

The Central Truth of *The Mother*

“Only were safe who kept God in their hearts:
Courage their armour, **faith** their sword, they must walk,
The hand ready to smite, the eye to scout,
Casting a javelin regard in front,
Heroes and soldiers of the army of Light.”

Savitri-211

“Happy are men anchored on fixed belief...
Happiest who stand on **faith** as on a rock”

Savitri-499

‘*The Mother*’ book gives us hint to prolong the static Divine union to realize the dynamic Divine *Shakti* of which faith acts as connecting link in both the ascending and descending action of Consciousness. The faith has its double utility in Integral Yoga, that of firstly, (1) the faith in the Divine, *Vedantic* faith which is defined as ascent of the whole being to the truth seen by it or offered to its acceptance; and the other is (2) faith in *Shakti*, *Vedic* faith, which is defined as Influence and Will of the Supreme dynamised as *Shakti*, directed to press upon the lower nature of mind, life and body to realize the greater truth of self-becoming and self-exceeding. It is a free perception or an imperative direction from the inner Spirit.

The dependency on the ever growing static and dynamic **faith**, *sraddha*, is felt imperative, in three successive stages. Firstly, we have to change our central faith from the formation of ordinary material and mental man that concentrates on the ‘development and satisfaction and interests in the old externalized order of things’¹ to a ‘deeper faith and vision which see only the Divine and seek only after the Divine’¹. If the equality, the Psychic light and will are already there, then a sure guidance and protection will be present throughout and he will realize that all is done for the best, the progress assured and victory inevitable. The true nature of static faith is that it is an aspect of the Self, *sraddhamayayo Purusha*², what ever is man’s faith that he becomes ultimately, *yo yachhadra sa evasah*², the faith is Divinely fulfilled and culminated in an eternal flame of knowledge, *sraddhavan labhate jnanam*³. If the central faith is established in the Divine then one’s Spiritual destiny is decreed. Secondly the dynamic faith has the magic power to bring the dead back to life, the capacity to turn the bitter poisons of the world into immortal nectar, can see the happier positive Spiritual intention behind all adversity and opposition, the mystery of Divine Love behind all hatred, jealousy and suffering and the flower of Divine strength and joy in the seed of pain. Thirdly a *Sadhaka* of Integral Yoga must remember that he carries with him a fragment of Eternal’s Omnipotence and Omniscience and its entire revelation in his bodily life is the inevitable consequence of his integral faith that is only a will aiming at the

realization of a greater static and dynamic truth. This Integral Faith is really an influence from the supreme Spirit which calls the lower nature to rise out of its petty limitation and transforms itself to illimitable Divine Nature.

The two imperfections, the sceptical doubt, *samsaya*, which always turns its back on our Spiritual possibilities and *asuya*, the constant carping of the narrow uncreative intellect which paralyses our collective living, must however be conquered for the Divine perfection by systematic development of *sraddha*.

This paper proposes some series of Perfection/*siddhi* or provisional psycho-physical exercises or mental belief on faith, *Sraddha*, which is meant for educating one to begin, repeat subsequently and end each day with the revival of highest aspiration of the Soul, towards the God, Light, Freedom, Bliss and Immortality. With the Spiritual realisation, our mental faith and idea become concrete reality, living truth and dynamic power.

The Indispensable Vedantic Faith or Faith in the static Divine:

1) The first indispensable faith is, “The Divine exists within, above and outside me and my meeting with Him cannot fail in this life. I want direct contact, *Pratakhyā*, with Him and adore Him in all creatures and extend my infinite gratitude towards Him.”

2) The second indispensable faith is, “There is nothing worth living in my life without Him and He is the only source of all my delight, thought and action and the higher I project this aspiration, the greater the truth that seeks to descend upon me. So my whole life and all life is a constant prayer offered to Divine.”

3) The third indispensable faith is, “He has taken my full and total responsibility and His sure guidance and protection is present throughout in spite of many dangers, difficulties and failures. His failures are part of act of His omniscient Omnipotence which knows the right time and circumstance for the incipience, the change of destiny, the immediate and the final results of all its cosmic undertakings.”

4) The fourth indispensable faith is, “He responds to my every call and even to my most external emotional call and gives me this conviction that all unforeseen events and apparent discords are parts of His illimitable secret plan and vast harmony.”

5) The fifth indispensable faith is, “What the Divine wills for me or decides for me is the best and faultless; He leads me in the shortest possible path towards the ultimate goal. This belief can be further extended for His creation that what He decides or what He arranges everywhere all things rightly from the beginning of the creation, whether it seems good or evil to the mortal eye, only for the good and

for the best, the Divine Will can work. His Will must be worked out in the passage of time in spite of all evil that rises from the Inconscient sheath, all Ignorance with its obstinate strength, all stumbling of man's personal will, deep folly of his mind and blind reluctance of his heart."

6) The sixth indispensable faith is, always we must repeat to the doubting intellect the promise of the Master of *the Gita*, "I will surely deliver you from all sin and evil; do not grieve."¹¹ Or the promise of *Savitri*, "Oh, surely one day He shall come to our cry, one day He shall create our life anew and utter the magic formula of peace and bring perfection to the scheme of things. One day He shall descend to life and earth, leaving the secrecy of eternal doors, into a world that cries to Him for help, and bring the truth that sees the spirit free, the joy that is the baptism of soul, the strength that is the outstretched arm of Love. One day He shall lift His beauty's dreadful veil, impose delight on the world's beating heart and bare His secret body of light and bliss."¹²

7) The seventh indispensable faith is, "He is all Love, all *Ananda*, all Beauty, all Peace, all Knowledge and all Light and He is ready to pour these Divine faculties when called upon."

Dispensable Vedic Faith or Faith in the dynamic *Shakti*:

In addition to it we can practice remembering some specialized form of faith or dispensable faith to remould some of our finest faculty. Once the indispensable faith establishes the Spiritual base, the practice of dispensable faith helps to integrate it. So the dispensable faith becomes indispensable and more profoundly its necessity is felt in the difficult transformation action of Integral Yoga.

1) The first dispensable faith is, "Since I want only the Divine (Mother), my success is sure, I have only to walk forward in all confidence and His (Her) own Hand will be there secretly leading me to Him (Her) by His (Her) own way and at His (Her) own time."⁶

2) When we suffer long or stumble in the darkness the skeptic mind murmurs, "I have trusted to the Highest and I am betrayed into suffering and sin and error."¹⁴ So when doubt, depression, *tamas* and insincerity predominates over the nature then the *mantra* of repetition is, "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 through even the darkest period."⁷

3) When all higher experience is forgotten and bitterness of life comes to the surface, the skeptic mind repeats, "I have staked my whole life on an idea which the stern facts of experience contradict and discourage. It would have been better

to be as other men are who accept their limitations and walk on the firm ground of normal experience.”¹⁴ To all such suggestions of impurity, weakness, unfitness, turn back from Divine labour and Spiritual fall due to temporary defeat repeat the *mantra*, “I am a child Immortality chosen by the Divine (Mother); I have but to be true to myself and Him (Her)--the victory is sure; even if I fell, I would rise again.”⁷

4) The *rajasic* and *sattwic* egoism are eliminated by concentration of the following *mantra*, “A Divine (Mother) Power works in this mind and body and it is the same that works in all men and in the animal, in the plant and in the metal, in conscious and living things and in things apparently inscient and inanimate.”⁸

5) To all suggestions of death, disease and accident repeat the *mantra*, “No part of my being support or dwell upon the disease of the body. All disease, all accident and all death are perfect illusion and non-existent to true consciousness of the body.” Additionally the promise of *Savitri* that she keeps her will to divinize the clay in spite of repeated failure, prolonged defeat and dead resistance. Always she drives the Souls to new attempt of winning victory over death and fate, plants heaven’s delight on heart’s passionate mire, pours godhead’s seekings into a bare beast frame and hides immortality in the mask of death.¹³

6) Always we must persist unwearied to the last in the atmosphere of every contradicting event and disillusionment and adhere to the injunction of *The Gita*, “Yoga must be continually practiced without yielding to any discouragement by difficulty or failure until the bliss of *Nirvana* is secured.”⁹ and for the Divine *Shakti* in man nothing is impossible. Every thought and impulse has to be reminded in the language of the *Kena Upanishad*, “That is the Divine Power of *Brahman* and not this which men here cherish and adore.”

7) The seventh dispensable faith is, “A wise impersonality, a quiescent equality, a universality which sees all things as the manifestations of the Divine (Mother), the one Existence, is not angry, troubled, impatient with the way of things or on the other hand excited, over-eager and precipitate, but sees that the law must be obeyed and the pace of time respected, observes and understands with sympathy the actuality of things and beings, but looks also behind the present appearance to their inner significances and forward to the unrolling of their divine possibilities, is the first thing demanded of those who would do works as the perfect instruments of the Divine (Mother).”¹⁰

8) The eighth dispensable faith is, “Divine is All and by entire descent of His *Shakti* all the problems of existence can be resolved instantly. But for such a descent to be practicable we have to enlarge the purity of subtle and causal body

indefinitely. It is only they who ascend in their consciousness to the luminous Source or enter the Spiritual experience of Origin of existence they only can avoid and overcome catastrophes of all kind and will stand in a golden glory.”

Recapitulation:

Once the centralized faith is established in the Divine, then an individual’s higher Spiritual life is decreed. Then this faith has to be integralised through psycho-physical exercise as stated above followed by Spiritual union of *Ishwara and Ishwari* and Supramental union of *Brahman and Maya*. Once the faith is integralised then an individual’s Supramental destiny is decreed. After the centralized faith is established in the Divine, then the centralizing thought shuns its former dividing nature and retains its power of Truth and Oneness and once the faith is integralized, then the reconciling wisdom is activated which harmonizes all the inarticulate murmur and disjointed mutterings of the Inconscient and unites Matter and Spirit.

The utility and necessity of doubt is felt at a certain stage of *sadhana* of Integral Yoga because man in his ignorance and in his progressive labour towards knowledge would remain obstinate in an ignorant belief and limited knowledge. Now whatever new ideas seize us or are generated through our writings and expressions demand our credence but they are not without regard to their possible error, limitation and imperfection. So all ideas and suggestions can be held in suspense until it is given its right place and luminous shape of truth through Psychic and Spiritual intervention and further strengthened and fulfilled by Supramental knowledge.

Faith is identified as pivot of all endeavour and action related with the increase of means of *sadhana* such as (1) aspiration, (2) rejection of lower nature, (3) surrender and (4) sincerity. Faith further helps for (1) the perfection and surrender of the four fundamental Soul powers, *Brahmana, Kshatriya, Vaisya and Shudra*, (2) the perfection and surrender of four instrumental nature, intellect, heart, vital and body, (3) perfection and dynamisation of four mediatrix Mother Powers that of *Maheswari, Mahakali, Mahalakshmi and Mahasaraswati* and finally (4) leading towards the dynamisation and culmination of four Creatrix Mother Powers that of Truth Supreme, Power Supreme, Supreme Delight and Will Supreme.

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References:-

1: CWSA-23/The Synthesis of Yoga/72, 2: The Gita-17.3, 3: The Gita-4.39, 5: CWSA-24/The Synthesis of Yoga/771, 6: SABCL-23/Letters on Yoga/584, 7: Letters on Yoga-, 8: CWSA-23/The Synthesis of Yoga/250, 9: The Gita-6.23, 10: CWSA-24/The Synthesis of Yoga/700, 11: The Gita-18-66, 12: Savitri-200, 13: Savitri-354.

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