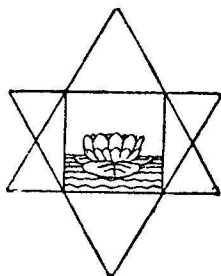


MOTHER INDIA

FEBRUARY 21, 1953: THE MOTHER'S BIRTHDAY NUMBER

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The Supramental is a truth and its advent is in the very nature of things inevitable . .

I believe the descent of this Truth opening the way to a development of divine consciousness here to be the final sense of the earth evolution.

SRI AUROBINDO

*A new Light shall break upon the earth,
a new world shall be born: the things that
were promised shall be fulfilled.*

Sri Aurobindo

*Translated from the Mother's
"Prayers and Meditations"*

MOTHER INDIA

MONTHLY REVIEW OF CULTURE

"Great is Truth and it shall prevail"

Managing Editor:

K. R. PODDAR

Editor

K. D. SETHNA

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THE MOTHER'S MESSAGE

*It is the Divine Presence that
gives value to life. This Presence
is the source of all peace, all
joy, all security. Find this
Presence in yourself and all your
difficulties will disappear.*

With my blessings



HOMAGE

On February 21, the fifth birthday of *Mother India*, we pay homage to one whose birthday was chosen by us as the most significant and auspicious occasion on which to launch a journal like ours.

We pay homage to the companion and co-worker of Sri Aurobindo, the Mother, who guides the Ashram in which he sought to create the nucleus of an unprecedented spiritual Consciousness and whose adventurous future he put from the beginning in her fostering and heroic hands.

We pay homage to her because in a world sunk in small selfishnesses and divisions she stands for the hidden Infinite in whose oneness all oppositions, all barriers cease. And because in a world absorbed in petty temporalities, interests of the moment, attachments of the hour, she calls us to the secret Eternal who liberates the soul in us into a peace and a plenitude beyond mortal fret and human hankering.

But our homage goes to her not only for the boon she can grant of the Infinite and the Eternal to our bounded beings. It goes to her also because she does not forget in the Infinite the finite and in the Eternal the temporal. On each small field of activity, on every brief labour she lays the Truth-touch by which they may become peep-holes of infinitude, flashes of eternity.

She awakens us to a packed profound significance in all things, which has to be unfolded, day after day, and rendered radiant in even their exteriors. For the call of Sri Aurobindo is not merely towards the Infinite and the Eternal: it is also towards the Divine, the supreme Creative Consciousness and Will that from the secrecies of the illimitable and the absolute evokes this universe of innumerable forms, this cosmic network of multitudinous relations. The Mother holds before us the archetypes, the perfect

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patterns of the finite and the temporal, which reside in the Divine's all-conceiving all-evolving all-manifesting depths. She is the minister of the revelation of what Sri Aurobindo terms the Supermind.

With that ministry she comes intimately close to us, clasps us to her heart as her own children who have gone astray, allows her greatness to be clasped by us as our own mother who can carry us back to the bliss we have forsaken. Thus her sublimity is all sweetness to our mortal nature, and her sweetness is to that nature a source of sublimity.

Whatever India has dreamt of and hoped for in her finest periods—the reign of the Divine upon earth—the Mother strives to realise. The whole sense of Indian culture—the expression of the Highest Truth in every branch of human endeavour—is like a flame in her, seeking out the soul locked in each clay-figure. Poets of God's beauty, philosophers of God's wisdom, teachers of God's righteousness, helpmates of God's love, workers of God's infallibility, statesmen of God's harmony, warriors of God's immortality—all these she would fashion out of struggling and aspiring humanness. In her indeed the mystery which our nation has felt in its heart through the ages as the inspirer of its complex career and which it has named Mother India comes forth with a face we can understand and feet we can follow. Hands like our own are stretched out to us, with a power in them to lead us to a supreme destiny.

However, to be Mother India is to be not just the soul of one nation. Imaging the Divine, summoning us to the Spirit that is the ground and sovereign of the entire universe, Mother India is a universal goddess. She is India because on Indian soil this ground and sovereign has been known and loved as nowhere else and on this soil she can have most effectively her centre of radiation. But the authentic service of her is charged with a mission for all humanity.

The Mother of Sri Aurobindo's Ashram is, therefore, India most when her compassionate and creative gaze is on the whole world of erring mortals—and she is universal most when that gaze is afire with the many-sided Godward soul of India.

But when we pay homage to her on this day of her birth we salute

HOMAGE

more than the highest past kindling into a glorious present. We salute also a future that will be no mere reliving of the past, however high. For, though the spirituality that has been is of splendid value, beyond even its mighty realisations is the full orb of the Light which Sri Aurobindo wants us to make lord of our being. Through the centuries yogis and saints have hallowed the earth with their tread; yet the earth's surface alone has been touched and its core has remained in darkness. That is why mankind, for all its religions and philosophies and moral codes, is still weighted down with animality and all efforts to uplift permanently the race seem doomed to ring new changes on an old tried-out and ultimately ineffective theme. Wonderful overtures are there in this music of the Spirit, but they fall back from some ungrasped harmonic resolution. Chord after profound chord has gone forth into the unknown and yet no *grand finale* has resulted, by which the half-animal that is man may end in a human godhood. Surely, some master-rhythm has been missed. And as surely this rhythm must exist somewhere and await seizure. The discovery of it and the interfusion of it with every strain of terrestrial existence were the object of Sri Aurobindo's seventy-eight years on earth, during which his very body was becoming a new, a divine substance. And, we believe, it is for the transfiguration of earth's creatures that he gave up this godlike body in a superb sacrifice as if to gather once for all into a mystic holocaust the forces of man's mortal bondage to darkness. But Sri Aurobindo, out of the material envelope, is still a dynamic presence, still by the side of the Mother, an occult influence in his own rights and overtly operative through her for that total divinisation of the human which the world, even the spiritual world, may consider impossible but which he regards as the whole sense of evolution and implicit in the very logic of its paradoxical process. Has not that process started with blind brute matter, unexpectedly developed sentient life in it and strangely displayed in that sentient yet unintelligent vitality a mind of manifold reason—a mind, again, not unlimited, yet ever within its limitations surprised by hungers for the Absolute and hints of the Perfect?

The soul grown blissfully one with the ultimate Spirit, the mind an instrument of direct and complete self-knowledge and world-knowledge, the life-force the medium of a luminous energy free from fatigue and failure, the body the manifestation of a supernatural substance immune to

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disease and decline—this fourfold ideal of Sri Aurobindo for the earth is what the Mother carries forward from year to year ever more close to realisation. A colossal work is hers, and we bow to her most gratefully for shouldering it on our behalf and for doing so with a constant smile on her face—a smile whose radiancy puts new heart into her children and, like a marvellous dawn, presages for them a divine day,

K D SETHNA

CORRESPONDENCE WITH THE MOTHER

COMPILER'S NOTE

SRI Aurobindo's correspondence with the sadhaks, spread over a period of about eight years, has by now become almost as famous as his larger works. But very few people know that whilst he was writing letters in reply to the queries of the disciples, the Mother, who has always stood side by side with him in all his work, was also carrying on a correspondence of the same nature. It was arranged at the time that whilst some of the sadhaks daily sent their note-books to Sri Aurobindo for his comments, the others were to send them to the Mother. This correspondence is now released here in a systematic form, and should prove of interest to our readers.

In a very general way it can be said that if Sri Aurobindo's flair is for detailed exposition, fortified by definitions and explanations expressing a hundred shades and nuances, the Mother's is for a condensed, power-packed, pointed expression. Her remarks are sharply directed to the particular point under discussion, and, to use a colloquialism, always hit the nail right on the head. The reader unaccustomed to her way of expression will look in vain for sweeping generalisations in her replies to the sadhaks. Each reply is for a particular person, for the need of the occasion, in a given set of circumstances, in accordance with his nature, his *swabhava*, and in view of the particular truth that is to be given to him at the moment. It is not very easy to remove her remarks from their setting or configuration and apply them to other conditions unless one has a certain subtlety and plasticity of mind and a spiritual insight into the play of forces and the inner movements of the sadhana. She speaks out of her higher spiritual consciousness, and the words she uses are receptacles of power charged with light. Her reply comes like an arrow to its mark and helps to dispel, dissolve, or break through some formation in his being, or to strengthen and enlighten him. Consequently her formulation is, one might say, linear, as an arrow in its flight would be. Sri Aurobindo with his global vision stretching across Time and Eternity brings in his writings a certain all-embracing totality and integrality, and a subtlety in word-formations, these, though they appear to keep the

same outer form, in an inexplicable and amazing way go on beating different rhythms according to the theme expounded. This makes his writing particular and general at the same time. The Mother's statements also have a generality, but in a different way—not so much through their word-formulation as through their sheer truth-power. One hears or reads her remarks and receives the impact of the truth she utters, but the words which carry the truth vanish into thin air; they were only there as transparent receptacles to carry her Truth-power. If one's mind is open to her light and his consciousness in tune with hers, one can see the general implication of her words as well, for the truth she emanates is of the Divine Consciousness, and has a universal bearing too. No doubt, in her case it is more difficult to see the general import of the words because the expression is more direct and one-pointed, and has usually behind it a purpose strictly pragmatic, which does not necessitate the deliberate attuning of the words to the philosophical intellect.

One may say that whilst Sri Aurobindo's writing comes more or less in the classical tradition—the almost symphonic character of his thought structure is all his own as the geometrical structure is peculiarly Spinoza's—the Mother's comes in the mystical tradition; her expression is terse, pointed, loaded with power and aphoristic, at times even cryptic.

This of course is a very general comparison, for Sri Aurobindo can be more mystically aphoristic than any Heraclitus or Upanishadic seer, and the Mother, Maheshwari-like, can gaze beyond the earth horizon, remain in her all-seeing consciousness, and discourse on problems of Being and Knowledge with great ease and lucidity as the first volume of *The Words of the Mother* testifies. But on the whole this comparison can stand, though with the necessary qualifications.

Both of them speak and write with tremendous power and always bring light where there is darkness, but each in his and her characteristic way. The main thing for them is always to touch the consciousness of the sadhak through their words and effectuate the necessary change or modification in it.

For this issue the Mother's correspondence with two sadhaks is given. The other compilation *Guidance from the Mother* is also culled from her replies to the queries of the disciples.

“Synergist”

*

CORRESPONDENCE WITH THE MOTHER

(A)

Sadhak : Sometimes when I meditate, the body seems to vanish. I do not feel any kind of physical sensation, but at the same time I am conscious of everything around me. My consciousness remains only like an idea in the head. At times there is not a single thought in my mind; thoughts do come in it, but they just pass without creating any kind of confusion. This state is pleasant—like having rest. Mother, what exactly is this condition ?

The Mother : It is a withdrawal from the most external consciousness into the Purusha, the witness in the physical. One finds there a great repose, indeed.

Sadhak : When I pray to You and open my heart to Your light and put my will in accord with Your divine will, I feel at ease, I have the belief that my being is placed in tune with Your universal Force, and for some moments I feel assured that Your presence is with me and that you have understood and replied to my prayer. It seems as if I am bathed in Your light, and I become very happy; but at other times, my physical mentality begins to question, and I wonder if it is really so easy to enter into a living contact with the Divine in Its essence. What is the truth of the matter, Mother ? Kindly enlighten me

The Mother : Experience goes far beyond the reasoning mind. Evidently the reasoning mind finds it very difficult to reach the Divine, but a simple heart can enter into contact with Him, almost without effort.

Sadhak : Detaching oneself from the ignorant actions of the mind and vital, and from any kind of ambition, and allowing the Divine Mother to work according to Her own will, one can have inner as well as outer peace and happiness, and this I think is the way one can serve the Mother gratefully and sincerely. Is this not so ?

The Mother : Certainly, action without ambition and egoistic calculation is the condition of peace and felicity—both inner and outer.

Sadhak : For the last few days I keep on having an idea in my head that my connection with you, my Divine Mother, is not yet properly established, at least in the physical consciousness, that it is only a natural link, like the

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link of the material body with the air and light of the physical world. Undoubtedly You are always there with me, and it seems to me that I perceive this a little by the intelligence, but I want to realise the Presence in a living manner and constantly in all the parts of my being, penetrating even the body. Sometimes it appears to me that this is very easy to do—only, I don't know how to do it. You are the very reason of my being; why then should I live any more without feeling Your Presence even in the cells of my body?

The Mother: The physical nature is everywhere obscure and refractory, and finds it difficult to be conscious of the divine Presence. That is why one must be patient and keep up the aspiration with the certitude of Victory.

Sadhak: X is very pleased to have the photographs of You and Sri Aurobindo. He told me that he felt a distinct change in the atmosphere of his room after he had opened them. Mother, when I kept in my room that photograph of Sri Aurobindo, which I received from Your hands, I too felt that it was vibrating with life. Isn't this because of Your touch?

The Mother: Sri Aurobindo and I always put a force into the photographs we sign. In the present case Sri Aurobindo had also looked at the frame and admired it.

(B)

Sadhak: When can the Divine pour His love on the human vital and the vital be influenced by Him only?

The Mother: When the vital is converted, that is to say, when it *wants* the Divine.

Sadhak: Do you think that by an intense aspiration only one can bring about the silence of the whole being and do the sadhana by that silence?

The Mother: Yes

Sadhak: And can all impurity disappear by the descent of this silence?

The Mother: Silence cannot remove all the impurities, but it lightens a great many.

CORRESPONDENCE WITH THE MOTHER

Sadhak: Some days back I felt that I had risen into a happy consciousness, but after a few days I felt, quite on the contrary, that I was down again and in a condition not quite happy and peaceful. Now I feel alright. Will you kindly explain this movement?

The Mother: It is a very common movement of the consciousness which finds some difficulty in maintaining itself in a higher condition than the ordinary which is normal to it.

Sadhak: What is real happiness and when can one have it?

The Mother: When you no more have an attraction for the other, the false happiness. True happiness has its origin in the Divine, it is pure and unconditional. Ordinary happiness has its origin in the vital, it is impure and depends on circumstances.

Sadhak: Is my mind already surrendered to you or not?

The Mother: In some parts, not wholly.

Sadhak: Which are the parts of my mind that have not yet surrendered to you?

The Mother: They are the parts of the physical mind which are still under the influence of falsehood and ignorance. Perfect sincerity in the aspiration can alone illumine them.

THE EARTH AND THE MOTHER

(*Selections from "The Prayers and Meditations of The Mother"*)

Blessed was the day when I came to know thee, O Ineffable Eternity !

Blessed among all days be that day when the earth at last awakened shall know Thee and shall live only for Thee !

*

O Lord, this earth groans and suffers; chaos has made this world its abode

The Darkness is so great that Thou alone canst dispel it. Come, manifest Thyself, that Thy work may be accomplished.

*

O Love, divine Love, spread in the world, regenerate life, enlighten the intelligence, break down the dams of egoism, dispel the obstacle of ignorance and be the resplendent Master of the earth.

*

O Divine Master, let Thy light fall upon this chaos and a new world emerge from it. What is now preparing accomplish and let a new humanity be born which will be the perfect expression of Thy new sublime Law.

*

THE EARTH AND THE MOTHER

Thy voice is heard as a melodious chant in the stillness of my heart, and is translated in my head by words which are inadequate and yet replete with Thee. And these words are addressed to the Earth and say to her; "Poor sorrowful Earth, remember that I am present in thee and lose not hope; each effort, each grief, each joy and each pang, each call of the heart, each aspiration of thy soul, each renewal of thy seasons, all, all without exception, what seems to thee sorrowful and what seems to thee joyous, what seems to thee ugly and what seems to thee beautiful, all infallibly lead thee towards me, who am endless Peace, shadowless Light, perfect Harmony, Certitude, Rest and Supreme Blessedness."

Hearken, O Earth, to the sublime voice that arises. Hearken and take new courage.

*

Thy love is vaster than the universe and more enduring than the ages; it is infinite and eternal, it is Thyself. And it is Thyself that I would be and that I am, since such is Thy law and such Thy will.

*

O Lord, all my being cries to Thee in an irresistible appeal; wouldst Thou not grant that I may become Thyself in my integral consciousness, since in fact I am Thou and Thou art I?

~

It is a veritable work of creation we have to do: to create new activities and new modes of being, so that this Force, unknown to the earth till now, may manifest in its plenitude. It is to this work of a bringing to birth that I have consecrated myself, O Lord, because it is this that thou demandest from me. But since it is for this work that Thou hast chosen me, Thou must give me the means, that is to say, the knowledge necessary for its realisation. We shall unite our efforts; the whole individual being will concentrate itself in a constant appeal towards the knowledge of the way of manifestation of the Force, and Thou, supreme centre of the being, Thou wilt fully emanate the Force, so that it may penetrate, transfigure and surmount all obstacles. This is the pact Thou hast signed with the worlds of individual life. Thou hast made a promise, Thou hast sent into these worlds those able and that which is empowered to fulfil this promise. This now calls for Thy Integral help, so that what has been promised may be realised.

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There must take place in us the union of the two wills and the two currents, so that from their contact may be born the illuminating spark.

And since it *has* to be done, *it will be done*.

*

O Lord, I am before Thee as an offering ablaze with the burning fire of divine union....

And that which is thus before Thee, is all the stones of this house and all that it contains, all those who cross its threshold and all those who see it, all those who are connected with it in one way or another, and by close degrees, the whole earth.

From this centre, this burning nucleus which is and will be more and more penetrated with Thy light and love, Thy forces will radiate over the whole earth, visibly and invisibly, in the hearts of men and in their thoughts.

Such is the certitude Thou givest me in reply to my aspiration for Thee.

An immense wave of love descends upon everything and penetrates all.

Peace, peace on all earth, victory, plenitude, marvel.

O beloved children, sorrowful and ignorant, and thou, O rebellious and violent Nature, open your hearts, tranquillise your force, it is the omnipotence of Love that is coming to you, it is the pure radiance of the light that is penetrating you. This human, this earthly hour is the most beautiful among all the hours. Let each, let all know it and enjoy the plenitude that is accorded.

O saddened hearts and anxious foreheads, foolish obscurity and ignorant ill-will, let your anguish be calmed and effaced.

This is the splendour of the new word that comes :

"I am here"

THE COMING OF THE DIVINE MOTHER

Earth's Invocation and the Divine Mother's Descent

(Selections from Sri Aurobindo's "Savitri")

*O radiant fountain of the world's delight
World-free and unattainable above,
O Bliss who ever dwellest deep hid within
While men seek thee outside and never find,
Mystery and Muse with hieratic tongue,
Incarnate the white passion of thy force,
Mission to earth some living form of thee.*

In this high signal moment of the gods,
Answering earth's yearning and her cry for bliss
A greatness from our other countries came.
A silence in the noise of earthly things
Immutably revealed the secret Word,
A mightier influx filled the oblivious clay;
A lamp was lit, a sacred image made.
A mediating ray had touched the earth
Bridging the gulf between man's mind and God's;
Translating heaven into a human shape
Its brightness linked our transience to the Unknown.
A spirit of its celestial source aware
Descended into earth's imperfect mould
And wept not fallen to mortality,
But looked on all with large and tranquil eyes.
One had returned from the transcendent planes
And bore anew the load of mortal breath,
Who had striven of old with our darkness and our pain;
She took again her divine unfinished task.

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Survivor of death and the aeonic years,
Once more with her fatomless heart she fronted Time.
Again there was renewed, again revealed
The ancient closeness by earth-vision veiled,
The secret contact broken off in Time,
A consanguinity of earth and heaven.
Between the human portion toiling here
And an as yet undorn and limitless Force,
Again the mystic deep attempt began,
The daring wager of the cosmic game.
For since upon this blind and whirling globe
Earth-plasm first quivered with the illumining mind
And life invaded the material sheath
Afflicting Inconscience with the need to feel,
Since in Infinity's silence woke a word,
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 humnn stuff resists or breaks,
She keeps her will that hopes to divmise 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 souls to new attempt,
Always her magical infinitude
Forces to aspire the inert brute elements;
As one who has all infuity 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 seeking into a bare beast frame,
Hides immortality in a mask of death.
Once more that will put on an earthly shape.
A Mind empowered from Truth's immutable seat

THE COMING OF THE DIVINE MOTHER

Was framed for vision and interpreting act
And instruments were sovereignly designed
To express divinity in terrestrial signs.
Outlined by the pressure of this new descent
A lovelier body formed than earth had known.

*

As from the soil sprang glory of branch and flower,
As from the animal's life rose thinking man,
A new epiphany appeared in her.
A mind of light, a life of rhythmic force,
A body instinct with hidden divinity
Prepared an image of the coming god;
And when the slow rhyme of the expanding years
And the rich murmurous swarm-work of the days
Had honeypacked her sense and filled her limbs,
Accomplishing the moon-orb of her grace,
Self-guarded in the silence of her strength
Her solitary greatness was not less.
Nearer the godhead to the surface pressed,
A sun replacing childhood's nebula
Sovereign in a blue and lonely sky.
Upwards it rose to grasp the human scene:
The strong Inhabitant turned to watch her field,
A lovelier light assumed her spirit brow
And sweet and solemn grew her musing gaze.
Celestial-human deep warm slumbrous fires
Woke in the long fringed glory of her eyes
Like altar-burnings in a mystic shrine.
Out of those crystal windows gleamed a will
That brought a large significance to life.
Holding her forehead's candid stainless space
Behind the student arch a noble power
Of wisdom looked from light on transient things.
A scout of victory in a vigil tower,
Her aspiration called high destiny down;
A silent warrior paced in her city of strength
Inviolable, guarding Truth's diamond throne.

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A nectarous haloed moon her passionate heart
Loved all and spoke no word and made no sign,
But kept her bosom's rapturous secrecy
A blissful ardent moved and voiceless world.
Proud, swift and joyful ran the wave of life
Within her like a stream in Paradise.
Many high gods dwelt in one beautiful home;
Yet was her nature's orb a perfect whole,
Harmonious like a chant with many tones,
Immense and various like a universe.
The body that held this greatness seemed almost
An image made of heaven's transparent light.
Its charm recalled things seen in vision's hours,
A golden bridge spanning a faery flood,
A moon-touched palm tree single by a lake
Companion of the wide and glimmering peace,
A murmur as of leaves in Paradise
Moving when feet of the Immortals pass,
A fiery halo over sleeping hills,
A strange and starry head alone in Night.

THROUGH THE YEARS

The Mother's New Year Messages from 1933 to 1953.

1933

Let the birth of the New Year be the new birth of our consciousness.
Leaving the past far behind us let us run towards a luminous future.

1934

Lord, the year is dying and our gratitude bows down to Thee.
Lord, the year is re-born, our prayer rises up to Thee.
Let it be for us also the dawn of a new life.

1935

We surrender to Thee this evening all that is artificial and false, all that pretends and imitates. Let it disappear with the year that is at an end. May only what is perfectly true, sincere, straight and pure subsist in the year that is beginning.

1936

O Lord ! grant that this year may be the year of Thy victory. We aspire for a perfect faithfulness which would make us worthy of it.

1937

Glory to Thee, O Lord, who triumphest over every obstacle !
Grant that nothing in us may be an impediment to Thy work.

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1938

Lord, grant that everything in us may be ready for Thy realisation. On the threshold of the New Year we bow down to Thee, O Lord, Supreme Realiser.

1939

Will be the year of purification.

O Lord, all those who take part in the divine work implore Thee that by a supreme purification they may be liberated from the domination of the ego.

1940

A year of silence and expectation...

Let us find, O Lord, our entire support in Thy grace alone.

1941

The world is fighting for its spiritual life menaced by the rush of hostile and undivine forces.

Lord ! we aspire to be Thy valiant warriors so that Thy glory may manifest upon the earth.

1942

Glory to Thee, O Lord, conqueror of every foe !

Give us the power to endure and share in Thy victory.

1943

The hour has come when a choice has to be made, radical and definitive.

Lord, give us the strength to reject falsehood and emerge in Thy truth, pure and worthy of Thy victory.

THROUGH THE YEARS

1944

O Lord, the world implores Thee to prevent it from falling back always into the same stupidities

Grant that the mistakes recognised may never be renewed.

Grant lastly that its actions may be the exact and sincere expression of its proclaimed ideals.

1945

The earth will enjoy a lasting and living peace only when men understand that they must be truthful even in their international dealings.

O Lord, it is for this perfect truthfulness that we aspire.

August 1945

The victory has come, Thy Victory O Lord for which we render to Thee infinite thanksgiving.

But now our ardent prayer rises towards Thee. It is with Thy force and by Thy force that the victors have conquered. Grant that they do not forget it in their success and that they keep the promises which they have made to Thee in the hours of danger and anguish. They have taken Thy name to make war, may they not forget Thy grace when they have to make the peace.

Lord, it is Thy Peace we would have and not a vain simulacrum of peace, Thy Freedom and not a simulacrum of freedom, Thy Unity and not a simulacrum of unity.

For it is only Thy Peace, Thy Freedom and Thy Unity that can triumph over the blind violence and the hypocrisy and falsehood that still reign upon earth.

Grant that those who so valiantly struggled and suffered for Thy Victory may see the true and genuine results of that Victory realised in the world.

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1947

At the very moment when everything seems to go from bad to worse, it is then that we must make a supreme act of faith and know that the Grace will never fail us.

1948

Forward, for ever forward !

At the end of the tunnel is the light....

At the end of the fight is the victory !

1949

Lord, on the eve of the new year I asked Thee what I must say, Thou hast made me see two extreme and opposite possibilities and given me the command to keep silent.

1950

Don't speak. Act.

Don't announce. Realise.

1951

Lord, we are upon earth to accomplish Thy work of transformation. It is our sole will, our sole preoccupation. Grant that it may be also our sole occupation and that all our actions may help us towards this single goal

1952

O Lord, Thou hast decided to test the quality of our faith and to pass our sincerity on Thy touchstone. Grant that we come out greater and purer from the ordeal.

1953

Lord, Thou hast told us: Do not Give way, hold tight. It is when everything seems lost that all is saved.

GUIDANCE FROM THE MOTHER

(Compiled from Her Letters to the Disciples)

I am always present in your psychic being. It is there that you can and ought to find me, and when you will find me there, in the depths of your heart, you will recognise me also in my physical form. (31-10-34)

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If it is divine Love you are speaking of, you can have it only by giving up human love which is its disguise and caricature. (26-9-34)

*

Since you so much desire the Divine Life, you should not be afraid of failure, because a sincere and constant aspiration is always granted. (29-9-34)

*

Love is there in the silent depths of your heart, it is up to you to discover it. (4-10-34)

*

When temptation comes, resist it—do not yield to it (9-10-34)

*

I do not remember having said anything like that. You have surely misunderstood me. But A. is wrong in believing that I have come on this earth to create an Ashram¹ It would be a very poor objective indeed.... (8-12-34)

*

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All this is a distortion of your imagination. If, on the contrary, you say to yourself that I am always with you (which is quite true), it will help you to become conscious of my presence (9-11-34)

*

...Yes, patience and calmness, no fear or agitation, but a confident faith that all will be well. In this way, everything will be alright in a very short time.

*

Yes, you should never yield to the lower nature, not only when it manifests in yourself, but also when it manifests in others. (30-10-34)

*

Never listen to bad counsel or follow bad examples. Accept no influence but that of the Divine, and your trouble will disappear. (31-10-34)

YOGA AND LIFE*

By The Mother

Self-will and Ingratitude

A self-willed man cannot be grateful—because when he gets what he wants he gives all the credit for it to his own will, and when he gets what he does not want he resents it badly and throws all the blame on whoever he considers responsible, God, man, or Nature.

Actions and Their Consequences

Each one is free to do whatever he likes, but he cannot prevent his acts from bearing their natural consequences. It is only what is done with the Divine and for the Divine that is free from the slavery of consequences.

The Right Attitude in Work

Whatever is our work and whatever we do, we must do it sincerely, honestly, scrupulously, not in view of any personal profit, but as an offering to the Divine, with an entire consecration of our being. If this attitude is sincerely kept in all circumstances, whenever we need to learn something to do the work more effectively, the occasion to acquire this knowledge comes to us and we have only to take advantage of the opportunity.

Difficulties are in One's Own Self

The reasons for which you ask to change your work are psychological and do not depend on the work itself. Wherever you will go, you will carry them with you and nowhere you will be able to find peace, unless you have the peace in your heart.

* This is a collection of some of the statements made by the Mother during the last four years in answer to questions put to her by the sadhaks and by some visitors to the Ashram

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Circumstances and Our Weaknesses

Always circumstances come to reveal the hidden weaknesses that have to be overcome.

The Guru

Be faithful to your Guru whoever he is, he will lead you as far as you can go.

But if you are lucky enough to have the Divine as your Guru then there will be no limit to your realisation.

The Necessity of Converting the Vital

It is the vital that gives enthusiasm, but the vital by nature is unsteady and always wants new things. Unless it is converted and becomes a docile servant of the Divine, things are always fluctuating.

Detailed Surrender

Detailed surrender means the surrender of all the details of life even the smallest and the most insignificant in appearance. And this means to remember the Divine in all circumstances; whatever we think, feel or do we must do it for Him as a way of coming close to Him, to be more and more what He wants us to be, capable of manifesting His will in perfect sincerity and purity, to be the instruments of His Love.

An Effective Remedy for Periods of Darkness

Such periods of darkness are frequent and common. Generally it is sufficient to remain quiet without getting troubled knowing that these are spiritual nights which alternate with the full light of days. But to be able to remain quiet you must have always in your heart *gratitude* for the Divine for all the help He gives you. If gratitude is also veiled, the dark periods last much longer. There is, however, a quick and effective remedy for it; it is to keep the Agni always burning within your heart, Agni, the flame of purification—aspiration for progress, intensity and ardour in the consecration. Whoever approaches me, I kindle in his heart the flame of Agni; only he must not let ungratefulness cover it up with its ashes.

YOGA AND LIFE

A Prayer for the Sadhaks

Remember that the Mother is always with you.

Address Her as follows and She will pull you out of all difficulties :

"O Mother, Thou art the light of my intelligence, the purity of my soul, the quiet strength of my vital, the endurance of my body. I rely on Thee alone and want to be entirely Thine. Make me surmount all obstacles on the way."

The True Way to Love God

You say of your God: "I loved Him so much and yet He did not remain with me!" But what kind of love did you give Him? In its essence, love is one as consciousness is one; but in manifestation, it is coloured and differentiated according to each one's nature. If you are impure and egoistic, the love in you will be impure and egoistic, narrow, sectarian, limited, ambitious and monopolising, violent, jealous, vulgar, brutal and cruel. Is it a love that can be offered to God? If you want your love to be worthy of Him whom you love, if you wish to taste of love in its eternal perfection, become perfect, come out of your ego, share in eternity. Then you can be always near the object of your love, for you will resemble Him.

*

It is said that one resembles him whom one loves. But when it is about God, it is also true that one can remain near Him always only when one resembles Him.

WE HAVE NOT LOST SRI AUROBINDO

HE IS WITH THE MOTHER

More than two years have elapsed since Sri Aurobindo left us physically and yet the life in the Ashram goes on forward and with full vigour as if quite undeterred by the magnitude of the event. Rather these two years have opened new vistas, unfolded new possibilities and brought the vision of the splendid dawn nearer.

Those who have trodden the spiritual path know full well how orphaned the disciples feel after the departure of the guru from the earth-scene. What a sense of utter desolation closing in upon them was felt by Ananda and others when Buddha gave the hint that the hour of parting was nigh at hand ! The legend goes that even the gods clustered round him and some were overwhelmed with grief at the prospect of his final entry into Nirvana. There are, as the poet says,

*Tears in the nature of things, hearts touched by human transience**

The relation between the guru and the disciple in the spiritual life is one of utter intimacy and closeness and extends itself to subsume the whole gamut of life. Yoga aims at a reversal of consciousness, a Copernican revolution in the consciousness changing the inview and as a consequence the outview from the ego as the centre to the Divine as the centre of life. The yoga of Sri Aurobindo means the complete transformation of the whole of 'life from our supreme heights to the smallest cells of the body', as the Mother says, so the disciple cannot hold back anything from the guru as his personal concern. Yoga is not a hobby to be taken up in the hours of leisure. It means the complete turning of the human soul from the old life of egoistic desires and passions to a new life bathed in the light and love of the Divine. The guru stands as the embodiment of the Spiritual Truth for which we aspire. Therefore any secrecy or privacy means a clinging to some darkness, a hugging of the

*C. Day Lewis's translation of Virgil's "Sunt lacrimae rerum et mentem mortalia tangunt "

WE HAVE NOT LOST SRI AUROBINDO

chains that tie us down and in effect a prolongation of the reign of falsehood. The thinnest veil between the guru and the disciple must be torn, otherwise the progress will be blocked. And a complete openness to the guru is perhaps the surest test of our sincerity. It is an invariable experience that each time one lays bare some hidden movement before the guru, one feels lightened of a heavy burden.

The guru comes to us not merely as the guide in the spiritual path but in every possible human relation. As the embodiment and manifestation of the Truth we aspire for, he is the beloved revealing glimpses of the Spiritual Beauty and eluding us also; as the Divine Grace leaning down to heal and help, the guru is the Mother whose benign care constantly protects us from the ravages of the red wolf; and as the Master of Yoga keeping all in control and discipline, he is the father; and as the sharer of innermost secrets, he is the bosom friend and confidant.

Such a master was Sri Aurobindo as is evident from the thousands of letters he wrote to his disciples and even to others. To the physical eye he is no more visible but his presence fills the Ashram and animates its day-to-day life.

Today our faith in the success of his work is as firm as ever; and the joy of progress towards a luminous future is as living as ever; for the reason that she, who embodies the same Divine Consciousness as he, is in our midst and continues to pilot our ship with her Divine Wisdom and Power and Compassion as she did when he was physically present. Since the very inception of the Ashram the first and the last word of sadhana has been 'Surrender to the Mother'. Sri Aurobindo's letters leave not an iota of doubt that she is the Supreme Divine Shakti who has come down and taken upon herself the human form because only by this holocaust could earth be lifted out of falsehood, darkness and death into Truth, Light and Immortality. In one of his letters he wrote about her, "The Divine has to put on humanity in order that the human being may rise to the Divine." In another letter he wrote, "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 the sweetest experience to see, in the figure of the Mother, how the

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Divine again and again leans down to the human level—so much so that we lose sight of the Divinity in the mask of humanity—and yet remains the Divine. People come to her representing different levels of development and each she meets on his own level. To those who have contacted the higher planes of consciousness she manifests as the supreme Adya Shakti, the creatrix of the numberless universes, presiding over the highest gods and shining with the lustre of a million suns. Yogis tremble before her gaze and cry out,

*Closer yet lean to mortality, human stoop to Thy lover. **

And those who are on the human level and yet feel the touch of her grace soothing, she meets with the compassionate balm of her ethereal smile, thus assuaging earth's 'tormented labour' and 'ancient sorrow' with her 'wide-winged peace'. She surpasses the human mother in her solicitude so that her devotees feel her protection at every step, though the word protection changes its significance as our consciousness rises to higher planes. For a yogi even the most excruciating physical pain is the surgery of the Divine. And if the adage is true, 'What shall it profit a man if he gain the whole world but lose his soul?'—then what the world calls victory and success may be calamities for the soul. Sometimes 'nothing fails like success.' She protects all but some are conscious of it while others are not. I said, she surpasses the human mother in her solicitude and the proof is that even children of three years dispense with their parents and their faces beam with joy in the warm sunshine of her Love and run to her for comfort even when there is just a scratch on the hand and she who has come down to accomplish the most stupendous task and has not a minute to rest will at the moment identify herself with the child and bestow all her tenderness. We see embodied in her the same Divine Love of which she wrote years ago ;

"Lord, Thy Love is so great, so noble and so pure that it is beyond our comprehension. It is immeasurable and infinite : on bended knees we must receive it, and yet Thou hast made it so sweet that even the weakest among us, even a child, can approach Thee."

Indeed, even a child can approach her without the least hesitation or sense of awe, and children always flock to her and feel nearness to her, before

* From "Ahana" by Sri Aurobindo

WE HAVE NOT LOST SRI AÙROBINDO

which filial love loses its savour. One clearly sees how our superficial distinctions between high and low, young and old, take on a new aspect before her vision which sees the coming god in the clod and in the worm.

And for the same reason this love which is so passing sweet baffles human comprehension because understanding is of the mind and it can grapple only with the finite and the measurable; that which is infinite and eternal eludes its grasp. Moreover, mind is the dupe of our desire-self, so usually what pampers its passions and lusts and gives a longer lease to their sway passes for love and not what leans down from on high to break these shackles and liberate us from our 'death-bound littleness' into the Immortal's Ananda. Only those can recognize the Divine Love who aspire to outgrow the lower life of lusts and greeds and in their uphill journey call down the Grace to their aid.

The Law of Divine Love is : To each one according to his need. A very simple truth, a commonplace : One man's meat is another man's poison. But in its application and working it turns out to be infinitely complex and the human mind turns back baffled and confounded.

Firstly, each one of us is a unique manifestation of the Divine and has a 'god-manner all his own'; so the Divine also deals with each one in a unique way. In the ignorance everyone thinks that his approach to the Divine is the only right one and so wishes all to be cast in one mould and to wipe out all diversity. But the spiritual master will encourage a full play of diversity and give to each one a full chance to manifest that which he alone can do and also to enrich himself by a fullness of experience.

Secondly, each individual is a soul in the process of growth and evolution and with each development the individual awakens to a new sense of values. What was a source of comfort in the past might turn out to be a mere encumbrance now or even a bauble. At one stage of evolution, Desire and Ego are helpers in our growth. the one rouses us out of lethargy and the other gives a distinct formation to the evolving person, but these will be the greatest enemies of the soul when it is ripe for the spiritual life. Hence on those who have material values the Divine Love may pour material riches so that by satiation they may begin to crave for objects that endure, and to those who have reached the stage where they can clearly see with the eye of discernment that, "One thing is the good, another thing is the pleasant and

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both seize upon a man with different meanings," the mother may refuse even something most trivial and that will be the manifestation of a deeper love. Here are her own words: "We are all born for the highest ideal: therefore, whenever in our Ashram some petty request for more comfort and material happiness is refused, it is for your own good and to make you fulfil what you are here for. The refusal is actually a favour inasmuch as you are thereby considered worthy to stand before the highest Ideal and be shaped according to it."

A Nachiketas alone will be full of gratitude

When 'his' desires 'she' has seized and devoured like a lioness preying,
while the 'dull soul (that) chooses the pleasant rather than the getting of his good and its having' is deluded by appearances. Her word is, "Child, you say to me, 'To love me is to do what I want.' But I say to you, 'For the Divine to love truly is to do what is best for him whom He loves!' But,

*Hard is it to persuade earth-nature's change;
Mortality bears ill the eternal's touch...
Its thorns of fallen nature are the defence
It turns against the saviour hands of Grace.**

She has also said, "Each and all when they turn to the Divine demand that he should do for them exactly what they ask. But for everyone the Divine does only what is best from every point of view. Man, however, in his ignorance and blindness, when his desire is not satisfied revolts against the Divine and says, 'Thou dost not love me!'

The Divine Love is here to help each one of us to grow and only those who are striving for growth can recognize it.

The human ego presents the most formidable difficulties and is unfortunately most powerful in blinding our vision to the reality of the Mother's Love. We are ego-centric in view; the Mother's force acts on us in order to make us Divine-centric.

The ego does not want to serve the Divine or live for the Divine but it

* From Sri Aurobindo's "Savitri."

demands of the Divine that he should serve it and justify his ways to men. True progress, for that very reason, has as its precondition the abolition of the ego. Egoistic man is satisfied with whatever he has known and achieved and cannot submit himself to any higher wisdom for guidance. The ego makes the human mind impervious to all new light. Happily for man there is in him the psychic flame of aspiration burning in the cavern of his heart though usually thickly veined by the desire-soul of attachments and passion and often smothered, but for the psychic he would have remained eternally stolid and unresponsive to 'the voice of infinity', 'the call of the Light'. The psychic presence in the sanctuary of the heart, is the

*Flame of the world fire, spark of divinity. **

In mortal man this alone is the incorruptible light and it answers to no other voice than that of the Truth. One might have led a most sinful life and yet if he came in contact with it he would discover it as the 'immaculate core of the ultimate seeing.' Whenever it comes to the front it manifests as the virgin fire of a purifying aspiration. It cannot tolerate the presence in the being of anything that is dark and low and recalcitrant. It chases away every shadow and if allowed to work unhindered will burn to ashes the whole of the unregenerate nature and transform the dross into gold. One can deceive the mind by specious arguments but never the psychic. It will not let you rest till you have eliminated from your nature even the smallest mixture of darkness. Sri Aurobindo has given a most exhaustive account of the way in which it works once when it comes to the front. He says: "A guidance, a governance begins from within which exposes every movement to the light of Truth, repels what is false, obscure, opposed to the divine realisation: every region of the being, every nook and corner of it, every movement, formation, direction, inclination of thought, will, emotion, sensation, action, reaction, motive, disposition, propensity, desire, habit of the conscious or subconscious physical, even the most concealed, camouflaged, mute, recondite, is lighted up with the unerring psychic light, their confusions dissipated, their tangles disentangled, their obscurities, deceptions, self-deceptions precisely indicated and removed; all is purified, set right, the whole nature harmonised, modulated in the psychic key, put in spiritual order." § It is only after the psychic awakening that the nature of Love in its utter purity reveals itself to us. The psychic adores only that which is Divine and loves it intensely, gives itself without reserve and the

* Sri Aurobindo

§ "The Life Divine"

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joy of self-giving is for it the greatest rapture and to make it unimixed its push is towards an ever-increasing surrender. Any demand, even the demand for Divine Union, is against its grain. Any where the touch of its alchemic flame is felt there the same spirit of utter self-giving grows. That is the whole significance of the Hymns to the Mystic Fire in the Veda. All those who have come into contact with the psychic will see a perfect confirmation of their experience in such Mantras as this: "O seeing Flame, thou carriest man of the crooked ways into the abiding truth and the Knowledge."^{*} Hence the centre of our being must shift from the ego to the psychic if we aspire to taste the descending Love without any alloy of the mind or the vital. And we must be prepared for blows on our ego because the Mother as our liberator will not nourish our ego. She is constantly beckoning us to clear the hedges of the ego and 'breathe infinity' and 'soar in eternity.' She says, "There is no end to the wonders of the universe. The more we get free from the limits of our small ego, the more these wonders disclose themselves to us." But how to get free from its shackles? "Let the sun of aspiration," she says, "dissolve the clouds of egoism."

The Supreme Mother has taken upon herself the pangs of earthly life because thus alone could we be led out of falsehood to Truth, from darkness to Light and from death to Immortality. And even when Sri Aurobindo was physically present she was the dispensatrix of the Divine Grace and today also it is she who is hewing out the paths to Immortality, to the Life Divine on earth. We always looked to her for help and succour and she needed Sri Aurobindo. She is with us and Sri Aurobindo is with her. From the first moment of his departure she has been saying, "Sri Aurobindo has not left us. Sri Aurobindo is here, as living and as present as ever and it is left to us to realise his work with all the sincerity, eagerness and concentration necessary." He is

*Still the leaven
That, spreading in this dull and clodded earth,
Gives it a touch ethereal - a new birth.*[¶]

R N. KHANNA

^{*} R13 Veda I 3 6.

[¶] Keats