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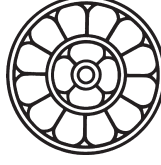
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Lord, Thou hast willed, and I execute,
A new light breaks upon the earth,
A new world is born.
The things that were promised are fulfilled.



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“Great is Truth and it shall prevail”

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*[These letters are reproduced from Part Two (Sections One and Two, pp. 27-131)
of Volume 32 of the Complete Works of Sri Aurobindo —
The Mother with Letters on the Mother]*

**SRI AUROBINDO'S LETTERS
ON
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 movements 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 for above all she creates. But something of her ways can be seen and felt through her embodiments and the more visible because more defered and limited temperament and ~~movements~~^{action} of the goddess forms in whom she consents to be manifest to her creatures.

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Sri Aurobindo

Section One
The Mother: Individual, Universal, Transcendent

THE MOTHER AND THE PURPOSE OF HER EMBODIMENT

Who Is the 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”¹ — 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 herself 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 Him.

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.

I also conceive that the Mother’s Prayers are meant to show us — the aspiring psychic — how to pray to the Divine.

Yes.

17 August 1938

1. Sri Aurobindo, *The Mother*, p. 14. Other letters on the book *The Mother* are published in *Letters on Himself and on the Ashram*, volume 35 of CWSA, pp. 102-17. — Ed.

The Mother and the Supramental Descent

Am I right in thinking that the Mother as an individual embodies all the Divine Powers and brings down the Grace more and more to the physical plane . . .

Yes.

and that her embodiment is a chance for the entire physical to change and be transformed?

It 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 farther 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.

The more we open individually to the Mother's Light and Force, the more her power is established in the universal — is it not so?

It is the transforming power that is established — the universal Power is always there.

13 August 1933

*

The Mother has come down to work on the earth, not in another world. The thousand petalled lotus and the plane or world that corresponds to it is only a means of communication between the Truth and the earth-existence. But it is true that the consciousness of each has to rise to that level if the work on earth is to be successfully done.

1 October 1933

*

I know that all here is unreal. The Mother alone is real.

It is the higher reality that the Mother brings into the world — without it all else is ignorant and false.

3 August 1934

*

The Mother does not work on the sadhak directly from her own plane above, though she can do so if she wants to — she can even supramentalise the world in a day; but in that case the supramental Nature created here would be the same as it is above, and not the earth in Ignorance evolving into the supramental earth, which will not be quite the same in appearance as what the Supermind is.

That is a very important truth.

17 June 1935

*

Some people seem to be quite misled in understanding the Mother's status with regard to the higher planes. When they are in these planes or receive something from them, they begin to think that they have reached a great height, and that the higher planes have nothing to do with the Mother. They value them more than they value the Mother! Especially about the Supermind they have such queer notions — that it is something greater than the Mother.

If they have a greater experience or consciousness than the Mother, they should not stay here but go and save the world with it.

18 September 1935

*

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 embodiment. 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.

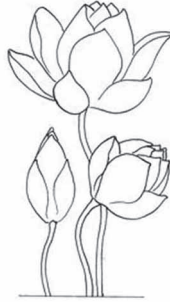
27 December 1935

Sri Aurobindo's Recognition of the Mother

I believe that on the 24th November 1926 Sri Aurobindo realised that the Mother is the Divine Consciousness and Force.

No. I knew that long before.

2 November 1935



THE MOTHER: SOME EVENTS IN HER LIFE

The Mother's Year of Birth

I asked Mother last night to kindly let me know the correct year of her birth. I am waiting to hear from her.

I don't see why.

22 February 1934

*

The reason why I want to know the year of the Mother's birth is, for the moment, only a certain curiosity, though there may be something deeper behind.

Curiosity is hardly a proper motive — people ask these things because they want to gossip about the Mother as about all things and in the same spirit. It is this constant action from the lower human motives of the ordinary consciousness which keeps people from living within and prevents the transformation of the physical nature.

22 February 1934

*

Today something deeper than curiosity has awakened in me. I long to know the year of the Mother's birth in order to keep it as a loving memory in my heart. Everything about her is dear and sweet to me.

You can have the loving memory without knowing the year. At that rate you could insist on the Mother telling you all the details of her private life so that you may have a loving memory of them.

23 February 1934

Early Visions and Experiences

When Ramakrishna was doing sadhana, Mother was on earth physically for the first eight years of her childhood, from 1878 to 1886. Did he know that Mother had come down? He must have had some vision at least of her coming,

but we do not read anywhere definitely about it. And when Ramakrishna must have been intensely calling Mother, she must have felt something at that age.

In Mother's childhood's visions she saw myself whom she knew as "Krishna" — she did not see Ramakrishna.

It was not necessary that he should have a vision of her coming down as he was not thinking of the future nor consciously preparing for it. I don't think he had the idea of any incarnation of the Mother.

11 July 1935

*

The Mother is not a disciple of Sri Aurobindo.¹ 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.²

17 August 1941

Studying Occultism with Max Théon

I should like to know something about Théon: what role has he played in this new manifestation of yours?

Théon was merely the Mother's guru in occultism — he had some idea of the aim to be achieved, but got much of it wrong. Moreover what was true came from his wife and was not originally his.

*

1. This letter was dictated by Sri Aurobindo, who referred to himself in the third person. — Ed.

2. When Sri Aurobindo was asked, on a later occasion, what the second great step is, he replied, "Aspiration of the sadhak for the divine life." — Ed.

In your letter this morning you say, "There are some who get a complete control in sleep." This sentence evoked a doubt in me: "If ordinary people — Coué's patients, for example — could make their suggestions effective and cure themselves wonderfully, why is the will of people here so weak even when the Divine is here?" My answer was that those people had only a simple objective and not the aim of a complex change of consciousness; there was no pressure from above and no consequent resistance from below.

When I spoke of some, I was thinking not of people in the Asram but of occultists who make such things their main method. The Mother herself was taught to do it by a great occultist under whom she first practised these things. As to Coué, your answer was the right one. Coué's work was on the mental and vital level and to that there is only a very minor opposition from the vital world because it does not seriously endanger their rule.

31 October 1933

Early Occult Experiences

X asked me whether Mother can materialise herself at a distance. Y seems to have said something like that.

Y probably referred to an experience in which the Mother being in Algeria appeared to a circle of friends sitting in Paris and took up a pencil and wrote a few words on a paper. Having satisfied herself that it was possible she did not develop it any farther. That was at a time when she was practising occultism with Théon in Algeria. Materialisation is possible but it does not happen easily — it demands a very rare and difficult concentration of forces or else an occult process with vital beings behind it such as materialises objects, like the stones that were daily thrown in the Guest House when we were there. In neither case it is a miracle. But to do as you suggest, make it a common or everyday phenomenon, would be hardly practicable and spiritually not useful, as it is not a spiritual force which gives the power but an occult mental-vital force. It would turn the Yoga into a display of occultism, rather than a process of spiritual change.

20 October 1935

*

You have said that the Mother's materialising herself in Paris while she was living in Algeria was not a miracle. What could be called a miracle, then?

A miracle means something without a process or law which gets done by a sort of magical power or feat — at least that is the impression given by the use of the word. This kind of manifestation is not that, it is a thing well-known at least in theory and sometimes successfully accomplished.

21 October 1935

Meeting Jnan Chakrabarti

I never met Chakrabarti personally and know nothing about Krishnaprem's Guru. Chakrabarti's father came here to see me, but even that I had forgotten till the Mother reminded me of it. I know Chakrabarti only through the Mother, but that is better than any personal acquaintance. The Mother met him in Paris when he was there once with his sons on his way to England; it was before the deluge, in pre-war days. She meditated with him and they were able inwardly to meet each other with a brief but living spiritual interchange. He told her that he had an extraordinary meditation which was entirely due to her, and she was aware of his state of consciousness and discovered in him a remarkable spiritual realisation and a considerable insight on the inner plane. It was the realisation of the Gita or part of it which he had built up in himself, peace, equanimity, the sense of the Divine within, and the atmosphere of peace was so strongly formed and living and real in him that he could convey it to others. On the other hand, he was externally a very worldly man, accepting the not very exalted outward personal life and surroundings he had as the milieu given him and not in the least wishing to change it. It was his theory that this was the teaching of the Gita — to feel Krishna within, to have the inner spiritual life and realisation, — the rest was the Lila and could be left as it was unless or until the Divine himself in the automatic movement of his play chose to change it. This explains the double character of the impression he conveyed to others, which so much surprised you. Those who had themselves some development or aspired to it could, I suppose, feel the sadhak in him; others might see only the worldly man, able, strong, rich, social, successful, accepting, even perhaps drawing to himself enjoyment of riches and power. Others felt both sides, but could understand neither, like your friend in Geneva. Your account of him interested myself and the Mother greatly; it was so evidently the same man, even if the external facts were not there to identify the husband of Krishnaprem's Guru with the spiritual-worldly Chakrabarti of Paris. Not a complete spiritual hero, no doubt, but a remarkable sadhak all the same.

1 April 1932

Arrival in Pondicherry

In Prayers and Meditations, the Mother mentions her seeing you first on the 29th March 1914; in other words she met you when she first came to Pondicherry. How is it then that the 24th April 1920 is considered to be the day on which Mother saw you first?

The 24th April is the day on which Mother came from Japan to Pondicherry finally — not the day of her first seeing me. On the 29th March she came first from France, that visit lasting till February of the next year.

19 March 1936

Some Occult and Spiritual Experiences

I have been wondering whether the Mother has been able to establish a direct connection with Mars or any other far-off planet which is probably habitable and inhabited.

A long time ago Mother was going everywhere in the subtle body but she found it of a very secondary interest. Our attention must be fixed on the earth because our work is here. Besides, the earth is a concentration of all the other worlds and one can touch them by touching something corresponding in the earth-atmosphere.

13 January 1934

*

Why do we feel that the Mother is experiencing this or that? Has she still to go on experiencing?

Experiencing what? She has her own experiences in bringing down the things that have to be brought down — but what the sadhaks experience she had long ago. The Divine does the sadhana first for the world and then in others.

3 January 1935

*

I am afraid I don't know much about Narad. Mother once saw him standing between the Overmind and Supermind where they join as if that was his highest station. But he has his action on the lower plane also — only I don't quite know what it is. In the Puranic tales pure love and Bhakti on the one hand and, on the other hand, a pleasure

in making human beings quarrel seem to be his salient characteristics.

5 May 1935

*

Yesterday evening I went to bed at 9.30. When I lay down, suddenly my heart stopped for a second and I felt a shock, as if I had fallen down from up above. Is this some kind of Yogic experience or is it due to some weakness of the heart? (I went to Dr. X, but he found nothing wrong with the heart.)

A feeling like that of the shock and the stopping of the breath for a second and as if of falling down comes to many when the consciousness for a moment or a longer time exteriorises itself (goes up out of the body); the shock comes from the going up of the consciousness or from the return into the body. The Mother used to have that hundreds of times. It is not anything physical (the Doctor, as you say, found nothing). When this movement of the consciousness is more normal, the feeling will probably disappear.

1 October 1935

*

If some things are easier to do in samadhi, then is not samadhi a very good state even for this Yoga? But some months ago when I spoke of samadhi, you said something like, "It is not samadhi that is needed but a new consciousness."

Certainly, samadhi is not barred from this Yoga. The fact that the Mother was always entering into it is proof enough of that. What I said then was not a general statement that samadhi is never needed and never helpful, but referred to your then need. Particular statements must not be converted by the mind into exclusive and absolute laws.

10 June 1936

The Mother's Illness in 1931 and Her Temporary Retirement

In the first place why on earth do you put any belief in the "reports circulated in the Asram" and, in the second, why on earth do you allow them to depress you? I thought you knew the value or rather the entire absence of value of this kind of gossip and rumour? What about the "scepticism" which makes you unwilling to believe everything people tell you — why not make a useful use of it in refusing to believe these things? That would be better than to make a useless use of it in doubting

the experiences of your own inner being which are a thousand times more reliable than this imaginative chit-chat built upon nothing. If the Mother makes you a communication when you are in your inner consciousness, why not put your faith in that and not in all this external noise and blather? And who, by the way, told you that the Mother is seeing those for whom she has love and confidence and that for others, like yourself, she has no love and confidence? The Mother has been "seeing" nobody and even now and for some time to come all visits and talk must be refused until she is stronger. Certain people come here for their usual work, or to do necessary things, or to bring food or letters etc. (dealt with by me, not by the Mother!), but the Mother has not been wasting her strength in receiving them or in chatting with anybody, I can assure you. I do not think I need say more about all that you have built on what "*they* say"; you ought to see that the foundation is unsubstantial mist and that therefore the structure you have built on it has no right to exist. As for my not answering questions, I have naturally been too busy all these days, but I thought everyone would easily understand that; I did not expect that a theory would be built on it that I was "disappointed", had turned tail and was running away from my work. At any rate, since *they* say so, please reassure them and tell them that such is not the case. For yourself, cheer up and throw sadness to the dogs. How can you be sad when you have such beautiful dreams and messages from the Mother?

2 November 1931

*

As for all the rest you write, you should realise that the Mother has had a very severe attack and that she must absolutely husband her forces in view of the strain the 24th November will mean for her. It is quite out of the question for her to begin seeing everybody and receiving them meanwhile — a single morning of that kind of thing would exhaust her altogether. You must remember that for her a physical contact of this kind with others is not a mere social or domestic meeting with a few superficial movements which make no great difference one way or the other. It means for her an interchange, a pouring out of her forces and a receiving of things good, bad and mixed from them which often involves a great labour of adjustment and elimination and, in many cases though not in all, a severe strain on the body. If it had been only a question of two or three people, it would have been a different matter; but there is the whole Asram here ready to enforce each one his claim the moment she opens her doors. You surely do not want to put all that upon her before she has recovered her health and strength! In the interests of the work itself — the Mother has never cared in the least for her body or her health for its own sake and that indifference has been one reason, though only an outward one, for the damage done — I must insist on her going slowly in the resumption of the work and doing only so much at first as her health can bear. It seems to me that all who care for her ought to feel in the way I do.

12 November 1931

*

I had hoped to write shortly, but I have not been able to do so. Therefore, for the moment, since I have promised you this letter in the morning, I can only repeat, on the other matter, that I have not said that you in any degree or the sadhaks generally were the cause of the Mother's illness. To another who wrote something of the kind from the same personal standpoint, I replied that the Mother's illness was due to a strife with universal forces which far overpassed the scope of any individual or group of individuals. What I wrote about the strain thrown on the Mother by the physical contacts was in connection with her resumption of work — and it concerns the conditions under which the work can best be done, so that these forces may not in future have the advantage. Conditions have been particularly arduous in the past owing to the perhaps inevitable development of things, for which I do not hold anyone responsible; but now that the sadhana has come down to the most material plane on which blows can still be given by the adverse forces, it is necessary to make a change which can best be done by a change in the inner attitude of the sadhaks; for that alone now can make — until the decisive descent of the supramental Light and Force — the external conditions easier. But of this I cannot write at the tail end of a letter.

16 November 1931

*

I really don't know, my dear X, why you read into what I have written such extravagant things which I certainly never intended to be there. I was trying to explain in one letter why, practically, the Mother could not see anyone until she was strong enough; why should you deduce from it a *principle* intended to govern her action for all the future? I did not at all mean that you were henceforth to be confounded in the mass and never see the Mother in private! I have not, I think, anywhere insisted on a "silent expressionless love" and I cannot even remember having used the phrase. On the contrary, I thought I had made it clear, first, that divine love and psychic love both needed a complete *expression* and that vital and physical love were their necessary complements and were both a part of that complete expression. At any rate, if that was not clear in my letter, I want to make it clear now, — as also that physical darshan etc. are quite legitimate means of expression of the psychic love itself and, *a fortiori*, of the complete love which embraces all the parts of the nature. Therefore, you were never asked to stop seeing the Mother and to give up all personal private contact with her; on the contrary when from some misunderstanding you made the proposal, both the Mother and myself strongly objected and said it would be a wrong movement. How then can you imagine that I wanted you to do anything of the kind? As for killing the vital, that would be in absolute contradiction to the whole principle of the sadhana and we would never dream of asking anybody to do such a thing. We have always said that the vital was absolutely indispensable to any

realisation and without it nothing, — neither the Divine nor anything else — could be established in life. All that I ventured to suggest was that the vital movements which lead to trouble and suffering and disturbance should be eliminated or transformed as soon as possible, and even this I would not have stressed in your case if you had not had these violent fits of misery and despondency and what seemed to me unnecessary suffering. You can surely understand that I do not like to see you suffer and, knowing from long experience that it is the cravings and imaginations of the lower vital consciousness that cause men needlessly to torture themselves, wanted you to get free from the cause. It was not the joy of seeing and talking with the Mother that I wanted you to suppress but this contrary element in you that makes you think she does not love you, does not want to see you or to smile on you, prefers others to yourself, etc., etc. However, I will not insist; I will wait for these disturbances to pass away from you in the due course of the Yoga, as the inner being develops and takes charge of the lower vital nature. . . .

Finally, I will call your attention to what I have said very plainly that *you* have *in no degree* contributed to bring about the Mother's illness; why then persist in thinking that you have done so or may do it? As for my dark hints about the necessity of a radical change in the sadhana — I spoke, in fact, of a needed change in the *inner* attitude of the *sadhaks*, — it was not a reference to you, but to much that had been going wrong within the atmosphere. You yourself speak of certain persons shaping funnily before the eyes of all, especially during the Mother's illness; there is nothing unreasonable in our wanting to make the inner mistakes to cease which cause such funny shapings to be possible. There is nothing in that that touches you or need alarm you.

I have not yet said anything about the Mother's illness³ because to do so would have needed a long consideration of what those who are at the centre of a work like this have to be, what they have to take upon themselves of human or terrestrial nature and its limitations and how much they have to bear of the difficulties of the transformation. All that is not only difficult in itself for the mind to understand but difficult for me to write in such a way as to bring it home to those who have not our consciousness or our experience. I suppose it has to be written, but I have not yet found the necessary form or the necessary leisure.

19 November 1931

*

There will always be doubts, upsettings and confusion of the physical mind and vital, so long as the vital approaches the Mother from the wrong standpoint, — e.g. if it insists on judging her by her response to its demands and ideas of what she

3. About your dream I think I have already intimated that you could accept it as true.

ought to give it. Not to impose one's mind or vital will on the Divine but to receive the Divine's Will and follow it, is the true attitude of sadhana. Not to say "This is my right, want, claim, need, requirement, why do I not get it?", but to give oneself, to surrender and to receive with joy whatever the Divine gives, not grieving or revolting, is the right way. Then what one receives will be the right thing for one. All this you know very well; why do you constantly allow your outer vital to forget it and drag you back towards the old wrong attitude?

As for the Mother drawing back from the old course, routine etc. of her action with regard to the sadhaks, it was a sheer necessity of the work and the sadhana. Everything had got into a wrong groove, was full of mixed movements and a mistaken attitude — and consequently things were going on in the same rajaso-tamasic round without any chance of issue, like a squirrel in a cage. The Mother's illness was an emphatic warning that this could not be allowed to go on any longer. A new basis of action and relations has to be built up in which no further sanction will ever seem to be given to the past mistaken movements of the sadhaks which were standing in the way of the descent of the Truth into the physical (material) nature. The basis cannot be built in a day, but the Mother had to stand back, otherwise to build it at all would be impossible.

7 December 1931

*

If it is the same part of the vital that was on the right side and has now turned against the Mother, the explanation is very obvious. It gave its adhesion formerly because it thought that by its adhesion it could make her satisfy its desires; finding its desires not indulged, it turns against her. That is the usual vital movement in ordinary man and in ordinary life, and it has no true place in Yoga. It was just the introduction of this attitude into Yoga by the sadhaks and its persistence which has at last made it necessary for the Mother to draw back as she has done. What you have to do is to get these lower parts to understand that they exist not for themselves but for the Divine and to give their adhesion, without claim or *arrière-pensée* or subterfuge. It is the whole issue at the present moment in the sadhana; for it is only if this is done that the physical consciousness can change and become fit for the descent. Otherwise there will always be these ups and downs in some part of the being at least, delay, confusion and disorder. This is the only true basis for fixity in the true consciousness and for a smooth course in the sadhana.

14 December 1931

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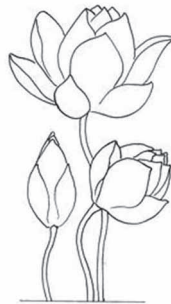
For the rest, it is not a fact that the Mother is retiring more and more or that she has any intention of going inside entirely like me. Your remarks about the privileged few are incomprehensible to me; we are not confiding in a few at the expense of others or telling them what is happening while keeping silent to you. I have, I think, written more to you than to anybody else about these matters and the Mother has not been confiding to anybody anything in that field which has been held back from you. This — about the privileged few — is an old complaint of yours and it has no foundation. If anybody claims to have the special confidence of the Mother, he is making an egoistic claim which is not justifiable. Your real point seems to be about the Mother's not taking up the soup and its accompaniments again. I have told you already why she was compelled by the experience of her illness to stand back from the old routine — which had become for most of the sadhaks a sort of semi-ecclesiastical routine and nothing more. It was because of the mistaken attitude of the sadhaks which had brought about an atmosphere full of movements contrary to the Yoga and likely to lead to disaster — as it had already begun to do. To resume the soup on the old footing would be to bring back the old conditions and end in a repetition of the same round of wrong movements and the same results. The Mother has been slowly and carefully taking steps to renew on another footing her control of things after her illness, but she can take no step which will allow the old dark movements to return — movements of some of which I think you yourself were beginning to take notice. The next step is for the sadhaks themselves to take; they must make it possible (by their change of attitude, by their resolution to rise on the lower vital and physical plane into the true consciousness) for a union with the Mother on that plane *in the right way and with the right result* to become possible. More I cannot say just now; but I fully intend to be more explicit hereafter — so far as I can without special reference to individuals; for these are things personal to people's Yoga that can often be spoken of only to themselves and not to others.

As for your other questions I shall consider them in another letter; it is too late tonight. It is already 3.30 a.m. I will only say that what happens is for the “best” in this sense only that the end will be a divine victory in spite of all difficulties — that has been and always will be my seeing, my faith and my assurance — if you are willing to accept it from me. But that does not mean that your sadness and depression are necessary to the movement! The sooner they disappear never to recur again, the more joyously the Mother and I will advance on the steep road to the summits, and the easier it will be for you to realise what you want, the complete Bhakti and Ananda.

28 December 1931

You will say, “But at present the Mother has drawn back and it is the supramental that is to blame, because it is in order to bring down the supramental into matter that she retires.” The supramental is not to blame; the supramental could very well have come down into matter under former conditions, if the means created by the Mother for the physical and vital contact had not been vitiated by the wrong attitude, the wrong reactions in the Asram atmosphere. It was not the direct supramental Force that was acting, but an intermediate and preparatory force that carried in it a modified Light derived from the supramental; but this would have been sufficient for the work of opening the way for the highest action, if it had not been for the irruption of these wrong forces on the yet unconquered lower (physical) vital and material plane. The interference was creating adverse possibilities which could not be allowed to continue. The Mother would not have retired otherwise; and even as it is it is not meant as an abandonment of the field but is only (to borrow a now current phrase from a more external enterprise) a temporary strategic retirement, *reculer pour mieux sauter*. The supramental is therefore not responsible; on the contrary, it is the descent of the supramental that would end all the difficulty.

12 January 1932



THREE ASPECTS OF THE MOTHER

Individual, Universal, Transcendent

I am or was under the impression that Mother is the Cosmic and Supracosmic Mahashakti.

I don't quite understand the question. I have explained in *The Mother* that there are three aspects, transcendent, universal and individual, of the Mother.

31 May 1933

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As I see it, there are two Shaktis in the world: the Cosmic Shakti and the individual Shakti — our Mother. I believe it is difficult to remain in direct connection with the Cosmic Shakti, while the individual Shakti is always here before us. I would like to know more about these Shaktis.

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 three, 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 Force.

16 June 1933

The Universal Mother and the Individual Mother

The universal and individual Mother are the same — these are two aspects of the Supreme Mother — but the differentiation is for the multiple action and play. So also one feels the self as one's own self in an individual way but also that there is the same self individualised in others and all are one.

4 November 1934

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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's Universal Action and Her Embodied Physical Action

Being sincere to the Mother demands communication of all our secret thoughts. There should be no secrecy between the mother and the child. But apart from this, is there any other utility of confessions?

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

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Is there any law of the working of the Mother's Grace? 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 — transforming it by a slow evolution. The greater transformation comes from the Transcendent above the universe, and it is that transcendent Grace which the embodiment of the Mother is there to bring into action.

13 August 1933

Concentration on the Embodied Mother

When calling down the Force, should I concentrate on the embodied Mother or open to and concentrate on the consciousness of the Universal Mother?

The embodied Mother must be the foundation of the concentration — even when you receive from the universal Consciousness above you, it is from her consciousness that you are receiving.

5 March 1934

The Transcendental Mother and the Embodied Mother

There are many Mothers in the cosmic and spiritual planes who help people in their search for the Divine. Above them, I have read, is the transcendental Mother and above her comes the supreme Mother. X and Y profess to have seen and spoken to the transcendental Mother in her embodied aspect. This is hard to believe.

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 Transcendent Mother and the Higher Hemisphere

“At the summit of this manifestation of which we are a part there are worlds of infinite existence, consciousness, force and bliss over which the Mother stands as the unveiled eternal Power.”¹ The Transcendent Mother thus stands above the Ananda plane. There are then four steps of the Divine Shakti:

(1) The Transcendent Mahashakti who stands above the Ananda plane and who bears the Supreme Divine in her eternal consciousness.

(2) The Mahashakti immanent in the worlds of Sat-Chit-Ananda where all beings live and move in an ineffable completeness.

(3) The Supramental Mahashakti immanent in the worlds of Supermind.

(4) The Cosmic Mahashakti immanent in the lower hemisphere.

1. Sri Aurobindo, *The Mother*, p. 15.

Yes; that is all right. One speaks often however of all above the lower hemisphere as part of the transcendence. This is because the Supermind and Ananda are not manifested in *our* universe at present, but are planes above it. For us the higher hemisphere is पर [para], the Supreme Transcendence is परात्पर [parātpara]. The Sanskrit terms are here clearer than the English.

27 January 1932

*

X asked me the meaning of the term “transcendent”. He also asked if the Supermind is a world of transcendence. So far as I can see, the gradations of the upper hemisphere are, in a sense, the heights of transcendence, with the Mother at the summit.

Yes.

Is it here at the summit that the Mother is the Transcendent Mother and the Divine is the Transcendent Divine?

Yes; but from the point of view of the present triple world of mind, life and body governed by the Overmind (Maya), the Supermind and the supramental Divine (all the upper hemisphere in fact) can be spoken of as Transcendent.

27 January 1932

The Eternal Mother

X came to our house. I asked him, “First, one Mother must be born, then another Mother, then another Mother, is it not so? Who is the Mother who was first born before the others were born? How did She come to exist?” He said he did not know, but that Sri Aurobindo and Mother would know and can tell me. Therefore please reply so that I can know everything clearly.

The first mother is the “Mother” — the eternal Mother; she always exists, she has no beginning or end.

4 March 1933

THE MOTHER, THE DIVINE AND THE LOWER NATURE

The Consciousness and Force of the Divine

Please explain to me what is meant by the Divine Mother.

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

24 June 1933

*

You have written in The Mother that the Mother is the consciousness and force of the Ishwara, but here my experience is that the Ishwara is the consciousness and force of the Supreme Mother. Could you please make it clear to me?

The Mother is the consciousness and force of the Divine — or, it may be said, she is the Divine in its consciousness-force. The Ishwara as Lord of the Cosmos does come out of the Mother who takes her place beside him as the cosmic Shakti — the cosmic Ishwara is one aspect of the Divine. The experience therefore is correct so far as it goes.

16 November 1934

The Mother in the Tantra

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

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The Tantrics used to invoke Shakti in their sadhana. Was it the same Force and Consciousness that is in the Mother here?

It depends on what they invoked — it was usually some aspect of the Mother that they called.

The Mother in the Gita

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, i.e., 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 Tantrik 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 the 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.

18 August 1932

The One and the Supreme Mother

The Shankara knowledge is, as your Guru pointed out, only one side of the Truth; it is the knowledge of the Supreme as realised by the spiritual Mind through the static silence of the pure Existence. It was because he went by this side only that Shankara was unable to accept or explain the origin of the universe except as illusion, a creation of Maya. Unless one realises the Supreme on the dynamic as well as the static side, one cannot experience the true origin of things and the equal reality of the active Brahman. The Shakti or Power of the Eternal becomes then a power of illusion only and the world becomes incomprehensible, a mystery of cosmic madness, an eternal delirium of the Eternal. Whatever verbal or ideative logic one may bring to support it, this way of seeing the universe explains nothing; it only erects a mental formula of the inexplicable. It is only if you approach the Supreme through his double aspect of Sat and Chit-Shakti, double but inseparable, that the total truth of things can become manifest to the inner experience. The other side was developed by the Shakta Tantrics. The two together, the Vedantic and the Tantric truth unified, can arrive at the integral knowledge.

But philosophically this is what your Guru's teaching comes to and it is

obviously a completer truth and a wider knowledge than that given by the Shankara formula. It is already indicated in the Gita's teaching of the Purushottama and the Parashakti (Adya Shakti) who becomes the Jiva and upholds the universe. It is evident that Purushottama and Parashakti are both eternal and are inseparable and one in being; the Parashakti manifests the universe, manifests too the Divine in the universe as the Ishwara and herself appears at his side as the Ishwari Shakti. Or, one may say, it is the Supreme Consciousness-Power of the Supreme that manifests or puts forth itself as Ishwara Ishwari, Atma Atmashakti, Purusha Prakriti, Jiva Jagat. That is the truth in its completeness as far as the mind can formulate it. In the Supermind these questions do not even arise — for it is the mind that creates the problem by erecting oppositions between aspects of the Divine which are not really opposed to each other but are one and inseparable.

This supramental knowledge has not yet been attained, because the supermind itself has not yet been attained, but the reflection of it in intuitive spiritual consciousness is there and that was what was evidently realised in experience by your Guru and what he was expressing in mental terms in the quoted passage. It is possible to go towards this 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 Mind between the Supreme and his Manifestation is bridged and there is no longer a fissure in the truth which makes all incomprehensible. If in the light of this you examine what your Guru taught, you will see that it is the same thing in less metaphysical language.

The Cosmic Divine and the Mother

What is the difference between the cosmic Divine and the Mother?

It is a matter of realisation. In the yoga of the Gita the cosmic Divine is realised as Vasudeva (Krishna). The Vaishnavas realise it as Vishnu, the Shaivas as Shiva. The Tantrics (Shaktas) realise the Devi (Goddess) as the Cosmic and even as the Transcendent Divine.

22 October 1935

The Self, the Divine and the Mother

My heart is aspiring for the Self, the Atman. I feel this Atman as the Lord of my being. I have to do all that I do for its sake, in order to make it the absolute master of myself.

It is the Divine who is the Master — the Self is inactive, it is always a silent wideness 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.

Again I feel that this Self is not only the Lord of this being, but that I myself am this Self. All these feelings are within myself, not above me; they come down from above.

Essentially everybody is the Self — but take care to avoid the idea that you are the Lord — for that may raise up the ego.

8 October 1934

*

After getting your letter [above], I was frightened, thinking that all my experiences about the Self were untrue and were misleading influences. Then I thought I would not aspire for the higher opening any more; what is necessary for me now is the growth of the psychic. So I began to concentrate on the heart and have been trying to depend on the psychic strength.

You must not try to stop any opening. My remarks were only meant to keep you on your guard against certain errors that sadhaks often make when the cosmic consciousness opens. If there is the psychic opening with its surrender and the higher opening with its wideness and self-realisation, the two together, there is little danger of any such error.

11 October 1934

*

You have told me to keep on my guard against errors. What is your opinion of my recent higher experiences? I used to feel a Consciousness, a vast Wideness which has become each individual. This Consciousness contains all and is in all. I used to feel that each is a part of me since I am that vast Consciousness. I felt that whatever I was doing, I was doing for myself, which is above. Will

you tell me what all this means and why you warned me to take care? Was there a chance of making an error?

The experiences 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 as “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 or the cosmic consciousness, but should at the same time remember that all this is the Mother.

13 October 1934

The Mother and Self-Realisation

What is remarkable today is that the consciousness is turning more and more towards oneness with the Mother’s Self in the silent peace. I write “Self” simply out of my perception, so I would like to be a little clear about it.

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

29 September 1934

*

As the soul is in direct connection with the Divine, is not our Self also in direct connection with it? Why then does one not feel intimacy with the Mother while realising the Self as one does during the soul-realisation?

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 Mother, the Jivatman and the Soul

In the Chandi it is said that the Devi is in everyone in the form of consciousness. This is the Bhagavat Chetana in all beings. In the true state, in the psychic and the Jivatman, it is united, a divine portion. In the fallen state, it is the ego. Is this correct?

I don't understand exactly. Chitshakti or Bhagavat Chetana is the Mother — the Jivatman is a portion of it, the psychic or soul a spark of it. Ego is a perverted reflection of the psychic or the Jivatman. If that is what you mean, it is correct.

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Sometimes I feel as if I am a portion of the Mother come down into the manifestation for her work. As a result, I have to pass through various human births and experience pain, separation, suffering, falsehood and ignorance.

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.

15 February 1937

The Mother's Interest in the World

Is it possible for the Mother or anyone living above the Overmind or even in the silence to take any interest in the world, since the world would be felt from there as a mere speck?

It all depends upon what basis one lives in the silence or above. A speck can be of as much interest to the Divine Consciousness as an infinity.

8 August 1934

The Mother and the Lower Prakriti

The higher Prakriti is the true nature of the Divine, so it can show Light and Ananda to people who are trying to reach the highest Truth; it is a help to sadhaks. But the lower Prakriti is impure and blind and can only show a limited Truth and a brief Ananda.

Everything comes from the Divine; but the lower Prakriti is the power of the Ignorance — it is not therefore a power of Truth, but only of mixed truth and falsehood. The Mother here stands not for the Power of the Ignorance, but for the Power that has come down to bring down the Truth and rise up to the Truth out of the Ignorance.

12 April 1933

*

In the past I committed one grand mistake — a total subordination of the consciousness of the Purusha to that of the Prakriti alone. There was not that strong drive of the Will to make the Purusha consciousness dynamic and living.

In order to get the dynamic realisation it is not enough to rescue the Purusha from subjection to Prakriti; we must transfer the allegiance of the Purusha from the lower Prakriti with its play of ignorant Forces to the Supreme Divine Shakti, the Mother.

Sometimes when I feel the necessity of standing apart from the play of Prakriti, I also have the counteracting feeling that this would mean a belittlement of the Mother.

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 its 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 the release and the divine fulfilment.

26 April 1933

*

X told me that whatever we do, it is the Divine who acts through us. But it seems to me that the Divine cannot be behind all we do, because we do not always do the right thing. Is there any truth in what X says?

There is this much truth that the cosmic Force works out everything and the Cosmic Spirit (Virat Purusha) supports her action. But this cosmic Force is a Power that works under the conditions of the Ignorance, — it appears as the lower nature and the lower nature makes you do wrong things. The Divine allows the play of these Forces so long as you do not yourself want anything better. But if you are a sadhak,

then you do not accept the play of the lower nature, you turn to the Divine Mother instead, and ask her to work through you instead of the lower Nature. It is only when you have turned entirely in every part of your being to the Divine Mother and to her alone that the Divine will do all actions through you.

27 May 1933

*

How can I know that the Mother is working in me? I believe that everything is done by the Mother, the good things and the bad, but X believes that very few things are done according to her will. How can I know what is divine and what is undivine?

Why should the Mother do bad things in you? It is Nature that acts for that, not the will of the Mother. You can at least know that anger, jealousy, envy, restlessness, despair, indolence etc. are not divine things and that purity, peace, harmony, zeal, unselfishness etc., are good things and help the growth to the Divine.



FORMS, POWERS, PERSONALITIES AND APPEARANCES OF THE MOTHER

Nirguna and Saguna (Formless and with Form)

My being rose higher and higher. I saw God's power of creation, and from there worlds, beings and gods were spreading out. Even God, through this power of creation, was getting expressed as different forms: Saguna, Nirguna, etc. God and this creative power are one; this creative power is his Shakti, the Mother. Is this correct?

It is right. There is no difficulty about it. Nirguna, Saguna are only aspects taken by the Divine in the manifestation. It is the Mother who manifests (creation is only manifestation) the Saguna or the Nirguna Ishwara.

28 June 1933

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This morning I perceived the Mother both as with Form and as the Formless.

Both experiences are correct. What is opposite and incompatible to the mind which thinks by limitations is not so to the Higher Consciousness. Neither Form nor Formlessness is the sole truth by itself excluding the other; the Divine manifests through both, but is bound by neither.

4 September 1933

*

My wife wishes to have explicit instructions from the Mother as to which of the following two procedures would be most conducive to her spiritual evolution:

(1) Should she meditate on the Lotus of the Heart and think of Mother as the Light of Lights situated therein, which is the real Bliss, Omnipresent and Omniscient, which supports everything in the universe and which sustains all by giving support and life to every variety of existence?

(2) Or should she think of Mother in her present form which she sees during Pranam, as separate from her physically and apart from her in her suite at the Ashram?

She has been brought up and moulded spiritually in the first way. She always cognises the Divine as Formless, Immanent and Omnipresent. But now

if you advise it, she is willing to worship the Mother in her heart in a personal way.

To meditate on the Mother as the formless Divine is a good meditation and can be continued, but for the full effect in this Yoga it is not enough. To meditate on the personality of the Mother in the heart is also necessary — but whether she should do that now or not depends on the feeling in herself — whether she needs it or feels ready for it.

28 May 1935

Many Powers and Forms

I see the Mother in various forms but I am unable to understand their meaning. Is it true that she shows herself to us in different forms and aspects?

Of course. The Mother has many forms on the supraphysical planes.

12 March 1933

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Sometimes when I see the Mother I feel as if she is the image of divine Ananda and her form looks like that of a young girl. Is there any truth in my feeling?

Ananda is not the only thing — there is Knowledge and Power and Love and many other powers of the Divine. As a special experience only it may stand.

30 April 1933

*

I can see the Mother in different forms, on every level, in my ādhāra. I cannot understand what is the purpose of her taking different forms.

It is always so — the Mother manifests in many forms according to the need of what has to be done.

29 January 1934

Adyashakti

Adyashakti is the original Shakti, therefore the highest form of the Mother. Only she manifests in a different way according to the plane from which one sees her.

22 July 1933

Maheshwari, Mahakali, Mahalakshmi, Mahasaraswati

Yesterday night I saw Maheshwari above my head, Mahakali in my vital being and Mahalakshmi seated in my mind and heart. Each one radiated a different light from her body. Then I saw a few subtle powers descending into my being.

Maheshwari's natural place is in the higher consciousness above mind, for she is the wideness and largeness and wisdom of the Divine. Mahakali acts most naturally through the higher vital which is the instrument of force and power. Mahalakshmi acts through the heart — in your case at present she is acting through the mind also, though that is less usual — ordinarily it is Mahasaraswati.

31 August 1933

Maheshwari

Is Maheshwari on the Intuitive and the Overmind levels?

These Powers can manifest on all levels from the Overmind to the Physical.

25 August 1933

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I had a talk with X in which he said that Athena is a form or representation of Maheshwari. Some of my visions of Gods like Shiva were in forms resembling human forms, but I thought this was due to my having seen them on the planes relating to the human mind and so my mind saw them in that way. Before the material creation took place, the vital and mental worlds existed and before that the planes of the higher hemisphere existed. But did the Gods on these planes exist with forms and shapes or did they only exist as impersonal forces without forms?

As to the Gods, man can build forms which they will accept; but these forms too are inspired into man's mind from the planes to which the God belongs. All creation

has the two sides, the formed and the formless; the Gods too are formless and yet have forms, but a Godhead can take many forms, here Maheshwari, there Pallas Athene. Maheshwari herself has many forms in her lesser manifestations, Durga, Uma, Parvati, Chandi etc. The Gods are not limited to human forms — man also has not always seen them in human forms only.

1 September 1935

Mahakali

Why is the Mother working in the form of Maheshwari in me? Why is she working so slowly? If she worked in the form of Mahakali, everything troubling me would flee from fear and the Mother's luminous Sun would rise in me.

Mahakali can work only when there is a calm inner being and a resolute will facing without disturbance all the difficulties. When there is not that, then it is only possible for Maheshwari to work in order to bring her calm and wideness into the being.

20 November 1933

*

Has anyone here concretely experienced the intense action of Mahakali and successfully come through that?

Yes. There is at least one instance in which it was called down by the sadhaka and he met it full. There was a violent action shattering his old sanskaras, attachments etc. into atoms and he came through it all right.

13 January 1934

Krishna-Mahakali

The Mother in her cosmic power is all things and all divine Personalities, for nothing can be in manifestation except by her and as part of her being. But what was meant in the *Visions and Voices*¹ was that the Ishwara and the Divine Shakti were one Person or Being in two aspects and it puts forward this union of them as Krishna-Mahakali as of great power for the manifestation.

20 October 1936

1. By K. Amrita. Published in Amrita (Pondicherry: Sri Mira Trust, 1995), pp. 49-67.

Mahakali and Kali

What is the essential difference between the Mahakali form as described in the Chandi and the Shyama form?

These — Kali, Shyama, etc. — are ordinary forms seen through the vital; the real Mahakali form whose origin is in the Overmind is not black or dark or terrible, but golden of colour and full of beauty, even when formidable to the Asuras.

10 February 1934

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Sometimes I see the Mother in the form of Mahakali or as the Transcendent and Universal Mother. But I see her in a white colour. I know that Kali is called Shyama because her colour is black, but I saw white. Why is this?

Mahakali and Kali are not the same, Kali is a lesser form. Mahakali in the higher planes appears usually with the golden colour.

13 March 1934

Kali

While praying today I saw the image of Mother Kali. She was black and naked and standing with her foot on the back of Shiva. Why is Kali seen in such a form and on what plane is she seen like this?

It is in the vital. It is Kali as a destroying Force — a symbol of the Nature Force in the ignorance surrounded by difficulties, trampling and breaking everything in a blind struggle to get through till she finds herself standing with her foot on the Divine itself — then she comes to herself and the struggle and destruction are over. That is the significance of the symbol.

9 February 1934

Durga

The lion is the attribute of the Goddess Durga, the conquering and protecting aspect of the Universal Mother.

12 July 1929

*

Durga is the Mother's power of Protection.

15 April 1933

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The lion with Durga on it is the symbol of the Divine Consciousness acting through a divinised physical-vital and vital-material force.

November 1933

*

What aspect of the Mother's personality comes out on Prosperity day? Is it something like the goddess Annapurna, who satisfies one's material needs?

I suppose it would be some aspect like that — an aspect of Durga.

2 March 1934

*

Your attitude towards any divine manifestation in the Mother's external consciousness is illuminating, "terrifying not only to the Asuras, but to the sadhaks". And yet it was only a limited and particular force — the Durga power! Others did not go so far as that, but they found her high, far-away, aloof, severe — asked what was the cause of her displeasure against them. And that comes to the same — to be severe against the Asuras is also to be severe against the sadhaks. A few struck a different note, delight at the greatness of the Power they felt, or, even when feeling nothing of that, a sense of the sudden lifting of obstacles. But that is not the general tone. It follows that the Mother cannot manifest anything in her external material because she has to keep on a level with the sadhaks. And what then? If she is not to be allowed to protect herself, the work, the sadhaks, against the attacks of the Asuras on the physical plane — for it is there that there is the whole question, — then what is to be done? what can be done? Nothing. We can only wait for the supramental descent — and that descent is methodical but slow, for the opposition to that too is obstinate in the material Nature.

However, we must go on and do what can be done under these difficult conditions. I do not know how far it is wise not to come to pranam, — the results in others have not been brilliant but if it is only for a few days, and you insist, I shall not refuse. The real thing is however a change of the mental attitude — getting out of the world of ideas and feelings built by your mind which is a prison into a freedom and openness to the Divine that would be the most helpful to you. There would soon then be a compass and a rudder.

17 October 1934

*

Is Durga a form and name of Mahalakshmi? Recently I heard the name "Durga" repeating itself in me and I felt release from heavy oppression. I am also attracted to the name "Krishna" and sometimes in a semi-sleep condition I find myself repeating "Durga-Mahakali-Krishna".

Durga combines the characteristics of Maheshwari and Mahakali to a certain extent, — there is not much connection with Mahalakshmi. The combination of Krishna and Mahakali is one that has a great power in this Yoga and if the names rise together in your consciousness, it is a good sign.

21 March 1938

Mahalakshmi

A verse from the Chandi on Mahalakshmi came to me a minute or two after the Mother began to meditate with me. Afterwards the Mother explained that three forms of Mahalakshmi appeared in the meditation in response to my invocation. The first, the Mother said, was the original (Overmental) form of Mahalakshmi, and the second was the traditional one. About the third, the Mother did not speak fully. The form was three-faced with something like a crown on top. Is there any tradition in India or outside of a three-faced form of Mahalakshmi? And what is the significance of the same goddess-personality of the Mother — Mahalakshmi — appearing in three successive forms?

The Mother told you all that she saw about the last form — it disappeared almost immediately. The first form was the true one, that which she wears on the Overmind Plane which is the home of the greater Gods — as soon as it touched your mind, it took the traditional form which is the one with which your mind is familiar. The third shape must be a symbolic one (not traditional) — it would seem to be a correspondent one on the Shakti side to the Trimurti, indicating the unity in difference of three powers in the Cosmic Consciousness — in it is the same manifestation in different forms, — the Overmind Power, the traditional Lakshmi and the One Power in the Mother here.

3 September 1936

Mahasaraswati

Today, immersed in deep meditation, I saw a beautiful chakra opening above my head, and on that chakra two lotuses were blooming and on those lotuses you and the Mother were sitting. After that, I invoked the Mother in my entire

being and then I saw Mahasaraswati descending. Why did Mahasaraswati descend at my call and why did the chakra open above my head?

It is Mahasaraswati's work to use the power and light and experiences that come in from above so as to change in detail the whole outer nature.

24 April 1933

*

Is it mostly the Mahasaraswati aspect of the Mother that works in our sadhana here?

At present since the sadhana came down to the physical consciousness — or rather it is a combination of Maheshwari-Mahasaraswati forces.

25 August 1933

*

What is the wisdom that brought deeper gyri in the human brain, the perfect septa in the ventricles of the heart and such other details of structure? Is it the work of Mahasaraswati?

Yes — all perfection in intricacy of detail shows the touch of Mahasaraswati.

19 September 1933

*

Sitting in meditation today I saw a river flowing from the higher consciousness level to the heart level in me. On this river was a golden boat and seated in it was Mahasaraswati, travelling down the river in golden and white light. What is the meaning of this?

That is the work of Mahasaraswati to move between the higher consciousness and the heart and through them establish the rule of the Truth in all details of the mind and life and physical nature.

7 December 1933

The Radha-Power

In the Chandi the names of the four Cosmic Powers of the Mother — Maheshwari, Mahakali, Mahalakshmi, Mahasaraswati — are mentioned along with others, but the name Radha is not mentioned. This is a clear proof of the fact that when the Chandi was composed the Radha-Power was not manifested to the vision of the saints and that the Chandi mentions only the Cosmic Powers of the Mother and not her supramental Powers. In the book The Mother, after describing the four Powers of the Mother, you have said: “There are other great Personalities of the Divine Mother, but they were more difficult to bring down and have not stood out in front with so much prominence in the evolution of the earth-spirit. There are among them Presences indispensable for the supramental realisation, — most of all one who is her Personality of that mysterious and powerful ecstasy and Ananda which flows from a supreme divine Love, the Ananda that alone can heal the gulf between the highest heights of the supramental spirit and the lowest abysses of Matter, the Ananda that holds the key of a wonderful divinest Life and even now supports from its secrecies the work of all the other Powers of the universe.” [pp. 23-24] Is not the Personality referred to in this passage the Radha-Power, which is spoken of as Premamayi Radha, Mahaprana Shakti and Hladini Shakti?

Yes — but the images of the Radha-Krishna lila are taken from the vital world and therefore it is only a minor manifestation of the Radha Shakti that is there depicted. That is why she is called Mahaprana Shakti and Hladini Shakti. What is referred to is not this minor form, but the full Power of Love and Ananda above.

7 February 1934

The Mother's Vibhutis

You write in The Mother that there are Vibhutis of the powers and personalities of the Ishwara and Vibhutis of the Mother, but that in both cases it is the action of the Grace of the Mother that alone can effect a transformation of the Vibhuti [p. 16]. I would like to know the difference. Take for example Christ, Chaitanya, Ramakrishna, Confucius, Zarathustra, Buddha, Shankara, Mohammed, Alexander, Napoleon — among these well-known figures, which are Vibhutis of the Mother and which are Vibhutis of the Ishwara? And what about the Mother's action in Avatars like Rama and Krishna?

The Mother's Vibhuti would normally be feminine personalities most of whom would be dominated by one of the four personalities of the Mother. The others you mention would be personalities and powers of the Ishwara, but in them also as in all the Mother's force would act. I do not quite catch the question about the transformation of the Vibhuti. All creation and transformation is the work of the Mother.

29 October 1935

*

Since all creation is the Mother's work, can it be taken that it is the personalities of the Mother who, behind the veil, prepare the conditions for the descent of the Avatar or Vibhuti?

If you mean the divine Personalities of the Mother — the answer is yes. It may even be said that each Vibhuti draws his energies from the Four, from one of them predominantly in most cases, as Napoleon from Mahakali, Rama from Mahalakshmi, Augustus Caesar from Mahasaraswati.

31 October 1935

Different Appearances of the Mother

When I look at the Mother during the morning pranam, she looks different than in the evening when she walks on the terrace or when I go to see her. Is it only my eyes or does she actually do something?

The Mother has not only one appearance, but many at different times.

14 May 1933

*

Today while seeing the Mother on the terrace, I clearly saw the Mother's light and that her height was a bit taller than normal. Was this true?

Yes. Many see like that, as if the Mother were taller than her ordinary physical appearance.

29 September 1933

*

The Mother has many different personalities and her appearance varies according as one or another predominates. The something common, of course, exists. There is first, the one whom all these personalities manifest but that cannot be expressed in name or word — there is also the supramental personality which from behind the veil presides over the aim of the present manifestation.

9 November 1933

*

Why does the Mother appear different at different times, as at Pranam or Prosperity or while giving interviews? Sometimes even anatomical differences are visible. What is the reason for these differences in her appearance? Does it depend on the extent to which she turns outwards?

It is rather, I think, dependent on the personality that manifests in front — as she has many personalities and the body is plastic enough to express something of each when it comes forward.

4 December 1933

False Appearances of the Mother

In a dream I saw the Mother and made pranam to her. She was weeping and pitying me in my unfortunate state. But now I feel that the personality to whom I made pranam was not the Mother, but someone disguised as her.

It must obviously have been some force taking the form of the Mother — that often happens on the vital plane. Suggestions are given by these disguised forces which have to be rejected as you rejected this one.

7 September 1938



Section Two
The Mother, Sri Aurobindo and the Integral Yoga

TWO IN ONE

One Consciousness

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

One Force

Is there any difference in your working and the Mother's working — I mean any difference in the force or effectivity?

No, it is a single Power.

23 May 1933

*

Of course you are right in saying we are one and whatever is given is from both. If I give, the Mother's Force goes with it, or else the sadhak would get nothing, and if the Mother gives, my support goes with it and gives it my light as well as the Mother's. It is two sides of one indivisible action, one carrying with it the other. It is the Mother's Force that gives the push, but also the peace.

16 July 1936

*

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

One Path

There is something undivine in the world, a part that seems obscure; I said to the Mother that its truth here is expressed by the Mother's Light. The other truth is expressed by Sri Aurobindo's Light. They are two different paths and seem to be poles apart, yet they meet some place above.

If you allow such strange and wrong ideas to get hold of you, it is not surprising that you get confusion and find it difficult to make any steady progress.

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 the confusion and obscurity and receive the Truth that comes from above.

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 which come from the Supermind. In this action the Mother's is the white Light which 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.

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 of this kind, 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 sadhaka 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

I want to ask whether the idea of the Mother is the same as that of God. I thought that what we call Sri Aurobindo's Light or the Supramental Light leads to the realisation of God, while the realisation of the Mother is the realisation of Consciousness going parallel and also beyond in its separateness. If the One is the Mother, then does Sri Aurobindo's Light lead to something different, such as the ideals of the Upanishads — the realisation of the Purusha etc.? These differences never seem to meet in oneness.

I wrote once before that these ideas about the separation between the Mother and myself and our paths being different or our goal different are quite erroneous. Our path is the same; our goal too is the same — the Supramental Divine.

24 February 1932

*

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 Asram 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.

No Less nor Greater

I feel the Divine as spirit everywhere, pulling me towards Him. He is the Self of all and the Master of all. I feel He is greater than the Mother. I feel He is the Divine who is embodied in my Father Sri Aurobindo.

It is one aspect of the Divine — but the Divine as the Self and Lord and the Divine as the Mother are the same — there is no less nor greater.

31 March 1934

*

Why do some people here consider you greater than the Mother? Are not both of you from the same plane? Is it not a veil over the human vision that makes such a distinction?

It is the minds that see surface things only and cannot see what is behind them.

28 March 1935

One in Two Bodies

Mother and I are one but in two bodies; there is no necessity for both the bodies to do the same thing always. On the contrary, as we are one it is quite sufficient for one to sign, just as it is quite sufficient for one to go down to receive Pranam or give meditation.

*

The Mother and I are one and equal. Also she is supreme here and has the right to arrange the work as she thinks best for the work, no one has any right or claim or proprietorship over any work that may be given him. The Ashram is the Mother's creation and would not have existed but for her, the work she does is her creation and has not been given to her and cannot be taken from her. Try to understand this elementary truth, if you want to have any right relation or attitude towards the Mother.

June 1935

APPENDIX

TWO TEXTS

[Sri Aurobindo wrote these two pieces around 1927, soon after the Mother took up the charge of the Ashram. In the first, he speaks from the point of view of the Mother; in the second, he speaks from the point of view of "the God of Wealth". The second piece may have been written for a disciple who had undertaken to collect money for the Ashram.]

1

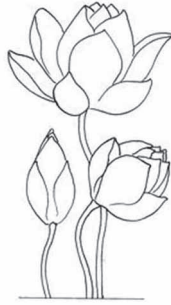
I am *the Shakti of Sri Aurobindo alone*, and the Mother of all my children.

My children are all *equally* part of my consciousness and of my being. When transformed and realised, all will have an equal right to manifest each one an aspect of myself and Sri Aurobindo.

It is the unity of all in the solidarity of a common manifestation that will allow the creation of the new and divine world upon the Earth. Each will bring his part, but no part will be complete except as a power in the solidarity of the whole.

2

I am the God of Wealth, the Strong and Splendid, I am the Master of the thousands and the Regent of the millions, I am the puissant Creator, the full-handed gatherer, the opulent disposer of treasures. All the riches of every kind that are in the earth and on the earth and below it and all the riches that are in the waters are mine by right; I have power over all their plenitudes. My power is for the Mother; I call all these riches for her, that I may dedicate them to her, that I may lay them at the feet of the Mother of Radiances. ॐ तथास्तु



INCARNATION AND EVOLUTION

The Mystery of Incarnation

Many years ago, the Mother wrote regarding life in the Asram: “In our daily practices we are endeavouring to express the great mystery of the Divine Incarnation.”¹ I pray that this message may be explained to me — and that I be enabled to understand its meaning fully and clearly.

It means that we act as we do because we take it as a fact that the Divine can manifest and is manifested in a human body.

Is this a message which can be circulated to all the members of the Asram?

Yes, they ought to know it.

To outsiders?

Not unless they are interested and seek the meaning of what we do.

I am also eager to know whether in my occupations at Madras, professionally and otherwise, I can pursue the life outlined in the message? Whether this message has any relation to such a life as mine?

Yes, of course, it applies to everybody who accepts the fundamental truth on which Mother based what she wrote.

29 December 1933

*

What is the utility of making an effort for other realisations once we have known the supreme secret (uttamam rahasyam) that you are the Divine Incarnate and the Mother is the Para-Shakti? That is the highest realisation, I think, and all others — the realisation of the cosmic consciousness, of the presence of the immanent Divine, even of the silent immutable Brahman — are secondary in comparison with it. Whatever is to be done in the world will be done by you and the Mother.

1. *The Mother*, Words of the Mother – III (Pondicherry: Sri Aurobindo Ashram, 2004), *Collected Works of the Mother* (second edition), vol. 15, p. 32.

Yes, but for that to be a constant realisation in its fullness the same effort has to be made and if made will bring the other realisations with it as parts of the main realisation.

30 October 1936

The Reason for Their Embodiment

The supramental creation, since it is to be a creation upon earth, must be not only an inner change but a physical and external manifestation also. And it is precisely for this part of the work, the most difficult of all, that surrender is most needful; for this reason, that it is the actual descent of the supramental Divine into Matter and the working of the Divine Presence and Power there that can alone make the physical and external change possible. Even the most powerful self-assertion of human will and endeavour is impotent to bring it about; as for egoistic insistence and vital revolt, they are, so long as they last, insuperable obstacles to the descent. Only a calm, pure and surrendered physical consciousness, full of the psychic aspiration, can be its field; this alone can make an effective opening of the material being to the Light and Power and the supramental change a thing actual and practicable. It is for this that we are here in the body, and it is for this that you and other sadhaks are in the Asram near us. But it is not by insistence on petty demands and satisfactions in the external field or on an outer nearness pleasing to the vital nature and its pride or desire that you can get the true relation with the Divine in this province. If you want the realisation there, it is the true nearness that you must seek, the descent and presence of the Mother in your physical consciousness, her constant inner touch in the physical being and its activities, her will and knowledge behind all its work and thought and movement and the ever present Ananda of that presence expelling all vital and physical separateness, craving and desire. If you have that, then you have all the nearness you can ask for and the rest you will gladly leave to the Mother's knowledge and will to decide. For with this in you there can be no feeling of being kept away, no sense of "gulf" and "distance", no complaint of a unity that is lacking or an empty dryness and denial of nearness.

6 December 1930

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You have written in a letter, "A surrender by any means is good, but obviously the Impersonal is not enough, for surrender to that may be limited in result to the inner experience without any transformation of the outer being."² I do not understand.

2. Sri Aurobindo, Letters on Yoga (Pondicherry: Sri Aurobindo Ashram Trust, 1970), Sri Aurobindo Birth Centenary Library, vol. 23, p. 613.

It is rather surprising that you should be unable to understand such a simple and familiar statement; for that has been always the whole reason of this Yoga that to follow after the Impersonal only brings inner experience or at the most mukti. Without the action of the integral Divine there is no change of the whole nature. If it were not so the Mother would not be here and I would not be here — if a realisation of the Impersonal were sufficient.

15 September 1936

Connections in Past Lives

By what puṇya of ours has the Grace granted to us, mere humans, this rare privilege of coming here at the Divine's Feet?

It is the call of your soul that brought you here and also some aspiration or connection with the Mother and myself in past lives.

6 May 1933

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What sort of bhakti in my past lives has brought me to the Mother's feet?

The aspiration for union with the Divine and perhaps also for the descent of the Divine on the earth.

8 May 1933

*

People make all sorts of effort to have God's darshan; some even weep and weep, yet they fail to obtain it. We in the Asram don't seem to have done very much, and yet we are here with you. What has brought this about?

There are many things that have brought it about — a connection in past lives with the Mother and myself, the development of your nature in former births which made it possible for you to seek the Divine, bhakti in those lives bearing its fruit now — finally, the Divine Grace.

October 1935

Carrying on the Evolution

It is said that you and the Mother have been on the earth since its creation. But what have you been doing for so many millions of years in disguise? I say "disguise" because it is only now that you are showing yourselves to the world in your real nature.

Carrying on the evolution.

25 September 1935

*

I fail to understand what you mean by "Carrying on the evolution." Could you explain this more fully?

That would mean writing the whole of human history. I can only say that as there are special descents to carry on the evolution to a farther stage, so also something of the Divine is always there to help through each stage itself in one direction or another.

26 September 1935

*

I can understand how ordinary people in the past may not have recognised your presence, especially when you lived outwardly like human beings. But how is it that even Sri Krishna, Buddha or Christ could not recognise your presence in this world?

Presence where and in whom? If they did not meet, they would not recognise, and even if they met there is no reason why the Mother and I should cast off the veil which hung over these personalities and reveal the Divine behind them. Those lives were not meant for any such purpose.

27 September 1935

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If you and the Mother were on earth all the time, it would mean that you were here when those great beings descended. Then whatever your external cloak, how could you hide your inner self — the true divinity — from them?

But why cannot the inner self be hidden from all in such lives? Your reasoning would only have some force if the presence on earth then were as the Avatar, but not if it was only as a Vibhuti.

So, in answer to the question, "Presence where and in whom?" I would say, "Presence in this world and in Thyself and the Mother."

"Presence in Thyself" means nothing. It is "presence" in or behind some body and behind some outer personality. Also "presence" in what part of the world? If Mother were in Rome at the time of Buddha, how could Buddha know as he did not even know the existence of Rome?

I did not mean that you or the Mother needed to cast off your veil. It is those great men who should have recognised you in spite of the veil.

One can be a great man without knowing such things as that. Great men or even great Vibhutis need not be omniscient or know things which it was not useful for them to know.

27 September 1935

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You write: "But why cannot the inner self be hidden from all in such lives?" I fail to understand how anyone could hide one's inner self from Avatars and Vibhutis.

An Avatar or Vibhuti have the knowledge that is necessary for their work; they need not have more. There was absolutely no reason why Buddha should know what was going on in Rome. An Avatar even does not manifest all the Divine omniscience and omnipotence; he has not come for any such unnecessary display; all that is behind him but not in the front of his consciousness. As for the Vibhuti, the Vibhuti need not even know that he is a power of the Divine. Some Vibhutis, like Julius Caesar for instance, have been atheists. Buddha himself did not believe in a personal God, only in some impersonal and indescribable Permanent.

Still I can't understand one thing: even though you did not cast off your veil, how could Krishna, Buddha and Christ not help casting off their veil in order to recognise you?

Why should they? The veil was there necessary for their work. Why should it be thrown off? So if the Mother was present in the life of Christ, she was there not as the Divine Manifestation but as one altogether human. For her to be recognised as the Divine would have created a tremendous disorder and frustrated the work Christ came to do by breaking its proper limits.

Moreover, you must have heard that just before Christ was born some Rishis from India knew of the divine Descent and set out for Jerusalem merely by their inspiration, though they had not known what and where Jerusalem was.

I never heard of Rishis from India going there. There is a legend of some Mages getting an intimation that a divine Birth was there on earth and following a star that led them to the stable in which Christ was born. But this is a legend, not history.

29 September 1935

*

Since you and the Mother were on earth constantly from the beginning what was the need for Avataras coming down here one after another?

We were not on earth as Avataras.

15 December 1935

*

You say that you both were not on earth as Avatars and yet you were carrying on the evolution. Since the Divine Himself was on the earth carrying on the evolution, what was the necessity for the coming down of the Avatars who are portions of Himself?

The Avatar is necessary when a special work is to be done and in crises of the evolution. The Avatar is a special manifestation, while for the rest of the time it is the Divine working within the ordinary human limits as a Vibhuti.

18 December 1935

The Guru, the Divine and the Truth

Is there really any difference between the Guru, the Divine and the Truth in our Yoga? I have been considering that the Mother and yourself are not only the Gurus but also the Divine, and that whatever either of you say is the law of the Truth. Why then are you using these three different words?³

I wrote the general law of spiritual life and obedience. You have to know that as well as its special application here. Moreover many here are satisfied with saying

3. See letter of 12 June 1933, published on page 672 of *Letters on Himself and the Ashram*, volume 35 of CWSA. — Ed.

“The Mother is divine,” but they do not follow her commands. Others do not really regard her as Divine — they treat her as if she were an ordinary Guru.

13 June 1933

*

Yesterday you spoke about the Mother’s commands. What are they? I want to try to follow them.

They are supposed to be known. You have to do the right thing and follow the Yoga sincerely.

14 June 1933

The Mother, Sri Aurobindo and the Overmind

Even the Overmind is for all but the Mother and myself either unrealised or only an influence, mostly subjective.

24 March 1934

The Mother, Sri Aurobindo and the Supramental Descent

X has made the following remark: “The present preparation is going on to bring down the Supermind into the physical of the Mother and Sri Aurobindo.” Is it correct?

[Sri Aurobindo bracketed “The present preparation is going on to bring down the Supermind into the physical”, and wrote:] Not quite correct in all points. The things to be brought down were in us no doubt — but not all outwardly manifested, from the beginning. Of course X’s statement is altogether true only as far as the bracket goes.

14 September 1935

*

When you wrote “as far as the bracket goes”, did you not notice that you cut off the last part of X’s answer?

Yes, of course. What is being done is meant to prepare the manifestation of the supermind in the earth-consciousness down to Matter itself, so it can’t be for the physical of myself or the Mother alone.

15 September 1935

*

It seems to me that if the Supermind has not descended into Mother's body-consciousness, it is not because she is not ready for it, but because she has first to prepare the physical of the sadhaks and of the earth to a certain extent. But some people here take it in the wrong way; they think that the Supermind has not yet descended into her body because she has not yet reached perfection. Am I right?

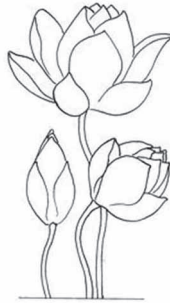
Certainly. If we had lived physically in the Supermind from the beginning, nobody would have been able to approach us nor could the sadhana have been done. There could have been no hope of contact between ourselves and the earth and men. Even as it is, Mother has to come down towards the lower consciousness of the sadhaks instead of keeping always in her own, otherwise they begin to say, "How far away, how severe you were; you do not love me, I get no help from you etc. etc." The Divine has to veil himself in order to meet the human.

18 October 1935

The Triple Transformation and Control over Death

There are three stages of the sadhana, psychic change, transition to the higher levels of consciousness — with a descent of their powers, conscious forces — the supramental. In the last even the control over death is a later, not an initial stage. Each of these stages demands a great length of time and a high and long endeavour. The legend related to you comes partly from a false idea that Mother and Sri Aurobindo will bring down everything and the sadhaks have only to wait and receive, a misconception responsible for much inner indolence and inertia, and the fact that for a long time a certain protection was over the Asram so that there was no death of any sadhak and little illness — the legend survives, though the circumstances are not now the same.

26 July 1937



DIFFICULTIES OF THE PATHFINDERS

The Burden of Humanity

Mother spoke to me of the right attitude as one without tension and strain, one which is full of sunshine and as spontaneous as a flower opening to the light. This is all very well for beings like you and the Mother, who are Avatars, but how can we poor mortals take this vague prescription for guidance? And how to get this attitude if not through constant prayer, arduous meditation and a constant effort to reject wrong movements?

You say that this way is too difficult for you or the likes of you and it is only “avatars” like myself or the Mother that can do it. That is a strange misconception, for it is on the contrary the easiest and simplest and most direct way and anyone can do it, if he makes his mind and vital quiet, even those who have a tenth of your capacity can do it. It is the other way of tension and strain and hard endeavour that is difficult and needs a great force of Tapasya. As for the Mother and myself, we have had to try all ways, follow all methods, to surmount mountains of difficulties, a far heavier burden to bear than you or anybody else in this Asram or outside, far more difficult conditions, battles to fight, wounds to endure, ways to cleave through impenetrable morass and desert and forest, hostile masses to conquer, a work such as I am certain none else had to do before us. For the Leader of the Way in a work like ours has not only to bring down and represent and embody the Divine, but to represent too the ascending element in humanity and to bear the burden of humanity to the full and experience not in a mere play or *līlā* but in grim earnest all the obstruction, difficulty, opposition, baffled and hampered and only slowly victorious labour which are possible on the Path. But it is not necessary nor tolerable that all that should be repeated over again to the full in the experience of others. It is because we have the complete experience that we can show a straighter and easier road to others — if they will only consent to take it. It is because of our experience won at a tremendous price that we can urge upon you and others, “Take the psychic attitude; follow the straight sunlit path, with the Divine openly or secretly upbearing you — if secretly, he will yet show himself in good time, — do not insist on the hard, hampered, roundabout and difficult journey.”

5 May 1932

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As for the question about the illness, perfection in the physical plane is indeed part of the ideal of the Yoga, but it is the last item and, so long as the fundamental change has not been made in the material consciousness to which the body belongs, one may have a certain perfection on other planes without having immunity in the body. We have not sought perfection for our own separate sake, but as part of a general change creating a possibility of perfection for others. That could not have been done without our accepting and facing the difficulties of the realisation and transformation and overcoming them for ourselves. It has been done to a sufficient degree on the other planes — but not yet on the most material part of the physical plane. Till it is done, the fight there continues and, though there may be and is a force of Yogic action and defence, there cannot be immunity. The Mother's difficulties are not her own; she bears the difficulties of others also and those that are inherent in the general action and working for transformation. If it had been otherwise, it would be a very different matter.

August 1936

*

The Mother has often lost flesh and put it on again. It is lasting longer this time because of the pressure of the struggle in the material part of Nature — for the main burden of the struggle on each plane has always fallen on her, since it is she who bears up all the others.

22 October 1936

Difficulties and the Sunlit Path

You are quite mistaken in thinking that the possibility of the sunlit path is a discovery or original invention of mine. The very first books of Yoga I read more than thirty years ago spoke of the dark and the sunlit way and emphasised the superiority of the second over the other.

It is not either because I have myself trod the sunlit way or flinched from difficulty and suffering and danger. I have had my full share of these things and the Mother has had ten times her full share. But that was because the finders of the Way had to face these things in order to conquer. No difficulty that can come on the sadhak but has faced us on the path; against many we have had to struggle hundreds of times (in fact, that is an understatement) before we could overcome; many still remain protesting that they have a right until the perfect perfection is there. But we have never consented to admit their inevitable necessity for others. It is in fact to ensure an easier path to others hereafter that we have borne that burden. It was with that object that the Mother once prayed to the Divine that whatever difficulties,

dangers, sufferings were necessary for the path might be laid on her rather than on others. It has been so far heard that as a result of daily and terrible struggles for years those who put an entire and sincere confidence in her *are* able to follow the sunlit path and even those who cannot, yet when they do put the trust find their path suddenly easy and, if it becomes difficult again, it is only when distrust, revolt, abhiman, or other darkneses come upon them. The sunlit path is not altogether a fable.

November 1935

Vital Sensitiveness

Does everybody have to pass through the stage of vital sensitiveness?

The Mother and myself have passed through it. It comes inevitably in the full opening of the being to the universal.

17 April 1936

Self-imposed Bareness

After realisation whatever the Higher Will demands is the best¹ — but first detachment is the rule. To reach the Freedom without the discipline and detachment is given to few. The Mother and myself went for years through the utmost self-imposed bareness of life.

15 November 1933

Joyous Sacrifice

By the way, do you think that the Mother or myself or others who have taken up the spiritual life had not enjoyed life and that it is therefore that the Mother was able to speak of a joyous sacrifice to the Divine as the true spirit of spiritual sacrifice? Or do you think we spent the preliminary stages in longings for the lost fleshpots of Egypt and that it was only later on we felt the joy of the spiritual sacrifice? Of course we did not; we and many others had no difficulty on the score of giving up anything we thought necessary to give up and no hankerings afterwards. Your rule is as usual a stiff rule that does not at all apply generally.

17 October 1935

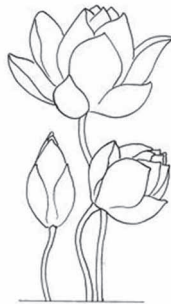
1. *This reply was written in answer to a sadhak's remark concerning the wearing of beautiful clothing. — Ed.*

No Grand Trunk Road

I have heard that X has come down to this sorrowful world of ours from one of those rarefied invisible worlds; for one like him, everything becomes a Grand Trunk Road.

Nobody has found this Yoga a Grand Trunk Road, neither X nor Y nor even myself or the Mother. All such ideas are a romantic illusion.

August 1935



HELPERS ON THE WAY

Sadhana through the Mother and Sri Aurobindo

These are questions that I cannot answer — it is not for me to reply to such queries.¹ I can only say that the final aim of the Yoga here is to bring down the supramental Truth (all other aims and stages being preliminary and instrumental) and organise its action. The Asram proceeds on the assumption that this has to be done through myself and the Mother and in accepting this aim and the descent of this Truth the sadhaks accept myself and the Mother and must be guided by us and receive from us what is descending and cannot attain it otherwise. If they follow or want some other Truth, they are free to do so but they cannot do it here, because here they will not succeed, as it is not the end for which the Divine Force is working here. And it has been found that if they reject the Power that comes from us to follow something which is not that, it leads them out of this way and they cannot profit by our presence or by the Yoga or form a harmonious unit in the work that is to be done here. That is all I am prepared to say in this matter.

30 December 1932

The Only Way to Advance

This morning when I saw the Mother I got some contact with her consciousness. I was very impressed by her saying that she thought I am sincerely doing sadhana and by her giving me the flower called Supramental Future. Both these things gave me hope, especially the latter, for I have been wondering whether I would realise up to the supramental consciousness.

These days many forces have been pulling me in different directions; in this way I don't arrive at the Truth or at the organisation of my being. Now and then I get experiences, but I also get confusion and nothing is settled. Sometimes the very law of life seems to be fight and disagreement.

Today I felt a quiet peace in the vital and the Mother's consciousness. For a long time I remained quiet after seeing the Mother. I am getting many experiences, but the consciousness gets diverted by suggestions and by activity.

1. A quiet mind makes consciousness easier.
2. If you keep a quiet mind and a constant contact with myself and the Mother

1. The questions Sri Aurobindo was asked are not available. — Ed.

and the true Light and Force, then things will become easy and straight — it is the *only* way to get to the realisation.

3. It is a mistake to think that this method will not lead you to the supramental realisation. It is the only way to advance towards the supramental change.

4. It is because you become doubtful and begin to follow after other ways and other (lower) experiences that you get again confused and full of incertitudes.

5. Keep to *one* way, the way shown to you by me. It is by following this way that you can reach the wideness you want — if you run about on many ways, that will bring not wideness but confusion.

6. Here in the lower nature there are many things, but they are in a state of disharmony, so to follow them all together means disharmony, confusion, want of organisation, fight. In the higher (supramental) nature there is a greater wideness and much more is there than in the lower nature; but all is harmony, organisation, peace. Follow therefore the one way that leads to the higher supramental nature.

7. Do not be impatient, because full knowledge does not come to you at once. In quietude of mind keep the contact, let the true Light and Force work and with time all knowledge will come and the Truth will grow in you.

2 February 1932

Taking Refuge in Their Protection

You may be sure that we shall not desert you and that we would never dream of doing so. You say truly that what drives you into these moods is the Asuric Maya or a goad from the Asura — it is what we speak of as the hostile Force. What answers to it is a part of the human vital that has an attraction or habit of response to suffering, self-torment, depression and despair. But in itself what comes is from outside and not from within you. It is, as I have more than once told you, a formation that has been made and repeats itself and this is shown by the fact that once it starts it goes round always in the same course of ideas, suggestions and feelings. The first thing you have to do is to recognise it for what it is. It was not, for instance, “all your nature” that advised you not to write to the Mother, but it was the suggestion of this Force. If you recognise these things as suggestions — and of a Force adverse to you and your sadhana — it is easier to meet and answer than if you see it as something in yourself. The second thing is to take refuge in your better and higher self against that vital part which responds to these suggestions. You must not regard this part as all your nature, but only a part of your vital which has taken an exaggerated prominence. Even in the vital the larger part by far was that which had high ambitions, generous feelings, a large-heartedness which everybody was obliged to recognise. That is what you must regard as your real self and you must believe that the Divine has a use for that and for the faculties that have been given you — believe not in a

rajasic or egoistic spirit but in the spirit of the instrument called and chosen to purify itself and be fit for its work and service — and because of that you have no right to throw it or yourself away, but have to persevere quietly till you are rid of the lower nature and the Asuric Maya. And, last but not least, you have to develop the power and the habit of taking refuge in the protection of the Mother and myself. It is for this reason that the habit of criticising and judging by the outer mind or cherishing its preconceived ideas and formations must disappear. You should repeat always to yourself when it tries to rise, “Sri Aurobindo and the Mother know better than myself — they have the experience and knowledge which I have not — they must surely be acting for the best and in a greater light than that of ordinary human knowledge.” If you can fix that idea in yourself so that it will remain even in clouded moments, you will be able to face much more easily the suggestions of the Asuric Maya.

The idea of suicide is always a sign of these Asuric formations. Like all the rest it is perfectly irrational — for the suicide after death goes through a hell of misery far worse than was possible in life and when he is reborn he has to face the same problems and difficulties he fled from, but in an acuter form and in much less favourable circumstances. The other justifying suggestions were equally irrational and untrue. Wherever you went, the blow would always fall on ourselves and the Asram, for you are and would remain too intimately identified with us for it to be otherwise and distance would make no difference. And certainly the verse in the Gita does not cover a case of suicide, but refers to the consciousness and concentration of the Yogi in his departure.

18 October 1934

Their Attitude towards the Sadhaks

You need not think that anything can alter our attitude towards you. That which is extended to you is not a vital human love which can be altered by external things: it remains and persistently we shall try to help and lift you up and lead you towards the Light where in the union of soul and heart you will recognise the Friend and the Mother.

*

I was overjoyed to read your letter — first because it relieved me from the anxiety which your persistent trouble had given and, most, because of the clarity of consciousness which has liberated you. Yes, that was the main difficulty — that and the clinging to wrong ideas which it has created. You should never doubt about the reality and sincerity of our feeling towards you, mine and the Mother’s — for it creates a veil and separates, where there should be no separation, and it is a first

barrier against that openness which is necessary if one is to receive fully or even at all from the Guru. Of course, I saw that something had blinded you and was keeping you unconscious of the source of the trouble, but there was needed a certain clarity of the soul to remove it. Now that it has come, I trust that it will keep the mind clear and free the ways of the spirit.

*

When these moods come upon you, why do you run away from the Mother and avoid her? Why do you not come to her, tell her frankly what you feel and what is in your mind and let her take the trouble from you?

The reasons you give for wishing to leave us are no good reasons at all. If you want to see the richness and greatness of God, you will, if you wait, see more of it with us than you ever can outside. And if you want to see the Himalayas, it will be much better for you to see them hereafter with your Mother beside you.

You are quite mistaken when you say that if you will go, there will be no Devil left in the Asram. The Devil is not here because of you; he is here because he wants to give trouble to the Mother and spoil her work. And what he chiefly wants is to drive her children away from her, and especially those who like you are nearest to her. If you go, he will remain; and not only he will remain, but he will feel that he has won a great victory and will set himself with a double vigour to attack her through others.

You talk of not giving trouble to the Mother and to me; but do you not realise that nothing can be worse trouble to us than your going away? The moods of revolt that come upon you are clouds that pass; but to see you leave us in this way and feel our love rejected and your place near us empty would be indeed a real trouble to us and we would feel it more deeply than anything else you could do.

You know that it is not true that your sole desire is to go away. It is only so when you are in these moods. And you know that these are moods that pass, and if you allow the Mother to take them away, they go at once. The trouble is that when they come, you take them too much to heart and you begin to think that there is nothing else to do but go away. I assure you that that is no solution and that we would much rather have you with us even with these moods than be separated from you; compared with our love for you, the trouble they give us is mere dust in the balance.

Read this letter, talk with the Mother and act according to your true self; never mind the rest.

7 March 1930

*

I hope you have been able to recover or have begun to recover from the mass of suggestions that fell upon you with regard to the Mother's relations with you and her feeling towards you which have not varied from a constant loving kindness, affection and good will. Especially since the time you returned from Bengal her appreciation of the good work you have done for us there has been constant and never varied for a moment. The suggestions that fell upon you were certainly the result of a passing despondency and nervous upset: there was nothing on our side, no coldness, no displeasure, no indifference and, had these or any similar feelings been there — and there never was any reason for her feeling them — she could not have and had no wish to manifest anything of the kind either by gesture or otherwise. These were the suggestions of an adverse force which wanted to push you away from her and create a distance between her and you so that you might be discouraged in your sadhana and, if possible, induced to go away from us. It is impossible that we should ever accept the idea of your leaving us and unthinkable that we should ever admit any sunderance between us. This attack upon you, the depression and nervous upset and all these suggestions were part of a general attack which has been raging against us from adverse forces for some time past, but I hope that the worst of it is over for you and that you will be able to go on untroubled in your sadhana. It is needless then to insist that she never thought of you as excluded from her Light which is also mine; that Light will be with you and will, I hope, help to light you on your path towards the realisation you long for.

4 April 1950

Faithfulness to the Light and the Call

When I spoke of being faithful to the light of the soul and the divine Call, I was not referring to anything in the past or to any lapse on your part. I was simply suggesting the great need in all crises and attacks, — to refuse to listen to any suggestions, impulses, lures and to oppose to them all the call of the Truth, the imperative beckoning of the Light. In all doubt and depression, to say "I belong to the Divine, I cannot fail"; to all suggestions of impurity and unfitness, to reply "I am a child of Immortality chosen by Sri Aurobindo and the Mother; I have but to be true to myself and to them — the victory is sure; even if I fell, I would be sure to rise again"; to all impulsions to depart and serve some other ideal, to reply "This is the greatest, this is the Truth, this alone can satisfy the soul within me; I will endure through all tests and tribulations to the very end of the divine journey." This is what I mean by faithfulness to the Light and the Call.

31 March 1930

Openness to the Mother and Sri Aurobindo

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 this 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.

Very often Sri Aurobindo says one should allow the Mother's force to govern. Does it mean that there is a difference between the two forces?

There is one force only, the Mother's force — or, if you like to put it like that, the Mother is Sri Aurobindo's Force.

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Somebody told me: "When I came here, Sri Aurobindo never used to teach us anything about the Yoga. He told us to follow our own knowledge." Is this so?

I am not aware of that. But now also the Mother does not teach, she asks all to open and receive. But she does not tell them and I don't think I told people to follow their own "knowledge".

26 April 1933

Their Presence

It is quite sure that we are with you day and night; even if you do not yet see the Mother in your dreams or feel her presence, you should think of her as there and supporting you and that will surely help you.

If there is a natural movement of your mind to identify Shiva in the way you speak of and it jumps to myself and the Mother, why not let it take the jump? Perhaps it is not a jump but a natural transition, and reconciliation and not a conflict. Certainly, your pranams are always accepted by us and always will be.

*

Our presence, force, peace, love are always with you. That is a thing you must realise and learn to keep the consciousness of it. If you do that, all the rest is of minor importance (your difficulties, the old nature etc.) and will be set right in due time.

Calling the Mother and Sri Aurobindo

While aspiring towards the Mother and repeating her name, your name comes in as well. Strange!

You must always aspire towards the Mother, because hers is the force which can alone give you the true realisation of the Divine. If your mind wants to do otherwise, you must control it. Any separation made by it between the Mother and myself (like substituting my name for hers) must be discouraged — because when that happens, errors may creep into the inner experience.

*

When I aspire to feel Mother with me and call “Mother, Mother”, something in me calls “Lord, Lord” and I feel him near me! What is this you are doing, Lord?

Probably I come to work in you so that it may become easier for you to feel the Mother with you always.

Receiving Their Influence

There are no conditions for receiving the influence of Sri Aurobindo and the Mother² except faith, an entire sincerity in following the spiritual path and a will and capacity to open oneself to the influence; but this capacity usually comes as the result of sincerity and faith.

It is quite possible to follow the Yoga while remaining outside the Asram. There are many both in Northern and Southern India who do it.

You can submit your doubts for elucidation to Sri Aurobindo, if brief answers are sufficient, as he has little time. If longer and more detailed answers are necessary, it could only be done through one of his disciples.

28 October 1934

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2. Written by Sri Aurobindo to his secretary, who replied to the correspondent. — Ed.

We are doubtful about the advisability of your coming here the next winter. Your illness and the fact that you suffer from the heat stand in the way, for in Southern India the heat is extreme. The sudden change of climate and ways of life may be hard to bear. Moreover there will not be truly competent medical aid and advice available here as it would be in America. Finally, you do not know perhaps that I am living for the present in an entire retirement, not seeing or speaking with anyone, even the disciples in the Asram, only coming out to give a silent blessing three times in a year. The Mother also has not time to give free or frequent access to those who are here. You would therefore probably be disappointed if you came here with the idea of a personal contact with us to help you in your spiritual endeavour. The personal touch is there but it is more of an inward closeness with only a few points of physical contact to support it. But this inner contact, inner help can very well be received at a distance. We have not any disciples in America, though several Americans have come recently here and became interested in the Yoga. But we have disciples in France and some of these have been able already to establish an inner closeness with us and to become aware of our nearness and help in their spiritual endeavour and experience. We would advise you therefore to try this way where you are rather than face the difficulty and inconveniences of a journey and stay here which, if necessary, could be undertaken with more advantage after you have gone some way on the path rather than at present.

9 September 1936

Following a Hostile Influence

If you want the plain and simple truth, the plain truth is this that you have entered into a complete falsehood and have put yourself into the hands of a hostile Influence that lives by confusion and ignorance. You began by setting your own imperfect thinking power against a superior Truth and Knowledge. And by false and fantastic reasonings you have so clouded your mind that it has become entirely muddled and confused and incapable of understanding the plainest distinctions or discriminating between falsehood and Truth. This is evident in all you are saying and doing; it is not Truth and religion, but the false and inadequate ideas of your own confused and weakened mind that you are trying to force upon others.

The letter you wrote to me shows a surprising inability to understand the plainest distinctions and the simplest truths. The one who was an instrument for giving birth to the physical body of X was no doubt in her lifetime his material mother. But the relation which exists between the Mother here and X (and between the Mother and all who accept her), is a psychic and spiritual motherhood. It is a far greater relation than that of the physical mother to her child; it gives all that human motherhood can give, but in a much higher way, and it contains in itself infinitely more. It can therefore, because it is greater and more complete, take altogether the room of the

physical relation and replace it both in the inward and the outward life. There is nothing here that can confuse anyone who has common sense and a straightforward intelligence. The physical fact cannot in the least stand in the way of the greater psychic and spiritual truth or prevent it from being true. *X* is perfectly right when he says that this is his true mother; for she has given him a new birth in an inner life and is creating him anew for a diviner existence.

The idea of spiritual Motherhood is not an invention of this Asram; it is an eternal truth which has been recognised for ages past both in Europe and in Asia. The distinction I have drawn between the physical relation and the psychic and spiritual relation is also not a new invention; it is an idea known and understood everywhere and found to be perfectly plain and simple by all. It is the present confused state of your own mind which prevents you from understanding what men have found natural and intelligible everywhere.

As for *X* and *Y*, you have no claim over them and no right to control their thoughts and actions. *X* is of an age to choose and decide; he can think and act for himself and has no need of you to think and act for him. You are not his guardian nor *Y*'s; you are not even the head of the family. On what ground do you claim to decide where he shall go or where he shall stay? Your pretension to have the responsibility for him or her before God is an arrogant and grotesque absurdity. Each one is responsible for himself before God unless he freely chooses to place the responsibility upon another in whom he trusts. No one has the right to impose himself as a religious or spiritual guide on others against their free will. You have no claim at all to dictate to *X* or *Y* either in their inner or their outer life. It is again the confusion and incoherence of your mind in its present state that prevents you from recognising these plain and simple facts.

Again, you say that you ask only for the Truth and yet you speak like a narrow and ignorant fanatic who refuses to believe in anything but the religion in which he was born. All fanaticism is false, because it is a contradiction of the very nature of God and of Truth. Truth cannot be shut up in a single book, Bible or Veda or Koran, or in a single religion. The Divine Being is eternal and universal and infinite and cannot be the sole property of the Mussulmans or of the Semitic religions only, — those that happened to be in a line from the Bible and to have Jewish or Arabian prophets for their founders. Hindus and Confucians and Taoists and all others have as much right to enter into relation with God and find the Truth in their own way. All religions have some truth in them, but none has the whole truth; all are created in time and finally decline and perish. Mahomed himself never pretended that the Koran was the last message of God and there would be no other. God and Truth outlast these religions and manifest themselves anew in whatever way or form the Divine Wisdom chooses. You cannot shut up God in the limitations of your own narrow brain or dictate to the Divine Power and Consciousness how or where or through whom it shall manifest; you cannot put up your puny barriers against the

divine Omnipotence. These again are simple truths which are now being recognised all over the world; only the childish in mind or those who vegetate in some formula of the past deny them.

You have insisted on my writing and asked for the Truth and I have answered. But if you want to be a Mussulman, no one prevents you. If the Truth I bring is too great for you to understand or to bear, you are free to go and live in a half-truth or in your own ignorance. I am not here to convert anyone; I do not preach to the world to come to me and I call no one. I am here to establish the divine life and the divine Consciousness in those who of themselves feel the call to come to me and cleave to it and in no others. I am not asking you and the Mother is not asking you to accept us. You can go any day to Hyderabad and live either the worldly life or a religious life according to your own preference. But as you are free so also are others free to stay here and follow their own way. You are not entitled to try to make yourself a centre of disturbance and an obstacle to their peace and their spiritual progress.

In answering you I am answering the ideas which have been put in you by the Power of darkness and ignorance that is just now using you for its own purpose. This Power is very obviously not the divine Power. It is a Power of Falsehood that is making you do and say extravagant things which are not Islamic but a caricature of Islamic faith and action; its intention is to make not only Islam but all spirituality and religion ridiculous through you. It hopes to disturb the divine work upon earth, even if it can only do it a little. It is trying to spoil your brain and destroy your intelligence, to make you say and do foolish and extravagant things and turn you into an object of sorrow and pity for your friends and well-wishers and a laughing-stock to others. If you have any respect for yourself or for God or religion, if you truly hope for the Truth and Light, if you wish for the awakening and salvation of your soul, you must stop speaking and doing these extravagant things and you must throw away the Influence that is now driving you.

23 October 1929

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Your remark of yesterday, "There is no quarrel on the Mother's part, the quarrel is with me", intrigues me. The basis of my quarrel with the Mother is that I do not feel her, so we have no dealings with each other. Whereas you are always with me, so how can there be any quarrel with you? I recognise, of course, my arrogance, egoism and pride in this matter.

If you listen to the inspirations of the Asura against the Mother that brings a quarrel with me — just as if you did anything against me, it will land you in a quarrel with her. It is precisely this arrogance, egoism and pride that make it difficult for you to feel the Mother.

11 April 1933

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If all that you write against us is correct, there is only one logical conclusion possible that the Mother and myself are a queer combination of impotent imbecile and selfish mean-minded oppressive Asura. Perhaps we are, though I am not yet persuaded to recognise myself or the Mother in the picture. But why do you want to be docile and devoted to such people?

The other conclusion to be gathered from your remarks is that our life work is likely to be and is indeed already a failure because of our insincerity and tyrannical meanness and our leniency and love for the insincere and oppression of the sincere and our unspiritual conduct in all ways. It may be so. I have tried to offer what I felt to be the Light and the Truth to the Earth and her children — if the Earth and her children do not want it or if my Truth is falsehood and my Light is Darkness and Evil in the eyes of men — well, be it so. If there is nothing to be done on earth, the Mother and I can always return into our own Self and see the thing better done by others.

24 April 1933

Misinterpreting Their Words

These doctrines still sound strange to me. I should also be very glad to know of the swift and easy method of Yoga by which all that can be done in a few years — or else not at all, for that seems to be your alternative. What I see in this Asram is that people catch hold of something said or written by the Mother, give it an interpretation other than or far beyond its true meaning and deduce from it a crudely extreme logical conclusion which is quite contrary to our knowledge and experience. If we protest against these crude ideas being put upon us, the “disciples” cling to their own deductions and delusions and push aside our protests as inconsistent with what we have once said, insincere or unintelligible. The Mother has long ago given up trying to correct these things, for she finds that they do not listen to her but to something in their own minds which they follow and announce as hers. I still sometimes try, but with no great success. As for the logical conclusion drawn — well! It is natural, I suppose, and part of the game. It is so much easier to come to vehement simple logical conclusions than to look at the truth as it is, many-sided and whole.

16 April 1935

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I have always told you that you should not take what any sadhak says or thinks as authoritative or coming from me or the Mother. Even when they say that it is from me or her, it cannot be accepted, for it is often an idea of their own minds which

they “think” to be ours also or a onesided misunderstanding of what we may have said in a particular connection but which their minds apply to something with which it was not connected or to all things in general. But when they simply write to you their own ideas without referring to us at all, why on earth should you suppose or imagine that it comes from us? I know nothing of what *X* wrote to you, except from your own letter. What *X* writes is *X*'s, we must not be held responsible for it. For that matter no sadhak, whoever he or she may be, can stand for us in our place or speak for us. Each must be taken as speaking on his own account his own thought or feeling.

3 June 1937

Criticisms, Humility and Faith

First of all, why get upset by such slight things, a phrase in a poem, a tap on the head of doubt? I do not see at all why you should take it as a personal assault on yourself. It is clear from the poems themselves that they are not an assault but a riposte. Some have been criticising and ridiculing *X*'s faith and his sadhana, there have been criticisms and attacks on the Mother indicating that it is absurd to think of her as divine. *X* justifies his faith in his own way — and in doing so hits back at the critics and scorners. No doubt, he ought not to do so, he ought to disregard it all, as we have told him to more than once. But it is a hard rule to follow for a militant enthusiasm endowed with a gift of expression. But what is there in all that to affect you who do not gibe at faith, even if you yourself doubt, and do not attack or criticise the Mother.

As for the sense of superiority, that too is a little difficult to avoid when greater horizons open before the consciousness, unless one is already of a saintly and humble disposition. There are men like Nag Mahashoy in whom spiritual experience creates more and more humility, there are others like Vivekananda in whom it erects a giant sense of strength and superiority — European critics have taxed him with it rather severely; there are others in whom it fixes a sense of superiority to men and humility to the Divine. Each position has its value. Take Vivekananda's famous answer to the Madras Pundit who objected to one of his assertions, “But Shankara does not say so.” To which Vivekananda replied, “No, Shankara does not say so, but I, Vivekananda, say so”, and the Pundit sank back amazed and speechless. That “I, Vivekananda” stands up to the ordinary eye like a Himalaya of self-confident egoism. But there was nothing false or unsound in Vivekananda's spiritual experience. This was not mere egoism, but the sense of what he stood for and the attitude of the fighter who, as the representative of something very great, could not allow himself to be put down or belittled. This is not to deny the necessity of non-egoism and of spiritual humility, but to show that the question is not so easy as it appears at first

sight. For if I have to express my spiritual experiences, I must do it with truth — I must record them, their *bhāva*, the thoughts, feelings, extensions of consciousness which accompany them. What can I do with the experience in which one feels the whole world in oneself or the force of the Divine flowing in one's being and nature or the certitude of one's faith against all doubts and doubters or one's oneness with the Divine or the smallness of human thought and life compared with this greater knowledge and existence? And I have to use the word "I" — I cannot take refuge in saying "this body" or "this appearance", — especially as I am not a Mayavadin. Shall I not inevitably fall into expressions which will make X shake his head at my assertions as full of pride and ego? I imagine it would be difficult to avoid it.

Another thing, it seems to me that you identify faith very much with mental belief — but real faith is something spiritual, a knowledge of the soul. The assertions you quote in your letter are the hard assertions of a mental belief leading to a great vehement assertion of one's creed and god because they are one's own and must therefore be greater than those of others — an attitude which is universal in human nature. Even the atheist is not tolerant, but declares his credo of Nature and Matter as the only truth and on all who disbelieve it or believe in other things he pours scorn as unenlightened morons and superstitious half-wits. I bear him no grudge for thinking me that; but I note that this attitude is not confined to religious faith but is equally natural to those who are free from religious faith and do not believe in Gods or Gurus.

I don't think that real faith is so very superabundant in this Asram. There are some who have it, but for the most part I have met not only doubt, but sharp criticism, constant questioning, much mockery of faith and spiritual experience, violent attacks on myself and the Mother — and that has been going on for the last fourteen years and more. Things are not so bad as they were, but there is plenty of it left still, and I do not think the time has come when the danger of an excessive faith is likely to take body.

You will not, I hope, mind my putting the other side of the question. I simply want to point out that there is this other side, that there is much more to be said than at first sight appears, and the moral of it all is that one must bear with what calm and philosophy one can the conflicts of opposing tendencies in this welter of the Asram atmosphere and wait till the time has come when a greater Light and with it some true Harmony can purify and unite and recreate.

28 June 1934

Taking on the Sadhaks' Difficulties

I thank you for a perfect night of rest and repose. I felt your presence throughout the night. Was it merely by your presence that the disquiet was dismissed as

the rising sun dispels the night's darkness? Or do you take upon yourself the disquiet as some yogis do to relieve their disciples?

No, I don't take them on myself — though sometimes they try to throw themselves on me, but that is from the general atmosphere. The method of taking upon oneself had its utility at one time (the Mother used always to do it); but it is useful no longer. The thing has to be driven out, its right to remain altogether denied.

25 November 1932

Dealing with the Sadhaks

It is very silly and childish to have *abhimāna*; for it means that you expect everyone including the Mother and myself to act always according to your ideas and do what you want us to do and never do anything which will not please you! It is for the Mother to do whatever she finds to be right or necessary; you must understand that; otherwise you will always be making yourself miserable for nothing.

28 April 1932

*

It is no question of fault or punishment — if we have to condemn and punish people for their faults, and deal with the sadhaks like a tribunal of justice, no sadhana could be possible. I do not see how your reproach against us is justifiable. Our sole duty to the sadhaks is to take them towards their spiritual realisation — we cannot behave like the head of a family intervening in domestic quarrels, supporting one, putting our weight against the other! However often X may stumble we have to take him by the hand, lift him up again and get him to move once more towards the Divine. We have always done the same with you. But we could not support any demand of yours upon him. We have always treated it as something between him and the Divine. For you, the one thing we have insisted on and that with your full consent and with your prayers to us to be helped in doing it, is to cut the vital relation with him altogether and to base nothing upon it any more. Yet now you write to us that because we have not approved of your action of what you said to Y, no matter what that might be, — you renounce us forever.

I must ask you to return to your better self and your true consciousness and throw off these moods of vital passion which are unworthy of your soul. You have repeatedly written of your love for the Mother, the Ananda which you received from her and the number of spiritual experiences. Remember that and remember that that is your true way and your true being and nothing else matters. Get back your poise and throw off the lower nature and its darkness and ignorance.

29 March 1933

*

The Mother and myself deal with all according to the law of the Divine. We receive alike rich and poor, those who are high-born or low-born according to human standards, and extend to them an equal love and protection. Their progress in sadhana is our main concern — for they have come here for that, not to satisfy their palates or their bellies, not to make ordinary vital demands or to quarrel about position or place or comforts. That progress depends on how they answer to the Mother's love or protection — whether they receive the forces she pours on all alike, whether they use or misuse what she gives them. But the Mother has no intention or obligation to deal with all outwardly in the same way — the demand that she should do so is absurd and imbecile — and if she did it, she would prove false to the truth of things and the law of the Divine. Each sadhak has to be dealt with according to his nature, his capacities, his real needs (not his claims or desires) and according to what is best for his spiritual welfare. As to how it is to be done, we refuse to be dictated to by the ignorance of those of the sadhaks who consider that the Mother must act according to their standards or their ideas of equality or justice or the demands of their vital or the notions they have brought with them from the outside world. We act according to the Light within us and for the Truth that we are striving to establish in this earthly Nature.

11 December 1933

*

The human consciousness is made of many materials and all cannot bear quickly a constant spiritual endeavour — they have to be trained, enlightened, changed in their habits. That is why the Mother and I always give time for the soul to grow upon the other parts and we do not mind if it takes time, provided there is a central sincerity and will — as certainly there is in you. Do not be impatient or easily discouraged because things do not go fast. Aspire, try to keep yourself in the sunshine of confidence and let the seed grow.

18 June 1934

*

X told me that Y has been insulting him often. But why does he allow himself to be insulted so badly that he has to go to his room and weep over it? Of course it is because he is afraid of bringing things down to the physical level and breaking them. But X also seems to have a good deal of hatred for Y and others too. How long can these hatreds be contained? What can be done for either of these men?

Each has to get rid of his wrong reactions — they are here for that. What other remedy is there? If they are not prepared to do that, then we remain on the ground of the ordinary life where one has to do as in a big family, intervening in quarrels, reconciling, soothing, rebuking, punishing, lecturing, somehow getting things going until the next clash. There is no end to that and we gave it up long ago. Each must mend himself — there is no other way out of it.

17 June 1935

*

From your answers to me it seems that the tamasic and rajasic elements of my nature have been at work for a long time and it will now take more time to get rid of them. But since you saw these wrong things entering me, would it not have been better to warn me of their intrusion so that I could keep a vigilant eye on them?

Here again is the rajasic ego in you dictating to us what we should have done and showing us our mistakes.

14 October 1935

*

A suggestion sometimes comes to me: "As Mother has become stricter with you at pranam, so Sri Aurobindo is becoming stricter with you in his letters." Is what I have written all right?

You attributed too many motives — e.g. that the Mother tries to allure the vital by indulging it in the beginning. She has no such intention. She behaves naturally and simply with the being — whatever change there is is in the vital's impressions about her action rather than in the action itself — except in so far as there is a change necessitated by the change in the consciousness. Formerly you were writing from the higher mind mostly, but partly from the vital — the vital was often dissatisfied with my answers, so I ceased answering to it and wrote only what would help your higher mind and psychic. Now it is from the physical mind and vital that you often write and so my answers must be to them and they feel they are not given the answers they want or in the tone of indulgence they would like. But to satisfy and indulge them would not be helpful to your sadhana.

9 December 1935

*

It seemed to me that the Mother did not respond to my smile yesterday and that she put unnecessary pressure on me in regard to X's letter. And when you replied to my note in the evening with a simple "all right", I felt a terrible emptiness and a want of sympathy. It seemed as if your "all right" was also a sort of pressure in regard to X's letter.

The Mother put no pressure whatever about X's letter and there was no reason why she should do so. As for myself, I never even thought of it when I wrote the "all right". The word "pressure" besides is an entirely wrong one to use; the only thing we put is a supporting force to help you in your difficulties or else to bring down more peace and more of the higher consciousness. I do not see how that can be described as an unnecessary pressure or produce bad consequences. But the idea that we were displeased about X's letter or withdrew our support or were putting any kind of pressure about it is absolutely groundless. You ought not to make constructions of the mind like that or believe in them; for it is always these wrong constructions that upset you.

5 June 1936

*

Unfortunately X seems to think that the Mother is harder than you: she is grim and does not love etc.

That is because Mother's pressure for change is always strong — even when she does not put it as force it is there by the very nature of the Divine Energy in her.

11 March 1937

Awareness of the Sadhaks' Movements

You and the Mother know what is going on in us, how and what we are aspiring for, how our nature is reacting to your help and guidance. What is then the necessity of writing all that to you?

It is necessary for you to be conscious, and to put your self-observation before us; it is on that that we can act. A mere action on our own observation without any corresponding consciousness on the part of the sadhak would lead to nothing.

7 January 1936

*

I thought that it is not possible for us to have spiritual experiences, especially major ones, without your previously knowing that so-and-so is having such-and-such an experience.

Previously? My God, we would have to spend all our time prevising the sadhaks' experiences. Do you think Mother has nothing else to do? As for myself, I never prewise anything, I only vise and revise. All that Mother prevised was that there was something not right in X, some part of him at odds with his aspiration. That might lead to trouble. That is why, *entre nous*, I want him to find out what part of him didn't want the descent.

18 October 1936

Their Knowledge of Human Nature

Sometimes we feel that your answers (not so much the Mother's) come from such a high plane that they seem to have no connection with our lives and do not consider the dualities, weaknesses, ignorance, etc. of human nature. Is it because it is a plane or planes of eternal and infinite Light, Power, Ananda, infallible Will-Force, which sees the human plane in the same way?

I think I know as much about the dualities, weaknesses, ignorance of human nature as you do and a great deal more. The idea that the Mother or I are spiritually great but ignorant of everything practical seems to be common in the Asram. It is an error to suppose that to be on a high spiritual plane makes one ignorant or unobservant of the world or of human nature. If I know nothing of human nature or do not consider it, I am obviously unfit to be anybody's guide in the work of transformation, for nobody can transform human nature if he does not know what human nature is, does not see its workings or, even if he sees, does not take them into consideration at all. If I think that the human plane is like the plane or planes of infinite Light, Power, Ananda, infallible Will-Force, then I must be either a stark lunatic or a gibbering imbecile or a fool so abysmally idiotic as to be worth keeping in a museum as an exhibit. I am glad however to know that this is the opinion that you and all the other members of the Asram (I suppose this is what "we" means) have about me. I am glad however to know that you think the Mother is less of an exalted imbecile than myself.

30 April 1937

Their Patience

I am overwhelmed at the patience and compassion with which you put up with our insincerities, disobediences and loosenesses.

Human nature is like that in its very grain; so if we are not patient, there would be little hope of its changing. But there is something else in the human being which is sincere and can be a force for the change. The difficulty in people like X is to get at that something (it is so covered up) and get it to act.

8 July 1934

Their Help

Well, what an amazing mass of extraordinary mental constructions you have built up about the Mother and myself! The Mother is a great Yogi of a rather grave and impersonal type! I am Vedantic and vast and cosmic and impersonal and what not! What not indeed! Nothing is impossible after that!! However, I won't protest — for mental constructions are to the mind like his favourite productions to an author, the more you criticise them the more the mind clings to them. Let me point out however by example how they come unnecessarily in your way and how very unnecessarily you let them do that, so that my insistence — in *The Mother* or elsewhere — on getting rid of mental constructions is not so groundless after all. The Mother told you very simply that if you prayed to her (your prayers to Krishna having according to you no effect) you would have received quicker help. That was simply to help you — she is here close to you and the others and any number here have received help by calling to her simply and directly, of course without any questions or misgivings. Even now there are several who are emerging out of the same illness as yours, a habit of many years of long attacks of black despondency with the usual round of suggestions, “unfitness, this Yoga hopeless for me, no response, no experience, the Divine does not love me, Mother is distant and far, how long can I go on, how can anyone live like this, running away, suicide etc.,” and they are emerging because they have suddenly managed to turn simply and directly towards her. So what the Mother said was not something unfounded and a mere idea of hers. But it was simply a suggestion to help you. How did your mind come to the conclusion that it was a command to be followed on pain of displeasure, spiritual hanging or rejection and exile? The habit of mental constructions, that is all. Fear? But the fear itself is a mental construction which could have no real foundation if you had remembered the constant indulgence and patience the Mother has always shown to you.

The doubt about the possibility of help is hardly a rational one, since all the evidence of life and of spiritual experience in the past and of the special experience of those, numerous enough, who have received help from the Mother and myself, is against the idea that no internal or spiritual help from one to another or from a Guru to his disciples or from myself to my disciples is possible. It is therefore not really a doubt arising from the reason but one that comes from the vital and physical mind that is troubling you. The physical mind doubts all that it has not itself experienced and even it doubts what it has itself experienced if that experience is no longer there or immediately palpable to it — the vital brings in the suggestions of despondency and despair to reinforce the doubt and prevent clear seeing. It is therefore a difficulty that cannot be effectively combated by the logical reason alone, but best by the clear perception that it is a self-created difficulty — a self-formed *sanskara* or mental formation which has become habitual and has to be broken up so that you may have a free mind and vital, free for experience.

As for the help, you expect a divine intervention to destroy the doubt, and the divine intervention is possible, but it comes usually only when the being is ready. You have indulged to a great extreme this habit of the recurrence of doubt, this mental formation or *sanskara*, and so the adverse force finds it easy to throw it upon you, to bring back the suggestion. You must have a steady working will to repel it whenever it comes and to refuse the tyranny of the *sanskara* of doubt — to annul the force of its recurrence. I think you have hardly done that in the past, you have rather supported the doubts when they came. So for some time at least you must do some hard work in the opposite direction. The help (I am not speaking of a divine intervention from above but of my help and the Mother's) will be there. It can be effective in spite of your physical mind, but it will be more effective if this steady working will of which I speak is there as its instrument. There are always two elements in spiritual success — one's own steady will and endeavour and the Power that in one way or another helps and gives the result of the endeavour.

I will do what is necessary to give the help you must receive. To say you cannot would not be true, for you have received times without number and it has helped you to recover.

26 January 1934

*

I don't feel any devotion at all. I think you know how much I suffer and how helpless I am to do anything. Have pity on me, cure me by your Grace. Help me out of this pit of darkness by your mercy.

I will try to do so.

But it is a pity you cannot form the habit and stabilise the power to reject this

thing when it comes — for it would mean that the difficulty was practically over and the whole being under the right direction and on the right way. Other difficulties are of minor importance, it is this one thing that is standing obstinately in the way of the soul's deliverance.

I will put my force to pull you out — I hope I shall get the full response.

9 June 1934

*

Something in me is open to you and the Mother, for I can feel Peace coming into me. But I do not see how I can call for your help — selfishness, blindness and distrust of spiritual things are supreme in me.

I do not see why your having difficulties or the external consciousness denying the inner truth should prevent you from calling our help. At that rate hardly anybody could call for help. Almost everybody in the Asram except a few have this difficulty of the external consciousness denying or standing in the way of the inner experience and trying to cling to its old ways, ideas, habits and desires. This division in human nature is a universal fact and one should not make too much of it. Once the Peace and Power are there, it is best to trust to that to remove in time the opposition and enlighten and occupy the external nature.

19 July 1934

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We are sorry that you have suffered so much. It was not to hurt you that the Mother put the pressure, but to liberate. It has always been with a deep affection and sympathy with you in your struggles that she has tried to help you. I trust you will recover soon your ease of mind and peace. I will try to give you all the help possible.

23 January 1935

*

The Mother and I will do all to get rid of the cloud which the physical mind presents against the permanent consciousness of your soul's connection with the Mother; but let your thinking mind be firm in its will to be rid of it and to call the aid of our Force.

6 February 1936

*

Last night I got stuck at every stanza and had to send you and Mother frequent S.O.S.'s to rescue me. Do you really receive these signals, or do your impersonal Forces intercept them and do the necessary?

As we receive some hundreds of such signals daily, we are obliged to be impersonal about it, otherwise we would have no time for anything else.

6 November 1938

*

It is very painful for us to see you in this condition and it makes us very sad and anxious. Will you not make an effort and throw off the cloud that has fallen upon you? There is surely something you are not telling us, for nothing has happened to our knowledge that could make you go so far as to refuse food and reject persistently the love and solicitude of the Mother. Will you not tell us what is your reason and relieve your mind of its burden?

You are our beloved child. Nothing should be able to throw a shadow between you and our love. Throw off whatever shadow there is. I ask you to take your food as usual. Speak to the Mother; turn to us once more; call back the happiness and the sunshine.

Speaking One's Thoughts Freely

X wants me to tell him all my thoughts. Can one tell to others what should be told to you? Since I have not told him everything, he says that I am stubborn and even the Mother finds it difficult to work in me. Is it true that the Mother finds it difficult to work in me?

It is quite unnecessary to say all your thoughts to X and it would not be good either. It is only to the Mother and myself that you can say freely all that is in you, not to anybody else. There is no reason why the Mother's force should not be able to work in you as in others.

Sri Aurobindo's Coming out of Retirement

I want to know clearly whether you have any idea of coming out to lead us and guide us as the Mother did in 1926.

I have no ideas about the matter, no mental decisions; when the time comes, the Mother and I will know what is to be done and do it according to the Truth.

21 November 1932

THE MOTHER AND SRI AUROBINDO IN DREAMS, VISIONS AND EXPERIENCES

Visions, Dreams and Experiences of Their Unity

From the intimations frequently received from the play of lights seen in visions, I am having a deep feeling that Sri Aurobindo and the Mother are the same though we see them in different bodies. Is my feeling right?

Yes.

25 April 1933

*

In the centre of the flower “The Supramental manifestation upon earth”, I saw both the Mother and Sri Aurobindo. I saw only their faces and they were in the same figure and at the same time. What does this signify?

It is our joint or united presence in the manifestation.

10 November 1933

*

Today while the Mother was blessing me, I felt Sri Aurobindo’s hand beside the Mother’s hand. But when I opened my eyes, I saw only the Mother sitting there. Why did I experience this? Did Sri Aurobindo come at this time?

I am always with the Mother — it was therefore quite natural that you should feel the double blessing.

17 November 1933

*

The Mother and myself stand for the same Power in two forms — so the perception in the dream was perfectly logical. Ishwara-Shakti, Purusha-Prakriti are only the two sides of the one Divine (Brahman).

1933

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It is a very common experience — that of the identity between myself and the Mother (the perception that we are one) expressed in the fusing of the two images.

4 November 1935

Other Dreams and Experiences

Is there any significance in Mother's standing on the right side and your standing on the left in my experience?

Yes, she is the executive power and must have the right arm free for action. The symbolism which puts her on the left side belongs to the Ignorance. In the Ignorance she is on the left side, not free in her action, all is a wrong action or half result. For the supramental work the true symbol is the Mother on the right side.

20 February 1932

*

While meditating today I received the Mother's peace and light and joy. Then for a short time I went deep inside and suddenly saw a tiger standing in front of me. Seeing the tiger, I kept calling the Mother and went near it. Then the tiger vanished and in its place stood a very beautiful boy and girl. A blue light came out from the boy's body and a white light from the girl's. They told me, "Let us go to the infinite God." I was walking with them and then I woke up. Who was the tiger and the boy and girl? Why did they tell me that?

The tiger is some force that appears hostile. If you face it with the Mother's name, the hostile force disappears and in its place come two Powers (the children) from myself (the blue light) and the Mother (the white light). It is probably an image of the vital under the influence of the psychic. At first it is inhabited by the tiger (anger, passion, desire etc.) — but as soon as the psychic influence masters it, that disappears and it is replaced by the Divine Children calling you to the Divine.

3 April 1933

*

When I look into the tuberosa flowers which are growing on our terrace, I sometimes see Sri Aurobindo's figure and sometimes the Mother's and sometimes both together.

It is the flower of the new creation, so it is natural that you see us there.

6 November 1933

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The dream was an indication of what the Mother and myself are and represent — I do not think that it is necessary to say more than that. It indicates that the fulfilment of what we stand for is the Divine Love and Ananda.

1933

*

On Darshan Day and the day before it I felt an intense love for you and for the Mother. It possessed my whole being for some time. There was a high and profound reverence for both of you and “a happiness that no worldly pleasure can give us”.

That is obviously psychic.

25 August 1934

*

In my dream two nights ago, I bowed down to a dark complexioned gentleman who was the devil, and devotionally too! How to discriminate before such a thing is done? Powers come to allure one and it is harmful to accept them, but how to recognise them? And in this case I recognised that this devil did not resemble you, but still I bowed. Sometimes in dream we have met the Mother in quite a different appearance, and still you said it was the Mother who came to us. Then?

Necessarily, Mother can manifest in many other forms besides her physical one, and though I am rather less multitudinous, I can also. But that does not mean that you can take any gentleman for me or any she for her. Your dream-self has to develop a certain discrimination. That discrimination cannot go by signs and forms, for the vital beggars can imitate almost anything, it must be intuitive.

23 May 1935

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Well, it is quite natural that I should like to write rather about the Mother than about myself. But I suppose you refer to the experience with the photograph — it can be had of course with mine also, but it comes more easily with the Mother's because her physical contact with the sadhaks is closer than mine.

The feeling of being a child comes often when there is the psychic influence behind.

4 May 1936

*

My being meets you or the Mother in dreams and receives your blessings. Has it any concrete value — as concrete as the Pranam touch?

What do you mean by concrete? It is concrete there just as the Abyssinian or Spanish wars are concrete here.

26 August 1936

*

X wishes to know what you and the Mother decide in reply to her last letter. She asked me to write to her. Shall I ask Mother tomorrow or would you prefer to write what I am to communicate to her?

I think I had better write it and you can communicate to her. It was an experience in a conscious dream in which she was becoming as if unconscious and her body was benumbed and then felt my hand on her forehead, the weight felt not only there but as if something was crushing her whole body, particularly a distinct pressure on the 3rd or 4th rib on the right side. The numbness was still there when she opened her eyes. She thinks it was my hand because of the weight, the strength of it. She wants to know also about our presence, how it comes, whether we are conscious of the call or it is only our Force that is working which is everywhere without the necessity of our personal knowledge. This is the answer.

“As to the dream, it was not a dream but an experience of the inner being in a conscious dream state, *svapna-samādhi*. The numbness and the feeling of being about to lose consciousness are always due to the pressure or descent of a Force to which the body is not accustomed, but feels strongly. Here it was not the physical body that was being directly pressed, but the subtle body, the *sūkṣma śarīra* in which the inner being more intimately dwells and in which it goes out in sleep or trance or in the moment of death. But the physical body in these vivid experiences feels as if it were itself that was having the experience; the numbness was the effect on it of the pressure. The pressure on the whole body would mean a pressure on the

whole inner consciousness, perhaps for some modification or change which would make it more ready for knowledge or experience; the 3rd or 4th rib would indicate a region which belongs to the vital nature, the domain of the life-force, some pressure for a change there.

The strength of the hand, the weight would not necessarily indicate that it was mine — for it was an experience not of the physical hand or in the physical body, but in the subtle realms of the being and there the Mother's touch and pressure might well be stronger and heavier than mine. The Mother does not remember the date, but one night about that period she was thinking strongly about her and putting a pressure for the removal of some obstacle to a spiritual opening. It is possible that this was what produced the experience. If it was myself, it must have been at a time when I was concentrating and sending the force to different people, but I remember nothing precise. I have often thought of her of course and sent a Force to help her.

It is not necessary for us always to be physically conscious of the action, for it is often carried out when the mind is occupied with outward things or when we sleep. The Mother's sleep is not sleep but an inner consciousness, in which she is in communication with people or working everywhere. At the time she is aware, but she does not carry all that always into her waking consciousness or in her memory. A call would come in the occupied waking mind as the thought of the person coming — in a more free or in a concentrated state as a communication from the person in question; in concentration or in sleep or trance she would see the person coming and speaking to her or herself going there. Besides that wherever the Force is working, the Presence is there.”

27 September 1936

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It is quite normal in dream to see the Mother or myself with another appearance than the present. These dreams are experiences on the vital plane where forms are not so rigid as in the physical world.

1 June 1937

(The Mother with Letters on The Mother, CWSA, Vol. 32, pp. 29-131)

The Mother is always with you. Put your faith in her, remain quiet within and do with that quietude what has to be done. You will become more and more aware of her constant Presence, will feel her action behind yours and the burden of your work will no longer be heavy on you. Sri Aurobindo

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Sri Aurobindo

Final paragraph of a letter written by Sri Aurobindo
to a disciple living outside the Ashram

MOTHER, DIVINE MOTHER!

May we be awakened to thy all-encompassing Love,

The Love that enlightens our knowings,

*The Love that vivifies our livings to possess and be possessed
by the glorious riches of Thy boundless energy cast in the
cosmic mould of Mind and Life and Matter,*

*The Love that concretises in our fragile frames of feeling,
thinking and living matter the pure, perfect and subtle
strength and substance of Thy ineffable Presence,*

*The Love that founds in us the intense raptures of the Delight
of existence, measured in Thy measureless extension, marked
in Thy eternal duration, and consummated as a point in
the long line of Thy Truth and a perfected portion of Thyself.*

(T. V. Kapali Sastry, *Collected Works*, Vol. 2, p. 195)

The Mother!
O, She is more than a Miracle!
The Divine Conscious Force
has chosen
a human body and Personality!

(T. V. Kapali Sastry, *Collected Works*, Vol. 2, p. 183)

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