

**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



Like a sun Thy splendour descends upon the earth and Thy rays will illuminate the world.

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
- DTP □□ Shilalipi, Basab Chatterjee  
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PRAYER  
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 a 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?*

FROM: PRAYERS AND MEDITATIONS, P. 358



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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:

**SRI AUROBINDO**

[SELECTED]

THE MOTHER

*(From a meditation written on the day after the Mother first saw Sri Aurobindo)*

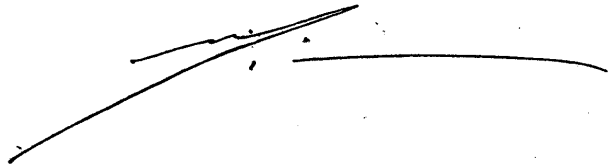
It matters little that there are thousands of beings plunged in the densest ignorance, He whom we saw yesterday is on earth; his presence is enough to prove that a day will come when darkness shall be transformed into light, and Thy reign shall be indeed established upon earth.

O Lord, Divine Builder of this marvel, my heart overflows with joy and gratitude when I think of it, and my hope has no bounds.

My adoration is beyond all words, my reverence is silent.  
30 March 1914

\*

*What Sri Aurobindo  
represents in the world's  
history is not a teaching,  
not even a revelation;  
it is a decisive action  
direct from the Supreme*



What Sri Aurobindo represents in the world history is not a teaching, not even a revelation; it is a decisive action direct from the Supreme.  
14 February 1961

\*

*(Message for broadcast by All India Radio, Tiruchirappalli)*

What Sri Aurobindo represents in the history of the earth's spiritual progress is not a teaching, not even a revelation; it is a mighty action straight from the Supreme. 15 August 1964

\*

*(Message for the issuance of a Sri Aurobindo commemorative stamp)*

He has come to bid the earth to prepare for its luminous future.  
15 August 1964

\*

Sri Aurobindo has brought to the world the assurance of a divine future.

\*

Sri Aurobindo has come on earth not to bring a teaching or a creed in competition with previous creeds or teachings, but to show the way to overpass the past and to open concretely the route towards an imminent and inevitable future.

22 February 1967

\*

Sri Aurobindo does not belong to the past nor to history.  
Sri Aurobindo is the Future advancing towards its realisation.

Thus we must shelter the eternal youth required for a speedy advance, in order not to become laggards on the way.

2 April 1957

FROM : WORDS OF THE MOTHER, CENT. EDI. VOL. NO. 13, PP. 3-5



...Sri Aurobindo whom I know and with whom I lived physically for thirty years, and who has not left me, not for a moment—for He is still with me, day and night, thinking through my brain, writing through my pen, speaking through my mouth and acting through my organising power.

The Mother

From : Cent.Edi.Vol.No.13, p.50

*To him I have surrendered all...*

...“TO HIM I HAVE SURRENDERED ALL, WILL, LIFE, SELF;  
FOR HIM I AM READY TO GIVE ALL MY BLOOD, DROP BY  
DROP,”... — THE MOTHER

*Since the beginning of the earth,  
wherever and whenever there was the  
possibility of manifesting a ray of  
consciousness, I was there.*



Since the beginning of the earth, wherever and whenever there was the possibility of manifesting a ray of the Consciousness, I was there.

\*

That which is speaking to you now, is a faithful servant of the Divine. From all time, since the beginning of the earth, as a faithful servant of the Divine, it has spoken in the name of its Master. And as long as earth and men exist, it will be there in a body to preach the divine word.

So, wherever I am asked to speak, I do my best, as a servant of the Divine.

But to speak in the name of a particular doctrine or of a man, however great he may be, that I cannot do!

The Eternal Transcendent forbids me. 1912

\*

### MYSELF AND MY CREED

I belong to no nation, no civilisation, no society, no race, but to the Divine.

I obey no master, no ruler, no law, no social convention, but the Divine.

To Him I have surrendered all, will, life, self; for Him I am ready to give all my blood, drop by drop, if such is His Will, with complete joy; and nothing in His service can be sacrifice, for all is perfect delight. Japan, February 1920

### HOW I BECAME CONSCIOUS OF MY MISSION

When and how did I become conscious of a mission which I was to fulfil on earth? And when and how I met Sri Aurobindo?

These two questions you have asked me and I promised a short reply.

For the knowledge of the mission, it is difficult to say when it came to me. It is as though I were born with it, and following the growth of the mind and brain, the precision and completeness of this consciousness grew also.

Between 11 and 13 a series of psychic and spiritual experiences revealed to me not only the existence of God but man's possibility of uniting with Him, of realising Him integrally in consciousness and action, of manifesting Him upon earth in a life divine. This, along with a practical discipline for its fulfilment, was given to be during my body's sleep by several teachers, some of whom I met afterwards on the physical plane.

Later on, as the interior and exterior development proceeded, the spiritual and psychic relation with one of these beings became more and more clear and frequent; and although I knew little of the Indian philosophies and religions at that time I was led to call him Krishna, and henceforth I was aware that it was with him (whom I knew I should meet on earth one day) that the divine work was to be done.

In the year 1910 my husband came alone to Pondicherry where, under very interesting and peculiar circumstances, he made the acquaintance of Sri Aurobindo. Since then we both strongly wished to return to India — the country which I had always cherished as my true mother-country. And in 1914 this joy was granted to us.

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

\*

O, my Lord, my Lord!

What you want of me, let me be.

What you want me to do, let me do. 20 June 1931

\*

My Lord, I will not try to escape from the work Thou hast given me. Wherever Thou placest my consciousness, it will remain without any attempt to rise to the blissful heights. Even if Thou wilt it to be in the mud of the most material nature, it will stay there peaceful and at rest. But wherever it is, it cannot but be without aspiring towards Thee, opening to Thy influence and calling Thee down into itself as the sole reality of its existence. 7 March 1932

\*

O my God, Thou hast told me : "Plunge into Matter and identify thyself with it : it is there I would manifest."

And Thy will has been done — but Matter has ignored the gift and persists in wanting to seek in obscure and false activities and relations a satisfaction which it cannot find there.

And yet Thou hast promised me the Victory...

\*

O Lord, awaken my entire being that it may be for Thee the needed instrument, the perfect servant.

\*

What I want to bring about in the material world, upon the earth.

1. Perfect Consciousness.
2. Integral Knowledge, omniscience.
3. Power invincible, irresistible, ineluctable; omnipotence.
4. Health, perfect, constant, unshakable; perpetually renewed energy.
5. Eternal youth, constant growth, uninterrupted progress.
6. Perfect beauty, complex and total harmony.
7. Inexhaustible unparalleled riches, control over all the

wealth of this world.

8. The gift of healing and giving happiness.

9. Immunity from all accidents, invulnerability against all adverse attacks.

10. Perfect power of expression in all fields and all activities.

11. The gift of tongues, the power of making oneself understood perfectly by all.

12. And all else necessary for the accomplishment of Thy work. 23 October 1937

\*

I wish

1. personally to be eternally the perfect expression of the Supreme Divine.

2. that the supramental victory, manifestation and transformation should take place at once.

3. that all suffering should disappear for ever from the worlds present and future.

FROM : *WORDS OF THE MOTHER*, CENT. EDI. VOL. NO. 13, PP. 37-42



Let Thy glory be proclaimed,  
And sanctify life;  
Let it transform men's hearts,  
And Thy Peace reign on earth.

The Mother

From : *Prayers and Meditations*, p.16



**“YOU ARE TO BE CONSCIOUS OF YOURSELF, YOU MUST AWAKE TO YOUR NATURE AND MOVEMENTS.” — THE MOTHER**

What is one to do to prepare oneself for the Yoga?

To be conscious, first of all. We are conscious of only an insignificant portion of our being, for the most part we are unconscious. It is this unconsciousness that keeps us down to our unregenerate nature and prevents change and transformation in it. It is through unconsciousness that the undivine forces enter into us and make us their slaves. You are to be conscious of yourself, you must awake to your nature and movements, you must know why and how you do things or feel or think them; you must understand your motives and impulses, the forces, hidden and apparent, that move you; in fact, you must, as it were, take to pieces the entire machinery of your being. Once you are conscious, it means that you can distinguish and sift things, you can see which are the forces that pull you down and which help you on. And when you know the right from the wrong, the true from the false, the divine from the undivine, you are to act strictly up to your knowledge; that is to say, resolutely reject one and accept the other. The duality will present itself at every step and at every step you will have to make your choice. You will have to be patient and persistent and vigilant—“sleepless”, as the adepts say; you must always refuse to give any chance whatever to the undivine against the divine.

FROM: *QUESTIONS AND ANSWERS*, CENT. EDI. VOL. NO. 3, PP.1-2



**WHEN YOU HAVE A LITTLE TIME...TELL YOURSELF, “AT LAST, I HAVE SOME TIME TO CONCENTRATE, TO COLLECT MYSELF, TO RELIEVE THE PURPOSE OF MY LIFE, TO OFFER MYSELF TO THE TRUE AND THE ETERNAL.” — THE MOTHER**

How often there is a kind of emptiness in the course of life, an unoccupied moment, a few minutes, something more. And what do you do? Immediately you try to distract yourself, and you invent some foolishness or other to pass your time. That is a common fact. All men, from the youngest to the oldest, spend most of their time in trying not to be bored. Their pet aversion is boredom and the way to escape from boredom is to act foolishly.

Well, there is a better way than that—to remember.

When you have a little time, whether it is one hour or a few minutes, tell yourself, “At last, I have some time to concentrate, to collect myself, to relieve the purpose of my life, to offer myself to the True and the Eternal.” If you took care to do this each time you are not harassed by outer circumstances, you would find out that you were advancing very quickly on the path. Instead of wasting your time in chattering, in doing useless things, reading things that lower the consciousness—to choose only the best cases, I am not speaking of other imbecilities which are much more serious—instead of trying to make yourself giddy, to make time, that is already so short, still shorter only to realise at the end of your life that you have lost three-quarters of your chance—then you want to put in double time, but that does not work—it is better to be moderate, balanced, patient, quiet, but never to lose an opportunity that is given to you, that is to say, to utilise for the true purpose the unoccupied moment before you.

When you have nothing to do, you become restless, you run about, you meet friends, you take a walk, to speak only of the best; I am not referring to things that are obviously not to be done. Instead of that, sit down quietly before the sky, before the sea or under trees, whatever is possible (here you have all

of them) and try to realise one of these things—to understand why you live, to learn how you must live, to ponder over what you want to do and what should be done, what is the best way of escaping from the ignorance and falsehood and pain in which you live.

FROM: *ON THE DHAMMAPADA*, CENT. EDI. VOL. NO. 3, PP. 250-51



### NOW I HAVE BORNE

SRI AUROBINDO

Now I have borne Thy presence and Thy light,  
Eternity assumes me and I am  
A vastness of tranquillity and flame,  
My heart a deep Atlantic of delight.  
My life is a moving moment of Thy might  
Carrying Thy vision's sacred oriflamme  
Inscribed with the white glory of Thy name  
In the unborn silence of the Infinite.

My body is a jar of radiant peace,  
The days a line across my timelessness,  
My mind is made a voiceless breadth of Thee,  
A lyre of muteness and a luminous sea;  
Yet in each cell I feel Thy fire embrace,  
A brazier of the seven ecstasies.

FROM: *COLLECTED POEMS*, P.141



### UNDERSTANDING THROUGH SILENCE

THE MOTHER

From the point of view of individual development and for those who are still at the beginning of the path, to know how to remain silent before what one does not understand is one of the things which would help most in the progress—to know how to remain silent, not only externally, without uttering a word, but also to know how to be silent within, so that the mind does not assert its ignorance with its usual presumptuousness, does not try to understand with an instrument that is incapable of understanding that it may know its own weakness and open simply, quietly, waiting until the time has come for it to receive the light, because only the Light, the true Light, can give it understanding. It is not all that it has learnt nor all that it has observed nor all its so-called experience of life, it is something else which is completely beyond it. And until this something else—which is the expression of the Grace—manifests within it, if very quietly, very modestly the mind remains silent and does not try to understand and, above all, to judge, things would go *much* faster.

The noise made by all the words, all the ideas in your head is so deafening that it prevents you from hearing the truth when it wants to manifest.

To learn to be quite and silent....When you have a problem to solve, instead of turning over in your head all the possibilities, all the consequences, all the possible things one should or should not do, if you remain quite with an aspiration for goodwill, if possible a need for goodwill, the solution comes very quickly. And as you are silent you are able to hear it.

When you are caught in a difficulty, try this method: instead of becoming agitated, turning over all the ideas and actively seeking solutions, of worrying, fretting, running here and there inside your head—I don't mean externally, for externally you probably have enough common sense not to do that! but inside, in your head—*remain quiet*. And according to your

nature, with ardour or peace, with intensity or widening or with all these together, implore the Light and wait for it to come.

In this way the path would be considerably shortened.

FROM: *QUESTIONS AND ANSWER*, CENT. EDI. VOL. NO. 9, PP. 422-23



## CONSCIOUS BODY-CULTURE

### THE MOTHER

Mother, in the physical education we practise here our aim is a greater and greater control over the body isn't it? So, as Sri Aurobindo has said in what we read last time, that the Hatha-yoga and Tantric methods give a very great control over the body, why don't we introduce these methods into our system?

These are occult processes for acting on the body—the Tantric ones, at any rate—while the modern methods of development follow the ordinary physical process to give the body all the perfection it is capable of in its present state....I don't quite grasp your question. The processes are completely different.

The basis of all these methods is the power exercised by the conscious will over matter. Usually it is a method which someone has used fairly successfully and set up as a principle of action, which he has taught to others who in turn have continued and perfected it until it has taken a somewhat fixed form of one kind of discipline or another. But the whole basis is the action of the conscious will on the body. The exact form of the method is not of primary importance. In various countries, at various times, one method or another has been used, but always behind it there is a canalised mental power which acts methodically. Of course, some methods try to use a higher power which would in its turn transmit its capacity to the mental power: if a power of a higher order is infused into the mental method, this method naturally becomes more effective and powerful. But essentially all these disciplines depend above all on the person who practises them and the way he uses them.

One can, even in the most material, ordinary processes, make use of this altogether external basis to infuse into them powers of a higher order. And all methods, whatever they may be, depend almost exclusively on the person who uses them, on what he puts into them.

You see, if the matter is considered in its most modern, most external form, how is it that the movements we make almost constantly in our everyday life, or which we have to make in our work if it is a physical work, do not help or help very little, almost negligibly, to develop the muscles and to create harmony in the body? These same movements, on the other hand, if they are made consciously, deliberately, with a definite aim, suddenly start helping you to form your muscles and build up your body. There are jobs, for instance, where people have to carry extremely heavy loads, like bags of cement or sacks of corn or coal, and they make a considerable effort; to a certain extent they do it with an acquired facility, but that doesn't give them harmony of the body, because they don't do it with the *idea* of developing their muscles, they do it just "like that". And someone who follows a method, either one he has learnt or one he has worked out for himself, and who makes these very movements with the will to develop this muscle or that, to create a general harmony in his body—he succeeds. Therefore, in the conscious will, there is something which adds considerably to the movement itself. Those who really want to practise physical culture as it is conceived now, everything they do, they do consciously. They walk downstairs consciously, they make the movements of ordinary life consciously, not mechanically. An attentive eye will perhaps notice a little difference but the greatest difference lies in the will they put into it, the consciousness they put into it. Walking to go somewhere and walking as an exercise is not the same thing. It is the conscious will in all these things which is important, it is that which brings about the progress and obtains the result. Therefore, what I mean is that the method one uses has only a relative importance in itself; it is the will to obtain a certain result that is important.

The yogi or aspiring yogi who does *asanas* to obtain a spiri-



tual result or even simply a control over his body, obtains these results because it is with this aim that he does them, whereas I know some people who do exactly the same things but for all sorts of reasons unrelated to spiritual development, and who haven't even managed to acquire good health by it! And yet they do exactly the same thing, sometimes they even do it much better than the yogi, but it doesn't give them a stable health... because they haven't thought about it, haven't done it with this purpose in mind. I have asked them myself, I said, "But how can you be ill after doing all that?"— "Oh! but I never thought of it, that's not why I do it." This amounts to saying that it is the conscious will which acts on matter, not the material fact.

But you only have to try it, you will understand very well what I mean. For instance, all the movements you make when dressing, taking your bath, tidying your room...no matter what; make them consciously, with the will that this muscle should work, that muscle should work. You will see, you will obtain really amazing results.

Going up and down the stairs—you cannot imagine how useful that can be from the point of view of physical culture, if you know how to make use of it. Instead of going up because you are going up and coming down because you are coming down, like any ordinary man, you go up with the consciousness of all the muscles which are working and of making them work harmoniously. You will see. Just try a little, you will see! This means that you can use all the movements of your life for a harmonious development of your body.

You bend down to pick something up, you stretch up to find something right at the top of a cupboard, you open a door, you close it, you have to go round an obstacle, there are hundred and one things you do constantly and which you can make use of for your physical culture and which will demonstrate to you that it is the consciousness you put into it which produces the effect, a hundred times more than just the material fact of doing it. So, you choose the method you like best, but you can use the whole of your daily life in this way....To think constantly of the harmony of the body, of the beauty of the movements, of

not doing anything that is ungraceful and awkward. You can obtain a rhythm of movement and gesture which is very exceptional.

We are going to meditate of all this.

FROM: *QUESTIONS AND ANSWERS*, CENT. EDI. VOL.NO.9,PP:153-56



**"IF THERE IS ANOTHER WAR, I CAN TELL YOU THAT ALL THIS WILL DISAPPEAR. FOR MEN ARE VERY INTELLIGENT CREATURES AND THEY HAVE FOUND THE MEANS OF DESTROYING EVERYTHING, AND THEY WILL MAKE USE OF THIS, FOR WHAT'S THE GOOD OF SPENDING BILLIONS TO FIND CERTAIN BOMBS, IF ONE MIGHT NOT USE THEM? WHAT IS THE USE OF DISCOVERING THAT ONE CAN DESTROY A CITY IN A FEW MINUTES, IF IT IS NOT FOR DESTROYING IT! ONE WANTS TO SEE THE FRUIT OF ONE'S EFFORTS. IF THERE IS WAR, THIS IS WHAT WILL HAPPEN".**  
— THE MOTHER

I think so. Recently I saw some pictures which truly showed something other than ugliness and indecency. It is not yet art, it is very far from being beautiful, but there are signs that we are going up again. You will see, fifty years hence we shall perhaps have beautiful things to see. I felt this some days ago, that truly we had come to the end of the descending curve—we are still very low down, but are beginning to climb up. There is a kind of anguish and there is still a complete lack of understanding of what beauty can and should be, but one finds an aspiration towards something which will not be sordidly material. For a time art had wanted to wallow in the mire, to be what they called "realistic". They had chosen as "real" what was most repulsive in the world, most ugly: all deformities, all filth, all ugliness, all the horrors, all the incoherences of colour and form; well, I believe this is behind us now. I had this feeling very strongly these last few days (not through seeing pictures, for we do not have a chance to see much here, but by "sensing the atmosphere"). And even in the reproductions we are shown, there is some aspiration

towards something which would be a little higher. It will need about fifty years; then.... Unless there is another war, another catastrophe; because certainly, to a large extent, what is responsible for this taste for the sordid are the wars and the horrors of war. People were compelled to put aside all refined sensibility, the love of harmony, the need for beauty, to be able to undergo all that; otherwise, I believe, they would really have died of horror. It was so unspeakably foul that it could not be tolerated, so it perverted men's taste everywhere and when the war was over (admitting that it ever ended), they wanted only one thing, to forget, forget, forget. To seek distraction, not to think of all the horror they had suffered. Now there, one goes very low. The whole vital atmosphere is completely vitiated and the physical atmosphere is terribly obscure.

Hence, if we can escape another world war.... Because war is there, it has never stopped. It has been there from almost the beginning of this century, it began with China, Turkey, Tripolitania, Morocco—you are following?—the Balkans, it has never stopped, it has become worse, but each time it has become a world war, it has assumed altogether sordid proportions. All you my children, you have been born after the war ( I am speaking of the First [World] War), so you do not know much about this, and then you have been born here, in a country which has been truly privileged. But the children born in Europe, latterly, these little ones, who were children of the war, carry something in them which will be very difficult to efface, a kind of horror, a fright. One could not have been mixed up with that without knowing what horror is. The first war was perhaps worse than the second. The second was so atrocious that all was lost.... But the first, oh! I don't know....The last months I spent in Paris were truly fantastic. And it can't be told. The life in the trenches, for example is something that cannot be told. The new generations do not know....But, you see, the children born now will not even know if this was true, all these horrors which are related to them. What happened in the conquered countries, in Czechoslovakia, in Poland, in France— the frightful things, unbelievable, unthinkable, which

took place—unless one has been very close by, has seen, one cannot believe it. It was...I was saying the other day that the vital world is a world of horrors; well, all the horrors of the vital world had descended upon earth, and upon earth they are still more horrible than in the vital world, because in the vital world, if you have an inner power, if you have the knowledge, if you have strength, you act upon them—you act, you can subdue them, you can show yourself stronger. But all your knowledge, all your power, all your strength is nothing in this material world when you are subjected to the horrors of a war. And this acts in the terrestrial atmosphere in such a way that it is very, very difficult to efface it.

Naturally, men are always very anxious to forget. There are already those who have begun to say, "Are you quite sure it was like that?" But those who have gone through that, do not want it to be forgotten; so the places of torture, massacre—hideous places which go beyond all the worst the human imagination can conceive—some of these places have been preserved. You can go and visit the torture-chambers the Germans built in Paris; and they will never be destroyed. I hope, so that those who come and say, "Oh! you know, these things have been exaggerated" (for one does not like to know that such frightful things have happened), could be taken by the hand and told, "Come and see, if you are not afraid."

This forms character. If it is taken in the right way (and I think there are people who have taken it in the right way), this may lead you straight to Yoga, straight. That is, one feels such a deep detachment for all things in the world, such a great need to find something else, an imperious need to find something which is truly beautiful, truly fresh, truly good...then, quite naturally, this brings you to a spiritual aspiration. And these horrors have, as it were, divided men: there was a minority which was ready and rose very high, there was a majority which was not ready and went down very low. These wallow in the mud at present, and hence, for the moment, one does not get out of it; and if this continues, we shall go towards another war and this time it will truly be the end of this civilisation—I don't

say the end of the world, because nothing can be the end of the world, but the end of this civilisation, that is to say, another will have to be built. You will perhaps tell me that this would be very well, for this civilisation is in its decline, it is on the way to perish; but after all, there are very beautiful things in it, worthy of being preserved, and it would be a great pity if all this disappeared. But if there is another war, I can tell you that all this will disappear. For men are very intelligent creatures and they have found the means of destroying everything, and they will make use of this, for what's the good of spending billions to find certain bombs, if one might not use them? What is the use of discovering that one can destroy a city in a few minutes, if it is not for destroying it! One wants to see the fruit of one's efforts. If there is war, this is what will happen.

FROM: CENT. EDI, VOL. NO. 4, PP 302-05



Earth needs

a place where men can live away from all national rivalries, social conventions, self-contradictory moralities and contending religions;

a place where human beings, freed from all slavery to the past, can devote themselves wholly to the discovery and practice of the Divine Consciousness that is seeking to manifest.

Auroville wants to be this place and offers itself to all who aspire to live the Truth of tomorrow

The Mother

From : Cent.Edi.Vol.No.13, p.208



**“ONE WOULD LIKE TO HAVE HUNDREDS AND HUNDREDS OF YEARS BEFORE ONE TO BE ABLE TO DO THE WORK.”**

— THE MOTHER

You said that if there were a third world war, it would be the end of the present civilisation. Would the terrestrial condition be affected favourably by it or adversely?

Listen. Would you ask whether a fatal illness is favourable to health or not? It is exactly that. A civilisation, whatever it may be, is the result of very long efforts to become conscious of oneself, of Nature, and to master this Nature and draw the best possible advantage from it. We were saying a while ago that the training of the physical being consists in preparing an instrument so that the Divine may manifest Himself. A civilisation prepares an instrument so that the Divine may manifest in that instrument. The more slowly, carefully, minutely the civilisation is worked out, and succeeds in conquering the laws of Nature, the more favourable is the instrument to the manifestation of the Divine. That is why we also have this idea of the prolongation of life, it is to be able to perfect the instrument so as to manifest the divine Force which wants to manifest. Otherwise, it would evidently be much easier, as soon as the body became a little ill or a little old or incapable of reacting as it did when young, to do what one does with an old torn dress—one throws it away and gets another. Unfortunately, it is not like that. All the fruit of the work, all the accumulated effort to become conscious is lost. If, for instance, this civilisation we have built, which in a way has so considerably mastered the forces of Nature, which has succeeded in understanding laws of an altogether unique order and has accumulated so many experiences of all kinds to reach self-understanding and self-expression, if all this disappeared, it would be necessary, naturally, to begin all over again. And then, for a new-born child, how many years of slow and insipid education are needed for its brain to be ready to express even a simple general idea, for its movements to be conscious instead of being absolutely

unconscious, how many years! For a civilisation, how many years would be necessary simply to get back all that is lost? There have been many civilisations on the earth, there are scientists trying to rediscover what has been, but nobody can say with certitude exactly what was there: the major part of these civilisation is completely lost (I am speaking of civilisations preceding this one which for us is historical). Well, it thousands of years are yet needed to begin another, obviously.... In any case, for our external human consciousness, it is a loss of time. But we are told that the Work to be done, the promised Realisation is going to take place now. It is going to take place now because the framework of this civilisation seems to be favourable as a platform or a base for building up. But if this civilisation is destroyed, upon what are we going to build? First a foundation platform must be made in order to be able to build. If five or ten thousand years are still needed to make this platform, this proves that it is not now that things will be done, they will be done, that is well understood, they will be done, but.... How many lives have you all had? What do you remember of your past lives? What is the good of all the efforts you have made in your past lives to perfect yourselves, to try to understand yourselves, to master yourselves a little, simply to make use of the instrument which has been given to you? What remains to you of all that? Will you tell me? Who here can tell me that he is consciously profiting by the experiences of his past lives—unconsciously there is something which remains but not much—but consciously?... No one will answer?

No, precisely,—one has the impression that after having lived so long, one is only beginning to know a very little.

Yes, exactly, it is just like that. This is because the farther one goes, the more does one realise that there is everything to understand and everything to learn. And consequently, if one has behind him some sixty years, it is nothing. One would like to have hundreds and hundreds of years before one to be able to do the work. It is like that, you are all little children, you see, so the years seem to you long, because you have not lived

much; but you will see, the more one advances, the more does one realise that there is a long road in front, long, very long, and one would not like to have to begin all over again, for it is so much more time lost.

FROM: CENT. EDI, VOL. NO. 4, PP. 329-31



## SOME ANSWERS

THE MOTHER

(CONTINUED FROM THE ISSUE OF 21 FEBRUARY 2022)

Sweet Mother,

It happens that when we love You deeply and are intimately in contact with You, we have the impression that the Divine belongs to us exclusively (and not that we belong to Him). Why?

The two are equally true and they ought to be felt simultaneously. But human egoism always has the tendency to take rather than to give. This is where that impression comes from.

3 July 1960

Sweet Mother,

It is much easier for me to approach You than to approach Sri Aurobindo. Why? You are all that Sri Aurobindo is for us, as well as a divine and loving Mother. So is it necessary to try to establish the same relation with him?

You yourself have answered your own question. I am for you a mother who is very close to you, who loves and understands you; that is why it is easy for you to approach me with a loving confidence, without fear and without hesitation. Sri Aurobindo is always there to help you and guide you; but it is natural that you should approach Him with the reverence due to the Master of Yoga.

3 July 1960

Sweet Mother,

What exactly is the soul or psychic being? And what is meant by the evolution of the psychic being? What is its relation to the Supreme?

The soul and the psychic being are not exactly the same thing, although their essence is the same.

The soul is the divine spark that dwells at the centre of each being; it is identical with its Divine Origin; it is the divine in man.

The psychic being is formed progressively around this divine centre, the soul, in the course of its innumerable lives in the terrestrial evolution, until the time comes when the psychic being, fully formed and wholly awakened, becomes the conscious sheath of the soul around which it is formed.

And thus identified with the Divine, it becomes His perfect instrument in the world. 16 July 1960

Sweet Mother,

You have said that once we have found our psychic being, we can never lose it. Isn't that so? But can we come into contact with it from time to time when we are receptive?

When you have established contact with your psychic being, it is, in effect, definitive.

But before this contact is established, you can, in certain circumstances, consciously receive the psychic *influence*, which always produces an illumination in the being and has more or less lasting effects. 16 July 1960

Sweet Mother,

The soul individualises itself and progressively transforms itself into a psychic being. What are the best conditions for its rapid growth?

It would be more correct to say that the soul puts on a progressive individual form which becomes the psychic being. For since the soul is itself a portion of the Supreme, it is immutable and eternal. The psychic being is progressive and immortal.

All the methods of self-knowledge, self-control and self-mastery are good. You have to choose the one that comes to you spontaneously and best corresponds to your nature. And once having chosen the method, you must use your intelligent will to apply it with an unflinching perseverance that does not

shrink from any obstacle, any difficulty. It is a long and minute work which must be undertaken with sincerity and continued with an increasing sincerity ever more scrupulous and integral.

The easy paths generally lead nowhere. 28 July 1960

Sweet Mother,

Does an outer life of evil deeds and a base consciousness have an effect on the psychic being? Is there a possibility of its degradation?

A base and evil life can only have the effect of separating the outer being more and more completely from the psychic being, which retires into the depths of the higher consciousness and sometimes even cuts off all relation with the body, which is then usually possessed by an asuric or rakshasic being.

The psychic being itself is above all possibility of degradation. 28 July 1960

Sweet Mother,

How does the soul influence a being who is normally unconscious?

The soul's influence is a kind of radiance that penetrates through the most opaque substances and acts even in the unconsciousness.

But then its action is slow and takes a very long time to obtain a perceptible result. 31 July 1960

Sweet Mother,

Sri Aurobindo says that the voice of the ordinary conscience is not the voice of the soul. What is it then?

The voice of the ordinary conscience is an ethical voice, a moral voice which distinguishes between good and evil, encourages us to do good and forbids us to do evil. This voice is very useful in ordinary life, until one is able to become conscious of one's psychic being and allow oneself to be entirely guided by it—in other words, to rise above ordinary humanity, free oneself from all egoism and become a conscious instrument of the Divine Will. The soul itself, being a portion of the Divine, is above all moral and ethical notions; it bathes in the Divine

Light and manifests it, but it can truly govern the whole being only when the ego has been dissolved. 12 August 1960

Sweet Mother,

You have said that to be allowed to sit in Sri Aurobindo's room and meditate there, "one must have done much for Him".<sup>1</sup> What do you mean by that, Mother? What can one do for the Lord which will be this "much"?

To do something for the Lord is to give Him something of what one has or of what one does or of what one is. In other words, to offer Him a part of our belongings or all our possessions, to consecrate to Him a part of our work or all our activities, or to give ourselves to Him totally and unreservedly so that He can take possession of our nature in order to transform and divinise it. But there are many persons who, without giving anything, always want to take and to receive. These people are selfish and they are not worthy of meditating in Sri Aurobindo's room. 26 September 1960

Sweet Mother,

How are the messages that You give us on Blessings days chosen? How should we read them and what new things in particular should we look for in them?

The messages are usually chosen according to the occasion or the need of the moment, so that each person may be able to find in them either the force or the knowledge that will help him to make progress.

In each one the will to progress is the needed thing—that is what opens us to the divine influence and makes us capable of receiving what it brings us. 26 September 1960  
(Continued)

FROM: SOME ANSWERS, CENT. EDI. VOL. NO. 16, PP. 246-51



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<sup>1</sup> Words of the Mother, Cent. Vol.13, P 29

## NOTES ON THE WAY

THE MOTHER

(CONTINUED FROM THE ISSUE OF 21 FEBRUARY 2022)

13 December 1969

I am receiving continuously, almost daily, the aphorisms of Sri Aurobindo, which I had forgotten completely. There were very interesting things....Some of them give me the feeling that they are a kind of transcription (one might say "intellectual", but it is not that, it is a mentalised higher mind, that is to say, it is accessible to thought) of the experience of the supramental consciousness that I had, in which this difference of good and evil and all that, appears as childishness, and Sri Aurobindo expresses it in the aphorisms in a way accessible to the intellect. Only...those who understand do not understand well! because they understand in the old way.

Do you remember these aphorisms?...There is one where he says: "If I cannot be Rama, then I would be Ravana..." and he explains why. It is in that series.<sup>1</sup>

(Silence)

There is a practical problem there: it is clear there are some movements which one would like to eliminate, because one finds that it is a fault, but one does not know how to do it. Is it from above? You put the light upon such a movement each time it comes up, and then...

It depends upon the kind of movement, my child, and in which part of the being and what type of movement.

I am sure that each difficulty is a special problem. You can't

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<sup>1</sup> "Men talk of enemies, but where are they? I only see wrestlers of one party or the other in the great arena of the universe.

"The saint and the angel are not the only divinities; admire also the Titan and the Giant.

"The old writings call the Titans the elder gods. So they still are, nor is any god entirely divine unless there is hidden in him also a Titan.

"If I cannot be Rama, then I would be Ravana; for he is the dark side of Vishnu." (Thoughts and Aphorisms, Cent. Vol. 17, pp. 106-07)

make a general rule.

For example, the other day you said that birth is a “purge”...(*Mother laughs*). You remember: people who have suppressed everything, find the same thing reappearing in the children.<sup>1</sup>

Yes, yes!

And you said that this gave a key to what should not be done.

Yes,

Now I would like to know what is the key to cure without suppression? Precisely because the Light is usually thrown, and then the wrong movement is driven underground.

Yes, that is a general rule. The opposite is to be done: instead of driving it underground, it is to be offered. It is to place the thing, the movement itself, to *project* it into the light....Generally it wriggles and refuses! But (*Mother laughs*) that is the only way. That is why this Consciousness is so precious...Well, what brings about the suppression is the idea of good and bad, a kind of contempt or shame for what is considered bad, and you do like this (*gesture of repulsion*), you do not want to see it, you do not want it to be there. It must....The first thing—the very first thing to realise is that it is the weakness of our consciousness that makes this division and that there is a Consciousness (now I am sure of it) in which

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<sup>1</sup> “For the vast majority of those who bring forth children almost without wanting it, ‘like that’, and who have had an education, that is to say, who have had their brains crammed with ideas of certain defects one should not have and of qualities one should have—all that had been driven down into their being, all the vicious instincts, all come up. I have observed and I have seen and I remember some things I read very very long ago—I suppose it was in Renan: he wrote that one must distrust parents who were good and very respectable, because (*Mother laughs*) birth is a ‘purge’ ! And he had said also: observe carefully the children of bad people, because they are often a reaction! And after my experience, when I had seen, I said to myself: ‘But this man was quite right! It is a way for men to purge themselves. They throw out of themselves all that they do not want’....And it is very interesting, because that gives the key to what one has to do. Showing to you what is not to be done, it gives you the key to the thing that is to be done.”

that does not exist, in which what we call “evil” is as much necessary as what we call “good”, and that if we can project our sensation—or our activity or our perception—into that Light, that will bring the cure.<sup>1</sup> Instead of suppressing or rejecting it as something to be destroyed (it cannot be destroyed!), it has to be projected into the Light. And because of this I have had for several days a very interesting experience: instead of seeking to throw away far from oneself certain things (which one does not accept, and which produce an imbalance in the being), instead of doing that, to accept them, take them as part of oneself and...(*Mother opens her hands*) offer them up. They do not want to be offered, but there is a way of compelling them: the resistance is diminished in the proportion as we can diminish in us our sense of disapprobation; if we can replace this sense of disapprobation by a higher understanding, then we succeed. It is much more easy.

I believe it is that. All, all the movements that drag you down must be put in contact with the higher understanding.

Only, it is beyond the mind obviously. Because, as I said presently that the aphorisms of Sri Aurobindo were expressions understandable to the intellect—but all the same that diminishes: it diminishes, it has no longer the dazzle of understanding without words—it is *there*, there alone that things can be arranged.

Even when it is explained to oneself, it diminishes. One must say nothing. It is like (*Mother laughs*) putting on a layer of paint that only distorts. (Continued)

FROM: NOTES ON THE WAY, PP. 210-13

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<sup>1</sup> At the time of publishing this talk, Mother added the following comment: “In this Consciousness where the two contraries, the two opposites are joined together, both change their nature, they do not continue to be what they are. They are not simply joined and remain the same: their nature changes and that is of great importance. Their nature, their action, their vibration become wholly different as soon as they are joined together. It is the separation that makes them what they are. Do away with the separation and their very nature changes. It is no longer good or bad, but something else, something that is whole and entire.”

## THE MOTHER'S HELP IN DIFFICULTIES

[SELECTED]

SRI AUROBINDO

(CONTINUED FROM THE ISSUE OF 21 FEBRUARY 2022)

### THE ONE THING TO DO ALWAYS

Once one has entered the path of Yoga, there is only one thing to do, to fix oneself in the resolution to go to the end whatever happens, whatever difficulties arise. None really gets the fulfilment in Yoga by his own capacity — it is by the greater Force that stands over you that it will come — and it is the call, persistent through all vicissitudes, to that Force, by which the fulfilment will come. Even when you cannot aspire actively, keep yourself turned to the Mother for the help to come — that is the one thing to do always.

3-1-1934

### TRUST IN THE MOTHER'S FORCE IN DIFFICULTY

What is needed is perseverance — to go on without discouragement, recognising that the process of the nature and the action of the Mother's force is working through the difficulty even and will do all that is needed. Our incapacity does not matter — there is no human being who is not in his parts of nature incapable — but the Divine Force is also there. If one puts one's trust in that, incapacity will be changed into capacity. Difficulty and struggle themselves then become a means towards the achievement.

27-5-1936

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Do not brood over your difficulties. Leave them to the Mother and let her Force work them out of you.

22-3-1935

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Never allow this idea "I am not able", "I am not doing enough" to come and vex you; it is a tamasic suggestion and brings depression and depression opens the way to the attacks of the wrong forces. Your position should be, "Let me do what I can; the Mother's force is there, the Divine is there to see that in due time all will be done."

4-11-1935

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

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All this is of no utility — complainings, questionings, etc. of this kind should be put aside. You have to go on quietly, without depression or trouble, receiving the Mother's forces, allowing them to work, rejecting all that stands in their way but not troubled by difficulty or defects in yourself or by any delay or slowness in the working.

25-10-1933

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Do not admit these suggestions of despair or impatience. Give time for the Mother's force to act.

12-6-1937

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This kind of grief and despondency are the worst obstacles one can raise up in the Sadhana — they ought not to be indulged in. What one cannot do oneself one can get done by calling the Mother's force. To receive that and let it work in you is the true means of success in the Sadhana.

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Whatever difficulties still remain, be sure that they will be surmounted. There is no need for the outer being to be nervous — the Mother's Force and the devotion within you will be sufficient to overcome all that stands in the way.

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You should not yield to sorrow or despair — there is no reason why you should. The Mother's grace has not been withdrawn from you for a moment. Do not allow the attacks of others to



shake you like this — you know well the motives from which they act — and for the rest they are not going to pursue any farther the course which a fit of passion dictated to them. The protection will be with you and you need not fear or sorrow any longer. Put your trust in the Divine and shake off all this like a nightmare that has passed. Believe that our love and grace are with you.

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There has always been too much reliance on the action of your own mind and will — that is why you cannot progress. If you could once get the habit of silent reliance on the power of the Mother — not merely calling it in to support your own effort — the obstacle would diminish and eventually disappear.

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The more one is open to the Mother's action, the more easily difficulties get solved and the right thing is done. 21-9-1934

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It was by your personal efforts without guidance that you got into difficulties and into a heated condition in which you could not meditate etc. I asked you to drop the effort and remain quiet and you did so. My intention was that by your remaining quiet, it would be possible for the Mother's Force to work in you and establish a better starting-point and a course of initial experiences. It was what was beginning to come; but if your mind again becomes active and tries to arrange the Sadhana for itself, then disturbances are likely to come. The Divine Guidance works best when the psychic is open and in front (yours was beginning to open), but it can also work even when the Sadhak is either not conscious of it, or else knows it only by its results. (Continued)

FROM : LETTERS ON THE MOTHER, PP. 327-31



## REASON, SCIENCE AND YOGA

[SELECTED]

SRI AUROBINDO

(CONTINUED FROM THE ISSUE OF 21 FEBRUARY 2022)

As for the faith-doubt question, you ardently give to the word faith a sense and a scope I do not attach to it. I will have to write not one but several letters to clear up the position. It seems to me that you mean by faith a mental belief which is in fact put before the mind and senses in the doubtful form of an unsupported asseveration. I mean by it a dynamic intuitive conviction in the inner being of the truth of supersensible things which cannot be proved by any physical evidence but which are a subject of experience. My point is that this faith is a most desirable preliminary (if not absolutely indispensable — for there can be cases of experiences not preceded by faith) to the desired experience. If I insist so much on faith — but even less on positive faith than on the throwing away of *a priori* doubt and denial — it is because I find that this doubt and denial have become an instrument in the hands of the obstructive forces....

Why I call the materialist's denial an *a priori* denial is because he refuses even to consider or examine what he denies but *starts* by denying it like Leonard Woolf with his "quack, quack" on the ground that it contradicts his own theories, so it can't be true. On the other hand, the belief in the Divine and the Grace and yoga and the Guru etc. is not *a priori*, because it rests on a great mass of human experience which has been accumulating through the centuries and the millenniums as well as the personal intuitive perception. Therefore it is an intuitive perception which has been confirmed by the experience of hundreds and thousands of those who have tested it before me.

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I have started writing about doubt, but even in doing so I am afflicted by the "doubt" whether any amount of writing or of anything else can ever persuade the eternal doubt in man which

is the penalty of his native ignorance. In the first place, to write adequately would mean anything from 60 to 600 pages, but not even 6000 convincing pages would convince doubt. For doubt exists for its own sake; its very function is to doubt always and, even when convinced, to go on doubting still; it is only to persuade its entertainer to give it board and lodging that it pretends to be an honest truth-seeker. This is a lesson I have learnt from the experience both of my own mind and of the minds of others; the only way to get rid of doubt is to take discrimination as one's detector of truth and falsehood and under its guard to open the door freely and courageously to experience.

All the same I have started writing, but I will begin not with doubt but with the demand for the Divine as a concrete certitude, quite as concrete as any physical phenomenon caught by the senses. Now, certainly, the Divine must be such a certitude not only as concrete but more concrete than anything sensed by ear or eye or touch in the world of Matter; but it is a certitude not of mental thought but of essential experience. When the Peace of God descends on you, when the Divine Presence is there within you, when the Ananda rushes on you like a sea, when you are driven like a leaf before the wind by the breath of the Divine Force, when Love flowers out from you on all creation, when Divine Knowledge floods you with a Light which illumines and transforms in a moment all that was before dark, sorrowful and obscure, when all that is becomes part of the One Reality, when the Reality is all around you, you feel at once by the spiritual contact, by the inner vision, by the illumined and seeing thought, by the vital sensation and even by the very physical sense, everywhere you see, hear, touch only the Divine. Then you can much less doubt it or deny it than you can deny or doubt daylight or air or the sun in heaven — for of these physical things you cannot be sure but they are what your senses represent them to be; but in the concrete experiences of the Divine, doubt is impossible.

As to permanence, you cannot expect permanence of the initial spiritual experiences from the beginning — only a few

have that and even for them the high intensity is not always there; for most, the experience comes and then draws back behind the veil waiting for the human part to be prepared and made ready to bear and hold fast its increase and then its permanence. But to doubt it on that account would be irrational in the extreme. One does not doubt the existence of air because a strong wind is not always blowing or of sunlight because night intervenes between dawn and dusk. The difficulty lies in the normal human consciousness to which spiritual experience comes as something abnormal and is in fact supernormal. This weak limited normality finds it difficult at first even to get any touch of that greater and intenser supernormal experience; or it gets it diluted into its own duller stuff of mental or vital experience, and when the spiritual does come in its own overwhelming power, very often it cannot bear or, if it bears, cannot hold and keep it. Still, once a decisive breach has been made in the walls built by the mind against the Infinite, the breach widens, sometimes slowly, sometimes swiftly, until there is no wall any longer, and there is the permanence.

But the decisive experiences cannot be brought, the permanence of a new state of consciousness in which they will be normal cannot be secured if the mind is always interposing its own reservations, prejudgments, ignorant formulas or if it insists on arriving at the divine certitude as it would at the quite relative truth of a mental conclusion, by reasoning, doubt, enquiry and all the other paraphernalia of Ignorance feeling and fumbling around after Knowledge; these greater things can only be brought by the progressive opening of a consciousness quieted and turned steadily towards spiritual experience. If you ask why the Divine has so disposed it on these highly inconvenient bases, it is a futile question, — for this is nothing else than a psychological necessity imposed by the very nature of things. It is so because these experiences of the Divine are not mental constructions, not vital movements; they are essential things, not things merely thought but realities, not mentally felt but felt in our very underlying substance and essence. No doubt, the mind is always there and can intervene; it can and does have

its own type of mentalising about the Divine, thoughts, beliefs, emotions, mental reflections of spiritual Truth, even a kind of mental realisation which repeats as well as it can some kind of figure of the higher Truth, and all this is not without value but it is not concrete, intimate and indubitable. Mind by itself is incapable of ultimate certitude; whatever it believes, it can doubt; whatever it can affirm, it can deny; whatever it gets hold of, it can and does let go. That, if you like, is its freedom, noble right, privilege; it may be all you can say in its praise, but by these methods of mind you cannot hope (outside the reach of physical phenomena and hardly even there) to arrive at anything you can call an ultimate certitude. It is for this compelling reason that mentalising or enquiring about the Divine cannot by its own right bring the Divine. If the consciousness is always busy with small mental movements, — especially accompanied, as they usually are, by a host of vital movements, desires, prepossessions and all else that vitiates human thinking, — even apart from the native insufficiency of reason, what room can there be for a new order of knowledge, for fundamental experiences or for those deep and tremendous upsurgings or descents of the Spirit? It is indeed possible for the mind in the midst of its activities to be suddenly taken by surprise, overwhelmed, swept aside, while all is flooded with a sudden inrush of spiritual experience. But if afterwards it begins questioning, doubting, theorising, surmising what these might be and whether it is true or not, what else can the spiritual power do but retire and wait for the bubbles of the mind to cease?

(Continued)

FROM : *LETTERS ON YOGA* (EDI. 1971), PART ONE, PP. 167-70



## QUIET, CALM, PEACE AND SILENCE

SRI AUROBINDO

(CONTINUED FROM THE ISSUE OF 21 FEBRUARY 2022)

The movement of universality by itself cannot prevent the vital from disturbing — it is the complete surrender and the complete descent of peace into all the being down to the most material that can do it.

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The mind and vital are always more open to universal forces than the material. But they can be more restless than the material so long as they are not subjected to the peace from Above.

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The calm from above came to you and established your connection with the Above, and if you hold firmly to it, you will be able to remain calm. But to be rid of these vital disturbances, you have to get down the Power and Will that is also there above — or at least so to be connected with it that it will act whenever you call upon it against the forces of the Ignorance.

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Equanimity and peace in all conditions, in all parts of the being is the first foundation of the yogic status. Either Light (bringing with it Knowledge) or Force (bringing strength and dynamism of many kinds) or Ananda (bringing love and joy of existence) can come next according to the trend of the nature. But peace is the first condition without which nothing else can be stable.

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It is true that through whatever is strongest in him a sadhak can most easily open to the Divine. But... peace is necessary for all; without peace and an increasing purity, even if one opens, one cannot receive perfectly all that comes down through the opening. Light too is necessary for all — without light one cannot take full advantage of all that comes down.

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When the mind is silent there is peace and in the peace all things that are divine can come. When there is not the mind, there is the Self which is greater than the mind.

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The silence and peace are themselves part of the higher consciousness — the rest comes in the silence and peace.

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It is the Vaishnava feeling that the Vedantic peace is not enough, the love and joy of the Divine is more precious. But unless the two things go together, the love and joy felt is perhaps intense, but impermanent, and it is also true that it gets easily mixed, misdirected or turns to something that is not the true thing at all. Peace and purity must be got as the foundation of the consciousness, otherwise there is no firm standing ground for the divine play.

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At last you have the true foundation of the sadhana. This calm, peace and surrender are the right atmosphere for all the rest to come, knowledge, strength, Ananda. Let it become complete.

It does not remain when engaged in work because it is still confined to the mind proper which has only just received the gift of silence. When the new consciousness is fully formed and has taken entire possession of the vital nature and the physical being (the vital as yet is only touched or dominated by the silence, not possessed by it), then this defect will disappear.

The quiet consciousness of peace you now have in the mind must become not only calm but wide. You must feel it everywhere, yourself in it and all in it. This also will help to bring the calm as a basis into the action.

The wider your consciousness becomes, the more you will be able to receive from above. The Shakti will be able to descend and bring strength and light as well as peace into the system. What you feel as narrow and limited in you is the physical mind; it can only widen if this wider consciousness and the light come down and possess the nature.

The physical inertia from which you suffer is likely to lessen and disappear only when strength from above descends into

the system.

Remain quiet, open yourself and call the divine Shakti to confirm the calm and peace, to widen the consciousness and to bring into it as much light and power as it can at present receive and assimilate.

Take care not to be over-eager, as this may disturb again such quiet and balance as has been already established in the vital nature.

Have confidence in the final result and give time for the Power to do its work.

\*

It not aspiration, at least keep the idea of what is necessary — (1) that the silence and peace shall become a wideness which you can realise as the Self — (2) the extension of the silent consciousness upwards as well so that you may feel its source above you — (3) the presence of peace etc., all the time. These things need not all come at once, but by realising what has to be in your mind, any falling towards a condition of inertia can be avoided.

\*

Wideness and calmness are the foundation of the yogic consciousness and the best condition for inner growth and experience. If a wide calm can be established in the physical consciousness, occupying and filling the very body and all its cells, that can become the basis for its transformation; in fact, without this wideness and calmness the transformation is hardly possible. (Continued)

FROM : *LETTERS ON YOGA* (IMP. 1988), PART TWO AND THREE, PP. 656-58



Lord, Supreme Truth,  
We aspire to know Thee and to serve Thee.  
Help us to become children worthy of Thee.  
And for this, make us conscious of Thy constant gifts  
So that gratitude may fill our hearts and govern our lives.

The Mother

From : *Prayers and Mantras*, p.68