

The Golden Bridge

All India Magazine

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Cover page: The Mother's Symbol

I have frequently been thinking of the Mother's symbol (chakra) and its significance. I have understood it as follows:

Central circle —Transcendental power.

Four inner petals — Four powers working from the Supermind to Overmind.

Twelve outer petals — Division of four into twelve powers from Overmind to Intuition and mind. Is my conception at all tenable?

Essentially (in general principle) the 12 powers are the vibrations that are necessary for the complete manifestation. These are the 12 seen from the beginning above the Mother's head. Thus there are really 12 rays from the sun, not 7, 12 planets etc.

As to the exact interpretation of the detail of the powers, I see nothing against the arrangement you have made. It can stand very well.

CWSA 32: 598

Sri Aurobindo, 15 April 1934

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THE GOLDEN BRIDGE

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

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Editorial: The coming together of Sri Aurobindo and the Mother marks the beginning of a New Age, the stir of a New Consciousness upon Earth. Sri Aurobindo installed the Mother in the heart of humanity, in some unrecorded moment of history. Due to Their Tapasya, the Supramental Consciousness and Force is now active upon Earth moulding humanity for the Next Future. The key to this Future is with the Divine Mother whose present embodiment is to help humanity cross the perilous passage towards the superhumanity of tomorrow. As revealed in the prophetic vision of Savitri:

If this is she of whom the world has heard,
Wonder no more at any happy change.
Each easy miracle of felicity
Of her transmuting heart the alchemy is.

Sri Aurobindo: Savitri, p. 723



Love

I am the *Shakti of Sri Aurobindo*[1] 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

Sri Aurobindo

1. Ed.—Sri Aurobindo wrote this piece around 1927, soon after the Mother took up the charge of the Ashram. Here, he speaks from the point of view of the Mother.

The Mother and the Supramental Descent

The Mother's embodiment: a chance for the Earth

Am I right in thinking that the Mother as an individual embodies all the Divine Powers and brings down the Grace more and more to the physical plane . . .

Yes.

*

... and that her embodiment is a chance for the entire physical to change and be transformed?

It is a chance for the earth-consciousness to receive the supramental into it and to undergo first the transformation necessary for that to be possible. Afterwards there will be a farther transformation by the supramental, but the whole earth consciousness will not be supramentalised — there will be first a new race representing the supermind, as man represents the mind.

*

The Mother does not work on the sadhak directly from her own plane above, though she can do so if she wants to— she can even supramentalise the world in a day; but in that case the supramental Nature created here would be the same as it is above, and not the earth in Ignorance evolving into the supramental earth, which will not be quite the same in appearance as what the Supermind is.

That is a very important truth.

*

The more we open individually to the Mother's Light and Force, the more her power is established in the universal—is it not so?

It is the transforming power that is established — the universal Power is always there.

*

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

*

The final aim and the Way

I can only say that the final aim of the Yoga here is to bring down the supramental Truth (all other aims and stages being preliminary and instrumental) and organise its action. The Asram proceeds on the assumption that this has to be done through myself and the Mother and in accepting this aim and the descent of this Truth the sadhaks accept myself and the Mother and must be guided by us and receive from us what is descending and cannot attain it otherwise. If they follow or want some other Truth, they are free to do so but they cannot do it here, because here they will not succeed, as it is not the end for which the Divine Force is working here. And it has been found that if they reject the Power that comes from us to follow something which is not that, it leads them out of this way and they cannot profit by our presence or by the Yoga or form a harmonious unit in the work that is to be done here.

CWSA 32: 32, 33,34,98

There are no conditions for receiving the influence of Sri Aurobindo and the Mother except faith, an entire sincerity in following the spiritual path and a will and capacity to open oneself to the influence; but this capacity usually comes as the result of sincerity and faith.

It is quite possible to follow the Yoga while remaining outside the Asram.

*

The personal touch is there but it is more of an inward closeness with only a few points of physical contact to support it. But this inner contact, inner help can very well be received at a distance.

CWSA 32: 106, 107 — *Sri Aurobindo*



Divine and Humanity

Faithfulness to the Call

When I spoke of being faithful to the light of the soul and the divine Call, I was not referring to anything in the past or to any lapse on your part. I was simply suggesting the great need in all crises and attacks, — to refuse to listen to any suggestions, impulses, lures and to oppose to them all the call of the Truth, the imperative beckoning of the Light. In all doubt and depression, to say "I belong to the Divine, I cannot fail"; to all suggestions of impurity and unfitness, to reply "I am a child of Immortality chosen by Sri Aurobindo and the Mother; I have but to be true to myself and to them — the victory is sure; even if I fell, I would be sure to rise again"; to all impulsions to depart and serve some other ideal, to reply "This is the greatest, this is the Truth, this alone can satisfy the soul within me; I will endure through all tests and tribulations to the very end of the divine journey." This is what I mean by faithfulness to the Light and the Call.

CWSA 32: 104

The Friend and the Mother

You need not think that anything can alter our attitude towards you. That which is extended to you is not a vital human love which can be altered by external things: it remains and persistently we shall try to help and lift you up and lead you towards the Light where in the union of soul and heart you will recognise the Friend and the Mother.

CWSA 32: 101

However often one may stumble

It is no question of fault or punishment — if we have to condemn and punish people for their faults, and deal with the sadhaks like a tribunal of justice, no sadhana could be possible. I do not see how your reproach against us is justifiable. Our sole duty to the sadhaks is to take them towards their spiritual realisation — we cannot behave like the head of a family intervening in domestic quarrels, supporting one, putting our weight against the other! However often X may stumble we have to take him by the hand, lift him up again and get him to move once more towards the Divine….

CWSA 32: 115

The Divine dealing with humanity

The Mother and myself deal with all according to the law of the Divine. We receive alike rich and poor, those who are high-born or low-born according to human standards, and extend to them an equal love and protection. Their progress in sadhana is our main concern — for they have come here for that, not to satisfy their palates or their bellies, not to make ordinary vital demands or to quarrel about position or place or comforts. That progress depends on how they answer to the Mother's love or protection —whether they receive the forces she pours on all alike, whether they use or misuse what she gives them. But the Mother has no intention or obligation to deal with all outwardly in the same way—the demand that she should do so is absurd and imbecile —and if she did it, she would prove false to the truth of things and the law of the Divine. Each sadhak has to be dealt with according to his nature, his capacities, his real needs (not his claims or desires) and according to what is best for his spiritual welfare. As to how it is to be done, we refuse to be dictated to by the ignorance of those of the sadhaks who consider that the Mother

must act according to their standards or their ideas of equality or justice or the demands of their vital or the notions they have brought with them from the outside world. We act according to the Light within us and for the Truth that we are striving to establish in this earthly Nature.

CWSA 32: 116

Each has to get rid of his wrong reactions — they are here for that. What other remedy is there? If they are not prepared to do that, then we remain on the ground of the ordinary life where one has to do as in a big family, intervening in quarrels, reconciling, soothing, rebuking, punishing, lecturing, somehow getting things going until the next clash. There is no end to that and we gave it up long ago. Each must mend himself — there is no other way out of it.

CWSA 32: 117

Do not be impatient or discouraged

The human consciousness is made of many materials and all cannot bear quickly a constant spiritual endeavour — they have to be trained, enlightened, changed in their habits. That is why the Mother and I always give time for the soul to grow upon the other parts and we do not mind if it takes time, provided there is a central sincerity and will — as certainly there is in you. Do not be impatient or easily discouraged because things do not go fast. Aspire, try to keep yourself in the sunshine of confidence and let the seed grow.

CWSA 32: 117 **Sri Aurobindo**

Our presence, force, peace, love are always with you. That is a thing you must realise and learn to keep the consciousness of it. If you do that, all the rest is of minor importance (your difficulties, the old nature etc.) and will be set right in due time. ***CWSA 32: 105***

The Needed Effort

Divine Help and Doubts

The doubt about the possibility of help is hardly a rational one, since all the evidence of life and of spiritual experience in the past and of the special experience of those, numerous enough, who have received help from the Mother and myself, is against the idea that no internal or spiritual help from one to another or from a Guru to his disciples or from myself to my disciples is possible. It is therefore not really a doubt arising from the reason but one that comes from the vital and physical mind that is troubling you. The physical mind doubts all that it has not itself experienced and even it doubts what it has itself experienced if that experience is no longer there or immediately palpable to it — the vital brings in the suggestions of despondency and despair to reinforce the doubt and prevent clear seeing. It is therefore a difficulty that cannot be effectively combated by the logical reason alone, but best by the clear perception that it is a self created difficulty—a self-formed *sanskara* or mental formation which has become habitual and has to be broken up so that you may have a free mind and vital, free for experience.

CWSA 32: 122

Constant Aspiration needed

It is only by constantly aspiring to the Mother's light and force that you can make true and steady progress. It is only by the constant repetition and persistence of the Mother's light and force that the habit of disturbance and lack of organisation can diminish and finally disappear. Only so can the lower being be prepared and the decisive descent of the Truth and Light be finally made possible.

CWSA 32: 135



To express Harmony
of all Things
Simplicity
is the best.

The Mother's Peace is above you — by aspiration and quiet self opening it descends. When it takes hold of the vital and the body, then equanimity becomes easy and in the end automatic.

*

It is only those who are capable by aspiration and meditation on the Mother to open and receive her action and working within that can succeed in this Yoga.

*

Those are the Mother's children and closest to her who are open to her, close to her in their inner being, one with her will — not those who come bodily nearest to her.

CWSA 32: 135-136, 136, 497 *Sri Aurobindo*

The triple effort of Sadhana

It is quite true that aspiration, rejection and the remembrance of the Mother and surrender to her and union with her consciousness are the main means of the sadhana. It is also true that to seek the supramental for oneself by one's own means is a folly; that I have said from the beginning and emphasised it recently more and more. It is true also that to make the union with the Divine the cardinal aim and all the rest subsidiary and a consequence of it, not to seek progress, experiences, etc. for their own sake or for the sake of the ego is the proper attitude for the sadhak. It is true finally that meditation, vision and almost all else in the Yoga can be misused if the sadhak is self-centred, egoistic and obscure. But that does not mean that meditation, vision etc. are of no use and should be avoided in the sadhana.

*

It is certain that one's own effort is necessary, though one cannot do the sadhana by one's own effort alone. The Mother's Force is needed, but the sadhak must open himself to it, reject what opposes the Force, put his full sincerity, aspiration, will power into the sadhana. It is only when all is open and there is the full surrender that the Divine Power takes up the sadhana so entirely that personal effort is no longer necessary. But that cannot happen at an early stage—one must go on opening oneself, consecrating oneself, making the surrender till that later stage comes.

*

The vital defects and difficulties are the same in all and also the shortcomings of the mind. One has to open in faith and confidence to the Divine; the Mother's Force will gradually put everything right.

*

The most important effort

The effort demanded of the sadhak is that of aspiration, rejection and surrender. If these three are done the rest is to come of itself by the Grace of the Mother and the working of her force in you. But of the three the most important is surrender of which the first necessary form is trust and confidence and patience in difficulty. There is no rule that trust and confidence can only remain if aspiration is there. On the contrary, when even aspiration is not there because of the pressure of inertia, trust and confidence and patience can remain. If trust and patience fail when aspiration is quiescent, that would mean that the sadhak is relying solely on his own effort—it would mean, "Oh, my aspiration has failed, so there is no hope for me. My aspiration fails, so what can Mother do?" On the contrary, the sadhak should feel, "Never mind, my aspiration will come back again. Meanwhile I know that the Mother is with me even when I do not feel her; she will carry me even through the darkest period." That is the fully right attitude you must have. To those who have it depression can do nothing; even if it comes it has to return baffled. That is not tamasic surrender. Tamasic surrender is when one says, "I won't do anything; let Mother do everything. Aspiration, rejection, surrender even are not necessary. Let her do all that in me." There is a great difference between the two attitudes. One is that of the shirker who won't do anything, the other is that of the sadhak who does his best, but when he is reduced to quiescence for a time and things are adverse, keeps always his trust in the Mother's force and presence behind all and by that trust baffles the opposition force and calls back the activity of the sadhana.

CWSA 32: 137-38, 220, 218, 139-40

The Mother's Force

The Mother's Force is the Divine Force

You often speak of the Mother's Force. What is it?

It is the Divine Force which works to remove the ignorance and change the nature into the divine nature.

*

Why do I feel that it is I who do this thing or that? For is it not true that it is the Mother's force which does everything in us?

When I speak of the Mother's force, I do not speak of the force of Prakriti which carries on things in the Ignorance but of the higher Force of the Divine that descends from above to transform the nature.

The cure for defects

This restless mind and unquiet vital are not peculiar to you; they are the human nature from which every sadhak starts. What you have to get is the Mother's force and grace bringing with it deliverance, peace and Ananda which you say you from time to time experience. That in the beginning does come only for a short time, but as you persist in the path, it increases in frequency and stays longer until it can be made a permanent experience. It is this that will cure the defects of which you complain.

When a sadhak works with the right attitude and the higher Force acts in him directly, how does the Force work to purify or remove his defects and imperfections?

It acts by awakening the inner consciousness gradually or swiftly, by replacing the principle of ego-service by the principle of service of the Divine, by making him watch his actions and see his own defects and pushing him to

rectify them, by establishing a connection between his consciousness and the Mother's consciousness, by preparing his nature to be taken up more and more by the Mother's consciousness and force, by giving him experiences which make him ready for the major experiences of Yoga, by stimulating the growth of his psychic being, by opening him to the Mother as the Universal Being, etc. etc. Naturally it acts differently in different persons.

Receiving the Mother's Force

As for the Mother's force, when one receives it the best is to be quiet till it is assimilated; afterwards it is all right, not lost by outward movements or mixing.

*

I tried to meditate, but I simply had to give it up as the mind would not co-operate.

When you cannot meditate, remain quiet and call in the Mother's Peace or Force.

*

What you should do is to have confidence and try to remain always confident and cheerful. If you feel depressed call for the Mother's Force to remove the depression. If you fall ill, call the Mother's Force to cure you. When you work call the Mother's Force to support you and do the work through you.

*

Do not allow yourself to be troubled or discouraged by any difficulties, but quietly and simply open yourself to the Mother's force and allow it to change you.

*

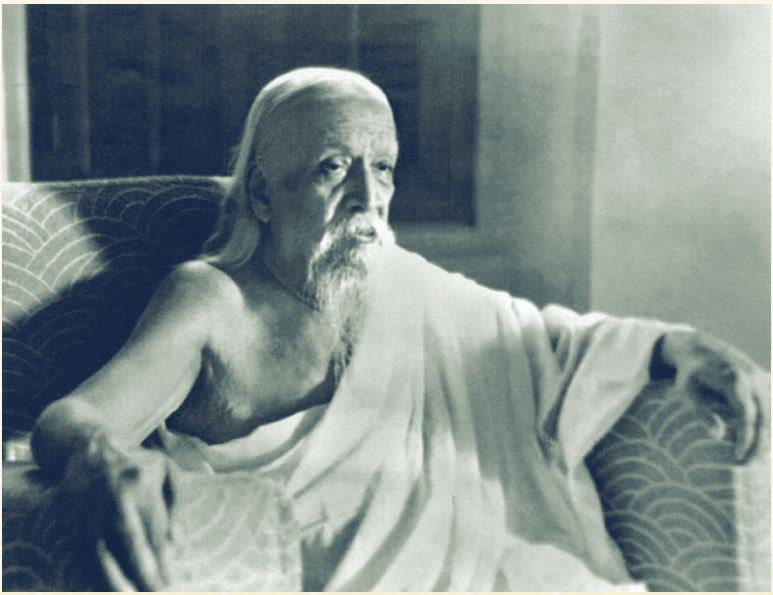
The Mother's Force is not only above on the summit of the being. It is there with you and near you, ready to act whenever your nature will allow it. It is so with everybody here.

CWSA 32: 193, 195, 198, 214,215, 217, 218,197



At the head she stands of birth and toil and fate,
In their slow round the cycles turn to her call;
Alone her hands can change Time's dragon base.
Hers is the mystery the Night conceals;
The spirit's alchemist energy is hers;
She is the golden bridge, the wonderful fire.
The luminous heart of the Unknown is she,
A power of silence in the depths of God;
She is the Force, the inevitable Word,
The magnet of our difficult ascent,
The Sun from which we kindle all our suns,
The Light that leans from the unrealised Vasts,
The joy that beckons from the impossible,
The Might of all that never yet came down.
All Nature dumbly calls to her alone
To heal with her feet the aching throb of life
And break the seals on the dim soul of man
And kindle her fire in the closed heart of things.

CWSA 33-34: *Savitri*, *p.* 314 — Sri Aurobindo



….the life of sansar[1] is in its nature a field of unrest — to go through it in the right way one has to offer one's life and actions to the Divine and pray for the peace of the Divine within. When the mind becomes quiet, one can feel the Divine Mother supporting the life and put everything into her hands — these are the first things to do, if she wants to have peace.

*

No, it is not enough to be in the Asram — one has to open to the Mother and put away the mud which one was playing with in the world.

CWSA 32: 143, 156

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1. World



To be a Yogi, a Sannyasi, a Tapaswi is not the object here. The object is transformation, and the transformation can only be done by a force infinitely greater than your own; it can only be done by being truly like a child in the hands of the Divine Mother.

CWSA 32: 143

She held their hands, she chose for them their paths:
They were moved by her towards great unknown things,
Faith drew them and the joy to feel themselves hers;
They lived in her, they saw the world with her eyes.

CWSA 33-34: *Savitri , p.* 364 Sri Aurobindo

Open to the Mother

Keep open to the Mother

I cannot meditate, for when I sit many thoughts come in. Which path must I take, then, to advance and make it easier for the Mother to work in me?

If you cannot meditate, pray. Offer all you do to the Mother and pray to her to take control of your actions and your nature. Love and worship. What is needed is to get a full opening in which you will become conscious of the Mother. These things will bring the opening. Only, even if it takes time, you must not get depression, despair or revolt—for these things get into the way of the opening.

*

The whole thing is to keep yourself open to the Mother. The preparation of the nature for the decisive experiences always takes time and should be a continuous self-opening without discouragement or impatience for immediate results.

*

The Mother's presence in Her photographs

Your experience about the photograph was a very fine and true experience. The Mother's presence can be felt through the photograph by one who regards it with devotion towards her. It was her true presence that was there, her subtle physical presence and all you felt was true. It shows that your physical mind is opening to the true consciousness. It is quite sure that this will grow and the remnants of the old movements are bound to disappear.

*

The Way to open

What is real opening?

It is the receptivity to the Mother's presence and her forces.

What is the right and perfect rule of opening?

Aspiration, quietude, widening of oneself to receive, rejection of all that tries to shut you to the Divine.

What are the signs of a real opening to the Mother?

That shows itself at once — when you feel the divine peace, equality, wideness, light, Ananda, Knowledge, strength, when you are aware of the Mother's nearness or presence or the working of her Force, etc., etc. If any of these things are felt, it is the opening — the more are felt, the more complete the opening.

What is the way to open all the knots of the being?

By aspiration, by consent of the being to the workings of the Divine Force, by the descent and working of that Force.

What does "opening" mean? Is it "not to keep anything secret from the Mother"?

That is the first step towards opening.

How does one "open"?

By faith and surrender in a quiet mind.

*

To be open to the Mother entirely, you should be open both within and without. You should be perfectly frank and tell her everything—do not shrink from showing to her candidly all that is within you. That will at once enable you to be completely open and her also to help you fully.

*

Turn to the Mother always

If an adverse Force comes, one has not to accept and welcome its suggestions, but to turn to the Mother and refuse to turn away from her. Whether one can open or not, one has to be loyal and faithful. Loyalty and fidelity are not qualities for which one has to do Yoga; they are very simple things which any man or woman who aspires to the Truth ought to be able to accomplish.

*

Calling the Mother's Name

In India the Guru gives a mantra as soon as he accepts a disciple and tells him to go ahead with it. We have no mantra except the Mother's name. But usually we give work, tell them to aspire, reject, open to the Mother.

*

The experience you had in your sleep was that of going into the vital world and meeting there one of the hostile vital beings who wished to menace or attack you, but could not attack you because of your call on the Mother. There are two things that must be acquired in these passages through the vital world— first this immediate call on the Mother's protection and, second, the throwing away of all fear. To those who do not fear them, these beings or forces can do nothing—in any meeting or conflict with them the Mother's name is a sure protection even if some fear should come.

*

Keep always this thought

These things that come to frighten you are merely impressions thrown on you by small vital forces which want to prevent you (by making you nervous) pushing on in sadhana. They can really do nothing to you, only you must reject all fear. Keep always this thought when these things come:"The

Mother's protection is with me, nothing bad can happen"; for when there is the psychic opening and one puts one's faith in the Mother, that is sufficient to ward these things off. Many sadhaks learn, when they have alarming dreams, to call the Mother's name in the dream itself and then the things that menace them become helpless or cease. You must therefore refuse to be intimidated and reject these impressions with contempt. If there is anything frightening, call down the Mother's protection.

*

Trust in the Mother's Grace

The principal thing in the Yoga is to trust in the Divine Grace at every step, to direct the thought continually to the Divine and to offer oneself till the being opens and the Mother's force can be felt working in the Adhara.

*

Is there any law of the working of the Mother's Grace?

The more one develops the psychic, the more is it possible for the Grace to act.

*

Is the Mother's Grace always general?

Both general and special.

*

How to receive what the Mother gives generally?

You have only to keep yourself open and whatever you need and can receive at the moment will come.

*

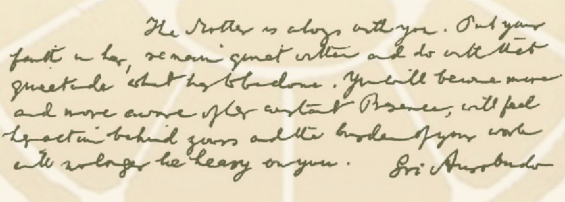
Mother is not displeased with people because they have difficulties; it is only a reason for giving more of her help and support. All these ideas you speak of are suggestions generated by the adverse pressure on you. You can rely always on the Mother's Grace and you may be perfectly sure that we shall not throw you off — our support will be always with you.

*

It is because of the thoughts about others and your "badness" that you feel far from the Mother. All the time she is very near to you and you to her. If you take the position I told you and make it the basis of your life, "the Mother loves me and I am hers", the curtain would soon disappear, for it is made of these thoughts and nothing else.

CWSA 32: 159, 159, 184 , 184, 150-51,160, 139, 289, 306-07, 166, 51-52, 166, 544, 480





The Mother is always with you. Put your faith in her, remain quiet within and do with that quietude what has to be done. You will become more and more aware of her constant Presence, will feel her action behind yours and the burden of your work will no longer be heavy on you.

CWSA 32: 28 *Sri Aurobindo*



Peace, the Light and
the Joy of the Lord
to be always with you



Blessings



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

*

The direct opening of the psychic centre is easy only when the egocentricity 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.

*

It is by the constant remembrance that the being is prepared for the full opening. By the opening of the heart the Mother's presence begins to be felt and by the opening to her Power above the Force of the higher consciousness comes down into the body and works there to change the whole nature.

CWSA 32: 172, 163, 167

Psychic Feeling for the Mother

Signs of the Psychic emergence

What kind of feeling is it that gets satisfaction and Ananda only in seeing the Mother?

It is psychic.

What kind of feeling is it that gets satisfaction and Ananda only in remembering the Mother?

Psychic.

What kind of feeling is it that gives a wound in the heart on hearing anything against the Mother?

Psychic.

What kind of feeling is it that makes one feel the Mother's presence in the heart, even though one is physically far from her?

Psychic.

How shall I be able to judge that I am in the full state of psychic love?

By the absence of ego, by pure devotion, by submission and surrender to the Divine.

I often mark that when an inner love springs out for the divinity, tears follow.

These are psychic tears of devotion etc.

*

Psychic love for the Divine

How can I have pure bhakti for the Mother?

Pure worship, adoration, love for the Divine without claim or demand is what is called *śuddha bhakti*.

*

When all is calm and quiet I feel a depth in my heart; a sweet feeling wells out constantly, equally for all. It goes up to the Mother continuously. There is a sense of sweet relation with the Divine. It softens all the being — it is calm, quiet, full of sweet peace and satisfaction.

That is the psychic love.

*

The desire for the Divine or of bhakti for the Divine is the one desire which can free one from all the others — at the core it is not a desire, but an aspiration, a soul need, the breath of existence of the inmost being and as such it cannot be counted among desires.

CWSA 32: 466, 468, 467, 476, 467, 476

Meditation in the Mother's lap

If I cannot concentrate or meditate, I simply imagine myself lying eternally in the Mother's lap and going out when she sends me out.

This is the best possible kind of concentration.

CWSA 32: 147 **Sri Aurobindo**

Surrender

Surrender is demanded of those who practise this Yoga

There is not much spiritual meaning in keeping open to the Mother if you withhold your surrender. Self-giving or surrender is demanded of those who practise this Yoga, because without such a progressive surrender of the being it is quite impossible to get anywhere near the goal. To keep open means to call in her Force to work in you, and if you do not surrender to it, it amounts to not allowing the Force to work in you at all or else only on condition that it will work in the way you want and not in its own way which is the way of the Divine Truth. A suggestion of this kind is usually made by some adverse Power or by some egoistic element of mind or vital which wants the Grace or the Force, but only in order to use it for its own purpose, and is not willing to live for the Divine Purpose, — it is willing to take from the Divine all it can get, but not to give itself to the Divine. The soul, the true being, on the contrary, turns towards the Divine and is not only willing but eager and happy to surrender.

*

Submission to the Mother is a necessity

It is necessary if you want to progress in your sadhana that you should make the submission and surrender of which you speak sincere, real and complete. This cannot be as long as you mix up your desires with your spiritual aspiration. It cannot be as long as you cherish vital attachment to family, child or anything or anybody else. If you are to do this Yoga, you must have only one desire and aspiration, to receive the spiritual Truth and manifest it in all your thoughts, feelings, actions and nature. You must not hunger after any relations with anyone. The relations of the

sadhaka with others must be created for him from within, when he has the true consciousness and lives in the Light. They will be determined within him by the power and will of the Divine Mother according to the supramental Truth for the divine life and the divine work; they must not be determined by his mind and his vital desires. This is the thing you have to remember.

CWSA 32: 141-42

The Divine can lead, he does not drive. There is an internal freedom permitted to every mental being called man to assent or not to assent to the Divine leading — how else can any real spiritual evolution be done?

*

Look to the Divine Mother

Surrender means to look to the Divine Mother only— to reject all desires and do only her will, not to insist on one's own ideas and preferences, but to ask for her Truth only, to obey and follow her guidance, to open oneself and become aware of her Force and its workings and to allow those workings to change the nature into the divine nature.

*

The difficulty of Surrender

I had said that the human vital does not like to be controlled or dominated by another and I said that that also was a reason why sadhaks found it difficult to surrender to the Mother. For the vital wants to affirm its own ideas, impulses, desires, preferences and to do what it likes, it does not want to feel another force than that of its own nature leading or driving it; but surrender to the Mother means that it must give up all these personal things and allow her Force to guide and drive it in the ways of a higher Truth

which are not its own ways: so it resists, does not want to be dominated by the Truth Light and the Mother's Force, insists on its own independence and refuses to surrender.

*

What I want you to do

What I wanted you to do was (1) to surrender wholly to the Mother, sincerely, simply and without any reserves of the ego, (2) to become conscious of the habitual defects of your external being and reject them, (3) to open these obscure parts to the light and change their movement.

This was the twist — the mental turn of giving up all reserve — interpreted not as a complete surrender to the Divine Shakti, but as giving yourself up to anything that came, which might very well be a wrong movement of the lower vital Nature or even a hostile force.

I have repeatedly said that this kind of passivity is not the meaning of surrender. You cannot surrender at the same time to the Divine Shakti and to the movements of the lower cosmic Nature. To allow everything as her movement is to contradict the very sense and object of this Yoga. To surrender to the Mother means that you stop giving yourself to these other forces. Therefore discrimination (by the psychic feeling and the seeing conscious mind, more even than by the thinking part) and rejection are necessary accompaniments and helps to consecration and surrender.

CWSA 32: 140-41, 141-42, 144-45, 146, 147-48, 148-49,

Put all before the Mother in your heart so that her Light may work on it for the best.

CWSA 32:147



There is no method in this Yoga except to concentrate, preferably in the heart, and call the presence and power of the Mother to take up the being and by the workings of her force transform the consciousness; one can concentrate also in the head or between the eyebrows, but for many this is a too difficult opening. When the mind falls quiet and the concentration becomes strong and the aspiration intense, then there is a beginning of experience. The more the faith, the more rapid the result is likely to be. For the rest one must not depend on one's own efforts only, but succeed in establishing a contact with the Divine and a receptivity to the Mother's Power and Presence.

CWSA 29: 107



"How far have I come, how far yet have I to go?" — such questions are not of much avail. With Mother as Pilot, swim up-current. She will take you to your destined port.

*

The Mother alone is your destination. She contains everything in herself. To have her is to have everything. If you live in her Consciousness, there will be an automatic flowering of every other thing.

Sri Aurobindo: Bengali Writings,p. 412, 424

Do not think whether people agree with you or do not agree with you or whether you are good or bad, but think only that "the Mother loves me and I am the Mother's." If you base your life on that thought, everything will soon become easy. CWSA 32: 480



How can I do Yoga when I know nothing about your Yoga? I do not even know what to do.

There are two ways of doing Yoga, one by knowledge and one's own efforts, the other by reliance on the Mother. In the last way one has to offer one's mind and heart and all to the Mother for her Force to work on it, call her in all difficulties, have faith and bhakti. At first it takes time, often a long time, for the consciousness to be prepared in this way and during that time many difficulties can come up, but if one perseveres a time comes when all is ready, the Mother's Force opens the consciousness fully to the Divine, then all that must develop develops within, spiritual experience comes and with it the knowledge and union with the Divine.

CWSA 32: 200

The relation of the child to the Mother is that of an entire, sincere and simple trust, love and dependence.

*

You are the Mother's child and the Mother's love to her children is without limit and she bears patiently with the defects of their nature. Try to be the true child of the Mother: it is there within you, but your outward mind is occupied by little futile things and too often in a violent fuss over them.

*

By remaining psychically open to the Mother, all that is necessary for work or sadhana develops progressively, that is one of the chief secrets, the central secret of the sadhana.

*

The contact between mother and child means not only that the mother should love the child but that the child should love the mother and obey her. You want to be the true child of the Mother, but the first thing for that is to put yourself into her hands and let her guide you and to follow her will — and not disregard it or revolt against her.

*

Sitting calm and quiet remember the Mother and open yourself to her. This is the rule of meditation.

CWSA 32:448, 452-53, 154, 460,
Sri Aurobindo:Bengali Writings, p. 424

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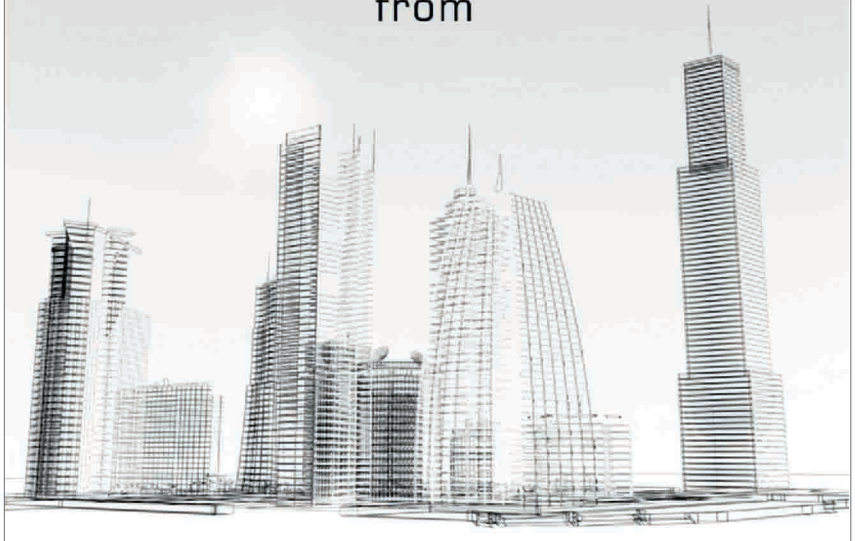
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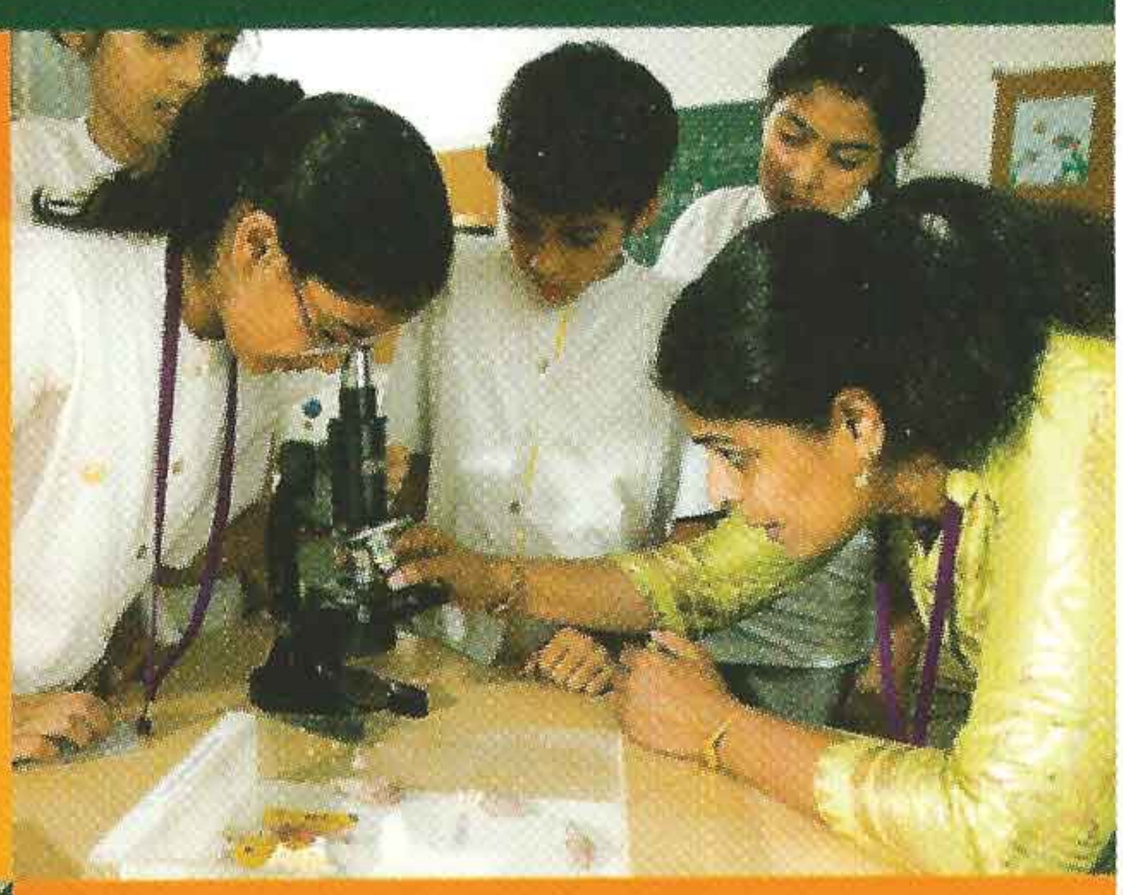
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