

All India Magazine

March 2022



A Primer for Sadhana

Part 2

Words of Sri Aurobindo and the Mother

Flower on the Cover Page:

Realisation

The goal of our efforts.

(Significance and explanation of the flower given by the Mother)

Botanical name: Delonix regia

This issue is Compiled by: K. C. Anand

“A Primer for Sadhana — Part 1” was printed as
All India Magazine — July 2021

ALL INDIA MAGAZINE

A Monthly Magazine of Sri Aurobindo Society

Annual Subscription: Rs.200 in India, US \$ 25 by Air-mail

Owner: Sri Aurobindo Society

Printer: Swadhin Chatterjee for Sri Aurobindo Ashram Press

Publisher: Pradeep Narang for Sri Aurobindo Society

Published from: Society House, 11 Saint Martin Street, Puducherry - 605 001

*Printed from: Sri Aurobindo Ashram Press, No 38, Goubert Avenue,
Puducherry - 605 001, India.*

Editor: Dr. Alok Pandey

Registered with the Registrar of Newspapers for India : No. 22334/71

Phone Nos:(0413) 2336396-97-98

Email: info@aurosociety.org Website: www.aurosociety.org

A Primer for Sadhana — Part 2

Matter shall reveal the Spirit's face. — Sri Aurobindo

CONTENTS

From the Works of Sri Aurobindo

The One Central Liberating Knowledge	
— Constant Inward Remembrance of ...	4
The Mysteries of the Origin	6
Three Things You Must Have	7
The Swiftest, Largest and Greatest Way	
— Presented in the Gita	8
The False Soul and the True Soul	11
Three Transforming Inner Movements	12
The Fundamental Rationale of the Sadhana	13
To Open the Psychic	14
Guidance in Day-to-day Practice	19
A Prayer in the form of a Mantra	21

From the Talks and Writings of the Mother

Do Not Forget This Even for a Moment	23
The Starting-Point	25
O Lord, Deliver Me from Myself	26
Spiritual Rebirth — Freedom from Karma	27
How to Make Mind Quiet	28
To Change One's Nature	30
To Realise Union with the Divine	31
Two Suggestions for Everyday Practice	32
Appendix: Experience of the Mother's Presence	
by a Sadhak	33

The object of the sadhana is opening of the consciousness to the Divine and the change of the nature.

CWSA 29: 208 (SABCL 23: 526)

Sri Aurobindo

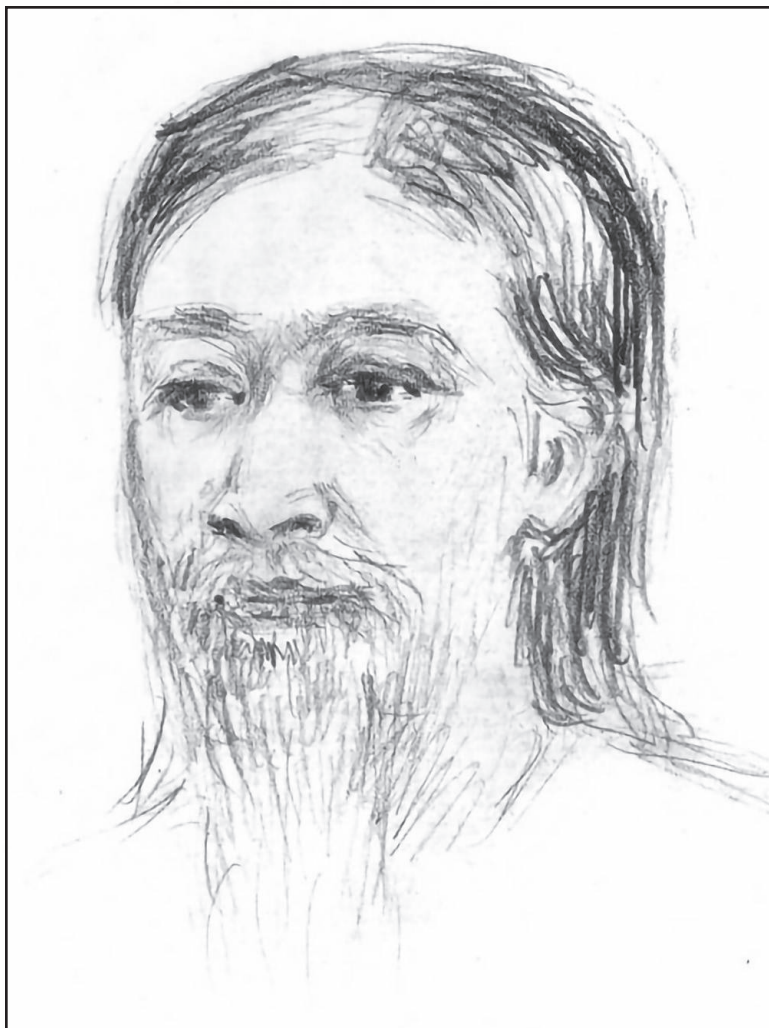
The One Central Liberating Knowledge

— Constant Inward Remembrance of

... the practice of this Yoga demands a constant inward remembrance of the one central liberating knowledge, and a constant active externalising of it in works comes in too to intensify the remembrance. 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 a 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. For it compels a constant reference at each moment to the Origin of all being and will and action and there is at once an embracing and exceeding of all particular forms and appearances in That which is their cause and upholder. This way cannot go to its end without a seeing vivid and vital, as concrete in its way as physical sight, of the works of the universal Spirit everywhere. On its summits it rises into a constant living and thinking and willing and acting in the presence of the Supramental, the Transcendent. Whatever we see and hear, whatever we touch and sense, all of which we are conscious, has to be known and felt by us as That which we worship and serve; all has to be turned into an image of the Divinity, perceived as a dwelling-place of his Godhead, enveloped with the eternal Omnipresence.

CWSA 23: 112-13 (SABCL 20: 104-05)

Sri Aurobindo



Sri Aurobindo: Sketch by the Mother

*... Sri Aurobindo was the expression of ... compassion....
It could be seen in his eyes, of course, his eyes were full of
Compassion. ...*

The Mother: Conversation with a disciple, Dec. 7, 1966

The Mysteries of the Origin

"The one original transcendent Shakti, the Mother stands above all the worlds and bears in her eternal consciousness the Supreme Divine." **Sri Aurobindo**
Similarly, can one say that the Supreme Divine carries the Mother in his eternal consciousness?

Beyond all question.

They are ONE in essence and manifestation.

CWM 16: 389 (5 Dec. 1968)

The Mother

*

The one original transcendent Shakti, the Mother stands above all the worlds and bears in her eternal consciousness the Supreme Divine. Alone, she harbours the absolute Power and the ineffable Presence; containing or calling the Truths that have to be manifested, she brings them down from the Mystery in which they were hidden into the light of her infinite consciousness and gives them a form of force in her omnipotent power and her boundless life and a body in the universe. The Supreme is manifest in her for ever as the everlasting Sachchidananda, manifested through her in the worlds as the one and dual consciousness of Ishwara-Shakti and the dual principle of Purusha-Prakriti, embodied by her in the Worlds and the Planes and the Gods and their Energies and figured because of her as all that is in the known worlds and in unknown others. ...

The Mother not only governs all from above but she descends into this lesser triple universe. **Impersonally**, all things here, even the movements of the Ignorance, are herself in veiled power and her creations in diminished substance, her Nature body and Nature-force, and they exist because, moved by the mysterious fiat of the

Supreme to work out something that was there in the possibilities of the Infinite, she has consented to the great sacrifice and has put on like a mask the soul and forms of the Ignorance. But **personally** too she has stooped to descend here into the Darkness that she may lead it to the Light, into the Falsehood and Error that she may convert it to the Truth, into this Death that she may turn it to godlike Life, into this world-pain and its obstinate sorrow and suffering that she may end it in the transforming ecstasy of her sublime Ananda. In her deep and great love for her children she has consented to put on herself the cloak of this obscurity, condescended to bear the attacks and torturing influences of the powers of the Darkness and the Falsehood, borne to pass through the portals of the birth that is a death, taken upon herself the pangs and sorrows and sufferings of the creation, since it seemed that thus alone could it be lifted to the Light and Joy and Truth and eternal Life.

CWSA 32:14-15,17 (SABCL 25: 20-21, 24-25)

Sri Aurobindo

Three Things You Must Have

If you desire this transformation, put yourself in the hands of the Mother and her Powers without cavil or resistance and let her do unhindered her work within you. Three things you must have, consciousness, plasticity, unreserved surrender. For you must be conscious in your mind and soul and heart and life and the very cells of your body, aware of the Mother and her Powers and their working; for although she can and does work in you even in your obscurity and your unconscious parts and moments, it is not the same thing as when you are in an awakened and living communion

with her. All your nature must be plastic to her touch,—not questioning as the self-sufficient ignorant mind questions and doubts and disputes and is the enemy of its enlightenment and change; not insisting on its own movements as the vital in man insists and persistently opposes its refractory desires and ill-will to every divine influence; not obstructing and entrenched in incapacity, inertia and *tamas* as man's physical consciousness obstructs and clinging to its pleasure in smallness and darkness cries out against each touch that disturbs its soulless routine or its dull sloth or its torpid slumber. The unreserved surrender of your inner and outer being will bring this plasticity into all the parts of your nature; consciousness will awaken everywhere in you by constant openness to the Wisdom and Light, the Force, the Harmony and Beauty, the Perfection that come flowing down from above. Even the body will awake and unite at last its consciousness subliminal no longer to the supramental superconscious Force, feel all her powers permeating from above and below and around it and thrill to a supreme Love and Ananda.

CWSA 32: 24-25 (SABCL 25: 36-38)

Sri Aurobindo

The Swiftest, Largest and Greatest Way — Presented in the Gita

This then is the swiftest, largest and greatest way. On me, says the Godhead to the soul of man, [Gita, XII, 8-12] repose all thy mind and lodge all thy understanding in me: I will lift them up bathed in the supernal blaze of the divine love and will and knowledge to myself from whom these things flow. Doubt not that thou shalt dwell in me

above this mortal existence. The chain of the limiting earthly nature cannot hold the immortal spirit exalted by the passion, the power and the light of the eternal love, will and knowledge.

No doubt, on this way too there are difficulties; for there is the lower nature with its fierce or dull downward gravitation which resists and battles against the motion of ascent and clogs the wings of the exaltation and the upward rapture. The divine consciousness even when it has been found at first in a wonder of great moments or in calm and splendid durations, cannot at once be altogether held or called back at will; there is felt often an inability to keep the personal consciousness fixed steadily in the Divine; there are nights of long exile from the Light, there are hours or moments of revolt, doubt or failure. But still by the practice of union and by constant repetition of the experience, that highest spirit grows upon the being and takes permanent possession of the nature.

Is this also found too difficult because of the power and persistence of the outward going movement of the mind? Then the way is simple, to do all actions for the sake of the Lord of the action, so that every outward-going movement of the mind shall be associated with the inner spiritual truth of the being and called back even in the very movement to the eternal reality and connected with its source. Then the presence of the Purushottama will grow upon the natural man till he is filled with it and becomes a godhead and a spirit; all life will become a constant remembering of God and perfection too will grow and the unity of the whole existence of the human soul with the supreme Existence.

But it may be that even this constant remembering of God and lifting up of our works to him is felt to be beyond

the power of the limited mind, because in its forgetfulness it turns to the act and its outward object and will not remember to look within and lay our every movement on the divine altar of the Spirit. Then the way is to control the lower self in the act and do works without desire of the fruit. All fruit has to be renounced, to be given up to the Power that directs the work, and yet the work has to be done that is imposed by It on the nature. For by this means the obstacle steadily diminishes and easily disappears; the mind is left free to remember the Lord and to fix itself in the liberty of the divine consciousness. And here the Gita gives an ascending scale of potencies and assigns the palm of excellence to this Yoga of desireless action. *Abhyasa*, practice of a method, repetition of an effort and experience is a great and powerful thing; but better than this is knowledge, the successful and luminous turning of the thought to the Truth behind things. This thought-knowledge too is excelled by a silent complete concentration on the Truth so that the consciousness shall eventually live in it and be always one with it. But more powerful still is the giving up of the fruit of one's works, because that immediately destroys all causes of disturbance and brings and preserves automatically an inner calm and peace, and calm and peace are the foundation on which all else becomes perfect and secure in possession by the tranquil spirit. Then the consciousness can be at ease, happily fix itself in the Divine and rise undisturbed to perfection. Then too knowledge, will and devotion can lift their pinnacles from a firm soil of solid calm into the ether of Eternity.

CWSA 19: 402-03 (SABCL 13: 388-89)

Sri Aurobindo

The False Soul and the True Soul

...there is in front in man a heart of vital emotion similar to the animal's, if more variously developed; its emotions are governed by egoistic passion, blind instinctive affections and all the play of the life-impulses with their imperfections, perversions, often sordid degradations,— a heart besieged and given over to the lusts, desires, wraths, intense or fierce demands or little greeds and mean pettinesses of an obscure and fallen life force and debased by its slavery to any and every impulse. This mixture of the emotive heart and the sensational hungering vital creates in man a false soul of desire; it is this that is the crude and dangerous element which the reason rightly distrusts and feels a need to control, even though the actual control or rather coercion it succeeds in establishing over our raw and insistent vital nature remains always very uncertain and deceptive. But the true soul of man is not there; it is in the true invisible heart hidden in some luminous cave of the nature: there under some infiltration of the divine Light is our soul, a silent inmost being of which few are even aware; for if all have a soul, few are conscious of their true soul or feel its direct impulse. There dwells the little spark of the Divine which supports the obscure mass of our nature and around it grows the psychic being, the formed soul or the real Man within us. It is as this psychic being in him grows and the movements of the heart reflect its divinations and impulses that man becomes more and more aware of his soul, ceases to be a superior animal and, awakening to glimpses of the godhead within him, admits more and more its intimations of a deeper life and consciousness and an impulse towards things divine.

CWSA 23: 150 (SABCL 20: 140-41)

Sri Aurobindo

Three Transforming Inner Movements Necessary for a transformation of life in its principle

There are three conditions which are indispensable for the achievement of this central inner revolution and new formation; none of them is altogether sufficient in itself, but by their united threefold power the uplifting can be done, the conversion made and completely made. For, **first**, life as it is is a movement of desire and it has built in us as its centre a desire-soul which refers to itself all the motions of life and puts in them its own troubled hue and pain of an ignorant, half-lit, baffled endeavour: for a divine living, desire must be abolished and replaced by a purer and firmer motive-power, the tormented soul of desire dissolved and in its stead there must emerge the calm, strength, happiness of a true vital being now concealed within us. **Next**, life as it is is driven or led partly by the impulse of the life-force, partly by a mind which is mostly a servant and abettor of the ignorant life-impulse, but in part also its uneasy and not too luminous or competent guide and mentor; for a divine life the mind and the life-impulse must cease to be anything but instruments and the inmost psychic being must take their place as the leader on the path and the indicator of a divine guidance. **Last**, life as it is is turned towards the satisfaction of the separative ego; ego must disappear and be replaced by the true spiritual person, the central being, and life itself must be turned towards the fulfilment of the Divine in terrestrial existence; it must feel a Divine Force awaking within it and become an obedient instrumentation of its purpose.

CWSA 23: 176-77 (SABCL 20: 166)

Sri Aurobindo

The Fundamental Rationale of the Sadhana

That is the fundamental rationale of the sadhana. It will be evident that the two most important things here are the opening of the heart centre and the opening of the mind centres to all that is behind and above them. For the heart opens to the psychic being and the mind centres open to the higher consciousness and the nexus between the psychic being and the higher consciousness is the principal means of the siddhi. The first opening is effected by a concentration in the heart, a call to the Divine to manifest within us and through the psychic to take up and lead the whole nature. Aspiration, prayer, bhakti, love, surrender are the main supports of this part of the sadhana — accompanied by a rejection of all that stands in the way of what we aspire for. The second opening is effected by a concentration of the consciousness in the head (afterwards, above it) and an aspiration and call and a sustained will for the descent of the divine Peace, Power, Light, Knowledge, Ananda into the being — the Peace first or the Peace and Force together.

CWSA 30: 327-28 (SABCL 25: 141)

Sri Aurobindo

There are two main things to be secured as the foundations of sadhana — the opening of the psychic being and the realisation of the Self above. For the opening of the psychic being, concentration on the Mother and self-offering to her are the direct way.

CWSA 30: 321

Sri Aurobindo

To Open the Psychic

Man lives mostly in his surface mind, life and body but there is an inner being within him with greater possibilities to which he has to awake — for it is only a very restricted influence from it that he receives now and that pushes him to a constant pursuit of a greater beauty, harmony, power and knowledge. The first process of Yoga is therefore to open the ranges of this inner being and to live from there outward, governing his outward life by an inner light and force. In doing so he discovers in himself his true soul which is not this outer mixture of mental, vital and physical elements but something of the Reality behind them, a spark from the one Divine Fire. He has to learn to live in his soul and purify and orientate by its drive towards the Truth the rest of the nature. There can follow afterwards an opening upward and descent of a higher principle of the Being.

CWSA 36: 548 (SABCL 26:96)

The fundamental realisations of this yoga are:

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

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

3. The perception of the One and Divine infinitely everywhere, the Mother everywhere and living in that infinite consciousness.

CWSA 30: 319 (SABCL 24: 1091)

The psychic part of us is something that comes direct from the Divine and is in touch with the Divine. In its origin it is

the nucleus pregnant with divine possibilities that supports this lower triple manifestation of mind, life and body. There is this divine element in all living beings, but it stands hidden behind the ordinary consciousness, is not at first developed and, even when developed, is not always or often in the front; it expresses itself, so far as the imperfection of the instruments allows, by their means and under their limitations. It grows in the consciousness by Godward experience, gaining strength every time there is a higher movement in us, and, finally, by the accumulation of these deeper and higher movements there is developed a psychic individuality,— that which we call usually the psychic being. It is always this psychic being that is the real, though often the secret cause of man's turning to the spiritual life and his greatest help in it. It is therefore that which we have to bring from behind to the front in the Yoga. CWSA 28: 103 (SABCL 22: 288)

... **the psychic** is the soul or spark of the Divine Fire supporting the individual evolution on the earth and the psychic being is the soul-consciousness developing itself or rather its manifestation from life to life with the mind, vital and body as its instruments until all is ready for the union with the Divine.

CWSA 28: 113 (SABCL 22: 291)

Psychicisation means the change of the lower nature, bringing right vision into the mind, right impulse and feeling into the vital, right movement and habit into the physical — all turned towards the Divine, all based on love, adoration, bhakti — finally, the vision and sense of the Mother everywhere in all as well as in the heart, her Force working in the being etc., faith, consecration, surrender.

CWSA 30: 380 (SABCL 24: 1093)

In the psychic transformation there are three main elements: (1) the opening of the occult inner mind, inner vital, inner physical, so that one becomes aware of all that lies behind the surface mind, life and body; (2) the opening of the psychic being or soul by which it comes forward and governs the mind, life and body turning all to the Divine; (3) the opening of the whole lower being to the spiritual truth — this last may be called the psycho-spiritual part of the change.

CWSA 30: 332 (SABCL 24: 1092)

The pure self is unborn, does not pass through death or birth, is independent of birth or body, mind or life or this manifested Nature. It is not bound by these things, not limited, not affected, even though it assumes and supports them. The **soul**, on the contrary, is something that comes down into birth and passes through death — although it does not itself die, for it is immortal — from one state to another, from the earth-plane to other planes and back again to the earth-existence. It goes on with this progression from life to life through an evolution which leads it up to the human state and evolves through it all a being of itself which we call the **psychic being**. This being supports the evolution and develops a physical, a vital, a mental human consciousness as its instruments of world-experience and of a disguised, imperfect, but growing self-expression. All this it does from behind a veil, showing something of its divine self only in so far as the imperfection of the instrumental being will allow it. But a time comes when it is able to prepare to come out from behind the veil, to take command and turn all the instrumental nature towards a divine fulfilment. This is the beginning of the true spiritual life. The soul is able now to make itself ready for a higher evolution of manifested consciousness than the mental human — it

can pass from the mental to the spiritual and through degrees of the spiritual to the supramental state.

CWSA 28: 536-37 (SABCL 23: 438-39)

The psychic being stands behind all the others; its force is the true soul-power. But if it comes to the front, it can suffuse all the rest; mind, vital, the physical consciousness can take its stamp and be transformed by its influence. When the nature is properly developed, there is a psychic in the mental, a psychic in the vital, a psychic in the physical. It is when that is there and strong, that we can say of someone that he evidently has a soul. But there are some in whom this element is so lacking that we have to use faith in order to believe that they have a soul at all. The centre of the psychic being is **behind the centre of the emotional being**; it is the emotional that is nearest dynamically to the psychic and in most men it is through the emotional centre that the psychic can be most easily reached and through the psychicised emotion that it can be most easily expressed. Many therefore mistake the one for the other; but there is a world of difference between the two. The emotions normally are vital in their character and not part of the psychic nature.

CWSA 28: 188-89 (SABCL 23: 339)

The Way to Open

... **the most important thing** for you is to develop the psychic fire in the heart and the aspiration for the psychic being to come forward as the leader of the sadhana. When the psychic does so, it will show you the "undetected ego-knots" of which you speak and loosen them or burn them in the psychic fire. This psychic development and the psychic change of mind, vital and physical consciousness is of the utmost importance because it makes safe and easy the descent of the higher consciousness and the spiritual

transformation without which the supramental must always remain far distant.

CWSA 30: 381 (SABCL 24: 1095)

Purity, simple sincerity and the capacity of an unegoistic unmixed self-offering without pretension or demand are **the conditions of an entire opening** of the psychic being.

CWSA 30: 349 (SABCL 24: 1099)

Devotion and a more and more complete inner consecration are **the best way to open** the psychic.

CWSA 30: 384 (SABCL 24: 1132)

The direct opening of the psychic centre is easy **only when** the ego-centricity is greatly diminished and also if there is a strong bhakti for the Mother. A spiritual humility and sense of submission and dependence is necessary.

CWSA 30: 352-53

...she[the Mother] described exactly the condition felt in the right kind of meditation — a state of inner rest, not of straining, of quiet opening, not of eager or desperate pulling, a harmonious giving of oneself to the Divine Force for its working, and in that quietude a sense of the Force working and a restful confidence allowing it to act without any unquiet interference. And she asked you if you had not experienced that condition and you said that you had and knew it very well. Now that condition is the **beginning of psychic opening...**

CWSA 32: 221-222 (SABCL 24: 1360)

Your sadhana is still **too mental** and therefore difficult and slow; it is the psychic opening that makes a more satisfying and rapid progress possible.

CWSA 30: 347 (SABCL 24: 1109)

Sri Aurobindo

Guidance in Day-to-day Practice

If you can't as yet remember the Divine all the time you are working, it does not greatly matter. To remember and dedicate at the beginning and give thanks at the end ought to be enough for the present. Or at the most to remember too when there is a pause. ... When people remember all the time during work (it can be done), it is usually with the back of their minds or else there is created gradually a faculty of double thought or else a double consciousness — one in front that works, and one within that witnesses and remembers. There is also another way which was mine for a long time — a condition in which the work takes place automatically and without intervention of personal thought or mental action, while the consciousness remains silent in the Divine. The thing, however, does not come so much by trying as by a very simple constant aspiration and will of consecration — or else by a movement of the consciousness separating the inner from the instrumental being.

Aspiration and will of consecration calling down a greater Force to do the work is a method which brings great results, even if in some it takes a long time about it. That is a great secret of sadhana, to know how to get things done by the Power behind or above instead of doing all by the mind's effort. I don't mean to say that the mind's effort is unnecessary or has no result — only if it tries to do everything by itself, that becomes a laborious effort for all except the spiritual athletes. Nor do I mean that the other method is the longed-for short cut; the result may, as I have said, take a long time. **Patience and firm resolution are necessary in every method of sadhana.**

Strength is all right for the strong — but aspiration and the Grace answering to it are not altogether myths; they

are great realities of the spiritual life.

CWSA 29: 214-15 (SABCL 23: 529-30)

All should be done quietly from within — working, speaking, reading, writing **as part of the real consciousness** — not with the dispersed and unquiet movement of the ordinary consciousness.

CWSA 29: 254 (SABCL 23: 692)

The sadhana of inner concentration consists in:

(1) Fixing the consciousness in the heart and concentrating there on the idea, image or name of the Divine Mother, whichever comes easiest to you.

(2) A gradual and progressive quieting of the mind by this concentration in the heart.

(3) An aspiration for the Mother's presence in the heart and the control by her of mind, life and action.

CWSA 29: 225 (SABCL 23: 533)

Sri Aurobindo

Nirodbaran: Please give me some necessary instructions, not depending on my notes, as to what should be done. If I have seen the tail it must lead me to the head!

Sri Aurobindo: (26 March 1937)

There is nothing to do but to go on concentrating and calling the Presence within and without you, the opening, the power to receive and let it come. The more the mind falls quiet during or as the result of concentration, the better (no other thought in or out). But no need to struggle for that, must come of itself by the concentration.

(Correspondence with Sri Aurobindo, Nirodbaran)

**A Prayer in the form a Mantra
given by Sri Aurobindo to a Sadhak**

OM Sri Aurobindo Mira

*Open my mind, my heart, my life to your
Light, your Love, your Power. In all things
may I see the Divine.*

CWSA 22: 511 (SABCL 26: 512)



**Sri Aurobindo Clarifies
Some Confusion of an Inmate**

*Where you are? In the Mother's presence
here and close to me. Where you are going?
Towards union with the Divine through dedi-
cation and service. What you are doing here?
Service and self-giving to the Divine. The rest
depends, as the Mother writes to you, on the
simplicity and fullness with which you give
yourself and serve.*

CWSA 31: 182-83



The Mother: Self-portrait

They who have looked on me, shall grieve no more.

SAVITRI: p. 684

Do Not Forget This Even for a Moment

Do not forget even for a moment that all this has been created by Him out of Himself. Not only is He present in everything, but also He is everything. The differences are only in expression and manifestation.

If you forget this you lose everything.

Q: Does the Divine exist in all things, even in the dust bin?

The whole universe is the manifestation of the Divine, but a manifestation which begins with a total unconsciousness of its origin and rises little by little towards this consciousness.

CWM 15: 5

*

The Divine alone is true — all the rest is falsehood.

And yet the Divine is everywhere — in the sinner as well as in the saint.

7 April 1958

The Divine alone is real — all the rest is illusion.

And yet the Divine is everywhere, in the ignorant man as well as in the sage.

8 April 1958

The Divine alone is love — all the rest is selfish sentimentality. But the Divine's love is everywhere and in everything.

White Roses, 1973 ed., p. 39

14 April 1958

*

On the physical plane the Divine expresses himself through beauty, on the mental plane through knowledge, on the vital

plane through power and on the psychic plane through love.

When we rise high enough, we discover that these four aspects unite with each other in a single consciousness, full of love, luminous, powerful, beautiful, containing all, pervading all.

It is only to satisfy the universal play that this consciousness divides itself into several lines or aspects of manifestation.

CWM 15: 6

*

All things considered, looking at the world as it is and as it seems it must be irremediably, the human intellect has decreed that this world must be a mistake on the part of God and that the manifestation or creation is surely the result of desire, desire to manifest oneself, desire to know oneself, desire to enjoy oneself. Therefore the only thing to do is to put an end to this mistake as soon as possible by refusing to cling to desire and its deadly consequences.

But the Supreme Lord answers that the comedy has not yet been completely played out, and He adds, "Wait for the last act; no doubt you will change your mind."

CWM 15: 8-9

*

Nobody knows the exact truth of things here. And each one speaks as if he knows, but in fact nobody knows.

If the Truth were revealed one day to all, most of the people here, like everywhere, would be terrified by the enormity of their ignorance and of their wrong interpretation.

So I advise all to be in peace and abstain from all judgment — It is safest.

(22 March 1967) *White Roses*, p.160

The Mother

The Starting-Point

... Sri Aurobindo has come to tell us: It is not necessary to leave the earth to find the Truth, it is not necessary to leave life to find one's soul, it is not necessary to give up the world or to have limited beliefs in order to enter into relation with the Divine. The Divine is everywhere, in everything, and if He is hidden... it is because we do not take the trouble to discover Him.

We can, simply by a sincere aspiration, open a sealed door in us and find... that Something which will change the whole significance of life, reply to all our questions, solve all our problems and lead us to the perfection we aspire for without knowing it, to that Reality which *alone* can satisfy us and give us lasting joy, equilibrium, strength, life. ...

The starting-point: to want it, truly want it, to need it. The next step: to think, *above all*, of that. A day comes, very quickly, when one is unable to think of anything else.

That is the one thing which counts. And then...

One formulates one's aspiration, lets the true prayer spring up from one's heart, the prayer which expresses the sincerity of the need. And then... well, one will see what happens.

Something will happen. Surely something will happen. For each one it will take a different form.

CWM 9: 374-75

... the first movement is a withdrawal of the consciousness from this total identification with outward and apparent things, and a kind of inward concentration on what one wants to discover, the Truth one wants to discover.

CWM 7: 349-50

The Mother

O Lord, Deliver Me from Myself

(Prayers and Meditations of the Mother, APRIL 7, 1914)

What kind of courage is mine that I always try to avoid the fight? ...

When shall I become a truly strong being, made entirely of courage, energy, valour and calm perseverance; when shall I have forgotten my own person completely enough to be nothing but an instrument moulded solely by the forces it has to manifest? When will my consciousness of unity be no longer tinged with any inertia; when will my feeling of divine love be no longer mixed with any weakness?

O Lord, all thought seems dead within me, now that I have asked these questions. I search for my conscious mind and I do not find it; I search for my individuality and I cannot discover it anywhere; I search for my personal will and it is not there. I search for Thee, and Thou art silent. . . . Silence, silence. . . .

Now I seem to hear Thy voice: "**Never hast thou known how to die integrally.** Always something in thee has wanted to know, to witness, to understand. Surrender completely, learn how to disappear, break the last barrier that separates thee from me; accomplish unreservedly thy act of surrender." Alas, O Lord, for a long time have I wanted it, but I could not. Now wilt Thou give me the power to do so?

O Lord, my sweet eternal Master, break this resistance which fills me with anguish . . . **deliver me from myself!**

CWM 1: 119-20

The Mother

Spiritual Rebirth — Freedom from Karma

... spiritual rebirth means the constant throwing away of our previous associations and circumstances and proceeding to live as if at each virgin moment we were starting life anew. It is to be free of what is called Karma, the stream of our past actions: in other words, a liberation from the bondage of Nature's common activity of cause and effect. When this cutting away of the past is triumphantly accomplished in the consciousness, all those mistakes, blunders, errors and follies which, still vivid in our recollection, cling to us like leeches sucking our life-blood, drop away, leaving us most joyfully free. This freedom is not a mere matter of thought; it is the most solid, practical, material fact. We really are free, nothing binds us, nothing affects us, there is no obsession of responsibility. If we want to counteract, annul or outgrow our past, we cannot do it by mere repentance or similar things, we must forget that the untransformed past has ever been and enter into an enlightened state of consciousness which breaks loose from all moorings. **To be reborn means** to enter, first of all, into our psychic consciousness where we are one with the Divine and eternally free from the reactions of Karma. Without becoming aware of the psychic, it is not possible to do so; but once we are securely conscious of the true soul in us which is always surrendered to the Divine, all bondage ceases. Then incessantly life begins afresh, then the past no longer cleaves to us. To give you an idea of the final height of spiritual rebirth, I may say that there can be a constant experience of the whole universe actually disappearing at every instant and being at every instant newly created!

How to Make Mind Quiet

Q: How to stop discussions in the mind?

The first condition is to talk as little as possible.

The second is to think just of what you are doing at the moment and not of what you have to do or of what you have done before.

Never regret what is past or imagine what will be.

Check pessimism in your thoughts as much as you can and become a voluntary optimist.

CWM 12: 141

Q: Mother, How can one prevent the mind from intervening?

Ah! First you must will it, and then you must say, as to people who make a lot of noise, "Keep quiet, be quiet, be quiet!"; you must do this when the mind comes along with all its suggestions and all its movements. You must tranquillise it, pacify it, make it silent. The first thing is not to listen to it. Most of the time, as soon as all these come, all these thoughts, one looks, seeks to understand, one listens; then naturally that imbecile believes that you are very much interested: it increases its activity. You must not listen, must not pay attention. If it makes too much noise, you must tell it: "Be still! Now then, silence, keep quiet!" without making a lot of noise yourself, you understand? You must not imitate those people who begin shouting: "Keep quiet", and make such a noise themselves that they are even noisier than the others!

CWM 6: 140-41

.... something which is not complete control but anyway already represents a stage: to have the ability to do this in your head (*Mother moves her hand across her brow*), to

annul all the movements, to stop the vibrations. And the mental surface becomes smooth. Everything stops, as when you open a book at a blank page — but almost materially, you understand... blank!

Try a little when you are at home, you will see, it is very interesting.

And so, one follows the place in one's head where the little point is dancing. I have seen — I have seen Sri Aurobindo doing this in somebody's head, somebody who used to complain of being troubled by thoughts. It was as if his hand reached out and took hold of the little black dancing point and then did this (*gesture with the finger-tips*), as when one picks up an insect, and he threw it far away. And that was all. All still, quiet, luminous.... It was clearly visible like this, you know, he took it out without saying anything — and it was over.

CWM 9: 253-54

If you try to silence your mind directly, it is a hard job, almost impossible; for the most material part of the mind never stops its activity — it goes on and on like a non-stop recording machine. It repeats all that it records and unless there is a switch to stop it, it continues and continues indefinitely. If, on the other hand, you manage to shift your consciousness into a higher domain, above the ordinary mind, this opening to the Light calms the mind, it does not stir any longer, and the mental silence so obtained can become constant. Once you enter into this domain, you may very well never come out of it — the external mind always remains calm.

The only true solution is aspiration for the higher light.

CWM 4: 182

The Mother

To Change One's Nature

... Sri Aurobindo tells us that if one cannot change the nature it is not worth the trouble of doing yoga, for yoga is done precisely in order to change the nature, otherwise it has no meaning.

CWM 4: 333

The most important surrender is the surrender of your character, your way of being, so that it may change. If you do not surrender your very own nature, never will this nature change. It is this that is most important. You have certain ways of understanding, certain ways of reacting, certain ways of feeling, almost certain ways of progressing, and above all, a special way of looking at life and expecting from it certain things — well, it is this you must surrender. That is, if you truly want to receive the divine Light and transform yourself, it is **your whole way of being** you must offer — offer by opening it, making it as receptive as possible so that the divine Consciousness which sees how you ought to be, may act directly and change all these movements into movements more true, more in keeping with your own truth. This is infinitely more important than surrendering what one does. It is not what one does (what one does is very important, that's evident) that is the most important thing but what one is. Whatever the activity, it is not quite the way of doing it but **the state of consciousness** in which it is done that is important.

CWM 4: 373

The Mother

To Realise Union with the Divine

Q: Mother, it is said that if one sees a shooting star and at that moment one aspires for something, that aspiration is fulfilled within the year. Is this true?

Do you know what that means? —The aspiration must be formulated during the time the star is visible; and that doesn't last long, does it? Well, if an aspiration can be formulated while the star is visible, this means that it is all the time there, present, in the forefront of the consciousness — this does not apply to ordinary things, it has nothing to do with that, it concerns a spiritual aspiration. But the point is that if you are able to articulate your spiritual aspiration just at that moment, it means that it is right in front of your consciousness, that it dominates your consciousness. And, necessarily, what dominates your consciousness can be realised very swiftly.

I had the opportunity to make this experiment. Exactly this. The moment the star was passing, at that very moment there sprang up from the consciousness: "To realise the divine union, for my body." That very moment.

And before the end of the year, it was done. ...

It was because that dominated my whole consciousness and I was thinking of nothing but that, I wanted only that, thought only of that, acted only for that. So, this thing which generally takes a whole lifetime — it is said the minimum time is thirty-five years! — before twelve months had passed, it was done. ...

And it was because I was thinking only of that, that just when the star flashed by I could formulate it — not merely a vague impression — formulate it in precise words. ...

CWM 8: 211-12

The Mother

Two Suggestions for Everyday Practice

When coming out of sleep you must keep quiet for a few moments and consecrate the coming day to the Divine, praying to remember Him always and in all circumstances.

Before going to sleep you must concentrate for a few minutes, look into the day that has passed, remember when and where you have forgotten the Divine, and pray that such forgettings should not happen again.

CWM 15: 207

Constant Remembrance of the Divine:

It is not only remembrance, but it is a constant living by the Divine and in the Divine. Always, to feel the proximity to the Divine. ...

(Based on conversation with the Mother)

Throb of Nature by Mona Sarkar, pp. 145



...you should write daily a prayer, expressing your aspiration, or your gratitude, or your adoration, the progress you want to make. It does not need to be long, only a few lines; and it will help you to understand yourself. You will write as if you were speaking to him and to me directly and thus you will create an intimacy with him and myself.

White Roses, p. 35

The Mother

Appendix:

Experience of the Mother's Presence by a Sadhak

[We reproduce below the chapter VI of "With Medhananda on the shores of infinity", the book published by Sri Mira Trust in 1998, consisting autobiographical material of Medhananda. He joined Sri Aurobindo Ashram in February 1952; the Mother gave him the new name Medhananda, signifying "Bliss in the Mind". He worked for Sri Aurobindo Library of the Ashram, and left his body in May 1994 at Pondicherry. The following notes on his experiences were written by him in 1948, when he was living in Tahiti, an Island in South Pacific Ocean.]

In 1948 someone gave Medhananda Sri Aurobindo's book "The Mother", which had just reached Tahiti, without suspecting what a spiritual explosion it would provoke in a well-prepared field of consciousness. Here we reproduce some texts written by him during the first month of this explosion, which resulted from Medhananda's intimate discovery of the Great Mother in himself and everywhere — even before he was able to read the book kept on his bedside table.
(Publishers note in the book)

The first week

A description of our life: hours of deep contentment at being one with the foundation of things. Hours of anguish at finding oneself again in the narrow consciousness of an ordinary human being. The approaches to the Supreme Being, bathing in light, this vaster nameless reality behind the appearances of things. The incandescence of this love that gives birth to the universes, sustains them and destroys them.

When you are sad you are distant from Her. When you are glad you are near to Her. The little cricket singing is far more united with Her than the hypocritical philosopher. When you are sad it is a sure sign you have fallen into Maya — for She is the paroxysm of delight.

Thursday, 15th January 1948

By the Mother's grace, first Samadhi experience.

Saturday

This morning as I awoke the first thing I was aware of was the presence of the Mother, and with thrills of delight I thought of yesterday and the day before.

"Mother, every morning before I open my eyes I shall ask for your blessing!" I see the little book "The Mother" on my table. I have still not yet been able to read it, it is too beautiful. This morning I felt afraid: all my desires seem to be being fulfilled. I want to speak to someone — and meet him by chance. I need a tool — someone offers me one.

"Mother, make me desire nothing for myself, your will be done, let mine remain dead, let your will reign in me — as it does everywhere, in fact." Later, on the *Mitiaro [the little schooner playing between Moorea and Tahiti]*, I was like a tiny child opening its eyes for the first time, everything was new and astonishing — the light, the waves, the wind. The Mother had given me a new soul. "Mother, help me not to become proud — of being chosen amongst 100 000. Why do you give me everything? I have nothing to give you." This evening, what calm, what stillness on this inner sea within my heart.

"Mother, let me not give myself up to this calm. My soul must reach out to you, Mother, more and more. Let my heart

sing your sacred name day after day, to be filled with your divine delight. Mother, make me a perfect vessel for you." What continually amazes me afresh is that our Mother is in no way severe or strict. She is all good news, all liberating laughter, all smile of mockery at her enemies, all consoling tenderness towards her children. She is Dionysos rather than Yaweh, intoxication rather than sobriety. ...

St. Francis also said, "Fratres gaudeamus in domino — non memento mortis sed memento vitae aeternae." [*Brothers, let us rejoice in the Lord — we will not remember death but remember the eternal life.*] When your eyes are filled with love, so full that they weep, then you can see the Mother everywhere.

I did not want to sleep any more, because in sleep one is no longer conscious of her presence. But in these days it is as if I am convalescing. I do not remember ever in my life sleeping as I am sleeping now. As soon as I close my eyes there is absolute peace, complete relaxation, and the certitude that when I awake, She will still be there. Formerly falling asleep meant giving myself up even more to the shadows, letting myself go, defenceless, into the nightmares of Maya. Now even my sleep is filled with a sweet calm light without images. How good it is to sleep in one's Mother's arms. "Mother, I want my reason to stop. I want to get rid of this habit of wanting to understand everything. The man you have touched no longer understands anything — but embraces everything." "Mother, in Ramakrishna's book it is said that the man who wants to realise you must concentrate. I cannot concentrate — I want to lose myself. Allow me to approach you by the path of devotion and adoration."

To one who has leaped from peak to peak in ecstasy, the paths of logic become too slow and painful. Just now

I stopped working for a moment. Formerly I did this because of tiredness. Now I did it to drink new strength. The Mother came from behind and touched me, and descended into me like an inner shower, like delicious music, into the spine and out to the tips of my limbs. And now I am all Delight — because this is the first time she has come without me calling her. I can hardly write. "Sweet Mother, I wanted to work for You — and You come and stop me!" I notice that I am hardly reading. Formerly I could lose myself for whole days in books. But words too are Maya, and even true sayings are twisted, most often with terrible irony. The Mother loves silence, solemn silence, silence that is so gentle, silence that listens, silence that expects her, then She is there, also silent, and the two silences merge.

The Mother loves music, music that rejoices and music that weeps. Then the notes emerging from the heart enter into Her and die there becoming in the ocean of spirit eternal vibrations.

I leafed through the life of St. Francis while arranging some books — now I will have to reread them all. What a beautiful life that was, what a child of the Mother. He saw her everywhere, "Poverta" — in fire, in "my brother the Sun", "my sister Water", and even the stones were divine for him. This morning as I was scraping my mother-of-pearl the Mother told me stories about India. *[She said,]* "Work, my child, you must earn money for us, then we will go to India." And of course the tool fell from my hand.

"Mother? Since the galaxies are only dust at your feet, how can I, so tiny, so ridiculous, attempt to embrace them?"

"Because, my child, to the extent that you give yourself, lose yourself, you become a part of me. You will grow by entering into me, and one day you will see the starry sky

as dust at your feet."

Never has Maya seemed so beautiful to me! The bark of the trees is Her robe, the rocks and mountains — Her marvellous robe. The sun and the light are her smile. The waterfalls and wind are Her song.

Thursday

Today it is one week since the awareness of Her supreme Grace descended into me. A week that feels like an eternity, a week of unparallel riches.

A moment ago I felt sad, thinking of the happiness of a week ago, when she blessed me for the first time. It is the essence of life to demand always more and not to be satisfied with memories and hopes. I have learned that one must not be exigent, one must not demand anything, not even Her presence. But just now when I opened that marvellous little book of Sri Aurobindo, when my eyes fell on the title "The Mother", She penetrated me like an arrow.

I do not know when I shall be able to read this book coherently. I have hardly started, when the joy of his words prevents me from continuing.

Saturday

Yesterday I had to spend the whole day running here and there — a real child lost in Maya. But in the evening I was with a Chinese, and getting ready to return home, tired — when I suddenly knew that She was waiting outside for me. All tiredness gone — I almost embraced the old Chinese. And outside she entered into me, or I into her, I don't know — like two notes of a bell, merging.

I was no longer walking, I had become weightless, all around me was magical beauty. The grass I stepped on — it

was She. I no longer dared to place my feet on it. Every drop of dew was She. The light of my lamp: She. The stars: She. Wave after wave She descended into me. I could hardly stay upright. And even now as I write thrill after thrill passes through me. I do not know how or when I returned home.

"Mother, if this is what you have prepared for your children, I have only one prayer, Give us our heavenly bread this very day."

The three following weeks

The Mother: My child, when you call me, what you feel is a small ecstasy. Do not think that you have reached the goal of your spiritual life. Keep going forward. Plunge into me. The time will come when you will really realise me, when you will see me everywhere, when I will always be able to speak to you.

Wednesday, 4th February 1948

Today as I was working, I don't know how, I lost her. I felt uneasy and went out into the forest to look for her. I saw her hidden in the trees, the rocks, everywhere — except in myself. I called her sacred name, and she did not reply. I felt sad and called for a long time. I wanted to return, frustrated. Then suddenly She laughed her mocking laughter, "Little calf calling his mother, 'maa'! and doesn't see his mother is behind him! Do you still need to call me? Don't you know that I am always with you, in you, all around you? Just open your eyes! Listen! Christ has told you, knock and it shall be opened to you. I tell you: don't knock, don't call, your mother's house is always open to you." But Mother, I am so afraid of losing you! "It's because of that

fear that you stop feeling me within you."

Oh happy day when you are possessed by Her, The Mother, possessed by Her love — when no action, even the most complicated, can separate you from Her, when your attention is completely occupied with Her, when you are really aware that She is the operator, and your body is obeying Her, when you are possessed by Her, when you carry Her constantly in your heart. You look, and see nothing but Her, you listen and hear only Her, you feel, touch, taste, you drink, speak, think — Her alone.

Being obliged to stop work, halted in your forward march at every moment because delight floods into you, the realisation of being free, of no longer belonging to this valley of shadows, of being on the path of the Buddha, the one who knows ... Mother, it is by your grace. You are the driver of the chariot, you are the path and you are the goal.

In this forest of objects we can't be always climbing to the top of a tree to see the light. But from time to time you send a ray of the true sun to light my path.

For a long time I haven't written in this notebook, for many reasons. The main one is that I have been experiencing too much. First of all I stopped, because reading through these pages it was painful to find that it was all about me, always myself. And then the formulation that was true yesterday is false today, seen in a greater light. There are always deeper truths that, once expressed, become paradoxes, more superficial truths. So I said: let the rest pass in silence. But the Mother commands me to write.

It is not yet a month since I have known the Mother, but to me it is a whole lifetime. There are no longer the tremendous ecstasies of the beginning, but her almost constant presence as I work. She meditates in me when I rest,

and there is always her delicious caress when I carry out her will. There is still the same deep thrill when I meet her in an object or a being. And I cannot say which is more precious, the ecstasy, or the awareness of her sweet presence.

Mother I offer you my tears. They were so sweet but it was a mistake to wish for them, they belong to Maya. Mother, I had begun to like Maya, because I saw your reflection everywhere — in the stars, the clouds, in the coolness of water. I offer you this reflection, take it back. It belongs to you alone, in its cause as in its effect. Mother, I offer you my delight. This delight was shared by every cell of my body.

Take back this insolent delight and give me renunciation, total, integral renunciation, for that alone can make our union pure and eternal.

The Mother will only enter a pure heart, a heart pure of every desire, a heart pure of every sadness, a heart emptied of all egoism, a heart that has forgotten itself, a heart that is a pure mirror, giving pure reflections. The Mother wishes to inhabit this heart, because through it she observes her maya, her play. There she can see the beauty of her roses, hear the music of her creatures, feel the effect of divine love.

To be no longer alone one must become the most solitary of men. To live in the most magnificent kingdom one must possess nothing here. With what joy Christ could say: My kingdom is not of this earth. I used to imagine him saying it with a certain sadness. But how he must have hurried to get out of this vale of tears!

Now it seems to me I no longer have a moment to myself, amidst all the little tasks of the daily routine: scraping the mother-of-pearl, husking the coffee beans, receiving

visitors who cannot realise how precious my time is — not in the common sense that time is money. But the width of my thumb over the solar disc is more precious than jade. I have kingdoms, empires, worlds, new universes to explore — and Maya lower's the veil, asking me to adapt a French chain to an American bicycle. I am getting ready to take the plunge, thrills of delight pass through me at the expectation — and my Chinese neighbour arrives asking to have the mysteries of his new camera explained in two words.

When the Mother, inpatient, calls me, I am gone — I don't know how long — a second? An eternity? When I come back my daughter is beside me, "Papa, we must put the washing machine on. What's the matter? You've been crying." "No, dear, it's all right. They were tears of joy. Come, let's go and put on the washing machine." And because she is reflected in my tears, even Maya has become wonderful.

*

**Letter to the friend who gave Medhananada
the book "The Mother":**

My dear friend, I could thank you my whole life long without being able to repay my debt. I know you will reply that you were only an instrument. But you were such a perfect instrument. And if the wellspring of love which flowed from Her, and has overflowed, can help you on the path towards knowledge, it will make me happy. The constant happiness I am experiencing is certainly not merited in this life, and even if it testifies in a minute way to many incarnations, the rest is pure grace. This grace is so enormous, so disproportionate to everything a man can give to the Divine, that human greatness vanishes, confronted with the whole universe and all its galaxies.

Curtesy: Sri Mira Trust, Pondicherry



Relics House, Sri Aurobindo Bhavan, Nairobi

The world is fighting for its spiritual life menaced by the rush of hostile and undivine forces.

Lord, we aspire to be Thy valiant warriors so that Thy glory may manifest upon the earth.

CWM 15: 167

The Mother

*Our Gratitude and consecration to the
Mother and Sri Aurobindo*

Sri Aurobindo Society, Nairobi Centre, Kenya

**Statement About Ownership And Other Particulars
Concerning All India Magazine
Form IV**

- (1) *Place of Publication:* Sri Aurobindo Society,
11, Saint Martin Street,
Puducherry - 605001
- (2) *Periodicity of its publication:* Monthly
- (3) *Printer's Name:* Swadhin Chatterjee
Nationality : Indian
Address: Sri Aurobindo Ashram
Press,
Puducherry - 605002
- (4) *Publisher's Name:* Pradeep Narang,
Nationality: Indian
Address: Sri Aurobindo Society,
11, Saint Martin Street,
Puducherry - 605001
- (5) *Editor's Name:* Dr. Alok Pandey
Nationality : Indian
Address : Sri Aurobindo Society,
11, Saint Martin Street,
Puducherry - 605001
- (6) *Names and addresses of individuals who own the newspaper and partners or shareholders holding more than one per cent of the total capital:* Sri Aurobindo Society,
11, Saint Martin Street,
Puducherry - 605001.

I, Pradeep Narang, hereby declare that the particulars given above are true to the best of my knowledge and belief.

1st March 2022

Sd/- (Pradeep Narang)
Chairman

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.

*CWSA 32: 294***Sri Aurobindo**