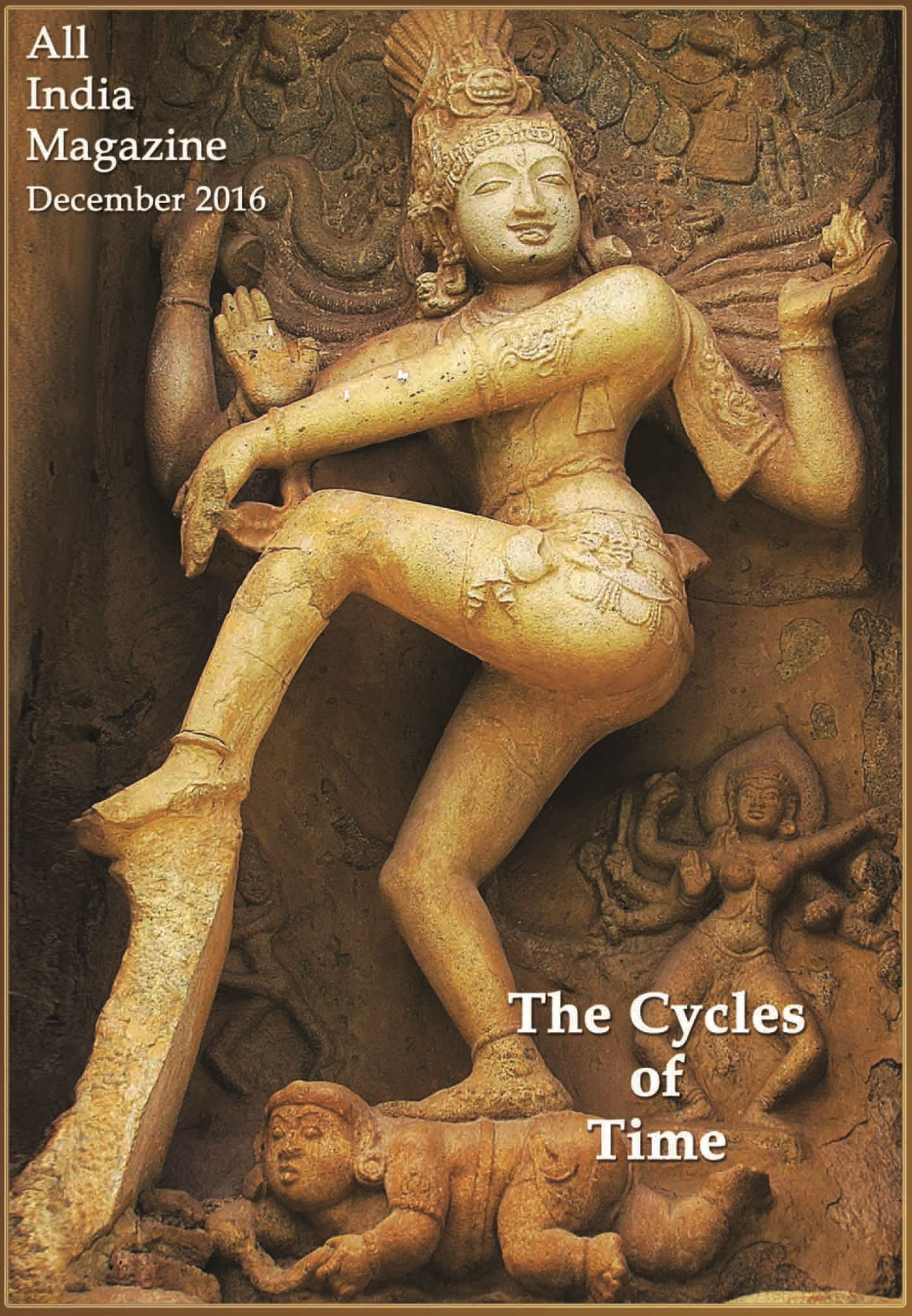

All
India
Magazine
December 2016
The Cycles
of
Time

Nataraja, the rapture of the cosmic dancer Mark the curious misreading of the dance of Shiva as a dance of Death or Destruction, whereas, as anybody ought to be able to see who looks upon the Nataraja, it expresses on the contrary the rapture of the cosmic dance with the profundities behind of the unmoved eternal and infinite bliss....

CWSA 20: 281- 82

*Today while meditating I saw in a vision that in Sri Aurobindo's light Nataraja Shiva was manifesting with many hands. What does this signify?*

It is the sign of the manifestation.

CWSA 35: 517 **Sri Aurobindo**

**Cover Page: The Cosmic Dancer - Nataraja - Stone, 11th Century A.D. Gangai Konda Cholapuram, Tamil Nadu**

*The figure of Nataraja depicted on the cover page represented to the ancient Indian mind the image of the cosmic dancer who in a supreme and sublime rapture simultaneously destroys and new creates. He puts the past below his feet even as he moves towards the future. Thus he is also the symbol of manifestation.*

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# The Cycles of Time

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


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*Editorial Note: Time is an enigma that seems to govern all things here. But to a deeper vision, Time is simply the instrument of the Eternal. The One Infinite Divine manifests Itself through a complex play of forces at several levels thereby creating many universes, each with different Space-Time configurations. There is a rhythm in this cosmic play, a recurrent cycle of creation, preservation and destruction that takes place individually as well as collectively. Yet behind this seemingly 'senseless' play to our surface vision, there stands as a secret support the rhythms of the Eternal leading the universe forward in its march towards fullness and perfection. The dance of the cosmic Divine; now terrible and fierce, now delightful and rapturous, turns and overturns the fate and destiny of individuals, nations and civilisations. Ordinary men and mighty emperors, the beautiful bloom of flowers and the drifting suns and galaxies, rise and fall, come to life and die as the cosmic Dancer changes His rhythms. In this issue we share the Light shown by Sri Aurobindo and the Mother on the secret behind these cycles of Time.*

**The Cosmic Dance**
(Dance of Krishna, Dance of Kali)
Two measures are there of the cosmic dance.
Always we hear the tread of Kali's feet
Measuring in rhythms of pain and grief and chance
Life's game of hazard terrible and sweet.
The ordeal of the veiled Initiate,
The hero soul at play with Death's embrace,
Wrestler in the dread gymnasium of Fate
And sacrifice a lonely path to Grace,
Man's sorrows made a key to the Mysteries,
Truth's narrow road out of Time's wastes of dream,
The soul's seven doors from Matter's tomb to rise,
Are the common motives of her tragic theme.
But when shall Krishna's dance through Nature move,
His mask of sweetness, laughter, rapture, love?

*

## Shiva

On the white summit of eternity
A single Soul of bare infinities,
Guarded he keeps by a fire-screen of peace
His mystic loneliness of nude ecstasy.
But, touched by an immense delight to be,
He looks across unending depths and sees
Musing amid the inconscient silences
The Mighty Mother's dumb felicity.
Half now awake she rises to his glance;
Then, moved to circling by her heart-beats' will,
The rhythmic worlds describe that passion-dance.
Life springs in her and Mind is born; her face
She lifts to Him who is Herself, until
The Spirit leaps into the Spirit's embrace.

CWSA 2: 590, 609 **Sri Aurobindo**

## *Vasudevah Sarvam Iti*

This is what is intended by the phrase, *vāsudevaḥ sarvam iti;* the Godhead is all that is universe and all that is in the universe and all that is more than the universe. The Gita lays stress first on his supracosmic existence. For otherwise the mind would miss its highest goal and remain turned towards the cosmic only or else attached to some partial experience of the Divine in the cosmos. It lays stress next on his universal existence in which all moves and acts. For that is the justification of the cosmic effort and that is the vast spiritual self-awareness in which the Godhead self-seen as the Time-Spirit does his universal works. Next it insists with a certain austere emphasis on the acceptance of the Godhead as the divine inhabitant in the human body. For he is the Immanent in all existences, and if the indwelling divinity is not recognised, not only will the divine meaning of individual existence be missed, the urge to our supreme spiritual possibilities deprived of its greatest force, but the relations of soul with soul in humanity will be left petty, limited and egoistic. Finally, it insists at great length on the divine manifestation in all things in the universe and affirms the derivation of all that is from the nature, power and light of the one Godhead. For that seeing too is essential to the God-knowledge; on it is founded the integral turn of the whole being and the whole nature Godwards, the acceptance by man of the works of the divine Power in the world and the possibility of remoulding his mentality and will into the type of the God-action, transcendent in initiation, cosmic in motive, transmitted through the individual, the Jiva.

CWSA 19: 316 **Sri Aurobindo**



*What is the most important moment in life? The present moment. For the past no longer exists and the future does not yet exist.*

*CWM 15: 73* ***The Mother***

## The Dance of Time

**There is no end and no beginning**

115 – The world is a long recurring decimal with Brahman for its integer. The period seems to begin and end, but the fraction is eternal; it will never have an end and never had any real beginning.

116 – The beginning and end of things is a conventional term of our experience; in their true existence these terms have no reality, there is no end and no beginning.

CWSA 12: 436 **Sri Aurobindo**

*Q: And yet Sri Aurobindo says that "there is no end and no beginning."*

We have to use words but the Thing escapes. What we know as "the eternal Principle", "the Supreme", "God", has neither beginning nor end — we are obliged to say "it is", but it is not like that, because it is beyond Non-Manifestation and Manifestation; it is something which we are unable to understand and perceive in the Manifestation — and that is what has neither beginning nor end. But constantly and eternally, That is manifested in something that begins and ends. Only there are two ways of "ending", one which appears to be a destruction, an annihilation, and another which is a transformation; and it would seem that as the Manifestation becomes more perfect, the necessity of destruction diminishes until a time comes when it will disappear and be replaced by a process of progressive transformation.

CWM 10: 216-17

**A pulsatory manifestation**

I have had a perception of this manifestation — a "pulsating" manifestation, one might say, which expands and contracts, expands and contracts.... And there comes a time when there is such an expansion, such a fluidity, plasticity, capacity for change that there is no longer any need for it to be reabsorbed so that it can take a new form; and there will be a progressive transformation. I used to know an occultist who said that this is the seventh universal creation, that there have already been six *pralayas*[1] and that this is the seventh creation, but that this one will be able to transform itself without being reabsorbed — which obviously has no importance whatsoever, for when one has the eternal consciousness it does not matter whether it is like this or like that. Only in the limited human consciousness is there this kind of ambition or need for something that has no end, because, within, there is what might be called the "memory of eternity" and this memory of eternity aspires for the manifestation to share in this eternity. But if this sense of eternity is active and present, we do not grieve; we do not grieve when we throw away a spoiled garment — we may be attached to it, but even so we do not grieve! It is the same thing: if a universe disappears, it means that it has fully fulfilled its function, it has come to the end of its possibilities and must be replaced by another one.

CWM 10: 217

**The sense of Eternity and the life of Earth**

When you are very small in consciousness and development, you feel a great need that the earth should not disappear, that it should continue perpetually — it can go on transforming itself, but it should always be the earth that goes on. A little later, when you are a little more mature, you

1. Reabsorption of a world into the 'Origin'.

give it much less importance. And when you are in constant communion with the sense of eternity, it becomes merely a question of choice; it is no longer a need, because it is something that does not affect the active consciousness. ...

It is like an artist, but an artist giving shape to himself, making one trial, two trials, three trials, as many as he needs, and then achieving something complete enough in itself and receptive enough to be able to adapt to new manifestations, to the needs of these new manifestations, so that it would not be necessary to draw everything back in, to mix it all up and bring it all out again. But it is nothing more than this, and as I say, a question of choice. After all, the manifestation is made for the delight of objectivisation — the delight or interest or, well... And once what has taken shape is plastic enough, receptive enough, flexible enough and vast enough to be capable of being constantly moulded by the new forces that are manifesting, there is no longer any need to unmake everything in order to remake it.

With the curve also came an adage, "What has a beginning must have an end" — this seems to be one of those human mental constructions that are not necessarily true.

CWM 10: 218

**The cycles of creation and progressive manifestation**

It has been said that in the process of creation, there is the movement of creation followed by a movement of preservation and ending in a movement of disintegration or destruction; and even it has been repeated very often: "All that begins must end", etc., etc.

In fact in the history of our universe there have been six consecutive periods which began by a creation, were prolonged by a force of preservation and ended by a disintegration, a destruction, a return to the Origin, which

is called *Pralaya*; and that is why this tradition is there. But it has been said that the seventh creation would be a progressive creation, that is, after the starting-point of the creation, instead of its being simply followed by a preservation, it would be followed by a progressive manifestation which would express the Divine more and more completely, so that no disintegration and return to the Origin would be necessary. And it has been announced that the period we are in is precisely the seventh, that is, it would not end by a *Pralaya*, a return to the Origin, a destruction, a disappearance, but that it would be replaced by a constant progress, because it would be a more and more perfect unfolding of the divine Origin in its creation.

And this is what Sri Aurobindo says. He speaks of a constant unfolding, that is, the Divine manifests more and more completely; more and more perfectly, in a progressive creation. It is the nature of this progression which makes the return to the Origin, the destruction no longer necessary. All that does not progress disappears, and that is why physical bodies die, it's because they are not progressive; they are progressive up to a certain moment, then there they stop and most often they remain stable for a certain time, and then they begin to decline, and then disappear. It's because the physical body, physical matter as it is at present is not plastic enough to be able to progress constantly. But it is not impossible to make it sufficiently plastic for the perfecting of the physical body to be such that it no longer needs disintegration, that is, death.

Only, this cannot be realised except by the descent of the Supermind which is a force higher than all those which have so far manifested and which will give the body a plasticity that will allow it to progress constantly, that is, to follow the divine movement in its unfolding. CWM 7: 205

**A progressive universe**

There are Nihilists, Nirvanists, Illusionists; there are all the religions which admit the devil's intervention under one form or another; then there is the pure Vedism which is the eternal unfolding of the Supreme in a progressive objectification. And according to taste, one places oneself here, another there or elsewhere, with all the nuances between. But according to what Sri Aurobindo has felt to be the most total truth, according to this conception of a progressive universe, one is led to say that at every minute what happens is the best possible for the unfolding of the whole. It is absolutely logical. And I believe that all contradictions can arise only from a more or less pronounced tendency towards this or that, for one position or another. All who admit the intrusion of a "sin" or an "error" and the conflict resulting from it between forces which pull back and those which pull forward, may naturally contest the possibility. But one has to say that for him who is spiritually linked with the supreme Will or the supreme Truth, for him it is necessarily, at every instant, the best that happens for his personal realisation. In all instances it is like that. An unconditional best can be admitted only by one who sees the universe as an unfolding, as the Supreme's self-awareness of Himself.

CWM 4: 214

**Spiral movement of the Universe**

It can be said that the whole creation is moving towards union with its Creator, but there is the fact, first of all, that the whole evolutionary movement is a spiral movement. And in this spiral there are innumerable points, and at each point a progress in the vertical line is achieved. But one has to make a whole round in order to come back once more to the same point, but at a slightly higher level.... And so, all the time you

spend doing other things, reaching other points, the first one is as it were forgotten. In human history that is translated in this way:

There is a wonderful civilisation with all kinds of extraordinary productions, from the scientific point of view, the artistic point of view, even the political, organisational and social point of view. There were fine civilisations like those which have left a kind of occult memory of a continent that might have linked India with Africa, for example, of which no trace remains (unless some human races be the remnants of that civilisation). There are civilisations like that which disappear suddenly and then follows a whole period full of darkness, unconsciousness, ignorance, of altogether primitive races which seem so close to animals that one asks whether there is really any difference. And so there is a big hole in the darkness, passing through all kinds of disorders. Then all of a sudden it emerges above, at an even higher level, with greater virtues, a greater realisation... as though all those hours in the night, of labour in the night had prepared Matter so that it might express something higher. Then again another darkness, an oblivion: the earth becomes again barbarous, obscure, ignorant, painful. And suddenly some thousands of years later, a new civilisation comes....

So if you look at that from below, you ask yourself: "Where is the progress?" Because always it disappears, collapses or it rots, is ruined completely — and is forgotten. And mankind becomes once again something very ordinary, amorphous, grovelling in a half-obscurity. And then yet once more suddenly there is an illumination. And while one is in the midst of the illumination one says, "Now, we have it, it is the right thing, now we must not fall again...."

CWM 5: 247-48 **The Mother**



A wide unshaken look on Time's unrest
Faced all experience with unaltered peace.

*Savitri*, p.36 Sri Aurobindo

## God's Movement in Time

### Mahakala

In all movements, in every great mass of human action it is the Spirit of the Time, that which Europe calls the Zeitgeist and India Kala, who expresses himself. The very names are deeply significant. Kali, the Mother of all and destroyer of all, is the Shakti that works in secret in the heart of humanity manifesting herself in the perpetual surge of men, institutions and movements, Mahakala the Spirit within whose energy goes abroad in her and moulds the progress of the world and the destiny of the nations. His is the impetus which fulfils itself in Time, and once there is movement, impetus from the Spirit within, Time and the Mother take charge of it, prepare, ripen and fulfil. When the Zeitgeist, God in Time, moves in a settled direction, then all the forces of the world are called in to swell the established current towards the purpose decreed. That which consciously helps, swells it, but that which hinders swells it still more, and like a wave on the windswept Ocean, now rising, now falling, now high on the crest of victory and increase, now down in the troughs of discouragement and defeat, the impulse from the hidden Source sweeps onward to its preordained fulfilment. Man may help or man may resist, but the Zeitgeist works, shapes, overbears, insists.

CWSA 13: 29-30

### Yugadharma and the four ages of mankind

There is such a thing as yugadharma, the right institutions and modes of action for the age in which we live. For action depends indeed on the force of knowledge or will that is to be used, but it depends, too, on the time, the place & the vessel. Institutions that are right in one age are not right in another. Replacing social system by social system, religion

by religion, civilisation by civilisation God is perpetually leading man onwards to loftier & more embracing manifestations of our human perfectibility. When in His cosmic circling movement He establishes some stable worldwide harmony, that is man's Satya Yuga. When harmony falters, is maintained with difficulty, not in the nature of men, but by an accepted force or political instrument, that is his Treta. When the faltering becomes stumbling and the harmony has to be maintained at every step by a careful & laborious regulation, that is his Dwapara. When there is disintegration, and all descends in collapse and ruin, nothing can stay farther the cataclysm that is his Kali. This is the natural law of progress of all human ideas & institutions. ... One may almost say that each human religion, society, civilisation has its four Ages. For this movement is not only the most natural, but the most salutary. It is not a justification of pessimism nor a gospel of dumb fate & sorrowful annihilation. It is not, as we too often think in our attachment to the form, a melancholy law of decline & the vanity of all human achievements. If each Satya has its Kali, equally does each Kali prepare its Satya. That destruction was necessary for this creation, and the new harmony, when it is perfected, will be better than the old. But there is the weakness, there is the half success turning to failure, there is the discouragement, there is the loss of energy and faith which clouds our periods of disintegration, the apparent war, violence, ragging, tumult & trample to and fro which attends our periods of gradual creation and half-perfection. Therefore men cry out dismally & lament that all is perishing. But if they trusted in God's Love & Wisdom, not preferring to it their conservative & narrow notions, they would rather cry out that all is being reborn.

CWSA 12: 54 – 55

**Kali, — the great Mother**

That which was true of the great slaying at Kurukshetra is true of all things that are done in this world, of all the creation, destruction and preservation that make up the *līlā*.

The greatness of this teaching is for the great. Those who are commissioned to bring about mighty changes are full of the force of the Zeitgeist. Kali has entered into them and Kali when she enters into a man cares nothing for rationality and possibility. She is the force of Nature that whirls the stars in their orbits, lightly as a child might swing a ball, and to that force there is nothing impossible. She is *aghaṭana-ghaṭana-paṭīyasī*, very skilful in bringing about the impossible. She is the *devātmaśaktiḥ svaguṇair nigūḍhā* , the Power of the Divine Spirit hidden in the modes of its own workings, and she needs nothing but time to carry out the purpose with which she is commissioned. She moves in Time and the very movement fulfils itself, creates its means, accomplishes its ends. It is not an accident that she works in one man more than in another. He is chosen because he is a likely vessel, and having chosen him she neither rejects him till the purpose is fulfilled nor allows him to reject her. ...

When a man seems to have rejected his work, it merely means that his work is over and Kali leaves him for another. When a man who has carried out a great work is destroyed, it is for the egoism by which he has misused the force within that the force itself breaks him to pieces, as it broke Napoleon.[1] Some instruments are treasured up, some are flung aside and shattered, but all are instruments. This is the greatness of great men, not that by their own strength they can determine great events, but that they are serviceable and specially-forged instruments of the Power which determines them. Mirabeau[2] helped to create the French Revolution, no man more. When he set himself against it and strove, becoming

a prop of monarchy, to hold back the wheel, did the French Revolution stop for the backsliding of France's mightiest? Kali put her foot on Mirabeau and he disappeared; but the Revolution went on, for the Revolution was the manifestation of the Zeitgeist, the Revolution was the will of God.

So it is always. The men who prided themselves that great events were their work, because they seemed to have an initial hand in them, go down into the trench of Time and others march forward over their shattered reputations. Those who are swept forward by Kali within them and make no terms with Fate, they alone survive. The greatness of individuals is the greatness of the eternal Energy within.

CWSA 13: 31-32 **Sri Aurobindo**

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1. Napoleon: French Military general and first emperor of France. He rose to prominence during the French Revolution and conquered much of Europe in the early 19th century.
2. Mirabeau: A renowned orator and leader of the early stages of the French Revolution. He rose to the top and became a voice of the people.

---

*"If a world-war breaks out, it may not only destroy the major portion of humanity but may even make living conditions for those who survive impossible due to the effects of the nuclear fall-out. In case the possibility of such a war is still there, will it not affect the advent of the Supramental Truth and of the New Race upon earth?"*

All these are mental speculations and once you enter the domain of mental imaginations there is no end to the problems and to their solutions. But all that does not bring you one step closer to the truth.

The safest and most healthy attitude of the mind is like this one: we have been told in a positive and definite way that the supramental creation will follow the present one, so, whatever is in preparation for the future must be the circumstances needed for the advent whatever they are. And as we are unable to foresee correctly what these circumstances are, it is better to keep silent about them.

*The Mother: Conversations with a disciple, January 1, 1957*

## The Battlefield of life

**Kurukshetra**

….what, then, is it that makes the difficulty for the man who has to take the world as it is and act in it and yet would live, within, the spiritual life? What is this aspect of existence which appals his awakened mind and brings about what the title of the first chapter of the Gita calls significantly the Yoga of the dejection of Arjuna, the dejection and discouragement felt by the human being when he is forced to face the spectacle of the universe as it really is with the veil of the ethical illusion, the illusion of self-righteousness torn from his eyes, before a higher reconciliation with himself is effected? It is that aspect which is figured outwardly in the carnage and massacre of Kurukshetra and spiritually by the vision of the Lord of all things as Time arising to devour and destroy the creatures whom it has made. This is the vision of the Lord of all existence as the universal Creator but also the universal Destroyer, of whom the ancient Scripture can say in a ruthless image, "The sages and the heroes are his food and death is the spice of his banquet." It is one and the same truth seen first indirectly and obscurely in the facts of life and then directly and clearly in the soul's vision of that which manifests itself in life. The outward aspect is that of world-existence and human existence proceeding by struggle and slaughter; the inward aspect is that of the universal Being fulfilling himself in a vast creation and a vast destruction.

CWSA 19:39-40

*Each new dawn brings the possibility of a new progress.*
*We move forward without haste, for we are sure of the future.*
CWM 15: 74 — The Mother

**War and destruction**

War and destruction are not only a universal principle of our life here in its purely material aspects, but also of our mental and moral existence. It is self-evident that in the actual life of man intellectual, social, political, moral we can make no real step forward without a struggle, a battle between what exists and lives and what seeks to exist and live and between all that stands behind either. It is impossible, at least as men and things are, to advance, to grow, to fulfil and still to observe really and utterly that principle of harmlessness which is yet placed before us as the highest and best law of conduct. We will use only soul-force and never destroy by war or any even defensive employment of physical violence? Good, though until soul-force is effective, the Asuric force in men and nations tramples down, breaks, slaughters, burns, pollutes, as we see it doing today, but then at its ease and unhindered, and you have perhaps caused as much destruction of life by your abstinence as others by resort to violence; still you have set up an ideal which may some day and at any rate ought to lead up to better things. But even soul force, when it is effective, destroys. Only those who have used it with eyes open, know how much more terrible and destructive it is than the sword and the cannon; and only those who do not limit their view to the act and its immediate results, can see how tremendous are its after-effects, how much is eventually destroyed and with that much all the life that depended on it and fed upon it. Evil cannot perish without the destruction of much that lives by the evil, and it is no less destruction even if we personally are saved the pain of a sensational act of violence.

CWSA 19: 42

**The two aspects of Kali**

….this is not to say that strife and destruction are the alpha and omega of existence, that harmony is not greater than war, love more the manifest divine than death or that we must not move towards the replacement of physical force by soul-force, of war by peace, of strife by union, of devouring by love, of egoism by universality, of death by immortal life. God is not only the Destroyer, but the Friend of creatures; not only the cosmic Trinity, but the Transcendent; the terrible Kali is also the loving and beneficent Mother; the lord of Kurukshetra is the divine comrade and charioteer, the attracter of beings, incarnate Krishna. And whithersoever he is driving through all the strife and clash and confusion, to whatever goal or godhead he may be attracting us, it is — no doubt of that — to some transcendence of all these aspects upon which we have been so firmly insisting. But where, how, with what kind of transcendence, under what conditions, this we have to discover; and to discover it, the first necessity is to see the world as it is, to observe and value rightly his action as it reveals itself at the start and now; afterwards the way and the goal will better reveal themselves. We must acknowledge Kurukshetra; we must submit to the law of Life by Death before we can find our way to the life immortal; we must open our eyes, with a less appalled gaze than Arjuna's, to the vision of our Lord of Time and Death and cease to deny, hate or recoil from the universal Destroyer.

CWSA 19: 45 – 46

**The Yogin sees God in all things**

One who is *dhīra* will look narrowly at every incident and, if he cannot see at once, wait for enlightenment as to its ultimate purpose and issue; so waiting, so calmly considering, the meaning of life dawns on the mind, an infinite purpose reveals itself in things small and great, in occurrences good and bad: omniscient Providence reveals itself in the fall of the sparrow and the death of the ant as well as in the earthquake that destroys great cities and the floods that make thousands destitute and homeless. Rudra and Shiva reveal themselves as one. The Yogin sees God in all things, not only in all beings but in all events. He is the flood, He is the earthquake, He is Death that leads to a higher life, He is Pain that prepares us for a higher bliss. This is a thing that cannot be argued; it has to be seen. *Paripaśyanti dhīrāḥ*. And sight is only possible to the calm heart and the unperturbed understanding.

CWSA 13: 61 - 62 **Sri Aurobindo**

**A decisive battle**

One thing seems obvious, humanity has reached a certain state of general tension — tension in effort, in action, even in daily life — with such an excessive hyperactivity, so widespread a trepidation, that mankind as a whole seems to have come to a point where it must either break through the resistance and emerge into a new consciousness or else fall back into an abyss of darkness and inertia.

This tension is so complete and so widespread that something obviously has to break. It cannot go on in this way. We may take it as a sure sign of the infusion into matter of a new principle of force, consciousness, power, which by its very pressure is producing this acute state. Outwardly, we could expect the old methods used by Nature when she

wants to bring about an upheaval; but there is a new characteristic, which of course is only visible in an *élite*, but even this ´elite is fairly widespread — it is not localised at one point, at one place in the world; we find traces of it in all countries, all over the world: the will to find a new, higher, progressive solution, an effort to rise towards a vaster, more comprehensive perfection.

Certain ideas of a more general nature, of a wider, perhaps more "collective" kind, are being worked out and are acting in the world. And both things go together: a possibility of a greater and more total destruction, a reckless inventiveness which increases the possibility of catastrophe, a castastrophe which would be on a far greater scale than it has ever been; and, at the same time, the birth or rather the manifestation of much higher and more comprehensive ideas and acts of will which, when they are heard, will bring a wider, vaster, more complete, more perfect remedy than before.

This struggle, this conflict between the constructive forces of the ascending evolution of a more and more perfect and divine realisation, and the more and more destructive, powerfully destructive forces — forces that are mad beyond all control — is more and more obvious, marked, visible, and it is a kind of race or struggle as to which will reach the goal first. It would seem that all the adverse, anti-divine forces, the forces of the vital world, have descended on the earth, are making use of it as their field of action, and that at the same time a new, higher, more powerful spiritual force has also descended on earth to bring it a new life. This makes the struggle more acute, more violent, more visible, but it seems also more definitive, and that is why we can hope to reach an early solution.

CWM 9: 296-97

**Play of the Divine**

The universe is called the play of the Divine!

*Why?*

Why? That's a way of speaking! You feel that it is not an amusing game? There are many who don't *(laughter)*, who find that the play is not amusing. But still, it's a way of speaking.... One speaks of — without thinking that it is Joyful — one speaks of "the play of forces"; it is the movement, the interaction. All activities are the play of forces. So one can take it in that sense. But, you see, it means that the divine Force, the divine Consciousness, has exteriorised itself to create the universe and all the play of forces in the universe. That's what it means, nothing else. I don't mean necessarily playing in the Playground! It can mean many other things!

CWM 6: 267

**The Divine works in all**

... the divine Force acts for its work everywhere, in men's errors as in their goodwill, through ill-will as through favourable things. There is nothing that's not mixed; nowhere is there something which could be said to be truly a pure instrument of the Divine, and nowhere is there an absolute impossibility of the Divine's using a man or action to go forward on the path. So, as long as things are uncertain, the Divine works everywhere almost equally. If men go in for such a great madness, then it is different. But it is truly a "great madness", in the sense that it precipitates a whole mass of individuals and wills into an activity which leads straight to destruction — their own destruction. I am not speaking of bombs and the destruction of a city or a people, I am speaking of destruction as it is spoken about in the

Gita, you see, when it is said that the Asura goes to his own destruction. That's what happens, and this is a very great misfortune, because it is always better to be able to save, illumine, transform, than to have to destroy brutally. And it is this terrible choice of the war which is its true horror; it's that it materialises the conflict so brutally and totally that some elements which could have been saved during peace are, because of war, necessarily destroyed — and not only men and things but forces, the conscience of beings.

CWM 7: 302-03 **The Mother**

.....everything that happens on earth necessarily leads to its progress. Thus wars are schools of courage, endurance, fearlessness; they may serve to destroy a past which refuses to disappear although its time is over, and they make room for new things. Wars can, like Kurukshetra, be a way to rid the earth of a domineering or destructive race so that justice and right may reign. They can, through the presence of danger, shake the apathy of a too tamasic consciousness and awaken dormant energies. Finally they can, by contrast, and because of the horrors that accompany and follow them, drive men to seek an effective way to make such a barbarous and violent form of transformation unnecessary.

CWM 10: 52-53 **The Mother**

## Time, — the Destroyer

**The great and memorable vision of Kurukshetra**

It is not as the slow process of Time that Sri Krishna manifests himself; it is as the Zeitgeist consummating in a moment the work carefully prepared for decades that He appears to Arjuna. All have been moving inevitably towards the catastrophe of Kurukshetra. Men did not know it: those who would have done everything possible to avert the calamity, helped its coming by their action or inaction; those who had a glimpse of it strove in vain to stop the wheels of Fate; Sri Krishna himself as the *niṣkāma karmayogin* who does his duty without regard to results, went on that hopeless embassy to Hastinapura; but the Zeitgeist overbore all. It was only afterwards that men saw how like rivers speeding towards the sea, like moths winging towards the lighted flame all that splendid, powerful and arrogant Indian world with its clans of Kings and its weapons and its chariots and its gigantic armies were rushing towards the open mouths of the destroyer to be lost in His mighty jaws, to be mangled between His gnashing teeth. In the *līlā* of the Eternal there are movements that are terrible as well as movements that are sweet and beautiful. The dance of Brindaban is not complete without the death-dance of Kurukshetra; for each is a part of that great harmonic movement of the world which progresses from discord to accord, from hatred and strife to love and brotherhood, from evil to the fulfilment of the evolution by the transformation of suffering and sin into beauty, bliss and good, *śivam, śāntam, śuddham, ānandam*.

CWSA 13: 30 – 31

**Destruction and progress**

Destruction, replies the Godhead, is the will of my workings with which I stand here on this field of Kurukshetra, the field of the working out of the Dharma, the field of human action, — as we might symbolically translate the descriptive phrase, *dharmakṣetre kurukṣetre*, — a world-wide destruction which has come in the process of the Time-Spirit. I have a foreseeing purpose which fulfils itself infallibly and no participation or abstention of any human being can prevent, alter or modify it; all is done by me already in my eternal eye of will before it can at all be done by man upon earth. I as Time have to destroy the old structures and to build up a new, mighty and splendid kingdom….

It is the Timeless manifest as Time and World-Spirit from whom the command to action proceeds. For certainly the Godhead when he says, "I am Time the Destroyer of beings," does not mean either that he is the Time-Spirit alone or that the whole essence of the Time-Spirit is destruction. But it is this which is the present will of his workings, *pravṡṛtti*. Destruction is always a simultaneous or alternate element which keeps pace with creation and it is by destroying and renewing that the Master of Life does his long work of preservation. More, destruction is the first condition of progress. Inwardly, the man who does not destroy his lower self-formations, cannot rise to a greater existence. Outwardly also, the nation or community or race which shrinks too long from destroying and replacing its past forms of life, is itself destroyed, rots and perishes and out of its debris other nations, communities and races are formed. By destruction of the old giant occupants man made himself a place upon earth. By destruction of the Titans the gods maintain the continuity of the divine Law in the cosmos.

*

**The greater law**

Whoever prematurely attempts to get rid of this law of battle and destruction, strives vainly against the greater will of the World-Spirit. Whoever turns from it in the weakness of his lower members, as did Arjuna in the beginning, — therefore was his shrinking condemned as a small and false pity, an inglorious, an un-Aryan and unheavenly feebleness of heart and impotence of spirit, *klaibyam, kṣudraṁ hṛdaya-daurbalyam,*—is showing not true virtue, but a want of spiritual courage to face the sterner truths of Nature and of action and existence. Man can only exceed the law of battle by discovering the greater law of his immortality. There are those who seek this where it always exists and must primarily be found, in the higher reaches of the pure spirit, and to find it turn away from a world governed by the law of Death. That is an individual solution which makes no difference to mankind and the world, or rather makes only this difference that they are deprived of so much spiritual power which might have helped them forward in the painful march of their evolution.

CWSA 19: 383–85

**The hidden truth**

There is something that makes the heart of the world to rejoice and take pleasure in the name and nearness of the Divine. It is the profound sense of that which makes us see in the dark face of Kali the face of the Mother and to perceive even in the midst of destruction the protecting arms of the Friend of creatures, in the midst of evil the presence of a pure unalterable Benignity and in the midst of death the Master of Immortality. From the terror of the King of the divine action the Rakshasas, the fierce giant powers of darkness, flee destroyed, defeated and overpowered. But the Siddhas, but the complete and perfect who know and

sing the names of the Immortal and live in the truth of his being, bow down before every form of Him and know what every form enshrines and signifies. Nothing has real need to fear except that which is to be destroyed, the evil, the ignorance, the veilers in Night, the Rakshasa powers. All the movement and action of Rudra the Terrible is towards perfection and divine light and completeness.

For this Spirit, this Divine is only in outward form the Destroyer, Time who undoes all these finite forms: but in himself he is the Infinite, the Master of the cosmic God-heads, in whom the world and all its action are securely seated. He is the original and ever originating Creator, one greater than that figure of creative Power called Brahma which he shows to us in the form of things as one aspect of his trinity, creation chequered by a balance of preservation and destruction. The real divine creation is eternal; it is the Infinite manifested sempiternally in finite things, the Spirit who conceals and reveals himself for ever in his innumerable infinity of souls and in the wonder of their actions and in the beauty of their forms. He is the eternal Immutable; he is the dual appearance of the Is and Is-not, of the manifest and the never manifested, of things that were and seem to be no more, are and appear doomed to perish, shall be and shall pass. But what he is beyond all these is That, the Supreme, who holds all things mutable in the single eternity of a Time to which all is ever present. He possesses his immutable self in a timeless eternity of which Time and creation are an ever extending figure.

CWSA 19: 389 – 390

**Kaliyuga is the age of Destruction and Rebirth**

So much depends on Time & God's immediate purpose that it is more important to seek out His purpose than to attach ourselves to our own nostrums. The Kala Purusha, Zeitgeist & Death Spirit, has risen to his dreadful work — *lokakshayakritpravriddhas* — increasing to destroy a world, — and who shall stay the terror & mightiness & irresistibility of Him? But He is not only destroying the world that was, He is creating the world that shall be; it is therefore more profitable for us to discover & help what He is building than to lament & hug in our arms what He is destroying. But it is not easy to discover His drift, & we often admire too much temporary erections which are merely tents for the warriors in this Kurukshetra and take them for the permanent buildings of the future.

The Pandits are therefore right when they make a difference between the practice of the Satya & the practice of the Kali. But in their application of this knowledge, they do not seem to me to be always wise or learned. They forget or do not know that Kali is the age for a destruction & rebirth, not for a desperate clinging to the old that can no longer be saved. They entrench themselves in the system of *Kalivarjya*, but forget that it is not the weaknesses but the strengths of the old harmony that are being subjected to *varjanam*, abandonment. That which is saved is merely a temporary platform which we have erected on the banks of the sea of change awaiting a more stable habitation; and it too must one day break down under the crash of the waves, must disappear into the engulfing waters. Has the time arrived for that destruction? We think that it has. Listen to the crash of those waters,— more formidable than the noise of assault, mark that slow, sullen, remorseless sapping, swatch pile after pile of our patched incoherent ramshackle structure

corroding, creaking, shaking with the blows, breaking, sinking silently or with a splash, suddenly or little by little into the yeast of those billows. Has the time arrived for a new construction? We say it has. Mark the activity, eagerness and hurrying to and fro of mankind, the rapid prospecting, seeking, digging, foundings see the Avatars & great vibhutis coming, arising thickly, treading each close behind the other. Are not these the signs and do they not tell us that the great Avatar of all arrives to establish the first Satya Yuga of the Kali?

CWSA 12: 55-56

**Things can be done in another way**

...If everyone does all that is needed and the maximum he can do, there is a chance of arriving at a stabilised stage where the upward movement will go on without the need to destroy anything in order to begin again.

It is not indispensable, but it has always been so till now,...

It happens we are obliged to take our support on what Nature has done, because it is she who has been at work till now. But at the same time we do not approve of her ways of working. So, that produces a small inner conflict (in the family, if I may say so!); but it makes things somewhat difficult, because she does not like her way of being to be disturbed. And yet, if one goes on doing as she wants, then it will always be the same story, always there will have to be this disappearing and beginning again, for it is her play. Hence one must be able to prevent her from destroying. But if by chance a good way is found to get her interested and make her collaborate, then with her collaboration it would be possible to succeed.

In reality, all that is needed is to make her understand that things can be done in another way than hers.

CWM 5: 248-49 **The Mother**

## A New Cycle of Time

**Emergence of Indian Yoga**

To be perpetually reborn is the condition of a material immortality. We are in an age, full of the throes of travail, when all forms of thought and activity that have in themselves any strong power of utility or any secret virtue of persistence are being subjected to a supreme test and given their opportunity of rebirth. The world today presents the aspect of a huge cauldron of Medea[1] in which all things are being cast, shredded into pieces, experimented on, combined and recombined either to perish and provide the scattered material of new forms or to emerge rejuvenated and changed for a fresh term of existence. Indian Yoga, in its essence a special action or formulation of certain great powers of Nature, itself specialised, divided and variously formulated, is potentially one of these dynamic elements of the future life of humanity. The child of immemorial ages, preserved by its vitality and truth into our modern times, it is now emerging from the secret schools and ascetic retreats in which it had taken refuge and is seeking its place in the future sum of living human powers and utilities. But it has first to rediscover itself, bring to the surface the profoundest reason of its being in that general truth and that unceasing aim of Nature which it represents, and find by virtue of this new self-knowledge and self-appreciation its own recovered and larger synthesis. Reorganising itself, it will enter more easily and powerfully into the reorganised life of the race which its processes claim to lead within into the most secret penetralia and upward to the highest altitudes of existence and personality.

CWSA 23: 5–6

1. Medea is a sorceress in Greek mythology.

**The pressure for transformation or dissolution**

All forms of life activity that cannot bear the change must disappear, all that can bear it will survive and enter into the kingdom of the spirit. A divine Force is at work and will choose at each moment what has to be done or has not to be done, what has to be momentarily or permanently taken up, momentarily or permanently abandoned. For provided we do not substitute for that our desire or our ego, and to that end the soul must be always awake, always on guard, alive to the divine guidance, resistant to the undivine misleading from within or without us, that Force is sufficient and alone competent and she will lead us to the fulfilment along ways and by means too large, too inward, too complex for the mind to follow, much less to dictate. It is an arduous and difficult and dangerous way, but there is none other.

Two rules alone there are that will diminish the difficulty and obviate the danger. One must reject all that comes from the ego, from vital desire, from the mere mind and its presumptuous reasoning incompetence, all that ministers to these agents of the Ignorance. One must learn to hear and follow the voice of the inmost soul, the direction of the Guru, the command of the Master, the working of the Divine Mother. Whoever clings to the desires and weaknesses of the flesh, the cravings and passions of the vital in its turbulent ignorance, the dictates of his personal mind unsilenced and unillumined by a greater knowledge, cannot find the true inner law and is heaping obstacles in the way of the divine fulfilment. Whoever is able to detect and renounce those obscuring agencies and to discern and follow the true Guide within and without will discover the spiritual law and reach the goal of the Yoga.

CWSA 23: 186 – 187

**A general uplifting of the whole**

There was a time, not so long ago, when the spiritual aspiration of man was turned towards a silent, inactive peace, detached from all worldly things, a flight from life, precisely to avoid battle, to rise above the struggle, escape all effort; it was a spiritual peace in which, along with the cessation of all tension, struggle, effort, there ceased also suffering in all its forms, and this was considered to be the true and only expression of a spiritual and divine life. It was considered to be the divine grace, the divine help, the divine intervention. And even now, in this age of anguish, tension, hypertension, this sovereign peace is the best received aid of all, the most welcome, the solace people ask and hope for. For many it is still the true sign of a divine intervention, of divine grace.

In fact, no matter what one wants to realise, one must begin by establishing this perfect and immutable peace; it is the basis from which one must work; but unless one is dreaming of an exclusive, personal and egoistic liberation, one cannot stop there. There is another aspect of the divine grace, the aspect of progress which will be victorious over all obstacles, the aspect which will propel humanity to a new realisation, which will open the doors of a new world and make it possible not only for a chosen few to benefit by the divine realisation but for their influence, their example, their power to bring to the rest of mankind new and better conditions.

This opens up roads of realisation into the future, possibilities which are already foreseen, when an entire part of humanity, the one which has opened consciously or unconsciously to the new forces, is lifted up, as it were, into a higher, more harmonious, more perfect life.... Even if individual transformation is not always permissible or possible, there will be a kind of general uplifting, a harmonisation of

the whole, which will make it possible for a new order, a new harmony to be established and for the anguish of the present disorder and struggle to disappear and be replaced by an order which will allow a harmonious functioning of the whole.

*

**Other consequences of the supramental Descent**

There will be other consequences which will tend to eliminate in an opposite way what the intervention of the mind in life has created, the perversions, the ugliness, the whole mass of distortions which have increased suffering, misery, moral poverty, an entire area of sordid and repulsive misery which makes a whole part of human life into something so frightful. That must disappear. This is what makes humanity in so many ways infinitely worse than animal life in its simplicity and the natural spontaneity and harmony that it has in spite of everything. Suffering in animals is never so miserable and sordid as it is in an entire section of humanity which has been perverted by the use of a mentality exclusively at the service of egoistic needs. We must rise above, spring up into Light and Harmony or fall back, down into the simplicity of a healthy unperverted animal life. ...

But those who cannot be lifted up, those who refuse to progress, will automatically lose the use of the mental consciousness and will fall back to a sub-human level.

CWM 9: 298-99

**The Apocalypse**[1]

One understands very well that physical misery, the unequal distribution of the goods of this world could be changed, one can imagine economic and social solutions which could

*1. An event involving destruction on a catastrophic scale.*

remedy this, but it is that misery, the mental misery, the vital perversion, it is that which cannot change, doesn't want to change. And those who belong to this type of humanity are condemned in advance to disintegration.

That is the meaning of original sin: the perversion which began with the mind. That part of humanity, of human consciousness, which is capable of uniting with the supermind and liberating itself, will be completely transformed — it is advancing towards a future reality which is not yet expressed in its outer form; the part which is closest to Nature, to animal simplicity, will be reabsorbed into Nature and thoroughly assimilated. But the corrupted part of human consciousness which allows perversion through its misuse of the mind will be abolished.

This type of humanity is part of an unfruitful attempt — which must be eliminated — just as there have been other abortive species which have disappeared in the course of universal history.

Certain prophets in the past have had this apocalyptic vision but, as usual, things were mixed, and they did not have together with their vision of the apocalypse the vision of the supramental world which will come to raise up the part of humanity which consents and to transform this physical world. So, to give hope to those who have been born into it, into this perverted part of human consciousness, they have taught redemption through faith: those who have faith in the sacrifice of the Divine in Matter will be automatically saved, in another world — by faith alone, without understanding, without intelligence. They have not seen the supramental world nor that the great Sacrifice of the Divine in Matter is the sacrifice of involution which must culminate in the total revelation of the Divine in Matter itself.

CWM 9: 300-01

**Dissolution and Conversion of the Asura**

*Mother, it is said that something of the Divine is there even in the Asuras.*

Naturally!

*Then, when the Divine fights the Asura, what does the Divine in the Asura do?*

He goes back into the Divine. But you know the story? He is reabsorbed by the Divine, as in the Ramayana; that story is quite true in this sense…..

*Then what is the position of the Asuras?*

To be taken back into the Divine. There were four great Asuras. Out of the four, two are converted. They are taking part in the divine work. The other two are holding out well. How long will they hold out? We shall see. So, they have the choice between being converted, that is, taking their place, poised, in the whole totality or else being dissolved, that is, being reabsorbed into their Origin.

There is one of them who has almost attempted conversion and not succeeded. When it had to be done, it seemed to him quite unpleasant. So he has put it off till another time.

As for the other, he refuses to try. He has taken up a very, very important position in the world, because people who don't know things call him "Lord of the Nations". In fact, I was speaking a while ago about the forces which govern the world and don't want to give up their rule at all. They are perfectly satisfied with it—it is not that he does not know that his end will come one day, but still he always postpones it as long as he can.

But as they do not have human dimensions, it can go on for quite a long time, can't it? As long as they find somewhere upon earth a human consciousness ready to respond

to their influence, they will remain. So you can imagine the problem! Now it is not through individuals, it is through nations that they exert their influence….

CWM 6:170-72

**Origin and end of the Asuras**

*You said there were four divine forces: Love, Light, Truth and the opposite of Death.*

Yes, it is something like that! It is something like that!

Light or Consciousness, Ananda or Love, Life and Truth.

Then Light or Consciousness became Darkness and Inconscience. Love and Ananda became Hatred and Suffering, and Truth became Falsehood, and Life became Death. Well, it is the first two... but not exactly in the same conditions. The first is converted and works, but he has refused to take a human body, he says it is a limitation in his work; perhaps one day he will take one, but for the time being he refuses. The second is converted and has of his own will been dissolved. He has dissolved into his origin. And the last two are holding out well.

The one of Death tried to incarnate. But he could not get converted. He tried to incarnate, which is something very rare. But it was a partial, not a total incarnation. That is difficult for them, a total incarnation. Human bodies are quite small, human consciousnesses are too small.

As for the other, he has emanations which are very active in certain human bodies and have played a big role in the recent history of the earth!

*Don't the Asuras quarrel among themselves?*

Oh yes, oh yes! Just like men who are under asuric influences. They are the worst enemies among themselves. We must

say it is a blessing, for if they had an understanding, things would be much more difficult. Perhaps it is so just because it is a law of equilibrium that governs the world. It is in order to lessen the strength of their influence. But still...

That Lord of Falsehood has truly a lot of influence. This is what catches you with a contagion as strong as that of contagious diseases. Stronger still!

*Sweet Mother, did not Falsehood try to incarnate?*

He sent emanations upon earth but I don't think that was with the purpose of conversion. Anyway, he did not succeed in it.

*But why is man a centre of attraction for the adverse forces? He is so limited!*

Yes. Also they do not usually work upon one man. But they try to get hold of the earth-atmosphere, you understand, and without getting hold of men, they can't get hold of the earth atmosphere, because it is in man that the highest terrestrial force manifests. ... the answer is quite simple. It is because in man there is a psychic being and there is no Asura who can eternally resist the influence of the psychic being, even were he to refuse as much as he could to surrender and bind himself closely. That's exactly the contradiction of their existence.

CWM 6: 173

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Often we cling to that which was, afraid of losing the result of a previous experience, of giving up a vast and high consciousness and falling again into an inferior state. But we must always look forward and advance.

CWM 15: 70 **The Mother**

**The Confusion is there to teach us**

I am fully convinced that the confusion is there to teach us how to live from day to day, that is to say, not to be preoccupied with what may happen, what will happen, just to occupy oneself day by day with doing what one has to do. All thinkings, pre-plannings, arrangements and all that, are very favourable to much disorder.

To live almost minute by minute, to be like that *(gesture upward)*, attentive only to the thing that is to be done at the moment, and then to let the All-Consciousness decide.... We can never know things even with the widest vision: we can know things only *very* partially — very partially. So our attention is drawn this way and that, and still other things are there. By giving great importance to things dangerous and harmful, you only add strength to them.

When you are assailed by the vision of such disorder and confusion, you have to do only *one* thing, to enter into the consciousness where you see only *one* Being, *one* Consciousness, *one* Power — there is only a single Unity — and all this is taking place within this Unity. And all our insignificant visions and knowings and judgments and... all that is mere nothing, it is microscopic in comparison with the Consciousness presiding over All. Therefore, if one had the least sense of the reason why separate individualities existed, one would see that it was only for allowing aspiration, the existence of aspiration, of this movement of self-giving and surrender, trust and *faith*. And it is this that is the very reason why individuals were built up; and then, for you to become that in all sincerity and intensity... it is all that is needed.

It is all that is needed, it is the *only* thing, the only thing that stays; all the rest... phantasmagoria.

CWM 11: 184 – 185

**The New race**

*Sweet Mother, you have said: The Supramental has descended upon earth. What does that mean exactly? You have also said: "The things that were promised are fulfilled."*
*What are these things?*

Ah, that's ignorance indeed! This was promised a very long time ago, this was said very long ago—not only here—since the beginning of the earth. There have been all kinds of predictions, by all kinds of prophets; it has been said, "There will be a new heaven and a new earth, a new race will be born, the world will be transformed...." Prophets have spoken about this in all the traditions.

*You have said, "They are fulfilled."*

Yes. And so?

*Where is the new race?*

The new race? Wait for something like... a few *thousand* years, and you will see it!

When the mind descended upon earth, between the time the mind manifested in the earth-atmosphere and the time the first man appeared, nearly a million years elapsed. Now it will go faster because man expects it, he has a vague idea; he is expecting in some sense the advent of the superman, while, certainly, the apes did not expect the birth of man, they had never thought of it— for the good reason that they probably don't think much. But man has thought of it and awaits it, so it will go faster. But faster means still thousands of years probably. We shall speak about it again after a few thousand years!

CWM 8: 126-27

**Difference in the Earth atmosphere**

People who are inwardly ready, who are open and in contact with higher forces, people who have had a more or less direct personal contact with the supramental Light and Consciousness are able to feel the difference in the earth-atmosphere.

But for that... Only the like can know the like, only the supramental Consciousness in an individual can perceive this Supermind acting in the earth-atmosphere. Those who, for some reason or other, have developed this perception, can see it. But those who are not even conscious of an inner being — just slightly within — and who would be quite at a loss to say what their soul is like, these certainly are not ready to perceive the difference in the earth-atmosphere. They still have a long way to go for that. Because, for those whose consciousness is more or less exclusively centred in the outer being — mental, vital and physical — things need to take on an absurd and unexpected appearance for them to be able to recognise them. Then they call them miracles.

But the constant miracle of the intervention of forces which changes circumstances and characters and has a very widespread result, this they do not call a miracle, for only the mere appearance is seen and this seems quite natural. But, truly speaking, if you were to reflect upon the least little thing that happens, you would be obliged to acknowledge that it is miraculous.

It is simply because you don't reflect upon it that you take things as they are, for what they are, without questioning; otherwise every day you would have any number of occasions to tell yourself, "Really, but this is quite astonishing! How did it happen?"

Quite simply, it is a habit of seeing things in a purely superficial way….. CWM 8: 127– 28

**The pressure for change**

I believe I already told you that there is as though a golden Force which is pressing down *(gesture of pressing)* that has no material consistence and yet seems to be tremendously heavy... ... and which is pressing upon Matter, thus, to compel it to turn towards the Divine *inwardly* — not an outward escape (*gesture upward*), but inwardly to turn to the Divine. And so the apparent result is as though catastrophes were inevitable. And yet along with this perception of inevitable catastrophe, there are at the same time solutions to the situation, events which come about that are by themselves altogether miraculous. It is as though the two extremes were becoming more extreme, as though what is good was becoming better and what is bad becoming worse. It is like that. With the formidable Power that is *pressing* upon the world—that was my impression….

Yes, it is felt like that *(Mother fingers the air)*. And then in the circumstances, many things that happen generally in an indifferent way become acute; situations, differences become acute; bad wills become *acute*; and, at the same time, extraordinary miracles — extraordinary! People are saved who were about to die, things that were inextricable all of a sudden get sorted out.

And then, for individuals also, it is the same thing.

They who know how to turn towards... (how to say it?) who sincerely call the Divine, who feel that it is the only salvation, the only way out, and who sincerely give themselves, then *(gesture of breaking through)* in a few minutes it becomes wonderful. For the smallest things — there is nothing small or big, important or unimportant — it is all the same.

The values change.

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**The values have intensified**

It is, as it were, to give an idea of the change in the world by the descent of the Supramental. Truly things that were neutral become absolute: a little error becomes categorical in its consequences, and a little sincerity, a little true aspiration becomes miraculous in its result. The values have intensified in people, and even from the material point of view the smallest fault, the very smallest, has big consequences, and the least sincerity in the aspiration has wonderful results. The values have intensified, become precise……

All that is not receptive feels the crushing, but whatever is receptive feels on the contrary something like a... powerful widening….

*Q: Yes, one feels something like a swelling, as though the whole thing is going to explode, and at the same time there is something that is crushed.*

Yes, but that which is crushed is the thing that resists, that is not receptive. It has only to open itself. And then the thing becomes as though... a formidable thing.... It is extraordinary. It is our habit of centuries, is it not, which resists and gives this impression; but whatever opens out... one feels as though one became large, large, large.... It is magnificent.

CWM 11: 313 – 318

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The old shall perish; it shall pass away,
Expunged, annihilated, blotted out;
And all the iron bands that ring about
Man's wide expansion shall at last give way.

CWSA 2: 243 **Sri Aurobindo**

**Indo-Pak unity**

*Q: But unless outward circumstances compel India to reunite with Pakistan, they won't budge.*

But it's being prepared. It's being prepared. It's going to break out all at once.

*The Mother: Conversations with a disciple, November 10, 1965*

*

... that fight between India and Pakistan[1] was clearly ... *initiated and driven*, that is to say, set in motion by and under the impulsion of the forces of Truth that wanted to create a great "Asian Federation" with the power to counterbalance Red China and its movement. It was a federation that, as a matter of fact, needed the return of Pakistan and all those regions, and which includes Nepal, Tibet, also Burma, and in the south, Ceylon. A great federation with each country having its autonomous development, perfectly free, but which would be united in a common single aspiration for peace and fight against the invasion of forces of dissolution. That was very clear, it was willed….

*The Mother: Conversations with a disciple, September 21, 1966*

It won't be done that way. I've seen how. It won't be done through a battle: the different parts of Pakistan will demand separation. There are five of them. And by separating, they'll join India – to form a sort of confederation. That's how it will be done.

*It will break up from within, yes, I see.*

That's right. That's how it will be done.

*The Mother: Conversations with a disciple, December 18, 1971*

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1. The 1965 Indo-Pak war.

**Conversion of the United States**

One of the things in the offing is the conversion of America, the United States, but it will take time.

The conversion of the United States….

So, the things in the offing are a federation of all the states of India, and another one in the offing is the conversion of the United States. A federation of the states of India along the lines of *The Ideal of Human Unity*, as conceived and explained by Sri Aurobindo. And the conversion of the United States is in the same idea, just according to Sri Aurobindo's revelation. But that will take time.

It came in an imperative way.

*The Mother: Conversations with a disciple, December 18, 1971*

**Russia and America must come together**

Something is being attempted now: there are some people who are in contact with us and are conscious; they have a possibility of action and they are trying. They have caught an idea: to bring Russia and America together so that the two powers united will be the agents of peace on earth. It's an excellent idea. We'll see what's going to happen.

Because obviously ... Oh, to tell the truth, I don't know. I say "obviously," but it's absolutely all the same to me if everything is demolished and starts again - it's another way of playing, that's all. But maybe without demolishing ... To demolish and start all over again [laughing) has already been done a few times! Maybe that's enough - if, without demolishing, men could progress ...

*The Mother: Conversations with a disciple, October 19, 1963*

## The Great Holocaust – Chhinnamasta

Throughout the ages whenever there has been a new creation on earth, or manifestation of a new consciousness in earthly atmosphere, it was always preceded by a stage of destruction and dissolution of the old. The dance of Shiva has its two aspects — the bliss of creation and also the joy of destruction — lasya and tandava — both have been equally necessary up till now — complementary to each other.

Destruction means destruction of the unnecessary, unfit, all that refuses to accept the new advent, obstructs it, tries to deny it, — all that is out of harmony with the inevitable new future. Earthly evolution is a march of progression if you fail to keep up with that speed you have to move out of the way, rather you are removed to make room for the next coming stage.

If you are in the older creation or at least are in love with it, attached to it, the destruction becomes painful even fearful and repulsive to you. But if you aspire for the new, are willing to participate in the dawning future, already belong to it, you feel the necessity of this destruction and welcome it to hasten the work and even rejoice in it. You enjoy the joy of destruction — at least Shiva does, the Divine Force does, it seems.

Something like that, in fact the same thing is happening: Mahakali has started her work of preparation, of elimination — of destruction and dissolution — to clear the path of Mahalakshmi and Mahasaraswati, — the infinite, love and compassion of Maheshwari sanctions and supports it. The new creation, the new world that Mother built and is still building with so much love and care is ready — ready to manifest, to reveal itself in the material field, waiting for materialising on earth, but earth is not yet ready, rather man

is not yet ready, he still refuses it, clings to its old dead world — and clings fast to it – he loves this game of falsehood and croockedness. Perhaps truth is too bright too compelling for his egoistic nature and obscure make-up — so he denies, obstructs as much as he can the new consciousness, the new reality. Mother out of her infinite love tried to take this denial on her own self, tried to convince and change as many elements as was possible — then, when nothing more could be done She withdrew leaving the field to her other aspect to do what was unavoidable — the breaking up of the old rigid world. It is a necessity for the ultimate good of earth and even man.

The work has started — call it the dance of Shiva, the tandava or the dance of Kali the fierce Mother — it has started and is proceeding faster and faster on its way. Destruction, dissolution, decomposition — yes that is the first result and we are already witnessing and participating in it, whether we like it or not. It is the Supreme Lord's decree — it is bound to happen. Those who cling to Truth survive, those who make alliance with Falsehood perish — man has no other way than to make a choice, consciously or unconsciously.

It is an inevitable stage, there is nothing to lament or grieve if you are an aspirant of Truth.

The next stage naturally will be the clearance of the debris — a thorough cleaning — elimination of all that was against the truth, the ruin of the dead world, the field will be cleared of all that is filthy and obscure. For then only the new reality will be able to come forward, Mother's mission will be fulfilled.

The new creation is already there — forming itself — whatever is happening now in the Ashram and outside, is happening so that it may come forward all the sooner.

She is breaking the outer scaffolding within which the new reality has been established, or you may call it a dead shell that is being broken so that the new Reality may come out. It is Mother's action with her own Self. She has taken her Chhinnamasta form. All things She is destroying are her own selves — she is getting rid, as it were, of the old unutilisable limbs of her own body. We may remember Sri Aurobindo's lines:

"...the hour is often terrible, a fire and a whirlwind and a tempest, a treading of the winepress of the wrath of God; but he who can stand up in it on the truth of his purpose is he who shall stand; even though he fall, he shall rise again; even though he seem to pass on the wings of the wind, he shall return. Nor let worldly prudence whisper too closely in thy ear; for it is the hour of the unexpected."

*(The Hour of God)*

*Collected Works of Nolini Kanta Gupta,* Vol 6: Page-256 - 258

*Q: Now that the Supermind has descended upon earth will war be necessary to change the present state of the world?*

*All will depend on the receptivity of nations. If they open widely and quickly to the influence of the new forces and if they change rapidly enough in their conceptions and actions, war may be avoided. But it is always threatening and always in abeyance; every error, every darkening of the consciousness increases this threat.*

*And yet in the last analysis everything really depends on the Divine Grace and we should look towards the future with confidence and serenity, at the same time progressing as fast as we can.*

*CWM 10: 53* *The Mother*

## Announcements

### Savitri Study Sessions: 22nd to 28th February 2017

Study Sessions on Sri Aurobindo's epic *Savitri (continuation book 7)* will be held at the Society House, Puducherry, from 22nd to 28th February 2017. They will be conducted by Dr. Alok Pandey. There will be two sessions daily, from 5.15 to 6.00 p.m. and 6.15 to 7.00 p.m. All are welcome.

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### "Living Within" Study Camp

27th to 30th December, 2016

**Pain: Cause and Cure — a psycho-spiritual approach**

Organised jointly by Sri Aurobindo Centre for Advanced Research (SACAR) and NAMAH

This study camp will look deeply into pain and point to ways of resolving it. These questions will be particularly addressed:

- What is the root cause of pain? What lies behind it?
- What does the Integral Yoga tell us about pain?
- What can we learn from it?
- Is there a panacea for all types of pain, including the psychological?
- Is there a way of breaking the stranglehold of modern drugs?
- Can a consciousness-based approach reverse pain?

***Venue: SACAR, 39 Vanniar Street, Vaithikuppam, Puducherry-605012***

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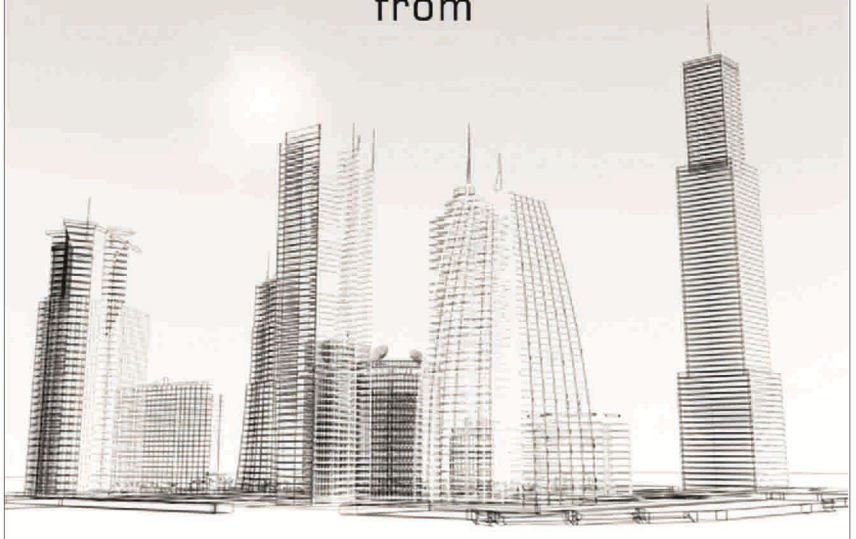
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