

**THIS YEAR IS CONSECRATED TO  
SRI AUROBINDO'S 150<sup>TH</sup> BIRTH ANNIVERSARY  
(15 AUGUST 1872 — 15 AUGUST 2022)**



15.8.1872      15.8.1972

The best homage that we can render to Sri Aurobindo on his centenary is to have a thirst for progress and to open all our being to the Divine Influence of which he is the messenger upon the earth.

Blessings.

The Mother



O Mother, sweet Mother, Thou dost clasp all Thy children close to Thy vast breast, and Thy love enfolds them all alike.

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'.



- Annual Subscription □□ Rs.150
- Date of Publication □□ 21 February, 24 April,  
15 August, 24 November
- One can be a subscriber any time of the year
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- © Sri Aurobindo Ashram Trust,  
Sri Aurobindo Ashram, Pondicherry
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20A, Balai Singha Lane,  
Kolkata 700 009
- Printed by □□ Barnana Prakashani, 6/7, Bijoygarh,  
Kolkata 700 032



□ Rs. 50.00

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Roopantar : C/o, Satyapriya Ganesh,  
1/1A, Bediadanga 2nd Lane, Kolkata 700 039

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THE MOTHER****AUGUST 25, 1914**

*O Lord, let Thy Will be done, Thy work  
be accomplished. Fortify our devotion, increase  
our surrender, give us light upon the path.  
We erect Thee within us as our supreme  
Master that Thou mayst become supreme  
Master of all earth.*

*Our speech is still ignorant: enlighten it.  
Our aspiration is still imperfect: purify it.  
Our action is still powerless: make it  
effective.*

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

*The darkness is so deep that Thou alone  
canst dispel it. Come, manifest Thyself, that  
Thy work may be accomplished.*

**FROM: PRAYERS AND MEDITATIONS, P. 228**

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The whole of our life should be  
a prayer offered to the Divine.

The Mother

From : Prayers and Mantras

IN LIEU OF EDITORIAL:

...“**WHEN THE GRACE AND PROTECTION OF THE DIVINE MOTHER ARE WITH YOU, WHAT IS THERE THAT CAN TOUCH YOU OR WHOM NEED YOU FEAR?**”... —SRI AUROBINDO

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.

FROM: *THE MOTHER*, PP. 12-14



## THE BODY

SRI AUROBINDO

This body which was once my universe,  
Is now a pittance carried by the soul, –  
Its Titan’s motion bears this scanty purse,  
Pacing through vastness to a vaster goal.

Too small was it to meet the giant need  
That only infinitude can satisfy:  
He keeps it still, for in the folds is hid  
His secret passport to eternity.

In his front an endless Time and Space deploy  
The landscape of their golden happenings;  
His heart is filled with sweet and violent joy,  
His mind is upon great and distant things.

How grown with all the world conterminous  
Is the little dweller in this narrow house!

FROM: *COLLECTED POEMS*, P. 159



## **THE MOTHER'S HELP IN DIFFICULTIES**

[SELECTED]

SRI AUROBINDO

### **ASSURANCE OF VICTORY**

Be sure that the Mother will always be with you to carry you upon the path. Difficulties come and difficulties go, but, she being with you, the victory is sure. 18-7-1936

\*

The path you have now taken — to cleave to the Mother through all circumstances and let nothing shake you from that will bring the true solution of difficulties for you. For it seems the psychic being has started its work in you. 24-12-1935

\*

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

### **THE DESCENT AND THE DIFFICULTIES**

Q: Is it true that the nearer the descent of the Supermind the greater will be the difficulties of those in whom it is to come down first?

A: It is true, unless they are so surrendered to the Mother, so psychic, so plastic, free from ego that the difficulties are spared to them.

### **FAITH IN THE MOTHER'S WORKING**

It is the true attitude to leave all to the Mother and trust entirely in her and let her lead you on the path to the goal. 2-3-1936

\*

It is not by his own strength or good qualities that anyone can attain the divine change; there are only two things that matter, the Mother's force at work and the Sadhak's will to open to it and trust in her working. Keep your will and your trust and care nothing for the rest — they are only difficulties that all meet in their Sadhana. 13-5-1936

\*

Nothing is impossible if the nature of the psychic being is awake and leading you with the Mother's consciousness and force behind it and working in you. 19-10-1935

\*

If one remains in full confidence in the Mother and psychically open, then the Mother's force will do all and one has only to give consent and keep oneself open and aspire. 12-11-1935

\*

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

\*

Whether the progress is rapid or slow, the attitude should always be an entire faith and reliance on the Mother; just as you do not think that the progress was the result of your own effort or merit but of your taking the right attitude of reliance and the Mother's Force working, so you should not think that any slowness or difficulty was due to your own demerit but only seek to keep this attitude of reliance and let the Mother's Force work — slowly or rapidly does not matter. 14-11-1935

\*

No. It is perhaps how some part of the vital or physical consciousness figured it. But the path is not a desert nor are you alone, since the Mother is with you. 2-11-1933

### **THE MOTHER'S POSITIVE ATTITUDE**

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

\*

It is the higher reality that Mother brings into the world — without it all else is ignorant and false. 3-8-1934

(Continued)

FROM: *LETTERS ON THE MOTHER*, PP. 325-27

**QUIET, CALM, PEACE AND SILENCE**

SRI AUROBINDO

(CONTINUED FROM THE ISSUE OF 24 NOVEMBER 2021)

The silence is the silence of the inner consciousness and it is in that silence unmoved by outward things that the true activity of the consciousness can come without disturbing the silence — true perceptions, will, feelings, action. There also one can feel more easily the Mother's working. As for the heat, it must be the heat of Agni, the fire of purification and tapasya; it often feels like that when the inner work is going on.

What you feel about dealing with people is quite correct. It is the psychic way of looking at these things.

\*

I have read again the message of the yogi quoted in your letter but apart from the context nothing much or very definite can be made out of it. There are two statements which are clear enough :

"In silence is wisdom" — it is in the inner silence of the mind that true knowledge can come; for the ordinary activity of the mind only creates surface ideas and representations which are not true knowledge. Speech is usually the expression of the superficial nature; therefore to throw oneself out too much in such speech wastes the energy and prevents the inward listening which brings the word of true knowledge... "In listening you will win what you are thinking of" means probably that in silence will come the true thought-formations which can effectuate or realise themselves. Thought can be a force which realises itself, but the ordinary surface thinking is not of that kind; there is in it more waste of energy than in anything else. It is in the thought that comes in a quiet or silent mind that there is power.

"Talk less and gain power" has essentially the same meaning; not only a truer knowledge, but a greater power comes to one in the quietude and silence of a mind that, instead of bubbling on the surface, can go into its own depths and listen for what comes from a higher consciousness.

It is probably this that is meant; these are things known to all who have some experience of yoga.

\*

The peace liberates from all dependence on outer contacts — it brings what the Gita calls the *ātmarati*. But at first there is a difficulty in keeping it intact when there is the contact with others because the consciousness has the habit of running outwards in speech or external interchange or else of coming down to the normal level. One must therefore be very careful until it is fixed; once fixed it usually defends itself, for all outer contacts become surface things to a consciousness full of the higher peace.

\*

You have attained the silent inner consciousness, but that can be covered over by disturbance — the next step is for calm and silence to be established as the basis in the more and more outward consciousness... Then the play of the ordinary forces will be only on the surface and can be more easily dealt with.

\*

That is the right way — to keep the peace of the higher consciousness; then even if there is vital disturbance, it will only be on the surface. The foundation will remain till the Force can release the true vital.

\*

If you get peace, then to clean the vital becomes easy. If you simply clean and clean and do nothing else, you go very slowly — for the vital gets dirty again and has to be cleaned a hundred times. The peace is something that is clean in itself, so to get it is a positive way of securing your object. To look for dirt only and clean is the negative way.

\*

How can you have peace and quiet when you are always thinking of "lower forces" and "attacks" and "possessions" etc.? If you can look at things naturally and quietly, then only you can have quiet and peace.

\*

The depression and vital struggle must have been due to some

defect of over-eagerness and straining for a result in your former effort — so that when a fall in the consciousness came, it was a distressed, disappointed and confused vital that came to the surface giving full entry to the suggestions of doubt, despair and inertia from the adverse side of Nature. You have to move towards a firm basis of calm and equality in the vital and physical no less than in the mental consciousness; let there be the full downflow of Power and Ananda, but into a firm Adhara capable of containing it — it is complete equality that gives that capacity and firmness.

\*

The failure is due not to want of capacity but to want of steadiness — a restlessness in the vital and a sort of ardent hastiness that lacks in care of detail and in perseverance. What you need is the inner silence and the solid strength and force that can act through this inner silence, making the vital its instrument but not allowing it to condition the action by its defects.

\*

It [peace] has to be brought down to the heart and navel first. That gives it a certain kind of inner stability — though not absolute. There is no method other than aspiration, a strong quiet will and a rejection of all that is not turned towards the Divine in those parts into which you call the peace — here the emotional and higher vital. (Continued)

FROM : *LETTERS ON YOGA* (IMP. 1988), PART TWO AND THREE,  
PP. 653-55



This you should always remember, that if you go forward with full trust in the Mother, then whatever the circumstances and difficulties may be, however long a time may be necessary, you will certainly reach your goal — no obstacle, delay or adverse condition can mar the ultimate success.

Sri Aurobindo

From : *The Mother and the Integral Yoga*, p.113

## DYNAMIC MEDITATION

### THE MOTHER

“The practice of this Yoga demands a constant inward remembrance of the one central liberating knowledge... In all is the one Self, the one Divine is all; all are in the Divine, all are the Divine and there is nothing else in the universe, — this thought or this faith is the whole background until it becomes the whole substance of the consciousness of the worker. A memory, a self-dynamising meditation of this kind, must and does in its end turn into profound and uninterrupted vision and a vivid and all-embracing consciousness of that which we so powerfully remember or on which we so constantly meditate.”

Sri Aurobindo, *The Synthesis of Yoga*, p.104

Sweet Mother, what does Sri Aurobindo mean by “a self-dynamising meditation”?

It is a meditation that has the power of transforming your being. It is a meditation which makes you progress, as opposed to static meditation which is immobile and relatively inert, and which changes nothing in your consciousness or in your way of being. A dynamic meditation is a mediation of transformation.

Generally, people don't have a dynamic meditation. When they enter into meditation — or at least what they call meditation — they enter into a kind of immobility where nothing stirs, and they come out of it exactly as they went in, without any change either in their being or in their consciousness. And the more motionless it is, the happier they are. They could meditate in this way for eternities, it would never change anything either in the universe or in themselves. That is why Sri Aurobindo speaks of a dynamic meditation which is exactly the very opposite. It is a transforming meditation.

How is it done? Is it done in a different way?

I think it is the aspiration that should be different, the attitude should be different. “Different way” — what do you mean by “way” — (*laughing*) the way of sitting? ... Not that? The inner way?

Yes.

But for each one it is different.

I think the most important thing is to know why one meditates; this is what gives the quality of the meditation and makes it of one order or another.

You may meditate to open yourself to the divine Force, You may meditate to reject the ordinary consciousness, you may meditate to enter the depths of your being, you may meditate to learn how to give yourself integrally; you may meditate for all kinds of things. You may meditate to enter into peace and calm and silence — this is what people generally do, but without much success. But you may also meditate to receive the Force of transformation, to discover the points to be transformed, to trace out the line of progress. And then you may also meditate for very practical reasons: when you have a difficulty to clear up, a solution to find, when you want help in some action or other. You may meditate for that too.

I think everyone has his own mode of meditation. But if one wants the meditation to be dynamic, one must have an aspiration for progress and the meditation must be done to help and fulfil this aspiration for progress. Then it becomes dynamic.

FROM : *QUESTIONS AND ANSWERS*, CENT, EDI. VOL. No. 8, P. 88



A few minutes passed in silence before Thee are worth centuries of felicity....

Grant, O Lord, that all shadows may be dispelled and that I may be more and more Thy faithful servant in constancy and serenity. Before Thee may my heart be pure as a pure crystal, so that wholly it may reflect Thee.

Oh! the sweetness of abiding in silence before Thee....

The Mother

From: *Prayers and Meditations*, p.34

...“WHEN YOU HAVE FOUND ONE OR MORE PEOPLE WHO ARE IN EXACTLY THE SAME STATE OF MIND AND HAVE THE SAME ASPIRATION ... YOU WILL FORM A KIND OF BROTHERHOOD, THAT IS TO SAY, A TRUE FAMILY.”... —THE MOTHER

“Things have an inner value and become real to you only when you have acquired them by the exercise of your free choice, not when they have been imposed upon you. If you want to be sure of your religion, you must choose it; if you want to be sure of your country, you must choose it; if you want to be sure of your family, even that you must choose.”  
*Questions and Answers* 1929 (9 June)

What does “choose one’s family” mean?

You have come into the world in a certain milieu, among certain people. When you are quite young, but for a few rare exceptions, what surrounds you seems altogether natural to you, because you are born in its midst and are quite used to it. But when, a little later, a spiritual aspiration wakes up in you, you may quite possibly feel yourself completely ill at ease in the environment where you have lived, if, for instance, the people who have brought you up don’t have the same aspiration or if their ideas are the very opposite of what is developing in you. Instead of saying, “You see, I belong to this family, what shall I do? I have a mother, a father, brothers, sisters...”, you can set out in search (I don’t mean necessarily travel), set out in search of spirits who have an affinity with yours, people who have a similar aspiration and, if you have the sincere aspiration to find those who like you are in quest of something, you will always have the occasion to meet them in one way or another, through quite unexpected circumstances; and when you have found one or more people who are in exactly the same state of mind and have the same aspiration, quite naturally there will be created bonds of closeness, intimacy, friendship and, among you, you will form a kind of brotherhood, that is to say, a true family. You are together because you are close to one another, you are together because you have the same aspiration, you are together because you want to create the same goal in life;

you understand one another when you speak, you have no need to discuss anything which is said and you live in a kind of inner harmony. This is the true family, this is the family of aspiration, the family of spiritual inclinations.

Now, about the country, this may depend upon all sorts of things, this may depend upon a sort of inner affinity. For instance, if you come to a country and there you find a kind of response, an inner response to your aspiration, you find the surroundings more in conformity with your tastes, your tendencies, you may very well choose to live in this country, which is not necessarily that of your birth; and since you choose that country to live there, you may say, "This is my country." There are people, many people who go and settle elsewhere for very materialistic and uninteresting reasons most of the time, but there are also others who are in search of an environment which suits their inner taste, their aspiration, or who seek lands, ways of living more in keeping with their deeper nature; then they settle down somewhere and don't move again, and when they stay there for a number of years, they can really feel that this country is theirs, much more than the house or village or city where they were born.

FROM: *QUESTIONS AND ANSWERS*, CENT. EDI. VOL., NO : 4, PP. 258-60



Peace, peace upon all the earth !

May all escape from the ordinary consciousness and be delivered from the attachment for material things; may they awake to the knowledge of Thy divine presence, unite themselves with Thy supreme consciousness and taste the plenitude of peace that springs from it...

With reverence, with devotion, in a joyful consecration of my whole being I give myself, O Lord, to the fulfilment of Thy Law.

Peace, peace upon all the earth !

The Mother

From : *Prayers and Meditations*, p.74

... "IF YOU START READING BOOKS FOR WHAT THEY NARRATE, THEN IN THAT CASE YOU MUST BE MUCH STRICTER AND NOT TAKE THINGS WHICH DARKEN YOUR CONSCIOUSNESS"...

—THE MOTHER

Sweet Mother, how can literature help us to progress?

It can help you to become more intelligent, to understand things better, to have a sense of literary forms, to cultivate your taste, to know how to choose between a good and a bad way of saying things, to enrich your spirit. It can help you in a hundred different ways.

There are many different kinds of progress. And if one wants to progress integrally, one must progress in all these different directions. Well, this one is an intellectual and artistic progress at the same time, in which both combine. One plays with ideas, is capable of understanding them, classifying them, organising them, and at the same time one plays with the form of these ideas, the way of expressing them, the way of saying, the way of presenting them and making them intelligible.

Sweet Mother, all that we read in literature — stories, novels, etc. — very often contains stuff which lowers our consciousness. It is not altogether possible to leave out the matter and read only from the point of view of the literary value.

You, see, there is no excuse for reading any odd novels except when they are remarkably written and you want to learn the language — if they are written either in your own language or in another one and you want to study this language, then you may read anything at all provided that it is well written. It's not what is said that's interesting, it's the way of saying it. And so the way to read it is exactly to be concerned only with the way it has been said, and not with what is said, which is uninteresting. Only, for instance, in a book, there are always descriptions; well, you see how these descriptions are made and how the author has chosen the words to express things. And for ideas it is the same thing: how he has made his



characters speak; you take no interest in what they say but in how they say it. If you take certain books like study books, to learn just how to write sentences well and express things as you should, because these books are very well written, what the story is has not much importance. But if you start reading books for what they narrate, then in that case you must be much stricter and not take things which darken your consciousness, because that's a waster of time; it's worse than a waste of time. So, things like vulgar stories which are written in a vulgar way, about these, you see, there's no longer any question. These things you should never touch. And yet this is the currency which circulates everywhere, above all in our times, it seems, because men have invented methods for cheap printing, for making cheap illustration. So they flood the country and all other countries with worthless literature, which is badly written, ill-conceived, and which expresses vulgar things and coarsens you with vulgar ideas and completely spoils your taste through vulgar pictures. All this happens because from the point of view of production they succeed in making things very cheap, what are called popular editions "accessible to all". But as the aim of these people is not at all either to educate or to help men to progress, far from that — they hope on the contrary that people don't progress, because if they did they would no longer buy their wares — so their intention is to make money at the expense of those who read their literature, and so the more it sells, the better it is. It may be frightful, but it's very good if it sells well. It's the same thing with art, the same thing with music, the same thing with the drama.

The latest scientific discoveries, applied to life, have put within the reach of everyone all kinds of things which formerly were reserved only for the intellectual and artistic élite; and to justify their effort and profit by their work, they have made things which can sell most, that is, the lowest, most ordinary, most vulgar things, the easiest to understand because they require no effort and no education. And the whole world is drowned under these things, to such an extent that when there's someone who has written a good book or a fine play, there is

no longer any place for him anywhere, because the whole place has been taken up by these things.

Naturally there are sensible people who try to react; but it is very difficult. First of all the commercial mentality should be driven out from the world. This will take some time. There are a few signs, that it is perhaps less respected than before. There was a time when, you see, one was considered a criminal if he didn't know how to do business, and he who had the audacity to spend his capital, even for very good things, was fit to be sent to a madhouse. It is a little better now, but still we are quite far from the real situation; there is yet the golden calf, there, reigning over the world; before it is pulled down some time will yet go by, I am afraid. This has so perverted men's mind, that it is for them the criterion. You see, in America when someone is spoken about, it is said: "He, oh, he is worth a million dollars!" This indeed is the greatest compliment one can pay. And it is this: someone asks, "Do you know this person? What is he worth?" — "He is worth a hundred thousand dollars", "he is worth five hundred dollars". So this means that he has a position which brings him this. Is he intelligent, is he stupid? Is he... this is not at all important. Is he a good man or a bad one? That makes no difference at all! Is he a rich man or a poor one? "If he is rich, ah, ah! I would like to know him very much! If he is poor, I have nothing to do with him." There! Naturally America is a young country, so its ways are those of a child, but of a fairly ill-bred child. But the older countries have become too old and can no longer react, they shake their heads and wonder if after all this youth is not right. Everything is like that. The world is very ill.

That's all.

Sweet Mother, how should one choose one's books?

It would be better to ask someone who knows. If you ask someone who, at least, has taste and some knowledge of literature, he won't make you read badly written books. Now, if you want to read something which helps you from the spiritual point of view, that's another matter, you must ask someone

who has a spiritual realisation to help you.

You see, there are two very different lines; they can converge because everything can be made to converge; but as I said, there are two lines really very different. One is a perpetual choice, not only of what one reads but of what one does, of what one thinks, of all one's activities, of strictly doing only what can help you on the spiritual path; it does not necessarily have to be very narrow and limited, but it must be on a little higher plane than the ordinary life, and with a concentration of will and aspiration which does not allow any wandering on the path, going here and there uselessly. This is austere; it is difficult to take up this when one is very young, because one feels that the instrument that he is has not been sufficiently formed or is not rich enough to be allowed to remain what it is, without growing and progressing. So, generally speaking, except for a very small number, it comes later, after a certain development and some experience of life. The other path is that of as complete, as integral a development as possible of all human faculties, of all that one carries in himself, all one's possibilities, then, spreading out as widely as possible in all directions, in order to fill one's consciousness with all human possibilities, to know the world and life and men and their work as it now is, to create a vast and rich base for the future ascent.

Usually this is what we expect of children; except as I said, in absolutely rare, exceptional cases of children who have in them a psychic being which has already had all the experiences before incarnating this time, and no longer needs any more experiences, which only wants to realise the Divine and live Him. But these, you see, are one-in-a-million cases. Otherwise, till a certain age, so long as one is very young, it is good to develop oneself, to spread out as much as possible in all directions, to draw out all the potentialities one holds, and turn them into expressed, conscious, active things, so as to have a fairly solid foundation for the ascent. Otherwise it is a bit poor.

That is why you must learn, love to learn, always learn, not waste your time in... well, in filling yourself with useless things or doing useless things. You must do everything with this aim,

to enrich your possibilities, develop those you have, acquire new ones, and become as complete, as perfect a human being as you can. That is, even on this line you must take things seriously, not simply pass your time because you are here, and waste it as much as possible because you have to pass it somehow.

FROM : *QUESTIONS AND ANSWERS*, CENT EDI. VOL. NO.7, PP. 309-13



## GO BEYOND POLITICS

### THE MOTHER

What must be done to pull the country out of its difficulty? Sri Aurobindo has foreseen all the troubles and he has given the solution. Just now we are approaching his Centenary; it seems arranged, you know, divinely arranged, because this would be a wonderful occasion to spread his teaching all over the country; the teaching, the practical teaching, his teaching about India, how to organise India, the mission of India. It seems to me that taking the Centenary as an occasion, his teaching could be spread all over the country with a little more organising — so that his ideas get spread. Those people who are interested can take it up and teach it, hold meetings and give the light and the knowledge to the people. It is a wonderful occasion. And it is only this that gives a clue to all these difficulties.

About all that has happened and all that is happening now, he has said clearly that to go back to it is useless. We must give the country its true position, that is, the position of relying on the Divine. Naturally, this is at the other end of what people try to believe now. But Sri Aurobindo explains it in such a way that even those who are against it can agree. You understand? He has found a way of saying it which can be understood by everybody. That's the only solution, as far as I can see; it is the only solution. All the rest will mean complication, contradiction and fighting.

Just now we have two years in front of us to organise a kind of demonstration of what he was teaching. And this is above politics, you see. It is not a question of party, it's not that : because some are for it, others will naturally not be. It is above all politics. It is to organise the country beyond politics. And it is the only way. In politics it is always fight and ugly fight — ugly. And it has become so bad. He was telling me always that things would become worse and worse, because it is the end of this age. We are entering into an age where things must be organised differently. It is a difficult time because of that.

Because we know what will come, we can help to make it come sooner and with less turmoil. There is no hope in going backwards ; it would make things last endlessly. We must go forward, absolutely, and go beyond, beyond party. And nobody can explain that better than Sri Aurobindo, because he was so much, so much beyond party; he saw the advantages and disadvantages of all parties and he stated them exactly.

If you read carefully what he has written — so much — you will find the answer to all these questions. And at the same time you will know that you will have the full support of the Divine Power. The Power that was behind him is behind this transformation. It is time for transformation. We can't cling to the past.

The best way to go beyond politics is to spread the message of Sri Aurobindo. Because he is no more a political element wanting to take power; there are only his ideas and ideals. And, of course, if people could understand and realise his programme, the country could be very strong, very strong.

Those who understand the teaching can take up the work of organising and spreading it.

But Mother, unless Mother's children come into the government...  
(*Mother laughs*) They will break. And they themselves will feel so restricted.

If there is a man who feels like going in for politics, that is different; but I think the others will be stronger without being inside.

But the government will be there in any case. If Mother... .

But they must be political people in temperament.

Politics is always limited by party, by ideas, by duties also — unless we prepare a government that has no party, a government that admits all ideas because it is above parties. Party is limitation; it is like a box: you go into the box (*Mother laughs*). Of course, if there were some people who had the courage to be in the government without a party — “We represent no party ! WE represent *India*” — that would be magnificent.

Pull the consciousness up, up, above party.

And then, naturally, certain people who couldn't come into political parties — that ! that is truly working for tomorrow. Tomorrow it will be like that. All this turmoil is because the country must take the lead, must go above all these old political habits. Government without party. Oh ! it would be magnificent !

FROM : *WORDS OF THE MOTHER*, CENT. EDI. VOL. NO. 15, PP. 426-28



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

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

Sri Aurobindo

From : *The Mother and the Integral Yoga*, p.43

**...“HOW FAR WE ARE FROM THE TIMES WHEN THE SHEPHERD,  
WHO DID NOT GO TO SCHOOL AND KEPT WATCH OVER HIS  
FLOCK AT NIGHT UNDER THE STARS, COULD READ IN THE  
STARS WHAT WAS GOING TO HAPPEN, COMMUNE WITH  
SOMETHING WHICH EXPRESSED ITSELF THROUGH NATURE, ”...  
—THE MOTHER**

Having fully understood what vigilance is, the sages delight in it and  
take their pleasure in the presence of the Great Ones.

(Dhammapada)

Throughout this teaching there is one thing to be noticed; it is  
this : you are never told that to live well, to think well, is the  
result of a struggle or of a sacrifice ; on the contrary it is a  
delightful state which cures all suffering. At that time, the time  
of the Buddha, to live a spiritual life was a joy, a beatitude, the  
happiest state, which freed you from all the troubles of the world,  
all the sufferings, all the cares, making you happy, satisfied,  
contented.

It is the materialism of modern times that has turned spiritual  
effort into a hard struggle and a sacrifice, a painful renunciation  
of all the so-called joys of life.

This insistence on the exclusive reality of the physical world,  
of physical pleasures, physical joys, physical possessions is the  
result of the whole materialistic tendency of human civilisation.  
It was unthinkable in ancient times. On the contrary, withdrawal,  
concentration, liberation from all material cares, consecration  
to the spiritual joy, that was happiness indeed.

From this point of view it is quite evident that humanity is  
far from having progressed; and those who were born into the  
world in the centres of materialistic civilisation have in their  
subconscient this horrible notion that only material realities  
are real and that to be concerned with things that are not material  
represents a wonderful spirit of sacrifice, an almost sublime  
effort. Not to be preoccupied from dawn to dusk and from dusk  
to dawn with all the little physical satisfactions, physical

pleasures, physical sensations, physical preoccupations, is to  
bear evidence of a remarkable spirit. One is not aware of it,  
but the whole of modern civilisation is built on this conception:  
“Ah, what you can touch, you are sure that is true; what you  
can see, you are sure that is true; what you have eaten, you  
are sure of having eaten it; but all the rest —pooh ! We are not  
sure whether they are not vain dreams and whether we are not  
giving up the real for the unreal, the substance for the shadow.  
After all, what are you going to gain? A few dreams ! But when  
you have some coins in your pocket, you are sure that they are  
there !”

And that is everywhere, underneath everything. Scratch the  
appearances just a little, it is there, within your consciousness;  
and from time to time you hear this thing whispering within  
you, “Take care, don’t be taken in.” Indeed, it is lamentable.

We have been told that evolution is progressive and that it  
follows a spiral of ascending progression. I do not doubt that  
what one calls comfort in modern cities is a much higher degree  
of evolution than the comfort of the cave-man. But in ancient  
narratives, they always spoke of a power of foresight, of the  
prophetic spirit, the announcement of future events through  
visions, life’s intimacy with something more subtle that had for  
the simple people of that age a more concrete reality.

Now, in those beautiful cities that are so comfortable, when  
one wants to condemn anything, what does one say ? — “It’s  
a dream, it is imagination.”

And precisely, if a person lives in an inner perception, people  
look at him slightly askance and wonder whether he is altogether  
mentally sound. One who does not pass his time in striving for  
wealth or in trying to increase his comforts and well-being, to  
secure a good position and become an important person, a  
man who is not like that is mistrusted, people wonder whether  
he is in his right mind.

And all that is so much the stuff of the atmosphere, the  
content of the air you breathe, the orientation of the thoughts  
received from others that it seems absolutely natural. You do  
not feel that it is a grotesque monstrosity.

To become a little more conscious of oneself, to enter into relation with the life behind the appearances, does not seem to you to be the greatest good. When you sit in a comfortable chair, in front of a lavish meal, when you fill your stomach with delicious dishes, that certainly appears to you much more concrete and much more interesting. And if you look at the day that has passed, if you take stock of your day, if you have had some material advantage, some pleasure, a physical satisfaction, you mark it as a good day; but if you have received a good lesson from life, if it has given you a knock on your nose to tell you that you are a stupid fellow, you do not give thanks to the Grace, you say, "Oh, life is not always fun !"

When I read these ancient texts, I really have the impression that from the inner point of view, from the point of view of the true life, we have fallen back terribly and that for the acquisition of a few ingenious mechanisms, a few encouragements to physical laziness, the acquisition of instruments and gadgets that lessen the effort of living, we have renounced the reality of the inner life. It is that sense which has been lost and it needs an effort for you to think of learning the meaning of life, the purpose of existence, the goal towards which we must advance, towards which all life advances, whether you want it or not. One step towards the goal, oh ! it needs so much effort to do that. And generally one thinks of it only when the outer circumstances are not pleasant.

How far we are from the times when the shepherd, who did not go to school and kept watch over his flock at night under the stars, could read in the stars what was going to happen, commune with something which expressed itself through Nature, and had the sense of the profound beauty and that peace which a simple life gives !

It is very unfortunate that one has to give up one thing in order to gain another. When I speak of the inner life, I am far from opposing any modern inventions, far from it, but how much these inventions have made us artificial and stupid ! How much we have lost the sense of true beauty, how much we burden ourselves with useless needs !

Perhaps the time has come to continue the ascent in the curve of the spiral and now with all that this knowledge of matter has brought us, we shall be able to give to our spiritual progress a more solid basis. Strong with what we have learnt of the secrets of material Nature, we shall be able to join the two extremes and rediscover the supreme Reality in the very heart of the atom.

24 January 1958

FROM : *ON THE DHAMMAPADA*. CENT. EDI. VOL. NO. 3, PP. 203-06



## NOTES ON THE WAY

THE MOTHER

(CONTINUED FROM THE ISSUE OF 24 NOVEMBER 2021)

10 December 1969

Progress is going on at a giant's pace — that shakes the house a little, but it does on at a giant's pace. And for some, like X for example, it is very conscious. She had an accident in the knee long ago and this leg is a little weaker than the other one — there was a possibility of an upsetting. She noticed that so long as she had the correct attitude she *felt nothing*, there was nothing, it seemed to have gone altogether. As soon as she fell back into the ordinary consciousness, the illness returned.... And she has had innumerable experiences. I found it very interesting. Others also.

And it is truly interesting. It is truly interesting because it has a clarity altogether limpid and obvious, because it is *solely a state of consciousness*. When one has the consciousness (that is to say, as the consciousness grows more and more true — not something that is arrested, but a consciousness that is ascending), when you are within that, everything is all right; as soon as you fall back into the old consciousness, either unprogressive or progressing slowly and imperceptibly, then the disorder returns. And that is as though a lesson given in an altogether clear and obvious way.

It is truly interesting.  
And the body goes on learning. It learns very quickly.

(Silence)

Surely a big stride will have been taken when man will naturally turn to perfect himself instead of waiting to find perfection in others... This reversal is the very basis of all true progress. The first human instinct: "It is the fault of circumstances, the fault of people, the fault... this one is like this, that one is like that, the other one..." And this goes on indefinitely. The *first step*, the very first step is to say: "If I were as I ought to be or if this body were as it ought to be, all would be perfectly all right for it." If in order to progress, you were to wait for others to progress, you would have to wait indefinitely. That is the very first thing that is to be circulated everywhere. Never put the blame on others or on circumstances, because whatever the circumstances, even those that appear the worst, if you keep the true attitude and have the true consciousness, they will have no importance at all for your inner progress, no importance — I say this and I include even death.

Indeed, that seems to be the first lesson to learn.

(Silence)

Sri Aurobindo had written (I translate freely) that the notion of sin has been introduced to hasten progress, and immediately (*Mother laughs*) man saw sin in all others — he never saw it in himself ! Sri Aurobindo's sentence is charming, but I do not remember it.<sup>1</sup>

FROM: *NOTES ON THE WAY*, PP.208-09



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<sup>1</sup>"The sense of sin was necessary in order that man might become disgusted with his own imperfections. It was God's corrective for egoism. But man's egoism meets God's device by being very dully alive to its own sins and very keenly alive to the sins of others." (*Thoughts and Aphorisms*, Cent. Vol. 17, p. 86)

## SOME ANSWERS

THE MOTHER

[To a young teacher in the Sri Aurobindo International Centre of Education.]

Sweet Mother,

With what attitude should I read Sri Aurobindo's books when they are difficult and when I don't understand? Savitri, The Life Divine, for example.

Read a little at a time, read again and again until you have understood.

Sri Aurobindo says: "*Yoga is nothing but practical psychology.*"<sup>1</sup>  
What does this sentence mean? The whole paragraph is not clear to me.

Because you know nothing about psychology. Study psychology and you will understand what he means.

Sri Aurobindo says: "In whatever form and with whatever spirit we approach him, in that form and with that spirit he receives the sacrifice."<sup>2</sup> What does this mean?

It means that all we offer, we necessarily offer to the Supreme, because He is the sole Reality behind everything.

Sri Aurobindo has written: "He who chooses the Infinite has been chosen by the Infinite."<sup>3</sup> And what about the others, Mother? What good is life if the Divine does not want us? I believe that in truth the Divine has chosen us all; but what does this sentence mean, then?

In truth the Divine has chosen everyone and everything, and everyone and everything will return to Him. But for some it will

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1. *The Synthesis of Yoga*, Cent. Vol. 20, P. 39

2. *Ibid.*, P. 102, 3 *Ibid.*, P. 47

take thousands of lives, while for others it will happen in this very lifetime. This is what makes the difference. 23 May 1960

Sweet Mother,

You have said that I do not think well. How can one develop one's thought?

You must read with much attention and concentration, not novels or dramas, but books that make you think. You must meditate on what you have read, reflect on a thought until you have understood it. Talk little, remain quiet and concentrated, and speak only when it is indispensable. 1 June 1960

Sweet Mother,

You have asked the teachers "to think with ideas instead of with words".<sup>1</sup> You have also said that later on you will ask them to think with experiences. Will you throw some light on these three ways of thinking?

Our house has a very high tower; at the very top of this tower there is a bright and bare room, the last before we emerge into the open air, into the full light.

Sometimes, when we are free to do so, we climb up to this bright room, and there, if we remain very quiet, one or more visitors come to call on us; some are tall, others small, some single, others in groups; all are bright and graceful.

Usually, in our joy at their arrival and our haste to welcome them, we lose our tranquillity and come galloping down to rush into the great hall that forms the base of the tower and is the storeroom of words. Here, more or less excited, we select, reject, assemble, combine, disarrange, rearrange all the words in our reach, in an attempt to portray this or that visitor who has come to us. But most often, the picture we succeed in making of our visitor is more like a caricature than a portrait.

And yet if we were wiser, we would remain up above, at the summit of the tower, quite calm, in joyful contemplation.

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1. On Education, Cent. Vol. 12, P. 187

Then, after a certain length of time, we would see the visitors themselves slowly, gracefully, calmly descend, without losing anything of their elegance or beauty and, as they cross the storeroom of words, clothe themselves effortlessly, automatically, with the words needed to make themselves perceptible even in the material house.

This is what I call thinking with ideas.

When this process is no longer mysterious to you. I shall explain what is meant by thinking with experiences.

1 June 1960

My dear child, I have just read your good letter. Fear nothing: those who are sincere in their aspiration will remain here and receive all the help needed to be able to change in themselves what needs to be changed. You can be sure that my force will always be with you so that you can make all the progress you want to make.

Have confidence, my child; everything will be all right.

5 June 1960

Sweet Mother,

Sri Aurobindo speaks of a "central knot of desires" which must be cut. How can one do it, where should one start?

The central knot of desires is the sense of separate personality, it is the ego. With the disappearance of the ego, the desires disappear.

13 June 1960

Sweet Mother,

One day in class you said, with your hands wide open, that we should give you everything, even our defects and vices and all the dirt in us. Is this the only way to get rid of them, and how can one do it?

One keeps one's defects because one hangs on to them as if they were something precious; one clings to one's vices as one clings to a part of one's body, and pulling out a bad habit hurts

as much as pulling out a tooth. That is why one does not progress.

Whereas if one generously makes an offering of one's defect, vice or bad habit, then one has the joy of making an offering and one receives in exchange the force to replace what has been given, by a better and truer vibration. 13 June 1960  
(Continued)

FROM: *SOME ANSWERS*, CENT. EDI. VOL. NO. 16, PP. 243-46



## EVOLUTION

SRI AUROBINDO

(CONTINUED FROM THE ISSUE OF 24 NOVEMBER 2021)

### II

Involution of a superconscient Spirit in inconscient Matter is the secret of this visible and apparent world and the evolution of this Superconscient out of inconscient Nature is the keyword of the earth's riddle. Earth-life is the self-chosen habitation of a great Divinity and his aeonic will is to change it from a blind prison into his splendid mansion and high heaven-reaching temple.

The nature of the Divinity in the world is the immutable stability of an eternal existence that puts on superficial mutable forms, the indivisible light of an infinite consciousness that breaks out into multiform detail and groping of knowledge, the illimitable movement of an omnipotent force that works out its marvels in self-imposed limits, the calm and ecstasy of an immeasurable Delight that creates waves and rhythms of the outward-going and inward-drawing intensities of its own all-possessing and self-possessing bliss. This will be the nature of our own fourfold experience when it will work in us in its unveiled nature; and if that manifestation had been from the beginning there would have been no problem of terrestrial existence.

But this Godhead here, whether within us or outside us in

things and forces and creatures, started from an involution in inconscient Nature and began by the manifestation of its apparent opposites. In Non-existence, discontinuity and void, the appearance of a blind inconscient Force, in the creations of that Force a principle of difficult labour and suffering and pain : out of these opposites the Spirit in Matter has chosen to evolve its might and light and infinity and beatitude.

### III

Before there could be any evolution, there must needs be an involution of the Divine. Otherwise there would be not an evolution but a successive creation of things new, not contained in their antecedents, not their inevitable consequences or processes in a sequence, but arbitrarily willed or miraculously conceived by an inexplicable Chance, a stumbling fortunate Force or an external Creator. All that is to change.

The long process of terrestrial formation and creation, the ambiguous miracle of life, the struggle of mind to appear and grow in an apparent vast Ignorance and to reign there as interpreter and creator and master, the intimations of a greater something that passes beyond the finite marvel of Mind to the infinite marvels of the Spirit, are not a meaningless and fortuitous passing result of some cosmic Chance with its huge combination of coincidences; they are not the lucky play of some blind material Force. These things are and can be only because of something eternal and divine that concealed itself in energy and form of Matter.

The secret of the terrestrial evolution is the slow and progressive liberation of this latent indwelling spirit, the difficult appearance of Something or Someone already involved with all its potential forces in a first formal basis of supporting substance, its greater slowly emerging movements locked up in an initial expressive power of Matter.

Man the thinker and seeker could not be here if he were not an embodied portion of an all-conscious Infinite that is superconscient above him but lies also hidden in the inconscience of the material universe.



Matter is the apparent beginning of the evolution but it is not its end. The development of form is not the most important or the most significant part of the evolutionary process; it is one sign of the thing that is being done, but it is not its essence. Material form is only a support and means for the progressive manifestation of the Spirit.

If all were chance or play of inconscient or inconsequent Force, there would be no reason why man with all his imperfections should not be the last word of this feat of unconscious intelligence or this haphazard miracle. It is because the Divine Spirit is there and his manifestation, the meaning of the movement is that a new power must emerge in the series that started from Matter.

The material universe would be a waste of wonderful desert if Life had not appeared as the first index to some marvellous utility and an ultimate profound and moving significance. But life too by itself would be a movement without sequence to its purposeful initiation or light to its own mystery if in Life there were not concealed an interpretative or at least a seeking power of consciousness that could turn upon its powers and way to grasp and direct them towards their own realised issue.

Because this infinite Spirit and eternal Divinity is here concealed in the process of material Nature, the evolution of a power beyond Mind is not only possible, but inevitable. If all were result of cosmic Chance there need be no necessity of its appearance, even as there was no necessity for any embarrassing emergence of a stumbling and striving vital consciousness in the mechanical whirl of Matter. And if all were the works of a mechanical Force, then too mind need not have unexpectedly appeared as a superior mechanism labouring to deal with Nature's grosser first machine and supermind would be still more a superfluity and a luminous insolence. Or, if a limited experimenting external Creator were the inventor of this universe, there would be no reason why he should not stop short at mind, content with the ingenuity of his labour. But since the Divinity is involved here and is emerging, it is inevitable that all his powers or degrees of power should emerge one after

the other till the whole glory is embodied and visible.

(Concluded)

FROM: SRI AUROBINDO BIRTH CENTENARY LIBRARY, VOL .NO. 17, PP.17-20



## TRANSFORMATION OF THE VITAL

SRI AUROBINDO

(CONTINUED FROM THE ISSUE OF 24 NOVEMBER 2021)

Yes, fear creates imaginary terrors — even if there is real danger, fear does not help; it clouds the intelligence, takes away presence of mind and prevents one seeing the right thing to do.

Let the Force at work increase, till it clears out the mixed consciousness altogether.

\*

It is a mistake to think that by fearing or being unhappy you can progress. Fear is always a feeling to be rejected, because what you fear is just the thing that is likely to come to you : fear attracts the object of fear. Unhappiness weakens the strength and lays one more open to the causes of unhappiness.

One can be quiet, happy, cheerful without being all that in a light or shallow way — and the happiness need not bring any vital reaction. All that you need to do is to be observant and vigilant, — watchful so that you may not give assent to wrong movements or the return of the old feelings, darkness, confusion, etc. If you remain vigilant, then with the increase of the Force upholding you, a power of self-control will come, a power to see and reject the wrong turn or the wrong reaction when it comes. Fear and unhappiness will not give you that. It is only by this vigilance accompanied by an opening to the supporting and guiding Force that it will come. What you describe as a capacity to choose the right and the feeling of strength or power that can stop the wrong movement and take the right one as soon as it recognises them is just this control and vigilance. It is by this control and vigilance supported by

the Force that you can prevent the love and devotion too from being mixed with or replaced by selfish desires and impurities. The more you open, the more this power will increase in you.

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You should throw away fear as well as anger and go quietly on your way putting your confidence in the Mother.

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[Ways to remove fear:] By bringing down strength and calm into the lower vital (region below the navel). Also by will and imposing calm on the system when the fear arises. It can be done in either way or both together.

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There is no fear in the higher Nature. Fear is a creation of the vital plane, an instinct of the ignorance, a sense of danger with a violent vital reaction that replaces and usually prevents or distorts the intelligence of things. It might almost be considered as an invention of the hostile forces.

### XIII

Jealousy should not be there if there is no ground for it, for then it is absurd and meaningless — but also when there is reason for it according to common standards, it should not be there, for it is a sentiment lacking in nobility and quite un-yogic.

As for getting rid of *lobha*, certainly the Mother's full help will be with you.

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It is of course the old reaction — jealousy is certainly there, or you would not feel this violent sorrow. That it subsists still in the recesses and rises with such vehemence shows how deeply rooted this movement was in your physical consciousness. You have not been able to root it out because when it comes you associate yourself entirely with it and abandon yourself to its outcries and violence. You must have the strength to stand back from it in that part of your nature which is free — only then will you be able to push it away from you; and it is only if it is pushed away from you each time it rises that it will consent to

disappear and return no more. As for our support and help it is there, but you must remain conscious of it — and you must not allow any wrong ideas like those of this morning to diminish the sense of unity and contact with the Mother.

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I do not see why you make such a big difference between the quarrels and jealousy over other women and quarrels and jealousy over other attractions not of a sexual character. They both spring from the same primary impulse, the possessive instinct which is at the base of ordinary vital love. In the latter case, as often sexual jealousy is not possible, the mind supports itself on other motives which seem to it quite reasonable and justifiable — it may not be conscious that it is being pushed by the vital, but the quarrels and the vivacity of the disagreement are there all the same. Whether you had or had not both forms of it, is not very material and does not make things better or worse. It is the getting rid of the instinct itself that matters, whether from the psychological point of view or from that of a spiritual change.

The one thing that is of any importance is the fact that the old personality which you were throwing out has reasserted itself for the moment, as you yourself see. It has confused your mind, otherwise you would not ask the question whether it is there still and how that agrees with my description of your aspiration and glimpse of turning entirely to the Mother as true and real. Of course, they were true and real and sincere and they are still there even if for a moment clouded over. You know well enough by this time that the whole being is not one block so that if one part changes, all changes miraculously at the same time. Something of the old things may be there submerged and rise up again if the pressure and fixed resolution to get rid of them slackens. I do not know to what you refer when you speak of the statement that — “Light and Darkness, Truth and Falsehood cannot dwell together”: but certainly it can only mean that in the spiritual endeavour one cannot allow them to dwell together, — the Light, the Truth must be kept, the Darkness, the falsehood or error pushed out altogether. It certainly did

not mean that in human beings there can be either only all light or only all darkness and whoever has any weakness in him has no light and no sincere aspiration and no truth in his nature. If that were so, yoga would be impossible. All the sadhaks in this Ashram would be convicted of insincerity and of having no true sadhana — for who is there in whom there is no obscurity and no movement of ignorance?

If you have fallen from the consciousness you had, it is because instead of dismissing the dispute with X as a moment's movement, you begin to brood on it and prolong the wrong turn it gave. It is no use persisting in the feelings that it creates in you. You have only to do what I have been trying to tell you. Draw back from them and, having seen what is there in the nature, dismiss them quietly and turn back again to the true consciousness, opening yourself to receive once more the Truth that is creating you anew and let it come down into all your nature. (Continued)

FROM : *LETTERS ON YOGA* (IMP. 1988), PART FOUR, PP. 1416-19



15 August 1972

Sri Aurobindo's message is an immortal sunlight radiating over the future.

The Mother

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One step more towards Eternity.

The Mother

From: Darshan Messages of Sri Aurobindo and the Mother, 1927-1973, p.70



## REASON, SCIENCE AND YOGA

[SELECTED]

SRI AUROBINDO

(CONTINUED FROM THE ISSUE OF 24 NOVEMBER 2021)

But why on earth does your despairing friend want everybody to agree with him and follow his own preferred line of conduct or belief? That is the never-realised dream of the politician, or realised only by the violent compression of the human mind and life, which is the latest feat of the man of action. The “incarnate Gods” — Gurus and spiritual men of whom he so bitterly complains — are more modest in their hopes and are satisfied with a handful or, if you like, an Ashramful of disciples, and even these they don't ask for, but they come, they come. So are they not — these denounced “incarnates” — nearer to reason and wisdom than the political leaders? — unless of course one of them makes the mistake of founding a universal religion, but that is not our case. Moreover, he upbraids you for losing your reason in blind faith. But what is his own view of things except a reasoned faith? You believe according to your faith, which is quite natural, he believes according to your faith, which is quite natural, he believes according to his opinion, which is natural also, but no better, so far as the likelihood of getting at the true truth of things is in question. His opinion is according to his reason. So are the opinions of his political opponents according to their reason, yet they affirm the very opposite idea to his. How is reasoning to show which is right? The opposite parties can argue till they are blue in the face — they won't be anywhere nearer a decision. In the end he prevails who has the greater force or whom the trend of things favours. But who can look at the world as it is and say that the trend of things is always (or ever) according to right reason — whatever this thing called right reason may be? As a matter of fact there is no universal infallible reason which can decide and be the umpire between conflicting opinions; there is only my reason, your reason, X's reason, Y's

reason, multiplied up to the discordant innumerable. Each reason according to his view of things, his opinion, that is, his mental constitution and mental preference. So what is the use of running down faith which after all gives something to hold on to amidst the contradictions of an enigmatic universe? If one can get at a knowledge that knows, it is another matter; but so long as we have only an ignorance that argues, — well, there is a place still left for faith, — even faith may be a glint from the knowledge that knows, however far off, and meanwhile there is not the slightest doubt that it helps to get things done. There's a bit of reasoning for you! — just like all other reasoning too, convincing to the convinced, but not to the unconvincible, that is, to those who don't accept the ground upon which the reasoning dances. Logic, after all, is only a measured dance of the mind, nothing else.

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Your dream was certainly not moonshine : it was an inner experience and can be given its full value. As for the other questions, they are full of complications and I do not feel armed to cut the Gordian knot with a sentence. Certainly, you are right to follow directly the truth for yourself and need not accept X's or anybody else's proposition or solution. Man needs both faith and reason so long as he has not reached a surer insight and greater knowledge. Without faith he cannot certainly walk on any road, and without reason he might very well be walking, even with the staff of faith to support him, in the darkness. X himself founds his faith, if not on Reason yet on reasons; and the rationalist, the rationaliser or the reasoner must have some faith even if it be faith only in Reason itself as sufficient and authoritative, just as the believer has faith in his faith as sufficient and authoritative. Yet both are capable of error, as they must be since both are instruments of the human mind whose nature is to err, and they share that mind's limitations. Each must walk by the light he has even though there are dark spots in which he stumbles.

All that is, however, another matter than the question about the present human civilisation. It is not this which has to be

saved; it is the world that has to be saved and that will surely be done, though it may not be so easily or so soon as some wish or imagine, or in the way that they imagine. The present must surely change, but whether by a destruction or a new construction on the basis of a greater Truth, is the issue. The Mother has left the question hanging and I can only do the same. After all, the wise man, unless he is a prophet or a Director of the Madras Astrological Bureau, must often be content to take the Asquithian position. Neither optimism nor pessimism is the truth : they are only modes of the mind or modes of the temperament.

Let us then, without either excessive optimism or excessive pessimism, "wait and see".

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The faith in spiritual things that is asked of the sadhak is not an ignorant but a luminous faith, a faith in light and not in darkness. It is called blind by the sceptical intellect because it refuses to be guided by outer appearances or seeming facts, — for it looks for the truth behind, — and because it does not walk on the crutches of proof and evidence. It is an intuition, an intuition not only waiting for experience to justify it, but leading towards experience. If I believe in self-healing, I shall after a time find out the way to heal myself. If I have a faith in transformation, I can end by laying my hand on and unravelling the process of transformation. But if I begin with doubt and go on with more doubt, how far am I likely to go on the journey?

(Continued)

FROM : *LETTERS ON YOGA* (ED.1971), PART ONE, PP. 164-67

