Mother. You must always remember that it is her work and not personally yours.

23 March 1935

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I can only repeat what I have already written whenever these circumstances and feelings come to you. To leave your work is not a solution — it is through work that one can detect and progressively get rid of the feelings and movements that are contrary to the Yogic ideal those of the ego.

Work should be done for the Mother and not for oneself, — that is how one encourages the growth of the psychic being and overcomes the ego. The test is to do the work given by the Mother without *abhimāna* or insistence or personal choice or prestige, — not getting hurt by anything that touches the pride, *amour-propre* or personal preference.

It is a high and great ideal that is put before the Sadhak through work and it is not possible to realise it suddenly, but to grow steadily into it is possible, if one keeps the aim always before one — to be a selfless and perfectly tempered instrument for the work of the Divine Mother.

28 September 1935

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I am glad of your resolution. The greater the difficulties that rise in the work the more one can profit by them in deepening the equality, if one takes it in the right spirit. You must also keep yourself open to receive

the help towards that, for the help will always be coming from the Mother for the change of the nature.

29 September 1935

Strength and Capacity in Work

Demands should not be made; what you receive freely from the Mother helps you; what you demand or try to impose on her is bound to be empty of her force.

The Mother deals with each person differently according to his true need (not what he himself fancies to be his need) and his progress in the Sadhana and his nature.

For you the most effective way to get the strength you need should be to do the work consciously and scrupulously, allowing nothing to interfere with its exact discharge. If you did that, opening yourself at the same time to the Mother in your work, you would receive more constantly the grace and would come to feel her power doing the work through you; you would thus be able to live constantly with the sense of her presence. If, on the contrary, you allow your fancies or desires to interfere with your work or are careless and negligent, you interrupt the flow of her grace and give room for sorrow and uneasiness and other foreign forces to enter into you. Yoga through work is the easiest and most effective way to enter into the stream of this Sadhana.

8 March 1930

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Efface the stamp of ego from the heart and let the love of the Mother take its place. Cast from the mind all insistence on your personal ideas

and judgments, then you will have the wisdom to understand her. Let there be no obsession of self-will, ego-drive in the action, love of personal authority, attachment to personal preference, then the Mother's force will be able to act clearly in you and you will get the inexhaustible energy for which you ask and your service will be perfect.

27 November 1940

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Even the most purely physical and mechanical work cannot be properly done if one accepts incapacity, inertia and passivity. The remedy is not to confine yourself to mechanical work, but to reject and throw off incapacity, passivity and inertia and open yourself to the Mother's force. If vanity, ambition and self-conceit stand in your way, cast them from you. You will not get rid of these things by merely waiting for them to disappear. If you merely wait for things to happen, there is no reason why they should happen at all. If it is incapacity and weakness that oppose, still, as one opens oneself truly and more and more to the Mother's force, the strength and capacity necessary for the work will be given and will grow in the *ādhāra*.

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In the ordinary condition of the body if you oblige the body to do too much work, it can do with the support of vital force. But as soon as the work is done, the vital force withdraws and then the body feels fatigue. If this is done too much and for too long a time, there may be a breakdown of health and strength under the overstrain. Rest is then needed for recovery.

If, however, the mind and the vital get the habit of opening to the Mother's Force, they are then supported by the Force and may even be fully filled with it — the Force does the work and the body feels no strain or fatigue before or after. But even then, unless the body itself is open and can absorb and keep the Force, sufficient rest in between the work is absolutely necessary. Otherwise, although the body may go on for a very long time, yet in the end there can be a danger of a collapse.

The body can be sustained for a long time when there is the full influence and there is a single-minded faith and call in the mind and the vital; but if the mind or the vital is disturbed by other influences or opens itself to forces which are not the Mother's then there will be a mixed condition and there will be sometimes strength, sometimes fatigue, exhaustion or illness or a mixture of the two at the same time.

Finally, if not only the mind and the vital, but the body also is open and can absorb the Force, it can do extraordinary things in the way of work without breaking down. Still even then rest is necessary. That is why we insist on those who have the impulse of work keeping a proper balance between rest and labour.

A complete freedom from fatigue is possible, but that comes only when there is a complete transformation of the law of the body by the full descent of a supramental Force into the earth-nature.

*

Don't be afraid of vital energy in work. Vital energy is an invaluable gift of God without which nothing can be done — as the Mother has always insisted from the beginning; it is given that His work may be done. I am very glad that it has come back, the cheerfulness and optimism with it. That is as it should be.

Work and Meditation

To go entirely inside in order to have experiences and to neglect the work, the external consciousness, is to be unbalanced, one-sided in the Sadhana — for our Yoga is integral; so also to throw oneself outward and live in the external being alone is to be unbalanced, one-sided in the Sadhana. One must have the same consciousness in inner experience and outward action and make both full of the Mother.

*

The Mother does not think that it is good to give up all work and only read and meditate. Work is part of the Yoga and it gives the best opportunity for calling down the Presence, the Light and the Power into the vital and its activities; it increases also the field and the opportunity of surrender.

It is not enough to remember that the work is the Mother's — and the results also. You must learn to feel the Mother's forces behind you and to open to the inspiration and the guidance. Always to remember by an effort of the mind is too difficult; but if you get into the consciousness in which you feel always the Mother's force in you or supporting you, that is the true thing.

18 August 1932

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As for sadhana, I presume you mean by that some kind of exercise of concentration etc. For work also is sadhana, if done in the right attitude and spirit. The sadhana of inner concentration consists in:

1. Fixing the consciousness in the heart and concentrating there on the idea, image or name of the Divine Mother, whichever comes easiest to you.

2. A gradual and progressive quieting of the mind by this concentration in the heart.

3. An aspiration for the Mother's presence in the heart and the control by her of mind, life and action.

But to quiet the mind and get the spiritual experience it is necessary first to purify and prepare the nature. This sometimes takes many years. Work done with the right attitude is the easiest means for that — i.e. work done without desire or ego, rejecting all movements of desire, demand or ego when they come, done as an offering to the Divine Mother, with the remembrance of her and prayer to her to manifest her force and take up the action so that there too and not only in inner silence you can feel her presence and working.

*

X says that he cannot feel your presence during work as he can during meditation. He does not understand how work can help him.

He has to learn to consecrate his work and feel the Mother's power working through it. A purely sedentary subjective realisation is only a half realisation.

23 January 1934

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During meditation I feel a sort of oneness with the Mother's consciousness; but these days it is not possible to go deep in meditation at all. Is it not possible to have this feeling of oneness without meditating?

What is most important is the change of consciousness of which this feeling of oneness is a part. The going deep in meditation is only a means and it is not always necessary if the great experiences come easily without it.

8 April 1934

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Work for the Mother done with the right concentration on her is as much a Sadhana as meditation and inner experiences.

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Those who do work for the Mother in all sincerity are prepared by the work itself for the right consciousness even if they do not sit down for meditation or follow any particular practice of Yoga. It is not necessary to tell you how to meditate; whatever is needful will come of itself, if in your work and at all times you are sincere and keep yourself open to the Mother.

Chapter 9
The Mother's Help

Immortal rhythms swayed in her time-born steps;
Her look, her smile awoke celestial sense
Even in earth-stuff, and their intense delight
Poured a supernal beauty on men's lives.
A wide self-giving was her native act;
A magnanimity as of sea or sky
Enveloped with its greatness all that came
And gave a sense as of a greatened world:
Her kindly care was a sweet temperate sun,
Her high passion a blue heaven's equipoise.
As might a soul fly like a hunted bird,
Escaping with tired wings from a world of storms,
And a quiet reach like a remembered breast,
In a haven of safety and splendid soft repose
One could drink life back in streams of honey-fire,
Recover the lost habit of happiness,
Feel her bright nature's glorious ambience,
And preen joy in her warmth and colour's rule.
A deep of compassion, a hushed sanctuary,
Her inward help unbarred a gate in heaven;
Love in her was wider than the universe,
The whole world could take refuge in her single heart.

Savitri, I. 2

Personal Capacity and Progress

Once one has entered the path of Yoga, there is only one thing to do, to fix oneself in the resolution to go to the end whatever happens, whatever difficulties arise. None really gets the fulfilment in Yoga by his own capacity — it is by the greater Force that stands over you that it will come — and it is the call, persistent through all vicissitudes, to that Force, by which the fulfilment will come. Even when you cannot aspire actively, keep yourself turned to the Mother for the help to come — that is the one thing to do always.

3 January 1934

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Whether the progress is rapid or slow, the attitude should always be an entire faith and reliance on the Mother; just as you do not think that the progress was the result of your own effort or merit but of your taking the right attitude of reliance and the Mother's Force working, so you should not think that any slowness or difficulty was due to your own demerit but only seek to keep this attitude of reliance and let the Mother's Force work — slowly or rapidly does not matter.

14 November 1935

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There has always been too much reliance on the action of your own mind and will — that is why you cannot progress. If you could once get the habit of silent reliance on the power of the Mother — not merely calling it in to support your own effort — the obstacle would diminish and eventually disappear.

*

It is not by his own strength or good qualities that anyone can attain the divine change; there are only two things that matter, the Mother's force at work and the Sadhak's will to open to it and trust in her working. Keep your will and your trust and care nothing for the rest — they are only difficulties that all meet in their Sadhana.

13 May 1936

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What is needed is perseverance — to go on without discouragement, recognising that the process of the nature and the action of the Mother's force is working through the difficulty even and will do all that is needed. Our incapacity does not matter — there is no human being who is not in his parts of nature incapable — but the Divine Force is also there. If one puts one's trust in that, incapacity will be changed into capacity. Difficulty and struggle themselves then become a means towards the achievement.

27 May 1936

Discouragement, Despondency, Depression

Do not allow yourself to be troubled or discouraged by any difficulties, but quietly and simply open yourself to the Mother's force and allow it to change you.

*

This kind of grief and despondency are the worst obstacles one can raise up in the Sadhana — they ought not to be indulged in. What one cannot

do oneself one can get done by calling the Mother's force. To receive that and let it work in you is the true means of success in the Sadhana.

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Not to be disturbed, to remain quiet and confident is the right attitude, but it is necessary also to receive the help of the Mother and not to stand back for any reason from her solicitude. One ought not to indulge ideas of incapacity, inability to respond, dwelling too much on defects and failures and allowing the mind to be in pain and shame on their account; for these ideas and feelings become in the end weakening things. If there are difficulties, stumblings or failures, one has to look at them quietly and call in tranquilly and persistently the Divine help for their removal, but not to allow oneself to be upset or pained or discouraged. Yoga is not an easy path and the total change of the nature cannot be done in a day.

*

All this is of no utility — complainings, questionings, etc. of this kind should be put aside. You have to go on quietly, without depression or trouble, receiving the Mother's forces, allowing them to work, rejecting all that stands in their way but not troubled by difficulty or defects in yourself or by any delay or slowness in the working.

25 October 1933

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If meditation brings a headache, you should not meditate. It is a mistake to think that meditation is indispensable to the Sadhana. There are so many who do not do it, but they are near to the Mother and progress as well as those who have long meditations.

The one thing necessary is to be turned to the Mother and that is all that is needed. Do not fear or be sad, but let the Mother do quietly her work in you and through you and all will be well.

16 March 1935

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There is no reason to be discouraged. Three years is not too much for the preparation of the nature and it is usually through fluctuations that it gradually grows nearer to the point where a continuous progress becomes possible. One has to cleave firmly to the faith in the Mother's working behind all appearances and you will find that that will carry you through.

31 August 1935

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Never allow this idea "I am not able", "I am not doing enough" to come and vex you; it is a tamasic suggestion and brings depression and depression opens the way to the attacks of the wrong forces. Your position should be, "Let me do what I can; the Mother's force is there, the Divine is there to see that in due time all will be done."

4 November 1935

Obstacles, Errors, Falls

The Mother's help is always there but you are not conscious of it except when the psychic is active and the consciousness not clouded. The coming of suggestions is not a proof that the help is not there. Suggestions come to all, even to the greatest Sadhaks or to the Avatars

— as they came to Buddha or Christ. Obstacles are there — they are part of Nature and they have to be overcome. What has to be attained is not to accept the suggestions, not to admit them as the truth or as one's own thoughts, to see them for what they are and keep oneself separate. Obstacles have to be looked at as something wrong in the machinery of human nature which has to be changed — they should not be regarded as sins or wrong doings which make one despair of oneself and of the Sadhana.

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All faults and errors are redeemed by repentance. Confidence in the Mother, self-giving to the Mother, these if you increase them will bring the change in the nature.

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Never mind about the purity of the body. The love of the Mother purifies both heart and body — if the soul's aspiration is there, the body also is pure. What happened in the past does not in the least matter.

*

Mother never thinks of future difficulties, falls or dangers. Her concentration is always on love and light, not on difficulties and downfalls.

Consent to Change

Those who are not straightforward cannot profit by the Mother's help, for they themselves turn it away. Unless they change, they cannot hope for the descent of the supramental Light and Truth into the lower vital and physical nature; they remain stuck in their own self-created mud and cannot progress.

November 1928

*

The Mother's help is always there for those who are willing to receive it. But you must be conscious of your vital nature, and the vital nature must consent to change. It is no use merely observing that it is unwilling and that, when thwarted, it creates depression in you. Always the vital nature is not at first willing and always when it is thwarted or asked to change, it creates this depression by its revolt or refusal of consent. You have to insist till it recognises the truth and is willing to be transformed and to accept the Mother's help and grace. If the mind is sincere and the psychic aspiration complete and true, the vital can always be made to change.

15 July 1932

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It is this idea that you are helpless because the vital consents to the wrong movement that comes in the way. You have to put your inner will and the Mother's light on the vital so that it shall change, not leave it to do what it likes. If one is to be "helpless" and moved by any part of the instrumental being, how is change possible? The Mother's force

or the psychic can act, but on condition that the assent of the being is there. If the vital is left to do what it likes, it will always go after its old habits; it has to be made to feel that it must change.

*

Put the Mother's notice henceforth at the door of your vital being, "No falsehood hereafter shall ever enter here", and station a sentry there to see that it is put into execution.

18 May 1933

Open and Call the Mother

However strong the attack may be, and even if it overcomes you for the time being, still it will rapidly pass away if you have formed the habit of opening to the Mother. The peace will come back if you remain quiet and keep yourself open to it and to the Force. Once something of the Truth has shown itself within you, it will always, even if for a time heavily clouded over with wrong movements, shine out again like the sun in heaven. Therefore persevere with confidence and never lose courage.

14 March 1932

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You should not allow yourself to get upset by these small things. If when the movements you complain of come, you remain quiet and open to the Mother and call her, after a time you will find a change beginning to come in you. Meditation is not enough; think of the Mother and offer your work and action to her, that will help you better.

7 April 1932

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Plenty of people have this condition (it is human nature) and there is naturally a way of coming out of it — having full faith in the Mother to quiet the inner mind (even if the outer continues to be troublesome) and call in it the Mother's Peace and Force, which is always there above you, into the *ādhāra*. Once that is there, consciously, to keep yourself open to it and let it go on working with a full adhesion, with a constant support of your consent, with a conscious rejection of all that is not that, till all the inner being is tranquillised and filled with the Mother's Force, Peace, Joy, Presence — then the outer nature will be obliged to follow suit in its turn.

8 May 1933

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There is only one way if you cannot exert your will — it is to call the Force; even the call only with the mind or the mental word is better than being extremely passive and submitted to the attack, — for although it may not succeed instantaneously, the mental call even ends by bringing the Force and opening up the consciousness again. For everything depends upon that. In the externalised consciousness obscurity and suffering can always be there; the more the internalised consciousness reigns, the more these things are pushed back and out, and with the full internalised consciousness they cannot remain — if they come, it is as outside touches unable to lodge themselves in the being.

21 August 1933

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To call to the Mother always is the main thing and with that to aspire and assent to the Light when it comes, to reject and detach oneself from desire and any dark movement. But if one cannot do these other things successfully, then call and still call.

The Mother's force is there with you even when you do not feel it; remain quiet and persevere.

15 September 1934

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The experience you had of the power of the Name and the protection is that of everyone who has used it with the same faith and reliance. To those who call from the heart for the protection, it cannot fail. Do not allow any outward circumstance to shake the faith in you; for nothing gives greater strength than this faith to go through and arrive at the goal. Knowledge and Tapasya, whatever their force, have a less sustaining power — faith is the strongest staff for the journey.

The protection is there over you and the watchful love of the Mother. Rely upon it and let your being open more and more to it — then it will repel attacks and always uphold you.

8 October 1936

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It is an obsession from the subconscient physical bringing back the habitual thoughts, "I can't call rightly — I have no real aspiration, etc."; the depression, the memory, etc. are from the same source. It is no use indulging in these ideas. If you cannot call the Mother in what you think the right way, call her in any way — if you can't call her; think of her with the will to be rid of these things. Don't worry yourself with the

idea whether you have true aspiration or not — the psychic being wants and that is sufficient. The rest is for the Divine Grace on which one must steadfastly rely — one's own merit, virtue or capacity is not the thing that brings the realisation.

4 January 1937

Chapter 10
Turn Only to the Mother

All here shall be one day her sweetness' home,
All contraries prepare her harmony;
Towards her our knowledge climbs, our passion gropes;
In her miraculous rapture we shall dwell,
Her clasp shall turn to ecstasy our pain.
Our self shall be one self with all through her.
In her confirmed because transformed in her;
Our life shall find in its fulfilled response
Above, the boundless hushed beatitudes,
Below, the wonder of the embrace divine.
This known as in a thunder-flash of God,
The rapture of things eternal filled his limbs;
Amazement fell upon his ravished sense;
His spirit was caught in her intolerant flame.
Once seen, his heart acknowledged only her.
Only a hunger of infinite bliss was left.
All aims in her were lost, then found in her;
His base was gathered to one pointing spire.

Savitri, III. 2

Learn to Live Within

You have to learn to live in yourself with the Mother, in contact with her consciousness, and meet others only with your exterior surface.

9 April 1933

*

You must gather yourself within more firmly. If you disperse yourself constantly, go out of the inner circle, you will constantly move about in the pettinesses of the ordinary outer nature and under the influences to which it is open. Learn to live within, to act always from within, from a constant communion with the Mother. It may be difficult at first to do it always and completely, but it can be done if one sticks to it and it is at that price, by learning to do that, that one can have the Siddhi in the Yoga.

5 June 1934

*

It is when there is no attachment to outward things for their own sake and all is only for the Mother and the life through the inner psychic being is centred in her that the best condition is created for the spiritual realisation.

11 November 1935

*

What you must do is to be turned only to the Mother and relying on her go forward quietly with your work and Sadhana until the time when the Sadhaks are sufficiently awakened and changed to feel the need of

greater harmony and union with each other. Let only your spiritual change and progress matter for you and for that trust wholly in the Mother's force and her grace which is with you — do not let things or people disturb you, — for compared with the truth within and the journey to the full Light of the Mother's Consciousness these things have no importance.

6 December 1935

*

If it is like that, it is probably because you are living outside, allowing yourself to be disturbed by outward contacts. One cannot find happiness of a lasting character unless one lives within. Work, action must be offered to the Mother, done for her sake only, without any thought for yourself, your own ideas, preferences, feelings, likes, dislikes. If one's eyes are fixed on these latter things, then at every step one gets some friction either in the mind or vital or if these are comparatively quiet on the body and nerves. Peace and joy can only become stable if one lives within with the Mother.

2 January 1937

*

Remember the Mother and, though physically far from her, try to feel her with you and act according to what your inner being tells you would be her Will. Then you will be best able to feel her presence and mine and carry our atmosphere around you as a protection and a zone of quietude and light accompanying you everywhere.

Leave All to the Mother

Remain firm and turned in the one direction — towards the Mother.

*

Do not brood over your difficulties. Leave them to the Mother and let her Force work them out of you.

22 March 1935

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One has to cleave firmly to the faith in the Mother's working behind all appearances and you will find that that will carry you through.

31 August 1935

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Nothing is impossible if the nature of the psychic being is awake and leading you with the Mother's consciousness and force behind it and working in you.

19 October 1935

*

If one remains in full confidence in the Mother and psychically open, then the Mother's force will do all and one has only to give consent and keep oneself open and aspire.

12 November 1935

*

The path you have now taken — to cleave to the Mother through all circumstances and let nothing shake you from that will bring the true solution of difficulties for you. For it seems the psychic being has started its work in you.

24 December 1935

*

It is the true attitude to leave all to the Mother and trust entirely in her and let her lead you on the path to the goal.

2 March 1936

*

Be sure that the Mother will always be with you to carry you upon the path. Difficulties come and difficulties go, but, she being with you, the victory is sure.

18 July 1936

Chapter 11
The Mother, the Self and the Soul

An energy of the triune Infinite,
In a measureless Reality she dwelt,
A rapture and a being and a force,
A linked and myriad-motioned plenitude,
A virgin unity, a luminous spouse,
Housing a multitudinous embrace
To marry all in God's immense delight,
Bearing the eternity of every spirit,
Bearing the burden of universal love,
A wonderful mother of unnumbered souls.

Savitri, XI. 1

All she could front with the strong spirit's peace.
But since she knows the toil of mind and life
As a mother feels and shares her children's lives,
She puts forth a small portion of herself,
A being no bigger than the thumb of man
Into a hidden region of the heart
To face the pang and to forget the bliss,
To share the suffering and endure earth's wounds
And labour mid the labour of the stars.

Savitri, IV. 2

The Divine Mother

The Divine Mother is the Consciousness and Force of the Divine — which is the Mother of all things.

*

The Mother is the consciousness and force of the Divine — or, it may be said, she is the Divine in its consciousness-force.

*

It is a mistake to identify the Mother with the lower Prakriti and its mechanism of forces. Prakriti here is a mechanism only which has been put forth for the working of the evolutionary Ignorance. As the ignorant mental, vital or physical being is not itself the Divine, although it comes from the Divine — so the mechanism of Prakriti is not the Divine Mother. No doubt something of her is there in and behind this mechanism maintaining it for the evolutionary purpose; but what she is in herself is not a Shakti of Avidya, but the Divine Consciousness, Power, Light, Para Prakriti to whom we turn for release and the divine fulfilment.

*

The Gita does not speak expressly of the Divine Mother; it speaks always of surrender to the Purushottama — it mentions her only as the Para Prakriti who becomes the Jiva, that is, who manifests the Divine in the multiplicity and through whom all these worlds are created by the Supreme and he himself descends as the Avatar. The Gita follows the Vedantic tradition which leans entirely on the Ishwara aspect of the

Divine and speaks little of the Divine Mother because its object is to draw back from world-nature and arrive at the supreme realisation beyond it; the Tantric tradition leans on the Shakti or Ishwari aspect and makes all depend on the Divine Mother because its object is to possess and dominate the world-nature and arrive at the supreme realisation through it. This Yoga insists on both the aspects; the surrender to the Divine Mother is essential for without it there is no fulfilment of the object of the Yoga.

In regard to the Purushottama the Divine Mother is the supreme divine Consciousness and Power above the worlds, Adya Shakti; she carries the Supreme in herself and manifests the Divine in the worlds through the Akshara and Kshara. In regard to the Akshara she is the same Para Shakti holding the Purusha immobile in herself and also herself immobile in him at the back of all creation. In regard to the Kshara she is the mobile cosmic Energy manifesting all beings and forces.

*

The experience of the Mother being the Supreme is the Tantric experience — it is one side of the Truth.

*

There are not many Mothers, there is One in many forms. The transcendental is only one aspect of the Mother. I don't know what is meant by the embodied aspect of the transcendental Mother. There is the embodied aspect of the One Mother — what she manifests through it depends on herself.

7 July 1936

The Mother and the Self

You are seeking for Self-realisation — but what is that Self if not the Mother's self? There is no other.

*

It is the Divine who is the Master — the Self is inactive, it is always a silent witness supporting all things — that is the static aspect. There is also the dynamic aspect through which the Divine works — behind that is the Mother. You must not lose sight of that, that it is through the Mother that all things are attained.

1 September 1934

*

The Self has two aspects, passive and active. In the first it is pure silence, wideness, calm, the inactive Brahman, in the second it is the Cosmic Spirit, universal not individual. One can feel in it union or oneness with the Mother. Intimacy is a feeling of the individual, therefore of the psychic being.

12 October 1934

*

The experiences [of the Self] were all right — but they give only one side of the Divine Truth, that which one attains through the higher mind — the other side is what one attains through the heart. Above the higher mind these two truths become one. If one realises the silent Atman above, there is no danger, but there is also no transformation, only Moksha, Nirvana. If one realises the cosmic self, dynamic and active,

then one realises all as the Self, all as myself, that self as the Divine, etc. This is all true; but the danger is of the ego catching hold of the "my" in that conception of "all is myself". For this "myself" is not my personal self but everybody's self as well as mine. The way to get rid of any such danger is to remember that this Divine is also the Mother, that the personal "I" is a child of the Mother with whom I am one, yet different, her child, servant, instrument. I have said that you should not stop realising the Self as the cosmic consciousness, but should at the same time remember that all this is the Mother.

13 October 1934

*

It is possible to go towards the knowledge by beginning with the experience of dissolution in the One, but on condition that you do not stop there, taking it as the highest Truth, but proceed to realise the same One as the Supreme Mother, the Consciousness-Force of the Eternal. If, on the other hand, you approach through the Supreme Mother, she will give you the liberation in the silent One also as well as the realisation of the dynamic One, and from that it is easier to arrive at the Truth in which both are one and inseparable. At the same time, the gulf created by the mind between the Supreme and his manifestation is bridged, and there is no longer a fissure in the truth which makes all incomprehensible.

*

What people mean by the formless *svarūpa* of the Mother, — they mean usually her universal aspect. It is when she is experienced as a universal Existence and Power spread through the universe in which and by

which all live. When one feels that Presence one begins to feel a universal peace, light, power; bliss without limits — that is her *svarūpa*. One meets this more often by rising in consciousness above the head where one is liberated from this limited body consciousness and feels oneself also as something wide, calm, one self with all beings — free from passion and disturbance in an eternal peace. But it can be felt through the heart also — then the heart too feels itself wide as the world, pure and blissful, filled with the Mother's presence.

There is also the Mother's personal and individual presence in the heart which brings immediately love and Bhakti and the sense of a close intimacy and personal oneness.

9 June 1935

The Mother and the Soul

Chit Shakti or Bhagavat Chetana is the Mother — the Jivatma is a portion of it, the psychic or soul a spark of it. Ego is a perverse reflection of the psychic or the Jivatma. If that is what you mean, it is correct.

*

It is true of every soul on earth that it is a portion of the Divine Mother passing through the experiences of the Ignorance in order to arrive at the truth of its being and be the instrument of a Divine Manifestation and work here.

Chapter 12
Translations of Letters in Bengali

A Mother-wisdom works in Nature's breast
To pour delight on the heart of toil and want
And press perfection on life's stumbling powers,
Impose heaven-sentience on the obscure abyss
And make dumb Matter conscious of its God.
Although our fallen minds forget to climb,
Although our human stuff resists or breaks,
She keeps her will that hopes to divinise clay;
Failure cannot repress, defeat o'erthrow;
Time cannot weary her nor the Void subdue,
The ages have not made her passion less;
No victory she admits of Death or Fate.
Always she drives the soul to new attempt;
Always her magical infinitude
Forces to aspire the inert brute elements;
As one who has all infinity to waste,
She scatters the seed of the Eternal's strength
On a half-animate and crumbling mould,
Plants heaven's delight in the heart's passionate mire,
Pours godhead's seekings into a bare beast frame,
Hides immortality in a mask of death.

Savitri, IV. 1

Sadhana

Sadhana means to feel the Mother near and within, to feel that the Mother is doing everything and to receive everything of the Mother in oneself. Having this state, if one pays attention to studies there can be no harm.

*

Human nature, as a rule, cannot always remain inside. But when one can feel the Mother in every condition, within and without, this difficulty lingers no more. Try to have this state.

*

First of all, you must find the Mother within. Later on, when the external being comes under full control, you will constantly feel her even there.

*

Don't worry on that account. It is not easy always to remember the presence of the Mother. When the whole being is filled with the Mother's presence, then you will remember her automatically, and you can by no means forget her.

*

Sitting calm and quiet, remember the Mother and open yourself to her. This is the rule for meditation.

*

Everyone has this kind of difficulty. Identification with the Mother at every moment cannot easily be done. It is done by a steady spiritual practice.

*

One has to practise spirituality silently, calmly, fearlessly, with the constant belief that the victory of the Mother is sure to take place.

The Mother's Consciousness

Peace is the first to come; unless the whole instrument becomes full of peace, it is difficult for the knowledge to descend. Once peace is established, the vast infinite consciousness of the Mother manifests itself; the ego is drowned in it and finally disappears without leaving any trace. In that infinity only the Mother and her eternal portion are left.

*

You have to live above in the vastness you are experiencing and inside in the depths, you have to live in that alone; moreover, you have to bring down that vastness everywhere in nature, even in the lower nature. Then the transformation of the lower and the external nature can be permanently established. For this vastness is the infinity of the Mother's consciousness.

*

When the narrow lower nature is liberated into the vastness of the Mother's consciousness, it will then be transformed to the very roots.

*

Be always calm and let the higher consciousness of the Mother descend into you — this alone will gradually transform your external consciousness.

The Mother's Light

When the physical consciousness becomes strong, it covers up everything and tries to spread throughout the being. This state is produced because when the physical consciousness in its distinct nature expresses itself, everything seems to be full of inertia and obscurity, void of the light of knowledge and the drive of force. Do not give your assent to this condition — if it comes, call the Mother's light and force to enter into the body-consciousness and make it luminous and powerful.

*

To get rid of the subconscient difficulties, first one has to recognise them, next reject them, and finally bring the inner or the higher light of the Mother into the body consciousness. Then the ignorant movements of the subconscient will be driven away and the movements of the other consciousness will be established. But this cannot be done easily; you have to do it patiently; a determined patience is required. Trust in the Mother is the only means. However, if one can remain inside and maintain the inner vision and consciousness, there is not much suffering and labour — but it is not always possible to do this and it is then that faith and patience are particularly necessary.

*

The Mother is already within you. The work of Shakti is going on behind the screen of the physical nature. Finally with the Light of the Mother, the screen will become transparent.

*

Thus the transformation of the physical is possible when the body is filled with the Mother's light.

Defects and Difficulties

There is no sadhak, in spite of his being a child of the Divine, who does not have numerous little defects in his nature. As soon as one becomes aware of them, they have to be rejected; one has to aspire more ardently for the Mother's Force so that these little defects of the nature may slowly be eradicated; but faith, surrender and reliance on the Mother must always remain intact. To get rid of these defects entirely is a matter of time; one must not be disturbed because they are there.

*

In this sadhana just as you have to get rid of restlessness, so also sorrow must be given no place. You must rely on the Mother and advance with a steady heart and a quiet and cheerful mind. If you have full trust in the Mother, where is the place for sorrow? The Mother is not far away but constantly near you. You must maintain this faith and knowledge.

*

Always one has to keep absolute faith in the Mother that one is in her hands, that everything will be done through her power. Then the obstacle can create no sorrow and despair.

*

Difficulties matter little. They are nothing but what exists in the outer nature of human beings. Gradually they will be driven out by the Force of the Mother. So there is no cause for anxiety or depression.

*

Don't forget what I have said many times. Do your sadhana in a calm and quiet manner without getting agitated. Then everything will slowly come right. Crying aloud is no good. Call upon the Mother calmly. Open yourself to her. The more quiet the vital becomes, the more steadily the sadhana goes on without swerving.

*

Always remember the Mother. Call upon her. Then the difficulties will go away. Do not be afraid, do not be perturbed by the difficulties. Call upon the Mother steadily.

*

Remain quiet and conscious. Call the Mother, the good condition will return. To make full surrender takes time. Surrender all that you find still remaining. Only thus, by repeating it constantly, does the surrender become complete.

*

"How far have I come, how far have I still to go?" — such questions are not of much avail. With the Mother as pilot, head upstream. She will take you to your destined port.

*

This is not the right attitude. Your sadhana has not been ruined; the Mother has not abandoned you; she has neither moved away from you nor is she displeased with you — these are vital imaginations and should not be given any place. Keep a simple and quiet confidence in the Mother. Without being afraid of the difficulties call in the Mother's Force. All that you have received is inside; there will be even further progress.

*

Who will go away? Those who have no sincerity, no faith and trust in the Mother, those who look upon their own imagination as something greater than the will of the Mother, they might go away. But he who seeks the Truth, who has faith and confidence, who wants the Mother, has nothing to be afraid of; even if there are a thousand difficulties, he will surmount them; even if he has numerous defects in his nature, he will rectify them; even if he falls, he will rise again and finally one day he will reach the goal of his sadhana.

*

This you should always remember, that if you go forward with full trust in the Mother, then whatever the circumstances and difficulties may be, however long a time may be necessary, you will certainly reach your

goal — no obstacle, delay or adverse condition can mar the ultimate success.

Relationship with the Mother

Relation with the outer world must be maintained but all that must remain on the outer surface. You should live within, close to the Mother and watch everything from there — this is what is wanted. It is the first step of the Karmayoga. Then from within conduct all external work with the help of the Mother's force. This is the second step. If you can do this, then you will not have any further trouble.

*

It is true that the Mother is in everybody and we should have a relationship with her there. But that is no human or personal relationship; it is oneness with her vast unity.

*

When the consciousness becomes wide and universal and sees the Mother in the whole universe, then the ego does not stick. Only your true being, which is the Mother's child and her portion, rests on the Mother's lap.

*

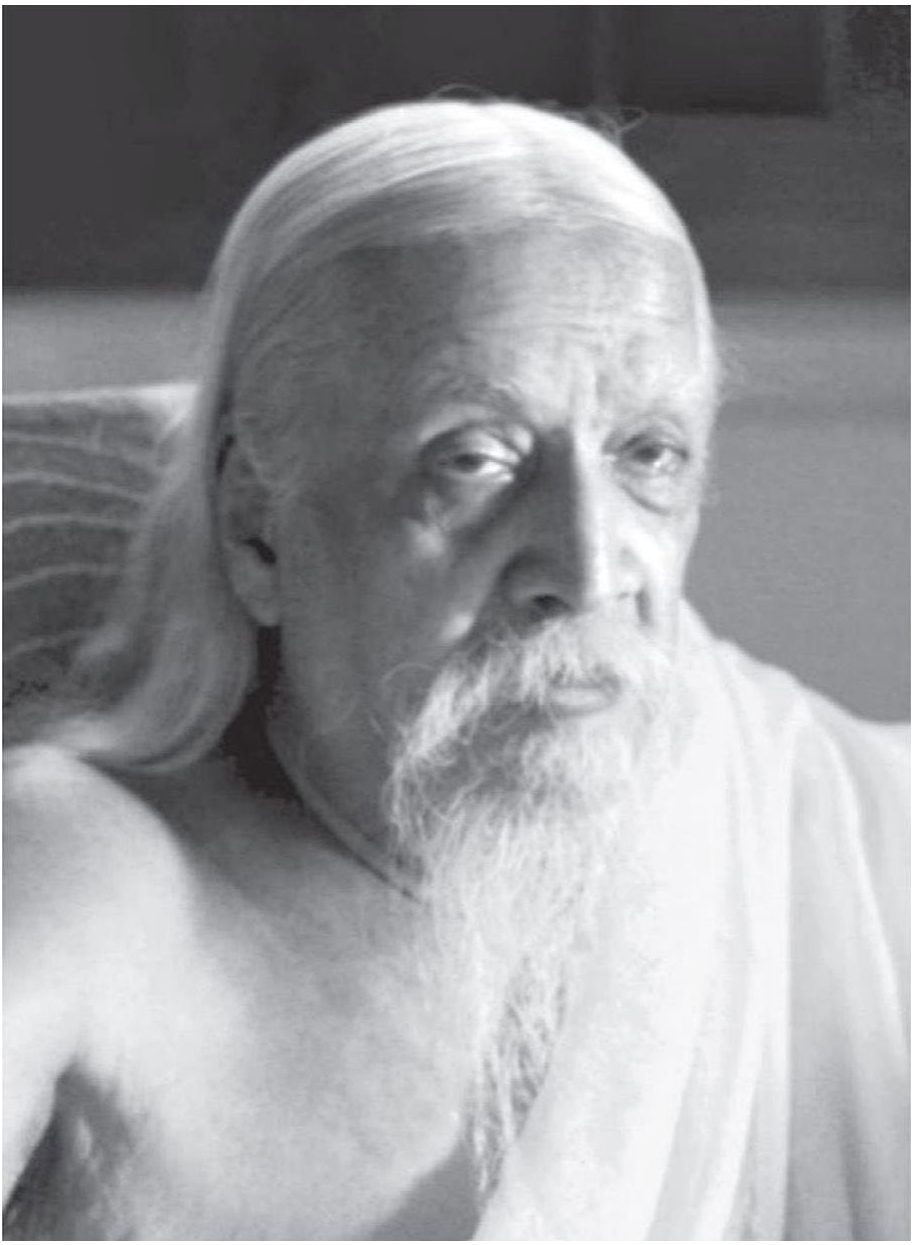
An emanation or a part of her being and consciousness comes out of the Mother to each sadhak and as her image and representative remains with him to help him. In fact, it is the Mother herself who comes out in that form.

*

The straight road to truth is open in the heart. Whatever is offered goes up to the Mother and gets merged in her Truth and becomes all truth.

*

The Mother is the goal, everything is in her; if she is attained, all is attained. If you dwell in her consciousness, everything else unfolds of itself.



Sri Aurobindo

Life-Sketch of Sri Aurobindo

Sri Aurobindo was born in Calcutta on 15 August 1872. At the age of seven he was taken to England for his education. There he studied at St. Paul's School, London, and at King's College, Cambridge. Returning to India in 1893, he worked for the next thirteen years in the Princely State of Baroda in the service of the Maharaja and as a professor in the State's college.

In 1906 Sri Aurobindo quit his post in Baroda and went to Calcutta, where he became one of the leaders of the Indian national movement. As editor of the newspaper *Bande Mataram*, he boldly put forward the idea of complete independence from Britain. Arrested three times for sedition or treason, he was released each time for lack of evidence.

Sri Aurobindo began the practice of Yoga in 1905. Within a few years he achieved several fundamental spiritual realisations. In 1910 he withdrew from politics and went to Pondicherry in French India in order to concentrate on his inner life and work. During his forty years there, he developed a new spiritual path, the Integral Yoga, whose ultimate aim is the transformation of life by the power of a supramental consciousness. In 1926, with the help of the Mother, he founded the Sri Aurobindo Ashram. His vision of life is presented in numerous works of prose and poetry, among which the best known are *The Life Divine*, *The Synthesis of Yoga* and *Savitri.* Sri Aurobindo passed away on 5 December 1950.

The Mother

Life-Sketch of the Mother

The Mother was born Mirra Alfassa on 21 February 1878 in Paris. A student at the Academic Julian, she became an accomplished artist. Gifted from an early age with a capacity for spiritual and occult experience, she went to Tlemcen, Algeria, in 1906 and 1907 to study occultism with the adepts Max Theon and his wife. Between 1911 and 1913 she gave a number of talks to various groups of seekers in Paris.

In 1914 the Mother voyaged to Pondicherry, South India, to meet Sri Aurobindo. After a stay of eleven months, she was obliged by the outbreak of the First World War to return to France. A year later she went to Japan, where she remained for four years. In April 1920 the Mother rejoined Sri Aurobindo in Pondicherry. Six years later, when the Sri Aurobindo Ashram was founded, Sri Aurobindo entrusted its material and spiritual charge to her, for he considered her not a disciple but his spiritual equal and collaborator. Under her guidance, which covered a period of nearly fifty years, the Ashram grew into a large, many-faceted spiritual community. She also established a school, the Sri Aurobindo International Centre of Education, in 1952, and an international township, Auroville, in 1968. The Mother passed away on 17 November 1973.

Glossary of Terms

The philosophical and psychological terms in this glossary are defined almost entirely in Sri Aurobindo's words.

abhimana — self-esteem, pride, especially hurt pride and resentment because one feels mistreated by a loved one.

Adhar (***adhara***) — support, receptacle; the mental-vital-physical system as a vessel of the spiritual consciousness.

Adya Shakti — the original power; the supreme divine Consciousness and Power above the worlds; the transcendent Mother.

Akshara — the Akshara Purusha: the immobile, immutable Conscious Being.

Ananda — bliss, delight; the essential principle of delight.

Ashram — the house or houses of a Teacher or Master of spiritual philosophy in which he receives and lodges those who come to him for the teaching and practice; a spiritual community.

Atman — the Self; the Spirit; the original and essential nature of our existence; the spiritual being above the mind.

Avatar — divine incarnation; one in whom the Divine Consciousness has come down for a great world-work; the word *avatara* means descent: it is the coming down of the Divine below the line which divides the divine from the human world or status.

Avidya — ignorance; the Ignorance; the Ignorance of oneness; the consciousness of Multiplicity.

Bhagavat Chetana — the divine consciousness.

Bhakti — love for the Divine, devotion to the Divine.

bhava — feeling, mood, sentiment.

Brahman — the Reality, the Eternal, the Infinite, the Absolute, the One besides whom there is nothing else existent.

chakras — centres of the inner being; centres of consciousness which connect the inner being with the outer personality.

Chit Shakti — Consciousness-Force.

Conscious Force — the divine Conscious Force that builds the worlds; the universal Energy that is the Power of the Cosmic Spirit working out the cosmic and individual truth of things.

consciousness — the self-aware force of existence. The essence of consciousness is the power to be aware of itself and its objects; but it is not only a power of awareness of self and things, it is or has also a dynamic and creative energy.

Divine, the — the Supreme Being from which all comes and in which all lives.

Force, the — the Divine Force, the one Energy that alone exists and alone makes universal or individual action possible, for this Force is the Divine itself in the body of its power. In the individual it is a Force for purification, illumination, transformation, for all that has to be done in the yoga.

Gita — the Bhagavad Gita, the "Song of the Blessed Lord", being the spiritual teachings of Sri Krishna spoken to Arjuna on the battlefield of Kurukshetra.

Grace, the — the Divine Grace, the help of a higher Divine Force other than the force of Karma, which can lift the sadhak beyond the present possibilities of his nature.

Ignorance, the — Avidya, the Ignorance of oneness; the separative consciousness and the egoistic mind and life that flow from it; the consciousness of the divided Many divorced from the unifying knowledge of the One Reality.

inner being — the inner mind, inner vital, inner physical, with the psychic behind as the inmost.

Integral Yoga — a union (*yoga*) in all the parts of our being with the Divine and a consequent transmutation of all their now jarring elements into the harmony of a higher divine consciousness and existence. The Yoga of Sri Aurobindo and the Mother is known as the Integral Yoga.

Ishwara — Lord, Master; the Divine Being.

Ishwara-Shakti — the active Divine Being and Power; the dual principle of the Lord (Ishwara) and his executive Power (Shakti).

Ishwari — the executive Power of the Ishwara.

Jiva — see Jivatman

Jivatman (or Jivatma) — the individual Self; the individualised self or spirit of the created being; the Spirit individualised and upholding the living being in its evolution from birth to birth.

Karmayoga — the yoga of (desireless) works.

Kshara — the Kshara Purusha: the mobile, mutable Conscious Being.

Kundalini Shakti — the Yoga Power imaged as a serpent that is ordinarily coiled and asleep in the lowest centre of consciousness in the spine.

Mahashakti — the great Shakti, the universal Mother.

Mantra — set words or sounds having a spiritual significance or power; sacred syllable, name or mystic formula.

Moksha — liberation, spiritual liberation.

Mother, the — the Divine Mother, the consciousness and force of the Divine; the Divine in its consciousness-force. The Mother is the divine Conscious Force that dominates all existence, upholding us and the universe.

Nature — Prakriti, the outer or executive side of the Conscious Force which forms and moves the worlds. The higher; divine Nature (Para Prakriti) is free from Ignorance and its consequences; the lower Nature (Prakriti) is a mechanism of active Force put forth for the working of the evolutionary Ignorance.

Nirvana — extinction, not of all being, but of being as we know it, extinction of ego, desire and egoistic action and mentality.

opening — the release of the consciousness by which it begins to admit into itself the working of the Divine Life and Power.

Para Prakriti — the supreme Nature.

physical, the — the physical consciousness and body.

Prakriti — Nature; Nature-Force; the outer or executive side of the Conscious Force.

Presence, the — the sense and perception of the Divine as a being felt as present in one's existence and consciousness or in relation to it.

psychic — of or relating to the soul (as distinguished from the mind and vital). Used in the sense of the Greek word "psyche", meaning "soul", the term "psychic" refers to all the movements and experiences of the soul, those which rise from or directly touch the psychic being.

psychic, the — psychic being; psychic essence; soul.

psychic being — the evolving soul of the individual, the divine portion in him which evolves from life to life, growing by its experiences until it becomes a fully conscious being. From its place behind the heart-centre, the psychic being supports the mind, life and body, aiding their growth and development. The term "soul" is often used as a synonym for "psychic being", but strictly speaking there is a distinction: the soul is the psychic essence, the psychic being is the soul-personality put forward and developed by the psychic essence to represent it in the evolution.

psychic essence — the soul in its essence; the divine essence in the individual. In the course of the individual's evolution, the psychic essence grows and takes form as the psychic being.

Purna Yoga — the integral (Purna) Yoga of Sri Aurobindo and the Mother.

Purusha — Conscious Being; essential Being supporting the play of Prakriti (Nature); the true or spiritual Person.

Purushottama — the supreme divine Person; the Supreme Being who is superior both to the mutable Being and the Immutable.

rajasic — of the nature of rajas, the quality of Nature that energises and drives to action. Rajas is the quality of action and passion and struggle impelled by nature and instinct.

Sachchidananda — the one Divine Being with a triple aspect of Existence (Sat), Consciousness (Chit) and Delight (Ananda).

sadhak — one who practises a spiritual discipline; one who is getting or trying to get spiritual realisation.

sadhana — spiritual practice or discipline; the practice of Yoga.

samsara — the world; the ordinary life of the Ignorance.

sankalpa — resolution.

Sannyasi — one who has renounced the world and action; an ascetic.

sanskara — impression, fixed notion, habitual reaction formed by one's past.

sattwic — of the nature of sattwa, the quality of Nature that illumines and clarifies. Sattwa is the quality of light, harmony, purity and peace.

Self — the Atman, the universal Spirit, the self-existent Being, the conscious essential Existence, one in all. The Self is being, not a being; it is the original and essential nature of our existence.

Shakti — Force, Power; the Divine Power; the Power of the Divine Mother.

siddhi — perfection, success, accomplishment of the aims of Yoga.

soul — the psychic essence; the divine essence in the individual; a divine spark that comes down into the manifestation to support the evolution of the individual. In the course of the evolution, the soul grows and evolves in the form of a soul personality, the psychic being. The term "soul" is often used as a synonym for "psychic being".

Spirit — the Consciousness above mind, the Atman or universal Self which is always in oneness with the Divine.

Supermind — the Supramental, the Truth-Consciousness, the highest divine consciousness and force operative in the universe. A principle of consciousness superior to mentality, it exists, acts and proceeds in the fundamental truth and unity of things and not like the mind in their appearances and phenomenal divisions.

supramental — of or relating to the Supermind.

surrender — to consecrate everything in oneself to the Divine, to offer all one is and has.

svarupa — self-form, true form, essential form or figure.

tamasic — of or relating to tamas, the quality of Nature that hides or darkens; the quality of ignorance, inertia and obscurity, of incapacity and inaction.

Tantra — a yogic system based on the principle of Consciousness-Power (conceived of as the Divine Mother) as the Supreme Reality; its method of discipline is to raise Nature in man into manifest power of Spirit.

Tantras — the scriptures of Tantra.

Tantric — relating to Tantra.

Tapaswi — one who does Tapasya.

Tapasya — effort, energy, austerity of the personal will; concentration of the will and energy to control the mind, vital and physical and to change them or to bring down the higher consciousness or for any other yogic or high purpose.

upadesa — instruction, teaching.

Vedanta — a system of philosophy and spiritual discipline based on the Upanishads and teaching the culminating knowledge of the Absolute.

Vedantic — relating to Vedanta.

vital — the life-nature made up of desires, sensations, feelings, passions, energies of action, will of desire, reactions of the desire-soul of man and of all that play of possessive and other related instincts, anger, greed, lust, etc., that belong to this field of nature.

Yoga — joining, union; union with the Divine and the conscious seeking for this union. Yoga is in essence the union of the soul with the immortal being and consciousness and bliss of the Divine, effected through the human nature with a result of development into the divine nature of being.

Yoga-Shakti — yogic force, spiritual force.

Yogi — one who practises Yoga, but especially one who has attained the goal of Yoga and is already established in spiritual realisation.

This compilation of Sri Aurobindo's letters deals primarily with the role of the Divine Mother in the practice of the Integral Yoga. In these letters Sri Aurobindo explains who the Mother is and how one can open oneself to her help. Surrender to the Mother; true relation with her through faith, devotion and love; work for her as part of one's sadhana; receiving her help in difficulties; her Presence, Light and Force; her human embodiment — these are some of the subjects Sri Aurobindo discusses in these letters. He wrote most of them in the 1930s to disciples living in his Ashram in Pondicherry.