

CENTENARY ISSUE
OF
THE MOTHER'S FINAL ARRIVAL IN PONDICHERRY
(24 April 1920 — 24 April 2020)

Lord, Thy force will penetrate all life and create in it the effective strength which never fails, the divine power which is invincible, and, above every contrast and contradiction, it will establish in all Thy mastering energy which is the supreme will.

The Mother

Our love and best wishes for Sri Aurobindo Ashram, all the friends, well-wishers, subscribers, readers & book distributors — who have encouraged us in publishing 'ROOPANTAR'.



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- Contact □ Mobile □□ 9432525792 □□ 9831322430
□ E-mail □□ roopantar@hotmail.com



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- Edited & Published by □□ Ratnakar Sen Gupta
- Co-ordinator □□ Jaideep Chakraborty
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PRAYER THE MOTHER

April 4, 1914

*O Lord, my adoration rises ardently to Thee, all
my being is an aspiration, a flame consecrated to Thee.
Lord, Lord, my sweet Master, it is Thou who livest
and wildest in me!*

*This body is Thy instrument ; this will is Thy
servant; this intelligence is Thy tool; and the whole
being is only Thyself.*

FROM: PRAYERS AND MEDITATIONS, P. 118



ॐ आनन्दमयि चैतन्यमयि सत्यमयि परमे ।

Om!
O Mother of Delight,
O Mother of Consciousness,
O Mother of Truth,
O Supreme!

Sri Aurobindo

From : Prayers and Mantras, P.20



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|| 24 APRIL 1920 ||

The anniversary of my return to Pondicherry, which was the tangible
sign of the sure Victory over the adverse forces.

24 April 1937

The Mother



IN LIEU OF EDITORIAL:

THE MOTHER'S FINAL ARRIVAL IN PONDICHERRY

K. R. SRINIVASA IYENGAR

SECOND COMING

I

It will be seen from what has been set forth in the earlier chapters that, on the one hand, Mirra* was reaching the end of the Japanese interlude, having arrived at a new poise of purposive purity and serenity and puissance; and, on the other hand, Sri Aurobindo was approaching the end of the great Arya phase of his career, clutching his bag "crammed with the catch of the Infinite", awaiting the right time to open it and call into existence his 'Deva Sangha'. He had a few ardent young men with him, Nolini, Amrita, Moni, Bejoy Nag. But the Deva Sangha, the Ashram, was yet to be born. The Arya itself was magisterially drawing towards its preordained end. The major sequences had been concluded, and one or two were well on their way to a rounded close. Sri Aurobindo's Yoga had won phenomenal victories during the decade then ending, and the uplifting message of the Life Divine had been broadcast through the pages of the Arya. The Yoga was now poised for a new leap, for a new and decisive phase of action and manifold realisation. Everything was ready: the room, the lamp, the oil, the wick — and it only needed somebody divinely appointed for the task to arrive upon the scene, strike the match, light the lamp and throw open the illumined chamber for the reception and initiation of the first of the new race, those that Mirra had described in 1912 as "the race of the sons of God" or the elect of Sri Aurobindo's 'Deva Sangha'.

There is a divinity indeed that shapes our ends, and answering its obscure dictates, Mirra and Paul Richard as also

* The Mother

Dorothy Hodgeson finally decided to leave Japan for Pondicherry in the early months of 1920. For Mirra, the four years in Japan had on the whole been a period of quietude and sadhana, a time for perfection in minutiae, a season for the cultivation of integrality as well as the miniature, in a word, the Japanese interim had proved a sanctuary and phoenixhour for the whole tapasya of a Mahasaraswati:

"... 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... her action is laborious and minute and often seems to our impatience slow and interminable, but it is persistent, integral and flawless.... 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".¹

While in solitary confinement in the Alipur jail in 1908, Sri Aurobindo had composed a poem of supreme defiance doubled with an appeal that was not to be resisted:

With wind and the weather beating around me
Up to the hill and the moorland I go.
Who will come with me? Who will climb with me?
Wade through the brook and tramp through the snow?...
I sport with solitude here in my regions,
Of misadventure have made me a friend.
Who would live largely? Who would live freely?
Here to the wind-swept uplands ascend?²

That call must haunt those who had heard it once, and Mirra of course had come to Pondicherry in 1914 even without that

¹ Centenary Edition, Vol. 25, pp. 33-4.

² Centenary Edition, Vol.5, p. 39.

particular call, and instantaneously recognised in Sri Aurobindo “the Lord of my being and my God”; and now, after an absence of five years in France and Japan, she was coming back to Pondicherry. She was leaving behind in Japan her good friends — the Kobayashis, the Okhawas, and others — and Japan meant the kindest memories. But the boat was carrying her towards the shores of India, and she was sublimely content. And on 24 April 1920, the boat approached the shores of Pondicherry. As she was to recall her experience thirty years later :

“I was on the boat, at sea, not expecting anything (I was of course busy with the inner life, but I was living physically on the boat), when all of a sudden, abruptly, about two nautical miles from Pondicherry, the quality, I may even say the physical quality of the atmosphere, of the air, changed so much that I knew we were entering the aura of Sri Aurobindo. It was a *physical* experience...”¹

Again, returning to the subject two days later :

“... in the experience I was speaking about, what gave it all its value was that I was not expecting it at all, not at all. I knew very well, I had been for a very long time and continuously in ‘spiritual’ contact, if I may say so, with the atmosphere of Sri Aurobindo, but I had never thought of the possibility of a modification in the physical air and I was not expecting it in the least, and it was this that gave the whole value to the experience, which came like that, quite suddenly, just as when one enters a place with another temperature or another altitude...”²

And, perhaps, on her part, expectant Bharat remembered the promise of the Divine Mother:

One shall descend and break the iron Law,
Change Nature’s doom by the lone Spirit’s power...
And in her body as on his homing tree
Immortal Love shall beat his glorious wings...
Strength shall be with her like a conqueror’s sword

¹ Questions and Answers : 1950 - 1951, p.199

² *ibid*, p.205

And from her eyes the Eternal’s bliss shall gaze.
A seed shall be sown in Death’s tremendous hour,
A branch of heaven transplant to human soil.¹

FROM : *ON THE MOTHER : THE CHRONICLE OF A MANIFESTATION AND MINISTRY*, VOLUME ONE, PP. 200-02



“...I THOUGHT I HAD A VISION OF ANOTHER WORLD”

—THE MOTHER

April 1, 1917

Thou hast shown to my mute and expectant soul all the splendour of fairy landscapes : trees at festival and lonely paths that seem to scale the sky.

But of my destiny Thou didst not speak to me. Must it be so veiled from me?...

Once more, everywhere I see cherry trees; Thou hast put a magical power in these flowers : they seem to speak of Thy sole Presence; they bring with them the smile of the Divine.

My body is at rest and my soul blossoms in light : what kind of charm hast Thou put into these trees in flower?

O Japan, it is thy festive adorning, expression of thy goodwill; it is thy purest offering, the pledge of thy fidelity; it is thy way of saying that thou dost mirror the sky.

And now here is a magnificent country of high mountains all covered with pines, and richly tilled valleys. And the little pink roses this Chinese brings, are they a promise of the near future?

*

(On March 13, 1916 the Mother and Paul Richard set sail from London for Japan. They arrived in June and remained there until 1920 — that is, for about four years.

Their time in Japan was spent mainly in Tokyo (1916-1917) and Kyoto (1917-1920). During their one-year stay in Tokyo the

¹ Savitri, p.346

Mother came in contract with Dr. Okhawa, who was a professor at a University there, and with his wife.

The Mother joyously accepted the Japanese way of life, and adopted the kimono as her dress. She had an extraordinary living touch with the plant-world of Japan, and learned the typical ceremony of flower-arrangement. She was charmed by the fairy beauty of the landscapes and the orderliness of the people. She warmly appreciated the national art of the country and the daily life of abnegation, obedience and self-sacrifice. The Mother visited many Buddhist places of pilgrimage during her stay in Japan.)

In Japan there are gardeners who spend their time correcting the forms of trees so that in the landscape they make a beautiful picture. By all kinds of trimmings, props, etc. they adjust the forms of trees. They give them special forms so that each form may be just what is needed in the landscape. A tree is planted in a garden at the spot where it is needed and, besides, it is given the form that's required for it to go well with the whole set-up. And they succeed in doing wonderful things. You have but to take a photograph of the garden, it is a real picture, it is so good. Well, I certainly call the man an artist. One may call him a gardener but he is an artist.... All those who have a sure and developed sense of harmony in all its forms, and the harmony of all the forms among themselves, are necessarily artists, whatever may be the type of their production.

*

At Tokyo I had a garden and in this garden I was growing vegetables myself. I had a fairly big garden and many vegetables. And so, every morning I used to go for a walk, after having watered them and all the rest; I used to walk around to choose which vegetables I could take for eating. Well, just imagine ! there were some which said to me : "No, no, no, no,..." and then there were others which called, and I saw them from far, and they were saying: "Take me, take me, take me !" So it was very simple, I looked for those which wanted to be taken and never did I touch those which did not. I used to think it was something exceptional. I loved my plants very much, I used to look after them, I had put a lot of consciousness into them whilst watering them, cleaning them, so I thought they had a

special capacity, perhaps.

But in France it was the same thing. I had a garden also in the south of France where I used to grow peas, radishes, carrots. Well, there were some which were happy, which asked to be taken and eaten, and there were those which said : "No, no, no, don't touch me, don't touch me !"

*

...When I was in Japan, the Japanese used to tell me that Europeans eat only three hundred and fifty types of different plants, whilst they use more than six hundred. That makes a considerable difference. They used to say: "Oh, how you waste your food ! Nature produces infinitely more than you know; you waste all that." Have you ever eaten (not here, but in Europe) bamboo sprouts?... You have eaten bamboo sprouts? You have eaten palm-tree buds? Coconut buds? — That, indeed, makes a marvellous salad, coconut flowers. Only, this kills the tree. For a salad one kills a tree. But when there is a cyclone, for instance, which knocks down a hundred coconut trees, the only way of utilising the catastrophe is to eat all the buds and make yourself a magnificent dish. Haven't you ever eaten coconut buds? As for me, I was not surprised, for I had eaten bamboo sprouts before they sprang up from the ground — somewhat like the asparagus. It is quite a classical dish in Japan. And their bamboos are much more tender than the bamboos here. Their bamboos are very tender and their sprouts are wonderful.

... Those landscapes of Japan, well, almost all — the most beautiful, the most striking ones — I had seen in vision in France; and yet, I had not seen any pictures or photographs of Japan, I knew nothing of Japan. And I had seen these landscapes without human beings, nothing but the landscape, quite pure, like that, and it had seemed to me they were visions of a world other than the physical; they seemed to me too beautiful for the physical world, too perfectly beautiful. Particularly I used to see very often those stairs rising straight up into the sky; in my vision there was the impression of climbing straight up, straight up and as though one could go on climbing, climbing,

climbing.... It had struck me, and the first time I saw this in Nature there, I understood that I had already seen it in France before having known anything about Japan....

... I thought I had a vision of another world — I knew it was something which existed, but I could not imagine there was a country where it existed; this seemed to me impossible, so very beautiful it was. But I knew that what I was seeing truly existed, and it was only when I saw these landscapes physically that I realised in fact that I had seen something which existed, but I had seen it with inner eyes (it was the subtle-physical) before seeing it physically. (Continued)

FROM : GLIMPSES OF THE MOTHER'S LIFE, PART ONE,
EDITED BY K. D. SETHNA



THE MOTHER'S PRESENCE

[SELECTED]

SRI AUROBINDO

THE CONSTANT PRESENCE

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

THE MOTHER'S PERSONAL AND UNIVERSAL PRESENCE

Q : You have written : *"Always behave as if the Mother was looking at you; because she is, indeed, always present."* You explained to me that this does not mean that she was physically present everywhere because that was impossible. But when I asked the Mother about this, she said that she was personally present at all places. How to reconcile these contradictory statements?

A : If by physically you mean corporeally, in her visible tangible material body, it is obvious that it cannot be. When you asked Mother that question she did not understand you to mean that — she said she could be present everywhere, and she meant, of course, in her consciousness. It is the consciousness and not the body that is the being, the person, the body is only a support and instrument for the action of the consciousness. The universal presence, of course, is always there and the universal and personal are two aspects of the same being.

25-8-1936

*

Q: 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?

A : It said that the Mother is always present and looking at you. This 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.

12-8-1933

THE MOTHER'S PRESENCE AND THE DIVINE CONSCIOUSNESS

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

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

8-7-1935

THE MOTHER'S PRESENCE WITHIN

He must go into himself and find the presence of the Divine Mother within and the psychic behind the heart and from there the knowledge will come and all the power to dissolve the inner

obstacles.

*

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

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

*

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

A: If is a veil which disappears when the Mother's working as well as her presence is consciously felt at all times. 7-1-1935

*

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

A: It is a matter, first of the constant activity of the psychic and secondly of the conversion of the physical and its openness to inner supraphysical experience. Apart from the vital and its disturbances the physical is the chief difficulty in establishing a continuity of Yogic consciousness and experience. If the physical is thoroughly transformed — opened and conscious — then stability and continuity become easy. 16-10-1933

*

It is quite right and part of the right consciousness in Sadhana that you should feel drawn in your heart towards the Mother and aspire for the vision and realisation of her presence. But there should not be any kind of restlessness joined to this feeling. The feeling should be quietly intense. It will then be easier for the sense of the presence to come and to grow in you.

(Continued)

FROM : LETTERS ON THE MOTHER



A HIGHER PURPOSE TO LIFE THE MOTHER

To prepare the path means...?

Oh ! What does it mean, to prepare the path?

Have you never had the feeling in your life that you were on the way towards something? No? One doesn't have the impression that when he is born he begins to set his feet on a road which is going to lead him by a curve through his whole life? That's the image. So if you take the path which must lead you to a spiritual realisation, well, it means that all your actions are deliberately going to be directed to this goal. And so he says that there is a bit of the way which is under the control of reason and that reason, if you follow it, helps you to go forward here without your making mistakes too often. For it is quite remarkable that in life you start without knowing anything, and that at each step you take you have to learn, and that usually you come to the end, to the end of the path, without having learnt anything very much, because too often you make mistakes and you have nothing to guide you.

Ordinary people enter life without even knowing what it is to live, and at each step they have to learn how to live. And before knowing what they want to realise, they must at least know how to walk; as we teach a tiny little child how to walk, in life one has also to learn how to live. Which people know how to live? And it is through experience, through mistakes, through all kinds of misfortunes and troubles of every sort that gradually one begins to be what is called reasonable, that is, when one has made a mistake a certain number of times and has had troublesome consequences from this mistake, one learns not to make it again. But there is a moment, when the brain is developed enough and you can use the reason, well, reason can help you to reduce the number of these mistakes, to teach you to walk the path without stumbling too often.

The immense majority of human beings are born, live and

die without knowing why this has happened to them. They take it... it is like that; they are born, they live, they have what they call their joys and their sorrows, and they come to the end and go away. They came in and went out without learning anything. This indeed is the immense majority.

There is among them a small number of people called the *élite*, who try to know what has happened to them, why they are upon earth and why all that happens to them happens. Then among these there are some who use their reason and they find a way of walking properly on the path, much faster than the others. These are reasonable beings.

Now there is a handful — a big handful — of people who are born with the feeling that there is something else to find in life, a higher purpose to life, that there is an aim, and they strive to find it. So for these the path goes beyond reason, to regions which they have to explore either with or without help, as chance takes them, and they must then discover the higher worlds. But there are not many of this kind. I don't know how many of these there are now in the world, but I have the impression that they could still be counted. So for these it depends on when they begin.

Now there are beings, I think, who are born and whose rational period of life may begin very early, when they are very young, and it may last for a very short time; and then they are almost immediately ready to set out on new and unexplored paths towards the higher realities. But in order to set out on these paths without fear and without any danger, one must have organised his being with the help of reason around the highest centre he consciously possesses, and organised it in such a way that it is inwardly in his control and he has not to say at every moment, "Ah ! I have done this, I don't know why. Ah! that's happened to me, I don't know why" — and always it is "I don't know, I don't know, I don't know", and as long as it is like that, the path is somewhat dangerous. Only when one does what he wants, knows what he wants, does what he wants he wants and is able to direct himself with certitude, without being tossed about by the hazards of life, then one can go

forward on the suprarational paths fearlessly, unhesitatingly and with the least danger. But one need not be very old for this to happen. One can begin very young; even a child of five can already make use of reason to control himself; I know it. There is enough mental organisation in the being in these little tots who looks so spontaneous and irresponsible; there is enough cerebral organisation for them to organise themselves, their life, their nature, their movements, actions and thoughts with reason.

There are some little ones here of this kind. They are not all like that but there are some. There are some like that here, I know them. So if these were taught how to use their reason properly, while still very young they would be ready to start on the great adventure. They would gain much time. But one must not set out on this road with a baggage of impulses and desires, for that brings along all kinds of serious disturbances.

FROM : *QUESTIONS AND ANSWERS*, CENT. EDI. VOL. NO. 7,
PP. 177-79



RELIGION AND YOGA

THE MOTHER

Sweet Mother, in the world today most people follow some sort of religion. Are they helped?

Not much.

Perhaps they are taking it up again now, but for a very long time, towards the beginning of this century, they had repudiated religion as something opposed to knowledge — at least all intellectual people had. And it is only recently that a movement of return to something other than a thorough-going positivism has begun.

People follow religion by social habit, in order not to get into the bad books of others. For instance, in a village it is

difficult not to go to religious ceremonies, for all your neighbours will point at you. But that has absolutely nothing to do with spiritual life, nothing at all.

(Silence)

The first time I came to India I came on a Japanese boat. And on this Japanese boat there were two clergymen, that is, Protestant priests, of different sects. I don't remember exactly which sects, but they were both English; I think one was an Anglican and the other a Presbyterian.

Now, Sunday came. There had to be a religious ceremony on the boat, or else we would have looked like heathens, like the Japanese! There had to be a ceremony, but who should perform it? Should it be the Anglican or should it be the Presbyterian? They just missed quarrelling. Finally, one of them withdrew with dignity — I don't remember now which one, I think it was the Anglican — and the Presbyterian performed his ceremony.

It took place in the lounge of the ship. We had to go down a few steps to this lounge. And that day, all the men had put on their jackets — it was hot, I think we were in the Red Sea — they put on their jackets, stiff collars, leather shoes; neckties well set, hats on their heads, and they went with a book under their arm, almost in a procession from the deck to the lounge. The ladies wore their hats, some carried even a parasol, and they too had their book under the arm, a prayer-book.

And so they all crowded down into the lounge, and the Presbyterian made a speech, that is to say, preached his sermon, and everybody listened very religiously. And then, when it was over, they all came up again with the satisfied air of someone who has done his duty. And, of course, five minutes later they were in the bar drinking and playing cards, and their religious ceremony was forgotten. They had done their duty, it was over, there was nothing more to be said about it.

And the clergymen came and asked me, more or less politely, why I had not attended. I told him. "Sir, I am sorry, but I don't believe in religion."

"Oh! oh! you are a materialist?"

"No, not at all."

"Ah! then why?"

"Oh!" I said, "if I were to tell you, you would be quite displeased, perhaps it is better for me not to say anything."

But he insisted so much that at last I said, "Just try to see, I don't feel that you are sincere, neither you nor your flock. You all went there to fulfil a social duty and a social custom, but not at all because you really wanted to enter into communion with God."

"Enter into communion with God! But we can't do that! All that we can do is to say some good words, but we have no capacity to enter into communion with God."

Then I said, "But it was just because of that I didn't go, for it doesn't interest me."

After that he asked me many questions and admitted to me that he was going to China to convert the "heathens". At that I became serious and told him, "Listen, even before your religion was born — not even two thousand years ago — the Chinese had a very high philosophy and knew a path leading them to the Divine; and when they think of Westerners, they think of them as barbarians. And so you are going there to convert those who know more about it than you? What are you going to teach them? To be insincere, to perform hollow ceremonies instead of following a profound philosophy and a detachment from life which lead them to a more spiritual consciousness?... I don't think it's a very good thing you are going to do."

Then he felt so suffocated, the poor man; he said to me, "Eh, I fear I can't be convinced by your words!"

"Oh!" I said, "I am not trying to convince you, I only described the situation to you, and how I don't quite see why barbarians should want to go and teach civilised people what they have known long before you. That's all."

And there, that was the end of it.

FROM : *QUESTIONS AND ANSWERS*, CENT. EDI. VOL. NO. 8, PP. 148-50



INDIA

THE MOTHER

(CONTINUED FROM THE ISSUE OF 21 FEBRUARY 2020)

In the whole creation the earth has a place of distinction, because unlike any other planet it is evolutionary with a psychic entity at its centre. In it, India, in particular, is a divinely chosen country.

*

It is only India's soul who can unify the country.

Externally the provinces of India are very different in character, tendencies, culture, as well as in language, and any attempt to unify them artificially could only have disastrous results.

But her soul is one, intense in her aspiration towards the spiritual truth, the essential unity of the creation and the divine origin of life, and by uniting with this aspiration the whole country can recover a unity that has never ceased to exist for the superior mentality.

7 July 1968

*

(Message for Shri V. V. Giri, President of India, who visited the Ashram)

Let us all work for the greatness of India. 14 September 1969

*

(Messages for Mrs. Indira Gandhi, Prime Minister of India, who visited the Ashram)

Let India work for the future and set the example. Thus she will recover her true place in the world.

Since long it was the habit to govern through division and opposition.

The time has come to govern through union, mutual understanding and collaboration.

To choose a collaborator, the value of the man is more important than the party to which he belongs.

The greatness of a country does not depend on the victory of a party but on the union of all the parties. 6 October 1969

*

*India must
find back and
manifest her soul.*

India must find back and manifest her soul.

You have said in one of Your messages :

"The number one problem for India is to find back and manifest her soul."

How to find back India's soul?

Become conscious of your psychic being. Let your psychic being become intensely interested in India's Soul and aspire towards it, with an attitude of service; and if you are sincere you will succeed.

15 June 1970

*

India is the country where the psychic law *can and must* rule and the time has come for that *here*. Besides, it is the only possible salvation for this country whose consciousness has unfortunately been distorted by the influence and domination of a foreign nation, but which, in spite of everything, possesses a unique spiritual heritage.

Blessings.

2 August 1970

*

(Message for broadcast by All India Radio, Pondicherry)

We want to be messengers of light and truth. At once a future of harmony offers itself to be proclaimed to the World.

The time has come for the old habit of governing by fear to be replaced by the government of love. 5 November 1970

*

(Message for broadcast by All India Radio, Pondicherry ,
on Mother's birthday, 21 February 1971)

True liberty is an ascending movement, not yielding to the lower instincts.

True liberty is a divine manifestation.

We want the true liberty for India so that she may be the right example for the world as the demonstration of what humanity must become. 13 February 1971

(Continued)

FROM : WORDS OF THE MOTHER, CENT. EDI. VOL. NO. 13, PP. 376-79



MATRIMANDIR

THE MOTHER

(CONTINUED FROM THE ISSUE OF 21 FEBRUARY 2020)

17 January 1970

What did you want to tell me?

I had a visit from C and G. There are two things. But first there is the plan of the Centre — more precisely, of the outside of the Centre.

The outside — I have seen nothing. There is a sketch, it is a sketch by F I did not see anything at all and I am open to all suggestions. And then?

C explained something to me which I found very beautiful, which I would like to submit to you When you spoke about this Centre, as a matter of fact, for the outside you said, "I don't know if the walls will be sloping or if it is the roof which will slope." You seemed to have some hesitation. So C says that he received a kind of inspiration, and that he has seen something very simple, like a great shell, one part of which would come out of the surface and another part would be buried in the ground. And he has drawn a sort of diagram which I would like to show you.

Have they seen A too? Because A had two ideas; he came to see me with two ideas, and I told him which of the two I preferred, but nothing is decided yet. And A is to make a sketch of his ideas. So I will see what C says and then I will tell you A's ideas.

(E unrolls the plan) So you see, here is the outside, which would be simply like a shell. The inside is exactly as you have seen it: this great bare carpet, and then the ball at the centre. And what led C to his inspiration was that you had said one should go underground and come up again. So he had the idea of going deep down, to make a spiral staircase here, which would come up again, and here there would be a kind of series of stairs branching out in all directions (in the lower part of the shell) which would lead into the temple itself. So, all the lower part would be in black marble and all the upper part in plain white marble. And the whole thing is like a great bud, you see, as if it were growing out of the earth.

Are you sure that he hasn't seen A? Because A told me, "I want to make a great circle; the interior is an exact semi-circle and the other semi-circle would be underground." He used almost the same words.

Because C told him his idea.

Ah ! C had told him ! Ah, that's it.

It is like a bud coming out of the earth.

Yes, yes, that was the first idea A told me, almost identically the same words. And then, his second idea was a pyramid. To leave the temple as we had said, and then make a pyramid. But I had also thought of a pyramid, and I told him, “I thought of a pyramid.” But he said that he would make both plans and that then we would see. But if that agrees with C’s idea it is very good.

But A’s idea is C’s idea, in fact.

Yes, that’s it.

So, when one arrives at the top of the “stalk”, there is a whole series of stairs in all directions, so that one can come up into the temple from any side.... And then the centre is absolutely bare, and all around there is a kind of gallery onto which one comes up from the bottom; that is where all these stairways will be. And everything will be bare. There will simply be this huge carpet held from corner to corner by these galleries. It will look as if it is suspended. All white, all plain.

And there was the question of the twelve columns... C said that he felt that the columns were still an ancient symbol which would not go well with the shell, and he said, “instead of the twelve columns, symbolically one could put twelve supports, twelve bases of columns, which would serve as back-rests.”

Oh ! But the columns have a use, because at the top of the columns we will put the spotlights which will direct the light onto the centre. There will be light night and day; for the day, openings will be arranged, but as soon as the sun is gone the spotlights will be lit and the spotlights are fixed on top of the twelve columns and converge onto the centre.

But, Sweet Mother, if the columns are only useful for the spotlights, the spotlights could also be fixed to the walls?

The columns are not near to the wall. The columns are here, exactly half-way between the centre and the wall. (Continued)

FROM : *WORDS OF THE MOTHER*, CENT. EDI. VOL. NO. 13, PP. 300-02



NOTES ON THE WAY

THE MOTHER

(CONTINUED FROM THE ISSUE OF 21 FEBRUARY 2020)

All that is for teaching the world to turn back to the Lord in its consciousness.... Why? It is for this that there has been a creation?

(Silence)

But I have a practical problem. Each time I form this emptiness, in order precisely to join myself up there... with this something, I feel that I have never had an accurate answer. It is such a massive Power that is there, so solid and then...

Ah! you never had an answer?

It is always the same thing, this Power which is there, impassive.

Well !

Yesterday, for example, during the meditation, it was the same thing — it is always the same thing — this Thing, massive, powerful, which is there but which does not want to say anything.

But don’t you have the sense of a ... I do not know how to explain, because it is not ease nor... I do not know how to explain, it is something which... no words can tell it, but it leaves you absolutely satisfied.

One is well.

Ah!

Yes, one is well, that is certain.

Ah ! so it's all right, it is that. Everything, everything else is useless.

Yes, but how to get the true, the correct impulse?

But it lies underneath that state.

It is underneath?

It is underneath.

That stage... I know, by experience, that it is the state in which *one can change the world*. One becomes a sort of instrument — that is even unconscious of being an instrument — but which serves (*gesture showing the flow of forces through the instrument*) to project the forces (*gesture in all directions radiating from the instrument as the centre*). The brain is altogether, altogether too small, is it not? Even when it is very big, it is too small to be capable of understanding; that is why there is this blank in the mind and the thing happens.

And then you perceive that with regard to the needs of the little life you represent, it automatically comes to pass and you automatically do at every minute just what you have to do without... without calculating, without speculating, without deciding, nothing; it is like this (*same gesture of flow through the instrument*).

I had the personal experience then, that if something is upset in the body (a pain, a discomfort or something that does not function properly), when you have gone through that state, it leaves you — it goes away, disappears. Acute pains even disappeared completely, one does not know how ! Ah ! gone — like that.

And then, in the contact with people and in the contact with the things of life, a childlike simplicity. That is to say, one does things without ... particularly without speculating.

Well, it is like that. I try to be always in the state which you

are describing, like that, *whatever happens*; and always — always, without exception — if there is anything to be done, I am made to do it.

I cannot say anything else. It is so.

I noticed that I am made to act differently at different moments with different people, and even the experience is very different — all that, the same thing, the same way, like that (*gesture turned upward, without movement*).

Only, one must arrive at a state where there is naturally no more preference nor desire nor repulsion nor attraction, nothing — all that is gone.

And above all, above all, no fear — particularly. That is the most essential of all things. (Continued)

FROM : NOTES ON THE WAY, PP. 186-88



IMPRESSIONS OF JAPAN

THE MOTHER

You ask me for my impressions about Japan. To write on Japan is a difficult task; so many things have been already written, so many silly things also... but these more on the people than on their country. For the country is so wonderful, picturesque, many-sided, unexpected, charming, wild or sweet; it is in its appearance so much a synthesis of all the other countries of the world, from the tropical to the arctic, that no artistic eye can remain indifferent to it. I believe many excellent descriptions have been given of Japan; I shall not then attempt to add mine, which would certainly be far less interesting. But the people of Japan have, in general, been misunderstood and misinterpreted, and on that subject something worth saying remains to be said.

In most cases foreigners come in touch with that part of the Japanese people which has been spoiled by foreigners, — a Japan of money-makers and imitators of the West; obviously

they have proved very clever imitators, and you can easily find here a great many of those things which make the West hateful. If we judge Japan by her statesmen, her politicians and her businessmen, we shall find her a country very much like one of the Powers of Europe, though she possesses the vitality and concentrated energies of a nation which has not yet reached its zenith.

That energy is one of the most interesting features of Japan. It is visible everywhere, in everyone; the old and the young, the workmen, the women, the children, the students, all, save perhaps the “new rich”, display in their daily life the most wonderful storage of concentrated energy. With their perfect love for nature and beauty, this accumulated strength is, perhaps, the most distinctive and widely spread characteristic of the Japanese. That is what you may observe as soon as you reach that land of the Rising Sun where so many people and so many treasures are gathered in a narrow island.

But if you have — as we have had — the privilege of coming in contact with the true Japanese, those who kept untouched the righteousness and bravery of the ancient Samurai, then you can understand what in truth is Japan, you can seize the secret of her force. They know how to remain silent; and though they are possessed of the most acute sensitiveness, they are, among the people I have met, those who express it the least. A friend here can give his life with the greatest simplicity to save yours, though he never told you before he loved you in such a profound and unselfish way. Indeed he had not even told you that he had loved you at all. And if you were not able to read the heart behind the appearances, you would have seen only a very exquisite courtesy which leaves little room for the expression of spontaneous feelings. Nevertheless the feelings are there, all the stronger perhaps because of the lack of outward manifestation; and if an opportunity presents itself, through an act, very modest and veiled sometimes, you suddenly discover depths of affection.

This is specifically Japanese; among the nations of the world, the true Japanese — those who have not become

westernised — are perhaps the least selfish. And this unselfishness is not the privilege of the well-educated, the learned or the religious people; in all social ranks you may find it. For here, with the exception of some popular and exceedingly pretty festivals, religion is not a rite or a cult, it is a daily life of abnegation, obedience, self-sacrifice.

The Japanese are taught from their infancy that life is duty and not pleasure. They accept that duty — so often hard and painful — with passive submission. They are not tormented by the idea of making themselves happy. It gives to the life of the whole country a very remarkable self-constraint, but no joyful and free expansion; it creates an atmosphere of tension and effort, of mental and nervous strain, not of spiritual peace like that which can be felt in India, for instance. Indeed, nothing in Japan can be compared to the pure divine atmosphere which pervades India and makes of her such a unique and precious country; not even in the temples and the sacred monasteries always so wonderfully situated, sometimes on the summit of a high mountain covered with huge cedar trees, difficult to reach, far from the world below.... Exterior calm, rest and silence are there, but not that blissful sense of the infinite which comes from a living nearness to the Unique. True, here all speaks to the eyes and mind of unity — unity of God with man, unity of man with Nature, unity of man with man. But this unity is very little felt and lived. Certainly the Japanese have a highly developed sense of generous hospitality, reciprocal help, mutual support; but in their feelings, their thoughts, their actions in general, they are among the most individualist, the most separatist people. For them the form is predominant, the form is attractive. It is suggestive too, it speaks of some deeper harmony or truth, of some law of nature or life. Each form, each act is symbolical, from the arrangement of the gardens and the houses to the famous tea ceremony. And sometimes in a very simple and usual thing you discover a symbol, deep, elaborated, willed, that most of the people know and understand; but it is an exterior and learnt knowledge — a tradition, it is not living truth coming from the depth of spiritual

experience, enlightening heart and mind. Japan is essentially the country of sensations; she lives through her eyes. Beauty rules over her as an uncontested master; and all her atmosphere incites to mental and vital activity, study, observation, progress, effort, not to silent and blissful contemplation. But behind this activity stands a high aspiration which the future of her people will reveal. 9 July 1917

FROM : WORDS OF LONG AGO, CENT. EDI. VOL. NO. 2, PP. 148-50



SYMBOLS

SRI AUROBINDO

(CONTINUED FROM THE ISSUE OF 21 FEBRUARY 2020)

The wheel is the sign of an action of Force (whatever force may be indicated by the nature of the symbol) and as it was surging upwards it must be the fire of aspiration rising from the vital (navel centre) to the Higher Consciousness above.

*

The bow is a symbol of the force sent out to reach its mark.

*

The incense stick is the symbol of self-consecration.

*

Tobacco is associated with tamas and incense-sticks with adoration.

*

The image of journeying always signifies a movement in life or a progress in sadhana.

*

A journey in a boat or other conveyance means always a movement in the yoga — often an advance or progress.

*

Journeying on a horse or in a conveyance, if symbolic, means a progress or a movement in life, work or sadhana.

*
A journey in carriage, train, motor car, steamer, boat, aeroplane etc. indicates a movement in the sadhana. The white horse may be the sattwic mind and the red horse the vital rajas giving energy and both combining to make a progress.

*

Aeroplane, steamer and train are always symbols of a rapid progress or forward movement.

*

The railway line is a symbol of rapid progress.

*

When you find yourself flying it is always the vital being in the subtle body in the vital world that is doing it.

*

The piece of flesh indicates something restless in the physical being which stands by its restlessness and excessive irritability in the way of the full flow of the Ananda. In the dreams this became active and was eliminated by the pressure of the psychic.

*

Yes. The robbers are as in the Veda vital beings who come to steal away the good condition or else to steal the gains of the sadhana.

*

These vital dreams are not interpretable unless there is an evident clue. Aunt or mother usually indicates the ordinary physical Nature, a closed room would be some part of the physical nature that was not open to the light, bats would mean forces of the night i.e. ignorant movements finding a lodging in the obscurity of the unenlightened nature.

*

Symbolically, if the dream is symbolic, the falling of teeth means the disappearance of old or fixed mental habits belonging to the physical mind.

*

The feeling of being dead in a vision or dream experience comes when something in the being is to be silenced into entire inactivity and ceases to exist as a part of the nature. It may be

a very small part, but as during the process the consciousness is concentrated in it and identified with it for the purpose of the working, the feeling is that “I am dead”. When you said “I am dead, now let me get up and go”, it simply meant “The thing is done and the process is over. There is no need to identify myself with this part any longer.” There is no indication in the experience as to what the thing was that passed through this experience.

*

It is the purification of the physical that is usually indicated in the symbol of burning.

*

The vision you saw was a symbol of the outward physical consciousness obscured by the ordinary movements (clouds), but with the spirituality (the moon) still spreading its light everywhere from behind the ordinary human ignorance. The dog indicates something in the physical (the part that is faithful, obedient etc.) waiting confidently for the Light to come.

The fire you felt was the fire of purification and the heat came because it was burning up some resistance, — after that is burnt out there was coolness and peace and quietude. The voices and sounds and impression of X being there indicate a confused activity of the occult sense in the vital which hears things other than the physical. When this kind of thing comes, there has to be a quiet rejection in the being and the thing will pass away. Some people get interested and have a lot of trouble because they get into the habit of hearing voices and seeing and feeling things which are only partly or sometimes true but mixed with much that is false and misleading. It is good that there was something in your vital being which rejected it.

*

The separate images are very usual symbols of the inner experience, but they have been combined together here in a rather difficult way. The fire of course is the psychic fire which wells up from the veiled psychic source. The bird is the soul and the flower is the rose of love and surrender. The moon is the symbol of spirituality. As the star is within it is described as piercing

through the knots of the inner darkness and worsting the vital growths that are like clouds enwrapping it. The boat also is a usual symbol in the inner visions. The elephant is the spiritual strength that removes obstacles and the horse the force of tapasya that gallops to the summits of the spiritual realisation. The sun is the symbol of the higher Truth. The lotus is the symbol of the inner consciousness.

*

The dream is evidently an indication of the difficulty you are experiencing. The sea is the sea of the vital nature whose flood is pursuing you (desires are the sea water) on your road of sadhana. The Mother is there in your heart but sleeping — i.e. her power has not become conscious in your inner consciousness because she is surrounded by the thin curtain of skin (the obscurity of the physical nature). It is this (it is not thick any longer but still effective to veil her from you) which has to go so that she may awake. It is a matter of persistence in the will and the endeavour — the response from within, the awaking of the Mother in the heart will come. (Concluded)

FROM : *LETTERS ON YOGA* (IMP. 1988), PART TWO AND THREE, PP. 984-88



The reminiscences will be short .

I came to India to meet Sri Aurobindo. I remained in India to live with Sri Aurobindo. When he left his body, I continued to live here in order to do his work which is, by serving the Truth and enlightening mankind, to hasten the rule of the Divine's Love upon earth.
21 February 1968 The Mother

From : *Cent.Edi.Vol.No.13*

THE OBJECT OF INTEGRAL YOGA

SRI AUROBINDO

(CONTINUED FROM THE ISSUE OF 21 FEBRUARY 2020)

Let us first put aside the quite foreign consideration of what we would do if the union with the Divine brought eternal joylessness, Nirananda or torture. Such a thing does not exist and to drag it in only clouds the issue. The Divine is Anandamaya and one can seek him for the Ananda he gives; but he has also in him many other things and one may seek him for any of them, for peace, for liberation, for knowledge, for power, for anything else of which one may feel the pull or the impulse. It is quite possible for someone to say: "Let me have Power from the Divine and do His work or His Will and I am satisfied, even if the use of Power entails suffering also." It is possible to shun bliss as a thing too tremendous or ecstatic and ask only or rather for peace, for liberation, for Nirvana. You speak of self-fulfilment, — not may regard the Supreme not as the Divine but as one's highest Self and seek fulfilment of one's being in that highest Self; but one need not envisage it as a self of bliss, ecstasy, Ananda — one may envisage it as a self of freedom, vastness, knowledge, tranquillity, strength, calm, perfection — perhaps too calm for a ripple of anything so disturbing as joy to enter. So even if it is for something to be gained that one approaches the Divine, it is not a fact that one can approach Him or seek union only for the sake of Ananda and nothing else.

That involves something which throws all your reasoning out of gear. For these are aspects of the Divine Nature, powers of it, states of his being, — but the Divine Himself is something absolute, someone self-existent, not limited by his aspects, — wonderful and ineffable, not existing by them, but they existing because of Him. It follows that if he attracts by his aspects, all the more he can attract by his very absolute selfness which is sweeter, mightier, profounder than any aspect. His peace, rapture, light, freedom, beauty are marvellous and ineffable, because he is himself magically, mysteriously, transcendently marvellous and ineffable. He can then be sought after for his

wonderful and ineffable self and not only for the sake of one aspect or another of his. The only thing needed for that is, first, to arrive at a point when the psychic being feels this pull of the Divine in himself and, secondly, to arrive at the point when the mind, vital and each thing else begins to feel too that that was what it was wanting and the surface hunt after Ananda or what else was only an excuse for drawing the nature towards that supreme magnet.

Your argument that because we know the union with the Divine will bring Ananda, therefore it must be for the Ananda that we seek the union, is not true and has no force. One who loves a queen may know that if she returns his love it will bring him power, position, riches and yet it need not be for the power, position, riches that he seeks her love. He may love her for herself and could love her equally if she were not a queen; he might have no hope of any return whatever and yet love her, adore her, live for her, die for her simply because she is she. That has happened and men have loved women without any hope of enjoyment or result, loved steadily, passionately after age has come and beauty has gone. Patriots do not love their country only when she is rich, powerful, great and has much to give them; love for country has been most ardent, passionate, absolute when the country was poor, degraded, miserable, having nothing to give but loss, wounds, torture, imprisonment, death as the wages of her service; yet even knowing that they would never see her free, men have lived, served and died for her — for her own sake, not for what she could give. Men have loved Truth for her own sake and for what they could seek or find of her, accepted poverty, persecution, death itself; they have been content even to seek for her always, not finding, and yet never given up the search. That means what? That man, country, Truth and other things besides can be loved for their own sake and not for anything else, not for any circumstance or attendant quality or resulting enjoyment, but for something absolute that is either in them or behind their appearance and circumstance. The Divine is more than a man or woman, a stretch of land or a creed, opinion, discovery or principle. He is the Person beyond

all persons, the Home and Country of all souls, the Truth of which truths are only imperfect figures. And can He then not be loved and sought for his own sake, as and more than these have been by men even in their lesser selves and nature?

What your reasoning ignores is that which is absolute or tends towards the absolute in man and his seeking as well as in the Divine — something not to be explained by mental reasoning or vital motive. A motive, but a motive of the soul, not of vital desire; a reason not of the mind, but of the self and spirit. An asking too, but the asking that is the soul's inherent aspiration, not a vital longing. That is what comes up when there is the sheer self-giving, when "I seek you for this, I seek you for that" changes to a sheer "I seek you for you." It is that marvellous and ineffable absolute in the Divine that X means when he says, "Not knowledge nor this nor that, but Krishna." The pull of that is indeed a categorical imperative, the self in us drawn to the Divine because of the imperative call of the greater Self, the soul ineffably drawn towards the object of its adoration because it cannot be otherwise, because it is it and He is He. That is all about it.

I have written all that only to explain what we mean when we speak of seeking the Divine for himself and not for anything else — so far as it is explicable. Explicable or not, it is one of the most dominant facts of spiritual experience. The will to self-giving is only an expression of this fact. But this does not mean that I object to your asking for Ananda. Ask for that by all means, so long as to ask for it is a need of any part of your being — for these are the things that lead towards the Divine so long as the absolute inner call that is there all the time does not push itself to the surface. But it was really that that has drawn from the beginning and is there behind — it is the categorical spiritual imperative, the absolute need of the soul for the Divine.

I am not saying that there is to be no Ananda. The self-giving itself is a profound Ananda and what it brings, carries in its wake an inexpressible Ananda — and it is brought by this method sooner than by any other, so that one can say almost,

"A self-less self-giving is the best policy." Only one does not do it out of policy. Ananda is the result, but it is done not for the result, but for the self-giving itself and for the Divine himself — a subtle distinction, it may seem to the mind, but very real.

(Continued)

FROM : *LETTERS ON YOGA* (IMP. 1988), PART TWO AND THREE,
PP. 512-15



FATE AND FREE WILL AND KARMA

SRI AUROBINDO

(CONTINUED FROM THE ISSUE OF 21 FEBRUARY 2020)

In the case of Socrates and that of the habitual drunkard raised by you, the difference you make is correct. The weak-willed man is governed by his vital and physical impulses, his mental being is not dynamic enough to make its will prevail over them. His will is not "free" because it is not strong enough to be free, it is the slave of the forces that act on or in his vital and physical nature. In the case of Socrates the will is so far free that it stands above the play of these forces and he determines by his mental idea and resolve what he shall or shall not do. The question remains whether the will of Socrates is only free in this sense, itself being actually determined by something larger than the mentality of Socrates, something of which it is the instrument — whether the Universal Force or a Being in him of which his daemon was the voice and which not only gave his mind that decisive awareness of the mental ideal but imposed on it the drive to act in obedience to the awareness. Or it may be subject to a nexus between the inner Purusha and the Universal Force. In the latter case there would be an unstable balance between the determinism of Nature and a self-determination from within. If we start from the Sankhya view of things, that being (viz., the one of which his daemon was the voice) would be the soul or Purusha and both in the strong-willed Socrates and in the weak-willed slave of vital impulse,

the action and its results would be determined by the assent or refusal of the Purusha. In the latter the Purusha gives its assent to and undergoes the play of the forces of Nature, the habit of the vital impulse, through a vital submission while the mind looks on helpless. In Socrates the Purusha has begun to emancipate itself and decide what it shall accept or shall not accept — the conscious being has begun to impose itself on the forces that act on it. This mastery has become so complete that he can largely determine his own actions and can even within certain limits not only forecast but fix the results — so that what he wants shall happen sooner or later.

As for the Superman, that is the conscious being whose emancipation is complete by his rising to a station beyond the limits of mind. He can determine his action in complete accord with an awareness which perceives all the forces acting in and on and around him and is able, instead of undergoing, to use them and even to determine.

*

After reading X's cogent exposition, I saw what might be said from the intellectual point of view on this question so as to link the reality of the supreme Freedom with the phenomenon of the Determinism of Nature — in a different way from his, but to the same purpose. In reality, the freedom and the determination are only two sides of the same thing — for the fundamental truth is self-determination of the cosmos and in it a secret self-determination of the individual. The difficulty arises from the fact that we live in the surface mind of ignorance, do not know what is going on behind and see only the phenomenal process of Nature. There the apparent fact is an overwhelming determinism of Nature and as our surface consciousness is part of that process, we are unable to see the other term of the biune reality. For practical purposes, on the surface there is an entire determinism in Matter — though this is now disputed by the latest school of Science. As Life emerges a certain plasticity sets in, so that it is difficult to predict anything exactly as one predicts material things that obey a rigid law. The plasticity increases with the growth of Mind, so that man can have at

least a sense of free-will, of a choice of his action, of a self-movement which at least helps to determine circumstances. But this freedom is dubious because it can be declared to be an illusion, a device of Nature, part of its machinery of determination, only a seeming freedom or at most a restricted, relative and subject independence. It is only when one goes behind away from Prakriti to Purusha and upward away from Mind to spiritual Self that the side of freedom comes to be first evident and then, by unison with the Will which is above Nature, complete.

*

In life all sorts of things offer themselves. One cannot take anything that comes with the idea that it is sent by the Divine. There is a choice and a wrong choice produces its consequences.

*

Destiny in the rigid sense applies only to the outer being so long as it lives in the Ignorance. What we call destiny is only in fact the result of the present condition of the being and the nature and energies it has accumulated in the past acting on each other and determining the present attempts and their future results. But as soon as one enters the path of spiritual life, this old predetermined destiny begins to recede. There comes in a new factor, the Divine Grace, the help of a higher Divine Force other than the force of Karma, which can lift the sadhak beyond the present possibilities of his nature. One's spiritual destiny is then the divine election which ensures the future. The only doubt is about the vicissitudes of the path and the time to be taken by the passage. It is here that the hostile forces playing on the weaknesses of the past nature strive to prevent the rapidity of the progress and to postpone the fulfilment. Those who fall, fall not because of the attacks of the vital forces, but because they put themselves on the side of the hostile Force and prefer a vital ambition or desire (ambition, vanity, lust, etc.) to the spiritual siddhi. (Concluded)

FROM : *LETTERS ON YOGA* (EDI. 1971), PART ONE, PP. 473-75

TRANSFORMATION OF THE VITAL

SRI AUROBINDO

(CONTINUED FROM THE ISSUE OF 21 FEBRUARY 2020)

Whether ascetic or non-ascetic, the yogi, the sadhak must become free from vital desire and spiritually master of the movements of his nature — and for that he must be free from ego and desire and duality. I have always made that quite clear — that indulgence of desire is no more part of this yoga than it is of Sannyasa. One must be able to use and handle physical things and physical life, but from the spiritual consciousness, not from the level of the vital ego.

*

All belongs to the Divine — there must be no ego or desire — only the Divine and its Light, Knowledge, Power, Ananda, action. But all this must come from above, not from the mixed lower cosmic forces.

*

All things are the Divine because the Divine is there, but hidden not manifest; when the mind goes out to things, it is not with the sense of the Divine in them, but for the appearances only which conceal the Divine. It is necessary therefore for you as a sadhak to turn entirely to the Mother in whom the Divine is manifest and not run after the appearances, the desire of which or the interest in which prevents you from meeting the Divine. Once the being is consecrated, then it can see the Divine everywhere — and then it can include all things in the one consciousness without a separate interest or desire.

*

After realisation whatever the higher Will demands is the best — but first, detachment is the rule. To reach the freedom without the discipline and development is given to few.

*

It is true that the mere suppression or holding down of desire is not enough, not by itself truly effective, but that does not mean that desires are to be indulged; it means that desires have not merely to be suppressed, but to be rejected from the nature. In

place of desire there must be a single-minded aspiration towards the Divine.

As for love, the love must be turned singly towards the Divine. What men call by that name is a vital interchange for mutual satisfaction of desire, vital impulse or physical pleasure. There must be nothing of this interchange between sadhaks; for to seek for it or indulge this kind of impulse only leads away from the sadhana.

*

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.

*

You do not seem to have a correct idea of the nature of vital desire. Vital desire grows by being indulged, it does not become satisfied. If your desire were indulged, it would begin to grow more and more and ask for more and more. That has been our constant experience with the sadhaks and it confirms what has always been known about desire. Desire and envy have to be thrown out of the consciousness — there is no other way to deal with them.

(Continued)

FROM : *LETTERS ON THE YOGA* (IMP. 1968), PART FOUR, PP. 1401-02

As soon as I saw Sri Aurobindo I recognised in him the well-known being whom I used to call Krishna.... And this is enough to explain why I am fully convinced that my place and my work are near him, in India.
Pondicherry, 1920 The Mother

From : *Cent.Edi.Vol.No.13*