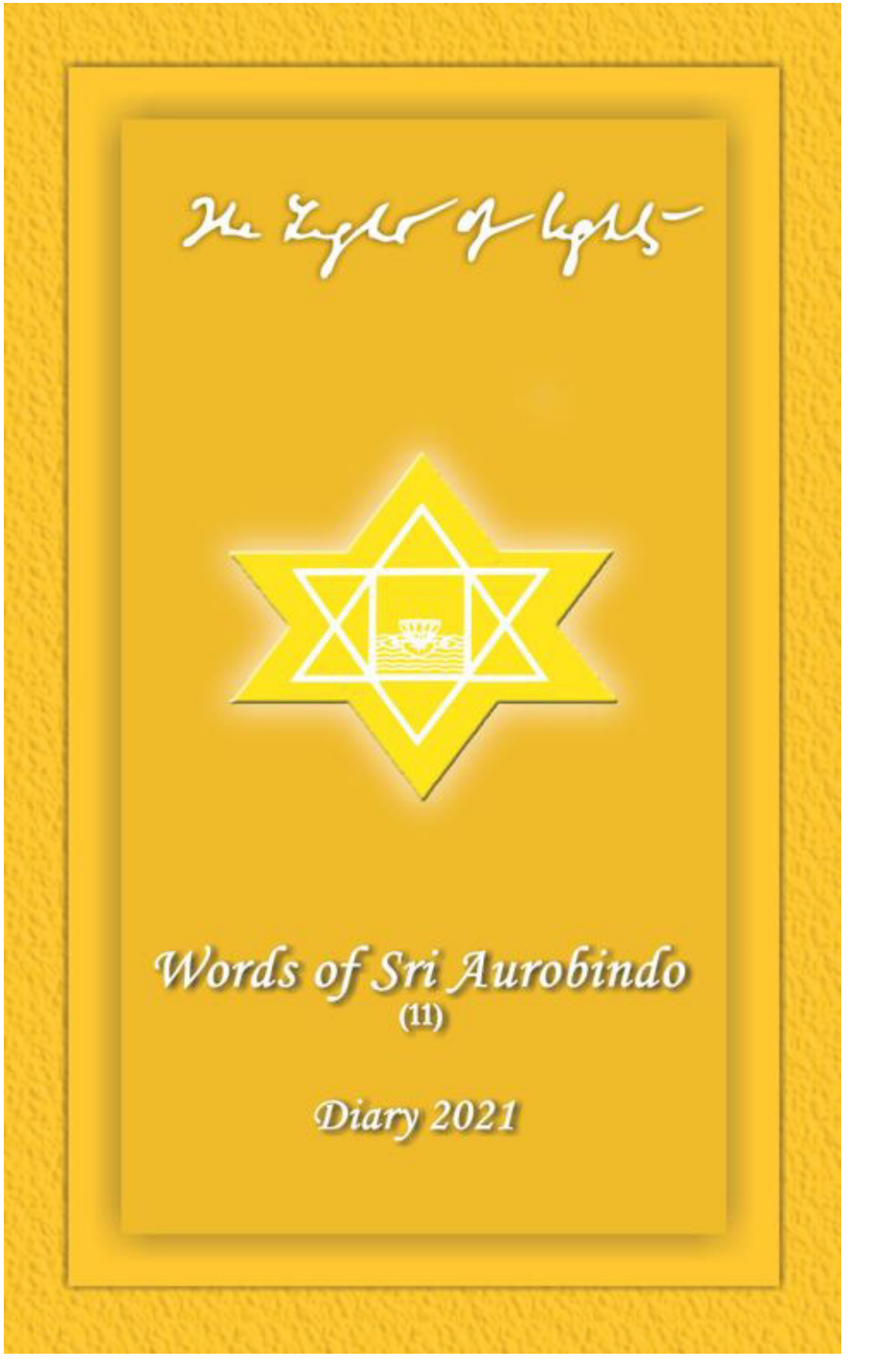

Words of Sri Aurobindo
(11)
Diary 2021

## The Central Secret of the Sadhana

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

*– Sri Aurobindo*
*(32: 154)*


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## The Divine Grace

*"There is a Power that no ruler can command; there is a Happiness that no earthly success can bring; there is a Light that no wisdom can possess; there is a Knowledge that no philosophy and no science can master; there is a Bliss of which no satisfaction of desire can give the enjoyment; there is a thirst for Love that no human relation can appease; there is a Peace that one finds nowhere here, not even in death.*

*It is the Power, the Happiness, the Light, the Knowledge, the Bliss, the Love, the Peace that flow from the Divine Grace."*

*– Sri Aurobindo*
*(32: 644)*

# *The Light of lights*



*Words of Sri Aurobindo*
*(11)*

*Diary*
*2021*

***Acknowledgement:***

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# Personal Information

## PERSONAL

| | |
|---|---|
| Name | |
| Address | |
| Telephone | |
| Blood Group | |
| Identity Card Number | |
| Passport No. | Expiry |
| Driving Licence No. | Expiry |
| Car Registration No. | |

## BUSINESS

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## INSURANCE

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| Personal Insurance | Renewal |
| Medical Insurance | Renewal |
| Home Insurance | Renewal |
| Car Insurance | Renewal |

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| Bank | A/c No. |
| Income Tax No. | Tax Due Date |
| Credit Card No. | Expiry |
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| ATM Card No. | |

## Important Dates in the Ashram

| | |
|---|---|
| *The Mother's Birthday (Darshan Day)* | *21 February* |
| *Foundation of Auroville* | *28 February* |
| *The Mother's First Arrival in Pondicherry* | *29 March* |
| *Sri Aurobindo's Arrival in Pondicherry* | *4 April* |
| *The Mother's Final Arrival in Pondicherry (Darshan Day)* | *24 April* |
| *Sri Aurobindo's Birthday (Darshan Day)* | *15 August* |
| *The Mother's Mahasamadhi* | *17 November* |
| *The Mother's Body Laid To Rest* | *20 November* |
| *Siddhi Day (Darshan Day)* | *24 November* |
| *Sri Aurobindo's Mahasamadhi* | *5 December* |
| *Sri Aurobindo's Body Laid To Rest* | *9 December* |

## List of Holidays

| | | | |
|---|---|---|---|
| *Lohri* | *Jan. 13* | *Buddha Poornima* | *May 26* |
| *Makar Sankranti* | *Jan. 14* | *Id-Ul-Zuha* | *July. 19* |
| *Pongal* | *Jan. 14-17* | *Independence Day* | *Aug. 15* |
| *Guru Govind Singh Jayanti* | *Jan. 20* | *Moharram* | *Aug. 19* |
| *Republic Day* | *Jan. 26* | *Raksha Bandhan* | *Aug. 22* |
| *Basant Panchami* | *Feb. 16* | *Janamashtami* | *Aug. 30* |
| *Ravidaas Jayanti* | *Feb. 27* | *Ganesh Chaturthi* | *Sep. 10* |
| *Shiv Ratri* | *Mar. 11* | *Anant Chaudas* | *Sep. 19* |
| *Holi* | *Mar. 28* | *Gandhi Jayanti* | *Oct. 02* |
| *Dhulendi* | *Mar. 29* | *Dashahara* | *Oct. 15* |
| *Good Friday* | *Apr. 02* | *Milad -Ul-Nabi* | *Oct. 19* |
| *Ugadi* | *Apr. 13* | *Deepawali* | *Nov. 04* |
| *Baisakhi* | *Apr. 14* | *Goverdhan Pooja* | *Nov. 05* |
| *Ram Navami* | *Apr. 21* | *Bhaiya Dooj* | *Nov. 06* |
| *Mahavir Jayanti* | *Apr. 25* | *Guru Nanak Jayanti* | *Nov. 19* |
| *Id-Ul-Fitar* | *May. 12* | *Christmas Day* | *Dec. 25* |



## Radha's Prayer

*"O Thou whom at first sight I knew for the Lord of my being and my God, receive my offering.*

*Thine are all my thoughts, all my emotions, all the sentiments of my heart, all my sensations, all the movements of my life, each cell of my body, each drop of my blood. I am absolutely and altogether Thine, Thine without reserve. What Thou wilt of me, that I shall be. Whether Thou choosest for me life or death, happiness or sorrow, pleasure or suffering, all that comes to me from Thee will be welcome. Each one of Thy gifts will be always for me a gift divine bringing with it the supreme Felicity.*

*13 January 1932"*
*– Sri Aurobindo*
*(32: 647)*



## The Ways of the Divine

*"The ways of the Divine are not like those of the human mind or according to our patterns and it is impossible to judge them or to lay down for Him what He shall or shall not do, for the Divine knows better than we can know. If we admit the Divine at all, both true reason and bhakti seem to me to be at one in demanding implicit faith and surrender."*

*– Sri Aurobindo*
*(31: 5)*

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* *CWSA – Complete Works of Sri Aurobindo.*

The Fundamental Realisations*

"1. The psychic change so that a complete devotion can be the main motive of the heart and the ruler of thought, life and action in constant union with the Mother and in her Presence.

2. The descent of the Peace, Power, Light etc. of the Higher Consciousness through the head and heart into the whole being, occupying the very cells of the body.

3. The perception of the One and Divine infinitely everywhere, the Mother everywhere and living in that infinite consciousness." (30: 319)

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* *The letter under this heading is Sri Aurobindo's reply to the question, "What are the fundamental realisations in the Yoga?" – Ed.*

**The Path to the Realisations**

"You know the four things on which the realisation has to be Based – (1) on a rising to a station above the mind, (2) on the opening out of the cosmic consciousness, (3) on the psychic opening, (4) on the descent of the higher consciousness with its peace, light, force, knowledge, Ananda etc. into all the planes of the being down to the most physical. All this has to be done by the working of the Mother's force aided by your aspiration, devotion and surrender. That is the Path. The rest is a matter of the working out of these things for which you have to have faith in the Mother's working." (30: 319)

**The Three Realisations for the Soul**

"When one speaks of the Divine spark, one is thinking of the soul as a portion of the Divine which has descended from above into the manifestation rather than of something which has separated itself from the cosmos. It is the nature that has formed itself out of the cosmic forces – mind out of cosmic mind, life out of cosmic life, body out of cosmic matter.

For the soul there are three realisations – (1) the realisation of the psychic being and consciousness as the divine element in the evolution, (2) the realisation of the cosmic Self which is one in all, (3) the realisation of the supreme Divine from which both individual and cosmos have come and of the individual being (Jivatma) as an eternal portion of the Divine." (30: 319-20)

**The Three Elements of the True Foundation for Spiritual Life**

"What you are experiencing is the true foundation of the spiritual life and realisation. It has three elements – first, the love which is the heart of Bhakti; then the descent of peace and equanimity which is the first necessary basis for realisation of self and the higher knowledge – what comes with it is the descent of the force which will work out in you the whole sadhana; thirdly, the feeling of a guiding presence or power which is the basis of Karma – of work and action founded in the spiritual consciousness." (30: 320)

**The Two Main Things to be Secured**

"There are two main things to be secured as the foundations of Sadhana – the opening of the psychic being and the realisation of the Self above. For the opening of the psychic being, concentration on the Mother and self-offering to her are the direct way. The growth of Bhakti which you feel is the first sign of the psychic development. A sense of the Mother's presence or force or the remembrance of her supporting and strengthening you is the next sign. Eventually, the soul within begins to be active in aspiration and psychic perception guiding the mind to the right thoughts, the vital to the right movements and feelings, showing and rejecting all that has to be put away and turning the whole being in all its movements to the Divine alone. For the self-realisation, peace and silence of the mind are the first condition. Afterwards one begins to feel release, freedom, wideness, to live in a consciousness silent, tranquil, untouched by any or all things, existing everywhere and in all, one with or united with the Divine. Other experiences come on the way, or may come, such as the opening of the inner vision, the sense of the Force working within and various movements…" (30: 321)

## The Opening of the Inner Being

"I told you also at that time that there was a third part of the nature, the inner being (inner mind, inner vital, inner physical) of which you were not yet aware, but which must also open in time. It is this that has happened in your last experience. What you felt as a part of you, yourself but not your physical self, rising to meet the higher consciousness above, was this inner being; it was your (inner) higher vital being which rose in that way to join the highest Self above – and it was able to do so, because the work of purifying the outer vital nature had begun in earnest. Each time there is a purification of the outer nature, it becomes more possible for the inner being to reveal itself, to become free and to open to the higher consciousness above.

When this happens, several other things can happen at the same time. First, one becomes aware of the silent Self above – free, wide, without limits, pure, untroubled by the mental, vital and physical movements, empty of ego and limited personality, – this is what you have described in your letter. Secondly, the Divine Power descends through this silence and freedom of the Self and begins to work in the Adhara. This is what you felt as a pressure; its coming through the top of the head, the forehead and eyes and nose meant that it was working to open the mental centres – especially the two higher centres of thought and will and vision in the inner mental being. These two centres are called the thousand-petalled lotus and the *ājñā-cakra* between the eyebrows. Thirdly, by this working the inner parts of the being are opened and freed; you are liberated from the limitations of the ordinary personal mind, vital and physical and become aware of a wider consciousness in which you can be more capable of the needed transformation. But that is necessarily a matter of time and long working and you are only taking the first steps in this way.

When one goes into the inner being, the tendency is to go entirely inside and lose consciousness of the outside world – this is what people call Samadhi. But it is also necessary to be able to have the same experiences (of the Self, the workings in the inner consciousness etc.) in the waking state. The best rule for you will be to allow the entire going inside only when you are alone and not likely to be disturbed, and at other times to accustom yourself to have these experiences with the physical consciousness awake and participating in them or at least aware of them. You did therefore quite right in stopping the complete going inside while you were at *X*'s place. There was no harm in having these experiences there or anywhere, but there should be nothing to draw the attention of others – especially of those who are not in the Yoga or in the atmosphere." (30: 322-23)

"I have said that the most decisive way for the Peace or the Silence to come is by a descent from above. In fact, in reality though not always in appearance, that is how they always come; – not in appearance always, because the sadhak is not always conscious of the process; he feels the peace settling in him or at least manifesting, but he has not been conscious how and whence it came. Yet it is the truth that all that belongs to the higher consciousness comes from above, not only the spiritual peace and silence, but the Light, the Power, the Knowledge, the higher seeing and thought, the Ananda come from above. It is also possible that up to a certain point they may come from within, but this is because the psychic being is open to them directly and they come first there and then reveal themselves in the rest of the being from the psychic or by its coming into the front. A disclosure from within or a descent from above are the two sovereign ways of the Yoga-siddhi. An effort of the external surface mind or emotions, a tapasya of some kind may seem to build up something of these things, but the results are usually uncertain and fragmentary compared to the result of the two radical ways. That is why in this Yoga we insist always on an "opening" – an opening inwards of the inner mind, vital, physical to the inmost part of us, the psychic, and an opening upwards to what is above the mind – as indispensable for the fruits of the sadhana.

The underlying reason for this is that this little mind, vital and body which we call ourselves is only a surface movement and not our "self" at all. It is an external bit of personality put forward for one brief life and for the play of the Ignorance. It is equipped with an ignorant mind stumbling about in search of fragments of truth, an ignorant vital rushing about in search of fragments of pleasure, an obscure and mostly subconscious physical receiving the impacts of things and suffering rather than possessing a resultant pain or pleasure. All that is accepted until the mind gets disgusted and starts looking about for the real Truth of itself and things, the vital gets disgusted and begins wondering whether there is not such a thing as real bliss and the physical gets tired and wants liberation from itself and its pains and pleasures. Then it is possible for this little ignorant bit of surface personality to get back to its real Self and with it to these greater things – or else to extinction of itself, Nirvana.

The real Self is not anywhere on the surface but deep within and above. Within is the soul supporting an inner mind, inner vital, inner physical in which there is a capacity for universal wideness and with it for the things now asked for, – direct contact with the Truth of self and things, taste of a universal bliss, liberation from the imprisoned smallness and sufferings of the gross physical body. Even in Europe the existence of something behind the surface is now very frequently admitted, but its nature is mistaken and it is called subconscient or subliminal, while really it is very conscious in its own way and not subliminal but only behind the veil. It is, according to our psychology,

connected with the small outer personality by certain centres of consciousness of which we become aware by Yoga. Only a little of the inner being escapes through these centres into the outer life, but that little is the best part of ourselves and responsible for our art, poetry, philosophy, ideals, religious aspirations, efforts at knowledge and perfection. But the inner centres are, for the most part, closed or asleep – to open them and make them awake and active is one aim of Yoga. As they open, the powers and possibilities of the inner being also are aroused in us; we awake first to a larger consciousness and then to a cosmic consciousness; we are no longer little separate personalities with limited lives but centres of a universal action and in direct contact with cosmic forces. Moreover, instead of being unwilling playthings of the latter, as is the surface person, we can become to a certain extent conscious and masters of the play of nature – how far this goes depending on the development of the inner being and its opening upward to the higher spiritual levels. At the same time the opening of the heart centre releases the psychic being which proceeds to make us aware of the Divine within us and of the higher Truth above us.

For the highest spiritual Self is not even behind our personality and bodily existence but is above it and altogether exceeds it. The highest of the inner centres is in the head, just as the deepest is the heart; but the centre which opens directly to the Self is above the head, altogether outside the physical body, in what is called the subtle body, *sūkṣma śarīra*. This Self has two aspects and the results of realising it correspond to these two aspects. One is static, a condition of wide peace, freedom, silence: the silent Self is unaffected by any action or experience; it impartially supports them but does not seem to originate them at all, rather to stand back detached or unconcerned, *udāsīna*. The other aspect is dynamic and that is experienced as a cosmic Self or Spirit which not only supports but originates and contains the whole cosmic action – not only that part of it which concerns our physical selves but also all that is beyond it, this world and all other worlds, the supraphysical as well as the physical ranges of the universe. Moreover, we feel the Self as one in all, but also we feel it as above all, transcendent, surpassing all individual birth or cosmic existence. To get into the universal Self – one in all – is to be liberated from ego; ego either becomes a small instrumental circumstance in the consciousness or disappears from our consciousness altogether. That is the extinction or *nirvāṇa* of the ego. To get into the transcendent self above all makes us capable of transcending altogether even the cosmic consciousness and action – it can be the way to that complete liberation from the world-existence which is called also extinction, *laya*, *mokṣa*, Nirvana.

It must be noted however that the opening upward does not necessarily lead to peace, silence and Nirvana only. The sadhak becomes aware not only of a great, eventually an infinite peace, silence, wideness above us, above the head as it were and extending into all physical and supraphysical space, but also he can become aware of other things – a vast Force in which is all power,

a vast Light in which is all knowledge, a vast Ananda in which is all bliss and rapture. At first they appear as something essential, indeterminate, absolute, simple, *kevala*; a Nirvana into any of these things seems possible. But we can come to see too that this Force contains all forces, this Light all lights, this Ananda all joy and bliss possible. And all this can descend into us. Any of them and all of them can come down, not peace alone; only the safest is to bring down first an absolute calm and peace for that makes the descent of the rest more secure; otherwise it may be difficult for the external nature to contain or bear so much Force, Light, Knowledge or Ananda. All these things together make what we call the higher, spiritual or divine consciousness. The psychic opening through the heart puts us primarily into connection with the individual Divine, the Divine in his inner relations with us; it is especially the source of love and bhakti. This upward opening puts us into direct relation with the whole Divine and can create in us the divine consciousness and a new birth or births of the spirit.

For when the Peace is established, this higher or Divine Force from above can descend and work in us. It descends usually first into the head and liberates the inner mind centres, then into the heart centre and liberates fully the psychic and emotional being, then into the navel and other vital centres and liberates the inner vital, then into the Muladhara and below and liberates the inner physical being. It works at the same time for perfection as well as liberation; it takes up the whole nature part by part and deals with it, rejecting what has to be rejected, sublimating what has to be sublimated, creating what has to be created. It integrates, harmonises, establishes a new rhythm in the nature. It can bring down too a higher and yet higher force and range of the higher Nature until, if that be the aim of the sadhana, it becomes possible to bring down the supramental force and existence. All this is prepared, assisted, farthered by the work of the psychic being in the heart centre; the more it is open, in front, active, the quicker, safer, easier the working of the Force can be. The more love and bhakti and surrender grow in the heart, the more rapid and perfect becomes the evolution of the sadhana. For the descent and transformation imply at the same time an increasing contact and union with the Divine.

That is the fundamental rationale of the sadhana. It will be evident that the two most important things here are the opening of the heart centre and the opening of the mind centres to all that is behind and above them. For the heart opens to the psychic being and the mind centres open to the higher consciousness and the nexus between the psychic being and the higher consciousness is the principal means of the siddhi. The first opening is effected by a concentration in the heart, a call to the Divine to manifest within us and through the psychic to take up and lead the whole nature. Aspiration, prayer, bhakti, love, surrender are the main supports of this part of the sadhana – accompanied by a rejection of all that stands in the way of what we aspire

for. The second opening is effected by a concentration of the consciousness in the head (afterwards, above it) and an aspiration and call and a sustained will for the descent of the divine Peace, Power, Light, Knowledge, Ananda into the being – the Peace first or the Peace and Force together. Some indeed receive Light first or Ananda first or some sudden pouring down of knowledge. With some there is first an opening which reveals to them a vast infinite Silence, Force, Light or Bliss above them and afterwards either they ascend to that or these things begin to descend into the lower nature. With others there is either the descent, first into the head, then down to the heart level, then to the navel and below and through the whole body, or else an inexplicable opening – without any sense of descent – of peace, light, wideness or power or else a horizontal opening into the cosmic consciousness or, in a suddenly widened mind, an outburst of knowledge. Whatever comes has to be welcomed – for there is no absolute rule for all, – but if the peace has not come first, care must be taken not to swell oneself in exultation or lose the balance. The capital movement however is when the Divine Force or Shakti, the power of the Mother comes down and takes hold, for then the organisation of the consciousness begins and the larger foundation of the Yoga.…

One thing more. In this process of the descent from above and the working it is most important not to rely entirely on oneself, but to rely on the guidance of the Guru and to refer all that happens to his judgment and arbitration and decision. For it often happens that the forces of the lower nature are stimulated and excited by the descent and want to mix with it and turn it to their profit. It often happens too that some Power or Powers undivine in their nature present themselves as the Supreme Lord or as the Divine Mother and claim the being's service and surrender. If these things are accepted, there will be an extremely disastrous consequence. If indeed there is the assent of the sadhak to the Divine working alone and the submission or surrender to that guidance, then all can go smoothly. This assent and a rejection of all egoistic forces or forces that appeal to the ego are the safeguard throughout the sadhana. But the ways of Nature are full of snares, the disguises of the ego are innumerable, the illusions of the Powers of Darkness, Rakshasi Maya, are extraordinarily skilful; the reason is an insufficient guide and often turns traitor; vital desire is always with us tempting to follow any alluring call. This is the reason why in this Yoga we insist so much on what we call *samarpaṇa* – rather inadequately rendered by the English word surrender. If the heart centre is fully opened and the psychic is always in control, then there is no question; all is safe. But the psychic can at any moment be veiled by a lower upsurge. It is only a few who are exempt from these dangers and it is precisely those to whom surrender is easily possible. The guidance of one who is himself by identity or represents the Divine is in this difficult endeavour imperative and indispensable." (30: 323-30)

**To be Sthitaprajña Does Not Necessarily Transform**

"To be *sthitaprajña* merely means to have one's thinking mind settled in the spiritual consciousness in the realisation of Self. That does not necessarily transform the other parts of the nature. The bringing down of the Force and Light of the higher consciousness, the opening of the psychic and the centres of the mind, vital and physical, the consent and receptive opening of the nature to the workings of the psychic and the higher consciousness, finally the opening to the supramental are the conditions of transformation. What do you mean by "attaining" the higher consciousness? The higher consciousness is something above the mind, vital and body of the human being. It is wholly spiritual. To attain may mean only to be able to go into it at will or to remain in it with a part of one's consciousness, while the rest goes on in the old way. Psychic transformation is when the whole being is remoulded into the nature of the psychic; spiritual transformation is when the whole being is spiritualised; supramental transformation is when the whole being is supramentalised – that cannot be done automatically by merely being aware of the higher consciousness or attaining it in the ordinary limited sense." (30: 331-32)

**Nothing Genuine Can be Done Without the Psychic Nature Coming in Front**

"The soul, the psychic being, is in direct touch with the divine Truth, but it is hidden in man by the mind, the vital being and the physical nature (*manas, prāṇa, anna* of the Taittiriya Upanishad). One may practise Yoga and get illuminations in the mind and the reason; one may conquer power and luxuriate in all kinds of experiences in the vital; one may establish even surprising physical siddhis; but if the true soul-power behind does not manifest, if the psychic nature does not come into the front, nothing genuine has been done. In this Yoga, the psychic being is that which opens the rest of the nature to the true supramental light and finally to the supreme Ananda. Mind can open by itself to its own higher reaches; it can still itself and widen into the Impersonal; it

may too spiritualise itself in some kind of static liberation or Nirvana; but the supramental cannot find a sufficient base in spiritualised mind alone. If the inmost soul is awakened, if there is a new birth out of the mere mental, vital and physical into the psychic consciousness, then this Yoga can be done; otherwise (by the sole power of the mind or any other part) it is impossible. If there is a refusal of the psychic new birth, a refusal to become the child new born from the Mother, owing to attachment to intellectual knowledge or mental ideas or to some vital desire, then there will be a failure in the sadhana.… Everything is dangerous in the sadhana or can be, except the psychic change."

(30: 337-38)

**The Contribution of the Psychic Being to the Sadhana**

"The contribution of the psychic being to the sadhana is: (1) love and bhakti, a love not vital, demanding and egoistic but without conditions or claims, self-existent; (2) the contact or the presence of the Mother within; (3) an unerring guidance from within; (4) a quieting and purification of the mind, vital and physical consciousness by their subjection to the psychic influence and guidance; (5) the opening up of all this lower consciousness to the higher spiritual consciousness above for its descent into a nature prepared to receive it with a complete receptivity and right attitude – for the psychic brings in everything right thought, right perception, right feeling, right attitude.

One can raise up one's consciousness from the mental and vital and bring down the power, ananda, light, knowledge from above; but this is far more difficult and uncertain in its result, even dangerous if the being is not prepared or not pure enough. To ascend with the psychic for the purpose is by far the best way. If you are thus rising from the psychic centre, so much the better." (30: 339)

**The Resistance to the Psychic Change in the Nature**

"The soul is the witness, upholder, inmost experiencer, but it is master only in theory, in fact it is not-master, *anīśa*, so long as it consents to the Ignorance. For that is a general consent which implies that the Prakriti gambols about with the Purusha and does pretty well what she likes with him. When he wants to get back his mastery, make the theoretical practical, he needs a lot of tapasya to do it.

The psychic has always been veiled, consenting to the play of mind, physical and vital, experiencing everything through them in the ignorant mental, vital and physical way. How then can it be that they are bound to change at once when it just takes the trouble to whisper or say, "Let there be Light"! They have a tremendous negating power and can refuse and do refuse point-blank. The mind resists with an obstinate persistency in argument and a constant confusion of ideas, the vital with a fury of bad will aided by the mind's obliging reasonings on its side, the physical resists with an obstinate inertia and crass fidelity to old habit, and when they have done, the general Nature comes in and says, "What, you are going to get free from me so easily? Not if I know it," and it besieges and throws back the old nature on you again and again as long as it can." (30:342-43)

**Only the Psychic Within Matters and Not the Surface Motives of Sadhana**

"It does not matter with what motive you or anyone began the sadhana. There are always two elements, the psychic within which wants the Divine, and the mind, vital, physical which are pushed to enter the way through some idea, desire or feeling – it may be the feeling of *vairāgya* with the ordinary life, disgust of it and a desire for freedom and peace, or it may be something else, the idea of a greater knowledge or joy or calm which mind and life cannot give, or the seeking of Yoga power for one object or another. All that does not matter – for as the psychic pushes one farther on the way, these things drop away and the one longing for the Divine takes their place, or else they themselves are transformed and put in their proper place. The only thing you must be careful about is that, when the experience develops, you do not replace the first motives by Yogic ambition or desire for greatness or get misled by vital desires; but this can always be avoided if your mind knows and holds to it firmly that union with the Divine alone is the true central object of sadhana." (30:343)

**A Psychic Experience Par Excellence**

"It was certainly an experience and as *X* very accurately described it an experience of great value, a psychic experience par excellence. A feeling of velvety softness within – an *ineffable plasticity within* is a psychic experience and can be nothing else. It means a modification of the substance of the consciousness especially in the vital emotional part, and such a modification prolonged or repeated till it became permanent would mean a great step in what I call the psychic transformation of the being. It is just these modifications in the inner substance that make transformation possible. Farther, it was a modification that made a beginning of knowledge possible – for by knowledge we mean in Yoga not thought or ideas about spiritual things but psychic understanding from within and spiritual illumination from above.

Therefore the first result was this feeling "that there was no ignominy in not understanding it, that the true understanding would come only when one realised that one was completely impotent". This was itself a beginning of true understanding, a psychic understanding, something felt within which sheds a light or brings up a spiritual truth that mere thinking would not have given, also a truth that is effective bringing both the enlightenment and solace you needed – for what the psychic being brings with it always is light and happiness, an inner understanding and relief and solace.

Another very promising aspect of this experience is that it came as an immediate response to an appeal to the Divine. You asked for the understanding and the way out and at once Krishna showed you both – the

way out was the change of the consciousness within, the plasticity which makes the knowledge possible and also the understanding of the condition of mind and vital in which the true knowledge or power of knowledge could come. For the inner knowledge comes from within and above (whether from the Divine in the heart or from the Self above) and for it to come the pride of the mind and vital in the surface mental ideas and their insistence on them must go. One must know that one is ignorant before one can begin to know. This shows that I was not wrong in pressing for the psychic opening as the only way out. For as the psychic opens, such responses and much more also become common and the inner change also proceeds by which they are made possible." (30: 349-50)

**The Meaning of the Opening the Psychic**

"In using the expression "opening of the psychic" I was thinking not of an ordinary psychic opening producing some amount of psychic (as opposed to vital) love and bhakti, but of what is called the coming in front of the psychic. When that happens one is aware of the psychic being with its simple spontaneous self-giving and feels its increasing direct control (not merely a veiled or half-veiled influence) over mind, vital and physical. Especially there is the psychic discernment which at once lights up the thoughts, emotional movements, vital pushes, physical habits and leaves nothing there obscure, substituting the right movements for the wrong ones. It is this that is difficult and rare, more often the discernment is mental and it is the mind that tries to put all in order. In that case, it is the descent of the higher consciousness through the mind that opens the psychic, instead of the psychic opening directly." (30: 352)

**The Meaning of the Psychic "Coming to the Front"**

"What is meant by [*the psychic's*] coming to the front is simply this. The psychic ordinarily is deep within. Very few people are aware of their souls – when they speak of their soul, they usually mean the vital + mental being or else the (false) soul of desire. The psychic remains behind and acts only through the mind, vital and physical wherever it can. For this reason the psychic being except where it is very much developed has only a small and partial, concealed and mixed or diluted influence on the life of most men. By coming forward is meant that it comes from behind the veil, its presence is felt clearly in the waking daily consciousness, its influence fills, dominates, transforms the mind and vital and their movements, even the physical. One is aware of one's soul, feels the psychic to be one's true being, the mind and the rest begin to be only instruments of the inmost within us.

The inner mental, vital, physical are also veiled, but much nearer to the surface and much of their movements or inspirations get through the veil (but

not in any fullness or purity) in the lives of developed human beings, something even in the lives of ordinary people. But these too in Yoga throw down the veil after a time and come in front and their action predominates in the consciousness while the external is no longer felt as one's own self but only as a front or even a fringe of the being….

The soul in itself contains all possible strength, but most of it is held behind the veil and it is what comes forward in the nature that makes the difference. In some people the psychic element is strong and in others weak; in some people the mind is the strongest part and governs, in others the vital is the strongest part and leads or drives. But by sadhana the psychic being can be more and more brought forward till it is dominant and governs the rest. If it were already governing, then the struggles and difficulties of the mind and vital would not at all be serious; for each man in the light of the psychic would see and feel the truth and more and more follow it." (30: 354-55)

**Coming Forward of the True Vital Being and the Psychic Being**

"It is your psychic being which came in front, probably, or else it is the true vital being in you which was able to come in front because you took the psychic attitude. When the psychic being comes in front, then there is an automatic perception of the true and untrue, the divine and the undivine, the spiritual right and wrong of things and the false vital and mental movements and attacks are immediately exposed and fall away and can do nothing; gradually the vital and physical as well as the mind get full of this psychic light and truth and sound feeling and purity and such violent attacks as you have are impossible. When the true vital being comes forward, it is something wide and strong and calm, an unmoved and powerful warrior for the Divine and the Truth repelling all enemies, bringing in a true strength and force and opening the vital to the greater Consciousness above. It has to be seen which of the two it is you feel within you." (30: 356-57)

**Sign of the Vital Mind Being No Longer Dominant**

"Once the condition has come in which the thoughts that cross are not believed, accepted or allowed to govern the conduct, it must be understood that the vital mind is no longer dominant – for the nature of the vital mind is always to cloud the true mind's perception and drive it towards action. Neither the vital mind nor the physical mind are things that have to be got rid of, but they must be quietened, purified, controlled and transformed. That will take place fully when the thinking mind becomes fully conscious and when the psychic comes forward and leads and governs both it and the vital and physical being. Your thinking mind is becoming more and more conscious; that is shown by what you write, for the perceptions there expressed are quite clear-seeing and correct and show an increasingly right understanding. Moreover what is making you conscious is the increasing pressure of the psychic behind to come forward. For what you felt as trying to come out from behind was the psychic itself. The feeling of flowers and fragrance and a coolness and peace are always sure signs that the psychic is becoming active. It has been developing in you

for some time past, only it was covered over by rushes of the old vital mind which did not want to lose its hold or its place. Now that the vital mind is quiet, it is again the psychic that is pressing to come forward and establish its influence.

The thoughts that came afterwards about the defects of your action towards others, repentance and the reasons why you could not establish proper relations with others were the result of this psychic emergence. For when the psychic comes forward or when it strongly influences mind or vital, then one begins to see clearly and rightly about one's own nature and action and about things and about others and to have the right feelings. It was under this pressure of the psychic also that while the mind got these right thoughts and perceptions, the vital felt repentance for what had been done and wished to ask forgiveness. But while this readiness to ask forgiveness was in itself a right feeling, to do so physically would not have been quite the wisest or best action. So the psychic itself at once told you what was the true thing to do, to ask forgiveness instead from the Mother." (30: 358-59)

The Psychic Fire

"The psychic fire is the fire of aspiration, purification and tapasya which comes from the psychic being. It is not the psychic being, but a power of the psychic being.

*

The psychic being is a Purusha, not a flame – the psychic fire is not the being, it is something proper to it.

*

It [*a flame in the heart as big as a man's thumb*] is the psychic fire kindled in the heart. The psychic being in the heart is described by the Upanishads as of the size of a thumb, *aṅguṣṭha-mātraḥ puruṣo'ntarātmā* – it may manifest first as this psychic flame.

*

The fire [*one feels within*] is always the fire of sacrifice and self-offering, the fire of aspiration or the fire of tapasya.…

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The central fire is in the psychic being, but it can be lit in all the parts of the being." (30: 368-69)

**The Working of the Psychic Being**

"The heat in the body is due simply to the working that is going on within; it is what is called the heat of tapas – there is nothing unhealthy in it as in the heat of fever. The beautiful scent that you get is a subtle or psychic fragrance, just as the vision of the lotus is a subtle or psychic sight.

The psychic being is often seen or felt within in the form of a child, – it is perhaps that that you are feeling within you; it is calling for a complete sincerity, but sincerity is used here in the sense of opening to nothing but the divine influences and impulses. It does not mean that you have committed any fault, but only that the psychic in you wants you to be completely under its sole government, so that all in you may be for the Divine only. The feeling of sorrow is probably a response of the vital in you to this demand – thinking that it must have erred; but such a feeling of sorrow is not necessary. The vital can quietly wait for the psychic working to do all that is needed in due time." (30: 371)

**The Psychic Sorrow and Tears**

"The psychic sadness is of a purifying and not a depressing kind.…

Psychic sorrow is a spiritual movement, but sorrow is not part of the essential character of the higher consciousness. Resignation, the ego's submission to the divine will, is a spiritual movement, but the higher consciousness has no need of resignation and a submitted ego is not a part of its essence, for it has no ego.…

Yes, there is a psychic sorrow of that kind [*tears of longing for the Mother*] – but psychic tears need not be sorrowful, there are also tears of emotion and joy.

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The tears probably come from the inner psychic being (behind the heart) which is touched in this state of quietness and peace. It is the sign of an aspiration and devotion in the soul which is trying to come to the surface. If the psychic being can come to the surface and a harmony be established in the nature, all of it being turned towards the Divine, this kind of expression will cease." (30: 375)

**The Ecstasies of Spiritual Peace, Light, Love and Bliss and Sri Aurobindo's Work to Bring These Down Here**

"It is only when one lives centrally in the psychic with the mental, vital and physical as provinces held under its rule that one knows what psychic intensity is. It is only when the higher consciousness comes down in its floods that one can know what can be the intensities or ecstasies of spiritual peace, light, love, bliss. You can say, "I have not yet had these intensities", but you cannot say in a sweeping way, "They do not exist and I shall never have them", or "They are only tepid quiet little things, soothing and more capable of lasting, but not intense and glorious like the vital joys and pleasures." Do not cling to these notions born of the past limitations, but keep yourself open and plastic to greater possibilities in the future.

My own experience is *not* limited to a radiant peace; I know very well what ecstasy and Ananda are from the Brahmananda down to the *śārīra ānanda*, and can experience them at any time. But of these things I prefer to speak only when my work is done – for it is in a transformed consciousness here and not only above where the Ananda always exists that I seek their base of permanence." (30: 378)

**The Psychic Unease**

"The psychic is not uneasy, it makes you uneasy when you do the wrong thing.

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The uneasiness created by the psychic is not depression – it is in the nature of a rejection of the wrong movement.

If the uneasiness causes depression or vital dissatisfaction, it is not psychic.

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The uneasiness is simply a reminder to you to be more vigilant in future."

(30: 378-79)

**Psychic Transformation**

"I never said anything about a "transformation of the psychic"; I have always written about a "psychic transformation" of the nature which is a very different matter. I have sometimes written of it as a psychisation of the nature. The psychic is in the evolution, part of the human being, its divine part – so a psychisation will not carry one beyond the present evolution but will make the being ready to respond to all that comes from the Divine or Higher Nature and unwilling to respond to the Asura, Rakshasa, Pishacha or Animal in the being or to any insistence of the lower nature which stands in the way of the divine change." (30: 380-81)

**The Psychic and Spiritual Movements Are Complementary**

"The two feelings are both of them right – they indicate the two necessities of the sadhana. One is to go inward and open fully the connection between the psychic being and the outer nature. The other is to open upward to the Divine Peace, Force, Light, Ananda above, to rise up into it and bring it down into the nature and the body. Neither of these two movements, the psychic and the spiritual, is complete without the other. If the spiritual ascent and descent are not made, the spiritual transformation of the nature cannot happen; if the full psychic opening and connection is not made, the transformation cannot be complete. There is no incompatibility between the two movements; some begin the psychic first, others the spiritual first, some carry on both together. The best way is to aspire for both and let the Mother's Force work it out according to the need and turn of the nature." (30: 383)

**The Character of the Fundamental Realisation of the Supreme Truth**

"A great wave (or sea) of calm and the constant consciousness of a vast and luminous Reality – this is precisely the character of the fundamental realisation of the Supreme Truth in its first touch on the mind and the soul. One could not ask for a better beginning or foundation – it is like a rock on which the rest can be built. It means certainly not only a Presence, but *the* Presence – and it would be a great mistake to weaken the experience by any non-acceptance or doubt of its character.

It is not necessary to define it and one ought not even to try to turn it into an image; for this Presence is in its nature infinite. Whatever it has to manifest of itself or out of itself, it will do inevitably by its own power, if there is a sustained acceptance.

It is quite true that it is a grace sent and the only return needed for such a grace is acceptance, gratitude and to allow the Power that has touched the consciousness to develop what has to be developed in the being – by keeping oneself open to it. The total transformation of the nature cannot be done in a moment; it must take long and proceed through stages; what is now experienced is only an initiation, a foundation for the new consciousness in which that transformation will become possible." (30:392)

**The Canalisation of Niagara**

"Of course, Krishnaprem's view about the canalisation of Niagara is my standpoint also.* But for the human mind it is difficult to get across the border between mind and spirit without making a forceful rush or push along one line only and that must be some line of pure experience in which, especially if it is the bhakta way, one gets easily swallowed up in the rapids (did not Chaitanya at last disappear in the waters?) and goes no farther. The first thing is to break into the spiritual consciousness, any part of it, anyhow and anywhere, afterwards one can explore the country, to which exploration

** In a letter to the correspondent, Krishnaprem said that there are two stages of bhakti. In the first stage of rapturous adoration, the light and bliss of Krishna rush down into the bhakta just as water rushes over Niagara Falls. In the second stage the water flows through great pipes into mighty turbines which supply a continent with power. – Ed.*

there can hardly be a limit, one is always going higher and higher, getting wider and wider; but there is a certain intense ecstasy about the first complete plunge which is extraordinarily seizing. It is not only the bhakta's rapture, but the jnani's plunge into Brahma-Nirvana or Brahmananda or release into the still eternity of the Self that is of that seizing and absorbing character – it does not look at first as if one could or would care or need to get beyond into anything else. One cannot find fault with the Sannyasi lost in his laya or the bhakta lost in his ecstasy; they remain there probably because they are constituted for that and it is the limit of their leap. But all the same it has always appeared to me that it is a stage and not the end; I subscribe fully to the canalisation of Niagara." (30: 401-02)

**As One Rises Higher the Light Becomes Ever More Intense and Potent**

"The Self governs the diversity of its creation by its unity on all the planes from the Higher Mind upwards, for there some realisation or vision of the One Truth or the Universal is the natural frame and basis of the whole consciousness. But the higher one rises upward, the more the spiritual view changes, the power of consciousness changes, the Light becomes ever more intense and potent. The essential static realisation of Infinity and Eternity and the Timeless One remains the same, but the vision of the workings of the One becomes ever wider and is attended with a greater instrumentality of Force and a more comprehensive grasp of what has to be known and done. All possible forms and constructions of things become more and more visible, more perfectly put in their proper place, more luminously utilisable. A clear spacious thought-knowledge in the Higher Mind becomes a mass of illuminations in the Illumined Mind and heightens into direct intimate vision on the Intuition level. But the Intuition sees in flashes and combines through a constant play of light – through a chain or coordinated harmony of revelations,

inspirations, intuitions, swift discriminations. The Overmind sees calmly, steadily, in great masses and deep and large extensions of space and time and relation, globally, in wholes; it has the universal touch not only in spirit but in its manner. It creates and acts in the same way – for the Overmind is the world of the great Gods, the divine Creators. But each Godhead creates in his own way; he sees all but that all is seen from his own divine viewpoint. There is not the absolute supramental harmony and certitude. These are some of the differences. I speak of these planes in themselves – for when they act in the human consciousness, they are necessarily much diminished in their working, for they have to work with and depend on the human instrumentation or man's smaller seeking mental intelligence, his passionate turbid vital and mental, his cabined and narrow physical intellect – their workings get badly mixed up with these inferior modes of consciousness and their diluted light of ignorance. Only when these lower impotencies are quieted can those higher powers get a fuller force and reveal more of their original luminous character." (30: 404-05)

The Meaning of Spiritual Transformation

"What I mean by the spiritual transformation is something dynamic (not merely liberation of the self, or realisation of the One which can very well be attained without any descent). It is a putting on of the spiritual consciousness dynamic as well as static in every part of the being down to the subconscient. That cannot be done by the influence of the Self leaving the consciousness fundamentally as it is with only purification, enlightenment of the mind and heart and quiescence of the vital. It means a bringing down of Divine Consciousness static and dynamic into all these parts and the entire replacement of the present consciousness by that. This we find unveiled and unmixed above mind, life and body and not in mind, life and body. It is a matter of the undeniable experience of many that this can descend and it is my experience that nothing short of its *full* descent can thoroughly remove the veil and mixture and effect the full spiritual transformation." (30: 415)

**Going up Not Sufficient, the Descent of the Higher Necessary for a Change of the Nature**

"A going up and up higher, though a part of the total necessary movement, does not by itself have any effect on the outer being. It only divides the consciousness into two and its only logical outcome is Nirvana. I have always written that the descent is necessary to change the nature; ascent is useful to open the higher planes and exalt the level of the consciousness, but it does not change the lower being except superficially by opening to it certain possibilities it had not before. But the descent must first take place in the inner being. When the higher consciousness is settled in the inner being, then it can change the outer. But necessarily the descent must be dynamic, not merely that of a static peace; the inner peace must itself become dynamic.

The descent whether of peace or force or light or knowledge or Ananda must occupy the whole inner being down to the inner physical. Without that how is the outer to be transformed at all? It is an amazing idea to suppose that the outer can be changed while the inner is left to itself." (30: 417-18)

**The Meaning of Yoga and the Work and Action of the Yoga Shakti**

"Yoga means union with the Divine – a union either transcendental (above the universe) or cosmic (universal) or individual or, as in our Yoga, all three together. Or it means getting into a consciousness in which one is no longer limited by the small ego, personal mind, personal vital and body but is in union with the supreme Self or with the universal (cosmic) consciousness or with some deeper consciousness within in which one is aware of one's own soul, one's own inner being and of the real truth of existence. In the Yogic consciousness one is not only aware of things, but of forces, not only of forces but of the conscious being behind the forces. One is aware of all this not only in oneself but in the universe.

There is a force which accompanies the growth of the new consciousness and at once grows with it and helps it to come about and to perfect itself. This force is the Yoga shakti. It is here asleep and coiled up in all the centres of our

inner being (chakras) and is at the base what is called in the Tantras the Kundalini shakti. But it is also above us, above our head as the Divine Force – not there coiled up, involved, asleep, but awake, scient, potent, extended and wide; it is there waiting for manifestation and to this Force we have to open ourselves – to the power of the Mother. In the mind it manifests itself as a divine mind-force or a universal mind-force and it can do everything that the personal mind cannot do; it is then the Yogic mind-force. When it manifests and works in the vital or physical in the same way, it is then apparent as a Yogic life-force or a Yogic body-force. It can awake in all these forms, bursting outwards and upwards, extending itself into wideness from below; or it can descend and become there a definite power for things; it can pour downwards into the body, working, establishing its reign, extending into wideness from above, link the lowest in us with the highest above us, release the individual into a cosmic universality or into absoluteness and transcendence." (30: 422)

**Aspiration is Sufficient to Bring the Ascension**

"Nothing needs to be done to bring the ascension – aspiration is sufficient. The object of the ascension is for the lower nature to join the higher consciousness so that (1) the limit or lid between the higher and the lower may be broken and disappear, (2) the consciousness may have free access to higher and higher planes, (3) a free way may be made for the descent of the higher Consciousness into the lower planes." (30: 430)

**Some Effect of the Ascent of Consciousness Above**

"(1) Freedom from cares, lightness of mind and body are very good results. They do not usually become permanent at once – it is sufficient if they are frequently or ordinarily there.

(2) Chest and head rising higher are sensations of the subtle Body – it means that the mind and heart consciousness (thinking mental and emotional) are rising to meet the spiritual consciousness plane above the head.

(3) The sound is a sign of the opening of the consciousness and of the working of the inner Force. Such subtle sounds are very frequently heard by those who practise Yoga.

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Everything in the adhar in the sadhana has at one time the tendency to rise and join its source above.

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The upward movement and the silence are indispensable for the Truth to manifest." (30: 431)

## An Experience of the Exteriorisation and Ascension of the Consciousness

"There are two different experiences which from your account would seem to have happened together.

(1) An exteriorisation of the consciousness out of the body. Part of the consciousness, mental, vital or subtle physical or all together rises out of the body, leaving it in a strongly internalised condition, sleep or trance and can move about above on other planes or in the room and outside on the earth plane. In such cases the body can be seen as lying below or in the room, seen clearly as one sees a separate object with the physical eyes. A fear such as you had can come in these exteriorisations and bring the consciousness back with a rush to the body.

(2) An ascension of the consciousness to a position which is no longer in the body but above it. The consciousness can thus ascend and rise higher and higher with the awareness of entering regions above the ordinary mind; usually it does not go very far at first but acquires the capacity to go always higher in repetitions of this experience. At the close of the experience it returns to the body. But also there comes a definitive rise by which the consciousness permanently takes its station above. It is no longer in the body or limited by it; it feels itself not only above it but extended in space; the body is below its high station and enveloped in its extended consciousness. Sometimes indeed the extension is felt only above on the higher level and the enveloping extension below comes only afterwards as a later experience. But the nature of it is to be definitive, it is not merely an experience but a realisation, a permanent change. This brings a liberation from identification with the body which becomes only a circumstance in the largeness of the being, an instrumental part of it; or it is felt as something very small or even non-existent, nothing seems to be left but a wide practically infinite consciousness which is oneself – or, if not at once infinite, yet what is now called a boundless finite.

This new consciousness is open to all knowledge from above, but it does not think with the brain as does the ordinary mind – it has other and larger means of awareness than thought. No methodical opening of the centres is necessary – the centres are in fact open, otherwise there could not be this ascent. In this Yoga their opening comes automatically – what we call opening is not that, but an ability of the consciousness itself on the various levels to receive the descent of the Higher Consciousness above. By the ascent one can indeed bring down knowledge from above. But the larger movement is to receive it from above and let it flow through into the lower mental and other levels. I may add that on all these levels, in mind, heart and below there comes a liberation from the physical limitation, a wideness which no longer allows an identification with the body." (30: 435-36)

**What Happens to the Descending Higher Consciousness**

"(1) Part of it [*the descending higher consciousness*] is stored up in the frontal consciousness and remains there.

(2) Part of it goes behind and remains as a support to the active part of the being.

(3) Part flows out into the universal Nature.

(4) Part is absorbed by the Inconscient and lost to the individual conscious action." (30: 448)

**An Experience of Opening to the Force from Above**

"Your experience while going to the lawyers was an opening to the Force from above which, if sudden, is often attended by this kind of loud sound and the sensation of the opening of the head – it is in the subtle body that this opening of the head takes place though the sensation is felt as if physical. The Force came down and went up presided over by the Mother's forms of Mahalakshmi and Mahasaraswati and made the movement of ascent and descent (here in the spinal column which is the main channel of the Yogic force passing through the centres) which helps to join the higher with the lower consciousness. As a result came the feeling of identity with myself in your body. The cough shows probably some difficulty against concentration in the physical mind. The best is not to force concentration, but to remain quiet and call and let things work themselves out through the force of the Mother." (30: 478)

**The Feeling of Great Strength**

"This feeling of being able to break a stone with the hand or for that matter break the world without anything at all except the force itself, is one that comes especially when the mind and vital have not assimilated the Power. It is the feeling of something extraordinary to them and omnipotent; the idea of breaking or crushing is suggested by the rajas in the vital. Afterwards when quietly assimilated this sensation disappears and only the feeling of calm strength and immovable firmness remains." (30: 480)

Headaches Due to Resistance

"What you saw was indeed a sun, – the sun of blue light which is the light of a higher mind than the ordinary human mind. The sun is the symbol of Light and Truth. This higher spiritual Mind is trying to wake in you, but at the beginning there is always a difficulty because the consciousness is not habituated to receive, so there is the sense of pressure deepening sometimes into a feeling of headache or this feeling of the head preparing to split. It is nothing but a sensation in the physical created by the inner mind (this part of the head is the seat of the inner mind) trying to open under the touch from above.

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Headaches "produced by a pressure from above", as you put it, are not due to the pressure or produced by it, but produced by a resistance. *X*'s headaches have nothing to do with Yoga or sadhana.…

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Pain in the head and physical strain are due to resistance, but pressure and throbbing and electric sensation are only signs of the Force working, not of resistance. The sensation of coolness is a very good sign." (30: 482-83)

**Dangers of the Descent of the Higher Consciousness into the Mind and Vital**

"The danger of the mental forces is that when the higher consciousness descends they tend (unless there is a deep silence) to become active in the consciousness for forming ideas of a mental type which can always be misapplied. First, there should be a basis of entire calm, peace and silence – if there is activity, it should be that of a knowledge coming down and the mind silent receiving it accurately. This you can easily have, provided the mind is quiet.

The danger of the vital is that of taking hold of love, Ananda, the sense of Beauty and using it for its own purposes, for vital human relations or interchange or else some kind of mere enjoyment of its own." (30: 490)

**Results of the Descent of the Higher Consciousness into the Most Physical**

"It [*the descent of the higher consciousness into the most physical*] brings light, consciousness, force, Ananda into the cells and all the physical movements. The body becomes conscious and vigilant and performs the right movements, obeying the higher will or else automatically by force of the consciousness that has come into it. It becomes more possible to control the functionings of the body and set right anything that is wrong, to deal with illness and pain etc. A greater control comes over the actions of the body and even over happenings to it from outside, e.g. minimising of accidents and small mishaps. The body becomes a more effective instrument for work. It becomes possible to minimise fatigue. Peace, happiness, strength, lightness in the whole physical system. These are the more obvious and normal results which grow as the consciousness grows, but there are many others that are possible. There is also the unity with the earth-consciousness, the constant sense of the Divine in the physical, etc." (30: 493)

Descent into the Subconscient and Inconscient

"It [*the correspondent's experience*] is the approach of the higher consciousness to the subconscient through the psychic and vital which are the connecting links. Without the vital the action would not be complete, without the psychic it would not be possible.

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I do not see what is your difficulty. That there is a divine force asleep or veiled by Inconscience in Matter and that the Higher Force has to descend and awaken it with the Light and Truth is a thing that is well known; it is at the very base of this Yoga." (30: 497)

**Intuitions of Mind and Heart**

"The heart has its intuitions as well as the mind and these are as true as any mental perceptions. But neither all feelings nor all mental perceptions nor all rational conclusions can be true." (31: 7)

**Only the Psychic Being Responds to the Truth –**
**Not to the Unregenerate Mind or Vital**

"The chief obstacle in you is the mind. If you can quiet your mind and give the psychic being a chance, that will be your spiritual salvation. Your mind is inordinately active, too full of questionings, too shrewd, worldly and practical, too much given to doubt and self-defence. All that is very useful in worldly life, it helps to bring success, but it is not the way to succeed in Yoga. No doubt in Yoga, the critical rational mind (self-critical as well as critical of things outside you) is an element that has its value so long as the true inner discrimination does not come; but of itself it cannot carry you on the way, it will only make your progress slow and stumbling. There must be something in you that will open itself directly to the Truth and Light. The unregenerated

vital being of man cannot do that because it demands of the higher Power that it shall satisfy the vital desires, demands, ambitions, vanity, pride, etc., before it will accept the Truth. The unillumined mind also cannot do it because it refuses to recognise the Truth unless the Truth first satisfies its own judgments, ideas, opinions, critical or conventional standards, – unless in a word the Truth consents to narrow itself into the moulds of the mind's own ignorance. It is the psychic being alone that turns to the Truth directly, feels it instinctively behind all appearances and in spite of all disguises, accepts it without any egoistic demand or condition, is ready to serve it without reserve or refusal. It is the psychic being also that can at once feel and reject all imitations of the Truth, all shows, all pretences." (31: 8)

**Intellect is Useless in Deciding About the Things of the Spirit**

"It is no use trying to decide the things of the Spirit by the power and in the light of the intellect. The intellect can only reason and infer and its reasonings are partial and its inferences vitiated by error. One has to awaken the divinations in the soul, the psychic being, and wait for a higher knowledge which comes from above.

It is not safe to listen to or be influenced by the mental of other sadhaks. The Yoga aims at union with the Divine which will bring a spiritual oneness with other sadhaks, but a oneness in the Divine, in the Truth, not in the ignorance of the mind and the vital." (31: 11)

**Intellect of Most Men Very Ill Trained and Imperfect**

"The intellect of most men is extremely imperfect, ill trained, half developed – therefore in most the conclusions of the intellect are hasty, ill founded and erroneous or, if right, right more by chance than by merit or right working. The conclusions are formed without knowing the facts or the correct or sufficient data, merely by a rapid inference and the process by which it comes from the premisses to the conclusion is usually illogical or faulty – the process being unsound by which the conclusion is arrived at, the conclusion also is likely to be fallacious. At the same time the intellect is usually arrogant and presumptuous, confidently asserting its imperfect conclusions as the truth and setting down as mistaken, stupid or foolish those who differ from them. Even when fully trained and developed, the intellect cannot arrive at absolute certitude or complete truth, but it can arrive at one aspect or side of it and make a reasonable or probable affirmation; but untrained, it is a quite insufficient instrument, at once hasty and peremptory and unsafe and unreliable." (31: 12)

**The Necessity of Control Over the Intellect**

"The point is that people take no trouble to see whether their intellect is giving them right thoughts, right conclusions, right views on things and persons, right indications about their conduct or course of action. They have their idea and accept it as truth or follow it simply because it is *their* idea. Even when they recognise that they have made mistakes of the mind, they do not consider it of any importance nor do they try to be more careful mentally than before. In the vital field people know that they must not follow their desires or impulses without check or control, they know that they ought to have a conscience or a moral sense which discriminates what they can or should do and what they cannot or should not do; in the field of intellect no such care is taken. Men are supposed to follow their intellect, to have and assert their own ideas right or wrong without any control; the intellect, it is said, is man's highest instrument and he must think and act according to its ideas. But this is not true; the intellect needs an inner light to guide, check and control it quite as much as the vital. There is something above the intellect which one has to discover and the intellect should be only an intermediary for the action of that source of true Knowledge." (31: 13)

"All depends on the meaning you attach to words used – it is a matter of nomenclature. Ordinarily one says a man has intellect if he can think well – the nature and process and field of the thought do not matter. If you take intellect in that sense, then you can say that intellect has different strata and Ford belongs to one stratum of intellect, Einstein to another – Ford has a practical and executive business intellect, Einstein a scientific discovering and theorising intellect. But Ford too in his own field theorises, invents, discovers. Yet would you call Ford an intellectual or a man of intellect? I would prefer to use for the general faculty of mind the word intelligence. Ford has a great and forceful practical intelligence, keen, quick, successful, dynamic. He has a brain that can deal with thoughts also, but even there his drive is towards practicality. He believes in rebirth (metempsychosis), for instance, not for any philosophic reason, but because it explains life as a school of experience in which one gathers more and more experience and develops by it. Einstein has on the other hand a great discovering scientific intellect, not like Marconi a powerful practical inventive intelligence for the application of scientific discovery. All men have of course an "intellect" of a kind, all for instance can discuss and debate (for which you say rightly intellect is needed); but it is only when one rises to the realm of ideas and moves freely in it that you say, "This man has an intellect." Address an assembly of peasants, you will find if you give them scope that they can put to you points and questions which may often leave the parliamentary debater panting. But we are content to say that these peasants have much practical intelligence.

The power to discuss and debate is, as I say, a common human faculty – and habit. Perhaps it is here that man begins to diverge from the animal; for animals have much intelligence – many animals and even insects – even some rudimentary power of practical reasoning, but so far as we know, they don't meet and put their ideas about things side by side or sling them at each other in a debate, as even the most ignorant human can do and very animatedly does. There too is the beginning of intellect – for the reasons you allege. Also for the reason that it is a common faculty of the race, it can be specialised, so much so that a man whom it is dangerous to cross in debate in the field of literature or of science or of philosophy may yet make a fool of himself and wallow contentedly in a quagmire of blunders and fallacies if he discusses politics or economy or, let us say, spirituality or Yoga. His only salvation is the blissful depth of his ignorance which prevents him from seeing what a mess he has made. Again a man may be a keen legal or political debater, – the two very commonly go together, – yet no intellectual. I admit that a man must have some logical intellect to debate well. But after all the object of debate is to win, to make your point and you may do that even if your point is false; success, not truth, is the aim of debate. So I admit what you say, but with reservations." (31: 15-16)

**An Intellectual Mind Not Necessary for Knowledge**

"An unintellectual mind cannot bring down the Knowledge? What then about Ramakrishna? Do you mean to say that the majority of the sadhaks here who have not learned logic and are ignorant of philosophy will never get Knowledge?

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Ramakrishna was an uneducated, nonintellectual man, yet his expression of knowledge was so perfect that the biggest intellects bowed down before it."

(31: 19)

**Facts Arranged by Each Mind According to Its Predilections**

"As for facts each mind always arranges them in its own way. It is a well-known phenomenon which psychologists constantly emphasise that each mind arranges facts according to its own impressions, predilections, convenience and, while this may be partly done with a conscious twist, conscious omissions and additions, it is quite or as often and more often done without any wilful intentions and by a sort of subconscious selection in the mental hinterland. That is why no three witnesses of an incident can give the same account of it – unless of course they have talked it over together – each tells a different story." (31: 25)

**How to Deal With the Mechanical Putting Out of the Thoughts by the Physical Mind**

"This mechanical putting out of the thoughts happens to everybody at all times and it is especially strong in the physical mind – one has not to be upset by it, but go on quietly drawing the mind in, for if one does that, the obstacle after a time will diminish and one can then remain inside with the greater part of the consciousness, even if there are some wandering thoughts. So long as there is interest in outward things this can only be done for short periods, – but if there is not any strong interest, then the habit becomes purely mechanical and it can be got over in a shorter time. Its entire disappearance comes only when there is a complete silence in the being, but even before complete disappearance, one can arrive at a point when, in spite of it, one can go inside at will and remain there." (31: 31)

**Physical Mind Wants Things to be Easy**

"It is the physical mind that would like everything made easy." (31: 37)

## Control of One's Thoughts – Sri Aurobindo's Own Experience

"To reject doubts means control of one's thoughts – very certainly so. But the control of one's thoughts is as necessary as the control of one's vital desires and passions or the control of the movements of one's body – for the Yoga, and not for the Yoga only. One cannot be a fully developed mental being even, if one has not a control of the thoughts, is not their observer, judge, master, – the mental Purusha, *manomaya puruṣa*, *śakṣī*, *anumantā*, *īśvara*. It is no more proper for the mental being to be the tennis ball of unruly and uncontrollable thoughts than to be a rudderless ship in the storm of the desires and passions or a slave of either the inertia or the impulses of the body. I know it is more difficult because man being primarily a creature of mental Prakriti identifies himself with the movements of his mind and cannot at once dissociate himself and stand free from the swirl and eddies of the mind whirlpool. It is comparatively easy for him to put a control on his body, at least a certain part of its movements: it is less easy but still very possible after a struggle to put a mental control on his vital impulsions and desires; but to sit, like the Tantrik Yogi on the river, above the whirlpool of his thoughts is less facile. Nevertheless it can be done; all developed mental men, those who get beyond the average, have in one way or other or at least at certain times and for certain purposes to separate the two parts of the mind, the active part which is a factory of thoughts and the quiet masterful part which is at once a Witness and a Will, observing them, judging, rejecting, eliminating, accepting, ordering corrections and changes, the Master in the House of Mind, capable of self-empire, *svārājya*.

The Yogi goes still farther; he is not only a master there, but even while in mind in a way, he gets out of it, as it were, and stands above or quite back from it and free. For him the image of the factory of thoughts is no longer quite valid; for he sees that thoughts come from outside, from the universal Mind or universal Nature, sometimes formed and distinct, sometimes unformed and then they are given shape somewhere in us. The principal business of our mind is either a response of acceptance or refusal to these thought-waves (as also vital waves, subtle physical energy waves) or this giving a personal-mental form to thought-stuff (or vital movements) from the environing Nature-Force. It was my great debt to Lele that he showed me this. "Sit in meditation," he said, "but do not think, look only at your mind; you will see thoughts *coming into it*; before they can enter throw them away from you till your mind is capable of entire silence." I had never heard before of thoughts coming visibly into the mind from outside, but I did not think of either questioning the truth or the possibility, I simply sat down and did it. In a moment my mind became silent as a windless air on a high mountain summit and then I saw a thought and then another thought coming in a concrete way from outside; I flung them away before they could enter and take hold of the

brain and in three days I was free. From that moment, in principle, the mental being in me became a free Intelligence, a universal Mind, not limited to the narrow circle of personal thought or a labourer in a thought-factory, but a receiver of knowledge from all the hundred realms of being and free too to choose what it willed in this vast sight-empire and thought-empire.

I mention this only to emphasise that the possibilities of the mental being are not limited and that it can be the free Witness and Master in its own house. It is not to say that everybody can do it in the way I did and with the same rapidity of the decisive movement (for of course the later fullest development of this new untrammelled mental Power took time, many years); but a progressive freedom and mastery over one's mind is perfectly within the possibilities of anyone who has the faith and will to undertake it." (31: 43-45)

**Understanding Comes by Growth of Consciousness – Not by Asking Questions**

"A thousand questions can be asked about anything whatsoever, but to answer would require a volume, and even then the mind would understand nothing. It is only by a growth in the consciousness itself that you can get some direct perception of these things. But for that the mind must be quiet and a direct feeling and intuition take its place.

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So long as the outer mind is not quiet, it is impossible for intuition to develop. So if you want to go on asking intellectual questions about what is beyond the intellect until the intuition develops in spite of this activity, you will have to go on for ever." (31: 51)

**Two Kinds of Understanding –**
**By Intellect and in the Consciousness**

"If one has faith and openness, that is enough [*to get the understanding one needs to practise the Yoga*]. Besides there are two kinds of understanding – understanding by the intellect and understanding in the consciousness. It is good to have the former if it is accurate, but it is not indispensable. Understanding by the consciousness comes if there is faith and openness, though it may come only gradually and through steps of experience. But I have seen people without education or intellectuality understand in this way perfectly well the course of the Yoga in themselves, while intellectual men make big mistakes – e.g. take a neutral mental quietude for the spiritual peace and refuse to come out of it in order to go farther." (31: 53)

**Utility of a Developed Intellect**

"To have a developed intellect is always helpful if one can enlighten it from above and turn it to divine use.

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A well-developed intellect is one which is plastic, wide, free from rigidity and stiffness, – that can be of use.

*

It [*a developed mind*] may or may not [*help the sadhana*] – if it is too intellectually developed on certain rationalistic lines, it may hinder.…

*

It does not help for spiritual knowledge to be ignorant of the things of this world." (31: 59-60)

**Necessity of a Single-Minded Concentration on the Spiritual Aim**

"Even works or meditation cannot succeed unless they are done in the right spirit of consecration and spiritual aspiration gathering up the whole being and dominating all else. It is the lack of this gathering up of the whole life and nature and turning it towards the one aim, which is the defect in so many here, that lowers the atmosphere and stands in the way of what is being done by myself and the Mother." (31: 79)

**Control of Speech Necessary for Inner Life**

"Even those who have a strong inner life, take a long time before they can connect it with the outer speech and action. Outer speech belongs to the externalising mind – that is why it is so difficult to connect it with the inner life.…

Mostly human speech and thought go on mechanically in certain grooves that always repeat themselves and it is not really the mind that controls or dictates them. That is why this habit can go on for some time even after the conscious mind has withdrawn its support and consent and resolved to do otherwise. But if one perseveres, this subconscious mechanical habit runs down like all machinery that is not kept wound up to go on again. Then one can form the opposite habit in the subconscient of admitting only what the inner being consents to think or speak." (31: 80-83)

**An Example of the Nature of the Psychic Self-control to be Exercised in Discussions and Debates**

"The psychic self-control that is desirable in these surroundings and in the midst of discussion would mean among other things:

(1) Not to allow the impulse of speech to assert itself too much or say anything without reflection, but to speak always with a conscious control and only what is necessary and helpful.

(2) To avoid all debate, dispute or too animated discussion and simply say what has to be said and leave it there. There should also be no insistence that you are right and the others wrong, but what is said should only be thrown in as a contribution to the consideration of the truth of the matter.…

(3) To keep the tone of speech and the wording very quiet and calm and uninsistent.

(4) Not to mind at all if others are heated and dispute, but remain quiet and undisturbed and yourself speak only what can help things to be smooth again.

(5) If there is gossip about others and harsh criticism (especially about sadhaks), not to join – for these things are helpful in no way and only lower the consciousness from its higher level.

(6) To avoid all that would hurt or wound others." (31: 87)

**Necessity of Controlling the Spirit of Criticism and Gossip**

"The habit of criticism – mostly ignorant criticism of others – mixed with all sorts of imaginations, inferences, exaggerations, false interpretations, even gross inventions is one of the universal illnesses of the Asram. It is a disease of the vital aided by the physical mind which makes itself an instrument of the pleasure taken in this barren and harmful pursuit of the vital. Control of the speech, refusal of this disease and the itch of the vital is very necessary if inner experience has to have any true effect of transformation in the outer life.…

It [*gossiping*] can be and very often is [*a hindrance to sadhana*]. A gossiping spirit is always an obstacle." (31: 87-88)

**Two Kinds of Deviations from Truth**

"In the first place, there is a great difference between uttering as truth what one believes or knows to be false and uttering as truth what one conscientiously believes to be true, but is not in fact true. The first is obviously going against the spirit of truth, the second does homage to it. The first is deliberate falsehood, the second is only error at worst or ignorance.

This is from the practical point of view of truth-speaking. From the point of view of the higher Truth, it must not be forgotten that each plane of consciousness has its own standard – what is truth to the mind, may be only partial truth to a higher consciousness, but it is through the partial truth that the mind has to go in order to reach the wider more perfect truth beyond. All that is necessary for it is to be open and plastic, to be ready to recognise the higher when it comes, not to cling to the lower because it is its own, not to allow the desires and passions of the vital to blind it to the Light or to twist and pervert things. When once the higher consciousness begins to act, the difficulty diminishes and there is a clear progress from truth to greater truth."

(31: 90)

**The Weakness of Mind and Vital Behind the Habit of Lying**

"Because one is dealing with dishonest people, that does not justify one in going down to their own level.

If you think that the prices are too high, or, simply, if you want them to be lower, you can say so and ask for a reduction, but it is not right to support your demand by a false statement.

No one is bound to speak the truth when it would be harmful or to speak whatever is in one's mind; it is always permissible to keep silence or evade a reply and not to say what one does not wish or think it right to tell. But to tell a lie is superfluous and not justifiable.

It is usually out of weakness (mind and vital) that people lie; those who are strong in nature do not need to lie. A sadhak has to be strong and not weak – straightforward when necessary, silent when necessary, but not a liar. Straightforwardness does not mean of course that one has to babble out everything to everybody – to keep things to oneself, not to tell what should not be told is very necessary; but falsehood is not the right way to conceal things that have not to be told, the right way is silence." (31: 91-92)

**The Condition of People Living in the Vital**

"That [*a routine of work and study*] is not living in the vital – these are physical and mental occupations merely. Living in the vital is a psychological condition.

Most people live in their vital. That means that they live in their desires, sensations, emotional feelings, vital imaginations and see and experience and judge everything from that point of view. It is the vital that moves them, the mind being at its service, not its master. In Yoga also many people do sadhana from that plane and their experience is full of vital visions, formations, experiences of all kinds, but there is no mental clarity or order, neither do they rise above the mind. It is only the minority of men who live in the mind or in the psychic or try to live on the spiritual plane." (31: 101)

**The Nature of the Vital and Its Working in the Human Being**

"The vital started in its evolution with obedience to impulse and not reason – as for strategy, the only strategy it understands is some tactics by which it can compass its desires. It does not like the voice of knowledge and wisdom – but curiously enough by the necessity which has grown up in man of justifying action by reason, the vital mind has developed a strategy of its own which is to get the reason to find out reasons for justifying its own feelings and impulses. When the reason is too clear to lend itself to this game, the vital falls back on its native habit of shutting its ears and going on its course. In these attacks, the plea of unfitness, "Since you are not pleased with my impulses and I can't change them, that shows I am unfit, so I had better go", is the counter-strategy it adopts. But even if one counters that, the impulse itself is sufficient, coming strongly as it does from universal Nature, to restore to the vital for a short time its old blind irrational instinct to obey the push that has come." (31: 103)

**Vital – A Good Instrument But a Bad Master**

"Even apart from Yoga, in ordinary life, only those are considered to have full manhood or are likely to succeed in their life, their ideals or their undertakings who take in hand this restless vital, concentrate and control it and subject it to discipline. It is by the use of the mental will that they discipline it, compelling it to do not what it wants but what the reason or the will sees to be right or desirable. In Yoga one uses the inner will and compels the vital to submit itself to tapasya so that it may become calm, strong, obedient – or else one calls down the calm from above obliging the vital to renounce desire and become quiet and receptive. The vital is a good instrument but a bad master. If you allow it to follow its likes and dislikes, its fancies, its desires, its bad habits, it becomes your master and peace and happiness are no longer possible. It becomes not your instrument or the instrument of the Divine Shakti, but of any force of the Ignorance or even any hostile force that is able to seize and use it." (31:105-06)

"The two movements whose apparent contradiction confuses your mind, are the two ends of a single consciousness whose motions, now separated from each other, must join if the life-power is to have its more and more perfect action and fulfilment or the transformation for which we hope.

The vital being with the life-force in it is one of these ends; the other is a latent dynamic power of the higher consciousness through which the Divine Truth can act, take hold of the vital and its life-force and use it for a greater purpose here.

The life-force in the vital is the indispensable instrument for all action of the Divine Power on the material world and the physical nature. It is therefore only when this vital is transformed and made a pure and strong instrument of the Divine Shakti, that there can be a divine life. Then only can there be a successful transformation of the physical nature or a free perfected divine action on the external world; for with our present means any such action is impossible. That is why you feel that the vital movement gives all the energy one can need, that all things are possible by this energy and that you can get with it any experience you like, whether good or bad, of the ordinary or of the spiritual life, – and that also is why, when this energy comes, you feel power pervading the body-consciousness and its matter. As for the contact with the Mother in the vital and your sense of the fine, the magnificent experience it was, – that too is natural and right; for the vital, no less than the psychic and every other part of the being, has to feel the Divine Mother and give itself entirely to her.

But this must always be remembered that the vital being and the life-force in man are separated from the Divine Light and, so separated, they are an instrument for any power that can take hold of them, illumined or obscure, divine or undivine. Ordinarily, the vital energy serves the common obscure or half-conscious movements of the human mind and human life, its normal ideas, interests, passions and desires. But it is possible for the vital energy to increase beyond the ordinary limits and, if so increased, it can attain an impetus, an intensity, an excitation or sublimation of its force by which it can become, is almost bound to become an instrument either of divine powers, the powers of the gods, or of Asuric forces. Or, if there is no settled central control in the nature, its action can be a confused mixture of these opposites, or in an inconsequent oscillation serve now one and now the other. It is not enough then to have a great vital energy acting in you; it must be put in contact with the higher consciousness, it must be surrendered to the true control, it must be placed under the government of the Divine. That is why there is sometimes felt a contempt for the action of the vital force or a condemnation of it, because it has an insufficient light and control and is wedded to an ignorant undivine movement. That also is why there is the necessity of opening to inspiration and power from a higher source. The vital energy by itself leads nowhere, runs in chequered, often painful and ruinous circles, takes even to the precipice, because it has no right guidance; it must be connected with the

dynamic power of the higher consciousness and with the Divine Force acting through it for a great and luminous purpose.

There are two movements necessary for this connection to be established. One is upward; the vital rises to join with the higher consciousness and steeps itself in the light and in the impulsion of a higher force: the other is downward; the vital remains silent, tranquillised, pure, empty of the ordinary movements, waiting, till the dynamic power from above descends into it, changes it to its true self and informs its movements with knowledge as well as power. That is why the sadhak feels sometimes that he is rising up into a happier and nobler consciousness, entering into a brighter domain and purer experience, but sometimes, on the contrary, feels the necessity of going back into the vital, doing sadhana there and bringing down into it the true consciousness. There is no real contradiction between these two movements; they are complementary and necessary to each other, the ascension enabling the divine descent, the descent fulfilling that for which the ascension aspires and which itmakes inevitable.

When you rise with the vital from its lower reaches and join it to the psychic, then your vital being fills with the pure aspiration and devotion natural to the psychic; at the same time it gives to the feelings its own abundant energy, it makes them dynamic for the change of the whole nature down to the most physical and for the bringing down of the divine consciousness into earth matter. When it not only touches the psychic but fuses with the higher mind, it is able to come into contact with and obey a greater light and knowledge. Ordinarily, the vital is either moved by the human mind and governed by its more or less ignorant dictates, or takes violent hold of this mind and uses it for the satisfaction of its own passions, impulses or desires. Or it makes a mixture of these two movements; for the ordinary human mind is too ignorant for a better action or a perfect guidance. But when the vital is in contact with the higher mind, it is possible for it to be guided by a greater light and knowledge, by a higher intuition and inspiration, a truer discrimination and some revelations of the divine truth and the divine will. This obedience of the vital to the psychic and the higher mind is the beginning of the outgoing of the Yogic consciousness in its dynamic action upon life.

But this, too, is not sufficient for the divine life. To come into contact with the higher mind consciousness is not enough, it is only an indispensable stage. There must be a descent of the Divine Force from yet loftier and more powerful reaches. A transformation of the higher consciousness into a supramental light and power, a transformation of the vital and its life-force into a pure, wide, calm, intense and powerful instrument of the Divine Energy, a transformation of the physical itself into a form of divine light, divine action, strength, beauty and joy are impossible without this descending Force from the now invisible summits. That is why in this Yoga the ascent to the Divine which it has in common with other paths of Yoga is not enough; there must be too a descent of the Divine to transform all the energies of the mind, life and body." (31: 116-19)

**Vital Mixture Not to be Allowed in Ones Approach to the Mother**

"You are trying to get rid of the vital attachments and to turn entirely to the Mother. At this juncture you must be careful not to allow the movements of the old vital nature to enter into your relations with the Mother. Take this matter of your wish for more physical nearness to her or contact with her.* Take care not to allow this to gain on you or become a desire; for if you do, the vital will begin to play, to create demands and desires, to awaken in you jealousy and envy of others and other undesirable movements, and that would push your psychic being into the background and spoil the whole truth of your sadhana. There are some who have suffered much trouble and difficulty in their Yoga by making this mistake, and I think it therefore better to put you on your guard." (31: 122)

** The correspondent had asked to see the Mother for five minutes a day in order to have a short meditation with her. Sri Aurobindo replied that the Mother did not have time for this and had refused all who had made the same request. – Ed.*

**The Only True Way for the Change of the Vital**

"Your difficulty in getting rid of the aboriginal in your nature will remain so long as you try to change your vital part by the sole or main strength of your mind and mental will, calling in at most an indefinite and impersonal divine Power to aid you. It is an old difficulty which has never been radically solved in life itself because it has never been met in the true way. In many ways of Yoga it does not so supremely matter because the aim is not a transformed life but withdrawal from life. When that is the object of an endeavour, it may be sufficient to keep the vital down by a mental and moral compulsion, or else it may be stilled and kept lying in a kind of sleep and quiescence. There are some even who allow it to run and exhaust itself if it can while its possessor professes to be untouched and unconcerned by it; for it is only old Nature

running on by a past impetus and will drop off with the fall of the body. When none of these solutions can be attained, the sadhaka sometimes simply leads a double inner life, divided between his spiritual experiences and his vital weaknesses to the end, making the most of his better part, making as little as may be of the outer being. But none of these methods will do for our purpose. If you want a true mastery and transformation of the vital movements, it can be done only on condition you allow your psychic being, the soul in you, to awake fully, to establish its rule and, opening all to the permanent touch of the divine Shakti, impose its own way of pure devotion, whole-hearted aspiration and complete uncompromising urge to all that is divine on the mind and heart and vital nature. There is no other way and it is no use hankering after a more comfortable path. *Nānyaḥ panthā vidyate'yanāya.*" (31: 126-27)

**What is a Vital Reaction**

"A vital reaction means a response of the vital to the touch or pressure of an idea, action, event, person or thing.

E.g. if someone speaks something you do not like and you get angry, that is a vital reaction. Or if a woman passes and you feel sexual desire, that is a vital reaction. Or if something unpleasant happens and you get a depression, that is a vital reaction. Most disturbances of the consciousness are due to vital reactions, though the mind may assist by wrong thoughts and judgments and misinterpretations. There can be good vital reactions as well as bad, but the term is usually applied to those that are undesirable and have to be surmounted by the sadhak.

The ideal condition is that of a calm, clear, strong vital free from the reactions of the vital ego and responding with true and high feelings only that are acceptable to the spiritual will and the psychic being." (31: 129-30)

**Attacks of the Lower Nature and the Way to Deal with Them**

"There can be only one "solution" of this kind of struggle, – to recognise these feelings for what they are, unregenerated movements of the old vital nature, and to reject these vital suggestions as suggestions of adverse forces that want to push you out of the straight path. If the mind of the sadhak supports these vital movements, if any part of his nature accepts and cherishes them, then, so long as he allows them to do so, he cannot get rid of the struggle.

All these suggestions are very familiar, and they are always the same both in expression and substance. The reactions too are always the same and their very nature is sufficient to show the source from which they come, – disappointment of unsatisfied desire, despondency, discontent, unhappiness, the sense of grievance and injustice, revolt, a fall to tamas and inertia (because the vital being refuses participation in the spiritual effort unless its egoistic demands are conceded), dryness, dullness, cessation of the sadhana. The same phrases even are repeated, – "no life in this existence", "suffocation", "limitation", "air-tight compartments"; and all this simply means that the lower vital nature – or some part of it – is in revolt and wants something else than the divine Truth and the tapasya that leads to the supramental change. It refuses to give up ego and desire and claim and demand or to accept a true self-giving and surrender, while yet it feels the pressure on it to transform itself into an instrument of the divine life. It is this pressure that it calls suffocation. The refusal to let it expand its desires and make a big place for itself it calls limitation of the being. The calm, purity, collected silence which are the basis of the tapasya for the supramental change, – this is what it stigmatises as "no life". Right rule and insistence on self-denial and self-mastery and restraint from claim and demand are what it calls air-tight compartments. And the worst suggestions and most dangerous deception come when this spirit of demand and desire is dissimulated in a spiritual garb and takes a form which makes it seem to the sadhak a part of the Yoga.

There is only one way of escape from this siege of the lower vital nature. It is the entire rejection of all egoistic vital demand, claim and desire and the replacement of the dissatisfied vital urge by the purity of psychic aspiration. Not the satisfaction of these vital clamours nor, either, an ascetic retirement is the true solution, but the surrender of the vital being to the Divine and a single-minded consecration to the supreme Truth into which desire and demand cannot enter. For the nature of the supreme Truth is Light and Ananda, and where desire and demand are there can be no Ananda.

It is not the vital demand but the psychic urge that alone can bring the nature towards the supramental transformation; for it alone can change the mental and vital and show them their own true movement. But constantly the vital demand is being taken for the psychic aspiration; and yet the difference is

clear. In the psychic aspiration there are none of these reactions; there is no revolt, no justification of revolt: for the psychic aspires through inner union with the Divine and surrender. It does not question and challenge, but seeks to understand through unity with the Divine Will. It does not ask for small personal satisfactions, but finds its satisfaction in the growth of the Truth within the being; what it seeks and finds is not any indulgence of a vital and physical claim, but the true nearness which consists in the constant presence of the Divine in the heart and the rule of the Divine in all the nature. The cry of the psychic is always, "Let the Truth prevail, let Thy will be done and not mine." But the clamour of the vital is the very opposite: it calls to the Divine, "Let my will be Thine; obey my insistences, satisfy my desires, then only will I seek and accept Thee, for then only will I consent to see the Divine in Thee." It is hardly necessary to say which is the way to the Truth or which the right solution of any struggle in the nature.

The only creation for which there is any place here is the supramental, the bringing of the divine Truth down on the earth, not only into the mind and vital but into the body and into Matter. Our object is not to remove all "limitations" on the expansion of the ego or to give a free field and make unlimited room for the fulfilment of the ideas of the human mind or the desires of the ego-centred life-force. None of us are here to "do as we like", or to create a world in which we shall at last be able to do as we like; we are here to do what the Divine wills and to create a world in which the Divine Will can manifest its truth no longer deformed by human ignorance or perverted and mistranslated by vital desire. The work which the sadhak of the supramental Yoga has to do is not his own work for which he can lay down his own conditions, but the work of the Divine which he has to do according to the conditions laid down by the Divine. Our Yoga is not for our own sake but for the sake of the Divine. It is not our own personal manifestation that we are to seek, the manifestation of the individual ego freed from all bounds and from all bonds, but the manifestation of the Divine. Of that manifestation our own spiritual liberation, perfection, fullness is to be a result and a part, but not in any egoistic sense or for any ego-centred or self-seeking purpose. This liberation, perfection, fullness too must not be pursued for our own sake, but for the sake of the Divine. I emphasise this character of the creation because a constant forgetfulness of this simple and central truth, a conscious, half-conscious or wholly ignorant confusion about it has been at the root of most of the vital revolts that have spoiled many an individual sadhana here and disturbed the progress of the general inner work and the spiritual atmosphere." (31: 159-62)

**Cheerfulness – The Salt of Existence**

"Cheerfulness is the salt of sadhana. It is a thousand times better than gloominess.…

The cheerfulness [*of joking and hilarity*] is vital. I do not say that it should not be there, but there is a deeper cheerfulness, an inner *sukhahāsya* which is the spiritual condition of cheerfulness.

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It is an inner joy and cheerfulness that helps, but this [*light joking*] is merely a vital bubbling on the surface. It is all right in ordinary life, but in Yoga it merely expends the vital force for nothing.…

Sense of humour? It is the salt of existence. Without it the world would have got utterly out of balance – it is unbalanced enough already – and rushed to blazes long ago." (31: 173-74)

**Depression Need Not be Depressing**

"I think the best thing I can write to you in the circumstances is to recommend to you *X*'s aphorism, "Depression need not be depressing; rather it should be made a jumping-board for the leap to a higher and happier poise."

The rule in Yoga is not to let the depression depress you, to stand back from it, observe its cause and remove the cause; for the cause is always in oneself, perhaps a vital defect somewhere, a wrong movement indulged or a petty desire causing a recoil, sometimes by its satisfaction, sometimes by its disappointment. In Yoga a desire satisfied, a false movement given its head produces very often a worse recoil than disappointed desire.

What is needed for you is to live more deeply within, less in the outer vital and mental which is exposed to these touches. The inmost psychic being is not oppressed by them; it stands in its own closeness to the Divine and sees the small surface movements as surface things foreign to the true being." (31: 189)

## Mind and Physical Do Not Like Suffering but the Vital Does – The Only Cure is to Stick it Out

"Accustomed as I am to the misunderstanding or misreporting of the Mother's statements, I found that this about her having said that transformation is easy carries the habit to the extreme limit. Needless to say, she did not and could not say anything of the kind and it is astonishing that you should believe she could say anything so absurd and false. I must remind you that I have always insisted on the difficulty of the sadhana. I have never said that to overcome doubt is easy; I have said on the contrary that it was difficult because it was the nature of something in the human physical mind to cling to doubt for its own sake. I have never said that to overcome grief, depression, gloom and suffering was easy; I have said that it was difficult because something in the human vital clings to it and almost needs it as part of the drama of life. So also I have never said that sex, anger, jealousy etc. were easy to overcome; I have said it was difficult because they were ingrained in the human vital, and even if thrown out were always being brought back into it either by its own habit or by the invasion of the general Nature and the resurgence of its own old response. These things I have repeated hundreds of times. Your idea that my difficulties were different from those of human nature is a mental construction or inference without any real basis. If I am ignorant of human difficulties and therefore intolerant of them, how is it that I am so patient with them as you cannot deny that I am? Why for years and years do I go on patiently arguing about your doubts, spending so much of my time, always trying to throw light on your difficulties, to show how things stand, to give reasons for a knowledge gained by living and *indiscutable* experience? Am I writing these letters every night because I have no understanding and no sympathy with you in your doubts and difficulties? Why do I wait patiently for years for sadhaks to get over their sex difficulties? Why do I tolerate and help and write soothing and encouraging letters to these women who break out and hunger-strike and threaten suicide once a fortnight? Why do we bear all this trouble and *tracas* and *fracas* and resistance and obloquy and harsh criticism from the sadhaks, why were we so patient with men like *X* and *Y* and others, if we had no understanding and no sympathy with the difficulties of human nature? It is because I press always on faith and discourage doubt as a means of approach to the spiritual realisation. What spiritual guide with a respect for truth can do otherwise? And if I encourage and support doubt, the only result will be that doubt will last for ever and no assured realisation be possible – just as if I encourage and support sex or any other contrary movement, it will last for ever – even without that they last quite long enough by their own force and motion. All that I can do for them is to tolerate and be patient and give time enough for their transformation or removal. Surely when you look at all this fairly, you will see that you have made a very incorrect inference.

As to the statement about drama and something liking to suffer, nobody doubts that your external consciousness dislikes its suffering. The physical mind and consciousness of man hates its own suffering and if left to itself dislikes also to see others suffer. But if you will try to fathom the significance of your own admission of liking drama or of the turn towards drama – from which very few human beings escape – and if you go deep enough, you will find that there is something in the vital which likes suffering and clings to it for the sake of the drama; it is something below the surface, not on the surface, but it is strong, almost universal in human nature and difficult to eradicate unless one recognises it and gets inwardly away from it. The mind and the physical of man do not like suffering for if they did it would not be suffering any longer, but this thing in the vital wants it in order to give a spice to life. It is the reason why constant depressions can go on returning and returning even though the mind longs to get rid of them, because this in the vital responds, goes on repeating the same movement like a gramophone as soon as it is set going and insists on turning the whole round of the often repeated record. It does not really depend on the reasons which the vital gives for starting off the round, these are often of the most trivial character and wholly insufficient to justify it. It is only by a strong will to detach oneself, not to justify, to reject root and branch that one can in the end get rid of this most troublesome and dangerous streak in human nature. When therefore we speak of the vital comedy, the vital drama, we are speaking from a psychological knowledge which does not end with the surface of things and looks at these hidden movements. It is impossible to deal with things for the purposes of Yoga if we confine ourselves to the surface consciousness only.

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I cannot candidly say that the Mother and I approve of the idea of your going to Calcutta for a fortnight for relief from your sufferings: if we ever sanction such a movement, it is against our own seeing of things because no choice is left to us owing to circumstances or the state of mind of the sadhak. We have never found that such absences do any spiritual good: they usually relax or lower the consciousness or renew old movements that must go. It is much better to face the difficulty however sticky it is till the conquest is there.

It is a pity that this movement of depression has come back with its painful and irrational circle. It must be thrown away for good: these movements go round in a circular repetitionary way characteristic of these things. It is lent force by the reasonings of the physical mind which are specious but of no value. It is not true of spiritual things that experience must come within a certain number of years or not at all. There are some who begin to succeed after a few years, some who take longer, succeeding only in work but not in meditation or activity of the inner consciousness, but finally the veiled inner preparation of so many years has prevailed and they begin to get the psychic change, the inner opening of head and heart, the descents, the growth through frequent though not uninterrupted experience." (31: 198-201)

**The Attitude of the Surface Nature and the Psychic Attitude in the Sadhana**

"Your nature like that of almost everybody has been largely ego-centric and the first stages of the sadhana are with almost everybody ego-centric. The main idea in it is always one's own sadhana, one's own endeavour, one's own development, perfection, siddhi. It is inevitable for most, for without that personal endeavour there would not be sufficient will or push to bring about the first necessary changes. But none of these things – development, perfection or siddhi – can really come in any degree of completeness or unmixed finality until this ego-centric attitude changes into the God-centric, until it becomes the development, perfection, siddhi of the Divine Consciousness, its will and its instrumentation in this body – and that can only be when these things become secondary, and bhakti for the Divine, love for the Divine, oneness with the Divine in consciousness, will, heart and body, become the sole aim – the rest is then only the fulfilment of the Divine Will by the Divine Power. This attitude is never difficult for the psychic, it is its natural position and feeling, and whenever your psychic was in front, you had it in your central consciousness.

But there were the outer mind, vital and physical that brought in their mixture of desire and ego and there could be no effective liberation in life and action till these were liberated. The thinking mind and higher vital can accept without too much difficulty, but the difficulty is with the lower vital and physical and especially with the most external parts of them; for these are entirely creatures of habit, recurring movement, an obstinate repetition of the same movement always. This habit is so blind and obstinate and persistent as to seem almost invincible, especially when it is used at a juncture like this by the Forces of Ignorance as their last refuge or point of attack. But the apparent invincibility is not true. The most ego-centric can change and do change by the psychic principle becoming established in the external nature. That it can be done only by the Divine Grace and Power is true (that is true of all spiritual change) – but with the full consent of the being. As it was done in the inner being, so it can be done in the outer; give the adhesion of your full will and faith and, whatever the difficulty, it will be done." (31: 229-30)

Jealousy and Abhiman

"All that [*vanity, jealousy, the sense of not being loved*] of course is not love, but self-love. Jealousy is only an ugly form of self-love. That is what people do not understand – they even think that demands and jealousy and wounded vanity are signs of love or at least natural attendants of it.

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The sooner you get rid of that [*abhiman*] the better. Anyone who indulges abhiman puts himself under the influence of the hostile forces. Abhiman has nothing to do with true love; it is like jealousy a part of the vital egoism." (31: 245)

"Your letter of the morning came entirely from the disturbed and wounded vital; that was why I was in no hurry to answer. I do not know why you are so ready to believe that myself or the Mother act from ordinary movements of anger, vexation or displeasure; there was nothing of the kind in what I wrote. You had been repeatedly falling from your attained level of a higher consciousness and, in spite of our suggestions to you to see what was pulling you down, your only reply was that you could see nothing. We knew perfectly well that it was part of the vital which did not want to change and, not wanting to change, was hiding itself from the mind and the mind itself did not seem very willing to see, – so we thought it necessary when you gave us a chance by what you wrote – first about *X* and secondly about the thoughts of the past – to indicate plainly and strongly the nature of the obstacle – on one side your old sentiment persisting in the *viparīta* form of anger, resentment and wounded feeling, on the other the vital's habit of self-esteem, censorious judgment of others, a sense of superiority in sadhana or in other respects, a wish to appear well before others and before yourself also. This especially has a blinding influence and prevents the clear examination of oneself and the perception of the obstacles that are interfering with the spiritual progress. Even if the mind aspires to know and change, a habit of that kind acting concealed in the vital is quite enough to stand in the way and prevent both the knowledge and the change. I was therefore careful to speak plainly of vanity and self-righteousness – so that this part of the vital might not try not to see. The Mother speaks or writes much more pointedly and sharply to those whom she wishes to push rapidly on the way because they are capable of it and they do not resent or suffer but are glad of the pressure and the plainness because they know by experience that it helps them to see their obstacles and change. If you wish to progress rapidly, you must get rid of this vital reaction of *abhimāna*, suffering, wounded feeling, seeking for arguments of self-justification, outcry against the touch that is intended to liberate, – for so long as you have these, it is difficult for us to deal openly and firmly with the obstacles created by the vital nature.…

Therefore concern yourself with your own progress and follow there the lead the Mother gives you. Leave *X* or others to do the same; the Mother is there to guide and help them according to their need and their nature. It does not in the least matter if the way she follows with him seems different or the opposite of that which she takes with you. That is the right one for him as this is the right one for you.

You have now begun to see the difficulties that are still there in your vital; keep to that clear perception, let it grow clearer and more precise. Concentrate on what you have to do and do not let yourself be distracted this way and that by irrelevant preoccupations or any other influence." (31: 247-50)

**Lack of Gratefulness in Common Human Nature**

"Your surprise at your cousin *X*'s behaviour shows that you do not yet know what kind of thing is the average human nature. Did you never hear of the answer of Vidyasagar when he was told that a certain man was abusing him: "Why does he abuse me? I never did him a good turn (*upakāra*)." The unregenerate vital is not grateful for a benefit, it resents being under an obligation. So long as the benefit continues, it is effusive and says sweet things, as soon as it expects nothing more it turns round and bites the hand that fed it. Sometimes it does that even before, when it thinks it can do it without the benefactor knowing the origin of the slander, fault-finding or abuse. In all these dealings of your uncles and cousins with you there is nothing unusual, nothing, as you think, peculiar to you. Most have this kind of experience, few escape it altogether. Of course, people with a developed psychic element are by nature grateful and do not behave in this way." (31: 250)

**The Difference Between *Nigraha* and *Saṁyama***

"Your theory is a mistaken one. The free expression of a passion may relieve the vital for a time, but at the same time it gives it a right to return always. It is not reduced at all. Suppression with inner indulgence in subtle forms is not a cure, but expression in outer indulgence is still less a cure. It is perfectly possible to go on without manifestation if one is resolute to arrive at a complete control, the control being not a mere suppression but an inner and outer rejection.

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Not necessarily suppression [*is indicated by the refusal to feed a desire*], if the refusal of food is accompanied by detachment in the major part of the being. The difference between suppression (*nigraha*) and self-control (*saṁyama*) is that one says, "I cannot help desiring but I will not satisfy my desire", while the other says, "I refuse the desire as well as the satisfaction of the desire"." (31: 266)

**Surface Nature can be Changed by Psychic Consciousness**

"These things, hard forms of speech, anger etc., are habits formed by the vital-physical consciousness and, as they are supported by the subconscient, very difficult to change. If one can conquer or change them by force of will or mental or spiritual control, so much the better. But if one cannot do this at once, one must not be upset or think oneself unfit. It is easier for most to realise the Divine or enter into the psychic consciousness than to change this part of the nature; but once the psychic consciousness governs or the higher consciousness descends then it is much easier for these to go. You must not therefore be discouraged by these recurrences or persistences, but try always to stand back in an inner quietude and if they come let them pass away like a cloud across the light. In time these things will be finally dealt with by the Force." (31: 267)

**Effectiveness and Utility of Righteous Anger**

"It is not at all unnatural that the anger brought back peace and harmony:* for this anger was a form of loyalty to the Divine and that put you into touch with your psychic consciousness again. Sri Ramakrishna was quite right about anger. The hostile powers are proof against gentleness and sweetness and non-resistance and soul-force, but a current of righteous anger often sends them flying." (31: 276)

** The correspondent wrote that he grew angry when he read some false statements about Sri Aurobindo made by a journalist and that his anger relieved him of a slight depression. He was reminded of a remark made by Sri Ramakrishna: "The ripus (passions) too can help in the spiritual life provided you know the secret of the game: for instance, anger may help you if you turn it against all who are hostile to the Divine." – Ed.*

**Vindictiveness Even Worse Than Anger**

"Vindictiveness, with or without a real cause for it, is even worse than anger because it is more cold and deliberate in its action and less of an impulse. One should be generous in nature and free from all rancour.

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You must get rid of it [*cruelty*]. Cruelty and falsehood are the two things that separate most from the Divine.…

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All vital violence in speech or action is rajasic and unyogic. One must be master of oneself and controlled in speech and act." (31: 276-77)

## The Importance of the Vital and the Mastery Over It in Spiritual Life

"I have always said that the vital is indispensable for the divine or spiritual action – without it there can be no complete expression, no realisation in life – hardly even any realisation in sadhana. When I speak of the vital mixture or of the obstructions, revolts etc. of the vital, it is the unregenerated outer vital full of desire and ego and the lower passions of which I speak. I could say the same against the mind and the physical when they obstruct or oppose, but precisely because the vital is so powerful and indispensable, its obstruction, opposition or refusal of cooperation is more strikingly effective and its wrong mixtures are more dangerous to the sadhana. That is why I have always insisted on the dangers of the unregenerated vital and the necessity of mastery and purification there. It is not because I hold, like the Sannyasis, the vital and its life power to be a thing to be condemned and rejected in its very nature.

Affection, love, tenderness are in their nature psychic, – the vital has them because the psychic is trying to express itself through the vital. It is through the emotional being that the psychic most easily expresses, for it stands just behind it in the heart centre. But it wants these things to be pure. Not that it rejects the outward expression through the vital and the physical, but as the psychic being is the form of the soul, it naturally feels the attraction of soul to soul, the nearness of soul to soul the union of soul with soul are the things that are to it most abiding and concrete. Mind, vital, body are means of expression and very precious means of expression, but the inner life is for the soul the first thing, the deepest reality, and these have to be subordinated to it and conditioned by it, its expression, its instruments and channel. I do not think that in my emphasis on the inner things, on the psychic and spiritual, I am saying anything new, strange or unintelligible. These things have always been stressed from the beginning and the more the human being is evolved, the more they take on importance. I do not see how Yoga can be possible without this premier stress on the inner life, on the soul and the spirit. The emphasis on the mastery of the vital, its subordination and subjection to the spiritual and the psychic is also nothing new, strange or exorbitant. It has been insisted on always for any kind of spiritual life; even the Yogas which seek most to use the vital, like certain forms of Vaishnavism, yet insist on the purification and the total offering of it to the Divine – and the relations with the Divine are an inner realisation, the soul offering itself through the emotional being. The soul or psychic being is not something unheard of or incomprehensible." (31: 284-85)

## Human Relationship Need to be Lifted to a Loftier Level in Integral Yoga

"Absence of love and fellow-feeling is not necessary for nearness to the Divine; on the contrary, a sense of closeness and oneness with others is a part of the divine consciousness into which the sadhak enters by nearness to the Divine and the feeling of oneness with the Divine. An entire rejection of all relations is indeed the final aim of the Mayavadin, and in the ascetic Yoga an entire loss of all relations of friendship and affection and attachment to the world and its living beings would be regarded as a promising sign of advance towards liberation, Moksha; but even there, I think, a feeling of oneness and unattached spiritual sympathy for all is at least a penultimate stage, like the compassion of the Buddhist, before the turning to Moksha or Nirvana. In this Yoga the feeling of unity with others, love, universal joy and Ananda are an essential part of the liberation and perfection which are the aim of the sadhana.

On the other hand, human society, human friendship, love, affection, fellow-feeling are mostly and usually – not entirely or in all cases – founded on a vital basis and are ego-held at their centre. It is because of the pleasure of being loved, the pleasure of enlarging the ego by contact, mutual penetration of spirit, with another, the exhilaration of the vital interchange which feeds their personality that men usually love – and there are also other and still more selfish motives that mix with this essential movement. There are of course higher spiritual, psychic, mental, vital elements that come in or can come in; but the whole thing is very mixed, even at its best. This is the reason why at a certain stage with or without apparent reason the world and life and human society and relations and philanthropy (which is as ego-ridden as the rest) begin to pall. There is sometimes an ostensible reason – a disappointment of the surface vital, the withdrawal of affection by others, the perception that those loved or men generally are not what one thought them to be and a host of other causes; but often the cause is a secret disappointment of some part of the inner being, not translated or not well translated into the mind, because it expected from these things something which they cannot give. It is the case with many who turn or are pushed to the spiritual life. For some it takes the form of a *vairāgya* which drives them towards ascetic indifference and gives the urge towards Moksha. For us, what we hold to be necessary is that the mixture should disappear and that the consciousness should be established on a purer level (not only spiritual and psychic but a purer and higher mental, vital, physical consciousness) in which there is not this mixture. There one would feel the true Ananda of oneness and love and sympathy and fellowship, spiritual and self-existent in its basis but expressing itself through the other parts of the nature. If that is to happen, there must obviously be a change; the old form of these movements must drop off and leave room for a new and higher self to disclose its own way of expression and realisation of itself and of the Divine through these things – that is the inner truth of the matter." (31: 285-86)

## Family Ties, Duties and Relations With Parents

"When one enters the spiritual life, the family ties which belong to the ordinary nature fall away – one becomes indifferent to the old things. This indifference is a release. There need be no harshness in it at all. To remain tied to the old physical affections would mean to remain tied to the ordinary nature and that would prevent the spiritual progress.…

You ought to be able to see, after receiving today's telegram, that the cause of the unrest is in yourself and not in the outward circumstances. It is your vital attachment to family ties and the ordinary social ideas and feelings that has risen in you and creates the difficulty. If you want to practise Yoga, you must be able to live in the world, so long as you are there, with a mind set upon the Divine and not bound by the environment. One who does this, can help those around him a hundred times more than one who is bound and attached to the world.

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The question about the family duties can be answered in this way – the family duties exist so long as one is in the ordinary consciousness of the grahasthan; if the call to a spiritual life comes, whether one keeps to them or not depends partly upon the way of Yoga one follows, partly on one's own spiritual necessity. There are many who pursue inwardly the spiritual life and keep the family duties, not as social duties but as a field for the practice of karmayoga, others abandon everything to follow the spiritual call or line and they are justified if that is necessary for the Yoga they practise or if that is the imperative demand of the soul within them.…

There are many kinds of truth and in the Shastra you will find all kinds, some seeming in conflict with others. Service to parents is part of family and social duty. It has nothing to do in itself with Yoga. Yoga is truth not of family or society, but of spiritual life, and in spiritual life the seeking for the Divine takes precedence of everything.

If we ask you to remain still with your father and mother, it is not from the point of view of Truth, but of charity. Four of their children have already left them to come to the Asram; it would be too hard a blow if you also left them now. As you have remained with them so long, you might remain a little longer. Even while in the family, you can prepare yourself for the spiritual life, by remembering the Divine in all you do and by doing it as a sacrifice for the sake of the Divine.

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It [*a child's debt to his parents*] is a law of human society, not a law of Karma. The child did not ask the father to bring him into the world – and if the father has done it for his own pleasure, it is the least he can do to bring up the child. All these are social relations (and it is not at all a one-sided debt of the child to the father, either), but whatever they are, they cease once one takes to the spiritual life. For the spiritual life does not at all rest on the external physical relations; it is the Divine alone with whom one has then to do." (31: 291-93)

**Friendship and Yoga**

"All are not indifferent in this Asram to each other, nor is friendship or affection excluded from the Yoga. Friendship with the Divine is a recognised relation in the sadhana. Friendships between the sadhaks exist and are encouraged by the Mother. Only we seek to found them on a surer basis than that on which the bulk of human friendships are insecurely founded. It is precisely because we hold friendship, brotherhood, love to be sacred things that we want this change – because we do not want to see them broken at every moment by the movements of the ego, soiled and spoiled and destroyed by the passions, jealousies, treacheries to which the vital is prone – it is to make them truly sacred and secure that we want them rooted in the soul, founded on the rock of the Divine. Our Yoga is not an ascetic Yoga: it aims at purity, but not at a cold austerity. Friendship and love are indispensable notes in the harmony to which we aspire. It is not a vain dream, for we have seen that even in imperfect conditions when a little of the indispensable element is there at the very root the thing is possible." (31: 294-95)

## Human Affection and Yoga

"Human affection is obviously unreliable because it is so much bound up with selfishness and desire; it is a flame of the ego sometimes turbid and misty, sometimes more clear and brightly coloured – sometimes tamasic based on instinct and habit, sometimes rajasic and fed by passion or the cry for vital interchange, sometimes more sattwic and trying to be or look to itself disinterested. But fundamentally it depends on a personal need or a return of some kind inward or outward and when the need is not satisfied or the return ceases or is not given, it most often diminishes or dies or exists only as a tepid or troubled remnant of habit from the past or else turns for satisfaction elsewhere. The more intense it is, the more it is apt to be troubled by tumults, clashes, quarrels, egoistic disturbances of all kinds, selfishness, exactions, lapses even to rage and hatred, ruptures. It is not that these affections cannot last – tamasic instinctive affections last because of habit in spite of everything dividing the persons, e.g. certain family affections; rajasic affections can last sometimes in spite of all disturbances and incompatibilities and furious ruptures because one has a vital need of the other and clings because of that or because both have that need and are constantly separating to return and returning to separate, or proceeding from quarrel to reconciliation and from reconciliation to quarrel; sattwic affections last very often from duty to the ideal or with some other support though they may lose their keenness or intensity or brightness. But the true reliability is there only when the psychic element in human affection becomes strong enough to colour or dominate the rest. For that reason friendship is or rather can oftenest be the most durable of the human affections because there there is less interference of the vital and even though a flame of the ego it can be a quiet and pure fire giving always its warmth and light. Nevertheless reliable friendship is almost always with a very few; to have a horde of loving, unselfishly faithful friends is a phenomenon so rare that it can be safely taken as an illusion. In any case human affection whatever its value has its place, because through it the psychic being gets the emotional experiences it needs until it is ready to prefer the true to the apparent, the perfect to the imperfect, the divine to the human. As the consciousness has to rise to a higher level, so the activities of the heart also have to rise to that higher level and change their basis and character. Yoga is the founding of all the life and consciousness in the Divine, so also love and affection must be rooted in the Divine and a spiritual and psychic oneness in the Divine must be their foundation – to reach the Divine first leaving other things aside or to seek the Divine alone is the straight road towards that change. That means no attachment – it need not mean turning affection into disaffection or chill indifference. But *X* seems to want to take his vital emotions just as they are – *tels quels* – into the Divine – let him try and don't bother him with criticisms and lectures; if it can't be done, he will have to find it out himself." (31: 296-97)

Vital Love and Psychic Love

"Ordinary human love is vital, emotional and physical and always egoistic – a form of self-love. The psychic element is very small except in a few.

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Human love is mainly vital, when it is not vital and physical together. It is also sometimes psychic + vital. But the Love with a dominant psychic element is rare.

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It is difficult to define its [*psychic love's*] limits or to recognise it. For even when there is the psychic love for another person, it gets in the human being so mixed up with the vital that it is the commonest thing to justify a vital love by claiming for it a psychic character. One could say that psychic love is distinguished by an essential purity and selflessness – but the vital can put on a very brilliant imitation of that character, when it likes." (31: 301)

**Even Good Yogis Fall Due to Sex and Impure Vital**

"The sex and vital might easily become active – I have known cases of very good Yogis in whom the *viśvaprema* became the *viśvakāma*, all-love becoming all-lust. This has happened with many both in Europe and the East. Even apart from that it is always best to solidify and to confirm rather than to throw out and disperse. When the sadhana has progressed and the knowledge from above comes to enlighten and guide the love, then it will be another matter. My insistence on rejection of all untransformed vital movements is based on experience, mine and others' and that of past Yogas like the Vaishnava movement of Chaitanya (not to speak of the old Buddhist Sahaja dharma) which ended in much corruption. A wide movement such as that of all-love can only take place when the ground of Nature has been solidly prepared for it. I have no objection to your mixing with others, but only under a continual guard and control by a vigilant mind and will." (31: 305-06)

## Psychic Love and Possibility of a Pure Love Between Man and Woman

"It is certainly easier to have friendship between man and man or between woman and woman than between man and woman, because there the sexual intrusion is normally absent. In a friendship between man and woman the sexual turn can at any moment come in in a subtle or a direct way and produce perturbations. But there is no impossibility of friendship between man and woman pure of this element; such friendships can exist and have always existed. All that is needed is that the lower vital should not look in at the back door or be permitted to enter. There is often a harmony between a masculine and a feminine nature, an attraction or an affinity which rests on something other than any open or covert lower vital (sexual) basis – it depends sometimes predominantly on the mental or on the psychic or on the higher vital, sometimes on a mixture of these for its substance. In such cases friendship is natural and there is little chance of other elements coming in to pull it downwards or break it.

It is also a mistake to think that the vital alone has warmth and the psychic is something frigid without any flame in it. A clear limpid goodwill is a very good and desirable thing – one has only to consider what a changed place the Asram would be if all had it for each other. But that is not what is meant by psychic love. Love is love and not merely goodwill. Psychic love can have a warmth and a flame as intense and more intense than the vital, only it is a pure fire, not dependent on the satisfaction of ego-desire or on the eating up of the fuel it embraces. It is a white flame, not a red one; but white heat is not inferior to the red variety in its ardour. It is true that the psychic love does not usually get its full play in human relations and human nature, it finds the fullness of its fire and ecstasy more easily when it is lifted towards the Divine. In the human relation the psychic love gets mixed up with other elements which seek at once to use it and overshadow it. It gets an outlet for its own full intensities only at rare moments. Otherwise it comes in only as an element, but even so it contributes all the higher things in a love that is predominantly vital – all the finer sweetness, tenderness, fidelity, self-giving, self-sacrifice, reachings of soul to soul, idealising sublimations that lift up human love beyond itself come from the psychic. If it could dominate and govern and transmute the other elements, mental, vital, physical, of human love, then love could be on the earth some reflection or preparation of the real thing, an integral union of the soul and its instruments in a dual life. But even some imperfect appearance of that is rare." (31: 307-08)

**Yoga and Its Incompatibility with a Complementary Soul Marriage**

"The first [*question*] was about a complementary soul and marriage. The answer is easy to give; the way of the spiritual life lies for you in one direction and marriage lies in quite another and opposite. All talk about a complementary soul is a camouflage with which the mind tries to cover the sentimental, sensational and physical wants of the lower vital nature. It is that vital nature in you which puts the question and would like an answer reconciling its desires and demands with the call of the true soul in you. But it must not expect a sanction for any such incongruous reconciliation from here. The way of the supramental Yoga is clear; it lies not through any concession to these things, – not, in your case, through the satisfaction, under a spiritual cover if possible, of its craving for the comforts and gratifications of a domestic and conjugal life and the enjoyment of the ordinary emotional desires and physical passions, but through the purification and transformation of the forces which these movements pervert and misuse. Not these human and animal demands, but the divine Ananda which is above and beyond them and which the indulgence of these degraded forms would prevent from descending, is the great thing that the aspiration of the vital being must demand in the sadhaka." (31: 310)

Helping Others

"To grow in the spirit is the greatest help one can give to others, for then something flows out naturally to those around that helps them.…

To want unwaveringly the welfare of another both in the head and the heart, is the best help one can give." (31: 317, 320)

**Mixing with Others May Even be Useful at a Certain Stage of Sadhana**

"You are quite right. Not to mix with others deprives of the test which contact with them imposes on the consciousness and the chance to progress in these respects. Mixing is unprofitable from the spiritual point of view when it is only to indulge the vital, chat, interchange vital movements etc.; but abstention from all mixing and contact is also not desirable. It is only when the consciousness truly needs a full retirement that such retirement can be made and even then it may be full, but not absolute. For in the absolute retirement one lives a purely subjective life and the opportunity for extending the spiritual progress to the outer life and testing it thoroughly is not there.

It is good that you got quickly the right attitude to what had happened; that indicates a good progress in the consciousness." (31: 326)

## Vital Interchange and Drawing of Vital Forces by Others

"When people mix together there is generally some interchange of vital forces which is quite involuntary. *X* himself suffers from physical weakness and he complains of his vital forces being drawn out of him without knowing why it happens. Vampirising is a special phenomenon – a person who lives upon the vital of others and flourishes vitally at their expense.

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The tired feeling which the people felt after seeing this *X* is a sign of vampirism, but very often there is no such feeling but there is an after-effect on the whole. The nerves get gradually wrong – what is called the nervous envelope becomes weak or in one way or another the vitality becomes weak or gets into an abnormal condition – excitable and unstable. There are many such ways in which the effect shows itself. Sex-vampirism is a different matter – in sex interchange the normal thing is to give and take, but the sex-vampire eats up the other's vital and gives nothing or very little.

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There is always a drawing of vital forces from one to another in all human social mixture; it takes place automatically. Lovemaking is one of the most powerful ways of each drawing up the other's vital force, – or of one drawing the other's, which also often happens in a one-sided way to the great detriment of the "other". In the passage come many things good and bad, elation, feelings of strength, fullness, support or weakness and depletion, infiltration of good and bad qualities, interchange of psychological moods, states and movements, ideas helpful and harmful, depression, exhaustion – the whole gamut. In the ordinary consciousness one is not aware of these things; the effects come into the surface being, but the cause and process remain unknown and unnoticed because the interchange is subtle and covert, it takes place through what is called the subconscient, but is rather a behind-consciousness covered by the surface waking mind. When one gets into a certain Yogic consciousness, one becomes very much aware of this covert movement, very sensitive to all this interchange and action and reaction; but one has this advantage that one can consciously build a wall against them, reject, refuse, accept what helps, throw out or throw back what injures or hinders. Illnesses can also pass in this way from one to another, even those which are not medically regarded as contagious or infectious; one can even by will draw another's illness into oneself as did Antigonus of Macedon accepting death in this way in order to save his son Demetrius. This fact of vital interchange, which seems strange and unfamiliar to you, becomes quite intelligible if one realises that ideas, feelings etc. are not abstract things but in their way quite concrete, not confining their movements to the individual's mind or body but moving out very much like the "waves" of science and communicating themselves to anyone who can serve as a receiver. Just as people are not conscious of the material waves, so it is and still more with these mental or vital waves; but if the subtle mind and senses become active on the surface – and that is what takes place in Yoga – then the consciousness becomes aware in its reception of them and records accurately and automatically their vibrations." (31: 335-37)

**Self-Justification – A Sign of Ego and Ignorance**

"Yes – self-justification [*in a quarrel*] keeps the thing going because it gives a mental support. Self-justification is always a sign of ego and ignorance. When one has a wider consciousness, one knows that each one has his own way of looking at things and finds in that way his own justification, so that both parties in a quarrel believe themselves to be in the right. It is only when one looks from above in a consciousness clear of ego that one sees all sides of a thing and also their real truth." (31: 348)

**Difficulties of the Physical Nature**

"The law of the physical is inertia, dullness, obstruction to whatever is new or not yet established.

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Apart from the individual difficulty there is a general difficulty in the physical earth-nature. Physical nature is slow and inert and unwilling to change; its tendency is to be still and take long periods of time for a little progress. It is very difficult for even the strongest mental or vital or even psychic will to overcome this inertia. It is only by bringing down constantly the consciousness and force and light from above that it can be done. Therefore there must be a constant will and aspiration for that and for the change and it must be a steady and patient will not tired out even by the utmost resistance of the physical nature." (31: 359)

"It is always the effect of the physical consciousness being uppermost (so long as it is not entirely changed) that one feels like this – like an ordinary man or worse, altogether in the outer consciousness, the inner consciousness veiled, the action of Yoga power apparently suspended. This happens in the earlier stages also, but it is not quite complete usually then because something of the mind and vital is active in the physical still or, even if the interruption of sadhana is complete, it does not last long and so one does not so much notice it. But when from the mental and vital stage of the Yoga one comes down into the physical, this condition which is native to the physical consciousness fully manifests and is persistent for long periods. It happens because one has to come down and deal with this part directly by entering into it, – for if that is not done, there can be no complete change of the nature. What has to be done is to understand that it is a stage and to persist in the faith that it will be overcome. If this is done, then it will be easier for the Force, working behind the veil at first, then in front to bring out the Yoga consciousness into this outer physical shell and make it luminous and responsive. If one keeps steadily the faith and quietude, then this can be more quickly done – if the faith gets eclipsed or the quietude disturbed by the long difficulty, then it takes longer but even then it will be done; for, though not felt, the Force is there at work. It can only be prevented if one breaks away or throws up the sadhana, because one becomes too impatient of the difficulty to go through with it. That is the one thing that should never be done.

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After receiving your account of your present condition which I understand perfectly well, my advice to you remains the same, to stick on and still stick on persistently until the dawn comes, which it surely will if you resist the temptation to run away into some outer darkness which it would have much more difficulty in reaching. The details you give do not at all convince me that *X* was right in thinking that your sadhana was not at all in the line of my Yoga or that you are right in concluding that you are not meant for this line. On the contrary, these are things which come almost inevitably in one degree or another at a certain critical stage through which almost everyone has to pass and which usually lasts for an uncomfortably long time but which need not be at all conclusive or definitive. Usually, if one persists, it is the period of darkest night before the dawn which comes to every or almost every spiritual aspirant. It is due to a plunge one has to take into the sheer physical consciousness unsupported by any true mental light or by any vital joy in life, for these usually withdraw behind the veil, though they are not, as they seem to be, permanently lost. It is a period when doubt, denial, dryness, greyness and all kindred things come up with a great force and often reign completely for a time. It is after this stage has been successfully crossed that the true light begins to come, the

light which is not of the mind but of the spirit. The spiritual light no doubt comes to some to a certain extent, and to a few to a considerable extent, in the earlier stages, though that is not the case with all – for some have to wait till they can clear out the obstructing stuff in the mind, vital and physical consciousness, and until then they get only a touch now and then. But even at the best this earlier spiritual light is never complete until the darkness of the physical consciousness has been faced and overcome. It is not by one's own fault that one falls into this state, it can come when one is trying one's best to advance. It does not really indicate any radical disability in the nature but certainly it is a hard ordeal and one has to stick very firmly to pass through it. It is difficult to explain these things because the psychological necessity is difficult for the ordinary human reason to understand or to accept. I will try to have a shot at it, but it may take some days. Meanwhile, as you have asked what is my advice I send you this brief answer." (31: 363-65)

**Dealing with the Physical**

"It is of course the physical consciousness that always came in with this ignorance, and the physical consciousness *is* stupid and obscure – even in men whose thinking minds are wise or at least intelligent. It is only by the Light from above that it can be illumined. It is always in the Peace and Power, which bring more and more that light, that you must take refuge.…

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It [*the use of violence to change the physical*] was done by some people, but I don't believe in its usefulness. No doubt the physical is an obstinate obstacle, but it must be enlightened, persuaded, pressed even to change, but not oppressed or violently driven. People use violence with the mind, vital, body because they are in a hurry, but my own observation has always been that it leads to more reactions and hindrances and not to a genuinely sound advance." (31: 369, 371)

The Physical and the Psychic

"The narrowness etc. of which you complain are normal to the physical nature. It is the same thing acting in a different way which makes *X* rebellious to advice and full of irritation and bad temper when her mistakes are shown to her. The physical nature of almost everybody is like that, intolerant, easily irritated, lacking in patience when dealing with others. But this physical nature can be replaced and changed by the psychic nature and you have had the experience of what this psychic nature is and how it acts. You know therefore what change has to come in you and you know also that this new nature is already there in you preparing to come out. Have the faith therefore that it is sure to come – and when the physical comes and covers with the old movements try to remember that and remind the physical mind that it is only by this change in yourself and all that things can change. What is needed now is all should make this psychic change their main object, each for himself. If some develop it, then it will spread more rapidly among the rest. It is so only that the present state of the physical consciousness in the Asram full of ego and strife can become what it should be." (31: 385)

**Dealing with the Habitual Movements of the Physical**

"The habit of return of these feelings belongs to the physical consciousness and in his physical consciousness the human being is always weak and unable to get rid of or resist its habitual movements. There are three things that help him to do so (apart from his mental will which is not always strong enough to do it). There is first the psychic being; for a few days your psychic was extremely active and pushing these movements away whenever they tried to come or throwing them out soon when they got in. This activity of the psychic will return and eventually come down into the physical consciousness itself; then there will be very little difficulty. The second is the inner consciousness always awake. At present that is difficult, because to keep the inner consciousness awake at all times can only come by a deepening of yourself so that the veil between the outer and inner which lifts only in concentration may cease to exist even when one is in the ordinary unconcentrated condition. It is for this deepening that the strong tendency to go inside comes upon you. Lastly, the Mother's force always there and receiving also a response at once from the physical consciousness. These three things together can do anything." (31: 386)

## The Real Difficulty in Yoga – The Physical Nature

"It is no doubt quite true that if you could settle the true relation [*with the Mother*] in the psychic centre – the inner heart – and all the rest could be under its influence and take part in it, the fundamental difficulty would disappear; and that is what must happen. But the real difficulty is in the physical and external being – and it is this that the physical being is a creature of habit, of formed character, that is to say of a mass of accustomed movements. As your nature has been full of rajasic egoism, not only in this but in many past lives, it is the habit of this rajas and of the accustomed movements connected with it that the physical knows and to them it almost automatically responds; it is these movements that always easily took hold of you, mixed in the sadhana, even in the higher experience sometimes and cherished the revolt against the Mother because always her force was pressing for their removal; it was this pressure that they resented and felt as an absence of love. The mind in you is able to separate itself from these things and recognise (when not too much clouded) their true character, the higher vital also has another aim and aspiration; but the physical, especially the more material parts of it are still responding mechanically to the old movements which are wearing out indeed under the pressure, but are still strong enough to possess a great part of the consciousness when they come. One feels the power, the compulsory force of this mechanical physical response and gets the impression of their inevitability and the impossibility of ever getting free. This automatic compulsory character of the obstruction is the whole power of the difficulty in the material nature.

(1) The first thing is to reject the idea of helplessness, of impossibility of a successful reaction. The central will must assert itself, not violently in a constant struggle, for that brings reaction, fatigue and inertia, but with a quiet pressure and insistence.

(2) The mind must learn (even the physical external mind) never to say yes to the suggestions and impulsions of the old movement or admit any justification for them however plausible or seemingly "true". However violently they return and insist, they must feel that they will never get any essential assent or sanction. You have almost reached that point, but it must be made more entire.

(3) There must be something in the vital itself that insists on its true aspiration and refuses even the vital consent or any vital pleasure in the wrong movements. If they come, they must feel their own fallen, ignorant, merely material brute character. This point you seem to be reaching, but it must be absolute.

(4) Lastly the physical, the material itself – to insist on the Light, the true will there also. For that, do not indulge the desires, the wrong impulses, the wrong brute feelings that come. Do not admit the idea that you cannot refuse. Throw them out each time they come, out of the body into the environmental consciousness till they can finally be pushed away from there also. For it is these that now separate you in the physical consciousness from the Mother." (31: 388-89)

**The Wall of Bondage – The Habits of the Ordinary Physical Consciousness**

"The obstacle or wall of bondage which you feel is simply that of the habits of the ordinary physical consciousness. It is so with all, – the ordinary vital nature with its ego, desire, passions, disturbances, and the ordinary physical nature with its strong habits and outwardness are the chief obstacles that have to be overcome in the nature. When they fall quiet, then it is easier to enter into the true consciousness and unite with the Mother. But they are not accustomed to quietness and as soon as it is felt they want to come out of it and resume their ordinary movements. But this will go when the inner has sufficiently gained on the outer to dominate it. The inner things will grow and come out more and more as you feel the inner faith growing until they are strong enough to rule the outer conduct. The obstacles you feel, the surging up of old things and repetition of restlessness etc. are due to this strength of habit of the physical nature – it lives by repeating always the same things and the same movements to which it has been accustomed in the past. The inner influence as it comes out will more and more create for it new habits of thought and feeling and action and it will then dwell firmly in these and not in the things of the old nature." (31: 403-04)

**Dealing with Mechanical Movements**

"As for the feeling of being driven, compelled, that is quite usual when it is the physical nature that is being dealt with; there is no need to be upset or think it cannot be got over. The physical is the slave of certain forces which create a habit and drive it through the mechanical force of the habit. So long as the mind gives consent, you do not notice the slavery; but if the mind withdraws its consent, then you feel the servitude, you feel a force pushing you in spite of the mind's will. It is very obstinate and repeats itself till the habit – the inner habit revealing itself in the outward act – is broken. It is like a machine which once set in motion repeats the same movement. You need not be alarmed or distressed; a quiet persistent aspiration will bring you to the point where the habit breaks and you are free." (31: 405-06)

## Stupidity and Ignorance of the Physical Consciousness

"Your suggestion that I am telling you things that are untrue in order to encourage you is the usual stupidity of the physical mind – if it were so, it is not you who would be unfit for the Yoga, but myself who would be unfit to be in the search for the Divine Truth anybody's guide. For one can lead through lesser to greater Truth, but not through falsehood to Truth. As for your fitness or unfitness for the Yoga, it is not a question on which your physical mind can be an unerring judge – it judges by the immediate appearance of things and has no knowledge of the laws that govern consciousness or the powers that act in Yoga. In fact the question is not of fitness or unfitness but of the acceptance of Grace. There is no human being whose physical outer consciousness – the part of yourself in which you are now living – is fit for the Yoga. It is by grace and enlightenment from above that it can become capable and for that the necessity is to be persevering and open it to the Light. Everybody when he enters the physical consciousness has the same difficulty and feels as if he were unfit, obscure and nothing done, nothing changed in him since he began the Yoga; he is apt to forget then all that has happened before or to feel as if he had lost it or as if it had all been unreal or untrue.

I suppose that is why you object to my phrase about your having gone so far. I meant that you had had openings in your thinking mind and heart and higher vital and experiences also and had seen very lucidly the condition of your own being and nature and had by that got so far that these parts were ready for the spiritual change – what remains is the physical and outer consciousness which has to be compelled to accept the necessity of change. That is no doubt the most difficult part of the work to be done, but it is also the part which, if once done, makes possible the total change of the being and nature. I therefore said that having gone so far it would be absurd to turn back now and give up because this resists – it always resists in everybody and very obstinately too. That is no reason for giving up the endeavour.

It is this consciousness that has expressed itself in your letter – or the obscure part of it which clings to its old attitude. It does not want to fulfil the sadhana unless it can get by it the things it wanted. It wants the satisfaction of the ego, "self-fulfilment", appreciation, the granting of its desires. It measures the Divine Love by the outward favours showered upon it and looks jealously to see who gets more of these favours than itself, then says that the Divine has no love for it and assigns reasons which are either derogatory to the Divine or, as in your letter, self-depreciatory and a cause for despair. It is not in you alone that this part feels and acts like that, it is in almost everybody. If that were the only thing in you or the others, then indeed there would be no possibility of Yoga. But though it is strong, it is not the whole – there is a psychic being and a mind and heart influenced and enlightened by it which has other feelings and another vision of things and aim in sadhana. These are now

covered in you by the upsurgence of this part which has to change. It is tamasic and does not want to change, does not want to believe unless it can be done by reassuring the vital ego. But there is nothing new in all that – it is part of human nature and has always been there, hampering and limiting the sadhana. Its existence is no reason for despair – everyone has it and the sadhana has to be done in spite of it, in spite of the mixture it brings till the time comes when it has to be definitely converted or rejected. It is difficult to do it, but perfectly possible. These things I know and realise and it is therefore that I insist on your persevering and encourage you to go on; it is not my statement of the position that is untrue, it is the view of it taken by this obscure part of your being that is unsound and an error." (31: 412-13)

"If you want to do Yoga, you must take more and more in all matters, small or great, the Yogic attitude. In our path that attitude is not one of forceful suppression, but of detachment and equality with regard to the objects of desire. Forceful suppression (fasting comes under the head) stands on the same level as free indulgence; in both cases, the desire remains; in the one it is fed by indulgence, in the other it lies latent and exasperated by suppression. It is only when one stands back, separates oneself from the lower vital, refusing to regard its desires and clamours as one's own, and cultivates an entire equality and equanimity in the consciousness with respect to them that the lower vital itself becomes gradually purified and itself also calm and equal. Each wave of desire as it comes must be observed, as quietly and with as much unmoved detachment as you would observe something going on outside you, and must be allowed to pass, rejected from the consciousness, and the true movement, the true consciousness steadily put in its place.

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About food, tea etc. the aim of Yoga is to have no hankerings, no slavery either to the stomach or the palate. How to get to that point is another matter – it depends often on the individual. With a thing like tea, the strongest and easiest way is to stop it. As to food the best way usually is to take the food given you, practise non-attachment and follow no fancies. That would mean giving up the Sunday indulgence. The rest must be done by an inner change of consciousness and not by external means.…

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The vital of most people is of this kind [*too weak to restrain its desires for pleasure*], except in a few who are indifferent to sex or to food desire or to both, by temperament and nature. There is always something in the lower vital which is recalcitrant and takes a pleasure in following its own way and disregarding the higher dictate, and there are always external forces hostile to the Yoga which try to take advantage of its obscurities, revolts and weaknesses. Neither neglect this turn of the nature (food desire) nor make too much of it; it has to be dealt with, purified and mastered but without giving it too much importance. There are two ways of conquering it – one of detachment, learning to regard food as only a physical necessity and the vital satisfaction of the stomach and the palate as a thing of little or no importance; the other is to be able to take without insistence or seeking any food given and to find in it (whether pronounced good or bad by others) the equal *rasa*, not of the food for its own sake, but of the universal Ananda. But the latter comes usually only when one can live in the cosmic consciousness or rise into the Overmind – and for this you are not yet ready. So the first way is the one you should keep in view.…

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It is much better to eat the meal in silence or at any rate in quietness." (31: 419-21)

**No Need to Suppress Taste**

"As regards the progress you have made, I do not think you have given us an exaggerated impression of it; it seems to be quite real. It is no part of this Yoga to suppress taste, *rasa* altogether; so, if you found the ice-cream pleasant, that does not by itself invalidate the completeness of your progress. What is to be got rid of is vital desire and attachment, the greed of food, being overjoyed at getting the food you like, sorry and discontented when you do not have it, giving an undue importance to it, etc. If one wants to be a Yogin, it will not do to be like the ordinary man to whom food, sex and gain are nine-tenths of life or even to keep in any of these things the reactions to which vital human nature is prone. Equality is here the test as in so many other matters. If you can take the Ashram food with satisfaction or at least without dissatisfaction, that is already a sign that attachment and predilection are losing their old place in the nature.

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Taste is no more a guilty thing than sight or hearing. It is the desire that it awakens that has to be thrown away." (31: 424-25)

**Heavy Food and Fasting**

"When the physical consciousness has been sensitivised, too rich or heavy food becomes offensive to it.

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It is true that as one reaches an advanced age a diminished diet may become desirable.…

I have myself fasted first for 10 days and then 23 days just to see what it was like and how far one could live without food, and certain things like that. I found that it was no good. To take with equanimity whatever comes (or does not come) seemed to me more the thing than any violent exercises like that."

(31: 429-30)

**Types of Food – Onions**

"I think onions can be described as rajaso-tamasic in their character. They are heavy and material and at the same time excitant of certain strong material-vital forces. It is obvious that if one wants to conquer the physical passions and is still very much subject to the body nature and the things that affect it, free indulgence in onions is not advisable.…

Onions are allowed here because the palate of the sadhaks demands something to give a taste to the food. We do not insist on these details, or make an absolutely strict rule, as the stress here is more on the inward change, the outward coming as its result. Only so much is insisted on as is essential for organisation and inner and outer discipline and to point the way to an indispensable self-control. It is pressed on all that the greed of the palate has to be conquered, but it has to be done in the last resort from within, as also the other passions and desires of the lower nature." (31: 434-35)

Intoxicants

"It is the habit in the subconscient material that feels an artificial need created by the past and does not care whether it is harmful or disturbing to the nerves or not. That is the nature of all intoxications (wine, tobacco, cocaine etc.), people go on even after the deleterious effects have shown themselves and even after all real pleasure in it has ceased because of this artificial need (it is not real). The will has to get hold of this subconscient persistence and dissolve it.

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Smoking is only a morbid craving of physical desire – there is no other reason for people doing it. Smoking is tamasic and prevents control of mind.

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These intoxicants [*such as bhang*] put one in relation with a vital world in which such things [*as music and song*] exist." (31: 435-36)

**Food and Sleep Necessary in the Practice of Integral Yoga**

"The first thing I tell people when they want not to eat or sleep is that no Yoga can be done without sufficient food and sleep (see the Gita on this point). This is not Gandhi's asram or a miracle-shop. Fasting and sleeplessness make the nerves morbid and excited and weaken the brain and lead to delusions and fantasies. The Gita says Yoga is not for one who eats too much or sleeps too much, neither is it for one who does not eat or does not sleep, but if one eats and sleeps suitably – *yuktāhārī yuktanidraḥ* – then one can do it best. It is the same with everything else. How often have I said that excessive retirement was suspect to me and that to do nothing but meditate was a lopsided and therefore unsound sadhana." (31: 437)

Sleep and Sadhana

"Sadhana can go on in the dream or sleep state as well as in the waking.

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Once one is in full sadhana, sleep becomes as much a part of it as waking.

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If the sleep becomes conscious even for a time, then experience and sadhana of itself can go on in the sleep state and not only in the waking condition.

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It is usually only if there is much activity of sadhana in the day that it extends also into the sleep state.

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There is no reason at all why intensity of sadhana should bring insufficient sleep.

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If you feel the need of sleep you ought to sleep. The pressure of sadhana should not be allowed to become excessive." (31: 444-45)

**Asserting One's Will in Sleep**

"As for asserting one's will in sleep it is simply a matter of accustoming the subconscient to obey the will laid upon it by the waking mind before sleeping. It very often happens for instance that if you fix upon the subconscient your will to wake up at a particular hour in the morning, the subconscient will obey and you wake up automatically at that hour. This can be extended to other matters. Many have found that by putting a will against sexual dreams or emission on the subconscient before sleeping, there comes after a time (it does not always succeed at the beginning) an automatic action causing one to awaken before the dream concludes or before it begins or in some way preventing the thing forbidden from happening. Also one can develop a more conscious sleep in which there is a sort of inner consciousness which can intervene." (31: 449)

## All Sleep Full of Dreams

"Again, about the sleep, it is like that because the ordinary state of sleep is an unconscious condition. One has always dreams throughout the night, but the surface being is then unconscious and records only a few of them that come through and even these it records in an incoherent way. Really one is acting or working on one plane or another throughout sleep except for a few minutes. When the inner consciousness grows, then one becomes more and more aware of what is going on, what one is doing and sleep is no longer quite the same thing – for it is more conscious.…

*

All sleep is full of dreams. Why should night or day make any difference?"

(31: 455)

"These dreams are not all mere dreams, all have not a casual, incoherent or subconscious building. Many are records or transcripts of experiences on the vital plane into which one enters in sleep, some are scenes or events of the subtle physical plane. There one often undergoes happenings or carries on actions that resemble those of the physical life with the same surroundings and the same people, though usually there is in arrangement and feature some or a considerable difference. But it may also be a contact with other surroundings and with other people, not known in the physical life or not belonging at all to the physical world.

In the waking state you are conscious only of a certain limited field and action of your nature. In sleep you can become vividly aware of things beyond this field – a larger mental or vital nature behind the waking state or else a subtler physical or a subconscient nature which contains much that is there in you but not distinguishably active in the waking state. All these obscure tracts have to be cleared or else there can be no change of the Prakriti. You should not allow yourself to be disturbed by the press of vital or subconscient dreams – for these two make up the larger part of dream-experience – but aspire to get rid of these things and of the activities they indicate, to be conscious and reject all but the divine Truth; the more you get that Truth and cling to it in the waking state, rejecting all else, the more all this inferior dream-stuff will get clear.

*

It is the subconscient that is active in ordinary dreams. But in the dreams in which one goes out into other planes of consciousness, mental, vital, subtle physical, it is part of the inner being, inner mental or vital or physical that is usually active.

*

A dream, when it is not from the subconscient, is either symbolic or else an experience of some supraphysical plane or a formation thrown in by some mental or vital or either force or in rare cases an indication of some event actual or probable in the past, present or future.

*

This is an instance of a dream of exact physical prevision. The power to have such dreams is comparatively rare, for ordinarily such previsions come in inner vision but not in sleep. In dreams vital or mental formations often take shape which sometimes fulfil themselves in essence, but not with this accuracy of detail.

It is only a particular class of dreams that do that. Most coherent dreams are either symbolic or indicate things that take place in the mental or vital planes rather than on the physical.

This indicates a power of conscious thought-formation. Thoughts have an effective power – usually by creating an atmosphere or tendencies – thus when one is ill, those around should not have thoughts of gloomy foreboding, grief or fear, for that works against cure. But the capacity of conscious thought-formation is a special power and uncommon. It can be acquired or come of

itself by sadhana.

*

All dreams of this kind [*indicating future events*] are very obviously formations such as one often meets on the vital, more rarely on the mental plane. Sometimes they are the formations of your own mind or vital; sometimes they are the formations of other minds with an exact or a modified transcription in yours; sometimes formations come that are made by the non-human forces or beings of these other planes. These things are not true and need not become true in the physical world, but they may still have effects in the physical if they are framed with that purpose or that tendency and, if they are allowed, they may realise their events or their meaning – for they are most often symbolical or schematic – in the inner or the outer life. The proper course with them is simply to observe and understand and, if they are from a hostile source, reject or destroy them.

There are other dreams that have not the same character but are a representation or transcription of things that actually happen on other planes, in other worlds under other conditions than ours. There are, again, some dreams that are purely symbolic and some that indicate existing movements and propensities in us, whether familiar or undetected by the waking mind, or exploit old memories or else raise up things either passively stored or still active in the subconscient, a mass of various stuff which has to be changed or got rid of as one rises into a higher consciousness. If one learns how to interpret, one can get from dreams much knowledge of the secrets of our nature and of other-nature.

*

Those [*dreams*] which are formed from subconscient impressions arranged at haphazard (subconscient mind, vital or physical) either have no significance or some meaning which is difficult to find and not very much worth knowing even if it is found. Other dreams are either simply happenings of the mental, vital or subtle physical worlds or else belong to the wider mental, vital or subtle physical plane and have a meaning which the figures of the dream are trying to communicate.

*

It often happens that when something is thrown out of the waking consciousness it still occurs in dream. This recurrence is of two kinds. One is when the thing is gone, but the memory and impression of it remains in the subconscient and comes up in dream-form in sleep. These subconscient dream-recurrences are of no importance; they are shadows rather than realities. The other is when dreams come in the vital to test or to show how far in some part of the inner being the old movement remains or is conquered. For in sleep the control of the waking consciousness and will is not there. If then even in spite of that one is conscious in sleep and either does not feel the old movement when the circumstances that formerly caused it are repeated in dream or else soon conquers and throws it out, then it must be understood

that there too the victory is won. Your dream which seems to have corresponded with realities was a true experience of this kind; the old movement did come from habit, but at once you became conscious and rejected it. This is an encouraging sign and promises complete removal in a very short time.

*

Subconscient dreams and lower vital dreams are usually incoherent. Higher vital dreams are usually and mental dreams are always coherent.…

When one is in the physical consciousness, then the sleep is apt to be of the subconscious kind, often heavy and unrefreshing, the dreams also of the subconscient kind, incoherent and meaningless or if there is a meaning the dream symbols are so confused and obscure that it is not possible to follow it. It is by bringing the Mother's Light into the subconscient that this can be dispelled and the sleep becomes restful or luminous and conscious.

*

A dream from the subconscious plane has no meaning; it is simply a *khichudi* of impressions and memories left in the subconscient from the past.

*

Dreams of this kind [*in which old vital movements occur*] arise from the subconscient. It is one of the most embarrassing elements of Yogic experience to find how obstinately the subconscient retains what has been settled and done with in the upper layers of the consciousness. But just for that reason these dreams are often a useful indication as they enable us to pursue things to their obscure roots in this underworld and excise them. No, it does not indicate that you are taking in any part of your consciousness your present pursuit of Yoga as a stopgap, but merely that old vital tendencies and activities are still there in that mysterious and obscure subconscient limbo and that their ghosts can rise twittering to the surface when the conscious will is in abeyance. If the dream was trivial, it would seem to show that this ghost was not a strong demon like the militant Norwegian saga *revenants* but a phantom from an unsubstantial Hades.…

A great many people have these dreams [*of flying*]. It is the vital being that goes out in sleep and moves about in the vital worlds and has this sense of floating in the air in its own (vital) body. The waves of a sea having the colour of lightning must have been the atmosphere of some vital province. I have known of some sadhaks, when they go at first out of the body in a more conscious way, thinking they have actually levitated, the vividness of the movement is so intense, but it is simply the vital body going out.

*

Flying during sleep over houses, streets, etc. simply means that the consciousness in the vital sheath has gone out and is moving over places in the vital or subtle physical world (even sometimes the material); it is always in the vital sheath that one flies like that.

The ascending movement is different – in that, it is the consciousness that goes high up to other planes or lands and comes down again to the body."

(31: 456-62)

**The Role of Sex in Nature and Man's Misuse and Perversion of It**

"Of course, it [*the sexual impulse*] is perfectly natural and all men have it. Nature has put it as part of her functioning for the purpose of procreation, so that the race may continue. In the animals it is used for that purpose, but men have departed from Nature and use it for pleasure mainly – so it has taken hold of them and harasses them at all times.…

The terrestrial sex-movement is a utilisation by Nature of the fundamental physical energy for purposes of procreation. The thrill of which the poets speak, which is accompanied by a very gross excitement, is the lure by which she makes the vital consent to this otherwise unpleasing process – whatever *X* or others may feel, there are numbers who experience a recoil of disgust after the act and repulsion from the partner in it because of the disgust, though they return to it when the disgust has worn off for the sake of this lure." (31: 485)

**Sex is a Degradation and Distortion of Ananda**

"The sex exists for its own satisfaction and this or that person is only an excuse or occasion for its action or a channel for awakening its activity. It is from within, by the peace and purity from above coming into that part and holding it, that it must disappear.

*

The sex exists in itself – put a number of sexual men together debarred from all possibility of feminine society – after a time they will begin to satisfy themselves homosexually.…

There is no "delight" in the sex-affair, it is necessarily and can only be a passing excitement and pleasure which finally wears itself out with the wearing out of the body.

*

Yes, it [*the sex-pull*] has become rampant everywhere, especially as men no longer believe in the old moral restraints and nothing else has been substituted.…

Sex is a degradation or distortion of the Ananda Force.…

The sadhak has to turn away entirely from the invasion of the vital and the physical by the sex-impulse – for, if he does not conquer the sex-impulse, there can be no settling in the body of the divine consciousness and the divine Ananda." (31: 487-89)

**Sexual Pleasure is a Degradation of Brahmananda**

"The only truth in that [*the saying that "sexual pleasure and Brahmananda are brothers"*] is that all intense pleasure goes back at its root to Ananda – the pleasure of poetry, music, production of all kinds, battle, victory, adventure too – in that sense only all are brothers of Brahmananda. But the phrase is absolutely inaccurate. We can say that there is a physical Ananda born of Brahmananda which is far higher, finer and more intense than the sexual, but of which the sexual is a coarse and excited degradation – that is all." (31: 489-90)

"Nature in the material world started with the physical sex-pull for her purpose of procreation and brought in the love on the basis of the sex-pull, so the one has a tendency to wake the other. It is only by a strong discipline or a strong will or a change of consciousness that one can eliminate the pull.

*

It is not that it is not possible to keep the love pure, but the two things [*love and sex-desire*] are so near each other and have been so much twined together in the animal beginnings of the race that it is not easy to keep them altogether separate. In the pure psychic love there is no trace of the sex-desire, but usually the vital affection gets very strongly associated with the psychic which is then mixed though still not sexual; but the vital affection and the vital physical sex-emotion are entirely close to each other, so that at any moment or in any given case one may awake the other. This becomes very strong when the sex-force is strong in an individual as it is in most vitally energetic people. To increase always the force of the psychic, to control the sex-impulse and turn it into the *ojas*, to turn the love towards the Divine are the true remedies for this difficulty. Seminal force not sexually spent can always be turned into *ojas*.

*

When the psychic puts its influence on the vital, the first thing you must be careful to avoid is any least mixture of a wrong vital movement with the psychic movement. Lust is the perversion or degradation which prevents love from establishing its reign; so when there is the movement of psychic love in the heart, lust or vital desire is the one thing that must not be allowed to come in – just as when strength comes down from above, personal ambition and pride have to be kept far away from it; for any mixture of the perversion will corrupt the psychic or spiritual action and prevent a true fulfilment.

*

The movement of self-existent psychic or spiritual love general and without a special object can come, but it must be kept free from all taint of sex – otherwise it cannot endure.…

What is this idea that this desire of the heart hungering to love women is not sex-desire? That and the physical lust are both forms of sex-desire.

*

Why hanker [*to meet and talk with women*] when it is a vital desire? It is a form of sex and usually calls up the more physical desire.…

There are a number of women who can love with the mind, the psychic, the vital (the heart), but they shrink from a touch on the body and even when that goes, the physical act remains abhorrent to them. They may yield, under pressure, but it does not reconcile them to the act which always seems to them animal and degrading. Women know this, but men seem to find it hard to believe it; but it is perfectly true." (31: 490-91, 493)

Sex-Indulgence and the Integral Yoga

"The whole mistake is not to have a clear and unmistakable direction that sex (whether open or masquerading as deep romantic affection) and this Yoga cannot go together. This notion of making sex help the sadhana is one that has been taken hold of by many under one form or another and it has always proved an immense stumbling block to all who indulged it. It ties the being down to the vital and prevents the spiritual liberation which is essential as the basis of the transformation of the nature. Even the higher experiences begin to get coloured with the sexual tinge and falsified in their substance.

*

There is one simple answer to *X*'s falsehood and perversions. In this way of Yoga an absolute mastery of the sex-movements and an entire abstention from the physical (animal) indulgence are first conditions, because this way aims not only at a mental and vital but a physical transformation. A psychic purity is demanded in all the consciousness and there is needed a transformation of all the vital and physical energies which in the absence of these conditions is impossible." (31: 494-95)

"Sex (occult) stands on a fair level of equality with ambition etc. from the point of view of danger, only its action is usually less ostensible – i.e. the Hostiles don't put it forward so openly as a thing to be followed after in the spiritual life.

*

This movement [*of vital interchange*] is a wrong and a dangerous one. It is not so much repeating the old game under the garb of Yoga, but, what is worse, turning the Yoga-power itself into the instrument of satisfaction of a vital force. There must be absolute abstention from all vital interchange with others. The warning has often been given that no special or personal relation, even under the colour of a psychic connection or otherwise, must be formed with the women sadhakas. The whole principle of this Yoga is to give oneself entirely to the Divine alone and to nobody and to nothing else, and to bring down into ourselves by union with the Divine Mother Power all the transcendent light, force, wideness, peace, purity, truth-consciousness and Ananda of the supramental Divine. In this Yoga, therefore, there can be no place for vital relations or interchanges with others; any such relation or interchange immediately ties down the soul to the lower consciousness and its lower nature, prevents the true and full union with the Divine and hampers both the ascent to the supramental Truth consciousness and the descent of the supramental Ishwari Shakti. Still worse would it be if this interchange took the form of a sexual relation or a sexual enjoyment, even if kept free from any outward act; therefore these things are absolutely forbidden in the sadhana. It goes without saying that any physical act of the kind is not allowed, but also any subtler form is ruled out. It is only after becoming one with the supramental Divine that we can find our true spiritual relations with others in the Divine; in that higher unity this kind of gross lower vital movement can have no place.

To master the sex-impulse, – to become so much master of the sex-centre that the sexual energy would be drawn upwards, not thrown outwards and wasted – it is so indeed that the force in the seed can be turned into a primal physical energy supporting all the others, *retas* into *ojas*. But no error can be more perilous than to accept the immixture of the sexual desire and some kind of subtle satisfaction of it and look on this as a part of the sadhana. It would be the most effective way to head straight towards spiritual downfall and throw into the atmosphere forces that would block the supramental descent, bringing instead the descent of adverse vital powers to disseminate disturbance and disaster. This deviation must be absolutely thrown away, should it try to occur and expunged from the consciousness, if the Truth is to be brought down and the work is to be done.

It is an error too to imagine that, although the physical sexual action is to be abandoned, yet some inward reproduction of it is part of the transformation of the sex-centre. The action of the animal sex-energy in Nature is a device for a particular purpose in the economy of the material creation in

the Ignorance. But the vital excitement that accompanies it makes the most favourable opportunity and vibration in the atmosphere for the inrush of those very vital forces and beings whose whole business is to prevent the descent of the supramental Light. The pleasure attached to it is a degradation and not a true form of the divine Ananda. The true divine Ananda in the physical has a different quality and movement and substance; self-existent in its essence, its manifestation is dependent only on an inner union with the Divine. You have spoken of Divine Love; but Divine Love, when it touches the physical, does not awaken the gross lower vital propensities; indulgence of them would only repel it and make it withdraw again to the heights from which it is already difficult enough to draw it down into the coarseness of the material creation which it alone can transform. Seek the Divine Love through the only gate through which it will consent to enter, the gate of the psychic being, and cast away the lower vital error.

The transformation of the sex-centre and its energy is needed for the physical siddhi; for this energy is the support in the body of all the mental, vital and physical forces of the nature. It has to be changed into a mass and a movement of intimate Light, creative Power, pure Divine Ananda. It is only the bringing down of the supramental Light, Power and Bliss into the centre that can so change it. As to the working afterwards, it is the supramental Truth and the creative vision and will of the Divine Mother that will determine it. But it will be a working of the conscious Truth, not of the Darkness and Ignorance to which sexual desire and enjoyment belong; it will be a power of preservation and free desireless radiation of the life-forces and not of their throwing out and waste. Avoid the imagination that the supramental life will be only a heightened satisfaction of the desires of the vital and the body; nothing can be a greater obstacle to the Truth in its descent than this hope of a glorification of the animal in human nature. Mind wants the supramental state to be a confirmation of its own cherished ideas and preconceptions; the vital wants it to be a glorification of its own desires; the physical wants it to be a rich prolongation of its own comforts and pleasures and habits. If it were to be that, it would be only an exaggerated and highly magnified consummation of the animal and the human nature, not a transition from the human into the Divine.

It is dangerous to think of giving up "all barrier of discrimination and defence against what is trying to descend" upon you. Have you thought what this would mean if what is descending is something not in consonance with the divine Truth, perhaps even adverse? An adverse Power could ask no better condition for getting control over the seeker. It is only the Mother's Force and the divine Truth that one should admit without barriers. And even there one must keep the power of discernment in order to detect anything false that comes masquerading as the Mother's Force and the divine Truth, and keep too the power of rejection that will throw away all mixture.

Keep faith in your spiritual destiny, draw back from error and open more the psychic being to the direct guidance of the Mother's light and power.

If the central will is sincere, each recognition of a mistake can become a stepping stone to a truer movement and a higher progress.

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I have stated very briefly in my previous letter my position with regard to the sex-impulse and Yoga. I may add here that my conclusion is not founded on any mental opinion or preconceived moral idea, but on probative facts and on observation and experience. I do not deny that so long as one allows a sort of separation between inner experience and outer consciousness, the latter being left as an inferior activity controlled but not transformed, it is quite possible to have spiritual experiences and make progress without any entire cessation of the sex-activity. The mind separates itself from the outer vital (life-parts) and the physical consciousness and lives its own inner life. But only a few can really do this with any completeness and the moment one's experiences extend to the life-plane and the physical, sex can no longer be treated in this way. It can become at any moment a disturbing, upsetting and deforming force. I have observed that to an equal extent with ego (pride, vanity, ambition) and rajasic greeds and desires it is one of the main causes of the spiritual casualties that have taken place in sadhana. The attempt to treat it by detachment without complete excision breaks down; the attempt to sublimate it, favoured by many modern mystics in Europe, is a most rash and perilous experiment. For it is when one mixes up sex and spirituality that there is the greatest havoc. Even the attempt to sublimate it by turning it towards the Divine as in the Vaishnava *madhura bhāva* carries in it a serious danger, as the results of a wrong turn or use in this method so often show. At any rate in this Yoga which seeks not only the essential experience of the Divine but a transformation of the whole being and nature, I have found it an absolute necessity of the sadhana to aim at a complete mastery over the sex-force; otherwise the vital consciousness remains a turbid mixture, the turbidity affecting the purity of the spiritualised mind and seriously hindering the upward turn of the forces of the body. This Yoga demands a full ascension of the whole lower or ordinary consciousness to join the spiritual above it and a full descent of the spiritual (eventually of the supramental) into the mind, life and body to transform it. The total ascent is impossible so long as sex-desire blocks the way; the descent is dangerous so long as sex-desire is powerful in the vital. For at any moment an unexcised or latent sex-desire may be the cause of a mixture which throws back the true descent and uses the energy acquired for other purposes or turns all the action of the consciousness towards wrong experience, turbid and delusive. One must therefore clear this obstacle out of the way; otherwise there is either no safety or no free movement towards finality in the sadhana.

The contrary opinion of which you speak may be due to the idea that sex is a natural part of the human vital-physical whole, a necessity like food and sleep, and that its total inhibition may lead to unbalancing and to serious disorders. It is a fact that sex suppressed in outward action but indulged in other ways may lead to disorders of the system and brain troubles. That is the

root of the medical theory which discourages sexual abstinence. But I have observed that these things happen only when there is either secret indulgence of a perverse kind replacing the normal sexual activity or else an indulgence of it in a kind of subtle vital way by imagination or by an invisible vital interchange of an occult kind, – I do not think harm ever occurs when there is a true spiritual effort at mastery and abstinence. It is now held by many medical men in Europe that sexual abstinence, *if it is genuine*, is beneficial; for the element in the *retas* which serves the sexual act is then changed into its other element which feeds the energies of the system, mental, vital and physical – and that justifies the Indian idea of Brahmacharya, the transformation of *retas* into *ojas* and the raising of its energies upward so that they change into a spiritual force.

As for the method of mastery, it cannot be done by physical abstinence alone – it proceeds by a process of combined detachment and rejection. The consciousness stands back from the sex-impulse, feels it as not its own, as something alien thrown on it by Nature-force to which it refuses assent or identification – each time a certain movement of rejection throws it more and more outward. The mind remains unaffected; after a time the vital being which is the chief support withdraws from it in the same way, finally the physical consciousness no longer supports it. This process continues until even the subconscient can no longer rouse it up in dream and no farther movement comes from the outer Nature-force to rekindle this lower fire. This is the course when the sex-propensity sticks obstinately; but there are some who can eliminate it decisively by a swift radical dropping away from the nature. That however is more rare.

It has to be said that the total elimination of the sex-impulse is one of the most difficult things in sadhana and one must be prepared for it to take time. But its total disappearance has been achieved and a practical liberation crossed only by occasional dream-movements from the subconscient is fairly common.

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I have not said [*in the preceding letter*] that the sex-impulse has not been mastered in other Yogas. I have said that it is difficult to be free from it entirely and that the attempt at sublimation as in the Vaishnava sadhana has its dangers. That is evidenced by all one knows of what has frequently and even largely happened among the Vaishnavas. Transcendence and transformation are different matters. There are three kinds or stages of transformation contemplated in this sadhana, the psychic transformation, the spiritual and the supramental. The first two have been done in their own way in other Yogas; the last is a new endeavour. A transformation sufficient for spiritual realisation is attainable by the two former; a transformation sufficient for the divinisation of human life is, in my view, not possible except by a supramental change." (31: 499-504)

**Sexual Instinct Not Necessary for Maintaining Health**

"Doctors advise marriage because they think satisfaction of the sexual instinct is necessary for the health and repression causes disturbances in the system. This is true only when there is no true giving up of the sexual indulgence, but only a change in the way of indulging it. Nowadays a new theory has come up which confirms the Indian theory of Brahmacharya, viz. that by continence *retas* can be changed into *ojas* and the vigour and power of the being enormously increase." (31: 505-06)

**Mastery of Sex Through the Force of Purity**

"There is a force of purity, not the purity of the moralist, but an essential purity of spirit, in the very substance of the being. When that comes, then sex-waves either cannot approach or they pass without imparting any impulse, without touching anywhere.

*

The desires of the heart and the body which stand in the way of Brahmacharya give a glow to the vital and emotive nature and prevent it from being dry and shut to feeling. To keep the heart warm and open, not dried up or closed, and at the same time attain to spiritual purity the best way is to turn it towards that which is eternal, pure and ever true, behind and beyond these earthly emotions – the ever-living Love, Bliss and Beauty.

*

If it [*peace*] is established *all through*, then it brings purity and the purity throws off the sexual suggestions." (31: 512-13)

**Sex-Impulse – The Need to Reject It from All the Parts of the Being**

"The sex-trouble is serious only so long as it can get the consent of the mind and the vital will. If it is driven from the mind, that is, if the mind refuses its consent, but the vital part responds to it, it comes as a large wave of vital desire and tries to sweep the mind away by force along with it. If it is driven also from the higher vital, from the heart and the dynamic possessive life force, it takes refuge in the lower vital and comes in the shape of smaller suggestions and urges there. Driven from the lower vital level, it goes down into the obscure inertly repetitive physical and comes as sensations in the sex-centre and a mechanical response to suggestion. Driven from there too, it goes down into the subconscient and comes up as dreams or night-emissions even without dreams. But to wherever it recedes, it tries still for a time from that base or refuge to trouble and recapture the assent of the higher parts – until the victory is complete and it is driven even out of the surrounding or environmental consciousness which is the extension of ourselves into the general or universal Nature." (31: 515)

**Sex-Impulse – Countering Its Power of Temporary Possession**

"The sexual urge is something that tries to take complete hold and leave no room for inhibition or control. It has a power of temporary possession which no other passion or life-impulse has to the same degree, more even than anger which comes second to it. That is why it is so difficult to get rid of it – because even when the mind or higher vital refuses, the vital physical feels this possessive force and has an ingrained tendency to be passive to its urge.

*

In the vital physical the "[*sex*-]response" lingers long after the mind and higher vital have turned from it. I have seen that in men who were mentally and emotionally quite sincere. A few get rid of it easily, but these are a small minority. But there must be no justification on the "what harm" basis – that is an attempt of the lower vital to get the mind and higher vital to adhere. There is always room for harm so long as the sex-response is not eliminated in *both*, not in you only." (31: 518)

**Dangers of Sex-Imagination**

"There is no condition more dangerous for the sex-imagination to come than this lying in bed in a half-awake or else a relaxed inert condition unoccupied by any activity or any experience.…

To let the memory or imagination dwell on things that excite the sex-desire is unhealthy for the sadhana and an obstacle to the development of the Yogic consciousness. Discourage these imaginations and memories when they come.

*

That [*support of the sex-sensation by the imagination*] is the difficulty. The imagination means a consent of the physical or else the vital mind. Otherwise the [*sex*-]sensation is often only due to physical causes and, if not supported by this automatic assent of a part of the mind, would before long diminish in its habit of recurrence.

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Care must be taken that the sexual or erotic imagination does not take hold of the consciousness representing itself as spiritual truth." (31: 522-24)

"I do not think *X*'s trance has anything to do with her ill health; I have never known the habit of trances of that kind to have any such result, only the violent breaking of a trance might have a bad result though it would not necessarily produce a disaster. But there is the possibility that if the conscious being goes out of the body in an absolutely complete trance, the thread which connects it with the body might be broken or else cut by some adverse force and it would not be able to return into the physical frame. Apart from any such fatal possibility there might be a shock which might produce a temporary disorder or even some kind of lesion; as a rule, however, a shock would be the only consequence.

The general question is a different matter. There is a sort of traditional belief in many minds that the practice of Yoga is inimical to the health of the body and tends to have a bad effect of one kind or another and even finally leads to a premature or an early dropping of the body. Ramakrishna seems to have held the view, if we can judge from his remarks about the connection between Keshav Sen's progress in spirituality and the illness which undermined him, that one was the result and the desirable result of the other, a liberation and release from life in this world, mukti. That may or may not be; but I find it difficult to believe that illness and deterioration of the body is the natural and general result of the practice of Yoga or that that practice is the cause of an inevitable breakdown of health or of the final illnesses which bring about their departure from the body. On what ground are we to suppose or how can it be proved that while non-Yogis suffer from ill health and die because of the disorders of Nature, Yogis die of their Yoga? Unless a direct connection between their death and their practice of Yoga can be proved – and this could be proved with certainty only in particular cases and even then not with an absolute certainty – there is no sufficient reason to believe in such a difference. It is more rational to conclude that both Yogis and non-Yogis fall ill and die from natural causes and by the same dispensation of Nature; one might even advance the view, since they have the Yoga Shakti at their disposal if they choose to use it, that the Yogi falls ill and dies not because of but in spite of his Yoga. At any rate, I don't believe that Ramakrishna (or any other Yogi) fell ill because of his trances; there is nothing to show that he ever suffered in that way after a trance. I think it is said somewhere or he himself said that the cancer in his throat of which he died came by his swallowing the sins of his disciples and those who approached him: that again may or may not be, but it will be his own peculiar case. It is no doubt possible to draw the illnesses of others upon oneself and even to do it deliberately; the instance of the Greek king Antigonus and his son Dimitrius is a famous historical case in point. Yogis also do this sometimes; or else adverse forces may throw illnesses upon the Yogi, using those round him as a door or a passage or the ill wishes of people as an instrumental force. But all these are special circumstances

connected, no doubt, with his practice of Yoga; but they do not establish the general proposition as an absolute rule. A tendency such as *X*'s to desire or welcome or accept death as a release could have a force because of her advanced spiritual consciousness which it would not have in ordinary people.

On the other side there can be an opposite use and result of the Yogic consciousness: illness can be repelled from one's own body or cured, even chronic or deep-seated illnesses and long-established constitutional defects remedied or expelled and even a predestined death delayed for a long period. Narayan Jyotishi, a Calcutta astrologer, who predicted, not knowing then who I was, in the days before my name was politically known, my struggle with Mlechchha enemies and afterwards the three cases against me and my three acquittals, predicted also that though death was prefixed for me in my horoscope at the age of 63, I would prolong my life by Yogic power for a very long period and arrive at a full old age. In fact I have got rid by Yogic pressure of a number of chronic maladies that had got settled in my body, reduced others to a vanishing minimum, brought about steadily progressing diminution of two that remained and on the last produced a considerable effect. But none of these instances either on the favourable or unfavourable side can be made into a rule; there is no validity in the tendency of human reason to transform the relativity of these things into an absolute.

Finally I may say of *X*'s trances that they are the usual *savikalpa* kind opening to all kinds of experiences, but the large abiding realisations in Yoga do not usually come in trance but by a persistent waking sadhana. The same may be said of the removal of attachments; some may be got rid of sometimes by an experience in trance, but more usually it must be done by persistent endeavour in waking sadhana.…

Illness does not rise up by the descent of the Force, nor hereditary taint nor madness. They come up of themselves, as in *X*'s case who never had even the smallest grain of a descent or a Force anywhere. It is only after he went off his centre, that we are putting Force (not as a descent, but as an agent) to keep him as straight and as sound as possible.

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A descent [*of the force*] cannot possibly produce nausea and vomiting etc. There can, if one pulls down too much force, be produced a headache or giddiness; both of these go if one keeps quiet a little, ceases pulling and assimilates. A descent cannot produce blood pressure, madness or apoplexy or heart failure or any other illness.

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A heat is sometimes created in the body by the pressure of a Force of tapas because there are things that resist in the vital or in the body habit or in the brain-mind – the cause of the heat is therefore not the Force itself but the resistance. As soon as the system is cleared there is no sense of heat any longer. But this heat is clearly distinguishable from illness." (31: 550-53)

"Attacks of illness are attacks of the lower nature or of adverse forces taking advantage of some weakness, opening or response in the nature, – like all other things that come and have got to be thrown away, they come from outside. If one can feel them so coming and get the strength and the habit to throw them away before they can enter the body, then one can remain free from illness. Even when the attack seems to rise from within, that means only that it has not been detected before it entered the subconscient; once in the subconscient, the force that brought it rouses it from there sooner or later and it invades the system. When you feel it just after it has entered, it is because though it came direct and not through the subconscient, yet you could not detect it while it was still outside. Very often it arrives like that, frontally or more often tangentially from the side, direct, forcing its way through the subtle vital envelope which is our main armour of defence, but it can be stopped there in the envelope itself before it penetrates the material body. Then one may feel some effect, e.g. feverishness or a tendency to cold, but there is not the full invasion of the malady. If it can be stopped earlier or if the vital envelope of itself resists and remains strong, vigorous and intact, then there is no illness; the attack produces no physical effect and leaves no traces.

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Illness is always an attack of contrary forces in Nature – but not always of what are specially called the Hostile Forces or intended to frustrate aspiration. A desire is an ordinary force of the lower Nature, though it may be used by the Hostile Forces.

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Hostile [*source of illness*] here means hostile to the Yoga. An illness which comes in the ordinary course as the result of physical causes – even though adverse universal forces are the first cause – is an ordinary illness. One brought by the forces hostile to Yoga to upset the system and prevent or disturb progress – without any adequate physical reason – is a hostile attack. It may have the appearance of a cold or any other illness, but to the eye which sees the action of forces and not only the outward symptoms or results, the difference is clear.…

It is a hostile pressure that is organising a habit in the body of recurrence at a fixed time or times. This habit of fixed recurrence gives a great force for any illness to persist, as the body consciousness expects the recurrence and the expectation helps it to come.

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It is this expectation in the mind [*that an attack of obscurity will come at a fixed time*] that helps most to maintain the rhythm of the attack. If it could be got rid of, the rhythm also could be broken.

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According to all statements the deaths in early age are much less in Europe and men live longer on the whole. But certain diseases have greatly increased in spite of the advance in hygiene – influenza, T.B. and venereals. There are also new diseases coming in that hardly existed before. That seems obviously the work of the Hostiles." (31: 553-55)

**Doctors' Psychological Mistakes Take Away Much of the Power of Resistance to Disease**

"It is a pity that *X* could not write all this time. Formerly when she wrote often she used to get better after writing. It is also a pity that she has been told by the doctors that she is not going to live; even if it is true, such a thing should not be told unless in case of necessity (which does not exist in her case) for it takes away much of the power of resistance and diminishes what chances of cure and survival there were. *X*'s physical destiny has always been against her but this is a thing that can be cancelled if one can have sufficient faith and inner strength and openness and receive the spiritual force." (31: 558)

**Faith and Confidence Can Cure All Illnesses**

"Most of them [*illnesses*] can be got rid of almost at once by faith and calling in the force. Those that are chronic are more difficult, but they too can be got rid of by the same means if persistently used." (31: 561)

**Illness Not to be Enjoyed but Rejected**

"Your theory of illness is rather a perilous creed – for illness is a thing to be eliminated, not accepted or enjoyed. There *is* something in the being that enjoys illness, it is possible even to turn the pains of illness like any other pain into a form of pleasure; for pain and pleasure are both of them degradations of an original Ananda and can be reduced into the terms of each other or else sublimated into their original principle of Ananda. It is true also that one must be able to bear illness with calm, equanimity, endurance, even recognition of it, since it has come, as something that had to be passed through in the course of experience. But to accept and enjoy it means to help it to last and that will not do; for illness is a deformation of the physical nature just as lust, anger, jealousy etc. are deformations of the vital nature and error and prejudice and indulgence of falsehood are deformations of the mental nature. All these things have to be eliminated and rejection is the first condition of their disappearance while acceptance has a contrary effect altogether." (31: 565-66)

**Vain Disputes of Medical Systems**

"I have put down a few comments to throw cold water on all this blazing hot allopathism. But all these furious disputes seem to me now of little use. I have seen the working of both systems [*allopathy and homeopathy*] and of others and I cannot believe in the sole truth of any. The ones damnable in the orthodox view, entirely contradicting it, have their own truth and succeed – also both the orthodox and heterodox fail. A theory is only a constructed idea-script which represents an imperfect human observation of a line of processes that Nature follows or can follow; another theory is a different idea-script of other processes that also she follows or can follow. Allopathy, homeopathy, naturopathy, osteopathy, Kaviraji, hakimi have all caught hold of Nature and subjected her to certain processes; each has its successes and failures. Let each do its own work in its own way. I do not see any need for fights and recriminations. For me all are only outward means and what really works are unseen forces behind; as they act, the outer means succeed or fail – if one can make the process a right channel for the right force, then the process gets its full utility – that is all." (31: 583)

## Some Specific Illnesses

"Cancer

I do not know why the doctors speak of cancer as inevitable. There are so many people who carry gall-stones in the bladder for so many years without any development of cancer. It is evident that it is a dangerous illness, not easily curable – but we cannot say positively either that she will not survive. There is no such thing as an incurable illness in reality – for what the doctors call such is only an illness for which they have not yet been able to discover a physical remedy. *X* has one force on her side, her faith and her will to survive for the sadhana; on the other side is a kind of destiny of the body which is strong but not absolutely insurmountable. Her faith must be left intact – and we must send force to help her. That is all that we can say at present. If she can by her faith draw down and open to such a force as will counteract the adverse physical forces in her body, then she will survive.

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Of course it [*cancer*] can [*be cured by Yoga*], but on condition of faith or openness or both. Even a mental suggestion can cure cancer – with luck, of course, as is shown by the case of the woman operated on unsuccessfully for cancer, but the doctors lied and told her it had succeeded. Result, cancer symptoms all ceased and she died many years afterwards of another illness altogether.

Tuberculosis

T.B. is the result of a strong psychic-vital depression. Sex cannot directly cause T.B. though it may be a factor in bringing about a fall of the vital forces and a withdrawal of the psychic supporting forces leading to T.B. The lack of vitality which easily comes as a result of modern civilisation is therefore a very strong contributing cause. Moderns have not the solid nervous system and the natural (as opposed to the artificial and morbid) zest of life that their ancestors had. But I don't know about the soldiers – the hideous trench war with all its ghastly circumstances and surroundings was, I imagine, far more difficult to bear than the open air marching and fighting of the Napoleonic times.…

Sciatica

Sciatica is something more than nervous – it affects the movement of the muscles through the nerves. It can be got rid of at once, however, if you can manage to direct the Force on it.

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There is no outer means. Sciatica is a thing which yields only to inner concentrated force or else it goes away of itself and comes of itself. Outer means at best can only be palliatives.…

If you can cure by withdrawing [*from work*] so much the better. The sciatica has often tried to fall on the Mother and on myself – we have always found that it cannot resist the Force quietly and persistently applied. Other illnesses can resist, but sciatica being entirely tamasic cannot. The application of Force does not yet, probably, come natural to you, so it brings a sense of struggle not of quiet domination, hence the restlessness etc." (31: 586-87, 589-90)

"In our Yoga we mean by the subconscient that quite submerged part of our being in which there is now a kingly conscious and coherent thought, will or feeling or organised reaction, but which yet receives obscurely the impressions of all things and stores them up in itself and from it too all sorts of stimuli, of persistent habitual movements, crudely repeated or disguised in strange forms can surge up into dream or into the waking nature. For if these impressions rise up most in dream in an incoherent and disorganised manner, they can also and do rise up into our waking consciousness as a mechanical repetition of old thoughts, old mental, vital and physical habits or an obscure stimulus to sensations, actions, emotions which do not originate in or from our conscious thought or will and are even often opposed to its perceptions, choice or dictates. In the subconscient there is an obscure mind full of obstinate sanskaras, impressions, associations, fixed notions, habitual reactions formed by our past, an obscure vital full of the seeds of habitual desires, sensations and nervous reactions, a most obscure material which governs much that has to do with the condition of the body. It is largely responsible for our illnesses; chronic or repeated illnesses are indeed mainly due to the subconscient and its obstinate memory and habit of repetition of whatever has impressed itself upon the body consciousness. But this subconscient must be clearly distinguished from the subliminal parts of our being such as the inner or subtle physical consciousness, the inner vital or inner mental; for these are not at all obscure or incoherent or ill-organised, but only veiled from our surface consciousness. Our surface constantly receives something, inner touches, communications or influences, from these sources but does not know for the most part whence they come.

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The subconscient is below the waking physical consciousness – it is an automatic, obscure, incoherent, half-unconscious realm into which light and awareness can with difficulty come. The inner vital and physical are quite different – they have a larger, plastic, subtler, freer and richer consciousness than the surface vital and physical, much more open to the Truth and in direct touch with the universal.

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The inner being does not depend on the subconscient, but the outer has depended on it for thousands of lives – that is why the outer being and physical consciousness's habit of response to the subconscient can be a formidable obstacle to the progress of the sadhana and is so with most. It keeps up the repetition of the old movements, is always pulling down the consciousness and opposing the continuity of the ascent and bringing the old nature or else the tamas (non-illumination and non-activity) across the descent. It is only if you live wholly and dynamically in the inner being and feel the outer as a quite superficial thing that you can get rid of the obstruction or minimise it until the transformation of the outer being can be made complete." (31: 596-97)

## The Subconscient and Its Hold on the Physical and the Material

"It is not a fact that formless things [*such as vague subconscient impressions*] can have no power – all that is necessary is that they should have a force in them. The subconscient influences the body because all in the body has developed out of the subconscient and all in itself still is only half conscious and much of its action can be called subconscious. It is therefore much more easily influenced by the subconscious than by the conscious mind and conscious will or even the vital mind and vital will except in those things in which a conscious mental or vital control has been established and the subconscious itself has accepted it. If it were not so, man's control of his actions and physical states would be complete, there would be no illness or, if there were, it could be immediately cured by mental action. But it is not so. For that reason the higher consciousness has to be brought down, the body and the subconscient enlightened by it and accustomed to obey its control.

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It is good. Emptiness and silence of the consciousness prepare the being to live within, with the outer consciousness only as a means of communication and action on the physical world instead of living in the external only.

As there is a superconscient (something above our present consciousness) above the head from which the higher consciousness comes down into the body, so there is also a subconscient (something below our consciousness) below the feet. Matter is under the control of this power, because it is that out of which it has been created – that is why matter seems to us to be quite unconscious. The material body is very much under the influence of this power for the same reason; it is why we are not conscious of what is going on in the body, for the most part. The outer consciousness goes down into this subconscient when we are asleep, and so it becomes unaware of what is going on in us when we are asleep except for a few dreams. Many of these dreams rise up from the subconscient and are made up of old memories, impressions etc. put together in an incoherent way. For the subconscient receives impressions of all we do or experience in our lives and keeps these impressions in it, sending up often fragments of them in sleep. It is a very important part of the being, but we can do nothing much with it by the conscious will. It is the higher Force working in us that in its natural course will open the subconscient to itself and bring down into it its control and light.

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It is in the Yogic consciousness that one feels the seat of the subconscient below the feet, but the influence of the subconscious is not confined there – it is spread in the body. In the waking state it is overpowered by the conscious thinking mind and vital and conscious physical mind, but in the sleep state it comes on the surface." (31: 599-600)

"These cravings and desires are old habits of the physical which came to it from the universal Nature and which it accepted and took as part of itself and its life. When these things are rejected by the waking consciousness they try to take refuge in the subconscient or else in what may be called the environmental consciousness and from there they press upon the consciousness trying to recover their hold or simply to recur for a time. If they are in the subconscient they come up most usually in dreams, but they may also surge up into the waking consciousness. If they come from the environment they take the form of thought-suggestions or impulses or a vague restless or disturbing pressure. It is probably this environmental pressure that you feel. When the body is full of the new consciousness, Peace and Power at the same time, then this outward pressure is felt but can no longer disturb and finally it recedes to a distance (no longer pressing immediately on the physical mind or body) and either gradually or rapidly disappears.

By environmental consciousness I mean something that each man carries around him, outside his body, even when he is not aware of it, – by which he is in touch with others and with the universal forces. It is through this that the thoughts, feelings etc. of others pass to enter into one – it is through this also that waves of the universal force – desire, sex, etc. – come in and take possession of the mind, vital or body.

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When these things [*base feelings such as jealousy*] are rejected and disappear for a time, some part of them may go out into the environmental consciousness and from there they can return in a wave from the general Nature. If one is conscious, one can even feel them coming in. The rejection of such returns is an important part of the purification and it is not complete till this power of returning is no longer there. But also it may be that some part is not so much rejected as suppressed by mental control, then it sinks into the subconscient and when the subconscient is active (as in dream or in a passive state of the mind) or else when the subconscient itself is brought up for purification, then it may rise up even with much violence. There especially the sense that one has to begin all again and nothing has been done may come upon the sadhak. But it is not so really. One has to be firm and not get upset but this time detach firmly and completely so as to uproot completely from the nature.…

The idea that one should let what rises from the subconscient go on repeating itself till it is exhausted is not the right idea. For that would needlessly prolong the troubled condition and might be harmful. When these things rise they have to be observed and then thrown out, not kept." (31: 601-02)

**First Effects of the Light Penetrating and Changing the Subconscient**

"[*First effects of the Light penetrating and changing the subconscient*:]

1. The subconscient begins to show more easily what is in it.

2. Things rising from there come to the awareness of the mind before they can touch or affect the consciousness.

3. The subconscient becomes less the refuge of the ignorant and obscure movements and more an automatic response of the material to the higher consciousness.

4. It gives less covert and less passage to the suggestions of the hostile forces.

5. It is more easy to be conscious in sleep and to have higher forms of dream experience. Hostile dreams – e.g. sex-suggestions can be met and stopped in the dream itself and any result like emission prevented.

6. A waking will put on the dream state before sleeping becomes more and more effective." (31: 612)

"Your practice of psycho-analysis was a mistake. It has, for the time at least, made the work of purification more complicated, not easier. The psycho-analysis of Freud is the last thing that one should associate with Yoga. It takes up a certain part, the darkest, the most perilous, the unhealthiest part of the nature, the lower vital subconscious layer, isolates some of its most morbid phenomena and attributes to it and them an action out of all proportion to its true role in the nature. Modern psychology is an infant science, at once rash, fumbling and crude. As in all infant sciences, the universal habit of the human mind – to take a partial or local truth, generalise it unduly and try to explain a whole field of Nature in its narrow terms – runs riot here. Moreover, the exaggeration of the importance of suppressed sexual complexes is a dangerous falsehood and it can have a nasty influence and tend to make the mind and vital more and not less fundamentally impure than before.

It is true that the subliminal in man is the largest part of his nature and has in it the secret of the unseen dynamisms which explain his surface activities. But the lower vital subconscious which is all that this psycho-analysis of Freud seems to know – and even of that it knows only a few ill-lit corners, – is no more than a restricted and very inferior portion of the subliminal whole. The subliminal self stands behind and supports the whole superficial man; it has in it a larger and more efficient mind behind the surface mind, a larger and more powerful vital behind the surface vital, a subtler and freer physical consciousness behind the surface bodily existence. And above them it opens to higher superconscient as well as below them to lower subconscient ranges. If one wishes to purify and transform the nature, it is the power of these higher ranges to which one must open and raise to them and change by them both the subliminal and the surface being. Even this should be done with care, not prematurely or rashly, following a higher guidance, keeping always the right attitude; for otherwise the force that is drawn down may be too strong for an obscure and weak frame of nature. But to begin by opening up the lower subconscious, risking to raise up all that is foul or obscure in it, is to go out of one's way to invite trouble. First, one should make the higher mind and vital strong and firm and full of light and peace from above; afterwards one can open up or even dive into the subconscious with more safety and some chance of a rapid and successful change.

The system of getting rid of things by *anubhava* can also be a dangerous one; for on this way one can easily become more entangled instead of arriving at freedom. This method has behind it two well-known psychological motives. One, the motive of purposeful exhaustion, is valid only in some cases, especially when some natural tendency has too strong a hold or too strong a drive in it to be got rid of by *vicāra* or by the process of rejection and the substitution of the true movement in its place; when that happens in excess, the sadhaka

has sometimes even to go back to the ordinary action of the ordinary life, get the true experience of it with a new mind and will behind and then return to the spiritual life with the obstacle eliminated or else ready for elimination. But this method of purposive indulgence is always dangerous, though sometimes inevitable. It succeeds only when there is a very strong will in the being towards realisation; for then indulgence brings a strong dissatisfaction and reaction, *vairāgya*, and the will towards perfection can be carried down into the recalcitrant part of the nature.

The other motive for *anubhava* is of a more general applicability; for in order to reject anything from the being one has first to become conscious of it, to have the clear inner experience of its action and to discover its actual place in the workings of the nature. One can then work upon it to eliminate it, if it is an entirely wrong movement, or to transform it if it is only the degradation of a higher and true movement. It is this or something like it that is attempted crudely and improperly with a rudimentary and insufficient knowledge in the system of psychoanalysis. The process of raising up the lower movements into the full light of consciousness in order to know and deal with them is inevitable; for there can be no complete change without it. But it can truly succeed only when a higher light and force are sufficiently at work to overcome, sooner or later, the force of the tendency that is held up for change. Many, under the pretext of *anubhava*, not only raise up the adverse movement, but support it with their consent instead of rejecting it, find justifications for continuing or repeating it and so go on playing with it, indulging its return, eternising it; afterwards when they want to get rid of it, it has got such a hold that they find themselves helpless in its clutch and only a terrible struggle or an intervention of divine grace can liberate them. Some do this out of a vital twist or perversity, others out of sheer ignorance; but in Yoga, as in life, ignorance is not accepted by Nature as a justifying excuse. This danger is there in all improper dealings with the ignorant parts of the nature; but none is more ignorant, more perilous, more unreasoning and obstinate in recurrence than the lower vital subconscious and its movements. To raise it up prematurely or improperly for *anubhava* is to risk suffusing the conscious parts also with its dark and dirty stuff and thus poisoning the whole vital and even the mental nature. Always therefore one should begin by a positive, not a negative experience, by bringing down something of the divine nature, calm, light, equanimity, purity, divine strength into the parts of the conscious being that have to be changed; only when that has been sufficiently done and there is a firm positive basis, is it safe to raise up the concealed subconscious adverse elements in order to destroy and eliminate them by the strength of the divine calm, light, force and knowledge.…

I find it difficult to take these psycho-analysts at all seriously when they try to scrutinise spiritual experience by the flicker of their torch-lights, – yet perhaps one ought to, for half-knowledge is a very powerful thing and can be a great

obstacle to the coming in front of the true Truth. This new psychology looks to me very much like children learning some summary and not very adequate alphabet, exulting in putting their a-b-c-d of the subconscient and the mysterious underground super-ego together and imagining that their first book of obscure beginnings (c-a-t=cat, t-r-e-e=tree) is the very heart of the real knowledge. They look from down up and explain the higher lights by the lower obscurities; but the foundation of these things is above and not below, *upari budhna eṣām*. The superconscient, not the subconscient, is the true fountain of things. The significance of the lotus is not to be found by analysing the secrets of the mud from which it grows here; its secret is to be found in the heavenly archetype of the lotus that blooms for ever in the Light above. The self-chosen field of these psychologists is besides poor and dark and limited; you must know the whole before you can know the part and the highest before you can truly understand the lowest. That is the province of a greater psychology awaiting its hour before which these poor gropings will disappear and come to nothing." (31: 612-16)

"There is another cause of the general inability to change which at present afflicts the sadhak.* It is because the sadhana, as a general fact, has now and for a long time past come down to the Inconscient; the pressure, the call is to change in that part of the nature which depends directly on the Inconscient, the fixed habits, the automatic movements, the mechanical repetitions of the nature, the involuntary reactions to life, all that seems to belong to the fixed character of a man. This has to be done if there is to be any chance of a total spiritual change. The Force (generally and not individually) is working to make that possible, its pressure is for that, – for, on the other levels, the change has already been made possible (not, mind you, assured to everybody). But to open the Inconscient to the light is a Herculean task; change on the other levels is much easier. As yet this work has only begun and it is not surprising that there seems to be no change in things or people. It will come in time, but not in a hurry.

As for experiences, they are all right but the trouble is that they do not seem to change the nature, they only enrich the consciousness – even the realisation, on the mind level, of the Brahman seems to leave the nature almost where it was, except for a few. That is why we insist on the psychic transformation as the first necessity – for that does change the nature – and its chief instrument is bhakti, surrender etc.

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The sunlit path can only be followed if the psychic is constantly or usually in front or if one has a natural spirit of faith and surrender or a face turned habitually towards the sun or psychic predisposition (e.g. a faith in one's spiritual destiny) or if he has acquired the psychic turn. That does not mean that the sunlit man has no difficulties; he may have many, but he regards them cheerfully as "all in the day's work". If he gets bad beatings, he is capable of saying, "Well, that was a queer go, but the Divine is evidently in a queer mood and if that is his way of doing things, it must be the right one; I am surely a still queerer fellow myself and that, I suppose, was the only means of putting me right." But everybody can't be of that turn, and surrender which would put everything right is, as you say, difficult to do completely. That is why we do not insist on total surrender at once, but are satisfied with a little to begin with, the rest to grow as it can.

I have explained to you why so many people (not by any means all) are in this gloomy condition, dull and despondent. It is the tamas, the inertia of the Inconscient, that has got hold of them. But also it is the small physical vital which takes only an interest in the small and trivial things of the ordinary daily

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** This letter was written in April 1944, the one that follows it in June 1944. The final letter in the group was written in April 1947. – Ed.*

and social life and nothing else. When formerly the sadhana was going on on higher levels (mind, higher vital etc.), there was plenty of vigour and verve and interest in the details of the Asram work and life as well as in an inner life; the physical vital was carried in the stream. But for many this has dropped; they live in the unsatisfied vital physical and find everything desperately dull, gloomy and without interest or issue. In their inner life the tamas from the Inconscient has created a block or a bottleneck and they do not find any way out. If one can keep the right condition and attitude, a strong interest in work or a strong interest in sadhana, then this becomes quiescent. That is the malady. Its remedy is to keep the right condition and to bring gradually or, if one can, swiftly the light of the higher aspiration into this part of the being also, so that whatever the conditions of the environment, it may keep also the right poise. Then the sunlit path should be less impossible.

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The extreme acuteness of your difficulties is due to the Yoga having come down against the bedrock of Inconscience which is the fundamental basis of all resistance in the individual and in the world to the victory of the Spirit and the Divine Work that is leading toward that victory. The difficulties themselves are general in the Asram as well as in the outside world. Doubt, discouragement, diminution or loss of faith, waning of the vital enthusiasm for the ideal, perplexity and a baffling of the hope for the future are the common features of the difficulty. In the world outside there are much worse symptoms such as the general increase of cynicism, a refusal to believe in anything at all, a decrease of honesty, an immense corruption, a preoccupation with food, money, comfort, pleasure to the exclusion of higher things and a general expectation of worse and worse things awaiting the world. All that, however acute, is a temporary phenomenon for which those who know anything about the workings of the world-energy and the workings of the Spirit were prepared. I myself foresaw that this worst would come, the darkness of night before the dawn; therefore I am not discouraged. I know what is preparing behind the darkness and can see and feel the first signs of its coming. Those who seek for the Divine have to stand firm and persist in their seeking; after a time, the darkness will fade and begin to disappear and the Light will come." (31: 617-19)

**The Lesson of Life**

"It is the lesson of life that always in this world everything fails a man – only the Divine does not fail him, if he turns entirely to the Divine. It is not because there is something bad in you that blows fall on you, – blows fall on all human beings because they are full of desire for things that cannot last and they lose them or, even if they get, it brings disappointment and cannot satisfy them. To turn to the Divine is the only truth in life." (31: 625)

**The Phenomenon of the "Evil Persona"**

"What you say about the "Evil Persona" interests me greatly as it answers to my consistent experience that a person greatly endowed for the work has, always or almost always – perhaps one ought not to make a too rigid universal rule about these things – a being attached to him, sometimes appearing like a part of him, which is just the contradiction of the thing he centrally represents in the work to be done. Or, if it is not there at first, not bound to his personality, a force of this kind enters into his environment as soon as he begins his movement to realise. Its business seems to be to oppose, to create stumblings and wrong conditions, in a word, to set before him the whole problem of the work he has started to do. It would seem as if the problem could not, in the occult economy of things, be solved otherwise than by the predestined instrument making the difficulty his own. That would explain many things that seem very disconcerting on the surface." (31: 648)

## Politeness and Good Society Manners No Tests of Spiritual Experience or Siddhi

"When on earth were politeness and good society manners considered as a part or a test of spiritual experience or true Yogic siddhi? It is no more a test than the capacity of dancing well or dressing nicely. Just as there are many very good and kind men who are boorish and rude in their manners, so there may be very spiritual men (I mean those who have deep spiritual experiences)who have no grasp over physical life or action (many intellectuals too are like that) and are not at all careful about their manners. I suppose I myself am accused of rude and arrogant behaviour because I refuse to see people, do not answer letters, and a host of other misdemeanours. I have heard of a famous recluse who threw stones at anybody coming to his retreat because he did not want disciples and found no other way of warding off the flood of candidates. I at least would hesitate to pronounce that such people had no spiritual life or experience. Certainly, I prefer that sadhaks should be reasonably considerate towards each other, but that is for the sake of collective life and harmony, not as a siddhi of the Yoga or an indispensable sign of inner experience.

As for the other matter how can the *écarts* of the sadhaks here, none of whom have reached perfection or anywhere near it, be a proof that spiritual experience is null or worthless? You write as if the moment one had any kind of spiritual experience or realisation, one must at once become a perfect person without defects or weaknesses. That is to make a demand which it is impossible to satisfy and it is to ignore the fact that spiritual life is a growth and not a sudden and inexplicable miracle. No sadhak can be judged as if he were already a siddha Yogi, least of all those who have only travelled a quarter or less of a very long path as is the case with most of us who are here. Even great Yogis do not claim perfection and you cannot say that because they are not absolutely perfect, therefore their spirituality is false or of no use to the world. There are besides all kinds of spiritual men, some who are content with spiritual experience and do not seek after an outward perfection or progress, some who are saints, others who do not seek after sainthood, others who are content to live in the cosmic consciousness in touch or union with the All but allowing all kinds of forces to play through them, e.g., as in the typical description of the Paramhansa. The ideal I put before our Yoga is one thing, but it does not bind all spiritual life and endeavour. The spiritual life is not a thing that can be formulated in a rigid definition or bound by a fixed mental rule; it is a vast field of evolution, an immense kingdom potentially larger than the other kingdoms below it with a hundred provinces, a thousand types, stages, forms, paths, variations of the spiritual ideal, degrees of spiritual achievement. It is from the basis of this truth which I shall try to explain in subsequent letters that things regarding spirituality and its seekers must be judged, if they are to be judged with knowledge. Let me do that first and afterwards if I am able to give some idea of it, which is not easy, particular questions can be more soluble." (31: 655-57)

## Resistance in the Nature Leading to Suffering and the Two Ways of Meeting It

"There is no invariable rule of such suffering. It is not the soul that suffers; the Self is calm and equal to all things and the only sorrow of the psychic being is the sorrow of the resistance of Nature to the Divine Will or the resistance of things and people to the call of the True, the Good and the Beautiful. What is affected by suffering is the vital nature and the body. When the soul draws towards the Divine, there may be a resistance in the mind and the common form of that is denial and doubt – which may create mental and vital suffering. There may again be a resistance in the vital nature whose principal character is desire and the attachment to the objects of desire, and if in this field there is conflict between the soul and the vital nature, between the Divine Attraction and the pull of the Ignorance, then obviously there may be much suffering of the mind and vital parts. The physical consciousness also may offer a resistance which is usually that of a fundamental inertia, an obscurity in the very stuff of the physical, an incomprehension, an inability to respond to the higher consciousness, a habit of helplessly responding to the lower mechanically, even when it does not want to do so; both vital and physical suffering may be the consequence. There is moreover the resistance of the Universal Nature which does not want the being to escape from the Ignorance into the Light. This may take the form of a vehement insistence on the continuation of the old movements, waves of them thrown on the mind and vital and body so that old ideas, impulses, desires, feelings, responses continue even after they are thrown out and rejected, and can return like an invading army from outside, until the whole nature, given to the Divine, refuses to admit them. This is the subjective form of the universal resistance, but it may also take an objective form – opposition, calumny, attacks, persecution, misfortunes of many kinds, adverse conditions and circumstances, pain, illness, assaults from men or forces. There too the possibility of suffering is evident. There are two ways to meet all that – first that of the Self, calm, equality, a spirit, a will, a mind, a vital, a physical consciousness that remain resolutely turned towards the Divine and unshaken by all suggestion of doubt, desire, attachment, depression, sorrow, pain, inertia. This is possible when the inner being awakens, when one becomes conscious of the Self, of the inner mind, the inner vital, the inner physical, for that can more easily attune itself to the divine Will, and then there is a division in the being as if there were two beings, one within, calm, strong, equal, unperturbed, a channel of the Divine Consciousness and Force, one without, still encroached on by the lower Nature; but then the disturbances of the latter become something superficial which are no more than an outer ripple, – until these under the inner pressure fade and sink away and the outer being too remains calm, concentrated, unattackable. There is also the way of the psychic, – when the psychic being comes out in its inherent power, its consecration,

adoration, love of the Divine, self-giving, surrender and imposes these on the mind, vital and physical consciousness and compels them to turn all their movements Godward. If the psychic is strong and master throughout, then there is no or little subjective suffering and the objective cannot affect either the soul or the other parts of the consciousness – the way is sunlit and a great joy and sweetness are the note of the whole sadhana. As for the outer attacks and adverse circumstances, that depends on the action of the Force transforming the relations of the being with the outer Nature; as the victory of the Force proceeds, they will be eliminated; but however long they last, they cannot impede the sadhana, for then even adverse things and happenings become a means for its advance and for the growth of the spirit." (31: 668-70)

**Suffering Is the Natural Consequence of Life in the Ignorance and Not a Punishment for Sins**

"Suffering is not inflicted as a punishment for sin or for hostility – that is a wrong idea. Suffering comes like pleasure and good fortune as an inevitable part of life in the ignorance. The dualities of pleasure and pain, joy and grief, good fortune and ill fortune are the inevitable results of the ignorance which separates us from our true consciousness and from the Divine. Only by coming back to it can we get rid of suffering. Karma from the past lives exists, much of what happens is due to it, but not all. For we can mend our karma by our own consciousness and efforts. But the suffering is simply a natural consequence of past errors, not a punishment, just as a burn is the natural consequence of playing with fire. It is part of the experience by which the soul through its instruments learns and grows until it is ready to turn to the Divine." (31: 670)

## The Logic of the Path to Perfection and the Phenomenon of Ups and Downs and Faith and Doubts

"I cannot say that I follow very well the logic of your doubts. How does a brilliant scholar being clapped into prison invalidate the hope of the Yoga? There are many dismal spectacles in the world, but that is after all the very reason why Yoga has to be done. If the world were all happy and beautiful and ideal, who would want to change it or find it necessary to bring down a higher consciousness into earthly Mind and Matter? Your other argument is that the work of the Yoga itself is difficult, not easy, not a happy canter to the goal. Of course it is, because the world and human nature are what they are. I never said it was easy or that there were not obstinate difficulties in the way of the endeavour. Again I do not understand your point about raising up a new race by writing trivial letters. Of course not – nor by writing important letters either; even if I were to spend my time writing fine poems it would not build up a new race. Each activity is important in its own place – an electron or a molecule or a grain may be small things in themselves, but in their place they are indispensable to the building up of a world, – it cannot be made up only of mountains and sunsets and streamings of the aurora borealis – though these have their place there. All depends on the force behind these things and the purpose in their action – and that is known to the Cosmic Spirit which is at work, – and it works, I may add, not by the mind or according to human standards but by a greater consciousness which, starting from an electron, can build up a world and, using a "tangle of ganglia", can make them the base here for the works of the Mind and Spirit in Matter, produce a Ramakrishna, or a Napoleon, or a Shakespeare. Is the life of a great poet, either, made up only of magnificent and important things? How many "trivial" things had to be dealt with and done before there could be produced a *King Lear* or a *Hamlet*! Again, according to your own reasoning, would not people be justified in mocking at your pother – so they would call it, I do not – about metre and scansion and how many ways a syllable can be read? Why, they might say, is *X* wasting his time in trivial prosaic things like this when he might have been spending it in producing a beautiful lyric or fine music? But the worker knows and respects the material with which he must work and he knows why he is busy with "trifles" and small details and what is their place in the fullness of his labour.

As for faith, you write as if I had never had a doubt or any difficulty. I have had worse than any human mind can think of. It is not because I have ignored difficulties, but because I have seen them more clearly, experienced them on a larger scale than anyone living now or before me that, having faced and measured them, I am sure of the results of my work. Even if I still saw the chance that it might come to nothing (which is impossible), I would go on unperturbed, because I would still have done to the best of my power the

work that I had to do and what is so done always counts in the economy of the universe. But why should I feel that all this may come to nothing when I see each step and where it is leading and every week and day – once it was every year and month and hereafter it will be every day and hour – brings me so much nearer to my goal? In the way that one treads with the greater Light above, even every difficulty gives its help and has its value and the Night itself carries in it the burden of the light that has to be.

As for your own case, it comes to this that experiences come and stop, there are constant ups and downs, in times of recoil and depression no advance at all seems to have been made, there is as yet no certitude. So it was with me also, so it is with everyone, not with you alone. The way to the heights is always like that up to a certain point, but the ups and downs, the difficulties and obstacles are no proof that it is a chimera to aspire to the summits." (31: 672-73)

Treating Difficulties as Opportunities

"The attitude you have taken is the right one. It is this feeling and attitude which help you to overcome so rapidly the attacks that sometimes fall upon you and throw you out of the right consciousness. As you say, difficulties so taken become opportunities; the difficulty faced in the right spirit and conquered, one finds that an obstacle has disappeared, a fresh step forward has been taken. To question, to resist in some part of the being increases trouble and difficulties – that was why an unquestioning acceptance, an unfailing obedience to the directions of the Guru was laid down as indispensable in the old Indian Yogas – it was demanded not for the sake of the Guru, but for the sake of the disciple." (31: 692)

**Difficulties of Nature and the Need of Conversion and Surrender in the Process of Purification**

"When you came, the psychic call in you was true and sincere, but in your external nature the response was confused and mixed with foreign elements of a lower kind. What has sunk in you is not the pure psychic urge, even if that is temporarily veiled, but a vital flame that was not entirely pure. It is because these foreign elements have been discouraged, that the vital nature in you feels despondent and refuses its support to the belief of the mind and to the psychic call. This often happens in the process of purification; what is needed is the conversion and surrender of the vital part. It must learn to demand only the highest Truth and to forego all insistence on the satisfaction of its inferior impulses and desires. It is this adhesion of the vital being that brings the full satisfaction and joy of the whole nature in the spiritual life. When that is there, it will be impossible even to think of returning to the ordinary existence. Meanwhile the mental will and the psychic aspiration must be your support; if you insist, the vital will finally yield and be converted and surrender." (31: 713)

**Lack of One-Pointed Aspiration and Not Strength of Will Responsible for Turning Away from the Path**

"Yes, but it is an absence of the one-pointed aspiration more than of strength of will – they [*certain sadhaks*] left because some desire or other got hold of them which was incompatible with the steadfast single-minded aspiration to the Divine Realisation.

If Buddha had the will only after tapasya, how was it that he left everything without hesitation in the search for Truth and never once looked back, regretted nor had any struggle? The only difficulty was how to find the Truth, his single will to find it never faltered; the intensity of his tapasya itself would have been impossible without that strength of will. People less strong than Buddha may have to develop it by endeavour. Those who cannot do that have to find their strength in their reliance on the Divine Mother." (31: 714-15)

**How to View and Face and Overcome the Difficulties on the Way**

"Difficulties and perplexities can never be got rid of by the mind brooding on them and trying in that way to get out of them; this habit of the mind only makes them recur without a solution and keeps up by brooding the persistent tangle. It is from something above and outside the perplexities that the solution must come. The difficulty of the physical mind – not the true thinking intelligence – is that it does not want to believe in this larger consciousness outside itself because it is not aware of it; and it remains shut like a box in itself, not admitting the light that is all round it and pressing to get in. It is a subtle law of the action of consciousness that if you stress difficulties – you have to observe them, of course, but not stress them, they will quite sufficiently do that for themselves – the difficulties tend to stick or even increase; on the contrary, if you put your whole stress on faith and aspiration and concentrate steadily on what you aspire to, that will sooner or later tend towards realisation. It is this change of stress, a change in the poise and attitude of the mind, that will be the more helpful process.…

It is not a theory but a constant experience and very tangible when it comes that there is above us, above the consciousness in the physical body, a great supporting extension as it were of peace, light, power, joy – that we can become aware of it, and bring it down into the physical consciousness and that that, at first for a time, afterwards more frequently and for a longer time, in the end for good, can remain and change the whole basis of our daily consciousness. Even before we are aware of it above, we can suddenly feel it coming down and entering into us. The need is to have an aspiration towards it, make the mind quiet so that what we call the opening is rendered possible. A quieted mind (not necessarily motionless or silent, though it is good if one can have that at will) and a persistent aspiration in the heart are the two main keys of the Yoga. Activity of the mind is a much slower process and does not by itself lead to these decisive results. It is the difference between a straight road and an approach through constant circles, spirals or meanders." (31: 739-41)

"Suicide is the worst way that anyone could take to get out of a spiritual difficulty. It only increases and prolongs the difficulty; for it continues it after death, the struggle, the suffering in an exaggerated form and it has to be faced again in another life. The dissolution of the physical elements into Nature would leave the mind and vital as they are, with all their problems present and unsolved. Surely you are not so ignorant as to think that you will cease to be merely by leaving the body?

When the Mother said that by doing that you would bring trouble to the Asram, it is not merely the entry of the police into the Asram, the inquiry and the immediate local scandal that she meant. It would bring a general discredit on the Asram, the Yoga, myself and my work, arm all the numerous enemies here and outside against me, shake the whole Asram and create a terrible example and perhaps make the fulfilment of my work impossible for some years together. Nothing written by you could prevent that from happening – for it would be the natural, logical and inevitable result and it is what the hostile Influences intend when they put this suggestion into your mind or the mind of others. I write plainly because you must realise what would be the natural consequences of doing what is suggested to you by these Powers in your fits of irrational despair.

In view of what it would mean for yourself and for me and the Divine Work, I ask you to give me your promise never again to yield to this suggestion or contemplate seriously its fulfilment.

I have promised you that, if you keep on, the transformation shall take place and it is not an idle promise that I have made. If once you threw off this Influence, the one that gives you fits like this, the transformation would not only be certain but swift and easy. But in any case, if you keep on aspiring for transformation and not for escape, as you wrote today, the transformation is bound to come.

P. S. I have written in the last paragraph above what I wanted to say in brief. I ask you to react more decisively against the old influence of vital darkness and confusion – to decide firmly not to let it prevail ever again to this extent. It is not even transformation, but a chance that is needed for the true being that is in you, the being of love and radiance and harmony to come out from the clouds in a lasting way. Once it can do that, all trouble would be over.

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I must remind you of your promise not to yield to sorrow and despair and to face your difficulties with fortitude and patience. Suicide is not only a weak and unmanly evasion, but it is worse than useless since the same misery continues after death intensified in the consciousness which can think of nothing else

and one has to come back to earth and face the same difficulties under worse conditions. The Gita has never said that suicide can under any circumstances lead to Nirvana; the death spoken of is a natural or a Yogic death with the mind concentrated with faith and absorption in the Divine. I am sure that Ramakrishna also never meant such a thing as that anyone dying under any circumstances would have his last wish satisfied. There is no escape by that kind of exit. I do not know either how you can say that you love me and at the same time deliberately decide to deal such a blow to me as your suicide would be. I do not speak of *X* and others to whom you have still some obligations and what it would mean for them. It is also strange that you should think *I* could be willing to receive your property or any money offered at such a price or ask *Y* to aid in such an arrangement. You must have been very much clouded by your fit of despair not to see that. All that apart, I must press on you not to allow these dark attacks with their morbid suggestions to carry you away. If you have the true yearning for the Divine, as you have undoubtedly in your soul, it is not by yielding to vital weakness that you will show it but by persisting, whatever the time and the difficulties, till it is achieved. You have promised to do that and I again recall you to your promise. Nirvana itself cannot be so achieved, but only by rising above all other desires and attachments until one has the supreme liberation and peace. Ramana Maharshi himself would tell you that and I suppose you can believe him if you cannot believe me.

It is difficult for me to say anything else since you have told me that no words of mine have any truth or value and that all my experiences also are subjective delusions without any truth or value. I suppose all spiritual or inner experiences can be denounced as merely subjective and delusive. But to the spiritual seeker even the smallest inner experience is a thing of value. I stand for the Truth I hold in me and I would still stand for it even if it had no chance whatever of outward fulfilment in this life. I should go on with it even if all here abandoned and repudiated me and denounced it to the world as a delusion and a folly. I have never disguised from myself the difficulties of what I have undertaken, it is not difficulties or the threat of failure that can deter me.

I hope however that you will get over this attack and see things one day as all the past seekers of the Divine have seen it, viz. that what one seeks is so precious and such a supreme thing that a whole lifetime of effort however arduous or painful is not by any means too much to give to it. I say nothing else since you say that words of encouragement from me can have no value for you. But this at least is a thing that is true and that others whose spiritual experience and greatness cannot be disputed would tell you.

If you have the love for me you speak of – I will say nothing of mine for you, since you do not seem to believe much in it – you will listen to what

I say and renew and carry out your promise to go through with your quest to the end with patience and courage.

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To characterise suicide as a willed withdrawal from life is the most astounding statement that would not bear a moment's scrutiny. Suicide is accompanied in most cases by a morbid feeling of disappointment with life, a violent revolt against what is considered the imposition of an unjust providence or an adverse malignant fate. It has nothing of the sense of freedom behind it, no knowledge of the play of forces behind the exterior life, no means of mastering them or using them as stepping-stones to a higher freedom, a greater destiny. The calm poise of the soul, the peace that surpasseth understanding are not his. He is moved by dark forces who hold him completely in their grip. The sense of freedom of which he vaunts is the conjuring trick of the black magician by which he is deluded and dragged to a greater degradation. That is why it is said in the Upanishads that those who slay themselves enter into blind worlds of darkness. A violent exit by suicide is an act of excessive egoism, not of freedom.

The true freedom is found in unity with God and in the abiding sense of immortality, when the soul has risen above the bondage of his lower nature, and from the spirit heights of his being can survey his actions seated in a calm, untouched, unmoved by happenings in Time.

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Suicide is never the right thing to do, but its psychic consequences can be mitigated by the spirit in which it is done or if some feeling of sacrifice or self-offering enters into it as in the case of the Sati. It is always possible to help departed souls in their passage if one has the necessary psychic feeling towards them and the psychic force to make it effective. Contact can also be maintained so long as this passage does not carry them beyond the borders of the communication possible or into the region of psychic sleep or trance in which they remain within themselves and prepare their new birth in future.

The experiences related are of a high character and show an advanced state of the consciousness. The overhead station especially is not common and is usually attained only after a considerable psychic and spiritual growth. It is always possible indeed to ascend and descend in the consciousness reaching very high in planes above the head but usually one does not stay there.

There are always two things possible for the spiritual seeker, remain among others and then they can act, as she puts it, as a ferment, the other to congregate together and even to form a separate body for a common sadhana or for a common work or both as in this Ashram. Which is to be done depends on the urge of the spirit within or on a call from above." (31: 749-53)

The Existence of the Hostile Forces

"What occult secret? It is a fact always known to all Yogis and occultists since the beginning of time, in Europe and Africa as in India, that wherever Yoga or Yajna is done, there the hostile forces gather together to stop it by any means. It is known that there is a lower nature and a higher spiritual nature – it is known that they pull different ways and the lower is strongest at first and the higher afterwards. It is known that the hostile forces take advantage of the movements of the lower nature and try to spoil through them, smash or retard the siddhi. It has been said as long ago as the Upanishads, "Hard is this path to tread, sharp like a razor's edge"; it was said later by Christ, "Hard is the way and narrow the gate by which one enters into the kingdom of heaven" and also "Many are called, few chosen" – because of these difficulties. But it has also always been known that those who are sincere and faithful in heart

and remain so and those who rely on the Divine will arrive in spite of all difficulties, stumbles or falls.

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Yes, certainly [*there are hostile forces active in the outside world*]. Men are being constantly invaded by the hostiles and there are great numbers of men who are partly or entirely under their influence. Some are possessed by them, others (a few) are incarnations of hostile beings. At the present moment they are very active all over the earth. Of course in the outside world there is no consciousness such as is developed in Yoga, by which they can either become aware of or consciously repel the attacks – the struggle in them between the psychic and the hostile force goes on mostly behind the veil or so far as it is on the surface is not understood by the mind." (31: 757-58)

The Function of the Hostile Forces

"The hostile forces have a certain self-chosen function: it is to test the condition of the individual, of the work, of the earth itself and their readiness for the spiritual descent and fulfilment. At every step of the journey, they are there attacking furiously, criticising, suggesting, imposing despondency or inciting to revolt, raising unbelief, amassing difficulties. No doubt, they put a very exaggerated interpretation on the rights given them by their function, making mountains even out of what seems to us a mole-hill. A little trifling false step or mistake and they appear on the road and clap a whole Himalaya as a barrier across it. But this opposition has been permitted from of old not merely as a test or ordeal, but as a compulsion on us to seek a greater strength, a more perfect self-knowledge, an intenser purity and force of aspiration, a faith that nothing can crush, a more powerful descent of the Divine Grace." (31: 758)

"The lower nature is ignorant and undivine, not in itself hostile but shut to the Light and Truth. The hostile forces are anti-divine, not merely undivine; they make use of the lower nature, pervert it, fill it with distorted movements and by that means influence man and even try to enter and possess or at least entirely control him.

Free yourself from all exaggerated self-depreciation and the habit of getting depressed by the sense of sin, difficulty or failure. These feelings do not really help, on the contrary, they are an immense obstacle and hamper the progress. They belong to the religious, not to the Yogic mentality. The Yogin should look on all the defects of the nature as movements of the lower prakriti common to all and reject them calmly, firmly and persistently with full confidence in the Divine Power – without weakness or depression or negligence and without excitement, impatience or violence.…

There are some who are never touched by the hostile forces.

The normal resistance of the lower Nature in human beings and the action of the Hostiles are two quite different things. The former is natural and occurs in everybody; the latter is an intervention from the non-human world. But this intervention can come in two forms. (1) They use and press on the lower Nature forces making them resist where they would otherwise be quiescent, making the resistance strong or violent where it would be otherwise slight or moderate, exaggerating its violence when it is violent. There is besides a malignant cleverness, a conscious plan and combination when the Hostiles act on these forces which is not evident in the normal resistance of the forces. (2) They sometimes invade with their own forces. When this happens there is often a temporary possession or at least an irresistible influence which makes the thoughts, feelings, actions of the person abnormal – a black clouding of the brain, a whirl in the vital, all acts as if the person could not help himself and were driven by an overmastering force. On the other hand instead of a possession there may be only a strong influence; there the symptoms are less marked, but it is easy for anyone acquainted with the ways of these forces to see what has happened. Finally it may be only an attack, not possession or influence; the person then is separate, is not overcome, resists.

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It is difficult to observe the difference between the action of the hostile Force and the pressure of the lower Nature because it is the latter that the Force takes hold of for its purpose. But there is in the Force a suggestive character, a conscious arrangement of the attack so as to upset or destroy the sadhana which there is not in the ordinary movement of the lower Nature – for that only comes to satisfy itself and then ceases. In your case the tactical use of a suggestion, the sudden rush clouding the knowledge, the rhythmic character

of the periodic return, the attempt to bring despondency and hopelessness and push to departure – all these are clear signs of the hostile attack. People like *X* and *Y* who are moving forward in a leisurely way, are not usually subjected to the hostile pressure. One with an intense and sensitive vital nature is more open; also those who have some vital proclivity in a very developed or exaggerated form e.g. pride, ambition, jealousy, sexuality etc. A complete surrender from the beginning does protect – suggestions may come, but they have no power to develop into a crisis." (31: 763, 765-66)

"Krishnaprem's letter is admirable from start to finish and every sentence hits the truth with great point and force. He has evidently an accurate knowledge both of the psychological and the occult forces that act in Yoga; all he says is in agreement with my own experience and I concur. His account of the rationale of your present difficulties is quite correct and no other explanation is needed – except what I was writing in my unfinished letter about the descent of the sadhana into the plane of the physical consciousness and that does not disaccord with but only completes what he says. He is quite right in saying that the heaviness of these attacks was due to the fact that you had taken up the sadhana in earnest and were approaching, as one might say, the gates of the Kingdom of Light. That always makes these forces rage and they strain every nerve and use or create every opportunity to turn the sadhak back or, if possible, drive him out of the path altogether by their suggestions, their violent influences and their exploitation of all kinds of incidents that always crop up more and more when these conditions prevail, so that he may not reach the gates. I have written to you more than once alluding to these forces, but I did not press the point because I saw that like most people whose minds have been rationalised by a modern European education you were not inclined to believe in or at least to attach any importance to this knowledge. People nowadays seek the explanation for everything in their ignorant reason, their surface experience and in outside happenings. They do not see the hidden forces and inner causes which were well-known and visualised in the traditional Indian and Yogic knowledge. Of course, these forces find their *point d'appui* in the sadhak himself, in the ignorant parts of his consciousness and its assent to their suggestions and influences; otherwise they could not act or at least could not act with any success. In your case the chief *points d'appui* have been the extreme sensitiveness of the lower vital ego and now also the physical consciousness with all its fixed or standing opinions, prejudices, prejudgments, habitual reactions, personal preferences, clinging to old ideas and associations, its obstinate doubts and its maintaining these things as a wall of obstruction and opposition to the larger light. This activity of the physical mind is what people call intellect and reason, although it is only the turning of a machine in a circle of mental habits and is very different from the true and free reason, the higher Buddhi which is capable of enlightenment and still more from the higher spiritual light or that insight and tact of the psychic consciousness which sees at once what is true and right and distinguishes it from what is wrong and false. This insight you had very constantly whenever you were in a good condition and especially whenever Bhakti became strong in you. When the sadhak comes down into the physical consciousness, leaving the mental and higher vital ranges on which he had first turned towards the Divine, these opposite things become very strong and sticky and, as one's more helpful

states and experiences draw back behind the veil and one can hardly realise that one ever had them, it becomes difficult to get out of this condition. The only thing then, as Krishnaprem has told you and I also have insisted, is to stick it out. If once one can get and keep the resolution to refuse to accept the suggestions of these forces, however plausible they may seem, then either quickly or gradually this condition can diminish and will be overpassed and cease. To give up Yoga is no solution; you could not successfully do it as both Krishnaprem and I have told you and as your own mind tells you when it is clear. A temporary absence from the Asram for relief from the struggle is a different matter. I do not think, however, that residence in the Ramana Asram would be eventually helpful except for bringing back some peace of mind; Ramana Maharshi is a great Yogi and his realisation very high on its own line; but it does not seem to me that it is a line which you could successfully follow as you certainly can follow the path of Bhakti if you stick to it, and there might then be the danger of your falling between two stools, losing your own path and not being able to follow the path of another nature.

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The main obstacle in your sadhana has been a weak part in the vital which does not know how to bear suffering or disappointment or delay or temporary failure. When these things come, it winces away from them, revolts, cries out, makes a scene within, calls in despondency, despair, unbelief, darkness of the mind, denial – begins to think of abandonment of the effort or death as the only way out of its trouble. It is the very opposite of that equanimity, fortitude, self-mastery which is always recommended as the proper attitude of the Yogi. This has been seized upon by the forces adverse to the sadhana with their usual cleverness to prevent you from making the steady and finally decisive progress which would put all the trouble behind you. Their method is very simple. You make the effort and get perhaps some of these experiences which are not decisive but which if continued and followed up may lead to something decisive or at least you begin to have that peace, poise and hopefulness which are the favourable condition for progress – provided they can be kept steady. Immediately they give a blow to that part of the vital – or arrange things so that it shall get a blow or what it thinks to be a blow and sets it in motion with its round of sadness, suffering, outcry and despair. It clouds the mind with its sorrow and then gets that clouded mind to find justifications for its attitude – it has established a fixed formation, a certain round of ideas, arguments, feelings which it always repeats like a mechanism that once set in motion goes its round till it stops or something intervenes to stop it. This justification by the mind gives it strength to assert itself and remain or, when thrown back, to recur. For if these reasonings were not there, you would at once see the situation and disengage yourself from it or at any rate would perceive that such a course of feeling and conduct is not worthy of you and draw back from it at

its very inception. But as it is you have to spend days getting out of the phase and getting back into your normal self. Then when you are back to your right walk and stature they wait a little and strike again and the whole thing repeats itself with a mechanical regularity. It takes time, steadfast endeavour, long continued aspiration and a calm perseverance to get anywhere in Yoga; that time you do not give yourself because of these recurrent swingings away from the right attitude. It is not vanity or intellectual questioning that is the real obstacle – they are only impedimenta, – but they could well be overcome or one could pass beyond in spite of them if this part of the vital were not there or were not so strong to intervene. If I have many times urged upon you equanimity, steadfast patience, cheerfulness or whatever is contrary to this spirit, it is because I wanted you to recover your true inner vital self and get rid of this intruder. If you give it rein, it is extremely difficult to get on to anywhere. It must go, – its going is much more urgently required than the going of the intellectual doubt.

How you got to this condition is another matter. When you came it was not apparent and for a long time did not manifest itself. When Mother first saw you in the verandah of the old house she said, "That is a man with a large and strong vital" and it was true, nor do I think it has at all gone, but you have pushed it to the back and it turns up only when you are in good condition. The other, this small vital which is taking so much space now, must have been there but latent, perhaps because you had had a strong and successful life and it had no occasion to be active. But at a certain moment here it began to be impatient for immediate results, to fret at the amount of tapasya or effort to control its habits and indulgences and the absence of immediate return for the trouble. At a later stage it has tried to justify and prolong itself by appealing to your penchant for the Vaishnava attitude. But the emotional outbreaks of the Vaishnava – or such impulses as Vivekananda's *prāyopaveśana* – spring from a tremendous one-minded, one-hearted passion for the Divine or for the goal which tries to throw itself headlong forward at any cost. It was another part of your vital that would have liked to take that attitude, but this smaller part prevented it and brought in a confusion and a mixture which was rather used by the adverse forces to turn you away from belief in or hope of the goal. This confusion of mind and vital you must get rid of – you must call in the true reason and the higher vital to cast out these movements. A higher reason must refuse to listen to its self-justifications and tell it that nothing, however plausible, can justify these motives in a sadhak; your higher vital must refuse to accept them, telling it, "I do not want these alien things; I do not recognise them as part of myself or my nature."" (31: 772-76)

**Sattwic Nature's Safety Against the Hostile Attacks**

"It is those who are of a highly sattwic nature, especially if strongly surrendered to the Mother, who escape the invasion or attacks of the hostile Forces on the mind and vital. That does not mean that they escape the difficulties of the lower human nature or of the sadhana, but these are not complicated by the effective support given to them by the hostiles. It is not that there is no point in them that might be pressed upon by the hostiles but in actual fact they cannot get at these points because of the build of the nature which is fortified against them owing to the large proportion of *prakāśa* and *sukha* which the sattwic brings with it. But otherwise there is an internal clarity, a balance, a happy composition in the being reflecting sunlight easily, less amenable to the touch of cloud and tempest, which gives no handle to the hostile forces. The nature refuses to be violently agitated or darkened or upset. At most it is the body that the hostiles can attack and there too because the nervous being is calm and it is only through the most material that it can be done." (31: 794-95)

**The Three Ways in Which the Yoga Can Proceed Under the Lead of the Psychic**

"If the attacks of the hostile forces have been made less strong by concentrating in the heart (or if they have become less frequent) then you must continue that concentration until you are able to join the head and the heart, the psychic and the higher consciousness. It all depends on that. The psychic must be strong enough to compel the vital and physical to give themselves to the Divine – or the higher consciousness must so descend and occupy everything that the old movements can only at most move on the surface without being able to enter in or touch the inner calm – or the two together, psychic and higher consciousness, must occupy the whole being. These are the three ways in which the Yoga moves. If the concentration in the heart, which means the awakening of the psychic, is most effective against the attacks, then it is that you must follow." (31: 795-96)

**Loyalty and Fidelity are Indispensable for All Who Aspire for Truth**

"You ask whether the adverse Force is stronger than the Divine Force. The implication is that a man has no responsibility for his action and whatever he does or however he errs and falls in consequence, the Divine Force is to blame. It may be so, but in that case there is no need or utility in doing sadhana. One has only to sit still and let the adverse Force or the Divine Force do what they like! According to that theory the Devil was quite right in telling Christ, "Cast thyself down from this mountain and let His angels come and upbear thee" and Christ was quite wrong in rejecting the suggestion and saying, "It is written 'Thou shalt not tempt (put to a test) the Lord thy God.' " He ought to have jumped and if he got smashed, it would only have proved that the adverse forces were greater than the Divine Force!

If an adverse Force comes, one has not to accept and welcome its suggestions, but to turn to the Mother and refuse to turn away from her. Whether one can open or not, one has to be loyal and faithful. Loyalty and fidelity are not qualities for which one has to do Yoga; they are very simple things which any man or woman who aspires to the Truth ought to be able to accomplish.

It is what everybody should realise. It is the psychic fidelity that brings the power to stand against the Asuras and enables the Protection to work."

(31: 799)

**Causes of Accidents**

"There is no such thing as a mere accident. There is some – perhaps a very slight – unconsciousness in the physical and it is taken advantage of by these small beings of the vital physical plane – who are more mischievous than consciously hostile.

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It is not a bad shakti that gets inside you and from there does these things – it is small forces from outside that amuse themselves by creating small accidents of that kind, taking advantage of some inattention or forgetfulness etc.

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You are right about the accidents. It is chiefly the physical mind's unconsciousness that makes these accidents or interventions of mischievous forces easy." (31: 800)

**Tendency of Accidents to Repeat Themselves of a Particular Place or Spot**

"It has often been seen that when an accident takes place at a particular spot, there is a tendency for some time for other accidents to happen there. It was so with a place near Villianur some years ago. There is the same tendency with suicides at a particular place. It is a sort of powerful formation that remains there with or without a vital being (spirit) in charge of the formation." (31: 800)

**The Causes of Collapse in Yoga Leading to Madness**

"As to *X*'s collapse, I did not intend to say anything about it just now, – for mental discussion of causes and consequences is not of much help at this juncture. I must say however that it is not the push for union with the Divine nor is it the Divine Force that leads to madness – it is the way in which people themselves act with regard to their claim for these things. To be more precise, I have never known a case of collapse in Yoga – as opposed to mere difficulty or negative failure, – a case of dramatic disaster in which there was not one of three causes, or more than one of the three at work. First, some sexual aberration – I am not speaking of mere sexuality which can be very strong in the nature without leading to collapse – or an attempt to sexualise spiritual experience on an animal or gross material basis; second, an exaggerated ambition, pride or vanity trying to seize on spiritual force or experience and turn it to one's own glorification – ending in megalomania; third, an unbalanced vital and a weak nervous system apt to follow its own imaginations and unruled

impulses without any true mental will or strong vital will to steady or restrain it, and so at the mercy of the imaginations and suggestions of the adverse vital world when carried over the border into the intermediate zone of which I spoke in a recent message.* All the cases of collapse in this Asram have been due to these three causes – to the first two mostly. Only three or four of them have ended in madness – and in these the sexual aberration was invariably present; usually a violent fall from the Way is the consequence. *X*'s is no exception to the rule. It is not because she pushed for union with the Divine that she went mad, but because she misused what came down for a mystic sexuality and the satisfaction of megalomaniac pride, in spite of my repeated and insistent warnings. For the moment that is all the light I can give on the matter – naturally I generalise and avoid details." (31: 809-10)

* *This message is reproduced in Letters on Yoga – III, volume 30 of* THE COMPLETE WORKS OF SRI AUROBINDO, *pp. 296 – 303. – Ed.*

## The Mother

"I

There are two powers that alone can effect in their conjunction the great and difficult thing which is the aim of our endeavour, a fixed and unfailing aspiration that calls from below and a supreme Grace from above that answers.

But the supreme Grace will act only in the conditions of the Light and the Truth; it will not act in conditions laid upon it by the Falsehood and the Ignorance. For if it were to yield to the demands of the Falsehood, it would defeat its own purpose.

These are the conditions of the Light and Truth, the sole conditions under which the highest Force will descend; and it is only the very highest supramental Force descending from above and opening from below that can victoriously handle the physical Nature and annihilate its difficulties . . . There must be a total and sincere surrender; there must be an exclusive self-opening to the divine Power; there must be a constant and integral choice of the Truth that is descending, a constant and integral rejection of the falsehood of the mental, vital and physical Powers and Appearances that still rule the earth-Nature.

The surrender must be total and seize all the parts of the being. It is not enough that the psychic should respond and the higher mental accept or even the inner vital submit and the inner physical consciousness feel the influence. There must be in no part of the being, even the most external, anything that makes a reserve, anything that hides behind doubts, confusions and subterfuges, anything that revolts or refuses.

If part of the being surrenders, but another part reserves itself, follows its own way or makes its own conditions, then each time that that happens, you are yourself pushing the divine Grace away from you.

If behind your devotion and surrender you make a cover for your desires, egoistic demands and vital insistences, if you put these things in place of the true aspiration or mix them with it and try to impose them on the Divine Shakti, then it is idle to invoke the divine Grace to transform you.

If you open yourself on one side or in one part to the Truth and on another side are constantly opening the gates to hostile forces, it is vain to expect that the divine Grace will abide with you. You must keep the temple clean if you wish to instal there the living Presence.

If each time the Power intervenes and brings in the Truth, you turn your back on it and call in again the falsehood that has been expelled, it is not the divine Grace that you must blame for failing you, but the falsity of your own will and the imperfection of your own surrender.

If you call for the Truth and yet something in you chooses what is false, ignorant and undivine or even simply is unwilling to reject it altogether, then always you will be open to attack and the Grace will recede from you. Detect first what is false or obscure in you and persistently reject it, then alone can you

rightly call for the divine Power to transform you.

Do not imagine that truth and falsehood, light and darkness, surrender and selfishness can be allowed to dwell together in the house consecrated to the Divine. The transformation must be integral, and integral therefore the rejection of all that withstands it.

Reject the false notion that the divine Power will do and is bound to do everything for you at your demand and even though you do not satisfy the conditions laid down by the Supreme. Make your surrender true and complete, then only will all else be done for you.

Reject too the false and indolent expectation that the divine Power will do even the surrender for you. The Supreme demands your surrender to her, but does not impose it: you are free at every moment, till the irrevocable transformation comes, to deny and to reject the Divine or to recall your self-giving, if you are willing to suffer the spiritual consequence. Your surrender must be self-made and free; it must be the surrender of a living being, not of an inert automaton or mechanical tool.

An inert passivity is constantly confused with the real surrender, but out of an inert passivity nothing true and powerful can come. It is the inert passivity of physical Nature that leaves it at the mercy of every obscure or undivine influence. A glad and strong and helpful submission is demanded to the working of the Divine Force, the obedience of the illumined disciple of the Truth, of the inner Warrior who fights against obscurity and falsehood, of the faithful servant of the Divine.

This is the true attitude and only those who can take and keep it, preserve a faith unshaken by disappointments and difficulties and shall pass through the ordeal to the supreme victory and the great transmutation.

II

In all that is done in the universe, the Divine through his Shakti is behind all action but he is veiled by his Yoga Maya and works through the ego of the Jiva in the lower nature.

In Yoga also it is the Divine who is the Sadhaka and the Sadhana; it is his Shakti with her light, power, knowledge, consciousness, Ananda, acting upon the adhara and, when it is opened to her, pouring into it with these divine forces that makes the Sadhana possible. But so long as the lower nature is active the personal effort of the Sadhaka remains necessary.

The personal effort required is a triple labour of aspiration, rejection and surrender, –

an aspiration vigilant, constant, unceasing – the mind's will, the heart's seeking, the assent of the vital being, the will to open and make plastic the physical consciousness and nature;

rejection of the movements of the lower nature – rejection of the mind's ideas, opinions, preferences, habits, constructions, so that the true knowledge may find free room in a silent

mind, – rejection of the vital nature's desires, demands, cravings, sensations, passions, selfishness, pride, arrogance, lust, greed, jealousy, envy, hostility to the Truth, so that the true power and joy may pour from above into a calm, large, strong and consecrated vital being, – rejection of the physical nature's stupidity, doubt, disbelief, obscurity, obstinacy, pettiness, laziness, unwillingness to change, tamas, so that the true stability of Light, Power, Ananda may establish itself in a body growing always more divine;

surrender of oneself and all one is and has and every plane of the consciousness and every movement to the Divine and the Shakti.

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In proportion as the surrender and self-consecration progress the Sadhaka becomes conscious of the Divine Shakti doing the Sadhana, pouring into him more and more of herself, founding in him the freedom and perfection of the Divine Nature. The more this conscious process replaces his own effort, the more rapid and true becomes his progress. But it cannot completely replace the necessity of personal effort until the surrender and consecration are pure and complete from top to bottom.

Note that a tamasic surrender refusing to fulfil the conditions and calling on God to do everything and save one all the trouble and struggle is a deception and does not lead to freedom and perfection.

III

To walk through life armoured against all fear, peril and disaster, only two things are needed, two that go always together – the Grace of the Divine Mother and on your side an inner state made up of faith, sincerity and surrender. Let your faith be pure, candid and perfect. An egoistic faith in the mental and vital being tainted by ambition, pride, vanity, mental arrogance, vital self-will, personal demand, desire for the petty satisfactions of the lower nature is a low and smoke-obscured flame that cannot burn upwards to heaven. Regard your life as given you only for the divine work and to help in the divine manifestation. Desire nothing but the purity, force, light, wideness, calm, Ananda of the divine consciousness and its insistence to transform and perfect your mind, life and body. Ask for nothing but the divine, spiritual and supramental Truth, its realisation on earth and in you and in all who are called and chosen and the conditions needed for its creation and its victory over all opposing forces.

Let your sincerity and surrender be genuine and entire. When you give yourself, give completely, without demand, without condition, without reservation so that all in you shall belong to the Divine Mother and nothing be left to the ego or given to any other power.

The more complete your faith, sincerity and surrender, the more will grace and protection be with you. And when the grace and protection of the Divine Mother are with you, what is there that can touch you or whom need you fear? A little of it even will carry you through all difficulties, obstacles and dangers; surrounded by its full presence you can go securely on your way because it is hers, careless of all menace, unaffected by any hostility however powerful, whether from this world or from worlds invisible. Its touch can turn difficulties into opportunities, failure into success and weakness into unfaltering strength. For the grace of the Divine Mother is the sanction of the Supreme and now or tomorrow its effect is sure, a thing decreed, inevitable and irresistible.

IV

Money is the visible sign of a universal force, and this force in its manifestation on earth works on the vital and physical planes and is indispensable to the fullness of the outer life. In its origin and its true action it belongs to the Divine. But like other powers of the Divine it is delegated here and in the ignorance of the lower Nature can be usurped for the uses of the ego or held by Asuric influences and perverted to their purpose. This is indeed one of the three forces – power, wealth, sex – that have the strongest attraction for the human ego and the Asura and are most generally misheld and misused by those who retain them. The seekers or keepers of wealth are more often possessed rather than its possessors; few escape entirely a certain distorting influence stamped on it by its long seizure and perversion by the Asura. For this reason most spiritual disciplines insist on a complete self-control, detachment and renunciation of all bondage to wealth and of all personal and egoistic desire for its possession. Some even put a ban on money and riches and proclaim poverty and bareness of life as the only spiritual condition. But this is an error; it leaves the power in the hands of the hostile forces. To reconquer it for the Divine to whom it belongs and use it divinely for the divine life is the supramental way for the Sadhaka.

You must neither turn with an ascetic shrinking from the money power, the means it gives and the objects it brings, nor cherish a rajasic attachment to them or a spirit of enslaving self-indulgence in their gratifications. Regard wealth simply as a power to be won back for the Mother and placed at her service.

All wealth belongs to the Divine and those who hold it are trustees, not possessors. It is with them today, tomorrow it may be elsewhere. All depends on the way they discharge their trust while it is with them, in what spirit, with what consciousness in their use of it, to what purpose.

In your personal use of money look on all you have or get or bring as the Mother's. Make no demand but accept what you receive from her and use it for the purposes for which it is given to you. Be entirely selfless, entirely scrupulous, exact, careful in detail, a good trustee; always consider that it is her possessions and not your own that you are handling. On the other hand, what

you receive for her, lay religiously before her; turn nothing to your own or anybody else's purpose.

Do not look up to men because of their riches or allow yourself to be impressed by the show, the power or the influence. When you ask for the Mother, you must feel that it is she who is demanding through you a very little of what belongs to her and the man from whom you ask will be judged by his response.

If you are free from the money-taint but without any ascetic withdrawal, you will have a greater power to command the money-force for the divine work. Equality of mind, absence of demand and the full dedication of all you possess and receive and all your power of acquisition to the Divine Shakti and her work are the signs of this freedom. Any perturbation of mind with regard to money and its use, any claim, any grudging is a sure index of some imperfection or bondage.

The ideal Sadhaka in this kind is one who if required to live poorly can so live and no sense of want will affect him or interfere with the full inner play of the divine consciousness, and if he is required to live richly, can so live and never for a moment fall into desire or attachment to his wealth or to the things that he uses or servitude to self-indulgence or a weak bondage to the habits that the possession of riches creates. The divine Will is all for him and the divine Ananda.

In the supramental creation the money-force has to be restored to the Divine Power and used for a true and beautiful and harmonious equipment and ordering of a new divinised vital and physical existence in whatever way the Divine Mother herself decides in her creative vision. But first it must be conquered back for her and those will be strongest for the conquest who are in this part of their nature strong and large and free from ego and surrendered without any claim or withholding or hesitation, pure and powerful channels for the Supreme Puissance.

V

If you want to be a true doer of divine works, your first aim must be to be totally free from all desire and self-regarding ego. All your life must be an offering and a sacrifice to the Supreme; your only object in action shall be to serve, to receive, to fulfil, to become a manifesting instrument of the Divine Shakti in her works. You must grow in the divine consciousness till there is no difference between your will and hers, no motive except her impulsion in you, no action that is not her conscious action in you and through you.

Until you are capable of this complete dynamic identification, you have to regard yourself as a soul and body created for her service, one who does all for her sake. Even if the idea of the separate worker is strong in you and you feel that it is you who do the act, yet it must be done for her. All stress of egoistic choice, all hankering after personal profit, all stipulation of self-regarding desire must be extirpated from the nature. There must be no demand for fruit and no seeking for reward; the only fruit for you is the pleasure of the

Divine Mother and the fulfilment of her work, your only reward a constant progression in divine consciousness and calm and strength and bliss. The joy of service and the joy of inner growth through works is the sufficient recompense of the selfless worker.

But a time will come when you will feel more and more that you are the instrument and not the worker. For first by the force of your devotion your contact with the Divine Mother will become so intimate that at all times you will have only to concentrate and to put everything into her hands to have her present guidance, her direct command or impulse, the sure indication of the thing to be done and the way to do it and the result. And afterwards you will realise that the divine Shakti not only inspires and guides, but initiates and carries out your works; all your movements are originated by her, all your powers are hers, mind, life and body are conscious and joyful instruments of her action, means for her play, moulds for her manifestation in the physical universe. There can be no more happy condition than this union and dependence; for this step carries you back beyond the border-line from the life of stress and suffering in the ignorance into the truth of your spiritual being, into its deep peace and its intense Ananda.

While this transformation is being done it is more than ever necessary to keep yourself free from all taint of the perversions of the ego. Let no demand or insistence creep in to stain the purity of the self-giving and the sacrifice. There must be no attachment to the work or the result, no laying down of conditions, no claim to possess the Power that should possess you, no pride of the instrument, no vanity or arrogance. Nothing in the mind or in the vital or physical parts should be suffered to distort to its own use or seize for its own personal and separate satisfaction the greatness of the forces that are acting through you. Let your faith, your sincerity, your purity of aspiration be absolute and pervasive of all the planes and layers of the being; then every disturbing element and distorting influence will progressively fall away from your nature.

The last stage of this perfection will come when you are completely identified with the Divine Mother and feel yourself to be no longer another and separate being, instrument, servant or worker but truly a child and eternal portion of her consciousness and force. Always she will be in you and you in her; it will be your constant, simple and natural experience that all your thought and seeing and action, your very breathing and moving come from her and are hers. You will know and see and feel that you are a person and power formed by her out of herself, put out from her for the play and yet always safe in her, being of her being, consciousness of her consciousness, force of her force, ananda of her Ananda. When this condition is entire and her supramental energies can freely move you, then you will be perfect in divine works; knowledge, will, action will become sure, simple, luminous, spontaneous, flawless, an outflow from the Supreme, a divine movement of the Eternal." (32: 3-13)

## The Four Powers of the Mother

"The four Powers of the Mother are four of her outstanding Personalities, portions and embodiments of her divinity through whom she acts on her creatures, orders and harmonises her creations in the worlds and directs the working out of her thousand forces. For the Mother is one but she comes before us with differing aspects; many are her powers and personalities, many her emanations and Vibhutis that do her work in the universe. The One whom we adore as the Mother is the divine Conscious Force that dominates all existence, one and yet so many-sided that to follow her movement is impossible even for the quickest mind and for the freest and most vast intelligence. The Mother is the consciousness and force of the Supreme and far above all she creates. But something of her ways can be seen and felt through her embodiments and the more seizable because more defined and limited temperament and action of the goddess forms in whom she consents to be manifest to her creatures.

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

The one original transcendent Shakti, the Mother stands above all the worlds and bears in her eternal consciousness the Supreme Divine. Alone, she harbours the absolute Power and the ineffable Presence; containing or calling the Truths that have to be manifested, she brings them down from the Mystery in which they were hidden into the light of her infinite consciousness and gives them a form of force in her omnipotent power and her boundless life and a body in the universe. The Supreme is manifest in her for ever as the everlasting Sachchidananda, manifested through her in the worlds as the one and dual consciousness of Ishwara-Shakti and the dual principle of Purusha-Prakriti, embodied by her in the Worlds and the Planes and the Gods and their Energies and figured because of her as all that is in the known worlds and in unknown others. All is her play with the Supreme; all is her manifestation of the mysteries of the Eternal, the miracles of the Infinite. All is she, for all are parcel and portion of the divine Conscious-Force. Nothing can be here or elsewhere but what she decides and the Supreme sanctions; nothing can take shape except what she moved by the Supreme perceives and forms after casting it into seed in her creating Ananda.

The Mahashakti, the universal Mother, works out whatever is transmitted

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

But there are many planes of her creation, many steps of the Divine Shakti. 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. All beings there live and move in an ineffable completeness and unalterable oneness, because she carries them safe in her arms for ever. Nearer to us are the worlds of a perfect supramental creation in which the Mother is the supramental Mahashakti, a Power of divine omniscient Will and omnipotent Knowledge always apparent in its unfailing works and spontaneously perfect in every process. There all movements are the steps of the Truth; there all beings are souls and powers and bodies of the divine Light; there all experiences are seas and floods and waves of an intense and absolute Ananda. But here where we dwell are the worlds of the Ignorance, worlds of mind and life and body separated in consciousness from their source, of which this earth is a significant centre and its evolution a crucial process. This too with all its obscurity and struggle and imperfection is upheld by the Universal Mother; this too is impelled and guided to its secret aim by the Mahashakti.

The Mother as the Mahashakti of this triple world of the Ignorance stands in an intermediate plane between the supramental Light, the Truth life, the Truth creation which has to be brought down here and this mounting and descending hierarchy of planes of consciousness that like a double ladder lapse into the nescience of Matter and climb back again through the flowering of life and soul and mind into the infinity of the Spirit. Determining all that shall be in this universe and in the terrestrial evolution by what she sees and feels and pours from her, she stands there above the Gods and all her Powers and Personalities are put out in front of her for the action and she sends down emanations of them into these lower worlds to intervene, to govern, to battle and conquer, to lead and turn their cycles, to direct the total and the individual lines of their forces. These Emanations are the many divine forms and personalities in which men have worshipped her under different names throughout the ages. But also she prepares and shapes through these Powers

and their emanations the minds and bodies of her Vibhutis, even as she prepares and shapes minds and bodies for the Vibhutis of the Ishwara, that she may manifest in the physical world and in the disguise of the human consciousness some ray of her power and quality and presence. All the scenes of the earth-play have been like a drama arranged and planned and staged by her with the cosmic Gods for her assistants and herself as a veiled actor.

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

Four great Aspects of the Mother, four of her leading Powers and Personalities have stood in front in her guidance of this universe and in her dealings with the terrestrial play. One is her personality of calm wideness and comprehending wisdom and tranquil benignity and inexhaustible compassion and sovereign and surpassing majesty and all-ruling greatness. Another embodies her power of splendid strength and irresistible passion, her warrior mood, her overwhelming will, her impetuous swiftness and world-shaking force. A third is vivid and sweet and wonderful with her deep secret of beauty and harmony and fine rhythm, her intricate and subtle opulence, her compelling attraction and captivating grace. The fourth is equipped with her close and profound capacity of intimate knowledge and careful flawless work and quiet and exact perfection in all things. Wisdom, Strength, Harmony, Perfection are their several attributes and it is these powers that they bring with them into the world, manifest in a human disguise in their Vibhutis and shall found in the divine degree of their ascension in those who can open their earthly nature to the direct and living influence of the Mother. To the four we give the four great names, Maheshwari, Mahakali, Mahalakshmi, Mahasaraswati.

Imperial MAHESHWARI is seated in the wideness above the thinking mind and will and sublimates and greatens them into wisdom and largeness or floods with a splendour beyond them. For she is the mighty and wise One who opens us to the supramental infinities and the cosmic vastness, to the grandeur of the supreme Light, to a treasure-house of miraculous knowledge, to the measureless movement of the Mother's eternal forces. Tranquil is she and wonderful, great and calm for ever. Nothing can move her because all wisdom is in her; nothing is hidden from her that she chooses to know; she comprehends all things and all beings and their nature and what moves them and the law of the world and its times and how all was and is and must be. A strength is in her that meets everything and masters and none can prevail in the end against her vast intangible wisdom and high tranquil power. Equal, patient and unalterable in her will she deals with men according to their nature and with things and happenings according to their force and the truth that is in them. Partiality she has none, but she follows the decrees of the Supreme and some she raises up and some she casts down or puts away from her into the darkness. To the wise she gives a greater and more luminous wisdom; those that have vision she admits to her counsels; on the hostile she imposes the consequence of their hostility; the ignorant and foolish she leads according to their blindness. In each man she answers and handles the different elements of his nature according to their need and their urge and the return they call for, puts on them the required pressure or leaves them to their cherished liberty to prosper in the ways of the Ignorance or to perish. For she is above all, bound by nothing, attached to nothing in the universe. Yet has she more than any other the heart of the universal Mother. For her compassion is endless and inexhaustible; all are to her eyes her children and portions of the One, even the Asura and Rakshasa and Pisacha and those that are revolted and hostile. Even her rejections are only a postponement, even her punishments are a grace. But her compassion does not blind her wisdom or turn her action from the course decreed; for the Truth of things is her one concern, knowledge her centre of power and to build our soul and our nature into the divine Truth her mission and her labour.

MAHAKALI is of another nature. Not wideness but height, not wisdom but force and strength are her peculiar power. There is in her an overwhelming intensity, a mighty passion of force to achieve, a divine violence rushing to shatter every limit and obstacle. All her divinity leaps out in a splendour of tempestuous action; she is there for swiftness, for the immediately effective process, the rapid and direct stroke, the frontal assault that carries everything before it. Terrible is her face to the Asura, dangerous and ruthless her mood against the haters of the Divine; for she is the Warrior of the Worlds who never shrinks from the battle. Intolerant of imperfection, she deals roughly with all in man that is unwilling and she is severe to all that is obstinately ignorant and obscure; her wrath is immediate and dire against treachery and

falsehood and malignity, ill-will is smitten at once by her scourge. Indifference, negligence and sloth in the divine work she cannot bear and she smites awake at once with sharp pain, if need be, the untimely slumberer and the loiterer. The impulses that are swift and straight and frank, the movements that are unreserved and absolute, the aspiration that mounts in flame are the motion of Mahakali. Her spirit is tameless, her vision and will are high and far-reaching like the flight of an eagle, her feet are rapid on the upward way and her hands are outstretched to strike and to succour. For she too is the Mother and her love is as intense as her wrath and she has a deep and passionate kindness. When she is allowed to intervene in her strength, then in one moment are broken like things without consistence the obstacles that immobilise or the enemies that assail the seeker. If her anger is dreadful to the hostile and the vehemence of her pressure painful to the weak and timid, she is loved and worshipped by the great, the strong and the noble; for they feel that her blows beat what is rebellious in their material into strength and perfect truth, hammer straight what is wry and perverse and expel what is impure or defective. But for her what is done in a day might have taken centuries; without her Ananda might be wide and grave or soft and sweet and beautiful but would lose the flaming joy of its most absolute intensities. To knowledge she gives a conquering might, brings to beauty and harmony a high and mounting movement and imparts to the slow and difficult labour after perfection an impetus that multiplies the power and shortens the long way. Nothing can satisfy her that falls short of the supreme ecstasies, the highest heights, the noblest aims, the largest vistas. Therefore with her is the victorious force of the Divine and it is by grace of her fire and passion and speed if the great achievement can be done now rather than hereafter.

Wisdom and Force are not the only manifestations of the supreme Mother; there is a subtler mystery of her nature and without it Wisdom and Force would be incomplete things and without it perfection would not be perfect. Above them is the miracle of eternal beauty, an unseizable secret of divine harmonies, the compelling magic of an irresistible universal charm and attraction that draws and holds things and forces and beings together and obliges them to meet and unite that a hidden Ananda may play from behind the veil and make of them its rhythms and its figures. This is the power of MAHALAKSHMI and there is no aspect of the Divine Shakti more attractive to the heart of embodied beings. Maheshwari can appear too calm and great and distant for the littleness of earthly nature to approach or contain her, Mahakali too swift and formidable for its weakness to bear; but all turn with joy and longing to Mahalakshmi. For she throws the spell of the intoxicating sweetness of the Divine: to be close to her is a profound happiness and to feel her within the heart is to make existence a rapture and a marvel; grace and charm and tenderness flow out from her like light from the sun and wherever she fixes her wonderful gaze or lets fall the loveliness of her smile, the soul is

seized and made captive and plunged into the depths of an unfathomable bliss. Magnetic is the touch of her hands and their occult and delicate influence refines mind and life and body and where she presses her feet course miraculous streams of an entrancing Ananda.

And yet it is not easy to meet the demand of this enchanting Power or to keep her presence. Harmony and beauty of the mind and soul, harmony and beauty of the thoughts and feelings, harmony and beauty in every outward act and movement, harmony and beauty of the life and surroundings, this is the demand of Mahalakshmi. Where there is affinity to the rhythms of the secret world-bliss and response to the call of the All-Beautiful and concord and unity and the glad flow of many lives turned towards the Divine, in that atmosphere she consents to abide. But all that is ugly and mean and base, all that is poor and sordid and squalid, all that is brutal and coarse repels her advent. Where love and beauty are not or are reluctant to be born, she does not come; where they are mixed and disfigured with baser things, she turns soon to depart or cares little to pour her riches. If she finds herself in men's hearts surrounded with selfishness and hatred and jealousy and malignance and envy and strife, if treachery and greed and ingratitude are mixed in the sacred chalice, if grossness of passion and unrefined desire degrade devotion, in such hearts the gracious and beautiful Goddess will not linger. A divine disgust seizes upon her and she withdraws, for she is not one who insists or strives; or, veiling her face, she waits for this bitter and poisonous devil's stuff to be rejected and disappear before she will found anew her happy influence. Ascetic bareness and harshness are not pleasing to her nor the suppression of the heart's deeper emotions and the rigid repression of the soul's and the life's parts of beauty. For it is through love and beauty that she lays on men the yoke of the Divine. Life is turned in her supreme creations into a rich work of celestial art and all existence into a poem of sacred delight; the world's riches are brought together and concerted for a supreme order and even the simplest and commonest things are made wonderful by her intuition of unity and the breath of her spirit. Admitted to the heart she lifts wisdom to pinnacles of wonder and reveals to it the mystic secrets of the ecstasy that surpasses all knowledge, meets devotion with the passionate attraction of the Divine, teaches to strength and force the rhythm that keeps the might of their acts harmonious and in measure and casts on perfection the charm that makes it endure for ever.

MAHASARASWATI is the Mother's Power of Work and her spirit of perfection and order. The youngest of the Four, she is the most skilful in executive faculty and the nearest to physical Nature. Maheshwari lays down the large lines of the world-forces, Mahakali drives their energy and impetus, Mahalakshmi discovers their rhythms and measures, but Mahasaraswati presides over their detail of organisation and execution, relation of parts and effective combination of forces and unfailing exactitude of result and fulfilment. The

science and craft and technique of things are Mahasaraswati's province. Always she holds in her nature and can give to those whom she has chosen the intimate and precise knowledge, the subtlety and patience, the accuracy of intuitive mind and conscious hand and discerning eye of the perfect worker. This Power is the strong, the tireless, the careful and efficient builder, organiser, administrator, technician, artisan and classifier of the worlds. When she takes up the transformation and new-building of the nature, her action is laborious and minute and often seems to our impatience slow and interminable, but it is persistent, integral and flawless. For the will in her works is scrupulous, unsleeping, indefatigable; leaning over us she notes and touches every little detail, finds out every minute defect, gap, twist or incompleteness, considers and weighs accurately all that has been done and all that remains still to be done hereafter. Nothing is too small or apparently trivial for her attention; nothing however impalpable or disguised or latent can escape her. Moulding and remoulding she labours each part till it has attained its true form, is put in its exact place in the whole and fulfils its precise purpose. In her constant and diligent arrangement and rearrangement of things her eye is on all needs at once and the way to meet them and her intuition knows what is to be chosen and what rejected and successfully determines the right instrument, the right time, the right conditions and the right process. Carelessness and negligence and indolence she abhors; all scamped and hasty and shuffling work, all clumsiness and *à peu près* and misfire, all false adaptation and misuse of instruments and faculties and leaving of things undone or half done is offensive and foreign to her temper. When her work is finished, nothing has been forgotten, no part has been misplaced or omitted or left in a faulty condition; all is solid, accurate, complete, admirable. Nothing short of a perfect perfection satisfies her and she is ready to face an eternity of toil if that is needed for the fullness of her creation. Therefore of all the Mother's powers she is the most long-suffering with man and his thousand imperfections. Kind, smiling, close and helpful, not easily turned away or discouraged, insistent even after repeated failure, her hand sustains our every step on condition that we are single in our will and straightforward and sincere; for a double mind she will not tolerate and her revealing irony is merciless to drama and histrionics and self-deceit and pretence. A mother to our wants, a friend in our difficulties, a persistent and tranquil counsellor and mentor, chasing away with her radiant smile the clouds of gloom and fretfulness and depression, reminding always of the ever-present help, pointing to the eternal sunshine, she is firm, quiet and persevering in the deep and continuous urge that drives us towards the integrality of the higher nature. All the work of the other Powers leans on her for its completeness; for she assures the material foundation, elaborates the stuff of detail and erects and rivets the armour of the structure." (32: 14-23)

## The Other Great Personalities and Guidance for those Desiring Transformation

"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. But human nature bounded, egoistic and obscure is inapt to receive these great Presences or to support their mighty action. Only when the Four have founded their harmony and freedom of movement in the transformed mind and life and body, can those other rarer Powers manifest in the earth movement and the supramental action become possible. For when her Personalities are all gathered in her and manifested and their separate working has been turned into a harmonious unity and they rise in her to their supramental godheads, then is the Mother revealed as the supramental Mahashakti and brings pouring down her luminous transcendences from their ineffable ether. Then can human nature change into dynamic divine nature because all the elemental lines of the supramental Truth-consciousness and Truth-force are strung together and the harp of life is fitted for the rhythms of the Eternal.

If you desire this transformation, put yourself in the hands of the Mother and her Powers without cavil or resistance and let her do unhindered her work within you. Three things you must have, consciousness, plasticity, unreserved surrender. For you must be conscious in your mind and soul and heart and life and the very cells of your body, aware of the Mother and her Powers and their working; for although she can and does work in you even in your obscurity and your unconscious parts and moments, it is not the same thing as when you are in an awakened and living communion with her. All your nature must be plastic to her touch, – not questioning as the self-sufficient ignorant mind questions and doubts and disputes and is the enemy of its enlightenment and change; not insisting on its own movements as the vital in man insists and persistently opposes its refractory desires and ill-will to every divine influence; not obstructing and entrenched in incapacity, inertia and tamas as man's physical consciousness obstructs and clinging to its pleasure in smallness and darkness cries out against each touch that disturbs its soulless routine or its dull sloth or its torpid slumber. The unreserved surrender of your inner and outer being will bring this plasticity into all the parts of your nature; consciousness will awaken everywhere in you by constant openness to the Wisdom and Light, the Force, the Harmony and Beauty, the Perfection that come flowing down from above. Even the body will awake and unite at last its consciousness subliminal no longer to the supramental superconscious Force, feel all her powers permeating from above and below and around it and thrill to a supreme Love and Ananda.

But be on your guard and do not try to understand and judge the Divine Mother by your little earthly mind that loves to subject even the things that are beyond it to its own norms and standards, its narrow reasonings and erring impressions, its bottomless aggressive ignorance and its petty self-confident knowledge. The human mind shut in the prison of its half-lit obscurity cannot follow the many-sided freedom of the steps of the Divine Shakti. The rapidity and complexity of her vision and action outrun its stumbling comprehension; the measures of her movement are not its measures. Bewildered by the swift alternation of her many different personalities, her making of rhythms and her breaking of rhythms, her accelerations of speed and her retardations, her varied ways of dealing with the problem of one and of another, her taking up and dropping now of this line and now of that one and her gathering of them together, it will not recognise the way of the Supreme Power when it is circling and sweeping upwards through the maze of the Ignorance to a supernal Light. Open rather your soul to her and be content to feel her with the psychic nature and see her with the psychic vision that alone make a straight response to the Truth. Then the Mother herself will enlighten by their psychic elements your mind and heart and life and physical consciousness and reveal to them too her ways and her nature.

Avoid also the error of the ignorant mind's demand on the Divine Power to act always according to our crude surface notions of omniscience and omnipotence. For our mind clamours to be impressed at every turn by miraculous power and easy success and dazzling splendour; otherwise it cannot believe that here is the Divine. The Mother is dealing with the Ignorance in the fields of the Ignorance; she has descended there and is not all above. Partly she veils and partly she unveils her knowledge and her power, often holds them back from her instruments and personalities and follows that she may transform them the way of the seeking mind, the way of the aspiring psychic, the way of the battling vital, the way of the imprisoned and suffering physical nature. There are conditions that have been laid down by a Supreme Will, there are many tangled knots that have to be loosened and cannot be cut abruptly asunder. The Asura and Rakshasa hold this evolving earthly nature and have to be met and conquered on their own terms in their own long-conquered fief and province; the human in us has to be led and prepared to transcend its limits and is too weak and obscure to be lifted up suddenly to a form far beyond it. The Divine Consciousness and Force are there and do at each moment the thing that is needed in the conditions of the labour, take always the step that is decreed and shape in the midst of imperfection the perfection that is to come. But only when the supermind has descended in you can she deal directly as the supramental Shakti with supramental natures. If you follow your mind, it will not recognise the Mother even when she is manifest before you. Follow your soul and not your mind, your soul that answers to the Truth, not your mind that leaps at appearances; trust the Divine Power and she will free the godlike elements in you and shape all into an expression of Divine Nature." (32: 23-26)

**The Supramental Change – A Thing Decreed and Inevitable**

"The supramental change is a thing decreed and inevitable in the evolution of the earth-consciousness; for its upward ascent is not ended and mind is not its last summit. But that the change may arrive, take form and endure, there is needed the call from below with a will to recognise and not deny the Light when it comes, and there is needed the sanction of the Supreme from above. The power that mediates between the sanction and the call is the presence and power of the Divine Mother. The Mother's power and not any human endeavour and tapasya can alone rend the lid and tear the covering and shape the vessel and bring down into this world of obscurity and falsehood and death and suffering Truth and Light and Life divine and the immortal's Ananda." (32: 26)

**Put Your Faith and Lay Your Burdens on the Mother**

"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" (32: 28)

**The Mother Was Inwardly Above the Human Even in Childhood**

> "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." (32: 31-32)

**The Mother's Embodiment – A Chance for the Earth-Consciousness to Receive the Supramental**

"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." (32: 32)

The Mother and the Supramental Descent

"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" (32: 33-34)

**Sri Ramakrishna Need Not Have Been Conscious of the Mother's Presence on Earth**

> "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" (32: 35-36)

**The Mother Not a Disciple of Sri Aurobindo**

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

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

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

One of the two great steps in this yoga is to take refuge in the Mother.**

17 August 1941" (32: 36)

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

*** 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.*

**An Occult Experience of the Mother in Algeria**

"*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" (32: 37-38)

**What is a Miracle**

"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" (32: 38)

**Narad and His Station**

"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" (32: 40)

**Samadhi**

> "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" (32: 41)

**The Three Aspects of the Mother**

"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" (32: 50)

**The 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."* 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-

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

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.

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" (32: 52-53)

**The Upper Hemisphere and the Transcendent**

"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" (32: 53)

**Every Soul on Earth – a Portion of the Divine Mother**

"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" (32: 61)

**The Mother and the Lower Prakriti**

"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" (32: 62)

**The Gods and the Human Seeing of Their 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" (32: 67)

**The Action of Mahakali**

"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

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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" (32: 67)

Mahakali and Kali

"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" (32: 68)

**The Meaning of the Symbol of Kali with Her Foot on Shiva**

> "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" (32: 68-69)

**Durga, Mahakali and 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" (32: 70)

**The Radha-Shakti**

"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" (32: 72-73)

**The Powers of the Mother Behind Some Vibhutis**

"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 inmost cases, as Napoleon from Mahakali, Rama from Mahalakshmi, Augustus Caesar from Mahasaraswati.

31 October 1935" (32: 74)

**The Reason Behind Different Appearances of the Mother at Different Times**

> "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" (32: 75)

**One Divine Consciousness in Two**

"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" (32: 79)

**No Difference Between Sri Aurobindo's and the Mother's Path**

"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" (32: 81)

**Sri Aurobindo's Yoga – A Joint Creation**

"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." (32: 81-82)

**The Asram – A Creation of the Mother**

"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 Asram 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" (32: 82-83)

**The Mother – The Shakti of Sri Aurobindo**

"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." (32: 84)

**Sri Aurobindo**

"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" (32: 84)

**The Highest Realisation**

> "What is the utility of making an effort for other realisations once we have known the supreme secret (*uttamaṁ 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.

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" (32: 86)

**The Reason for Sri Aurobindo and the Mother's Coming on Earth**

"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" (32: 86-87)

**Connections of 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

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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" (32: 87-88)

> "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

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> 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

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> 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" (32: 90-91)

**The Reason Behind the Delay in the Descent of the Supermind in the Mother's Body**

> "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" (32: 92-93)

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" (32: 93)

> "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" (32: 94-95)

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 darknesses come upon them. The sunlit path is not altogether a fable.

November 1935" (32: 96)

**The Stage of 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" (32: 96)

Self-imposed Bareness

"After realisation whatever the Higher Will demands is the best* – 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" (32: 97)

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

**Is the Sacrifice Joyous Only for Sri Aurobindo and the Mother**

"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" (32: 97)

**Sadhana in the Ashram to be Done Only through Sri Aurobindo and the Mother**

"These are questions that I cannot answer – it is not for me to reply to such queries. 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" (32: 98)

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." (32: 101)

## Dark Moods, Suggestion for Leaving the Ashram

"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

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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" (32: 102-03)

**The Need of the 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" (32: 104)

**Openness to the Mother and Sri Aurobindo**

"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." (32: 104-05)

## Fanaticism and Following Islam

"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.…

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" (32: 109-10)

**Some Accusations Against Sri Aurobindo and the Mother**

"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" (32: 111)

**Humility and Difficulties in Avoiding a Sense of Superiority When Spiritual Horizons Open Before One**

"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." (32: 113)

**Faith – Not Superabundant in the Asram**

"…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." (32: 114)

"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

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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

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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" (32: 115-16)

**Wrong Reactions**

> "*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" (32: 117)

**The Mother's Pressure for Change Always Strong**

"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" (32: 119)

**Necessity of Reporting About Inner 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" (32: 119)

**Sri Aurobindo's and the Mother's Knowledge of Human Nature**

"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" (32: 120)

"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.

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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

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> 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" (32: 121-23)

**The Significance of the Mother Being on the Right Side of Sri Aurobindo**

"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" (32: 127)

**Many Forms of the Mother**

"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" (32: 128)

**Aspiration, Rejection and Surrender**

"The effort demanded of the sadhak is that of aspiration, rejection and surrender. If these three are done the rest is to come of itself by the Grace of the Mother and the working of her force in you. But of the three the most important is surrender of which the first necessary form is trust and confidence and patience in difficulty. There is no rule that trust and confidence can only remain if aspiration is there. On the contrary, when even aspiration is not there because of the pressure of inertia, trust and confidence and patience can remain. If trust and patience fail when aspiration is quiescent, that would mean that the sadhak is relying solely on his own effort – it would mean, "Oh, my aspiration has failed, so there is no hope for me. My aspiration fails, so what can Mother do?" On the contrary, the sadhak should feel, "Never mind, my aspiration will come back again. Meanwhile I know that the Mother is

with me even when I do not feel her; she will carry me even through the darkest period." That is the fully right attitude you must have. To those who have it depression can do nothing; even if it comes it has to return baffled. That is not tamasic surrender. Tamasic surrender is when one says, "I won't do anything; let Mother do everything. Aspiration, rejection, surrender even are not necessary. Let her do all that in me." There is a great difference between the two attitudes. One is that of the shirker who won't do anything, the other is that of the sadhak who does his best, but when he is reduced to quiescence for a time and things are adverse, keeps always his trust in the Mother's force and presence behind all and by that trust baffles the opposition force and calls back the activity of the sadhana.

26 October 1936" (32: 139-40)

**The Signs of a Real Opening to the Mother**

"What are the signs of a real opening to the Mother?

That shows itself at once – when you feel the divine peace, equality, wideness, light, Ananda, Knowledge, strength, when you are aware of the Mother's nearness or presence or the working of her Force, etc., etc. If any of these things are felt, it is the opening – the more are felt, the more complete the opening." (32: 150)

**Right Attitude in Yoga**

"I cannot understand whether I am doing Yoga. Can it be said that I am doing your Purna Yoga?

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

April 1929" (32: 151-52)

> "Why do I sometimes feel myself far from the Mother? I want to be able to feel her constantly with me.

The Mother is always there with you. You have only to throw away the forces of Ignorance to feel her with you always.

1 August 1933

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> You have said: "Always behave as if the Mother was looking at you; because she is, indeed, always present."* Does this mean that the Mother knows all our insignificant thoughts at all times, or only when she concentrates?

It is said that the Mother is always present and looking at you. That does not mean that in her physical mind she is thinking of you always and seeing your thoughts. There is no need of that, since she is everywhere and acts everywhere out of her universal knowledge.

> It seems to me that the more we communicate our thoughts to her, the more we open ourselves to her forces and the more effective becomes our surrender to her. Am I right?

Yes, quite right.

12 August 1933

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> In what sense is the Mother "everywhere"? Is it because she has descended to the universal and has complete knowledge of the forces working there? I suppose the universal or "everywhere" includes the physical plane. If so, does the Mother know all the happenings and events on the physical plane?

Including what Lloyd George had today for breakfast or what Roosevelt said to his wife about their servants? Why should the Mother "know" in the human way all such happenings on the physical plane? Her business in her embodiment is to know the working of the universal forces and use them for her work; for the rest she knows what she needs to know, sometimes with her inner self, sometimes with her physical mind. All knowledge is available in her universal self to her, but she brings forward only what is meant to be brought forward so that the work may be done.

13 August 1933" (32: 169-70)

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** This message of Sri Aurobindo was first hung in the dining hall of the Ashram on 28 March 1928. – Ed.*

**The Extent of the Mother's Knowledge About the Sadhaks**

> "This question of Mother's knowledge became even more interesting for me today. She gave me the flower signifying "Discipline". I began to wonder why this particular flower was given; then I remembered that yesterday I had not observed the right discipline by taking a little hot khichari with *Y* and *Z*.

In this respect the Mother is guided by her intuitions which tell her which flower is needed at the moment or helpful. Sometimes it is accompanied by a perception of a particular state of consciousness, sometimes by that of a material fact; but only the bare fact, usually – e.g. it would not specify that it was hot khichari that was cooked or how *Y* or *Z* came in. Not that that is impossible, but it is unnecessary and does not happen unless needed.

> Anyway, please tell me how far Mother and you know about our physical, material affairs.

In this case it was a general hint with no special reference to khichari.

16 July 1935" (32: 179-80)

> "What you say about emanations is very interesting. The Mother then has about 150 emanations; adding 150 of yours, we find that we are each protected by one god and one goddess.

I am not aware of any emanations of mine. As for the Mother's, they are not there for protection, but to support the personal relation or contact with the sadhaka and to act so far as he will allow them to act.

16 July 1935

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> Kindly tell us a little more about emanations. How do they support the personal relation or contact the Mother has with us? I thought that all personal relations were with the Mother direct, not through a deputy!

It is terribly difficult to write of these things, for you are all as ignorant as blazes about these things and misunderstand at every step. The Emanation is not a deputy, but the Mother herself. She is not bound to her body, but can put herself out (emanate) in any way she likes. What emanates, suits itself to the nature of the personal relation she has with the sadhak which is different with each, but that does not prevent it from being herself. Its presence with the sadhak is not dependent on his consciousness of it. If everything were dependent on the surface consciousness of the sadhak, there would be no possibility of the divine action anywhere; the human worm would remain the human worm and the human ass the human ass for ever and ever. For if the Divine could not be there behind the veil, how could either ever become conscious of anything but their wormhood and asshood even throughout the ages?

> When *X* says that he feels the Mother's physical touch or approach, with whom does he have the contact – the Mother or the emanation?

With the Mother, the emanation helping – which is its business.

19 July 1935" (32: 180-81)

**The Mother's Ways of Knowing and Working**

"What you write about *X* is true. She does not realise that Mother knows all these things by other means and any information given to her only adds certain physical precisions to what she knows already.

How can she be open when she has such ideas against the Mother? They must necessarily shut her up to the Mother's influence.

Mother has written to her that *Y* had said nothing and that she knew things about *X*, independently of any information, from *X*'s inner being itself which comes to her constantly and tells her or shows her what is in the nature.

The Mother besides sees things in vision and receives the thoughts of the sadhaks at Pranam and other times. Only the Mother never acts on these supraphysical intimations, unless there is a physical confirmation like the letter itself in this case. For nobody would understand her action – the sadhaks living in the physical mind would state her action unfounded and those affected would deny loudly – as many have done in the past – their secret thoughts, feelings and actions. I tell you all this in confidence so that you may understand what is the real cause of Mother's letters to *X*.

10 September 1936" (32: 181-82)

**The Mother is Ever Present in the Heart**

"What you feel is not imagination. You have been going more and more into the psychic consciousness deep within you. When one is in the psychic, one begins to feel the presence of the Mother always with one and this becomes more and more frequent, constant, vivid and real as the psychic develops its power. This presence is felt in different ways by different sadhaks, but it is a true experience of the sadhana. It is what we mean when we say that the sadhak must come to feel always the presence of the Mother in his heart or within him. For in fact she is there always, only her presence is veiled by the ordinary movements of the mind, vital and physical, but when these become quiet and the psychic unveils itself, then one feels the presence of the Divine within.

29 February 1936" (32: 187)

**The Descent and the Action of the Mother's Force in Yoga**

"When you began to meditate, you saw the Mother's face; that is very good, it means that there is an inner connection established. The absence of the smile does not mean that she is displeased or that you have done anything against her will. At the same time the Mother's force descended on you, it was the pressure of her Force that you felt on the head and breast – everybody feels in the beginning this pressure – and what you felt in the breast was the working of the Force. In the Yoga these are signs of the action of the Yoga and you must observe quietly what happens without getting disturbed, remembering the Mother always and trusting in her action upon you.

25 June 1932" (32: 203)

"When the Peace is established, this higher or Divine Force from above can descend and work in us. It descends usually first into the head and liberates the inner mind centres, then into the heart centre and liberates fully the psychic and emotional being, then into the navel and other vital centres and liberates the inner vital, then into the Muladhara and below and liberates the inner physical being. It works at the same time for perfection as well as liberation; it takes up the whole nature part by part and deals with it, rejecting what has to be rejected, sublimating what has to be sublimated, creating what has to be created. It integrates, harmonises, establishes a new rhythm in the nature. It can bring down too a higher and yet higher force and range of the higher Nature until, if that be the aim of the sadhana, it becomes possible to bring down the supramental force and existence. All this is prepared, assisted, farthered by the work of the psychic being in the heart centre; the more it is open, in front, active, the quicker, safer, easier the working of the Force can be. The more love and bhakti and surrender grow in the heart, the more rapid and perfect becomes the evolution of the sadhana.…

That is the fundamental rationale of the Sadhana. It will be evident that the two most important things here are the opening of the heart centre and the opening of the mind centres to all that is behind and above them. For the heart opens to the psychic being and the mind centres open to the higher consciousness and the nexus between the psychic being and the higher consciousness is the principal means of the Siddhi. The first opening is effected by a concentration in the heart, a call to the Divine to manifest within us and through the psychic to take up and lead the whole nature. Aspiration, prayer, bhakti, love, surrender are the main supports of this part of the Sadhana – accompanied by a rejection of all that stands in the way of what we aspire for. The second opening is effected by a concentration of the consciousness in the head (afterwards, above it) and an aspiration and call and a sustained will for the descent of the divine Peace, Power, Light, Knowledge, Ananda into the being – the Peace first or the Peace and Force together. Some indeed receive Light first or Ananda first or some sudden pouring down of Knowledge. With some there is first an opening which reveals to them a vast infinite Silence, Force, Light or Bliss above them and afterwards either they ascend to that or these things begin to descend into the lower nature. With others there is either the descent, first into the head, then down to the heart level, then to the navel and below and through the whole body, or else an inexplicable opening – without any sense of descent – of peace, light, wideness or power or else a horizontal opening into the cosmic consciousness or, in a suddenly widened mind, an outburst of knowledge. Whatever comes has to be welcomed – for there is no absolute rule for all, – but if the peace has not come first, care must be taken not to swell oneself in exultation or lose the balance. The capital movement however is when the Divine Force or Shakti, the Power of the Mother comes down and takes hold, for then the organisation of the consciousness begins and the larger foundation of the Yoga.

11 September 1934" (32: 204-06)

**Dangers in Yoga and the Need of Surrender**

"In this process of the descent from above and the working it is most important not to rely entirely on oneself, but to rely on the guidance of the Guru and to refer all that happens to his judgment and arbitration and decision. For it often happens that the forces of the lower nature are stimulated and excited by the descent and want to mix with it and turn it to their profit. It often happens too that some Power or Powers undivine in their nature present themselves as the Supreme Lord or as the Divine Mother and claim the being's service and surrender. If these things are accepted, there will be an extremely disastrous consequence. If indeed there is the assent of the sadhak to the Divine working alone and the submission or surrender to that guidance, then all can go smoothly. This assent and a rejection of all egoistic forces or forces that appeal to the

ego are the safeguard throughout the sadhana. But the ways of Nature are full of snares, the disguises of the ego are innumerable, the illusions of the Powers of Darkness, Rakshasi Maya, are extraordinarily skilful; the reason is an insufficient guide and often turns traitor; vital desire is always with us tempting to follow any alluring call. This is the reason why in this Yoga we insist so much on what we call *samarpaṇa* – rather inadequately rendered by the English word surrender. If the heart centre is fully opened and the psychic is always in control, then there is no question; all is safe. But the psychic can at any moment be veiled by a lower upsurge. It is only a few who are exempt from these dangers and it is precisely those to whom surrender is easily possible. The guidance of one who is himself by identity or represents the Divine is in this difficult endeavour imperative and indispensable.

11 September 1934" (32: 213-14)

**What is Gained in Meditation Should Not be Thrown Away by Relaxation and Dispersion**

"If the meditation brings poise, peace, a concentrated condition or even a pressure or influence, that *can* go on in the work, provided one does not throw it away by a relaxed or dispersed state of consciousness. That was why the Mother wanted people not only to be concentrated at pranam or meditation but to remain silent and absorb or assimilate afterwards and also to avoid things that relax or disperse or dissipate too much – precisely for this reason that so the effects of what she put on them might continue and the change of attitude the Maharshi speaks of will take place. But I am afraid most of the sadhaks have never understood or practised anything of the kind – they could not appreciate or understand her directions.

9 February 1936" (32: 215)

**The Method of the Yoga**

"There is no method in this Yoga except to concentrate, preferably in the heart, and call the presence and power of the Mother to take up the being and by the workings of her force transform the consciousness; one can concentrate also in the head or between the eyebrows, but for many this is a too difficult opening. When the mind falls quiet and the concentration becomes strong and the aspiration intense, then there is a beginning of experience. The more the faith, the more rapid the result is likely to be. For the rest one must not depend on one's own efforts only, but succeed in establishing a contact with the Divine and a receptivity to the Mother's Power and Presence.

30 November 1934" (32: 217)

**Dealing with the Attacks of Illness**

"When these attacks of illness come, remain quiet and call on the Mother's Force to remove them.

17 February 1936

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To stand separate and not let the mind be overcome, is the first step. The next is to learn how to call down the Mother's Force whenever the attack comes, so that the attack may be pushed away at once or at least very soon before it can affect the outer vital and the body. If that can be done, the body will recover very soon with the inflow of the forces." (32: 217)

**The Mother's Action and the Hostiles**

"How is it that the Mother cannot or will not move the hostile forces to action, since even the Asura and Rakshasa and Pisacha are her children?

As for the Asuric forces, their movement is part of the ordinary cosmic movement in the Ignorance, but Mother is not here to encourage that movement, but to bring down the higher Truth in which they have no place. If then she moves the hostile Forces to act against her and her work and the sadhaks (which they are quite ready enough to do of themselves), it would mean that she is working against herself and trying to frustrate her own purpose in being here! Such an action would be absurd in the extreme.

8 April 1935" (32: 226)

**The Mother's Force and the Action of the Three Gunas**

"When one feels that it is the Mother's Force that acts through one and not one's own force, is it the Mother's Force alone that works in one's actions while the gunas remain quiescent?

No, the gunas are there and not quiescent – for they are the instrumentation. If the force and the inner consciousness are very strong then there is a tendency for the rajas to become like some inferior form of tapas and the tamas to become more like a kind of inert shama. That is how the transformation begins, but usually it is very slow in its process.

29 January 1936" (32: 226)

**The Working of the Mother's Force and the Need of Discrimination**

"It is dangerous to think of giving up "all barrier of discrimination and defence against what is trying to descend" upon you. Have you thought what this would mean if what is descending is something not in consonance with the divine Truth, perhaps even adverse? An Adverse Power could ask no better condition for getting control over the seeker. It is only the Mother's Force and the divine Truth that one should admit without barriers. And even there one must keep the power of discernment in order to detect anything false that comes masquerading as the Mother's Force and the divine Truth, and keep too the power of rejection that will throw away all mixture.

Keep faith in your spiritual destiny, draw back from error and open more the psychic being to the direct guidance of the Mother's light and power. If the central will is sincere, each recognition of a mistake can become a stepping-stone to a truer movement and a higher progress.

24 May 1930" (32: 228)

**Cure of Cancer by Healing**

> "I remember the Mother once saying that there is hardly a disease that cannot be cured by Yoga. I was surprised, much surprised, and thought, "What about cancer, then, the most deadly enemy of present civilisation? Can it be cured by Yoga?" What is your opinion?

Of course it can, but on condition of faith or openness or both. Even a mental suggestion can cure cancer – with luck, of course, as is shown by the case of the woman operated on unsuccessfully for cancer, but the doctors lied and told her it had succeeded. Result, cancer symptoms all ceased and she died many years afterwards of another illness altogether.

11 October 1935" (32: 235-36)

**The Working of the Healing Force –**
**Coué's Rapport with the Mother**

> "I contended that the healing force will act only if a man is open to the Mother in some way, through devotion, faith or some kind of rapport. I also said that most probably the healing force can act only if the healer is directly in physical contact with her. Certain conditions are necessary for cure. What do you say?

At first it will be no doubt like that if it is to be the true Force, but when once it is settled in the earth-consciousness a more general use of supraphysical force for healing may become possible.

It is not always necessary either that the rapport you speak of should be conscious. Coué for instance was in rapport with the Mother without knowing it – she told me of his getting something of the force and of the beginning of his work long before he was known to anyone (of course she did not know his name but she described him and his work in such a way that the identification was evident).

3 February 1936" (32: 236)

**The Mother's Force and the Aid of Physical Means in Certain Conditions**

"It was precisely out of solicitude for you because the suffering of insomnia and the spasms had been excessive that I proposed to you to take the help of treatment. It is a fact of my experience that when the resistance in the body is too strong and persistent, it can help to take some aid of physical means as an instrumentation for the Force to work more directly on the body itself; for the body then feels itself supported against the resistance from both sides, by means both physical as well as supraphysical. The Mother's force can work through both together.

1 September 1936" (32: 237)

**Healing by the Mother's Force through the Sadhaks**

"It was 1 a.m. at night when my brother in excruciating pain called me and asked if Sri Aurobindo could heal him. I took out some Prasad flowers that were with me and touched the affected part with them. And lo! the pain vanished and he began to recover. I want to know if you were aware of this and heard my prayer.

What happens in such cases is that when someone is accepted, the Mother sends out something of herself to him and this is with him wherever he goes and is always in connection with her being here. So when he does anything like what you did in this case with faith and bhakti, it reaches, through that emanation of herself which is with him, the Mother's consciousness inner or outer and the Force goes in return for the result." (32: 239-40)

## The Working of the Mother's Force and Sadhana through Work for Her

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

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

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

But all this cannot be done in a day. So you are once more right in not being anxious or uneasy. One must be vigilant, but not anxious and uneasy, ব্যস্ত. The Mother's Force will act and bring the result in its own time – provided one offers all to her and aspires and is vigilant, calling and remembering her at all times, rejecting quietly all that stands in the way of the action of her transforming Force. Your second view of this was more from the right angle of vision than the first. To say that it is not I who have to act, so I need not mind, is to say too much – one has to act in so far as one has to aspire, offer oneself, assent to the Mother's working, reject all else, more and more surrender. All else will be done in time; there is no need for anxiety or depression or impatience. 13 July 1935" (32: 242-43)

**The Dangers of Withdrawing into a One-sided Subjective Existence**

"The Mother refuses to relieve you of all work – work is a necessary part of this Yoga. If you do not do work and spend all the time in "meditation", you and your sadhana will lose all hold of realities; you will lose yourself in uncontrolled subjective imaginations such as those you are now allowing to control you and lead you into actions – like your absenting yourself from Pranam, becoming fanciful and irregular in your taking of food, coming to the Mother at a wrong time and place under the imagination that she has called you – actions dictated by error and false suggestion and not by Truth. It is by doing work for the Mother with surrender to her, with obedience to her expressed will, without fancies and vital self-will that you can remain in touch with the embodied Mother here and progress in the Yoga. Mere subjective experiences without control by us will not lead you to the Truth and may lead you far from it into sheer confusion and error.

If you do not want to do the B.D. [*Building Department*] account and letter work, you can take up the work of keeping the gate daily from 12 to 2; but it is better if you combine this gate work with the typing of letters whenever needed. If you do not want to do the gate work, then you must go on with the work you now have. If you take the gate work only, you must hand over the typewriter to the B. D. so that it may continue to be used for the work you were doing up till now.

I must warn you that by withdrawing into a one-sided subjective existence within and by pushing away from you all touch with physical realities, you are running into a wrong path and imperilling your sadhana. What happens to sadhaks who do this is that they make a mental Formation and put it in place of the true embodied Mother here, and then under its inspiration they begin to lose touch with her and disobey her and follow the false suggestions of their mental Formation. The first thing it does is to instigate them not to write to her, not to come to Pranam, not to act as regards food, work etc. on the lines laid down by her, to disobey her – as you have disobeyed her with regard to coming to Pranam this morning. Another very bad sign of this false condition is when they feel not in touch with the Mother when they meet her in the body and guided only by some disembodied Mother in their own egoistic consciousness – that is a sure sign that a Falsehood is getting into their sadhana. As regards their way of life, they do not wish to do like the others, but to have a special way of life of their own, governed by some Imagination within them. All this you must stop. You must come to Pranam regularly, take your food regularly, sleep regularly, do the work given you conscientiously, following the lines laid down for this Asram by the Mother, and through a right consciousness in this life you must realise her Truth in the physical existence.

Your unwillingness to come to the Pranam because that would interrupt some subjective experience is altogether out of place. No experience in formal

meditation, not a hundred experiences together can be worth the touch of the Mother in the Pranam. If you had the psychic being in front in the physical or even in the heart and the vital, you would feel that at once. Moreover, these experiences are not supramental as you seem to imagine. The supramental Truth could never stand behind such errors as you are making now. Moreover to get the supramental Light is not so easy as you fancy; I have warned again and again the sadhaks against the error of thinking they are already in possession of the supermind or in touch with it. One has to go through a long and patient development through many lower stages of consciousness before one can be even within measurable distance of the supermind.

All attachment and self-indulgence are dangerous – attachment and self-indulgence in subjective experiences and remote "meditations", pushing aside the Truth in objective life is as dangerous as any other. Draw back from these errors and get back into the true balance of the sadhana. If you want the psychic in the physical, you cannot get it by merely sitting in meditation and having abstract experiences; you can get it only by seeking it in physical life and action, by work for the Mother, obedience and surrender in work to the Mother who is present in her own body here.

15 September 1932" (32: 248-50)

**Dangers of Exclusive Concentration on Meditation**

> "People say, "As long as the lower nature is not fully purified, it is dangerous to do a lot of meditation. If one meditates too much before one has become purified by means of work, things might rise up from the lower nature and upset the sadhak. When the higher forces come down into a nature not sufficiently purified through work, it is difficult to bear the descent of the divine forces."

It is not the descent of the higher or divine forces that upsets a sadhak, it is his acceptance of forces of falsehood through ambition, vanity, desire to be a great Yogi or an attachment to his experiences without regard to their truth or their source.

It is not well to spend the whole time or the greater part of the time in meditation unless one is very strong in mind – for one gets into a habit of living in an inner world entirely and losing touch with external realities – this brings in a onesided inharmonious movement and may lead to disturbance of balance. To do both meditation and work and dedicate both to the Mother is the best thing.

6 August 1933" (32: 251)

**Relation between the Mother and the Work Done for Her**

"Once in an interview the Mother told me, "Why do you make any difference between me and work?" I am not sure if I have been able to reproduce the exact words, but they are almost like that. I pray to you to make the idea a little more explicit.

As it stands, it has no meaning. What Mother must have said is "Why do you make any separation between me and work?" It is she who is doing the work, she is there in it, so it is a mistake to make an opposition between concentration on her and the work. Her presence is there in both.

1936" (32: 253)

**The Proper Way of Treating the Body and the Necessary Conditions for the Greater Working of the Mother's Force Supporting the Body**

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

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

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

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

A complete freedom from fatigue is possible, but that comes only when there is a complete transformation of the law of the body by the full descent of a supramental Force into the earth-nature." (32: 257-58)

Remembering the Mother in Work

"It is only by an inner development that you can remember in the midst of work. Meanwhile offer all your work inwardly to the Mother.

21 May 1933

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> How to remember the Mother during work? I have tried to follow a mental rule, without success. Perhaps it is the inner consciousness that remembers while the outer is busy?

One starts by a mental effort – afterwards it is an inner consciousness that is formed which need not be always *thinking* of the Mother because it is always conscious of her.

31 May 1933" (32: 258)

The Mother's Diamond Light

"(a) It [*the diamond light*] means the essential Force of the Mother.

(b) The diamond light proceeds from the heart of the Divine Consciousness and it brings the opening of the Divine Consciousness wherever it goes.

(c) The Mother's descent with the diamond light is the sanction of the Supreme Power to the movement in you.

(d) The Mother's diamond light is a light of absolute purity and power.

(e) The diamond light is the central consciousness and force of the Divine.

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The Mother's light is white – especially diamond white. The Mahakali form is usually golden, of a very bright and strong golden hue.

12 October 1935

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The diamond is the symbol of the intensest light of the Mother's consciousness, so your visions indicate that you saw her full of that light and radiating it. Other jewels must be symbols of other forces, the ruby indicating power in the physical.

23 February 1936" (32: 266-67)

**The Mother and the Baby Christ**

"While looking at the Mother when she came on the terrace, I suddenly saw in her lap a baby whom I took to be Jesus Christ as it resembled his figure. The vision lasted for about a minute and I saw it with open eyes.

It may be so – as Jesus was a child of the Divine Mother.

25 November 1933" (32: 275-76)

**The Incapacity of the Sadhaks in the Ashram for Feeling the Mother's Presence**

> "I have heard that there are people here who feel the Mother's presence or open directly to her inner knowledge. But this is not the same as seeing her with the physical eyes or having conversations with her.

These things are extremely common among those who practise Yoga everywhere. In the Asram the sadhaks are too intelligent, sceptical and matter of fact to have much of that kind of experience. Even those who might develop it are repressed by the outward-mindedness and physical-mindedness that dominates the atmosphere.

2 July 1936" (32: 189)

**The Value of the Occult Faculties**

> "Visions and voices are often indulged in unnecessarily by people. Sometimes they interpret them wrongly or give them too much value. Thus they nourish their egos. But this capacity is by no means a sign of progress.

What do you mean by progress? The Mother spent many years entering the occult worlds and learning all that was to be learnt there. All that time she was making no progress? She sees things always when she goes into trance. Her capacity is a thing of no value? Because a great number of people don't know how to use these faculties or misuse them or give them excessive value or nourish their ego by them, does it follow that the faculties themselves have no Yogic use or value?

8 July 1936" (32: 292-93)

**The Right Attitude in Difficulties**

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

27 May 1931" (32: 294)

**The Need to Control One's Temper and Moods**

"There is nothing in you that is not in many other sadhaks. What makes people hesitate to help you is your subjection to vital moods – all this weeping, self-starvation, uncertain temper; your unsteadiness – for today you accept help, tomorrow you reject it; your want of trust in others – which you have often expressed in your letters; your quickness to take offence, your readiness to suspect people's motives, especially in their behaviour towards you. Others have these faults, but they try to control them. You, when a mood like these comes upon you, seem to yield to it and let it have free course.

If you want to get on in your sadhana and if you want people to feel comfortable with you and ready to help you, you must get rid of these vital moods and defects – you must put a control on yourself and try to change. The Mother's Force is there to help you, but there must be your active consent and cooperation, your own steady will and endeavour.

1 November 1933" (32: 301-02)

**The Mother's Protection Against Forces of Disease and Death and Necessary Conditions for Benefitting from It**

"I was invited by friends to go to a restaurant and accepted. Later I learned that you were opposed to the idea. What should we – those of us who live outside the Asram – do?

The Mother has made an arrangement with a view to all the occult forces and the best possible conditions for the protection of the sadhaks from certain forces of death and disease etc. It cannot work perfectly because the sadhaks themselves have not the right attitude towards food and kindred vital-physical things. But still there is a protection. If however the sadhaks go outside her formation, it must be on their own responsibility – the Mother does not and cannot sanction it. But this arrangement is for the Asram and not for those who are outside.

14 July 1933

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When the Mother's protection is put around a person, how does he go out of it?

By desire, wrong thoughts, wrong actions, wrong feelings – by revolt, pride, ambition, lust or any other vital indulgence.

16 July 1933" (32: 305)

**The Mother's Help in an Accident**

> "This morning around eight o'clock I heard a great crash. I ran out and found our *X* sitting on the footpath with blood coming out of the wound on his forehead. The wheels of his cycle were under the wheel of a car. Could the Mother not have foreseen the possibility of this accident and prevented it? Or could it not be prevented because *X* had in some manner gone out of the zone of her protection?

It was not possible to prevent the accident. When the danger comes, a call to the Mother is the first thing to be done, that makes the general protection at once effective. *X* was in too externalised a state to do that and he did the very opposite thing to what should have been done – trying to get away in front of the car instead of behind it. But the true cause was something more internal – one of those choices made by the inner being (not necessarily known to the conscious mind) which bring these things as a response.

27 January 1936" (32: 308)

**The Power of the Name and Faith**
**in Having the Protection of the Mother**

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

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

8 October 1936" (32: 308)

**An Experience of Entry into the Vital World**

"When I awoke this morning, I found the atmosphere surcharged with the Mother's presence. The air around me, the cot on which I lay, everything was filled with her presence. A burning aspiration was in my heart. The consciousness there was aspiring intensely, flapping its wings like a caged bird, trying to leave the body and unite with the Mother present everywhere. After some time it seemed to me that although I was in the body I was free, free of every limitation, but helpless, strengthless, drifting away and exposed to the hostile forces. Then I saw the red, rolling, frowning eyes of *X*, threatening me. Helpless in this limitless space, I called the Mother and the atmosphere was clear.

What happened in your experience was that the vital being got free from the body through its desire to unite with the Mother (you met the Mother on the border between the vital and physical) and lived with its own life independent of the body. It entered into the vital world and, not being sheltered any longer in the body, felt helpless at first, till it called the Mother. The appearance of *X* there might possibly have been some part of the vital of *X* himself, but was more probably a vital being in his shape, perhaps the very vital being who has been troubling him. When you go into the vital world, you meet many such things, – the one sufficient protection is to call the Mother.

7 September 1933" (32: 310-11)

**An Experience of the Hostile Force and the Mother's Protection**

"At 4.30 in the afternoon, while serving vegetables in the Dining Room, I suddenly fell into a very unhappy condition. My consciousness entered into a world of obscurity and uneasiness and wild vital forces. Innumerable hostile suggestions pierced my helpless consciousness. Then the form of *X* appeared and he threatened me, saying that my fate would be the same as his – I would have to leave the Asram. Later, while in this condition I passed by *Y*'s room and felt that the Mahakali forces of the Mother were around me; I also felt that her very name would create fear in the hostile forces. As I thought of her with feeling, suddenly all was clear.

It is the Force that attacks everyone in the Asram who can at all be attacked in this way – the *X* form is merely an appearance which it took for the sake of having a more concrete effect. It is a vital violence which suggests always a catastrophic breaking of the personal sadhana or of my work. Such a Force is naturally met by the power of Mahakali. You felt it while passing *Y*'s room because it is always there with *Y*, and it is by that that he meets the suggestions of this Force when it comes. The Mother's name called with faith is usually enough to meet it. It disappeared at once because it is a Falsehood which cannot stand once the light of the Truth touches it. It prevailed with *X* because he welcomed its suggestions of pride, revolt, hostility to the Mother, even clung to them – otherwise it would have had no chance.

2 October 1933" (32: 319-20)

**No Contradiction Between Bhakti for Sri Krishna and the Sense of the Divinity of the Mother**

> "Up till now, I have not recognised the divinity of anyone except Sri Krishna. I have looked on the Mother as a Guru who can take me to him. But now something in me wants to hold the Mother fast as divinity. I can't keep her out of my mind, nor can I reject Sri Krishna. The more I think, the more I am perplexed. I pray for your help.

This struggle in you (between bhakti for Sri Krishna and the sense of the divinity of the Mother) is quite unnecessary; for the two things are one and go perfectly together. It is he who has brought you to the Mother and it is by adoration of her that you will realise him. He is here in the Asram and it is his work that is being done here.

2 March 1932" (32: 317)

**Seeing the Divinity in the Mother at First Sight**

*"X* progressed smoothly and rapidly from the beginning in Yoga, first, because he was in dead earnest; secondly, because he had a clear and solid mind and a strong and tenacious will in complete control of the nerves; thirdly, because his vital being was calm, strong and solid; finally, and chiefly, because he had a complete faith and devotion to the Mother. As for seeing the Divine in the Mother at first sight, he is not the only one to do that. Plenty of people have done that who had no chance of any portfolios, e.g. *Y*'s cousin, a Musulman girl, who as soon as she met her declared "This is not a woman, she is a goddess" and has been having significant dreams of her ever since and whenever she is in trouble, thinks of her and gets helped out of the trouble. It is not so damnably difficult to see the Divine in the Mother as you make it out to be.

23 July 1935" (32: 338-39)

"The difficulty about meeting your demand that the Mother should plan out and fix a routine for you in everything which you must follow is that this is quite contrary to the Mother's way of working in most matters. In the most physical things you have to fix a programme in order to deal with time, otherwise all becomes a sea of confusion and haphazard. Fixed rules have also to be made for the management of material things so long as people are not sufficiently developed to deal with them in the right way without rules. But these things of which you write are different; they are concerned with your inner development, your sadhana. In fact, even in outward things the Mother does not plan with her mind and make a mental map and rule of what is to be done; she sees what is to be done in each case and organises and develops it according to the nature of each case. In matters of the inner development and the sadhana, it is still more impossible to map out a plan fixed in every detail and say, "Every time you shall step here, there, in this way, on that line and no other." Things would become so tied up and rigid that nothing could be done; there could be no true and effective movement.

If the Mother asked you to tell her everything, it was not in order that she might give you directions in every detail which you must obey. It was in order, first, that there might grow up the complete intimacy in which you would be entirely open to her, so that she might pour more and more and continuously and at every point the Divine Force into you which would increase the Light in you, perfect your action, deliver and develop your nature. It is this that was important; all else is secondary, important only so far as it helps this or hinders. In addition it would help her to give wherever needed the necessary touch, the necessary direction, the necessary help or warning, not always by words, more often by a silent intervention and pressure. This is her way of dealing with those who are open to her; it is not necessary to give express orders at every moment and in every detail. Especially if the psychic consciousness is open and one lives fully in that, it gets the intimation at once and sees things clearly and receives the help, the intervention, the necessary direction or warning. That was what was happening to a great extent when your psychic consciousness was very active, but there was a vital part in which you were not open and which was coming up repeatedly, and it is this that has created the confusion and the trouble.

Everything depends on the inner condition and the outward action is only useful as a means and a help for expressing or confirming the inner condition and making it dynamic and effective. If you do or say a thing with the psychic uppermost or with the right inner touch, it will be effective; if you do or say the same thing out of the mind or the vital or with a wrong or mixed atmosphere, it may be quite ineffective. To do the right thing, in the right way in each case and at each moment one must be in the right

consciousness – it can't be done by following a fixed mental rule which under some circumstances might fit in and under others might not fit in at all. A general principle can be laid down if it is in consonance with the Truth, but its application must be determined by the inner consciousness seeing at each step what is to be done or not done. If the psychic is uppermost, if the being is entirely turned towards the Mother and follows the psychic, this can be increasingly done.

All depends therefore not on a mental rule to follow in practice, but on getting the psychic consciousness back and putting its light into this vital part, and making that part turn wholly to the Mother. It is not that the question of your going too much to your sisters is of no importance, – it is of considerable importance – but to limit the contact is effective only as a means of helping your vital part to withdraw from this servitude to old movements. It is the same everywhere.

The kind of outward obedience you lay stress on, asking for a direction in every detail, is not the essence of surrender, although obedience is the natural fruit and outward body of surrender. Surrender is from within, opening and giving mind, vital, physical, all to the Mother for her to take them as her own and recreate them in their true being which is a portion of the Divine; all the rest follows as a consequence. It would not then be necessary to ask her word and order outwardly in every detail; the being would feel and act according to her will; her sanction would be sought but as the seal of that inner unity, receptiveness of her will and obedience.

11 June 1932…

> Can the physical mind have a correct understanding of the Mother's dealings?

Not until it is enlightened by the true consciousness and knowledge from above.

4 July 1936

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Why should the Mother be obliged to treat everybody in the same way? It would be a most imbecile thing for her to do that." (32: 345-47, 352)

The Mahakali Method

"All these things depend on the person, the condition, the circumstances. The Mother uses the method you speak of, the Mahakali method, (1) with those in whom there is a great eagerness to progress and a fundamental sincerity somewhere even in the vital, (2) with those whom she meets intimately and who, she knows, will not resent or misunderstand her severity or take it for a withdrawal of kindness or grace but will regard it as a true grace and a help to their sadhana. There are others who cannot bear this method – if it was continued they would run a thousand miles away in misunderstanding, revolt and despair. What the Mother wants is for people to have their full chance for their souls, be the method short and swift or long and tortuous. Each she must treat according to his nature.

9 May 1933" (32: 353)

"Certainly, when the Divine Consciousness is fully realised, there will be no difference between the Mother's will and the sadhaka's.

For a relation to exist in which Mother can do as you say, the sadhak must not be afraid of the Mahakali aspect and ask only for sweetness. He must be able to take the blows of Mahakali as a blessing. He must also believe in her vision and judgment and word, otherwise when she says or does something unpleasant to his ego that ego will go sulking, justifying itself, calling her names etc. as is the habit with so many in the Asram when she does not do what they like. There are very few here who can take this attitude even imperfectly, but it is with them that the Mother has this relation. With others, who have a different nature, she cannot but behave differently – for she has to act with each according to his nature." (32: 353-54)

> "How can the maxim "a lie is a lie" apply to all? If a higher motive demands concealing or misrepresenting something by words, I would hardly call it a lie – the motive is superhuman and cannot fall in the same category as an ordinary lie. I think Krishna did not always speak the exact truth and his half-lies always provoke an understanding smile in all who listen to his stories.

If the Mother did a thing for one reason and said that she did it for quite another she did not have, I fail to see how it can be anything but a falsehood. No superhuman motive can make a falsehood not a falsehood. Moreover, if you really believe that the Divine can speak what is not true without being untrue and that that is a part of divinity, why do you resent it when you think the Mother has done it and grow sorrowful and indignant over her supposed unfair and uncandid treatment of you and say she ought to have been frank etc.? You ought rather to think she is acting from superhuman motives and accept gladly whatever she does. At least that seems to be the logic of such a position. You base yourself evidently on the position that the Divine Consciousness is above good and evil. But that does not mean that it does evil and good impartially. It can only mean that it acts from a light that is beyond that level of human consciousness which makes the human standard of these things. It acts for and from a greater good than the apparent good men follow after. It acts also according to a greater Truth than men conceive. It is for this reason that the human mind cannot understand the divine action and its motives – he must first rise into a higher consciousness and be in spiritual contact or union with the Divine. But if anyone recognises that, he can no longer judge the divine action with his human mind and from a human point of view. The two things would be quite incompatible.

But this does not fall under any such explanation. To allege a false motive cannot be a movement of a greater Truth and consciousness. To keep silence and not reveal one's motives is one thing – to say I did not act from that motive when I actually did so, is not silence, it is falsehood. It is a matter not of moral, but spiritual importance. The Mother cares for the Truth and she has always said that lying and falsehood create a serious obstacle to realisation. How then can she herself do that?

I do not remember any lies or half-lies told by Krishna, so I can say nothing on that point. But if he did according to the Mahabharat or the Bhagwat, we are not bound either by that record or by that example. I think Rama and Buddha told none.

17 May 1936" (32: 362-63)

**Leaving the Mother and the Ashram in Revolt**

"If you were seeking for a way of making it impossible for me to refuse you the money for going away, you have certainly found it this time. After the letter you have written and the accusations it contains, I am bound to give you the Rs. 50 you ask for.

As to your other reproaches and accusations, I do not think it is necessary for me to reply. I send you the money you ask for and so fulfil the promise which you so imperatively demand that I should fulfil. I do not send you away or give my sanction for your going; it is for you to decide in all freedom whether you will go or stay. But if you stay, there must be no more reproaches of this kind, since you will be staying entirely by your own free will and under no pressure from us. Nor can I allow the claim you seem to have made that the Mother must do what you want and she must not say to you or do anything that does not please you. That is a relation which is not allowed to others and it cannot be allowed to you either. The Mother has shown you every possible favour and kindness; more she cannot do.

12 June 1930" (32: 366)

"What you have seen is quite correct. When the psychic being has been once fully awake as it was all these days in you, then it is not possible for the sadhak to revolt and go away; for if he does, he leaves his soul behind him with the Mother and it is only the outer being that lives for a while elsewhere. But that is too painful a condition; one has either to come back or life becomes hardly worth living. But there is no danger of that for you, now you have understood and have the true feeling.

Moreover these attacks that now come are not like those that came before when the psychic was still not fully awake. Then each time they came, they increased their force of attack; now they are only spending what force is left to them and losing it. Besides once the psychic being is awake, it is bound to recover control and confirm the mind in the truth so that the true consciousness in the being becomes each time stronger.

All is well. The Mother's child will always grow more in you and the Mother's little star burn brighter and brighter.

20 November 1935" (32: 369-70)

## Permission for Going Away

"It is a question between the continuity of your concentrated spiritual life and the call of old demands belonging to the consciousness that you have left behind you. The Mother, as you well know, does not favour even a brief return to the old atmosphere once one is in the spiritual life. For one who has not yet really begun or is living as yet only a tepid half-formed surface sadhana, it might be different. The old life always pulls to have the sadhak back, to renew its ties, to get a fresh lease of control over his vital. If one yields it will redouble its importunities, bring new occasions for calling again; the sadhana here gets broken and has to be picked up again with effort. All the same if people insist on going or have a strong desire to go, they are allowed sometimes to do so at their own risk, but the Mother never sends anybody – unless there is her work to do. That is the position.

15 January 1937

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As for going out, the Asram has seen *X* go out twice and return with full permission, it has recently seen *Y* and *Z* go with the Mother's permission, both with the full intention of returning – to say nothing of others. As for *A* you yourself were entirely against her going. *A* herself always took the position that she ought not to go and asked for help against the other tendency in her. If she had decided to go and told us so, nobody would have stood in her way, although we would not have been lost in admiration at the spiritual wisdom of her choice. Our view is that once the full separate spiritual life is chosen, to cling and turn back to the ordinary one is an error. But if there are circumstances that make the (temporary) departure either harmless or psychologically or otherwise inevitable then we give permission. If the sadhak goes in a spirit of revolt and defiance or goes back to the ordinary life out of egoistic ambition as *B* and others did then of course Mother does not wish them to come back (so long as that remains) and refuses to allow it. Also if there is treachery, as in *C*'s case – a fact which you yourself asserted and I don't see that it can be denied – unless he atoned or changed, there was no reason why he should return, especially as he said his sadhana was going on admirably there. Mother knew his return with an uncorrected spirit would not be good for him and events showed that she was perfectly right. But I have always noticed that whatever untoward thing happens to a sadhak, many consider that it is we whose bad qualities are to blame for it. And yet they go on accepting us as Gurus and addressing us as Divine! That is truly baffling to the reason. Perhaps it shows that there is something really supramental here!!

In your case I have given the reasons why we accept your going out. There is no ground therefore why we should not support you in your music and other undertakings there. In these respects at least you allow that you have been supported and the support has been effective – there is no reason why that shall not continue – the more so if you keep us informed as others at a distance do when they want some help in any endeavour.

9 March 1937" (32: 370-71)

"What your vital being seems to have kept all along is the "bargain" or the "mess" attitude in these matters. One gives some kind of commodity which he calls devotion or surrender and in return the Mother is under obligation to supply satisfaction for all demands and desires spiritual, mental, vital and physical, and, if she falls short in her task, she has broken her contract. The Asram is a sort of communal hotel or mess, the Mother is the hotel-keeper or mess-manager. One gives what one can or chooses to give, or it may be nothing at all except the aforesaid commodity; in return the palate, the stomach and all the physical demands have to be satisfied to the full; if not, one has every right to keep one's money and to abuse the defaulting hotel-keeper or mess-manager. This attitude has nothing whatever to do with sadhana or Yoga and I absolutely repudiate the right of anyone to impose it as a basis for my work or for the life of the Asram.

There are only two possible foundations for the material life here. One is that one is a member of an Asram founded on the principle of self-giving and surrender. One belongs to the Divine and all one has belongs to the Divine; in giving one gives not what is one's own but what already belongs to the Divine. There is no question of payment or return, no bargain, no room for demand and desire. The Mother is in sole charge and arranges things as best they can be arranged within the means at her disposal and the capacities of her instruments. She is under no obligation to act according to the mental standards or vital desires and claims of the sadhaks; she is not obliged to use a democratic equality in her dealings with them. She is free to deal with each according to what she sees to be his true need or what is best for him in his spiritual progress. No one can be her judge or impose on her his own rule and standard; she alone can make rules, and she can depart from them too if she thinks fit, but no one can demand that she shall do so. Personal demands and desires cannot be imposed on her. If anyone has what he finds to be a real need or a suggestion to make which is within the province assigned to him, he can do so; but if she gives no sanction, he must remain satisfied and drop the matter. This is the spiritual discipline of which the one who represents or embodies the Divine Truth is the centre. Either she is that and all this is the plain common sense of the matter; or she is not and then no one need stay here. Each can go his own way and there is no Asram and no Yoga.

If on the other hand one is not ready to be a member of the Asram or bear the discipline and is still admitted to some place in the Yoga, he remains apart and meets his own expenses. There is no discipline for him on the material plane, except the rules necessary for the safety of the work; there is no material responsibility for the Mother.

11 April 1930

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The Mother is not bound to give reasons for any change she makes unless she herself thinks fit to do so. In such cases the sadhak is supposed to accept the change without question in the confidence that the Mother has her reasons and if she does not tell them to me it is because I do not need to know.

15 June 1936

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If anyone questions the right of the Mother to control the Asram or to control his own conduct, his place is outside; there he can exercise his full civic or other rights and do what he pleases. Whoever is dissatisfied, has the right to leave the Asram just as the Mother has the right not to maintain in it anyone whose conduct or attitude she finds unsatisfactory. There is no right civic or legal or republican or constitutional or any other entitling anyone to do whatever he likes in the house of another or debars that other from objecting or enforcing his objection. There is a discipline of obedience and of abstention from forbidden acts in this Asram and whoever refuses to recognise it has no "right" to remain here.

There are certain phrases in your recent letters that might be taken as an intention of refusing control and doing what you had been told you must not do so long as you are here and a suggestion that you do not mind leaving the Asram on that account. The phrases you used were indeed vague and general, but if anything of that kind was intended it will be better if you make it clear and precise.

4 May 1937" (32: 374-76)

> "*X* of the Washing Department has resolved not to speak while working there and to handle the dishes and bowls very carefully so they do not dash against each other. If they are carelessly tossed about, he says, they may feel bad due to the lack of care, grow restless and be more likely to slip and break.

It is very true that physical things have a consciousness within them which feels and responds to care and is sensitive to careless touch and rough handling. To know or feel that and learn to be careful of them is a great progress in consciousness. It is so always that the Mother has felt and dealt with physical things and they remain with her much longer and in a better condition than with others and give their full use.

15 April 1936

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I did not consider it necessary to say anything about the question of waste beyond assuring you that the undertaking of useless and unnecessary work only in order to keep the men employed was no part of the Mother's principle of action. The Mother did not know to what pipe you referred and had no time or inclination to make enquiries about it. It is quite true that, so long at least as the sadhaks are not siddha Yogis, self-control is the law; they have to learn to refrain from indulgence of excess in any direction – the provision made for them being ample for a sadhak and much more than is allowed elsewhere – and from negligence, greed or the pursuit of individual fancy. When they do these things, the Mother does not intervene at every moment to check them; a standard has been set, they have been warned against waste, a framework has been created, for the rest they are expected to learn and grow out of their weaknesses by their own consciousness and will with the Mother's inner force to aid them. In the organisation of work there was formerly a formidable waste due to the workers and sadhaks following their own fancy almost entirely without respect for the Mother's will; that was largely checked by reorganisation. But waste to a certain extent continues and is almost inevitable so long as the sadhaks and workers are imperfect in their will and consciousness, do not follow in spirit or detail the Mother's recommendations or think themselves wiser than herself and make undue room for their "independent" ideas. Here too the Mother does not always insist, she watches and observes, intervenes outwardly more than in the individual lives of the sadhaks, but still leaves room for them to grow by consciousness and experience and the lesson of their own mistakes and often employs an inner in preference to an outer pressure. In these matters she must exercise her own judgment and vision and there is no use in anybody offering his approval or censure – for she works from a different centre of vision than theirs and they have not a superior light by which they can judge or guide her.

As regards waste, I must point out that in our view free expenditure is not always waste, to have a higher standard than is current in this very tamasic and backward place is not necessarily waste. In matters of building and maintenance of buildings as in others of the same order the Mother has from the beginning set up a standard which is not that current here – the usual system being to use the cheapest possible materials, the cheapest labour and to disregard appearance, allowing things to go shabby or making only patchwork to keep them up. I suppose "thrifty" minds would consider the local principle to be sound and a higher standard to be waste. If the higher standard has been kept, it is not for the glory of anyone, the Asram or the Mother – the principle of glory being foreign to Yoga, but from another point of view which is not mental and can only be fully appreciated when the consciousness is capable of understanding the vision of things with which the Mother started her work. I do not consider it useful to write about that now, – the general misunderstanding in these subjects can only disappear when the sadhaks have got rid of the ordinary mind and vital and are able to look at things from the same vision level as that from which the conception of the Yoga and the work took its rise.

As to doubts and argumentative answer to them I have long given up the practice as I found it perfectly useless. Yoga is not a field for intellectual argument or dissertation. It is not by the exercise of the logical or the debating mind that one can arrive at a true understanding of Yoga or follow it. A doubting spirit, "honest doubt" and the claim that the intellect shall be satisfied and be made the judge on every point is all very well in the field of mental action outside. But Yoga is not a mental field, the consciousness which has to be established is not a mental, logical or debating consciousness – it is even laid down by Yoga that unless and until the mind is stilled including the intellectual or logical mind and opens itself in quietude or silence to a higher and deeper consciousness, vision and knowledge, sadhana cannot reach its goal. For the same reason an unquestioning openness to the Guru is demanded in the Indian spiritual tradition; as for blame, criticism and attack on the Guru, it was considered reprehensible and the surest possible obstacle to sadhana.

If the spirit of doubt could be overcome by meeting it with arguments, there might be something in the demand for its removal by satisfaction through logic. But the spirit of doubt doubts for its own sake, for the sake of doubt; it simply uses the mind as its instrument for its particular dharma and this not the least when that mind thinks it is seeking sincerely for a solution of its honest and irrepressible doubts. Mental positions always differ, moreover, and it is well known that people can argue for ever without one convincing the other. To go on perpetually answering persistent and always recurring doubts such as for long have filled this Asram and obstructed the sadhana, is merely to frustrate the aim of the Yoga and go against its central principle

with no spiritual or other gain whatever. If anybody gets over his fundamental doubts, it is by the growth of the psychic in him or by an enlargement of his consciousness, not otherwise. Questions which arise from the spirit of enquiry, not aggressive or self-assertive, but as a part of a hunger for knowledge can be answered, but the "spirit of doubt" is insatiable and unappeasable. For the same reason I refuse to answer criticisms, attacks and questionings directed against the Mother. Whether in work or in Yoga, the Mother acts not from the mind or from the level of consciousness from which these criticisms arise but from quite another vision and consciousness. It is perfectly useless therefore and it is inconsistent with the position she ought to occupy to accept the ordinary mind and consciousness as judge and tribunal and allow her to appear before it and defend her. Such a procedure is itself illogical and inconsequent and can lead nowhere; it can only create or prolong a false atmosphere wholly inimical to success in the sadhana. For that reason if these doubts are raised, I no longer answer them or answer in such a way as to discourage a repetition of any such challenge. If people want to understand why the Mother does things, let them get into the same inner consciousness from which she sees and acts. As to what she is, that also can only be seen either with the eye of faith or of a deeper vision. That too is the reason why we keep here people who have not yet acquired the necessary faith or vision; we leave them to acquire it from within as they will do if their will of sadhana is sincere.

I have written at length on this question once for all; I do not propose to repeat it. People no longer expect it from me; even those who did expect it formerly have ceased to do so. On other questions, so far as they are not connected or mixed up with these things, I may answer hereafter as I find time.

26 December 1936

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The Mother does not provide the sadhaks with comforts because she thinks that their desires, fancies, likings, preferences should be satisfied – in Yoga people have to overcome these things. In any other Asram they would not get one tenth of what they get here, they would have to put up with all possible discomforts, privations, hard and rigorous austerities, and if they complained, they would be told they were not fit for Yoga. If there is a different rule here, it is not because the desires have to be indulged, but because they have to be overcome in the presence of the objects of desire and not in their absence. The first rule of Yoga is that the sadhak must be content with what comes to him, much or little; if things are there, he must be able to use them without attachment or desire; if they are not he must be indifferent to their absence.

7 January 1937" (32: 378-82)

**The Mother on Jealousy**

"You seem to say in one passage of a letter that the Mother had said to you that jealousy is inevitable in true love (in ordinary life) and if it is not there when one sees the other loving elsewhere, then they don't love each other! You must have strangely misheard and misunderstood the Mother. It is just the opposite of what the Mother has always said and thought and the very contrary of all her knowledge and experience. It is the idea of the ordinary mind about jealousy and love, not hers. She remembers very well having told you just the opposite that, even in ordinary life, one is *not* jealous if one has the true love. Jealousy is the common movement of the human egoistic lower vital with its grasping possessive instinct and it cannot be anything else. I thought it better to make this clear so that there might be no misleading impression that such movements of the lower vital nature have any sanction or support in the truth of the soul; they belong to the vital Ignorance, they are fruits of the vital ego.

1 February 1933" (32: 384)

**The Misunderstanding About the Mother's Reaction at Pranam**

> "Whenever I do something wrong, such as my recent quarrel with *X*, I am met at Pranam with the same dry reaction from the Mother. Then later she says that there was no difference from her usual expression and attitude. How can it be so? Under these circumstances what clarity can come from the thinking mind or the psychic?

The psychic clarity would have told you that Mother was not likely to tell a lie and that if she says she did not tell you to go and that there was nothing in her mind except to give you help and strength since she saw you were disturbed, she must be telling you the truth and that it was your own observation or the inference you made from it that was mistaken – since the mind and the coloration given to things by the senses, are not infallible – especially when there is a disturbance in the vital. I do not know what you mean by Mother's reaction in the quarrel with *X* since I can testify that when she heard of the affair (before you wrote anything at all about it) she blamed *X* and had no feeling at all of severity or displeasure against you.

7 May 1934" (32: 395-96)

**The Mother's Intervention in Quarrels**

"It is not possible for Mother to intervene personally in these matters. Formerly she used to try to intervene and arrange matters, but the only result was that she got reproaches and abuse from both sides and accusations of partiality and injustice and the quarrels increased tenfold. For a long time that has been given up. If we began again intervening in clashes between housemates or coworkers, all the time would have to be passed in that and the Asram would become a seething cauldron of feuds and collisions. These things can only disappear if the sadhaks become fully sadhaks in their consciousness and temperament, learn how to keep equality in all circumstances and consider each other. Only a long silent spiritual pressure can help towards that – nothing else is of any use.

4 September 1937" (32: 397-98)

**The Mother's Approach in Quarrels**

"Each one has his own way of doing sadhana and his own approach to the Divine and need not trouble himself about how the others do it; their success or unsuccess, their difficulties, their delusions, their egoism and vanity are in her care; she has an infinite patience, but that does not mean that she approves of their defects or supports them in all they say or do. The Mother takes no sides in any quarrel or antagonism or dispute, but her silence does not mean that she approves what they may say or do when it is improper. The Asram or the spiritual life is not a stage in which some are to be prominent or take a leading part or a field of competition in which one has a claim or can rightly consider himself superior to others. These things are the inventions of the ordinary human attitude to the world and the tendency is to carry it over into the life of sadhana, but that is not the spiritual truth of things. The Mother tolerates all; she does not forbid any criticism of the sadhaks by each other nor does she give these criticisms any value. It is only when the sadhaks see the

futility of all these things from the spiritual level that there can be any hope that they will cease.

In all these things there is nothing that ought to drive a man from the spiritual life or make him go away from his Guru. It seems to me that it is only the Guru who can decide whether one is fit or not; to accept the adverse opinion of someone else on that point seems to me absurd and to act on it an offence against one's own soul; to judge oneself unfit and act on that is most perilous, for this judgment may be merely a fit of depression or a vital disturbance raising the self-depreciation of the tamasic ego. If I did not see that you could progress in the sadhana or had not seen any progress, I would not have persistently asked you to continue nor would I be now writing to you letter after letter (I write to no one else) to meet your difficulties." (32: 398-99)

**Dealing with Desire for Nice Food**

"I sometimes have a desire to eat nice things, and now I feel this desire as I have never felt it before. What to do for it?

The only thing to do for it is to throw the desire away. It is absurd to allow small animal greeds like this to come up and obscure the whole consciousness. You have not come here to eat nice things and Mother is under no obligation to give them. In fact, if you have such desires as that, it is a very good reason for not giving them to you, as it would only feed the desire. Get rid of these movements once for all. Let the true consciousness grow and reject these things.

22 September 1934" (32: 400)

**No Place for the Feeling of Domination or Subordination Among the Ashramites**

"If anybody in the Asram tries to establish a supremacy or dominating influence over others, he is in the wrong. For it is bound to be a wrong vital influence and come in the way of the Mother's work. If you feel anything of the kind in anybody, you are quite right to resist it and throw off the influence; to accept it would be bad both for him and you.

But there should be no quarrel or ill-feeling or keeping up of resentment or anger; for that too is not good for either. . . .

You must remember that just as the Mother uses your capacities and gives them their field, she must be able to do the same with the capacities of others. If she gives charge of a department of work to one, that must not stand in the way of her consulting or using others. Thus *X* and *Y* are in charge of the building work, but the Mother consults *Z* too because of his scientific knowledge as an engineer and he has the right to make suggestions or criticisms

or indicate any possible improvements, although he is not in charge. So too the Doctor is not in charge of the dispensary, but he is associated with the medical work and the Mother makes use of his expert knowledge and experience, whenever necessary, or puts in his hands the treatment of a case of illness. It must be the same between you and *Z*.

It will be best if you fix in your mind and keep to the true rules of the work; then you will have no difficulty or trouble.

All the work should be done under the Mother's sole authority. All must be arranged according to her free decision. She must be free to use the capacities of each separately or together according to what is best for the work and best for the worker.

None should regard or treat another member of the Asram as his subordinate. If he is in charge, he should regard the others as his associates

and helpers in the work, and he should not try to dominate or impose on them his own ideas and personal fancies, but only see to the execution of the will of the Mother. None should regard himself as a subordinate, even if he has to carry out instructions given through another or to execute under supervision the work he has to do.

All should try to work in harmony, thinking only of how best to make the work a success; personal feelings should not be allowed to interfere, for this is a most frequent cause of disturbance in the work, failure or disorder.

If you keep this truth of the work in mind and always abide by it, difficulties are likely to disappear; for others will be influenced by the rightness of your attitude and work smoothly with you. Or, if through any weakness or perversity in them, they create difficulties, the effects will fall back on them and you will feel no disturbance or trouble.

12 October 1929" (32: 408-09)

**The Right Turn and Attitude in Sadhana and Work**

"A complete surrender of the mind and the vital both in work and in sadhana is the turn that is needed. Not to be attached to one's ideas, feelings or formations, not to substitute them for those which the Divine Truth finds necessary for its workings, not to indulge one's sentiments, not to have personal preferences or, having them, to be ready to waive them at any moment and submit to the Mother's Will which embodies the Divine Force, not to follow one's own way but hers; this is the psychic submission that is most needed. So long as it is not there, a full opening of the sadhana on the vital and the physical plane is hardly possible. To carry on the sadhana in one's way and according to the counsels of the individual mind and emotional being carries you only a little distance – it does not bring to the goal.

15 September 1933" (32: 410)

"I must remind you that all the work in the Asram is the Mother's work and no part of it is the personal property of any sadhak. the Mother can do with it whatever she thinks right. This is too easily forgotten by yourself and others.

7 March 1934" (32: 410)

> "My mind says that the whole world belongs to the Mother; all works belong to her and whatever is done with her sanction is done directly for her. But in practice there seems to be a great difference between work we all do for her and work done for her personally. When I work directly for the Mother and she says, "Go and bring this for me", my heart is filled with an immense joy. Yet I rarely find an opportunity to place myself at her direct service.

All the work here is for the Mother and there is no difference between her personal work and the rest of the work for the Asram and all can be done with an equal joy. It is the mind that makes the distinction. This does not mean that all work done in the world is the Mother's work – only that which is consciously done for her.

17 March 1936" (32: 410-11)

"There is no reason for your seeing the Mother nor is this the time for it. Nor is there any room for discussion in this matter.

There are two things that must be clearly understood. The work here is the Mother's and she has the right to give her orders in whatever way she pleases and they must be obeyed. No one can be allowed to flout her orders, however conveyed, or insist on his own ideas, will or fancies. If you are prepared to respect and obey her orders without making conditions, you can be allowed to continue the work, otherwise you must discontinue.

Secondly, all violence must stop. If you want to remain in the Asram, this kind of conduct must cease.

18 July 1938" (32: 411)

**Doing Work for the Mother**

"That is indeed the rule that all ought to follow, to do their work here as the Mother's work, not their own; the worker must not insist on the work being done according to his own ideas; for that is to treat it as his own work not the Mother's. If there are inconveniences, troubles, things done not as he would like them to be, still he should go on doing his work as best he can under the circumstances. That is a rule of the sadhana, to remain unconcerned by outward circumstances and quietly do what one has to do, what one can do, leaving the rest to the Mother. It is not possible to have everything perfect at present, even supposing that what one thinks to be right is the best. There is much in the

Asram and the work that is not as perfect as the Mother would like it to be, but she knows that the perfection she would like is not yet possible because of circumstances and the imperfection of her instruments; she arranges all for the best according to what is now possible. The worker should do his work in this spirit according to the Mother's arrangements and he should use his work as a means for growing spiritually in devotion, obedience, self-offering to the Mother, not insisting on himself, his ideas, his feelings and preferences. To be able to do that makes the consciousness ready for inner experience and progress in sadhana." (32: 414)

"Is it beneath your dignity to do work for the sadhaks? It is an entirely egoistic attitude and improper for a sadhak. All the people in the D. R., in the Building Service, in the Stores, in the carpentry department, in the Atelier and Smithy, are all the time doing work for the sadhaks, the Mother herself is doing work for the sadhaks all day; in writing this answer I am spending my time doing work for a sadhak. Would you think it proper for the D. R. and Kitchen workers to say, "We are not going to cook for sadhaks or serve them; it is beneath our dignity. We will consent only to cook food for the Mother alone." Do you want me to stop writing answers to your letters on the ground that I am doing work for a sadhak and I will write only letters to the Mother and nobody else?

What was *X* doing in the kitchen so many years if not preparing the food of the sadhaks? And what was *Y* doing in the granary if not work for the sadhaks? All these ideas are perfectly idiotic. All work given by the Mother is work for the Mother.

November 1938" (32: 415)

"This [*renewal of energy for work*] is the thing that used to happen daily to the physical workers in the Asram. Working with immense energy and enthusiasm, with a passion for the work they might after a time feel tired – then they would call the Mother and a sense of rest came into them and with or after it a flood of energy so that twice the amount of work could be done without the least fatigue or reaction. In many there was a spontaneous call of the vital for the Force, so that they felt the flood of energy as soon as they began the work and it continued so long as the work had to be done.

26 March 1936" (32: 420)

"The Mother has taken away my small terrace work. She has not reconsidered my case and given me my work back. This disturbed me very much.

You are disturbed because of your vital ego. It is evident that your faith and attitude cannot be perfect, if because Mother makes other arrangements for her work, you at once regard her as unjust, false and tricky. Every sadhak ought to realise that the work given him is not his property – it is not his work but hers; she must be perfectly free to make an arrangement and to change it whenever she thinks right to do so. To challenge her action and demand an explanation from her or claim the work as personal property is an entirely mistaken and egoistic attitude.

15 June 1936" (32: 426)

**Clashes Between Workers**

"Everybody says his report or account is true and all the others are liars. Our experience is that each pulls his own way and arranges the facts in his own mind so as to be most convenient for his own case. But that is not the point. The point is that the rules laid down by the Mother must be kept in the spirit as well as the letter.

22 August 1933" (32: 433)

**Both Sides Wrong in a Vital Quarrel**

"All that has happened between you and *X*, as described by you, are trifles and a little good sense and good will on both sides should be enough to deprive them of importance and to get over any slight disturbance they may create. Quarrels take place and endure because both sides think the other is in the wrong and has behaved ill; but neither side can be in the right in a vital quarrel. The very fact of quarrelling like that puts both in the wrong. Moreover, it is not right to be so sensitive about being dominated or controlled. In the work especially one must accept the control of anyone whom the Mother puts in charge, so far as the work goes. In other matters, one can keep one's due independence without breaking off relations or any kind of quarrel.

There would be no use in changing your work or your residence, even if it were possible under the circumstances. It is the inner attitude that has to be kept right, the will to harmony must be fully established. A change of work is not the remedy. The idea of a good atmosphere or bad atmosphere in the house is also a thing not to be indulged. One must create one's own atmosphere not penetrable by other influences and one can always do that by union and closeness to the Mother.

2 October 1935" (32: 435)

**Regularity and Discipline in Work Indispensable**

"As for the principle that everyone should be allowed to do according to his nature, that can apply only where people do independent work by themselves; where many have to work together, it cannot always be done – regularity and discipline are there the first rule." (32: 438-39)

**Material World is the Field of Action for Us**

"We are here in this material world and not in the others except by an inner connection. Also our life and action lie here, so it will not do to neglect the material world and things, though we should not be attached and bound to them by *āsakti* and desire. We have to acquire a knowledge of the nature and powers of other worlds (planes) so far as they are connected with this one and we can use them to help and uplift the action here. But still the field of action is here and not elsewhere.

21 August 1936" (32: 447)

**The Relation Between Guru and Disciple in Guruvada**

"The relation of the disciple to the Guru in the Guruvada is supposed always to be that of worship, respect, complete happy confidence, unquestioning acceptance of the guidance. It is only in this Asram that another theory has sometimes been advanced and reached its height as a result of the *misapplication* or wrong extension of the relation with the human Mother (which in itself, rightly understood, was not to be discouraged as a phase) and also of certain other misunderstood notions – not only *abhimāna*, but egoistic unspiritual demand, hostile criticism, revolt, anger and other still more undesirable vital reactions (usually supposed to be foreign to the spiritual consciousness) have been put forward by some, admitted by many in practice, as a part of the Yoga! I do not see how such a method can lead to any good results in the spiritual life.

12 January 1932" (32: 448)

**To Avoid All Contact is Not Desirable**

> "I am ready to give up all my relations with everyone and be merged in the Mother alone. Please tell me what rules I should follow to overcome all obstacles. May Mother help me both inwardly and outwardly.

The most important thing is to be turned inwardly towards the Mother and to her alone. To avoid too many outward contacts is necessary only in order to help in this – but it is not necessary nor desirable to avoid all contacts with people. What is necessary is to meet these contacts with the right inner consciousness, not throwing yourself out – treating them as things of the surface – not getting attached to them or absorbed by them in any way.

28 October 1933" (32: 459)

## The Right Way of Loving the Mother

"The love which is turned towards the Divine ought not to be the usual vital feeling which men call by that name; for that is not love, but only a vital desire, an instinct of appropriation, the impulse to possess and monopolise. Not only is this not the divine Love, but it ought not to be allowed to mix in the least degree in the Yoga. The true love for the Divine is a self-giving, free of demand, full of submission and surrender; it makes no claim, imposes no condition, strikes no bargain, indulges in no violences of jealousy or pride or anger – for these things are not in its composition. In return the Divine Mother also gives herself, but freely – and this represents itself in an inner giving – her presence in your mind, your vital, your physical consciousness, her power re-creating you in the divine nature, taking up all the movements of your being and directing them towards perfection and fulfilment, her love enveloping you and carrying you in its arms Godwards. It is this that you must aspire to feel and possess in all your parts down to the very material, and here there is no limitation either of time or of completeness. If one truly aspires and gets it, there ought to be no room for any other claim or for any disappointed desire. And if one truly aspires, one does unfailingly get it, more and more as the purification proceeds and the nature undergoes its needed change.

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

Realise also that the Realisation must come first, the work to be done, not the satisfaction of claim and desire. It is only when the Divine Consciousness in its supramental Light and Power has descended and transformed the physical that other things can be given a prominent place – and then too it will not be the satisfaction of desire, but the fulfilment of the Divine Truth in each and all and in the new life that is to express it. In the divine life all is for the sake of the Divine and not for the sake of the ego.

I should perhaps add one or two things to avoid misapprehensions. First, the love for the Divine of which I speak is not a psychic love only; it is the love of all the being, the vital and vital-physical included, – all are capable of the same self-giving. It is a mistake to believe that if the vital loves, it must be a love that demands and imposes the satisfaction of its desire; it is a mistake to think that it must be either that or else the vital, in order to escape from its "attachment", must draw away altogether from the object of its love. The vital can be as absolute in its unquestioning self-giving as any other part of the nature; nothing can be more generous than its movement when it forgets self for the Beloved. The vital and physical should both give themselves in the true way – the way of true love, not of ego desire.

1 August 1931" (32: 461-62)

Telling the Whole Truth

"The unwillingness to tell the whole truth, the wish to conceal or justify things is another general trait of human nature which is common in the Asram. It is perfectly true that to do that is to stand in the way of one's own progress, but the lower nature is strong and overcomes the *buddhi*. People also think that Mother will not know if they do not tell or at least she won't know the physical facts even if she can read the inner movements and they prefer to conceal or else to write in such a way that they may stand well in her eyes. This weakness like others can only go by the growth of the psychic and its taking hold of the mind and vital so that they will not be able to hide from themselves their own wrong movements or try to hide them from the Mother.

30 January 1936" (32: 463-64)

**Bhakti for the Divine Not a Desire**

"The desire for the Divine or of bhakti for the Divine is the one desire which can free one from all the others – at the core it is not a desire, but an aspiration, a soul need, the breath of existence of the inmost being and as such it cannot be counted among desires.

28 December 1932" (32: 476)

"It is not surprising that you could not find out what you had done to make the Mother change her attitude towards you, and this for two good reasons, – first, that you had done nothing, and, second, that the Mother's feeling for you and her attitude had not changed at all – *not in any smallest respect, not in the least shadow of a degree*. She has the same care and love as she always had and during the last few days of which you speak, they were not clouded for a moment.

Then you ask, if so, why do I feel like this or like that? I can only answer that, in their origin, these were not your own feelings at all, but rather ideas, impressions, impulses pushed into your lower vital from outside; your mistake has been to admit them and identify them as your own – from want of knowledge and experience in these matters. There are certain vital forces of this lower vital plane that are constantly wandering about the Asram and trying to push their movements now on one, now on another, now on several at a time. The processus is always the same. First, suggestions: the Mother has done this or not done that, she has said this or not said that, she has had this or that thought about me or feeling towards me, she is displeased with me, unfair to me, partial to others etc. etc. etc.; next, discouragement, wounded feelings, jealousy, despondency, revolt or any other kindred vital downfall or upheaval; result, the impulse to withdraw from the Mother, not to give her flowers or take flowers, to go away from soup or Pranam, not to come there, to shut oneself away from her altogether, to give up the Yoga, to go away – or worse. I give you the whole round in its ground plan, omitting many variations, so that you may be on your guard the next time these suggestions try to come. If you don't want to be misled by them and to go through much quite groundless and unnecessary disturbance and trouble, you must recognise them immediately they come, cast them out by the neck or break their backs as you would a snake's.

For they are in their nature not only irrational, but strongly mechanical. Irrational, because they have no true ground in reality. They are ready enough to seize on some (usually trifling) outward appearances and twist them this way or that in order to convince the easily deceived physical mind; they will even create circumstances and make them appear to have that colour. But if they cannot find or create, they will go on just as merrily with no other ground than imaginations or impressions which they persuade their victims to take for realities. And they are mechanical because, once they can make the mind their field, they always recur with the same inevitable round of suggestions, the same ideas, the same feelings, the same impulses, the same actions in consequence. It is like a recurrent illness with always the same series of symptoms and the same "course". And the object is always the same, to create a distance between the sadhak and the Mother and so to break the sadhana. It is a great

mistake to think, as some do, that the Mother in such cases pushes the sadhaka away from her; on the contrary, it is he who pushes her away from him under the influence of these forces and believes all the time – for they have a great power of blinding the mind and clouding the judgment – that she is to blame.

To show how these suggestions mislead once one starts listening to them, I may instance the matter of your sister's letters. The Mother and I have always accepted without reservation your sister's coming and neither today nor at any other time had she the least idea in her mind against it. On the contrary, when you came in the midst of a hard and trying morning, she gave you full time, heard all you had to say, made her own suggestions and gave her full acquiescence. What more could she have done? And yet you have this suggestion made to you that she does not really want, that she is not frank, that she is cold to you about the matter. Why? Precisely because there was this predisposing influence at work on the lookout for any pretext to mislead you, – any, even less than a shadow's shadow.

I must ask you therefore to dismiss this kind of suggestion, these feelings and all the cycle in future the moment they try to come. Never mind what circumstances or justifications they may allege. Nothing is more dangerous than the inferences of the physical mind trying to build up conclusions upon outward appearances – they have nine chances out of ten of being false. One must learn to distrust hasty conclusions from surface appearances – is not that the first condition of true knowledge? – and learn to see and know things from within.

You ask how to stem these movements? To begin with, observe three rules:

(1) Keep always confidence in the Mother's care and love – trust in them and distrust every suggestion, every appearance that seems to contradict.

(2) Reject immediately every feeling, every impulse that makes you draw back from the Mother – such as that about the Pranam – from your true relation with her, from inner nearness, from a simple and straightforward confidence in her.

(3) Do not lay too much stress on outward signs – your observation of them may easily mislead you. Keep yourself open to her and feel with your heart – the inner heart, not the surface vital desire, but the heart of true emotion, – then you are more likely to find her and be always near her in your self and receive what constantly she is working to give you.

27 June 1931" (487-89)

**Physical Closeness to the Mother and the Attacks of the Hostile Forces**

"I want to be close to the Mother. If I was close to her, the hostile forces would not attack me.

You are quite mistaken. Among those who are physically near the Mother there are some who have much worse attacks than you have ever had. It is the inner nearness that saves, not the physical nearness.

17 November 1933" (32: 494)

**Delusions About the Benefits of a Physical Nearness to the Mother**

"It would be most foolish to call back this meaningless delusion – or nothing can be farther from the actual and practical truth than to suppose that those who have a physical nearness to the Mother or have frequent physical approach are happier or more satisfied than others; it is not in the least true – or to allow it to prevent the progress of the inner peace. If you could only get rid of this delusion, nothing would be able to prevent the growth of the Peace and that inner nearness which alone makes people in this Asram divinely happy. Happiness comes from the soul's satisfaction, not from the vital's or the body's. The vital is never satisfied; the body soon ceases to be moved at all by what it easily or always has. Only the psychic being brings the real joy and felicity.

8 September 1934" (32: 496)

> "Why should *X* complain when he knows full well that he can have Mother's contact for an hour and be near her for two hours more? He has no need of writing or receiving letters from her. Or maybe he understands Mother better on account of his long contact with her.

I am afraid all these are mental constructions. You are constructing in your mind what *X* ought to feel. But as a matter of fact neither *X*'s nor anybody's difficulties are removed by their coming to Mother or by their sitting one hour or two hours or even three hours with her. Plenty of people have done that and gone away as glum, desperate and revolted as they came. Among the people who see the Mother are some who have crises as bad as yours and as frequent. It is also not true that those who have talked much with Mother

(about houses, repairs, servants etc.) understand her better. In former days some people used to see much of Mother in another way, i.e. to talk with her on all sorts of subjects – but even those did not really understand her. I repeat that all that is mental building and constructed inference and does not square with the facts. It is only when one is inwardly open to her that one profits by the "contact" with her, not the physical but the spiritual or inner contact, and then the mere thought of her or a mere thought from her can set right anything wrong; then the physical contact also can help, but it is not indispensable. And as for understanding her, it is only by entering into the spiritual consciousness that one can understand her, or if not understand in the mind, at least feel and respond to what she is through an increasing oneness.

4 August 1935" (32: 498-99)

"It is certainly true that the Divine has no preferences or dislikes and is equal to all but that does not prevent there being a special relationship with each. This relation however does not depend on the more or less identification or union. The purer soul has an easier access to the Divine. The more developed nature has more lines on which to meet Him. The identification creates a spiritual oneness. But there are other personal relations which are created by other causes. It is too complex for all relations to be determined by one cause.

Yes, Yogis whose progress does not depend on the personal intervention of the Mother, need have no personal relation with her – only the spiritual contact in distance. Some may have a special relation, but that is due to special aspects of their sadhana. On the other hand one may have a personal relation with the Mother even though no progress has been made in the sadhana. There are all kinds of possibilities in this matter.

There is such a relation with all of those who have come here with a psychic sufficiently developed to admit of the relation. In other cases it is more a possibility than a thing realised.

There are roughly speaking three parts of the being in manifestation which come into play here – 1. the psychic being in evolution which brings with it its past experience of past lives and something of the old personalities, so much as it can make helpful for the present life; 2. the present formation due to this birth and made up of many complex factors; 3. the future being, which in our case means the great lines of higher consciousness above the present manifestation by joining which the transformation becomes more possible and the work attempted can be done.

It is the psychic being which brings in the contact through past lives or personalities, i.e. through something essential and still operative in them which it has kept. But, in addition, some psychic beings have come here who are ready to join with great lines of consciousness above, represented often by beings of the higher planes, and are therefore specially fitted to join with the Mother intimately in the great work that has to be done. These have all a special relation with the Mother which adds to the past one.

As for the present formation, it may obviously have elements which, not being joined or met with the Mother, may feel themselves strange to her. It is such an element which many feel standing in the way; but it is an exterior formation and does not belong to the past or to the future evolution, at any rate in its present figure. It must either disappear or change.

10 June 1935" (32: 505-06)

"You wrote once: "Those are the Mother's children and closest to her who are open to her, close to her in their inner being, one with her will – not those who come bodily nearest to her."* I do not deny the truth of this. But why then has the Mother taken a body and why are we in Pondicherry? One can have an inner relation anywhere; there is no need of coming here.

Mother has taken the body because a work of a physical nature (i.e. including a change in the physical world) had to be done. She has not come to establish a "physical relation" with people. Some have come with her to share in the work, others she has called, others have come seeking for the light. With each

* *See letter of 25 December 1934 on page 496. – Ed.*

she has a personal relation or the possibility of a personal relation; but each is of its own kind and none can say that she must do equally the same thing with each person. No one can claim as a right that she must be physically near to him because she is physically near to others. Some have a close personal relation with her, yet she sees little of them – some have a less close personal relation, yet for one reason or another may see her much oftener or longer. To apply the silly mathematical rules of the physical mind here is absurd – your physical mind cannot understand what the Mother does; its values and standards and ideas are not hers. It is still worse to make your personal vital demand or desire the measure of what she ought to do. That way spiritual ruin lies. She acts in each case for different reasons suitable to that case." (32: 509)

**Right Attitude When Meeting the Mother**

"Though I do not want the Mother to act under compulsion, I feel sure that if I give an ultimatum that I am going away, she will do all I ask.

You are mistaken. Mother will do what she considers to be the right thing for each. If it is right for you to go away or for anyone to go away she would not ask to stay. She does not think it right for you to go – so she would say No. But on the same ground she would say No to your vital desire.

28 September 1935" (32: 511-12)

**Insistence on Seeing the Mother**

"..this strong insistence of a desire to insist on the Mother physically seeing them is a dangerous thing for any sadhak and has done harm to many. It means that some vital demand has got hold of them which wants to satisfy itself and, if indulged, would remain dissatisfied and ask for more and more and revolt and make things impossible. The very fact that you talk of going home if Mother does not yield to your demand shows that it is such a demand that has awoke in you and is returning again and again – it is not a psychic aspiration, for the psychic aspiration always respects the judgment and will of the Mother. It is after long years of experience of the disastrous result of yielding to these vital demands that Mother has drawn back from them and now no longer sees many people whom she saw before. You must not expect her to go back upon her resolution so long as the vital of the sadhaks is not changed and clear of these demands and insistences. You should throw this demand away and go on quietly with your sadhana." (32: 519)

"Could I have an interview with the Mother? Two or three difficulties have been troubling me since the beginning of my sadhana. I want to get a solution from the Mother's lips.

This method of asking questions and getting solutions in an interview is one of which the Mother does not approve. She finds it useless and it forces her to come down to meet a superficial mental consciousness which she has long left.

2 October 1935" (32: 523)

Interviews with Outsiders

"About these people outside, you must make it a rule not to give them hopes of Yoga or seeing the Mother – it will only raise expectations that have to be disappointed. Even if the Mother were seeing people from outside, what would be the earthly use of her seeing these old ladies on the way to heaven or these young girls on the way to marriage? All that is not serious. But even apart from that, Mother does not see people and she has no intention of changing her rule. So you must never say anything without previously asking – and in most cases it is useless even to ask. As for Pranam, Mother has stopped giving permissions – there are too many people already. As owing to these cases you will be meeting many people, you must resist all temptation and remain deaf to requests for interviews, Pranam or Yoga.

2 January 1936" (32: 524)

**The Mother Uses the Power Above the Ordinary Overmind**

"Does the Mother work from the overmind at the Pranam?

Not from the ordinary overmind, but from the Power above it. Naturally the overmind has to be used as a channel.

22 November 1933" (32: 531)

**Demand on the Mother at Pranam**

> "Our ideas about the Mother's hand or smile at Pranam are not constant. If Mother puts the hand all right, then one finds her smile less. If both the hand and smile are all right, one finds he has been given a smaller lotus than others. If nothing else is found, then one remembers that in 1932 Mother did not treat me well. It must be the wolf in the lower vital at work.

Yes, it is the insatiable demand of the vital and when the vital is up reason gets no chance. It was the experience of this insatiable demand that made the Mother draw back and retire from the free outward self-giving she had begun. The more she gave, the more was demanded and the more dissatisfied people became and each was jealous of the others – life was becoming impossible and sadhana was certainly not profiting!

30 June 1935" (32: 549)

"Pulling is a psychological act – people are always pulling vital force from each other though they do not do it consciously, i.e. with a purpose in the mind – it is instinctive in the vital to draw force from wherever it can. All contact is in fact a receiving and giving of vital forces in a small or great degree. You have yourself said that after meeting such and such person you felt empty and exhausted – that means the person drew your vital force out of you. That is what people do at pranam, instead of being quiet and receptive, they pull vitally. It can be stopped by cutting off connection, but if the Mother did that at pranam, then the pranam would be useless.

5 March 1937" (32: 565)

**Experience at the Time of the Mother Playing Her Music**

"Yesterday when the Mother was playing her music, I was much struck by the descent of forces in me. I clearly experienced these three elements: aspiration, surrender and the receiving of blessings. First, her soul as the immanent Divine aspired to the transcendent Divine; it was a call for her transcendent Self to come down and take possession of the downtrodden natures of her children. Then the surrender: in her zeal for union with her highest Divine Self, she almost loses herself. Then from the highest, her Voice comes down for the benefit of her children. She receives the blessings from above and showers them upon all her children. I do not know how far I am right.

I think it is fairly correct. At any rate the first and second parts are quite correct. I do not remember the third in this form but it was a firm assurance of the realisation.

27 September 1933" (32: 572)

## Rules and Discipline Necessary for Order and Organisation in the Ashram

"I don't see on what ground you expect order and organisation to be carried on without rules and without discipline. You seem to say that people should be allowed complete freedom with only such discipline as they choose to impose upon themselves; that might do if the only thing to be done were for each individual to get some inner realisation and life did not matter or if there were no collective life or work or none that had any importance. But this is not the case here. We have undertaken a work which includes life and action and the physical world. In what I am trying to do, the spiritual realisation is the first necessity, but it cannot be complete without an outer realisation also in life, in man, in this world. Spiritual consciousness within but also spiritual life without. The Asram as it is now is not that ideal, for that all its members would have to live in a spiritual consciousness and not in the ordinary egoistic mind and mainly rajasic vital nature. But all the same, the Asram is a first form which our effort has taken, a field in which the preparatory work has to be done. The Mother has to maintain it and for that all this order and organisation has to be there and it cannot be done without rules and discipline. Discipline is even necessary for the overcoming of the ego and the mental preferences and the rajasic vital nature, as a help to it at any rate. If these were overcome outward rules etc. would be less necessary; spontaneous agreement, unity, harmony and spontaneous right action might take its place. But while the present state of things exists, with the abandonment or leaving out of discipline except such as people might choose or not choose to impose upon themselves, the result would be failure and disaster. One has only to think what would have been the result if there had been no rules and no discipline prohibiting sex-indulgence; even with them things have not been so very good. On that principle the work also would have gone to pot, there would have been nothing but strife, assertion by each worker of his own idea and self-will and constant clashes; even as it is, that has abounded and it is only the Mother's authority, the frame of work she has given and her skill in getting incompatibles to act together that has kept things going.

I do not find that Mother is a rigid disciplinarian. On the contrary, I have seen with what a constant leniency, tolerant patience and kindness she has met the huge mass of indiscipline, disobedience, self-assertion, revolt that has surrounded her, even abuse to her very face and violent letters overwhelming her with the worst kind of vituperation. A rigid disciplinarian would not have treated these things like that.

I do not know what ill-treatment visitors have received, apart from the insistence on rules of which you complain, but it cannot be a general complaint, otherwise the number of visitors would not be constantly increasing nor would so many people want to come back again or even come every time or so

many want to stay on if the Mother allowed them. After all they do not come here on the basis of a social occasion but for Darshan of those whom they regard to be spiritually great or in the case of constant visitors for a share in the life of the Asram and for spiritual advantage and for both of these motives one would expect them to submit willingly to the conditions imposed and not to mind a little inconvenience.

As regards Golconde and its rules – they are not imposed elsewhere – there is a reason for them and they are not imposed for nothing. In Golconde Mother has worked out her own idea through Raymond, Sammer and others. First, Mother believes in beauty as a part of spirituality and divine living; secondly, she believes that physical things have the Divine Consciousness underlying them as much as living things; and thirdly, that they have an individuality of their own and ought to be properly treated, used in the right way, not misused or improperly handled or hurt or neglected so that they perish soon or lose their full beauty or value; she feels the consciousness in them and is so much in sympathy with them that what in other hands may be spoilt or wasted in a short time lasts with her for years or decades. It is on this basis that she planned Golconde. First, she wanted a high architectural beauty, and in this she succeeded – architects and people with architectural knowledge have admired it with enthusiasm as a remarkable achievement; one spoke of it as the finest building of its kind he had seen, with no equal in all Europe or America; and a French architect, pupil of a great master, said it executed superbly the idea which his master had been seeking for but failed to realise; but also she wanted all the objects in it, the rooms, the fittings, the furniture to be individually artistic and to form a harmonious whole. This too was done with great care. Moreover, each thing was arranged to have its own use, for each thing there was a place, and there should be no mixing up, or confused and wrong use. But all this had to be kept up and carried out in practice; for it was easy for people living there to create a complete confusion and misuse and to bring everything to disorder and ruination in a short time. That was why the rules were made and for no other purpose. The Mother hoped that if the right people were accommodated there or others trained to a less rough and ready living than is common, her idea could be preserved and the wasting of all the labour and expense avoided." (32: 578-80)

**Arduous Work of Keeping up the Ashram**

"It has been an arduous and trying work for the Mother and myself to keep up this Asram, with its ever-increasing numbers, to make both ends meet and at times to prevent deficit budgets and their results, especially in this war time, when the expenses have climbed to a dizzy and fantastic height. Only one accustomed to these things or who had similar responsibilities can understand what we have gone through. Carrying on anything of this magnitude without any settled income could not have been done if there had not been the working of a Divine Force. Works of charity are not part of our work,

there are other people who can see to that. We have to spend all on the work we have taken in hand and what we get is nothing compared to what is needed. We cannot undertake things that would bring in money in the ordinary ways. We have to use whatever means are possible. There is no general rule that spiritual men must do works of charity or they should receive and care for whatever visitors come or house and feed them. If we do it, it is because it has become part of our work. The Mother charges visitors for accommodation and food because she has expenses to meet and cannot make money out of air; she charges in fact less than her expense." (32: 581)

Sending Ethereal Beings to the Sadhaks

> "*X* said that ever since he wrote the sonnet "Hieroglyphics" as a joke, sonnets no longer come to him; this, you said, is because sonnets have a being of their own which is shocked by any crudity, jesting or misuse. My mind then caught the idea that there are beings, probably of the intuitive plane, who have very subtle and refined vibrations. At times they enter human beings and then something of their peace, refinement and purity manifests in men. But if there is anger, passion, desire, vanity or unrefinement, they recede and live in their own region. These beings are ethereal, peaceful, pure, loving, shy, like beautiful children. One should not injure their sense of harmony, purity, refinement and beauty by allowing any lower vital crudities. Mother sends one of these beings to each of us according to his possibility.

There is much truth in what you write – there are beings of that kind and your description is good. But it is not to *each* one that Mother sends them – only to some when there is an opening.

28 January 1934" (32: 584)

The Mother Takes upon Herself Difficulties and Illnesses

> "Why did the Mother fall ill last time, she who is beyond the reach of death and disease? Why did she take medicine like her blind children, she who is the cause of all medicines? Why did she suffer innocently like her frail children? Was it all a show to mask her infiniteness? Kindly write something to stop these questions in my mind.

It is much easier for the sadhak by faith in the Mother to get free from illness than for the Mother to keep free – because the Mother by the very nature of her work had to identify herself with the sadhaks, to support all their difficulties, to receive into herself all the poison in their nature, to take up besides all the difficulties of the universal earth-Nature, including the possibility of death and disease in order to fight them out. If she had not done that, not a single sadhak would have been able to practise this Yoga. The Divine has to put on humanity in order that the human being may rise to the Divine. This is a simple truth, but nobody in the Asram seems able to understand that the Divine can do that and yet remain different from them – can still remain the Divine.

8 May 1933" (32: 585-86)

"People believe that their difficulties and illnesses are taken away by the Mother and so she sometimes suffers or, as *X* puts it, "Mother has to pay." Is this suffering due to the identity of consciousness that the Mother calls into play and thus enters into the depths of obscure Matter? But at that rate there would be too great an onrush of these things on her from many sadhaks. An idea comes to me of taking upon myself some of these difficulties and illnesses so that I can also suffer with her pleasantly?

Pleasantly? It would be anything but pleasant either for you or for us." (32: 586)

"But perhaps all these ideas are only conjectures of people.

It is rather a crude statement of a fact. The Mother in order to do her work had to take all the sadhaks inside her personal being and consciousness; thus personally (not merely impersonally) taken inside, all the disturbances and difficulties in them including illness could throw themselves upon her in a way that could not have happened if she had not renounced the self-protection of separateness. Not only illnesses of others could translate themselves into attacks on her body – these she could generally throw off as soon as she knew from what quarter and why it came – but their inner difficulties, revolts, outbursts of anger and hatred against her could have the same and a worse effect. That

was the only danger for her (because inner difficulties are easily surmountable), but matter and the body are the weak point or crucial point of our Yoga, since this province has never been conquered by the spiritual Power, the old Yogas having either left it alone or used on it only a detailed mental and vital force, not the general spiritual force. It was the reason why after a serious illness caused by a terribly bad state of the Asram atmosphere, I had to insist on her partial retirement so as to minimise the most concrete part of the pressure upon her. Naturally the full conquest of the physical would revolutionise matters, but as yet it is the struggle. 31 March 1934" (32: 586-87)

> "Somebody told me that when the Mother tries to do something with *X*, if his vital does not agree, he revolts against her with such a force that it sometimes brings illness to her body.

There are many who did that in the past. I don't know that he does it now. But all bad thoughts upon the Mother or throwing of impurities on her may affect her body as she has taken the sadhaks into her consciousness, nor can she send these things back to them as it might hurt them.

17 March 1936" (32: 588-89)

**Christian Idea of Suffering**

> "I don't know whether the Mother was joking or was serious when she wrote to me: "But why should I have any desires either? You want me to be burdened with desires about you, so that you be free from desires? That might be good for you – not for me." I suppose this was a joke. Certainly we all wish to unload our desires on the Mother so that she may reject them or transform them.

The idea of unburdening desires, imperfections, impurities, illnesses on the Mother so that she may bear the results instead of the sadhaks is a curious one. I suppose it is a continuation of the Christian idea of Christ suffering on the cross for the sake of humanity. But it has nothing to do with the Yoga of transformation.

1 November 1936" (32: 589)

**Foul Moods of Sadhaks May Hurt the Mother**

"Do our grumblings and imputations against the Mother hurt her in some way? Does this have any undesirable effect on her body?

I cannot say that it does not have an effect – sometimes it may not have, if she is on her guard, at other times it has. It is not the imputations that do it, but the force behind which throws the darkness in you and takes the form of a vital upsetting in you but passes on to her as an attack on the body since other things in her are unattackable. That is why these moods should never be formed against her.

12 January 1937" (32: 589-90)

**Stopping the Pranam**

"Mother has stopped the Pranam because something happened with her eyes. Sometimes we notice that she catches a cold. How do these things happen since she is the incarnated Divine?

It is due to attacks. As the material is not yet conquered, the Mother's body has to bear the attacks which come daily and to which the sadhaks freely open the doors. If she cut off her consciousness altogether from that of the sadhaks or put them outside her consciousness, these things would not happen.

8 February 1937" (32: 590)

**Remedy of the Sufferings of the Mother**

"How calmly she bears the agonies of her children. Is there no end to it? Will it disappear after the full transformation of the physical?

There seems to be no remedy possible before the physical change. If the Mother puts an inner wall between her and the sadhaks, it would not happen, but then they would be unable to receive anything from her. If all were more careful to come to her with their deepest or highest consciousness, then there would be less chance of these things happening.

3 May 1937" (32: 590-91)

The Mother and Medicines

"Mother does not use medicines so it is no use sending them to her. But there are people who send to her suggestions such as "Oh you are very ill, you won't be able to sit through the Pranam" and some of these are thrown with force and she has to work them out of the system, as happened today at Pranam. If you will give these people a medicine which will stop this habit of theirs, it will be very useful.

5 September 1936" (32: 591)

"If medicines can't help, what's the use of putting foreign matter in the eye merely because it is a medicine? Medicines have a quite different action on the Mother's body than they would have on yours or *X*'s or anybody else's and the reaction is not usually favourable. Her physical consciousness is not the same as that of ordinary people – though even in ordinary people it is not so identical in all cases as science would have us believe.

1 February 1937" (32: 592)

The Mother's Attire

"Why does the Mother wear rich and beautiful clothes?

Beauty is as much an expression of the Divine as Knowledge, Power or Ananda. Does anyone ask why does the Mother want to manifest the divine consciousness by knowledge or by power and not by ignorance and weakness?* It would not be a more absurd or meaningless question than this one put by the vital against wearing artistic and beautiful dress.

27 February 1933" (32: 596)

** The Mother also replied to this question. She wrote: "Is it your idea that the Divine should be represented on earth by poverty and ugliness?" – Ed.*

"Does it make any difference to the Mother's consciousness whether she puts on the best saris or the old ones, whether she lives in a palace or in a forest? What do these outer things add to the inner reality?

Outer things are the expression of something in the inner reality. A fine sari or a palace are expressions of the principle of beauty in things and that is their main value. The Divine Consciousness is not bound by these things and has no attachment, but it is also not bound to abstain from them if beauty in things is part of its intended action. The Mother, when the Asram was still unformed, was wearing patched cotton saris; when she took up the work, it was necessary to change her habits, so she did so.

22 October 1935" (32: 596)

The Mother's Symbol

> "In the chakra which is printed on the book *The Mother*, what colours are appropriate for the central dot and for the "four powers"? I am thinking of preparing a powder design with a little addition at the circumference.

Centre and 4 powers white. The 12 all of different colours, in three groups, (1) top group red passing through orange towards yellow, (2) next group yellow passing through green towards blue, (3) blue passing through violet towards red. If white is not convenient, the centre may be gold (powder).

20 March 1934

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> In the chakra for the central circle you have asked me to use either white or gold – suppose I use gold at the centre, then should I use white at the strap around it? In that case the straps around the two bigger circles will have gold and the central strap alone will have white.

The central circle need not have a strap – simply a gold disc.

11 April 1934" (32: 597-98)

"I have frequently been thinking of the Mother's symbol (chakra) and its significance. I have understood it as follows:

Central circle – Transcendental power.

Four inner petals – Four powers working from the Supermind to Overmind.

Twelve outer petals – Division of four into twelve powers from Overmind to Intuition and mind.

Is my conception at all tenable?

Essentially (in general principle) the 12 powers are the vibrations that are necessary for the complete manifestation. These are the 12 seen from the beginning above the Mother's head. Thus there are really 12 rays from the sun, not 7, 12 planets etc.

As to the exact interpretation of the detail of the powers, I see nothing against the arrangement you have made. It can stand very well.

15 April 1934" (32: 598)

The Mother's Flag

"About the blue flag. I presume you mean the flag with the white lotus. If so, it is the Mother's flag, for the white lotus is her symbol as the red lotus is mine. The blue of the flag is meant to be the colour of Krishna and so represents the spiritual or Divine Consciousness which it is her work to establish so that it may reign upon earth. This is the meaning of the flag being used as the Ashram flag, that our work is to bring down this consciousness and make it the leader of the world's life.

14 March 1949" (32: 598)

**The Mother's Prayers**

"The Prayers are mostly written in an identification with the earth-consciousness. It is the Mother in the lower nature addressing the Mother in the higher nature, the Mother herself carrying on the sadhana of the earth-consciousness for the transformation praying to herself above from whom the forces of transformation come. This continues till the identification of the earth-consciousness and the higher consciousness is effected. The word "*notre*" is general, I believe, referring to all born into the earth-consciousness – it does not mean "the Mother of the '*Divin Maître*' and myself". It is the Divine who is always referred to as *Divin Maître* and *Seigneur*. There is the Mother who is carrying on the sadhana and the Divine Mother, both being one but in different poises, and both turn to the *Seigneur* or Divine Master. This kind of prayer from the Divine to the Divine you will find also in the Ramayan and the Mahabharat.

21 August 1936" (32: 602)

**The Descent of the Vital World into the Human World**

> "You say that after the great war there was "the descent of the vital world into the human". But did not the vital world already descend on earth – in Matter – even before human beings came? What other vital world remained yet to descend into the human? And how is it that it decided to come down just at present – to prevent the higher Light from coming down or finding room in the human world?

When there is a pressure on the vital world due to the preparing Descent from above, that world usually precipitates something of itself into the human. The vital world is very large and far exceeds the human in extent. But usually it dominates by influence not by descent. Of course the effort of this part of the vital world is always to maintain humanity under its sway and prevent the higher Light.

9 June 1936" (32: 604)

**The Descent of the Vital World and the Supramental**

"The vital descent cannot prevent the supramental – still less can the possessed nations do it by their material power, since the supramental descent is primarily a spiritual fact which will bear its necessary outward consequences. What previous vital descents have done is to falsify the Light that came down as in the history of Christianity where it took possession of the teaching and distorted it and deprived it of any widespread fulfilment. But the supermind is by definition a Light that cannot be distorted if it acts in its own right and by its own presence. It is only when it holds itself back and allows inferior Powers of consciousness to use a diminished and already deflected Truth that the knowledge can be seized by the vital Forces and made to serve their own purpose.

12 June 1936" (32: 605)

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# READY-REFERENCE CALENDAR

*For ascertaining any day of the week for any given time from 1800 to 2050 inclusive*

| COMMON YEARS, 1800 TO 2050 | | | | | | | | | | Jan | Feb | Mar | Apr | May | Jun | Jul | Aug | Sep | Oct | Nov | Dec |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1801 | 1829 | 1857 | 1885 | 1914 | 1942 | 1970 | 1998 | 2026 | | | | | | | | | | | | | |
| 1807 | 1835 | 1863 | 1891 | 1925 | 1953 | 1981 | 2009 | 2037 | | 4 | 7 | 7 | 3 | 5 | 1 | 3 | 6 | 2 | 4 | 7 | 2 |
| 1818 | 1846 | 1874 | 1903 | 1931 | 1959 | 1987 | 2015 | 2043 | | | | | | | | | | | | | |
| 1802 | 1830 | 1858 | 1886 | 1915 | 1943 | 1971 | 1999 | 2027 | | | | | | | | | | | | | |
| 1813 | 1841 | 1869 | 1897 | 1926 | 1954 | 1982 | 2010 | 2038 | | 5 | 1 | 1 | 4 | 6 | 2 | 4 | 7 | 3 | 5 | 1 | 3 |
| 1819 | 1847 | 1875 | 1909 | 1937 | 1965 | 1993 | 2021 | 2049 | | | | | | | | | | | | | |
| 1803 | 1831 | 1859 | 1887 | 1921 | 1949 | 1977 | 2005 | 2033 | | | | | | | | | | | | | |
| 1814 | 1842 | 1870 | 1898 | 1927 | 1955 | 1983 | 2011 | 2039 | | 6 | 2 | 2 | 5 | 7 | 3 | 5 | 1 | 4 | 6 | 2 | 4 |
| 1825 | 1853 | 1881 | 1910 | 1938 | 1966 | 1994 | 2022 | 2050 | | | | | | | | | | | | | |
| 1805 | 1833 | 1861 | 1889 | 1907 | 1935 | 1963 | 1991 | 2019 | 2047 | | | | | | | | | | | | |
| 1811 | 1839 | 1867 | 1895 | 1918 | 1946 | 1974 | 2002 | 2030 | | 2 | 5 | 5 | 1 | 3 | 6 | 1 | 4 | 7 | 2 | 5 | 7 |
| 1822 | 1850 | 1878 | 1901 | 1929 | 1957 | 1985 | 2013 | 2041 | | | | | | | | | | | | | |
| 1800 | 1823 | 1851 | 1879 | 1913 | 1941 | 1969 | 1997 | 2025 | | | | | | | | | | | | | |
| 1806 | 1834 | 1862 | 1890 | 1919 | 1947 | 1975 | 2003 | 2031 | | 3 | 6 | 6 | 2 | 4 | 7 | 2 | 5 | 1 | 3 | 6 | 1 |
| 1817 | 1845 | 1873 | 1902 | 1930 | 1958 | 1986 | 2014 | 2042 | | | | | | | | | | | | | |
| 1809 | 1837 | 1865 | 1893 | 1911 | 1939 | 1967 | 1995 | 2023 | | | | | | | | | | | | | |
| 1815 | 1843 | 1871 | 1899 | 1922 | 1950 | 1978 | 2006 | 2034 | | 7 | 3 | 3 | 6 | 1 | 4 | 6 | 2 | 5 | 7 | 3 | 5 |
| 1826 | 1854 | 1882 | 1905 | 1933 | 1961 | 1969 | 2017 | 2045 | | | | | | | | | | | | | |
| 1810 | 1838 | 1866 | 1894 | 1917 | 1945 | 1973 | 2001 | 2029 | | | | | | | | | | | | | |
| 1821 | 1849 | 1877 | 1900 | 1923 | 1951 | 1979 | 2007 | 2035 | | 1 | 4 | 4 | 7 | 2 | 5 | 7 | 3 | 6 | 1 | 4 | 6 |
| 1827 | 1855 | 1883 | 1906 | 1934 | 1962 | 1990 | 2018 | 2046 | | | | | | | | | | | | | |
| **LEAP YEARS, 1804 TO 2048** | | | | | | | | | | | 29 | | | | | | | | | | |
| 1804 | 1832 | 1860 | 1888 | | 1928 | 1956 | 1984 | 2012 | 2040 | 7 | 3 | 4 | 7 | 2 | 5 | 7 | 3 | 6 | 1 | 4 | 6 |
| 1808 | 1836 | 1864 | 1892 | 1904 | 1932 | 1960 | 1988 | 2016 | 2044 | 5 | 1 | 2 | 5 | 7 | 3 | 5 | 1 | 4 | 6 | 2 | 4 |
| 1812 | 1840 | 1868 | 1896 | 1908 | 1936 | 1964 | 1992 | 2020 | 2048 | 3 | 6 | 7 | 3 | 5 | 1 | 3 | 6 | 2 | 4 | 7 | 2 |
| 1816 | 1844 | 1872 | | 1912 | 1940 | 1968 | 1996 | 2024 | | 1 | 4 | 5 | 1 | 3 | 6 | 1 | 4 | 7 | 2 | 5 | 7 |
| 1820 | 1848 | 1876 | | 1916 | 1944 | 1972 | 2000 | 2028 | | 6 | 2 | 3 | 6 | 1 | 4 | 6 | 2 | 5 | 7 | 3 | 5 |
| 1824 | 1852 | 1880 | | 1920 | 1948 | 1976 | 2004 | 2032 | | 4 | 7 | 1 | 4 | 6 | 2 | 4 | 7 | 3 | 6 | 1 | 3 |
| 1828 | 1856 | 1884 | | 1924 | 1952 | 1980 | 2008 | 2036 | | 2 | 5 | 6 | 2 | 4 | 7 | 2 | 5 | 1 | 3 | 6 | 1 |

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| Wednesday | 3 | Thursday | 3 | Friday | 3 | Saturday | 3 | SUNDAY | 3 | Monday | 3 | Tuesday | 3 |
| Thursday | 4 | Friday | 4 | Saturday | 4 | SUNDAY | 4 | Monday | 4 | Tuesday | 4 | Wednesday | 4 |
| Friday | 5 | Saturday | 5 | SUNDAY | 5 | Monday | 5 | Tuesday | 5 | Wednesday | 5 | Thursday | 5 |
| Saturday | 6 | SUNDAY | 6 | Monday | 6 | Tuesday | 6 | Wednesday | 6 | Thursday | 6 | Friday | 6 |
| SUNDAY | 7 | Monday | 7 | Tuesday | 7 | Wednesday | 7 | Thursday | 7 | Friday | 7 | Saturday | 7 |
| Monday | 8 | Tuesday | 8 | Wednesday | 8 | Thursday | 8 | Friday | 8 | Saturday | 8 | SUNDAY | 8 |
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| Saturday | 13 | SUNDAY | 13 | Monday | 13 | Tuesday | 13 | Wednesday | 13 | Thursday | 13 | Friday | 13 |
| SUNDAY | 14 | Monday | 14 | Tuesday | 14 | Wednesday | 14 | Thursday | 14 | Friday | 14 | Saturday | 14 |
| Monday | 15 | Tuesday | 15 | Wednesday | 15 | Thursday | 15 | Friday | 15 | Saturday | 15 | SUNDAY | 15 |
| Tuesday | 16 | Wednesday | 16 | Thursday | 16 | Friday | 16 | Saturday | 16 | SUNDAY | 16 | Monday | 16 |
| Wednesday | 17 | Thursday | 17 | Friday | 17 | Saturday | 17 | SUNDAY | 17 | Monday | 17 | Tuesday | 17 |
| Thursday | 18 | Friday | 18 | Saturday | 18 | SUNDAY | 18 | Monday | 18 | Tuesday | 18 | Wednesday | 18 |
| Friday | 19 | Saturday | 19 | SUNDAY | 19 | Monday | 19 | Tuesday | 19 | Wednesday | 19 | Thursday | 19 |
| Saturday | 20 | SUNDAY | 20 | Monday | 20 | Tuesday | 20 | Wednesday | 20 | Thursday | 20 | Friday | 20 |
| SUNDAY | 21 | Monday | 21 | Tuesday | 21 | Wednesday | 21 | Thursday | 21 | Friday | 21 | Saturday | 21 |
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| Friday | 26 | Saturday | 26 | SUNDAY | 26 | Monday | 26 | Tuesday | 26 | Wednesday | 26 | Thursday | 26 |
| Saturday | 27 | SUNDAY | 27 | Monday | 27 | Tuesday | 27 | Wednesday | 27 | Thursday | 27 | Friday | 27 |
| SUNDAY | 28 | Monday | 28 | Tuesday | 28 | Wednesday | 28 | Thursday | 28 | Friday | 28 | Saturday | 28 |
| Monday | 29 | Tuesday | 29 | Wednesday | 29 | Thursday | 29 | Friday | 29 | Saturday | 29 | SUNDAY | 29 |
| Tuesday | 30 | Wednesday | 30 | Thursday | 30 | Friday | 30 | Saturday | 30 | SUNDAY | 30 | Monday | 30 |
| Wednesday | 31 | Thursday | 31 | Friday | 31 | Saturday | 31 | SUNDAY | 31 | Monday | 31 | Tuesday | 31 |

NOTE: To ascertain any day of the week, first look in the table for the year required and under the months are figures which refer to the corresponding figures at the head of the columns of the days below. For Example:- To know on what day of the week 15th Aug., 1872 fell, look in the table of years for 1872, and in a parallel line under August is figure 4, which directs to column 4 in which it will be seen that August 15 fell on Thursday.

# CONVERSION FACTORS

## CONVERSION FACTORS

| Abbreviation | Prefixes | | for instance |
|---|---|---|---|
| | | Mile (m) $\frac{1}{1000}$ of unit | |
| Metre-m | kilo (K)-1000 times unit | | 100 centimetres = 1 metre |
| Gramme-gm | hecto (h) - 100 times unit | centi (c) $\frac{1}{100}$ of unit | 100 milligramme = 1 gramme |
| Litres-1 | deca (dal) - 10 times unit | deci (d) $\frac{1}{10}$ of unit | 100 litres = 1 hectolitre |

**Length**

1 inch = 25.4 millimetres (mm)
1 foot = 30.48 centimetres (cm)
1 yard = 0.9144 metre (m)
1 mile = 1.6093 kilometres (km)
1 millimetre = 0.0328 inch.
1 centimetre = 0.0328 foot
1 metre = 1.094 yards
1 kilometre = 0.62137 mile

| Centimetres | | Inch |
|---|---|---|
| 2.540 | 1 | 0.394 |
| 5.080 | 2 | 0.787 |
| 7.620 | 3 | 1.181 |
| 10.160 | 4 | 1.575 |
| 12.700 | 5 | 1.969 |
| 15.240 | 6 | 2.362 |
| 17.780 | 7 | 2.756 |
| 20.320 | 8 | 3.150 |
| 22.860 | 9 | 3.543 |

| Metres | | Yards |
|---|---|---|
| 0.914 | 1 | 1.094 |
| 1.829 | 2 | 2.187 |
| 2.743 | 3 | 3.281 |
| 3.658 | 4 | 4.374 |
| 4.572 | 5 | 5.468 |
| 5.486 | 6 | 6.562 |
| 6.401 | 7 | 7.655 |
| 7.315 | 8 | 8.749 |
| 8.230 | 9 | 9.843 |

| Kilometres | | Miles |
|---|---|---|
| 1.609 | 1 | 0.621 |
| 3.219 | 2 | 1.243 |
| 4.828 | 3 | 1.864 |
| 6.437 | 4 | 2.485 |
| 8.047 | 5 | 3.107 |
| 9.656 | 6 | 3.728 |
| 11.265 | 7 | 4.350 |
| 12.875 | 8 | 4.971 |
| 14.484 | 9 | 5.592 |

**Volume**

1 inch$^3$ = 16.387 centimetres$^3$
1 foot$^3$ = 28.316 decimetres$^3$
1 pint$^3$ = 0.568 litre
1 imperial gallon = 4.546 litres
1 centimetre$^3$ = 0.0610 inch$^3$
1 decimetre$^3$ = 0.035 feet$^3$
1 litre = 1.76 pints
1 litre = 0.220 Imperial gallon

| Litre | | Gallons |
|---|---|---|
| 4.546 | 1 | 0.220 |
| 9.092 | 2 | 0.440 |
| 13.638 | 3 | 0.660 |
| 18.184 | 4 | 0.880 |
| 22.730 | 5 | 1.110 |
| 27.276 | 6 | 1.320 |
| 31.822 | 7 | 1.540 |
| 36.368 | 8 | 1.760 |
| 40.914 | 9 | 1.980 |

**Weight**

1 ounce = 28.349 gm.
1 pound = 0.4536 kg.
1 stone = 6.350 kilogrammes
1 cwt = 50/80 kilogrammes
1 ton = 1.016 metric tonnes
1 gramme = 0.03527 ounce
1 kilogramme = 2.205 pounds
1 kilogramme = 0.158 stone
1 kilogramme = 0.01968 cwt
1 metric tonne = 0.09842

| Kilograms | | Pounds |
|---|---|---|
| 0.454 | 1 | 2.205 |
| 0.907 | 2 | 4.405 |
| 1.361 | 3 | 6.614 |
| 1.814 | 4 | 8.819 |
| 2.268 | 5 | 11.023 |
| 2.722 | 6 | 13.228 |
| 3.175 | 7 | 15.432 |
| 3.629 | 8 | 17.637 |
| 4.082 | 9 | 19.872 |

**Area**

1 sq. inch = 6.4516 sq. cm.
1 sq. yard = 0.8361 sq. metre
1 sq. mile = 2.589 sq. kilometres
1 acra = 4047 sq. metres
1 sq. centimetre = 0.155 sq. inch
1 sq. metre = 1.1960 sq. yards
1 sq. kilometre = 0.386 sq. mile
1 hectare = 10.000 sq. metres
1 hectare = 2.471 acres

| Sq. Metres | | Sq. Yards |
|---|---|---|
| 0.836 | 1 | 1.196 |
| 1.672 | 2 | 2.392 |
| 2.508 | 3 | 3.588 |
| 3.345 | 4 | 4.784 |
| 4.181 | 5 | 5.980 |
| 5.017 | 6 | 7.176 |
| 5.853 | 7 | 8.372 |
| 6.689 | 8 | 9.568 |
| 7.525 | 9 | 10.764 |

**Easy Conversion**

Metres into yards
add one-tenth
Yards into metres
deduct one-tenth
Kilometres into miles
multiply by 5 and divide by 8
Miles into kilometres
multiply by 8 and divide by 5
Litres into pints
multiply by 7 and divide by 4
Pints into litres
multiply by 4 and divide by 7
Litres into gallons
multiply by 2 and divide by 9
Gallons into litres
multiply by 9 and divide by 2
Kilograms into pounds
divide by 9 and multiply by 20
Pounds into by kilograms
divide by 20 and multiply by 9

Double conversion Tables : The central figures represent either of the two columns besides them, as the case may be Exemple : 1 kilometre = 0.621 mile and one mile = 1.609 kilometres.

## The Resurgent India Trust

The fundamental object of this Trust is to work for an integral resurgence of India so that it may assume its rightful place among the community of nations and, by its powerful example and spiritual influence open for humanity the way leading to the establishment of a divine life on earth which will be the supreme fulfilment of the ages long promises and pronouncements of the forthcoming kingdom of Heaven on Earth.

To assume its true position and fulfil its true role in the community of nations India must find back and manifest her soul which, at present, is completely covered up by an overwhelming commercialism which has spread everywhere and which has arisen out of the onslaught on it of the Western spirit of shortsighted utilitarianism. Individually one can fight it by becoming conscious of one's inner being or – better still – psychic being and letting it become conscious of India's soul and interested in knowing and serving it. The individuals who become conscious of India's Soul and its Mission will become the backbone of a group forming a strong body of cohesive will with the spiritual knowledge to save India and the world.

The Resurgent India Trust has been established by just such a group of people who having become conscious of India's Soul have acquired a living faith in its divine destiny and cannot help intensely loving it in spite of all the contrary surface appearances. This Trust hopes to become a powerful instrument of the expression of theirs and their countless other brothers' and sisters' faith and love for India.

It is believed that the most important thing for India – the one which when set right will automatically lead to the dissolution of most of its present problems and difficulties – is to recover the true sense of pride in its great culture, its glorious past and its supreme achievements. Therefore this Trust ardently seeks to awaken Indian people to the truth of their present condition and their great past and thus contribute to the forces leading to the recovery of their lost faith and pride – lost due to over one thousand years of subjugation to the rule of foreign invaders and the still continuing hold of their alien ideas on Indian minds – in the majesty, greatness and invincibility of their spiritual culture.