



The Mother's Journey
Part 2

All India Magazine
April 2015

The excerpts from the Works of Sri Aurobindo and the Mother published in *All India Magazine* carry titles and captions chosen by the editor, highlighting the theme of the excerpts and, whenever possible, borrowing a phrase from the text itself.

The excerpts selected are the editor's choice intended to give the reader some basic idea on the subject. These are by no means exhaustive. These compilations, we hope, will inspire the reader to study the complete works of Sri Aurobindo and the Mother.

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The Mother's Journey

Part 2

(About 24 April 1920)

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

The Mother

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Editor's Note: *This compilation covers the Mother's Journey after Her meeting Sri Aurobindo on 29th March 1914. It is a continuation from the February 2015 issue, which was titled Part 1 and covered that phase of the Mother's Journey before meeting Sri Aurobindo. Few more prayers have been added at the end to complete the picture. However, it may be noted that no compilation can ever give us a full view of the depth and breadth of experiences and realisations of Sri Aurobindo and the Mother, as Their life was not on the surface for men to see.*

A New Stage in the Mother's Journey

A new stage has begun

I feel we have entered the very heart of Thy sanctuary and grown aware of Thy very will. A great joy, a deep peace reign in me, and yet all my inner constructions have vanished like a vain dream and I find myself now, before Thy immensity, without a frame or system, like a being not yet individualised. All the past in its external form seems ridiculously arbitrary to me, and yet I know it was useful in its own time.

But now all is changed: a new stage has begun.

April 1, 1914

Dying integrally and surrendering unreservedly

...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!

April 7, 1914

The "I" is dead. Nothing else exists but Thou alone

....I seem to have no more limits; there is no longer the perception of the body, no sensations, no feelings, no thoughts — a clear, pure, tranquil immensity penetrated with love and light, filled with an unspeakable beatitude is

all that is there and that alone seems now to be myself, and this "myself" is so little the former "I", selfish and limited, that I cannot tell if it is I or Thou, O Lord, sublime Master of our destinies.

It is as though all were energy, courage, force, will, infinite sweetness, incomparable compassion. . . Even more forcibly than during these last days the past is dead and as though buried under the rays of a new life. The last glance that I have just thrown backward as I read a few pages of this book definitely convinced me of this death, and lightened of a great weight I present myself before Thee, O my divine Master, with all the simplicity, all the nudity of a child. . . And still the one only thing I perceive is that calm and pure immensity. . .

Lord, Thou hast answered my prayer, Thou hast granted me what I have asked from Thee; the "I" has disappeared, there is only a docile instrument put at Thy service, a centre of concentration and manifestation of Thy infinite and eternal rays; Thou hast taken my life and made it Thine; Thou hast taken my will and hast united it to Thine; Thou hast taken my love and identified it with Thine; Thou hast taken my thought and replaced it by Thy absolute consciousness.

The body, marvelling, bows its forehead in the dust in mute and submissive adoration.

And nothing else exists but Thou alone in the splendor of Thy immutable peace.

April 10, 1914

The illusion of a separate personality

....In action, the personality is the inevitable and indispensable intermediary of Thy will and Thy forces.

The stronger, the more complex, powerful, individualized and conscious is the personality, the more powerfully

and usefully can the instrument serve. But, by reason of the very character of personality, it easily tends to be drawn into the fatal illusion of its separate existence and become little by little a screen between Thee and that on which Thou willest to act. Not at the beginning, in the manifestation, but in the transmission of the return; that is to say, instead of being, as a faithful servant, an intermediary who brings back to Thee exactly what is Thy due—the forces sent forth in reply to Thy action, — there is a tendency in the personality to want to keep for itself a part of the forces, with this idea: “It is I who have done this or that, I who am thanked. . . .” Pernicious illusion, obscure falsehood, now are you discovered and unmasked. That is the maleficent canker corroding the fruit of the action, falsifying all its results.

O Lord, O my sweet Master, sole Reality, dispel this feeling of the “I”. I have now understood that so long as there will be a manifested universe, the “I” will remain necessary for Thy manifestation; to dissolve, or even to diminish or weaken the “I”, is to deprive Thee of the means of manifestation, in whole or part. But what must be radically and definitively suppressed is the illusory thought, the illusory feeling, the illusory sensation of the separate “I”. At no moment, in no circumstances must we forget that our “I” has no reality outside Thee....

April 17, 1914

The state of Oneness: I am Thou and Thou art I

To be merged both in Thee and in Thy work . . . to be no longer a limited individuality . . . to become the infinitude of Thy forces manifesting through one point . . . to be freed from all shackles and all limitations . . . to rise above all restrictive thought . . . to act while remain-

ing outside the action . . . to act with and for individuals while seeing only Oneness, the Oneness of Thy Love, Thy Knowledge, Thy Being . . . O my divine Master, eternal Teacher, Sole Reality, dispel all darkness in this aggregate Thou hast formed for Thy service, Thy manifestation in the world. Realise in it that supreme consciousness which will awaken the same consciousness everywhere.

Oh, no longer to see appearances which incessantly change; always to contemplate in everything and everywhere only Thy immutable Oneness!

O Lord, all my being cries to Thee in an irresistible call; wilt Thou not grant that I may become Thyself in my integral consciousness, since in truth I am Thou and Thou art I?

May 4, 1914

The last and greatest of all renunciations

....This morning passing by a rapid experience from depth to depth, I was able, once again, as always, to identify my consciousness with Thine and to live no longer in aught but Thee; — indeed, it was Thou alone that wast living, but immediately Thy will pulled my consciousness towards the exterior, towards the work to be done, and Thou saidst to me, “Be the instrument of which I have need.” And is not this the last renunciation, to renounce identification with Thee, to renounce the sweet and pure joy of no longer distinguishing between Thee and me, the joy of knowing at each moment, not only with the intellect but by an integral experience, that Thou art the unique Reality and that all the rest is but appearance and illusion...

Thou art the sovereign Master of all, Thou art the Inaccessible, the Unknowable, the eternal and sublime Reality.

O marvellous Unity, I disappear in Thee.

May 12, 1914

All impatience, all haste for the work would be useless

...I see more and more that all impatient revolt, all haste would be useless; everything is slowly organised so that I may serve Thee as I should. What is my place in this service? For a long time I have stopped asking myself this. What does it matter? Is it necessary to know whether one is at the centre or on the circumference? Provided that entirely consecrated to Thee, living only for Thee and by Thee, I carry out better and better the task Thou givest me, all the rest has no importance at all. I would say more: provided Thy work is accomplished in the world as well and as completely as it can be, does it matter which individual or group realises this work?

O my sweet Master, in peace, serenity, equanimity, give myself to Thee and merge in Thee, my thought calm and tranquil, my heart smiling; Thy work will be done, I know, and Thy victory is certain.

O my sweet Master, grant to all the sovereign boon of Thy illumination!

May 13, 1914

The Supramental Link between Unity and Multiplicity

As on reaching a summit, one discovers a vast horizon, so, O Lord, when one's consciousness is identified with that intermediate domain between Thy Unity and the manifested world, one participates both in Thy Infinitude and in the realisation of the world. It is as though one were at a centre where the consciousness, wholly steeped in Thy effective Power, could direct the ray of Thy forces upon the lowly instrument moving among its brother instruments. From the height of these transcendent regions the unity of physical substance is clearly visible, and yet the body which serves as a particular instrument in the material field seems spe-

cially precise and distinct like a stronger point amidst this whole, at once multiple and one, in which the forces circulate evenly.

This perception has not left me since yesterday. It has settled in as something definitive, and all the outer activity which apparently continues as usual, has become mechanical like a marvellously articulated and animated toy moved by the consciousness from the height of its seat which though no longer individual is still universal, that is, which is not yet completely merged in Thy Oneness. All the laws of individual manifestation have become clear to me, but in so synthetical, so global, so simultaneous a way, that it is impossible to express this in our ordinary language.

May 15, 1914

Q. When calling down the Force, should I concentrate on the embodied Mother or open to and concentrate on the consciousness of the Universal Mother?

The embodied Mother must be the foundation of the concentration— even when you receive from the universal Consciousness above you, it is from her consciousness that you are receiving.

5 March 1934

Q. Is there any difference between the Mother's manifestation and the descent of the supramental?

The Mother comes in order to bring down the supramental and it is the descent which makes her full-manifestation here possible.

23 September 1935

The Heart of Love

Spreading out in all

Such is, indeed, the symbol of the existence Thou givest me as my share, in which outer usefulness, the work for all, holds a much greater place even than the supreme realisation. All the circumstances of my life seem always to tell me on Thy behalf: "It is not through supreme concentration that thou wilt realise oneness, it is by spreading out in all."

May Thy will be done, O Lord.

Now I understand clearly that union with Thee is not an aim to be pursued, so far as this present individuality is concerned; it is an accomplished fact since a long time. And that is why Thou seemest to tell me always: "Do not delight in the ecstatic contemplation of this union; accomplish the mission I have entrusted to thee upon earth."

And the individual work to be carried on simultaneously with the collective work is to become aware and take possession of all the activities and parts of the being, the definitive establishment of consciousness in the highest point, making possible both the prescribed action and the constant communion with Thee. The joys of perfect union cannot come until what has to be done is done.

First, union must be preached to all, afterwards work; but for those who have realised the union, every moment of their life must be an integral expression of Thy will through them.

May 16, 1914

May this body radiate Thy Divine Love

O Lord, Thou of whom I would be constantly conscious and whom I would realise in the smallest cells of my being, Thou whom I would know as myself and see manifested in all things, Thou who art the sole reality, the sole cause and

aim of existence, grant that my love for Thee may grow ever greater so that I may be all love, Thy love itself, and that, being Thy love, I may unite integrally with Thee. May this love grow more and more intense, complete, luminous, powerful; may this love become an irresistible urge towards Thee, the invincible means of manifesting Thee. May everything in this being become pure, profound, disinterested, divine love — from the unfathomable depths to the outermost substance. May the God with form who manifests in this aggregate be entirely moulded from Thy complete and sublime love, the love which is at once the source and the realisation of all knowledge; may thought be clarified, organised, enlightened, transformed by Thy love; may all the life-forces, solely impregnated by Thy love and moulded from it, draw from it irresistible purity and constant energy, power and rectitude. May this weakened intermediary being, take advantage of its weakness to reconstitute itself with elements entirely moulded from Thy love, and may this body, now a burning brazier, radiate Thy divine, impersonal, sublime and calm love from every pore. . . . May the brain be reconstituted by Thy love. Lastly, may Thy love overflow, flood, penetrate, transfigure, regenerate, animate all things, with the power, the splendour, the sweetness and force which are its very own. In Thy love is peace, in Thy love is joy, in Thy love is Thy servitor's sovereign lever of work.

Thy love is vaster than the universe and more lasting than all the ages; it is infinite, eternal, it is Thyself. And it is Thyself I want to be and that I am, for such is Thy law, such is Thy will.

May 23, 1914

Learning to love truly

O My sweet Master, let me not be submerged by outer

things. They have no interest, no savour for me. If I busy myself with them, it is because I feel that such is Thy will and the work must be accomplished integrally, down to the least details of the action and substance. But it is quite enough to turn one's attention to them and infuse Thy forces into them as much as possible. They must not be allowed to take precedence of the true realities in one's consciousness.

O my sweet Master, I aspire for Thee, for the knowledge of what Thou art, for identification with Thee. I ask for a greater love, growing always purer, always vaster, always more intense and I find myself as it were submerged in Matter; is this Thy reply? As Thou hast Thyself accepted to be thus submerged in Matter so as to awaken it gradually to consciousness, is this the result of a more perfect identification with Thee? Is this not Thy answer to me: "If thou wouldst learn to love truly, this is how thou shouldst love . . ." . . . in darkness and unconsciousness?

O my Lord, my sweet Master, Thou knowest that I belong to Thee and that always I want what Thou willest; but do not let any doubt about what Thou willest arise in me. Enlighten me in some way in the immutable peace of the heart. Let me be submerged in darkness if that is necessary, but at least let me know that it is Thou who willest it.

Lord, in response, I hear singing within my heart the hymn of gladness of Thy divine and permanent Presence.

May 24, 1914

Identifying with the Earth's aspiration

....Oh, to be the pure flawless crystal which lets Thy divine ray pass without obscuring, colouring or distorting it!—not from a desire for perfection but so that Thy work may be done as perfectly as possible. And when I ask Thee this, the "I" which speaks to Thee is the entire Earth, as-

piring to be this pure diamond, a perfect reflector of Thy supreme light. All the hearts of men beat within my heart, all their thoughts vibrate in my thought, the slightest aspiration of a docile animal or a modest plant unites with my formidable aspiration, and all this rises towards Thee, for the conquest of Thy love and light, scaling the summits of Being to attain Thee, ravish Thee from Thy motionless beatitude and make Thee penetrate the darkness of suffering to transform it into divine Joy, into sovereign Peace. And this violence is made of an infinite love which gives itself and a trustful serenity which smiles with the certitude of Thy perfect Unity.

O my sweet Master, Thou art the Triumpher and the Triumph, the Victor and the Victory!

May 25, 1914

I am Thy heart awakening Thy Love in all things

O Victorious power of divine Love, Thou art the sovereign Master of this universe, Thou art its creator and its saviour, Thou hast permitted it to emerge from chaos, and now Thou leadest it to its eternal goal. There is not a thing so humble but in it I see Thee resplendent, not a being apparently so hostile to Thy will but I feel Thee live in it and act and radiate. O my sweet Master, essence of this love, I am Thy heart, and the torrents of Thy love pass through the entirety of my being and flow out to awaken Thy love in all things or rather to awaken all things to the consciousness of Thy love which animates all.

All those who do not recognise Thee, all those who do not know Thee, all those who try to turn away from Thy sweet and divine law, I take into my arms of love, I cradle them in my heart of love and offer them to Thy divine flames, so that penetrated by Thy miraculous effluence,

they may be converted in Thy beatitude. O Love, resplendent Love, Thou penetratest, Thou transfigurest all.

June 1, 1914

I am nothing but Thy inexhaustible Love

...I am nothing but Thy inexhaustible love; I penetrate all things; living within the heart of each atom I kindle therein the fire which purifies and transfigures, the fire that never burns out, the messenger flame of Thy beatitudes, realiser of all perfections.

Then this very love grows silently contemplative, and turning to Thee, O unknowable Splendour, awaits in ecstasy Thy New Manifestation . . .

June 2, 1914

For man thou seekst, not for thyself alone.
Only if God assumes the human mind
And puts on mortal ignorance for his cloak
And makes himself the Dwarf with triple stride,
Can he help man to grow into the God.
As man disguised the cosmic Greatness works
And finds the mystic inaccessible gate
And opens the Immortal's golden door.
Man, human, follows in God's human steps.
Accepting his darkness thou must bring to him light,
Accepting his sorrow thou must bring to him bliss.

Savitri, p.488

Sri Aurobindo

The New Force and the Word of New Creation



Everything comes from the Divine; but the lower Prakriti is the power of the Ignorance — it is not therefore a power of Truth, but only of mixed truth and falsehood. The Mother here stands not for the Power of the Ignorance, but for the Power that has come down to bring down the Truth and rise up to the Truth out of the Ignorance.

12 April 1933

Sri Aurobindo

The House of the Lord: The *Yajna Vedi*

Lord, I am before Thee like an offering aflame in the blazing fire of the divine union. . . .

And what is thus before Thee is all the stones of this house and all it contains, all those who cross its threshold and all who see it, all who are connected with it in any way and from one to another the whole earth. From this centre, this burning hearth which is now and shall be more and more permeated with Thy light and with Thy love, Thy forces will radiate over all the earth, visibly and invisibly in the hearts of all and in their thoughts . . .

...O beloved children, unhappy and ignorant, O thou, rebellious and violent Nature, open your hearts, calm your forces, for here comes the sweet omnipotence of Love, here is the pure radiance of the light that penetrates you. This human hour, this earthly hour is beautiful over all other hours. Let each and all know it and rejoice in the plenitude that is given.

O sorrowful hearts and careworn brows, foolish obscurity and ignorant ill-will, let your anguish be calmed and effaced. Lo, the splendour of the new word arrives:

"Here am I."

June 9, 1914

The Pact and Promise of the Lord

It is a veritable work of creation we have to do: to create activities, new modes of being so that this Force, unknown to the earth till today, may manifest in its plenitude. To this travail I am consecrated, O Lord, for this is what Thou wantest of me. But since Thou hast appointed me for this work, Thou must give me the means, that is, the knowledge necessary for its realisation. We shall unite our efforts: the entire individual being will concentrate in a constant call for

the knowledge of the mode of manifestation of this Force, and Thou, supreme centre of the being, Thou wilt emanate the Force fully so that it may penetrate, transfigure and overcome all obstacles. It is a pact Thou hast signed with the worlds of individual life. Thou hast made a promise, Thou hast sent into these worlds those who can and that which can fulfil this promise. This now demands Thy integral help so that what has been promised may be realised.

In us must take place the union of the two wills and two currents, so that from their contact may spring forth the illuminating spark.

And since this *must* be done, *this will be done*.

June 14, 1914

The fire-nucleus around the Supramental Splendour

Like a sun Thy splendour descends upon the earth and Thy rays will illumine the world. All those elements which are pure enough, plastic enough, sufficiently receptive to manifest the very splendour of the central fire-nucleus are grouping themselves together. This grouping is not arbitrary and does not depend on the will or aspiration of one element or another, it depends on what it is, it is independent of any individual decision. Thy splendor wants to radiate; what is capable of manifesting it manifests it, and these elements gather together to reconstitute as perfectly as possible in this world of division the divine Centre which has to be manifested.

In the wonder of this contemplation all the cells of the being exult; and, seeing That which Is, the integral substance passes into an ecstasy. How can this substance be now distinguished from Thyself? It is Thou—completely, entirely, intensely—in a perfect identification, Thou.

June 16, 1914

The perfections of the past and the new puissance

All that has been conceived and realised so far is mediocre, banal, insufficient beside what ought to be. The perfections of the past no longer have any force now. A new puissance is needed to transform the new powers and to subject them to Thy divine will. "Ask and this shall be", is Thy constant answer. And now, O Lord, Thou must create in this being a constant aspiration, uninterrupted, intense, passionate, in an immutable serenity. Silence, peace are there: there must also be the persistence of the intensity. Oh, Thy heart sings a hallelujah of gladness as if what Thou willest were on the way to its fulfilment. . . . Destroy all these elements, that from their ashes may emerge new elements adapted to the new manifestation.

Oh, the immensity of Thy luminous Peace!

Oh, the omnipotence of Thy sovereign Love!

And beyond all that we can imagine, the ineffable splendour of what we feel to be coming. Give us the Thought, give us the Word, give us the Force.

Enter the arena of the world, O new-born Unknown One!

June 17, 1914

Thy Force is here ready for the manifestation

What plenitude in the perception! The entire individual being, modest, humble, surrendered, adoring, calm and smiling, feeling one with all beings, unable to make any difference of value, in perfect solidarity with all things, is kneeling down before Thee together with them all; and at the same time the formidable omnipotence of *Thy Force which is here*, ready for the manifestation, waiting, building the propitious hour, the favourable opportunity: the incomparable splendour of Thy victorious sovereignty.

The Force is here. Rejoice, O you who are waiting and hoping: the new manifestation is sure, the new manifestation is at hand.

The Force is here.

All nature exults and sings in gladness, all nature is at a festival: *The Force is here.*

Arise and live; arise and be illuminated; arise and battle for the transfiguration of all:

The Force is here.

July 6, 1914

The Peace of an omnipotent Force is here

Peace, peace upon all the earth. . . .

Not the peace of an unconscious sleep or a self-satisfied inertia; not the peace of a self-forgetful ignorance and a dark, heavy indifference, but the peace of the omnipotent force, the peace of perfect communion, the peace of integral awakening, of the disappearance of all limitation and all darkness. . . .

Why torment oneself and suffer, why this bitter struggle and painful revolt, why this vain violence, why this unconscious, heavy sleep? Awake without fear, appease your conflicts, silence your disputes, open your eyes and your hearts: the Force is there; it is there, divinely pure, luminous, powerful; it is there as a boundless love, a sovereign power, an indisputable reality, an unmixed peace, an uninterrupted beatitude, the Supreme Benediction; it is self-existence, the endless bliss of infinite knowledge . . . and it is something more which cannot yet be told, but which is already at work in the higher worlds beyond thought as the power of sovereign transfiguration, and also in the unconscious depths of Matter as the Irresistible Healer. . . .

Listen, listen, O thou who wouldst know.

Look, thou who wouldst see, contemplate and live:
The Force is here.

July 7, 1914

The victory of transfiguration

The entire physical being would like to be dissolved and reconstituted in an adoration that would have no bounds. O Lord, Thou who comest to touch Matter as the Messenger of the Supreme Power and Supreme Beatitude, Thou createst the conception of what the total realization can be. And when the being believed it was definitively invested with Thy sublime mandate, Thou withdrawest, making it understand that it was only a promise, a token of what can be. Alas, what an imperfection in Matter it is that we cannot hold Thee! O Lord, use Thy omnipotence, work the miracle of Thy permanent Presence. . . . Why so much consideration? We must triumph or perish! . . .

Victory, victory, victory! We want the victory of Transfiguration!

July 11, 1914

Mother and I are one but in two bodies; there is no necessity for both the bodies to do the same thing always. On the contrary, as we are one it is quite sufficient for one to sign, just as it is quite sufficient for one to go down to receive Pranam or give meditation.

CWSA 32: 82

Sri Aurobindo

The Divine Mother's Yoga for the Earth



A note written by Sri Aurobindo on behalf of the Mother in 1927

I am the Shakti of Sri Aurobindo alone, and the Mother of all my children. My children are all equally part of my consciousness and of my being. When transformed and realised, all will have an equal right to manifest each one an aspect of myself and Sri Aurobindo. It is the unity of all in the solidarity of a common manifestation that will allow the creation of the new and divine world upon the Earth. Each will bring his part, but no part will be complete except as a power in the solidarity of the whole.

CWSA 32: 84

To have found Thee is a first step on an infinite ladder

In all the states of being, in all the modes of activity, in all things, in all the worlds, one can meet Thee and unite with Thee, for Thou art everywhere and always present. He who has met Thee in one activity of his being or in one world of the universe, says "I have found Him" and seeks nothing more; he thinks he has reached the summit of human possibilities. What a mistake! In all the states, in all the modes, in all things, all worlds, all the elements we must discover Thee and unite with Thee and if one element is left aside, however small it may be, the communion cannot be perfect, the realisation cannot be accomplished.

And that is why to have found Thee is but a first step on an infinite ladder. . . .

July 12, 1914

Thou hast taken away all my cares

Earthly realisations easily take on a great importance in our eyes, for they are proportionate to our external being with this limited form which makes us men. But what is an earthly realisation beside Thee, before Thee? However perfect, complete, divine it may be, it is nothing but an indiscernible moment in Thy eternity; and the results obtained by it, however powerful and marvelous they may be, are nothing but an imperceptible atom in the infinite march to Thee. This is what Thy workers must never forget, otherwise they will become unfit to serve Thee. . . .

O my sweet Master, what childishness to think oneself responsible for anything at all and want to individualise Thy supreme and divine Will! Is it not enough to unite with Thy heart and live there permanently? Then Thou takest all the responsibilities and Thy will works without even our needing to know it. . . . Only a realization independent of

all outer circumstances, free from all attachment and all understanding, however high, is a true realisation, a valuable realisation. And the only such realisation is to unite with Thee integrally, closely, definitively. As for the care of Thy transitory, momentary manifestation in a fugitive existence and in a transient world, it is Thou who must be responsible for it and do what is necessary for it to exist, if Thou thinkest it good.

O my sweet Master, sovereign Lord, Thou hast taken away all my cares and left me only the Beatitude, the supreme ecstasy of Thy divine Communion.

July 17, 1914

The infinite column of Light

There was no longer any body, no longer any sensation; only a column of light was there, rising from where the base of the body normally is to where usually is the head, to form there a disk of light like that of the moon; then from there the column continued to rise very far above the head, opening out into an immense sun, dazzling and multicoloured, whence a rain of golden light fell covering all the earth.

Then slowly the column of light came down again forming an oval of living light, awakening and setting into movement — each one in a special way, according to a particular vibratory mode — the centres above the head, in the head, the throat, the heart, in the middle of the stomach, at the base of the spine and still farther down. At the level of the knees, the ascending and descending currents joined and the circulation thus went on uninterruptedly, enveloping the whole being in an immense oval of living light.

Then slowly the consciousness came down again, stage by stage, halting in each world, until the body consciousness returned. The recovery of the body-consciousness was,

if the memory is correct, the ninth stage. At that moment the body was still quite stiff and immobile.

July 21, 1914

Synthesising the summit of different yogic experiences

It seems to me that Thou wouldst make me taste successively all the experiences which are ordinarily put at the summit of a Yoga as its culmination and the proof of its perfect accomplishment. The experience is striking, intense, complete; it carries within it the knowledge of all its effects, all its consequences; it is conscious, willed, the result of methodical effort and not of unexpected chance; and *yet it is always single of its kind*, like milestones set along a route which are separated from each other by a long ribbon of road; and, moreover, these milestones which mark the infinite ascent are never alike; they are always new and seem to have no connection one with the other. . . . Will a time come when Thou wilt make this being capable of synthetising all these countless experiences so as to draw from them a new realisation, more complete and more beautiful than all achieved so far? I do not know. But Thou hast taught me not to regret an exceptional state when it disappears any more than I desire it before it comes. I see in the disappearance no longer the sign of an instability in the progress made, but the evidence of a march which goes deliberately forward without stopping any longer than is indispensable for the various stages of the road. Each time Thou teachest me yet a little better that the means of manifestation is limited only because we think it so, and that it can effectively partake of Thy infinitude; each time something of Thy immensity makes itself kin to the instrument which is its dwelling-place, flinging wide the doors which open on boundless horizons.

July 31, 1914

The holocaust of the Divine Mother

O Lord, O eternal Master!

Men, driven by the conflict of forces, are performing a sublime sacrifice, they are offering their lives in a blood stained holocaust. . . .

O Lord, O eternal Master, grant that all this may not be in vain, grant that the inexhaustible torrents of Thy divine Force may spread over the earth and penetrate its troubled atmosphere, the struggling energies, the violent chaos of battling elements; grant that the pure light of Thy Knowledge and the inexhaustible love of Thy Benediction may fill men's hearts, penetrate their souls, illumine their consciousness and, out of this obscurity, out of this sombre, terrible and potent darkness, bring forth the splendour of Thy majestic Presence! My being is laid before Thee in a holocaust conscious and complete, that their unconscious holocaust may by it be made effective.

Accept the offering, answer our call: *Come!*

August 4, 1914

Monstrous forces swooping down upon Earth

....Monstrous forces have swooped down upon the earth like a hurricane, forces dark and violent and powerful and blind. Give us strength, O Lord, to illumine them. Thy splendour must break out everywhere in them and transfigure their action: their devastating passage must leave behind it a divine sowing. . . .

O my divine Master, do not reject my offering. Make me worthy to be wholly Thine in the plenitude of the giving and the fullness of the manifestation.

August 8, 1914

I am the vast bosom of Thy boundless Love

O MY sweet Master, enter into all these confused thoughts, all these anguished hearts; kindle there the fire of Thy divine Presence. The shadow of the earth has fallen back upon it, it has been completely shaken by it; but this shadow was hiding Thy immutable sun, and now that it has crashed down upon this poor world, rocking its very foundations and transforming it into a formidable chaos, wilt Thou not once again move upon the chaos and speak Thy will: "Let there be Light"?

O Thou marvellous Unknown One, Thou who hast not yet manifested Thyself, Thou who awaitest the propitious hour and hast sent us upon earth to prepare Thy ways, all the elements of this being cry to Thee, "May Thy will be done" and give themselves to Thee in a supreme, unconquerable urge. . . .

Envelop this sorrowful earth with the strong arms of Thy mercy, permeate it with the beneficent outpourings of Thy infinite love.

I am the powerful arms of Thy mercy.

I am the vast bosom of Thy boundless love. . . . My arms have enfolded the sorrowful earth and press it tenderly to my generous heart; and slowly a kiss of supreme benediction is laid upon this struggling atom: the kiss of the Mother which soothes and heals. . . .

August 11, 1914

The whole earth groans and suffers

O Lord, Lord, the whole earth is in an upheaval; it groans and suffers, it is in agony . . . all this suffering that has descended upon it must not be in vain; grant that all this bloodshed may produce a swifter germination of the seeds of beauty and light and love which must blossom and cover

the earth with their rich harvest. Out of the depths of this abyss of darkness the whole being of the earth cries to Thee that Thou mayst give it air and light; it is stifling, wilt Thou not come to its aid?

O Lord, what must we do to triumph?

Hear us, for we must conquer at any price. Break down every resistance: appear!

August 21, 1914

The night preparing the Dawn that does not pass away

...Thy grace is with us, Lord, and it never leaves us, even when appearances are dark; night is sometimes necessary to prepare more perfect dawns. But perhaps this time Thou hast placed us in the presence of the Dawn that does not pass away. . . .

Receive the offerings of our ardent gratitude and our integral surrender.

....The light has come, the road has opened; with a grateful bow to the laborious past, we shall move swiftly forward on the new way opened wide by Thee before us.

On the threshold of this new field of a vaster and more conscious realisation, we bow before Thee, O Lord, in an integral surrender and adoration. We give ourselves to Thee without reservation.

Once again it is Thou who livest in us, and Thou alone. Thou hast once more become the King of Thy kingdom, but a kingdom vaster and more perfect, a kingdom more worthy of Thy rule.

August 24, 1914

The Mother — Human and Divine



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

CWSA 32: 14

Sri Aurobindo

Identification with the Divine Mother

In this formidable disorder and terrible destruction can be seen a great working, a necessary toil preparing the earth for a new sowing which will rise in marvelous spikes of grain and give to the world the shining harvest of a new race. . . . There are no more doubts and hesitations, no longer any anguish or impatience. There is only the grand straight line of the work eternally accomplishing itself in spite of all, against all, despite all contrary appearances and illusory detours. These physical personalities, moments unseizable in the infinite Becoming, know that they will have made humanity take one farther step, infallibly and without care for the inevitable results, whatever be the apparent momentary consequences: they unite themselves with Thee, O Master eternal, they unite themselves with Thee, O Mother universal, and in this double identity with That which is beyond and That which is all the manifestation they taste the infinite joy of the perfect certitude.

Peace, peace in all the world. . . .

War is an appearance,

Turmoil is an illusion,

Peace is there, immutable peace.

Mother, sweet Mother who I am, Thou art at once the destroyer and the builder. ...

The whole universe lives in Thy breast with all its life innumerable and Thou livest in Thy immensity in the least of its atoms.

And the aspiration of Thy infinitude turns towards That which is not manifested to cry to it for a manifestation ever more complete and more perfect.

All *is*, in one time, in a triple and clairvoyant total Consciousness, the Individual, the Universal, the Infinite.

August 31, 1914

Turn towards those who have need of Thy Love

Mother Divine, with what fervour, what ardent love I came to Thee in Thy deepest consciousness, in Thy high status of sublime love and perfect felicity, and I nestled so close into Thy arms and loved Thee with so intense a love that I became altogether Thyself. Then in the silence of our mute ecstasy a voice from yet profounder depths arose and the voice said, "Turn towards those who have need of thy love." All the grades of consciousness appeared, all the successive worlds. Some were splendid and luminous, well ordered and clear; there knowledge was resplendent, expression was harmonious and vast, will was potent and invincible. Then the worlds darkened in a multiplicity more and more chaotic, the Energy became violent and the material world obscure and sorrowful. And when in our infinite love we perceived in its entirety the hideous suffering of the world of misery and ignorance, when we saw our children locked in a somber struggle, flung upon each other by energies that had deviated from their true aim, we willed ardently that the light of Divine Love should be made manifest, a transfiguring force at the centre of these distracted elements. Then, that the will might be yet more powerful and effective, we turned towards Thee, O unthinkable Supreme, and we implored Thy aid. And from the unsounded depths of the Unknown a reply came sublime and formidable and we knew that the earth *was saved*.

September 1, 1914

The divine brazier of Love born out of the holocaust

Darkness has descended upon the earth, thick, violent, victorious . . . All is sadness, terror, destruction in the physical world, and the splendour of Thy light of love seems darkened by a veil of mourning. . . .

O sweet Mother, I merge into Thee in an immense love

and an intense supplication to the Lord of all things that HE may show us the way, that HE may trace out for us the path of His work, so that we may tread it boldly.

Time presses: the divine powers must come, O Lord, to the help of the agonised earth.

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

I have become the purifying fire of Thy love. O Lord, silent Unthinkable One, accept the holocaust of this brazier of love, that Thy reign may come, Thy light triumph over darkness and death.

Manifest Thy power. From day to day, from hour to hour we implore Thee: "O Lord, manifest Thy power!"

September 4, 1914

"The hour has come"

...O Mother Divine, Thy march is triumphal and uninterrupted. He who unites with Thee in integral love journeys unceasingly towards ever vaster horizons, towards an ever completer realisation, leaping from peak to peak in the splendour of Thy light, to the conquest of the marvellous secrets of the Unknown and their integral manifestation.

O divine Victor, all the earth sings Thy praises, and all forces will obey Thee.

For the Lord has said: "The hour has come."

And all obstacles will be surmounted.

September 6, 1914

The rising tide of Thy Love, Thy Light, Thy Force

Thy love is like a rising tide, invading the entire being and breaking upon all things. Lord, Thy love will penetrate all hearts and kindle in them the divine flame which

never goes out, the divine beauty which does not fade, and, above every contrast and contradiction, it will establish in all that unchanging Bliss which is the supreme good.

Thy light is like a rising tide, invading the entire being and breaking upon all things. Lord, Thy light will penetrate all thoughts and create in them that sovereign clarity which does not waver, the divine clear-sightedness which never errs, and, above every contrast and contradiction, it will establish in all the splendour of Thy knowledge which is the supreme wisdom.

Thy force is like a rising tide, invading the entire being and breaking upon all things. Lord, Thy force will penetrate all life and create in it the effective strength which never fails, the divine power which is invincible, and, above every contrast and contradiction, it will establish in all Thy mastering energy which is the supreme will.

September 10, 1914

The Promise of a New World

O Divine and adorable Mother, with Thy help what is there that is impossible? The hour of realisations is near and Thou hast assured us of Thy aid that we may perform integrally the supreme Will.

Thou hast accepted us as fit intermediaries between the unthinkable realities and the relativities of the physical world, and Thy constant presence in our midst is a token of Thy active collaboration.

The Lord has willed and Thou dost execute:

A new Light shall break upon the earth.

A new world shall be born,

And the things that were promised shall be fulfilled.*

September 25, 1914

* *Later in April 1956 after the Supramental manifestation that took place on the 29th February 1956, the Mother corrected this entry in the following way:*

29 February – 29 March

Lord, Thou hast willed, and I execute:
A new light breaks upon the earth,
A new world is born.
The things that were promised are fulfilled.

CWM 15: 95

24 April 1956

The manifestation of the Supramental upon earth is no more a promise but a living fact, a reality.

It is at work here, and one day will come when the most blind, the most unconscious, even the most unwilling shall be obliged to recognise it.

CWM 15: 96

Aditi, the Mother of the gods

....Our Divine Mother is with us and has promised us identification with the supreme and total consciousness — from the unfathomable depths to the most external world of the senses. And in all these domains Agni assures us of the help of his purifying flame, destroying all obstacles, kindling the energies, stimulating the will, so that the realisation may be hastened. Indra is with us for the perfection of the illumination in our knowledge; and the divine Soma has transformed us in his infinite, sovereign, marvellous love, bringer of the supreme beatitudes. . . .

O divine and sweet Mother, I bow to Thee with a rapt, ineffable tenderness, and with infinite trust.

O splendid Agni, Thou who art so living within me, I call Thee, I invoke Thee that Thou mayst be more living still, that Thy brazier may become more immense, Thy flames higher and more powerful, that the entire being may now be only an ardent burning, a purifying pyre.

O Indra, I venerate and admire Thee, I implore Thee that Thou mayst unite with me, that Thou mayst definitively break down all the barriers of thought, that Thou mayst bestow upon me the divine knowledge.

O Thou, Sublime Love, to whom I gave never any other name, but who art so wholly the very substance of my being, Thou whom I feel vibrant and alive in the least of my atoms even as in the infinite universe and beyond, Thou who breathest in every breath, movest in the heart of all activities, art radiant through all that is of good will and hidden behind all sufferings, Thou for whom I cherish a cult without limit which grows ever more intense, permit that I may with more and more reason feel that I am Thyself wholly.

And Thou, O Lord, who art all this made one and much more, O sovereign Master, extreme limit of our thought, who standest for us at the threshold of the Unknown, make rise from that Unthinkable some new splendour, some possibility of a loftier and more integral realisation, that Thy work may be accomplished and the universe take one step farther towards the sublime Identity, the supreme Manifestation.

And now my pen falls mute and I adore Thee in silence.

September 30, 1914

The promise of the Divine Mother

Mother Divine, Thou art with us; every day Thou givest me the assurance and, closely united in an identity that grows more and more total, more and more constant, we

turn to the Lord of the Universe and to That which is beyond in a great aspiration towards the new Light. All the earth is in our arms like a sick child who must be cured and for whom one has a special affection because of his very weakness. Cradled on the immensity of the eternal becomings, ourselves those becomings, we contemplate hushed and glad the eternity of the immobile Silence where all is realised in the perfect Consciousness and immutable Existence, miraculous gate of all the unknown that is beyond.

Then is the veil torn, the inexpressible Glory uncovered and, suffused with the ineffable Splendour, we turn back towards the world to bring it the glad tidings.

October 14, 1914

O Mother divine, the obstacles shall be overcome, the enemies appeased; Thou shalt dominate the whole earth with Thy sovereign love, and every consciousness shall be illumined with Thy serenity.

This is the promise.

October 17, 1914

Thou alone livest in each atom of the body

For quite a long time, Lord, my pen had fallen silent. . . . Yet hast Thou given me hours of unforgettable illumination, hours in which the union between the most divine Consciousness and the most material grew perfect, hours when the identification of the individual being with the universal Mother and of the universal Mother with Thee was so complete that the individual consciousness could perceive simultaneously its own existence, the life of the entire universe and Thy eternity beyond all change. Beatitude was at its height in an ineffable and infinite peace, the consciousness luminous and immeasurable, complex and yet one, existence all-pow-

erful, master of death. And this is no longer a fleeting state, attained after a long concentration, vanishing as soon as it is born; it is a state that can last long hours full of eternity, hours at once instantaneous and interminable, a state brought about at will, that is to say, one which is permanent, one with which the most external consciousness comes into contact as soon as any occasion allows it, as soon as it is no longer occupied with a definite intellectual or physical task. In all work, constantly, there is the perception of Thy invariable presence in Thy dual form of Non-Being and Being, but as though behind a fine veil woven by the indispensable concentration upon the work that is done; while in the hours of solitude the being is immediately enveloped by a marvellously powerful atmosphere, limpid, calm, divine; it lies merged within it, and then the life of splendour begins again in all its amplitude, all its complexity, all its sublimity; the physical body is glorified, supple, vigorous, energetic; the mind is superbly active in its calm lucidity, guiding and transmitting the forces of Thy divine Will; and all the being exults in an endless beatitude, a boundless love, a sovereign power, a perfect knowledge, an infinite consciousness. . . . It is Thyself and Thou alone who livest, even in the least atom of the body-substance itself.

Thus the solid foundations of Thy terrestrial work are prepared, the substructure of the immense edifice built; in every corner of the world one of Thy divine stones is laid by the power of conscious and formative thought; and in the hour of realisations the earth, thus prepared, will be ready to receive the sublime temple of Thy new and more complete manifestation.

November 3, 1914

Thou wilt triumph over all resistance

The one important thing is the goal to be reached; the road matters little, and often it is preferable not to know

it beforehand. But what we need to know is whether the time for the divine action upon earth has really come, and whether the work conceived in the depths can be realised.

Of this, O Lord, Thou hast given us the assurance, an assurance which has been accompanied by the most powerful promise that Nature, the universal Consciousness can possibly make. . . . Thus we have the certitude that what must be done will be done and that our present individual beings are in reality called upon to collaborate in this glorious victory, this new manifestation. What more do we need to know? Nothing. So it is with the greatest confidence that we can witness the formidable fight, the onslaught of the adverse forces, which, unknowingly, finally serve in the realisation of Thy plan. We would be wrong to feel anxious because it is not given to us to know how it serves Thy plan and by what means Thou wilt triumph over all resistances; for Thy triumph is so perfect that every obstacle, every ill-will, every hatred raised up against Thee is a promise of a still vaster and more complete victory. From the sum of resistances, one can gauge the scope Thou wouldst give to the action of that among Thy pure forces which is coming to manifest upon earth. What opposes is just that upon which it is the mission of these forces to act; it is the darkest hatred which must be touched and transformed into luminous peace.

If the human individual Thou hast chosen as Thy centre of action and Thy intermediary meets with few obstacles, few misunderstandings and little hatred, it means that Thou hast entrusted to him a limited mission without any intensity. It is in the narrow circle of already prepared men of goodwill that he will act and not upon the chaotic and confused mass of terrestrial substance.

O divine Master, this knowledge which Thou hast given

me, let all of us share, so that the peace of conviction may reign in our hearts and we may, in the calm of Thy sovereign certitude, confront with head held high all that, unconsciously attracted to the transfiguration, plunges headlong into blind ignorance, believing it will be able to destroy the Transfiguring Love.

November 15, 1914

Sublime Mother, how great is Thy patience

Alas, sublime Mother, how great must be Thy patience! Each time Thy conscious will attempts to manifest itself in order to rectify errors, to hasten the uncertain progress of the individual led astray by his own illusion of knowledge, to trace the sure path and give him the strength to walk steadily upon it without stumbling, almost always he pushes Thee away as a tiresome and short-sighted adviser. He is willing to love Thee in theory with a vague and inconsistent love, but his proud mind refuses to confide in Thee and prefers to wander all by itself rather than advance guided by Thee.

And Thou repliest, ever smiling in Thy unwearying benevolence: "This intellectual faculty which makes man proud and leads him into error is the very same which, once enlightened and purified, can also lead him farther, higher than universal nature, to a direct and conscious communion with our Lord, with That which is beyond all manifestation. This dividing intellect, which makes him stand apart from me, also enables him to scale rapidly the heights he must climb, without letting his progress be enchained and delayed by the totality of the universe, which, in its immensity and complexity, cannot effect so swift an ascent."

O Divine Mother, always Thy word comforts and blesses, calms and illumines, and Thy generous hand lifts a fold

of the veil hiding the infinite knowledge.

How calm, noble and pure is the splendour of Thy perfect contemplation!

November 17, 1914

To be like an absolutely blank page before the Lord

OH, I would be before Thee, Lord, always like an absolutely blank page, so that Thy will may be written in me without any difficulty, any mixture.

The very remembrance of past experiences should sometimes be swept away from the thought so as not to obstruct this work of perpetual reconstruction which alone in a world of relativities permits Thy perfect manifestation.

Often one clings to that which was, fearing to lose the result of a precious experience, to give up a vast and high consciousness, to fall back into a lower state.

And yet, what should he fear who is Thine? Can he not walk with joyful soul and illumined brow upon the path Thou tracest for him, whatever it may be, even if this path be altogether incomprehensible to his limited reason?

O Lord, break the old frames of thought, abolish past experiences, dissolve the conscious synthesis if Thou thinkest it necessary, so that Thy work may be accomplished better and better, Thy service upon earth be perfected.

November 20, 1914

The Sacrifice of the Divine Mother

The Divine plunge into the darkness

...Thou wantest that from the heart of this heavy and obscure Matter I make the volcano of Thy Love and Light burst forth; Thou wantest that breaking all the old conventions of language there may arise a Word fit to express Thee, a Word never heard before; Thou wouldst that the union between the smallest things below and the vastest, sublimest things above might become integral; and that is why, O Lord, cutting me off from all religious joy and all spiritual ecstasy, depriving me of all freedom to concentrate exclusively upon Thee, Thou saidst to me, "Work like an ordinary man in the midst of ordinary people; learn to be nothing more than they in everything that manifests; participate in all their ways of life; for beyond all that they know, all that they are, thou carriest within thee the torch of the eternal splendour which does not flicker, and by associating with them this is what thou wilt bring in their midst. Dost thou need to enjoy this light, so long as it radiates to all from thee? Is it necessary for thee to feel my love vibrating in thee, so long as thou givest it? Must thou taste fully the bliss of my presence, so long as thou canst serve as its intermediary to all?"

May Thy will be done, O Lord — done integrally.

It is my happiness and my law.

January 11, 1915

Be this love in all things and everywhere

(What I heard in the silence and noted down last evening)

"BY renouncing everything, even wisdom and consciousness, thou wert able to prepare thy heart for the role assigned to it: apparently the most unrewarding role, that of the spring which always lets its waters flow abundantly for

all, but towards which no waters can ever run back; it draws its inexhaustible strength from the depths and expects nothing from outside. But thou canst already sense the sublime felicity that accompanies this inexhaustible expansion of love; for love is sufficient unto itself and needs no reciprocity; this is true even of individual love, how much more true then of divine love which so nobly reflects the infinite.

“Be this love in all things and everywhere, ever more widely, ever more intensely, and the whole world will become at the same time thy work and thy wealth, thy field of action and thy conquest. Fight with persistence to break down the last limits which are only frail barriers before the expansion of the being, to vanquish the last obscurities already being lit up by the Illuminating Power. Fight in order to conquer and triumph; fight to overcome everything that was till today, to make the new Light spring forth, the new Example the world needs. Fight stubbornly against all obstacles, inner or outer. It is the pearl of great price which is offered for thy Realisation.”

December 25, 1916

The path of integral and absolute self-giving

One must know how to give one's life and also one's death, give one's happiness and also one's suffering, to depend for everything and in all things upon the Divine Dispenser of all our possibilities of realisation, who alone can and will decide whether we shall be happy or not, whether we shall live or not, whether we shall participate or not in the realisation.

In the integrality and absoluteness of this love, this self-giving, lies the essential condition for perfect peace, the indispensable foundation of constant beatitude.

May 6, 1927



O Lord, Thou hast given me Thy Power that Thy Peace and Joy may reign over the world.

And this being is now only an embrace of peace enveloping the whole earth, an ocean of joy breaking over all things.

O you who are full of hatred, rancour shall be effaced from your hearts as the sea effaces an imprint upon the sands.

O you who feed upon vengeance, peace shall pass into your hearts as it enters the soul of a child rocked by its mother.

For the divine and universal Mother has turned her gaze upon the earth and she has blessed it.

November 21, 1914

The Saviour Grace

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

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

December 28, 1928

O my Lord, my sweet Master, for the accomplishment of Thy work I have sunk down into the unfathomable depths of Matter, I have touched with my finger the horror of the falsehood and the inconscience, I have reached the seat of oblivion and a supreme obscurity. But in my heart was the Remembrance, from my heart there leaped the call which could arrive to Thee: "Lord, Lord, everywhere Thy enemies appear triumphant; falsehood is the monarch of the world; life without Thee is a death, a perpetual hell; doubt has usurped the place of Hope and revolt has pushed out Submission; Faith is spent, Gratitude is not born; blind passions and murderous instincts and a guilty weakness have covered and stifled Thy sweet law of love. Lord, wilt Thou permit Thy enemies to prevail, falsehood and ugliness and suffering to triumph? Lord, give the command to conquer and victory will be there. I know we are unworthy, I know the world is not yet ready. But I cry to Thee with an absolute faith in Thy Grace and I know that Thy Grace will save."

Thus, my prayer rushed up towards Thee; and, from the depths of the abyss, I beheld Thee in Thy radiant splendour;

Thou didst appear and Thou saidst to me:

“Lose not courage, be firm, be confident, — I COME.”

November 24, 1931

Descent into darkness to lead it to the Light

The Mother is the consciousness and force of the Supreme and far above all she creates. ...

But personally too the Mother 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: 15-17

The Struggles of the Avatar who comes to open the Way

We have had sufferings and struggles to which yours is a mere child's play; I have not made our cases equal to yours. I have said that the Avatar is one who comes to open the Way for humanity to a higher consciousness — if nobody can follow the Way, then either our conception of the thing, which is also that of Christ and Krishna and Buddha also, is all wrong or the whole life and action of the Avatar is quite futile. X seems to say that there is no way and no possibility of following, that the struggles and sufferings of the

Avatar are unreal and all humbug, — there is no possibility of struggle for one who represents the Divine. Such a conception makes nonsense of the whole idea of Avatarhood; there is then no reason in it, no necessity in it, no meaning in it. The Divine being all-powerful can lift people up without bothering to come down on earth. It is only if it is a part of the world-arrangement that he should take upon himself the burden of humanity and open the Way that Avatarhood has any meaning.

CWSA 35: 420

Carving the sunlit path of the future

You say that this way is too difficult for you or the likes of you and it is only “Avatars” like myself or the Mother that can do it. That is a strange misconception; for it is, on the contrary, the easiest and simplest and most direct way and anyone can do it, if he makes his mind and vital quiet, even those who have a tenth of your capacity can do it. It is the other way of tension and strain and hard endeavour that is difficult and needs a great force of Tapasya. As for the Mother and myself, we have had to try all ways, follow all methods, to surmount mountains of difficulties, a far heavier burden to bear than you or anybody else in the Ashram or outside, far more difficult conditions, battles to fight, wounds to endure, ways to cleave through impenetrable morass and desert and forest, hostile masses to conquer — a work such as, I am certain, none else had to do before us. For the Leader of the Way in a work like ours has not only to bring down and represent and embody the Divine, but to represent too the ascending element in humanity and to bear the burden of humanity to the full and experience, not in a mere play or Lila but in grim earnest, all the obstruction, difficulty, opposition, baffled and hampered and only slowly victorious

labour which are possible on the Path. But it is not necessary nor tolerable that all that should be repeated over again to the full in the experience of others. It is because we have the complete experience that we can show a straighter and easier road to others — if they will only consent to take it. It is because of our experience won at a tremendous price that we can urge upon you and others, “Take the psychic attitude; follow the straight and sunlit path, with the Divine openly or secretly upbearing you — if secretly, he will yet show himself in good time, — do not insist on the hard, hampered, roundabout and difficult journey.”

CWSA 32: 94-95

Sri Aurobindo

The Divine Mother becoming human for the work

There is only one thing of which I am absolutely sure, and that is who I am. Sri Aurobindo also knew it and declared it. Even the doubts of the whole of humanity would change nothing to this fact.

CWM 13: 47

24 May 1951

Q: When the Supreme Lord told you to make the world, how did you know what had to be done?

I had nothing to learn for that, because the Supreme Lord contains everything in Himself: the whole world, the knowledge of the world and the power to make it. When He decided that there should be a world, He first brought forth the knowledge of the world and the power to make it and that is me, and then He commanded me to make the world.

CWM 13: 25

September 1957

Q: Why did you come like us? Why did you not come as you truly are?

Because if I did not come like you, I could never be close to you and I would not be able to tell you: "Become what I am."

27 September 1957

The Mother

Nolini Kanta Gupta Remembers

In the beginning, Sri Aurobindo would refer to the Mother quite distinctly as Mirra. For some time afterwards (this may have extended over a period of years) we could notice that he stopped at the sound of M and uttered the full name as if after a slight hesitation. To us it looked rather queer at the time, but later we came to know the reason. Sri Aurobindo's lips were on the verge of saying "Mother"; but we had to get ready, so he ended with Mirra instead of saying Mother. No one knows for certain on which particular date at what auspicious moment, the word "Mother" was uttered by the lips of Sri Aurobindo. But that was a divine moment in unrecorded time, a moment of destiny in the history of man and earth; for it was at this supreme moment that the Mother was established on this material earth, in the external consciousness of man.

Nolini Kanta Gupta , *Reminiscences*, pp. 82-83

Mother was doing Yoga before she knew or met Sri Aurobindo; but their lines of sadhana independently followed the same course. When they met, they helped each other in perfecting the sadhana. What is known as Sri Aurobindo's Yoga is the joint creation of Sri Aurobindo and the Mother; they are now completely identified — the sadhana in the Asram and all arrangement is done directly by the Mother, Sri Aurobindo supports her from behind. All who come here for practising Yoga have to surrender themselves to the Mother who helps them always and builds up their spiritual life.

CWSA 32: 81-82

Sri Aurobindo

Upcoming Workshops by SAFIM

“Handling Workplace Challenges”

Date: 25th April 2015 (Saturday)

Our high-wired, fast-paced, multi-tasking and technologically-ridden lives are aimed at making us more productive, effective, efficient and in charge of situations. Unfortunately the fall-out of these immediate benefits are many challenges. This workshop will provide insights into identifying about workplace challenges and how to deal with them.

Science of Living Towards Life Beautiful

Date: 21st – 23rd May 2015 (Thu-Sat)

A 3-day workshop for families and individuals to help them find a deeper connect with themselves and with others, and thereby realize a profounder fulfillment to life. Children are welcome. We have creative activities for children (age 6 to 16).

**Organised by:
(SAFIM)**

Sri Aurobindo Foundation for Integral Management
(An initiative of Sri Aurobindo Society)
Society House, Sri Aurobindo Society, Pondicherry

For registration and further details, please contact:

Email: safim@aurosociety.org, Ph: 0413 233 0256

With best compliments of:

DEORAH SEVA NIDHI

(Founder Trustee: Late Shri S.L. Deorah)
25, Ballygunge Park, Kolkata - 700019

An Announcement

Sri Aurobindo Divine Life Education Centre, Jhunjhunu (Rajasthan) runs an education centre since 15th August 1994. The centre aspires to provide integral education to children and to offer scope for the full development of the being. Admissions are open throughout the year for children aged between 6 to 12 years. It is a residential school with English as the medium of instruction. The education is completely free. There are no tuition fees, nor any charges for lodging and boarding. Parents who are not interested in degrees and diplomas or Government-recognised certificates for their children, but who simply aspire for the better growth of their children's consciousness and total personality may write to the organisers.

Also are invited the seekers of divine life who would like to stay at the centre, pursue a life of Sadhana and dedicate their lives for this cause.

Address for contact:

Shri Pankaj Bagaria,

Sri Aurobindo Divine Life Education Centre,

Mira Ambika Bhawan, Khetan Mohalla,

Jhunjhunu - 333 001, Rajasthan.

Tel. Nos. 01592-232887, 237428 E-mail: sadlecjnn@gmail.com

Website: www.sadlec.org

With the best compliments of :



Raheja Centre-Point, 294, C.S.T. Road, Kalina, Santacruz (E),

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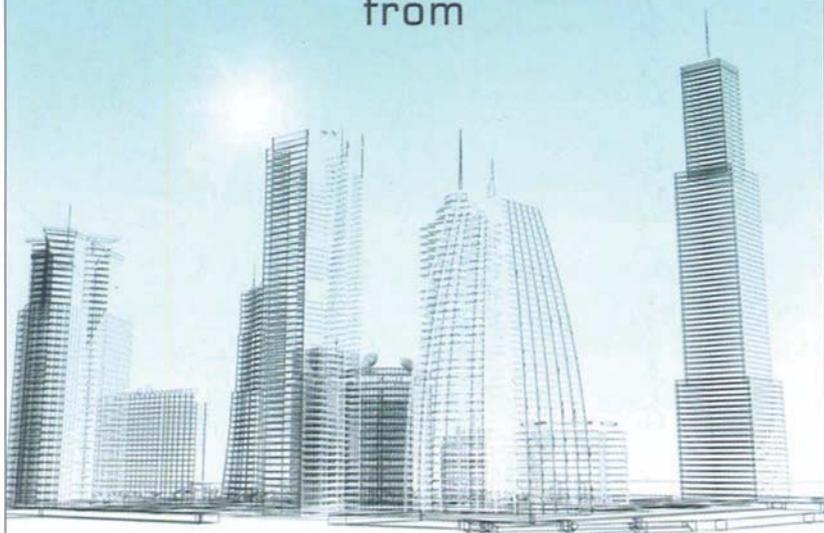
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