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The Descent

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(This revised Hand Book of *The Mother* is offered at the lotus Feet of The Mother and Sri Aurobindo on occasion of the New Year-2011. *The Mother* is one of the most widely practiced texts of *Sadhana* written by Sri Aurobindo, which does not require much explanation. Each of its line is like *Mantra* and can draw us to some unattained perfection. This hand book is a continuation of its earlier exercise to link the initial effort of *Sadhana* with the highest hinted spiritual experience.)

Hand Book-1

“There is one divine Force which acts in the universe and in the individual and is also beyond the individual and the universe. The Mother stands for all these, but She is working here in the body to bring down something not yet expressed in this material world so as to transform life here—it is so that you should regard her as the Divine Shakti working here for that purpose.”

Sri Aurobindo

The Mother’s mission on earth is to build our Soul and Nature in to the Divine Truth in consistent with the decrees of the Supreme and draws us irresistibly towards the supreme ecstasies, the highest heights, the noblest aims and the largest vistas. The Mother’s Consciousness mediates between the sanction of the Supreme Grace from above and the fixed unfailing human aspiration that calls from below. Thus it is the very highest Supramental Force descending from above and an opening towards it from below can victoriously handle and transform the difficulties of physical Nature. The three elements of transformation are identified as Consciousness, Plasticity and unreserved Surrender. The unreserved glad surrender of inner and outer being will awaken consciousness everywhere and bring plasticity in to all the parts of the Nature. Even the body too will awake at last to the touch of the Supramental Force and feel all Her powers permeating from above the head, below the feet and all around it and thrill to a supreme Love and Ananda.

The starting point of the Mother’s Yoga is identified as to detect first what is false or obscure in us and persistently reject it. This will permit the unfailing aspiration to rise like a flame from our psychic being and burn upward towards the heaven. Then submission of our *Prakriti* near the *Purusha* which is identified as surrender permits the *Prakriti* to merge with *Purusha* and the Divine Union is realized. This divine union causes to *Prakriti* to concentrate more and more around *Purusha* which is identified as sincerity. And through sincerity our union with the Divine is prolonged and *Sraddha* becomes active in which the *Purusha* pours

down into Prakriti its attributes in the form of Truth, Love, Delight, Will, Wisdom and the Divine *Shakti* is realized. Then this action of divine *Shakti* becomes frequent and constant and one realizes oneness with the *Shakti*. This is identified as the **last stage of perfection** and we are completely identified with the Divine Mother and feel ourselves to be no longer another and separate being, worker, servant, instrument and slave but truly a child and eternal portion of Her consciousness and force. This consciousness and force do at each moment transform mind, life and body and shape in the midst of imperfection the perfection that is to come and when the Four Divine *Shaktis* have founded their harmony and freedom of movement, then the Supermind and those other rarer Powers manifest in the earth movement and we meet the Mother directly as Supramental *Mahashakti* and the Supramental action becomes possible. In the Supramental all the movements are the steps of Truth and possesses our outer life and for its perfection the money power has to be brought under Supramental control and we have to reconquer it for the Divine to whom it belongs and use it divinely for the Divine life.

The Study of *The Mother Book* in the Light of *The Gita*:

The four Powers of The Mother are hinted in *the Gita* as *chatwaro manabasthatha*, the four *Manus* or the All Father, who created this existence with its four Powers of Wisdom, Power, Harmony and Perfection. These four Overmental Powers of the Divine Mother of Spiritual plane have descended into Psychic Plane as four Psychic soul forces as hinted in *the Gita*, *chaturvarnam maya srustam*, are *Brahma Shakti*, Soul force of Wisdom and Truth, *Kshetra Shakti*, Soul Force of Courage and Strength, *Vaisya Shakti*, Soul Force of Mutuality and Interchange and *Shudra Shakti*, the Soul Force or Works and Service.

The highest hinted secret of *the Gita* is liberation of Nature, which is like the Soul is beginningless, *anadi*(13.20) and also the doer of all action, *karta* (13.21, 31). The existence of the dual Godhead The Mother and Sri Aurobindo can be experienced in the *Gita* as *Para-Prakriti*, who has become the *Jiva* in the heart, *Paraprakritir Jivabhuta* and as *Purushottama*, who has become *Jiva* or in the heart, *Mamaibansa Jivabhuta*. So the *Jiva* in the heart is the meeting ground of *Purusha* and *Prakriti* and by this union the soul ascends in consciousness and experiences *Ishwara* and *Shakti* union in the spiritual plane above the head which the seat of *Akshara Purusha*. If the soul further ascends in consciousness then it will experience *Parameswara* and *Parameswari* Divine union in *Purushottama* plane. And if this union is further dynamised to direct the Divine consciousness earthward then as hinted in *The Gita* the fivefold transformation of nature will be experienced which are identified as *Sadharmayam*, *Swaprakriti*, *Madbhava*, *Parambhava* and *juxtaposition of Madbhava and Parambhava* respectively. The Psychic, Spiritual and Supramental consciousness of the integral Yoga are equivalent of the *Kshara*, *Akshara* and *Purushottama* Consciousness of *the Gita*.

The highest realization of *Akshara Purusha* is *Brahma Nirvana*. If one will be able to invert the *Brahma Nirvana* Consciousness earth ward then the Cosmic Divine Being will act as Divine *Shakti* of four-fold characteristic of *Maheswari, Mahakali, Mahalakhmi and Mahasaraswati*. So the lessons learned from *the Gita* to elevate oneself to the *Brahma Nirvana state* becomes the key to the finding of the four *Shaktis* of Integral Yoga of *The Mother* book.

The conditions of attaining *Brahma Nirvana* are firstly rejection of six lower Nature as indicated in *the Gita* that of the desire, *kama*, ego, *ahamkara*, dualities, *dwanda*, *three gunas*, initiation of work, *sarbarambha parityagi* and old earth-bound association, *aniketa*. These are practiced in order to arrive at equality and the soul is no longer attached to the enjoyments born of touches of outward things; secondly, mind is established in equality through practice of *titikha*, endurance, *udasinata*, indifference and *nati*, submission to the will of God; *titikha* is to bear in the body the velocity of desire, wrath, passion, cold and heat, pleasure and pain (verse-5.23); *udasinata* is equal in soul to friend and enemy and neutral and indifferent also to sinner and saint (verse-6.9); *nati* state is that living in God one neither rejoices on obtaining what is pleasant, nor sorrows on obtaining what is unpleasant (verse-5.20); thirdly, 'by worshipping the feet of the Guru, questioning and by service, thou shalt see all existences first without exception in the *Akshara Purusha*, then in Me, *Uttama Purusha*'(4.34,35); fourthly, food, sleep, action are to be made balanced and moderate; fifthly, renounce the residue of all desires born of the desire-will and master the senses by mind as mind is supreme over the senses, then mind is fixed in *buddhi* as supreme over mind is intelligent will and *buddhi* is fixed in the Immutable self as supreme over *buddhi* is *Akshara Purusha*; sixthly, the mind is kept calm and free from fear and the vow of *Brahmacharya* observed and the vision drawn in and fixed between eyebrows, the controlled mentality is thus turned to the Brahman. When the mind is thoroughly quieted the Yogin enjoys the touch of Brahman which is an exceeding Bliss of *Brahmanirvana*. Seventhly, when this state is prolonged, *the Purusha or the Ishwara* becomes active and *Sraddha* is born which is a pouring down of divine *Shakti* into the untransformed Nature. But in *the Gita*, instead of transformation of Nature, it proposes to escape into *Purushtama state* of *Param Dham*, from which few souls can return. And also in the *Gita*, the *Sraddha* is utilized for the ascent of the Soul instead of descent of *Shakti*.

The Mother Book proposes five fold methods for the practice of Integral Yoga which has its root in *the Gita*. The Aspiration, identified in the *Gita* is to call the Divine strongly, *Bhajante mam drudhabratha*, rejection of nature is identified as *parigraham*, surrender of all parts of nature and being are identified as *Yajna*, sincerity is identified as *nistha*, and faith is identified as *sraddha*.

Aspiration is defined as unveiling of the pure flame of the *Purusha*. This aspiration is intensified when the *Purusha* ascends into *Ishwara*, *Ishwara* ascends into *Brahman* and *Brahman* ascends into *Sat*. Rejection of lower Nature is defined as withdrawal of support of deformed lower nature, *apara Prakriti*, by the

indwelling *Purusha*. Surrender is defined as the submission of *apara Prakriti* near the *Purusha*. *Prakriti's* concentration around the *Purusha* is defined as sincerity. *Purusha* pouring down its Divine attributes into the *Prakriti* is defined as faith, *Sraddha*.

Aspiration, rejection and surrender are related with ascending movement of Consciousness and a contact with the Divine is established. Similarly faith, sincerity and surrender are related with manifestation of Divine in lower sheaths through descent of Divine Consciousness. A balance between the Divine union and Divine manifestation can be established by strengthening of all the five elements of Yoga. Out of these surrender is treated as the crown of Integral Yoga. Absolute surrender to the Divine *Shakti* is identified as the right condition to live in Divine's absolute Presence.

The Gita gives importance to surrender to the Divine, *Ishwara*, which is known as *Purusha Yajna* or *Vedantic Sacrifice*, whose formula is 'Brahman is offered to the Brahman by the Brahman'. Or in the language of Savitri, "Our life is a holocaust of the Supreme." *The Mother* book gives importance on this Vedantic sacrifice of *Purusha Yajna* or 'surrender to Divine' but gives more importance on *Prakriti Yajna*, *Vedic Sacrifice*, the sacrifice of the Divine Mother or 'the holocaust of *Prakriti*', whose formula is '*Shakti* is offered to the *Shakti* by the *Shakti*'.

The basic difference of *The Gita* and *The Mother* book is that apart from rejection of lower nature the latter **insists acceptance of truth and rejection of falsehood** as indispensable condition at each stage and each moment of sadhana of Integral Yoga. The other difference is that in *the Gita*, *tamasic*, *rajasic* and *sattwic* faith are fully explained and here the *sattwic sraddha* is utilized for the ascent of soul in *Vedantic* sacrifice, whereas in *The Mother* book, the double utility of *sraddha* is realised in *Vedantic* sacrifice where the ascent of the Soul is followed by the descent of *Shakti* and in *Vedic* sacrifice the descent of *Shakti* is followed by ascent of the Soul.

For the practice of *The Mother* book as *Shastra* of Integral Yoga, proceeds through two alternative periods (1) of unilluminated soul season of *Prakriti* or when the *Prakriti* dominates the *Purusha*, or *Prakriti* part is excited through subjection of three *gunas* and (2) the illumined soul season of the *Purusha* or when the *Prakriti* is under the domination of *Purusha* or silent passive state of *Purusha*; during the former state the practice of rejection and sincerity are made active which can be further supported by *japa* and witness state, *sakhi* of the *Sankhya* and during the latter state the practice of aspiration, surrender and *sraddha* are made active which can be further supported by practice of meditation, contemplation of *mantra*, and giver of sanction, *Anumanta* and the Master of Nature, the *Ishwara* of the *Sankhya* doctrine.

The Study of *The Mother* Book in the Light of *The Synthesis of Yoga*:

The Mother's four powers have been discussed in *The Synthesis of Yoga* in the chapter 'The Yoga of Self-Perfection'. Yoga of Self-Perfection is that part of

Yoga which can be pursued by an individual Sadhaka after he is sufficiently established in *Karma, Jnana and Bhakti Yoga*. So for the beginner of the Integral Yoga, the Spirit is considered all important means of finding the Shakti. For the *siddha* of Integral Yoga, *Shakti* becomes all important means of finding the Spirit. So this paper identifies *The Synthesis of Yoga* and *The Life Divine* as first and second pillar of Integral Yoga which is best for beginners in liberating their souls and *The Mother* and *Savitri* are third and fourth pillar of Integral Yoga which is best for liberated souls in realizing the more difficult sadhana of liberation and transformation of Nature, though all four books have dealt on *sadhana* of Integral Yoga comprehensively.

The Synthesis of Yoga provides sufficient guideline to discover The Mother's four Powers through practice of Integral Yoga. *Karma Yoga* is related with Her attribute of youngest and nearest to physical Nature, the *Mahasaraswati*. The spiritual deity of *Jnana Yoga*, who is seated above thinking mind and will, is *Maheswari*. *Bhakti Yoga* brings contact with the Mother's fine and delicate aspect love, delight and beauty of *Mahalakshmi*. In Yoga of self Perfection, the evolution becomes swift and century's action can be done in a day and this is the nature of *Maha Kali*.

The method through which one will arrive at the discovery of the *Shakti* is that first the attachment, desire and ego habit of will, intellect and emotion are rejected through *Karma, Jnana and Bhakti Yoga* to arrive at equality of will, intellect and emotion. Equality is the condition in which surrender is realized and will, intellect and emotion turn godward and realize Divine union. As a result purity and concentration increases which further prolongs the Divine union. Prolongation of Divine union gives birth to the *Sraddha* and one discovers *Mahasaraswati* through *Karma Yoga*, *Mahalakshmi* through *Bhakti Yoga*, *Maheswari* through *Jnana Yoga* and *Mahakali* through *Yoga of self-perfection*.

The five fold methods of aspiration, rejection, surrender, faith and sincerity of *The Mother* book are the fine flowers of the methods of *Karma, Jnana and Bhakti Yoga and the Yoga of Self-perfection*. So with the help of *The Synthesis of Yoga* we can develop four fold aspiration, surrender, sincerity and faith of the body, vital, mind and soul and four-fold rejection of lower nature of body, vital, mind and desire soul. And also experience four-fold purification and transformation of instrumental nature, that of physical mind, vital mind, sensory mind and intellect.

The Synthesis of Yoga does explore the four Psychic Mother Powers and elevates the status of *traditional Brahman* to *Integral Brahmana* by calling down The Mother's Cosmic Vastness, Supreme Light and Wisdom; elevates the status of *traditional Kshetriya* to *Integral Kshetriya* by calling down The Mother's overwhelming intensity of Power, a mighty passion of force to achieve and a divine violence rushing to shatter every limit and obstacle; elevates the status of *traditional Vaisya* to *Integral Vaisya* by calling down The Mother's miracle of eternal beauty, an unseizable secret of divine harmonies, irresistible universal

charm and attraction; elevates the status of *traditional Shudra* to the status of *Integral Shudra* by calling down the Mother's power of discerning eye of the perfect worker, intuitive mind, intimate and precise knowledge.

The Integral Yoga takes a kinetic turn when the inactive *Purusha* is no longer a witness, but also the master of his *Prakriti*, the *Ishwara*. This ideal of active self-mastery can become the assenting instrument of the divine Shakti. There are four ascending gradations of the action of the *Shakti*; first the *jiva* becomes aware of the supreme *Shakti* and the *Sadhaka* feels that the divine Shakti is behind driving all his thought, will, feeling and action; in the second stage the sense of individual doer disappears and all is done by the *Shakti*; and its intensest form of realization is the disappearance of *jiva* and becomes one with the Shakti and there is only the dual play of *Ishwara* and *Shakti*, *Mahadeva* and *Kali*, *Krishna* and *Radha*; in the third stage the distinction between the *Shakti* and the *Ishwara* begins to disappear, there is only the conscious activity of the Divine and the complete Presence of the *Shakti*. This is the highest realization of active oneness and beyond it there is a fourth stage that of the *Avatara*, the *Ishwara* assuming a human name and form enters the *Lila* of Divine action.

The Study of *The Mother Book* in the Light of *The Life Divine*:

In *Sankhya* Philosophy, the existence is defined by many *Purusha* who dwells as *Jiva* in each being and one *Prakriti*. The deficiency felt in understanding the creation by it is corrected by Vedanta by modifying it to two *Purusha*, *atma* who lives in all being and *paramatma*, the one all pervading Brahman, the source of all being and one *Prakriti* which is considered as illusion, *maya*. Its deficiency is further corrected in the Gita by projecting existence as three *Purusha*, *Kshyara*, mutable and multiple soul, *Akshyara*, immutable and all pervading Brahman and *Purushottama*, beyond *Kshyara* and *Akshyara* and two *Prakriti*, *para* and *apara*. *The Mother* book hints many worlds and planes of consciousness but never developed it. *The Life Divine* treats most comprehensively the planes of Consciousness over which the Mother's action is extended. It has identified ten Selves and ten Sheaths surrounding these respective Selves, by which the Divinity of existence seems to be most complete and integral. They are:

- 1, Bliss Self or *Anandamaya Purusha* & Bliss sheath or *Anandamaya kosha*.
- 2, Supramental Self or *Vijnanamaya Purusha* and Supramental sheath or *Vijnanamaya kosha*.
- 3, Higher mental or spiritual self or *Manomaya Purusha* & higher mental or spiritual sheath or *Manomaya kosha*.
- 4, Universal Self or *Viswa atma* and Universal sheath.
- 5, Psychic Being or *Chaitya Purusha* & Psychic sheath, *Chaitya kosha*.
- 6, Lower mental Self or Truth mind & lower mental sheath or subtle mind.
- 7, *Pranamaya Purusha* or True vital & *Pranamaya kosha* or subtle vital.
- 8, *Annamaya Purusha* or True physical & *Annamaya kosha* or subtle physical
- 9, Subconscient self & Subconscient sheath.
- 10, Inconscient self and Inconscient sheath.

With the Sadhana these selves open one by one and respective sheaths are purified, transformed and perfected. The action of all these selves over the sheaths is complex phenomena and this exercise over laps or trespass the adjacent sheaths. The higher five sheaths do not require the exercise of purification whereas for the lower five sheaths purification of lower Nature is indispensable.

So the method proposed in *The Mother* book for *sadhana* can be extended in above ten selves and ten sheaths or *koshas*. So rejection of lower Nature can be extended to five lower sheaths and aspiration, surrender, faith and sincerity can be extended to all the ten selves.

Here are some examples of aspiration extending over ten planes of Consciousness.

- | | |
|---|---------------------|
| An aspiration in the Night's profound, | (Inconscient Self) |
| | Savitri-50 |
| For even Ignorance there aspires to know | (Inconscient Self) |
| | Savitri-184 |
| Aspiring to heaven she turns her steps towards hell. | (Subconscient Self) |
| | Savitri-118 |
| The Might that came upon the earth to bless,
Has stayed on earth to suffer and aspire. | (True Physical) |
| | Savitri-133 |
| Forces to aspire the inert brute elements; | (True Physical) |
| | Savitri-354 |
| It yearned to know, to aspire, to enjoy, to live. | (True Vital) |
| | Savitri-129 |
| Aspiring to bring down a greater world. | (True mental) |
| | Savitri-76 |
| Built by the aspiring soul of man to live | (Psychic Being) |
| | Savitri-98 |
| Our souls forget to the Highest to aspire. | (Spiritual Self) |
| | Savitri-113 |
| Aspires in vain to change the cosmic dream. | Cosmic Self) |

	Savitri-336
Aspiring to the monarchy of the sun	(Supramental Self)
	Savitri-185
An aspirant to supernal Timelessness:	(Supramental Self)
	Savitri-26
Her aspiration called high destiny down;	(Supramental Self)
	Savitri-358
Its boughs aspire in hushed felicity.	(Bliss Self)
	Savitri-356
Self-racked with the pains of hell aspires to joy,	(Bliss Self)
	Savitri-371
He shall aspire to Truth and God and Bliss.	(Bliss Self)
	Savitri-709

The Mother represents the *Prakriti* aspect in Ignorance, *Ishwari* aspect in Knowledge, *Maya* aspect in comprehensive Knowledge and *Chit* aspect in Her absolute state. Her other complementary form with whom Her identity is fulfilled and fully satisfied are *Purusha*, *Ishwara*, *Brahman* and *Sat* respectively. To use *Purusha* for the fulfillment of *Prakriti* is the preliminary technique of Integral Yoga or The Mother book and to use *Prakriti* for the fulfillment of *Purusha* is Her higher technique. These techniques take an ascending path or successive reversal of Consciousness in the dual play of *Ishwara-Shakti*, *Brahman-Maya* and *Sat-Chit* union. To our ordinary mind *Prakriti* is the mechanical energy in the cosmos which acts upon Matter. But in Yoga this *Prakriti* is the power of Being, the power of self-expression and power of self-creation of the Self or *Purusha*. This *Prakriti* aspect is divided into twenty-four *tattwas*, that of unmanifest Energy, *mahabhuta*, out of which has come the objective evolution of five elemental states of matter, ten senses, five object of sense and one mind, intelligence and ego. In Integral Yoga the embodied Mother mediates in between twenty four *tattwas* of *apara Prakriti* and Divine Nature of *Para Prakriti*.

The Study of *The Mother Book in the Light of Savitri*:

It left mind's distance from the Truth supreme	Savitri-44
A Truth supreme has forced the world to be;	Savitri-658
Fragments of Truth supreme have lit his soul,	Savitri-659
All-ruler, ruled by none, the Truth supreme ,	Savitri-661
The Truth supreme, vast and impersonal	Savitri-662
O Death, if thou couldst touch the Truth supreme	Savitri-663

If Truth supreme transcends her shadow here	Savitri-663
Then shall the Truth supreme be given to men:	Savitri-705
This independent, once a power supreme ,	Savitri-542
The quintessence glowed of Life's supreme delight.	Savitri-120
Only to be was a supreme delight ,	Savitri-124
In the deep breast of God's supreme delight.	Savitri-200
Happy to enjoy one touch of things supreme,	Savitri-238
There leaps out unity's supreme delight	Savitri-324
Yet are they instruments of a Will supreme ,	Savitri-378

The Mother's identity hinted in *The Mother* book is fulfilled and culminated in *Savitri*. In *Savitri* the Overmental Power of *Maheswari* is culminated in the Supramental experience of Truth supreme, which is identified as highest Spiritual/Supramental experience of *Savitri book* and by its activation Savitri can conquer Death. Similarly the Overmental Power of *Mahakali*, *Mahalakshmi* and *Mahasaraswati* are culminated in Supramental Shakti of Power supreme, supreme Delight and Will supreme respectively.

The Divine action of The Mother as Four Overmental *Mahashakti* of *The Mother* book is also to be related with the Mother of All Life extending from 'a force in her that toiled since the earth was made' to the final promise of Savitri that 'The mighty Mother shall (again) take birth in Time'. She is also to be strongly related with the four Psychic Mother Power as hinted in *The Synthesis of Yoga* and the Supramental Mother known as *Maya*, or the power of the *Brahman* as hinted in *The Life Divine* and the four attributes of the Supramental Mother as indicated in *Savitri*. This exercise also again wants to uncover The Mother from 'folds of velvet darkness' in the Subconscient cave and the Mother seated in the many petalled lotus throne of the thousand pillared temple of Inconscient sheath. Then above the Supramental plane and below the Inconscient plane She is identified as the Bliss Mother, who has pervaded all these worlds, sheaths and planes of Consciousness. These experiences will lead us to the Source of existence where King Aswapati saw:

'There he beheld in their mighty union's poise
The figure of **deathless Two-in-One**,
A single being in two bodies clasped,

A diarchy of two united souls,
Seated absorbed in deep creative joy;
Their trance of bliss sustained the mobile world.’

Savitri-295

Savitri fully explores Psychic, Spiritual and Supramental Mother Powers which are dynamised after the opening of the Psychic Being, Spiritual Being and Supramental being, either through ascent of Consciousness, *Vedantic* sacrifice or through the descent of Divine Consciousness, *Vedic* sacrifice. Here in *Savitri* the Vedic sacrifice is developed to such extent that it gives birth to Integral *Tantra Yoga*, if rightly pursued then the *Sadhaka* of integral Yoga can compress his evolution of many centuries into few years.

Aim of Integral Yoga:

The one and only purpose for which our life is destined is the Divine Work without all desire and self-regarding ego, all our life and not a part of life must be an offering to the Supreme and we must give ourselves completely without condition, demand and reservation and our **only object** in action shall be (1) to serve selflessly, (2) to receive inner growth, (3) to fulfil the Mother’s Presence, (4) to become a manifesting instrument of the Divine Shakti in her works. We must grow in Divine Consciousness till there is no difference between our will and hers, no motive except her impulsion in us and no action that is not her conscious action acting through us.

1, ‘There are two powers that alone can effect in their conjunction the great and difficult thing which is **the aim of our endeavour**, a fixed and unfailing aspiration that calls from below and a supreme Grace from above that answers.’ 1

2, ‘Regard your life as given you **only for the divine work** and to help in the divine manifestation. Desire nothing but the purity, force, light, wideness, calm, ananda of the divine consciousness and its insistence to transform and perfect your mind, life and body. Ask for nothing but the divine, spiritual and Supramental Truth, its realization on earth and in you and in all who are called and chosen and the conditions needed for its creation and its victory over all opposing forces.’ 13

3, ‘Its touch can turn difficulties into opportunities, failure into success and weakness into unfaltering strength. For the grace of the Divine Mother is the sanction of the Supreme and now or tomorrow its effect is sure, a **thing decreed**, inevitable and irresistible.’ 14

4, ‘If you want to be a true doer of divine works, your **first aim** must be to be totally free from all desire and self-regarding ego. All your life must be an offering and a sacrifice to the Supreme; your **only object** in action shall be (1) to serve, (2) to receive, (3) to fulfil, (4) to become a manifesting instrument of the Divine Shakti in her works. You **must grow** in the divine consciousness till (1) there is no difference between your will and hers, (2) no motive except her impulsion in you, (3) no action that is not her conscious action in you and through you.’ 21

5, 'There **must be no demand for fruit** and no seeking for reward; **the only fruit for you** is the pleasure of the Divine Mother and the fulfillment of her work, your **only reward** a constant progression in divine consciousness and calm and strength and bliss. The joy of service and the joy of inner growth through works is the sufficient recompense of the selfless worker.' 22

6, 'When this condition is entire and her Supramental energies can freely move you, then you will be perfect in divine works; knowledge, will, action will become sure, simple, luminous, spontaneous, flawless, an outflow from the Supreme, a divine movement of the Eternal.' 26

7, 'The One whom we adore as the Mother is the divine Conscious Force that dominates all existence, one and so many-sided that to follow her movement is impossible even for the quickest mind and for the freest and most vast intelligence. The Mother is the consciousness and force of the Supreme and far above all she creates. But something of her ways can be seen and felt through her embodiments and the more seizable because more defined and limited temperament and action of the goddess forms in whom she consents to be manifest to her creatures.' 28

8, 'The one original transcendent Shakti, the Mother stands above all the worlds and bears in her eternal consciousness the Supreme Divine. Alone, she harbours the absolute Power and the ineffable Presence; containing or **calling the Truths** that have to be manifested, she brings them down from the Mystery in which they were hidden into the light of her infinite consciousness and gives them a form of force in her omnipotent power and her boundless life and a body in the universe. The Supreme is manifest in her for ever as the everlasting Sachchidananda, manifested through her in the worlds as the one and dual consciousness of Ishwara-Shakti and dual principle of Purusha-Prakriti, embodied by her in the worlds and the Planes and the Gods and their Energies and figured because of her as all that is in the known worlds and in unknown others. All is her play with the Supreme; all is her manifestation of the mysteries of the Eternal, the miracles of the Infinite. All is she, for all are parcel and portion of the divine Conscious-Force. Nothing can be here or elsewhere but what she decides and **the Supreme sanctions**; nothing can take shape except what she moved by the Supreme perceives and forms after casting it into seed in her creating Ananda.' 29-31

9, 'But here where we dwell are the worlds of the Ignorance, worlds of mind and life and body separated in consciousness from their source, of which this earth is a significant centre and its evolution a crucial process. This too with all its obscurity and struggle and imperfection is upheld by the Universal Mother; this too is impelled and guided to **its secret aim** by the Mahashakti.' 33

10, 'The Divine Consciousness and Force are there and do at each moment the thing that is needed in the conditions of the labour, take always the step that is **decreed** and shape in the midst of imperfection the perfection that is to come. But only when the supermind has descended in you can she deal directly as the Supramental Shakti with Supramental natures.' 63

11, 'The Supramental change is a thing **decreed** and inevitable in the evolution of the earth-consciousness; for its upward ascent is not ended and mind is not its last summit. But that the change may arrive, take form and endure, there is needed the **call from below** with a will to recognize and not deny the Light when it comes, and there is needed the sanction of the Supreme from above. The power that **mediates** between the sanction and **the call** is the presence and power of the Divine Mother. The Mother's power and not any human endeavour and tapasya can alone rend the lid and tear the covering and shape the vessel and bring down into this world of obscurity and falsehood and death and suffering Truth and Light and Life Divine and the immortal's Ananda.' 64

Indispensable Self-discipline of Integral Yoga:

The passage through which The Mother will be discovered is that aspiration is to be intensified which is the flame of psychic being rising up towards union with the spiritual being and Supramental being. This flame is obstructed by the cloud of the desire soul and lower nature surrounding the soul. The rejection of lower nature brings equality of nature which is the condition of surrender of our psychic being. Thus through surrender union with the Divine is realized and gives birth to increase of purification and concentration. From rise of concentration sincerity is born which is the concentration of Prakriti around the soul, *the Purusha*. The reverse movement of sincerity is identified as *Sraddha*. With the increase of Sincerity, *Sraddha* grows which is defined as pouring down of *Purusha* or power of *Ishwara* into the *Prakriti*. Through, faith, *Sraddha* one discovers Shakti or four attributes of the Mother in the Spiritual plane and The Mother pours down Her incarnation of Wisdom, Power, Harmony and Perfection into the manifesting Nature. So aspiration grows with rejection, with rejection surrender becomes complete, surrender helps to grow the sincerity and sincerity paves the passage clear for *sraddha*, faith and from *Sraddha* the Mother's *Shakti* is discovered.

1, 'There are the conditions of the Light and Truth, the **sole conditions** under which the highest Force will descend; and it is only the very highest supramental Force descending from above and opening from below that can victoriously handle the physical Nature and annihilate its difficulties... (1) There **must** be a total and sincere surrender; (2) there **must** be an exclusive self-opening to the divine Power; (3) there **must** be a constant and integral choice of the Truth that is descending, (4) a constant and integral rejection of the falsehood of the mental, vital and physical Powers and Appearances that still rule the earth-Nature.' 2

2, 'The surrender **must** be total and seize all parts of the being. It is not enough that the psychic should respond and the higher mental accept or even the inner vital submit and the inner physical consciousness feel the influence. There **must** be in no part of the being, even the most external, anything that hides behind doubts, confusions and subterfuges, anything that revolts or refuges.' 2-3

3, 'You **must** keep the temple clean if you wish to install there the living Presence.' 4

4, 'Your surrender **must** be self-made and free; it **must** be the surrender of a living being, not of an inert automation or mechanical tool.' 6

5, 'This (a glad and strong and helpful submission) is the true attitude and only those who can take and keep it, preserve a faith unshaken by disappointments and difficulties and shall pass through the ordeal to the supreme victory and the great transmutation.' 7

6, 'In Yoga also it is the Divine who is the *Sadhaka* and the *Sadhana*; it is his *Shakti* with her light, power, knowledge, consciousness, Ananda, acting upon the *adhara* and, when it is opened to her, pouring into it with these divine forces that makes the *Sadhana* possible. But so long as the lower nature is active the personal effort of the *Sadhaka* remains necessary.' 8

7, 'The personal effort required is a triple labour of aspiration, rejection and surrender,--'

8, 'an aspiration vigilant, constant, unceasing – (1) the mind's will, (2) the heart's seeking, (3) the ascent of the vital being, (4) the will to open and make plastic the physical consciousness and nature;' 9

9, 'rejection of the movements of the lower nature—(1) rejection of the mind's ideas, opinions, preferences, habits, constructions, so that the true knowledge may find free room in a silent mind, -- (2) rejection of the vital nature's desires, demands, cravings, sensations, passions, selfishness, pride, arrogance, lust, greed, jealousy, envy, hostility to the Truth, so that the true power and joy may pour from above into a calm, large, strong and consecrated vital being, (3) --rejection of the physical nature's stupidity, doubt, disbelief, obscurity, obstinacy, pettiness, laziness, unwillingness to change, *tamas*, so that the true stability of Light, Power, Ananda may establish itself in a body growing always more divine;' 10

10, 'surrender of oneself and all one is and has and every plane of the consciousness and every movement to (1) the Divine and (2) the *Shakti*.' 10

11, 'In proportion as the surrender and self-consecration progress the *Sadhaka* becomes conscious of the Divine *Shakti* doing the *Sadhana*, pouring into him more and more of herself, founding in him the freedom and perfection of the Divine Nature. The more this conscious process replaces his own effort, the more rapid and true becomes his progress. But it cannot completely replace the necessity of personal effort until the surrender and consecration are pure and complete from top to bottom.' 11

12, 'To walk through life armoured against fear, peril and disaster, only two things are needed, two that go always together – (1) the Grace of the Divine Mother and (2) on your side an inner state made up of faith, sincerity and surrender.' 12

13, 'Let your faith be pure, candid and perfect. An egoistic faith in the mental and vital being tainted ambition, pride, vanity, mental arrogance, vital self-will, personal demand, desire for the petty satisfactions of the lower nature is a slow and smoke-obscured flame that cannot burn upwards to heaven.' 12

14, 'Let your sincerity and surrender be genuine and entire. When you give yourself, give completely, without demand, without condition, without reservation so that all in you shall belong to the Divine Mother and nothing be left to the ego or **given to any other power.**' 13

15, 'The more complete your faith, sincerity and surrender, the more will grace and protection be with you. And when the grace and protection of the Divine Mother are with you, what is there that can touch you or whom need you fear? A little of it even will carry you through all difficulties, obstacles and dangers; surrounded by its full presence you can go securely on your way because it is hers, careless of all menace, **unaffected by any hostility however powerful**, whether from this world or from worlds invisible.' 14

16, 'Money is the visible sign of a universal force, and this force in its manifestation on earth works on the vital and physical planes and **is indispensable** to the fullness of the outer life.' 15

17, 'You **must neither** turn with an ascetic shrinking from the money power, the means it gives and the object it brings, nor cherish a rajasic attachment to them or a spirit of enslaving self-indulgence in their gratifications. Regard wealth simply as a power to be **won back** for the Mother and placed at her service.' 17

18, 'All wealth belongs to the Divine and those who hold it are trustees, not possessors. It is with them today, tomorrow it may be elsewhere. All depends on the way they discharge their trust while it is with them, in what spirit, with what consciousness in their use of it, to what purpose.' 17

19, 'In your personal use of money look on all you have or get or bring as the Mother's. Make no demand but accept what you receive from her and use it for the purposes for which it given to you. Be **entirely selfless, entirely scrupulous, exact, careful in detail, a good trustee**; always consider that it is her possessions and not your own that you are handling. On the other hand, what you receive for her lay religiously before her; turn nothing to your own or anybody else's purpose.' 17-18

20, 'Do not look up to men because of their riches or allow yourself to be impressed by the show, the power or the influence. When you ask for the Mother, **you must feel** that it is she who is demanding through you a very little of what belongs to her and the man from whom you ask will be judged by his response.'

18

21, 'If you are free from the money-taint but without any ascetic withdrawal, you will have a greater power to command the money for the divine work. (1) Equality of mind, (2) absence of demand and (3) the full dedication of all you possess and receive and all your power of acquisition to the Divine Shakti and her work are signs of this freedom.' 18-19

22, 'The **ideal Sadhaka** in this kind is one who if required to live poorly can so live and no sense of want will affect him or interfere with the full inner play of the divine consciousness, and if he is required to live richly, can so live and never for a moment fall into desire or attachment to his wealth or to the things that he uses

or servitude to self-indulgence or a weak bondage to the habits that the possession of riches creates. The **divine Will is all for him** and the divine Ananda.’ 19-20

23, ‘In the Supramental creation the money-force has to be restored to the Divine Power and used for a true and beautiful and harmonious equipment and ordering of a new divinized vital and physical existence in whatever way the Divine Mother herself decides in her creative vision. But first **it must** be conquered back for her and those will be strongest for the conquest who are in this part of their nature **strong and large and free from ego and surrendered without any claim or withholding or hesitation**, pure and powerful channels for the Supreme Puissance.’ 20

24, ‘Until you are capable of this **complete dynamic identification**, you have to regard yourself as a soul and body created for her service, one who does **all for her sake**. Even if the idea of the separate worker is strong in you and you feel that it is you who do the act, yet it must be done for her. All stress of egoistic choice, all hankering after personal profit, all stipulation of self-regarding desire **must be extirpated** from the nature.’ 22

25, ‘But a time will come when you will feel more and more that you are the instrument and not the worker. For first by the force of your devotion your contact with the Divine Mother will become so intimate at all times you will have only to concentrate and **to put everything into her hands** to have her present guidance, her direct command or impulse, the sure indication of the thing to be done and the way to do it and the result. And afterwards you will realize that the divine Shakti not only inspires and guides, but initiates and carries out your works; all your movements are originated by her, all your powers are hers, mind, life and body are conscious and joyful instruments of her action, means for her play, moulds for her manifestation in the physical universe. There can be no more happy condition than this union and dependence; for this step carries you back beyond the border-line from the life of stress and suffering, in the ignorance into the truth of your spiritual being, into its deep peace and its intense Ananda.’ 23-24

26, ‘The **last stage of this perfection** will come when you are completely identified with the Divine Mother and feel yourself to be no longer another and separate being, instrument, servant or worker but truly a child and eternal portion of her consciousness and force. Always she will be in you and you in her; it will be your constant, simple and natural experience that all your thought and seeing and action, your very breathing or moving come from her and are hers. You will know and see and feel that you are a person and power formed by her out of herself, put out from her for the play and yet always safe in her, being of her being, consciousness of her consciousness, force of her force, ananda of her Ananda. When **this condition is entire** and her Supramental energies can freely move you, then you will be perfect in divine works; knowledge, will, action will become sure, simple, luminous, spontaneous, flawless, an outflow from the Supreme, a divine movement of the Eternal.’ 25-26

27, 'There are **three ways of being of the Mother** of which you can become aware when you enter into touch of oneness with the Conscious Force that upholds us and the universe. (1) Transcendent, the original supreme Shakti, she stands above the worlds and links the creation to the ever unmanifest mystery of the Supreme. (2) Universal, the cosmic Mahashakti, she creates all these beings and contains and enters, supports and conducts all these million processes and forces. (3) Individual, she embodies the power of these two vaster ways of her existence, makes them living and near to us and **mediates** between the human personality and the divine Nature.' 28-29

28, 'Nearer to us are the worlds of a perfect Supramental creation in which the Mother is the Supramental *Mahashakti*, a Power of divine omniscient Will and omnipotent Knowledge always apparent in its unfailing works and spontaneously perfect in every process. There all movements are **the steps of the Truth**; there all beings are souls and powers and bodies of the divine Light; there all experiences are seas and floods and waves of an intense and absolute Ananda.' 32-33

29, 'For when her Personalities are all gathered in her and manifested and their separate working has been turned into a harmonious unity and they rise in her to their Supramental godheads, then is the Mother revealed as the Supramental *Mahashakti* and brings pouring down her luminous transcendences from their ineffable ether. Then can human nature change into dynamic divine nature because all the elemental lines of the Supramental Truth-consciousness and Truth-force are strung together and the harp of life is fitted for the rhythms of the Eternal.' 56-57

30, 'If you desire this transformation, put yourself in the hands of the Mother and her Powers without cavil or resistance and let her do unhindered her work within you. Three things you must have, **consciousness, plasticity, unreserved surrender**. For you must be conscious in your mind and soul and heart and life and the very cells of your body, aware of the Mother and her Powers and their working; for although she can and does work in you even in your obscurity and your unconscious parts and moments, it is not the same thing as when you are in an awakened and living communion with her.' 57-58

31, 'The unreserved surrender of your inner and outer being will bring this plasticity into all the parts of your nature; consciousness will awaken everywhere in you by constant openness to the Wisdom and Light, the Force, the Harmony and Beauty, the Perfection that come flowing down from above.' 59

Danger of the Path:

In our effort to discover The Mother we must know that the Ascetic bareness and harshness are not pleasing to her nor the suppression of heart's deeper emotions and the rigid repression of the soul's and life's parts of beauty. Terrible is her face to the Asura, dangerous and ruthless her mood against the haters of the Divine; for she is the Warrior of the Worlds who never shrinks from the battle. Intolerant of imperfection, she deals **roughly with all in man** that is unwilling and **she is severe to all that is obstinately ignorant and obscure**; her

wrath is immediate and dire against treachery and falsehood and malignity, ill-will is smitten at once by her scourge. Indifference, negligence and sloth in the divine work she cannot bear and she smites awake at once with sharp pain, if need be, the untimely slumberer and the loiterer. Carelessness and negligence and indolence she abhors; all scamped and hasty and shuffling work, all clumsiness and *a peu pres* and misfire, all false adaptation and misuse of instruments and faculties and leaving of things undone and half done is offensive and foreign to her temper. But all that is ugly and mean and base, all that is poor and sordid and squalid, all that is brutal and coarse repels her advent. Where love and beauty are not or reluctant to be born, she does not come; where they are mixed and disfigured with baser things, she turns soon to depart or cares little to pour her riches. If she finds herself in men's hearts surrounded with selfishness and hatred and jealousy and malignance and envy and strife, if treachery and greed and ingratitude are mixed in the sacred chalice, if grossness of passion and unrefined desire degrade devotion, in such hearts the gracious and beautiful Goddess will not linger. A divine disgust seizes upon her and she withdraws, for she is not one who insists or strives; or, veiling her face, she waits for this bitter poisonous devil's stuff to be rejected and disappear before she will found anew her happy influence. On the hostile she imposes the consequence of their hostility; the ignorant and foolish she leads according to their blindness.

1, 'But the supreme Grace will act **only in the conditions of the Light and the Truth**; it will not act in conditions laid upon it by the Falsehood and Ignorance. For if it were to yield to the demands of the Falsehood, it would defeat its own purpose.' 1

2, 'If part of the being surrenders, but another part reserves itself, follows its own way or makes its own conditions, then each time that that happens, you are yourself **pushing the divine Grace away from you.**' 3

3, 'If behind your devotion and surrender you make a cover for your desires, egoistic demands and vital insistences, if you put these things in place of the true aspiration or mix them with it and try to impose them on the Divine Shakti, then it **is idle to invoke the divine Grace to transform you.**' 3

4, 'If you open yourself on one side or in one part to the Truth and on another side are constantly opening the gates to hostile forces, **it is vain to expect that the divine Grace will abide with you.**' 4

5, 'If each time the Power intervenes and brings in the Truth, you turn your back on it and call in again the falsehood that has been expelled, it is not the divine Grace that you must blame for failing you, but **the falsity of your own will and the imperfection of your surrender.**' 4

6, 'If you call for the Truth and yet something in you chooses what is false, ignorant and undivine or even simply is unwilling to **reject it altogether**, then always you will be open to attack and the Grace will recede from you. **Detect first**

what is false or obscure in you and persistently reject it, then alone can you rightly call for the divine Power to transform you.’ 4-5

7, ‘Do not imagine that the truth and falsehood, light and darkness, surrender and selfishness can be allowed to dwell together in the house consecrated to the Divine. The transformation **must be integral**, and integral therefore the rejection of all that withstands it.’ 5

8, ‘**Reject the false notion** that the divine Power will do and is bound to do everything for you at your demand and even though you **do not satisfy the conditions** laid down by the Supreme. Make your surrender true and complete, then only will all else be done for you.’ 5

9, ‘**Reject too the false and indolent expectation** that the divine Power will do even the surrender for you. The Supreme demands your surrender to her, but does not impose it; you are free at every moment, till the irrevocable transformation comes, to deny and to reject the Divine or to recall your self-giving, if you are willing to suffer the spiritual consequence.’ 5-6

10, ‘An inert passivity is constantly confused with the real surrender, but out of an inert passivity nothing true and powerful can come. It is the inert passivity of the physical Nature that leaves it at the mercy of **every obscure or undivine influence**. A glad and strong and helpful submission is demanded to the working of the Divine Force, the obedience of the illumined disciple of the Truth, of the inner Warrior who fights against obscurity and falsehood, of the faithful servant of the Divine.’ 6-7

11, ‘In all that is done in the universe, the Divine through his Shakti is **behind all action** but he is veiled by his Yoga Maya and works through **the ego** of the Jiva in the lower Nature.’ 8

12, ‘Note that **a tamasic surrender** refusing to fulfil the conditions and calling on God to do everything and save one all the trouble and struggle is a deception and does not lead to freedom and perfection.’ 11

13, ‘But like other powers of the Divine it (Money) is delegated here and in the ignorance of the lower Nature can be usurped for the uses of the ego or held by *Asuric* influences and perverted to their purpose. This is indeed one of the three forces –power, wealth, sex – that have the strongest attraction for the human ego and the *Asura* and are most generally misused by those who retain them. The seekers or keepers of wealth are more often possessed rather than its possessors; few escape entirely a certain distorting influence stamped on it by its long seizure and perversion by the *Asura*. For this reason most spiritual disciplines insist on a complete self-control, detachment and renunciation of all bondage to wealth and of all personal and egoistic desire for its possession. Some even put a ban on money and riches and proclaim poverty and bareness of life as the only spiritual condition. But this is an error; it leaves the power in the hands of the hostile forces. To reconquer it for the Divine to whom it belongs and use it divinely for the divine life is **the Supramental way for the Sadhaka**.’ 16

14, 'Any perturbation of mind with regard to money and its use, any claim, any grudging is a sure index of some imperfection or bondage.' 19

15, '(1) While this transformation is being done it is more than ever necessary to keep yourself free from all taint of the perversions of ego. (2) Let no demand or insistence creep in to stain the purity of the self-giving and the sacrifice. (3) There must be no attachment to the work or the result, (4) no laying down of conditions, (5) no claim to possess the Power that should possess you, (6) no pride of the instrument, (7) no vanity or arrogance. (8) Nothing in the mind or in the vital or physical parts should be suffered to distort to its own use or seize for its own personal and separate satisfaction the greatness of the forces that are acting through you. (9) Let your faith, your sincerity, your purity of aspiration be absolute and pervasive of all the planes and layers of the being; then every disturbing element and distorting influence will progressively fall away from your nature.' 24-25

16, 'The Mother not only governs all from above but she descends into this lesser triple universe. Impersonally, all things here, even the movements of the Ignorance, are herself in veiled power and her creations in diminished substance, her Nature-body and Nature-force, and they exist because, moved by the mysterious fiat of the Supreme to work out something that was there in the possibilities of the Infinite, she has consented to the **great sacrifice** and has put on like a mask the soul and forms of the Ignorance. But personally too she has stooped to descend here into the Darkness that she may lead it to the Light, into the Falsehood and Error that she may convert it to the Truth, into this Death that she may turn it to godlike Life, into this world-pain and its obstinate sorrow and suffering that she may end it in the transforming ecstasy of her sublime Ananda. In her deep and great love for her children she has consented to put on herself the cloak of this obscurity, condescended to bear the attacks and torturing influences of the powers of the Darkness and the Falsehood, borne to pass through the portals of the birth that is a death, taken upon herself the pangs and sorrows and sufferings of the creation, since it seemed thus alone could it be lifted to the Light and Joy and Truth and eternal Life. This is the great sacrifice called sometimes the sacrifice of the Purusha, but much more deeply the holocaust of Prakriti, the sacrifice of the Divine Mother.' 35-37

17, 'But human nature bounded, egoistic and obscure is inapt to receive these great Presences or to support their mighty action. Only when the Four have founded their harmony and freedom of movement in the transformed mind and life and body, can those other rarer Powers manifest in the earth movement and the Supramental action become possible.' 56

18, 'All your nature must be plastic to her touch, (1) --not questioning as the self-sufficient ignorant mind questions and doubts and disputes and is the enemy of its enlightenment and change; (2) not insisting on its movements as the vital in man insists and persistently opposes its refractory desires and ill-will to every divine influence; (3) not obstructing and entrenched in incapacity, inertia and tamas as

man's physical consciousness obstructs and clinging to its pleasure in smallness and darkness cries out against each touch that disturbs its soulless routine or its dull sloth or its torpid slumber.' 58

19, 'But be on your guard and do not try to understand and judge the Divine Mother by your little earthly mind that loves to subject even the things that are beyond it to its own norms and standards, its narrow reasonings and erring impressions, its bottomless aggressive ignorance and its petty self-confident knowledge. The human mind shut in the prison of its half-lit obscurity cannot follow the many-sided freedom of the steps of the Divine Shakti.' 59-60

20, 'Avoid also the error of the ignorant mind's demand on the Divine Power to act always according to **our surface notions of omniscience and omnipotence**. For our mind clamours to be impressed at every turn by miraculous power and easy success and dazzling splendour; otherwise it cannot believe that here is the Divine. The Mother is dealing with the Ignorance in the fields of the Ignorance; she has descended there and is not all above. Partly she veils and partly she unveils her knowledge and her power, often holds them back from her instruments and personalities and follows that she may transform them the way of the seeking mind, the way of the aspiring psychic, the way of the battling vital, the way of the imprisoned and suffering physical nature. There are conditions that have been laid down by a Supreme Will, there are many tangled knots that have to be loosened and cannot be cut abruptly asunder. The Asura and Raksha hold this evolving earthly nature and have to be met and conquered on their own terms in their own long-conquered fief and province; the human in us has to be led and prepared to transcend its limits and is too weak and obscure to be lifted up suddenly to a form far beyond it.' 62-63

21, 'If you follow your mind, it will not recognize the Mother even when she is manifest before you. Follow your soul and not your mind, your soul that answers to the Truth, not your mind that leaps at appearances; trust the Divine Power and she will free the godlike elements in you and shape all into an expression of Divine Nature.' 63

The Mother's Divine Nature:

The one whom we adore as the Divine Mother in Her physical form is at once the **individual embodied Mother** who mediates between the human personality of the untransformed Prakriti of twenty-four *tattwas*, and the Divine Nature and embodies within Her the **Universal Mother**, who embraces the Divine in Her own play and creations and works out the transcendent consciousness of the Supreme, enters into the world She has made, fills in it the divine all sustaining force and ananda and She is the **Transcendent Mother** holding all the worlds and this gross physical world and links all these worlds and planes of the Consciousness to the ever unmanifest mystery of the Supreme Being. If we make any attempt to divide these triple identities of the embodied Mother through our mind, sense and body then we suffer the division of Consciousness of the

Indivisible and fragmentation of the comprehensive Knowledge. The perfection sought by us is to combine the experience of Oneness of Her highest spiritual and universal action with the possession of the fullness of Her *Shakti* in our individual life.

1, 'The four powers of the Mother are four of her outstanding Personalities, portions and embodiments of her divinity through whom she acts on her creatures, orders and harmonises her creations in the worlds and directs the working out of her thousand forces. For the Mother is one but she comes before us with differing aspects; many are her powers and personalities, many her emanations and Vibhutis that do her work in the universe.' 27

2, 'The *Mahashakti*, the universal Mother, works out whatever is transmitted by her transcendent consciousness from the Supreme and enters into the worlds that she has made; her presence fills and supports them with the divine spirit and the divine all-sustaining force and delight without which they could not exist. That which we call Nature or Prakriti is only her **most outward executive aspect**; she marshals and arranges the harmony of her forces and processes, impels the operations of Nature and moves among them secret or manifest in all that can be seen or experienced or put into motion of life. Each of the worlds is nothing but one play of the *Mahashakti* of that system of worlds or universe, who is there as the cosmic Soul and Personality of the transcendent Mother. Each is something that she has seen in her vision, gathered into her heart of beauty and power and created in her Ananda.' 31-32

3, 'But there are many planes of her creation, many steps of the Divine *Shakti*. At the summit of this manifestation of which we are a part there are worlds of infinite existence, consciousness, force and bliss over which the Mother stands as the unveiled eternal Power. All beings there live and move in an ineffable completeness and unalterable oneness, because she carries them safe in her arms for ever.' 32

4, 'The Mother as the *Mahashakti* of this triple world of the Ignorance stands in an **intermediate plane** between the Supramental Light, the Truth life, the Truth creation which has to be brought down here and this mounting and descending hierarchy of planes of consciousness that like a double ladder lapse into the nescience of Matter and climb back again through the flowering of life and soul and mind into the infinity of the Spirit. Determining all that shall be in this universe and in the terrestrial evolution by what she sees and feels and pours from her, she stands there above the Gods and all her Powers and Personalities are put out in front of her for the action and **she sends down emanations of them** into these lower worlds to intervene, to govern, to battle and conquer, to lead and turn their cycles, to direct the total and the individual lines of their forces. These Emanations are the many divine forms and personalities in which men have worshipped her under different names throughout the ages. But also she prepares and shapes through these Powers and their emanations the minds and bodies of her *Vibhutis* of the *Ishwara*, that she may manifest in the physical world and in the

disguise of the human consciousness some ray of her power and quality and presence. All the scenes of the earth-play have been like a drama arranged and planned and staged by her with the cosmic Gods for her assistants and herself as a veiled actor.’ 34-35

5, ‘Four great Aspects of the Mother, four of her leading Powers and Personalities have stood in front in her guidance of this Universe and in her dealings with the terrestrial play. (1) One is her personality of calm wideness and comprehending wisdom and tranquil benignity and inexhaustible compassion and sovereign and surpassing majesty and all-ruling greatness. (2) Another embodies her power of splendid strength and irresistible passion, her warrior mood, her overwhelming will, her impetuous swiftness and world-shaking force. (3) A third is vivid and sweet and wonderful with her deep secret of beauty and harmony and fine rhythm, her intricate and subtle opulence, her compelling attraction and captivating grace. (4) The fourth is equipped with her close and profound capacity of intimate knowledge and careful flawless work and quiet and exact perfection in all things. Wisdom, Strength, Harmony, Perfection are their several attributes and it is these powers that they bring with them into the world, manifest in a human disguise in their *Vibhutis* and shall found in the divine degree of their ascension in those who can open their earthly nature to the direct and living influence of the Mother.’ 37-39

6, ‘(1) Imperial *MAHESWARI* is seated in the wideness above the thinking mind and will and (2) sublimates and greatens them into wisdom and largeness or floods with a splendour beyond them. (3) For she is the mighty and wise (4) One who opens us to the Supramental infinities and the cosmic vastness, to the grandeur of the supreme Light, to a treasure-house of miraculous knowledge, to the measureless movement of the Mother’s eternal forces. (5) Tranquil is she and wonderful, great and calm for ever. (6) Nothing can move her because all wisdom is in her; (7) nothing is hidden from her that she chooses to know; (8) she comprehends all things and all beings and their nature and (9) what moves them and **the law of the world** and its times and (10) how all was and is and must be. (11) A strength is in her that meets everything and masters and none can prevail in the end against her vast intangible wisdom and high tranquil power. (8) Equal, patient and unalterable in her will she deals with men according to their nature and (12) with things and happenings according to their Force and **the truth** that is in them. (13) Partiality she has none, but **she follows the decrees of the Supreme** and (14) some she raises up and some she casts down or puts away from her into the darkness. (15) To the wise she gives a greater and more luminous wisdom; (16) those that have vision she admits to her counsels; (17) on the hostile she imposes the consequence of their hostility; (18) the ignorant and foolish she leads according to their blindness. (19) In each man she answers and handles the **different elements of his nature** according to their need and their urge and the return they call for, (20) puts on them the required pressure or leaves them to their cherished liberty to prosper in the ways of the Ignorance or to perish. (21) For she

is above all, bound by nothing, attached to nothing in the universe. (22) Yet has she more than any other the heart of the universal Mother. (23) For her compassion is endless and inexhaustible; all are to her eyes her children and portions of the One, even the Asura and Rakshasa and Pisacha and those that are revolted and hostile. (24) Even her rejections are only a postponement, even her punishments are a grace. (25) But her compassion does not blind her wisdom or turn her action from the **course decreed**; (26) for the Truth of things is her one concern, (27) knowledge her centre of power and (28) to **build our soul and our nature** into the divine Truth her **mission and her labour.**' 39-42

7, 'Mahakali is of another nature. Not wideness but height, not wisdom but force and strength are her peculiar power. There is in her (1) an overwhelming intensity, (2) a mighty passion of force to achieve, (3) a divine violence rushing to shatter every limit and obstacle. (4) All her divinity leaps out in a splendour of tempestuous action; (5) she is there for swiftness, (6) for the immediately effective process, (7) the rapid and direct stroke, (8) the frontal assault that carries everything before it. (9) Terrible is her face to the Asura, dangerous and ruthless her mood against the haters of the Divine; (10) for she is the Warrior of the Worlds who never shrinks from the battle. (11) Intolerant of imperfection, she deals **roughly with all in man** that is unwilling and (13) **she is severe to all that is obstinately ignorant and obscure**; (14) her wrath is immediate and dire against treachery and falsehood and malignity, (15) ill-will is smitten at once by her scourge. (16) Indifference, negligence and sloth in the divine work she cannot bear and (17) she smites awake at once with sharp pain, if need be, the untimely slumberer and the loiterer. (18) The impulses that are swift and straight and frank, the movements that are unreserved and absolute, the aspiration that mounts the flame are the motion of *Mahakali*. (19) Her spirit is tameless, her vision and will are high and far-reaching like the flight of an eagle, her feet are rapid on the upward way and her hands are outstretched to strike and to succour. (20) For she too is the Mother and her love is as intense as her wrath and she has a deep and passionate kindness. (21) When she is allowed to intervene in her strength, then in one moment are broken like things without consistence the obstacles that immobilize or the enemies that assail the seeker. (22) If her anger is dreadful to the hostile and the vehemence of her pressure painful to the weak and timid, she is loved and worshipped by the great, the strong and the noble; for they feel that her **blows beat what is rebellious in their material** into strength and perfect truth, hammer straight what is wry and perverse and expel what is impure or defective. (23) But for her what is done in a day might have taken centuries, (24) without her Ananda might be wide and grave or soft and sweet and beautiful but would lose the flaming joy of its most absolute intensities. (25) To knowledge she gives a conquering might, (26) brings to beauty and harmony a high and mounting movement and imparts to the slow and difficult labour after perfection an impetus that multiplies the power and shortens the long way. (27) Nothing can satisfy her that falls short of the supreme ecstasies, the highest heights, the noblest aims, the

largest vistas. (28) Therefore with her is the victorious force of the Divine and it is by grace of her fire and passion and speed if the great achievement can be done now rather than hereafter.' 42-44

8, '(1) Wisdom and Force are not the only manifestations of the supreme Mother; there is a subtler mystery of her nature and without it Wisdom and Force would be incomplete things and without it perfection would not be perfect. (2) Above them is the miracle of eternal beauty, (3) an unseizable secret of divine harmonies, (4) the compelling magic of an irresistible universal charm and attraction that draws and holds things and forces and beings together and (5) obliges them to meet and unite that a hidden Ananda may play from behind the veil and make of them its rhythms and figures. (6) This is the power of *MAHALAKSHMI* and there is no aspect of the Divine *Shakti* more attractive to the heart of the embodied beings. (7) *Maheswari* can appear too calm and great and distant for the littleness of earthly nature to approach or contain her, *Mahakali* too swift and formidable for its weakness to bear; but all turn with joy and longing to *Mahalakshmi*. (8) For she throws the spell of the intoxicating sweetness of the Divine: to be close to her is a profound happiness and to feel her within the heart is to make existence a rapture and a marvel; grace and charm and tenderness flow out from her like light from the sun and (9) wherever she fixes her wonderful gaze or lets fall the loveliness of her smile, the soul is seized and made captive and plunged into the depths of an unfathomable bliss. (10) Magnetic is the touch of her hands and their occult and delicate influence refines mind and life and body and wherever she presses her feet course miraculous streams of an entrancing Ananda. (11) And yet it is not easy to meet the demand of this enchanting Power or to keep her presence. (12) Harmony and beauty of the mind and soul, (13) harmony and beauty of the thoughts and feelings, (14) harmony and beauty in every outward act and movement, (15) harmony and beauty of the life and surroundings, this is the demand of *Mahalakshmi*. (16) Where there is affinity to the rhythms of the secret world-bliss and response to the call of the All-Beautiful and concord and unity and the glad flow of many lives turned towards the Divine, in that atmosphere she consents to abide. (17) But all that is ugly and mean and base, all that is poor and sordid and squalid, all that is brutal and coarse repels her advent. (18) Where love and beauty are not or reluctant to be born, she does not come; where they are mixed and disfigured with baser things, she turns soon to depart or cares little to pour her riches. (19) If she finds herself in men's hearts surrounded with selfishness and hatred and jealousy and malignance and envy and strife, if treachery and greed and ingratitude are mixed in the sacred chalice, if grossness of passion and unrefined desire degrade devotion, in such hearts the gracious and beautiful Goddess will not linger. (20) A divine disgust seizes upon her and she withdraws, for she is not one who insists or strives; or, veiling her face, she waits for this bitter poisonous devil's stuff to be rejected and disappear before she will found anew her happy influence. (21) Ascetic bareness and harshness are not pleasing to her nor the suppression of heart's deeper emotions and the rigid repression of the soul's and

life's parts of beauty. (22) For it is through love and beauty that she lays on men the yoke of the Divine. (23) Life is turned in her supreme creations into rich work of celestial art and all existence into a poem of sacred delight; (24) the world's riches are brought together and concerted for a supreme order and even the simplest and commonest things are made wonderful by her intuition of unity and the breath of her spirit. (25) Admitted to the heart she lifts wisdom to pinnacles of wonder and reveals to it the mystic secrets of ecstasy that surpasses all knowledge, (26) meets devotion with the passionate attraction of the Divine, (27) teaches to strength and force the rhythm that keeps the might of their acts harmonious and in measure and (28) casts on perfection the charm that makes it endure for ever.' 45-50

9, '(1) Mahasaraswati is the Mother's Power of Work and her spirit of perfection and order. The youngest of the Four, she is the most skilful in executive faculty and nearest to the physical Nature. (2) *Maheswari* lays down the large lines of the world-forces, *Mahakali* drives their energy and impetus, *Mahalakshmi* discovers their rhythms and measures, but *Mahasaraswati* presides over their detail of organization and execution, relation of parts and effective combination of forces and unfailing exactitude of result and fulfillment. (3) The science and craft and technique of things are *Mahasaraswati's* province. (4) Always she holds in her nature and can give to those whom she has chosen the intimate and precise knowledge, (5) the subtlety and patience, (6) the accuracy of intuitive mind and conscious hand and (7) discerning eye of the perfect worker. (8) This Power is the strong, the tireless, the careful and efficient builder, organizer, administrator, technician, artisan and classifier of the worlds. (9) When she takes up the transformation and new-building of the nature, her action is laborious and minute and often seems to our impatience slow and interminable, but it is persistent, integral and flawless. (10) For the will in her works is scrupulous, unsleeping, indefatigable; (11) leaning over us she notes and touches every little detail, (12) finds out every minute defect, gap, twist or incompleteness, (13) considers and weighs accurately all that has been done and all that remains still to be done hereafter. (14) Nothing is too small or apparently trivial for her attention; nothing however impalpable or disguised or latent can escape her. (15) Moulding and remoulding she labours each part till it has attained its true form, is put in its exact place in the whole and fulfils its precise purpose. (16) In her constant and diligent arrangement and rearrangement of things her eye is on all needs at once and the way to meet them and (17) her intuition knows what is to be chosen and what rejected and (18) successfully determines the right instrument, the right time, the right conditions and the right process. (19) Carelessness and negligence and indolence she abhors; (20) all scamped and hasty and shuffling work, all clumsiness and *a peu pres* and misfire, all false adaptation and misuse of instruments and faculties and leaving of things undone and half done is offensive and foreign to her temper. (21) When her work is finished, nothing has been forgotten, no part has been misplaced or omitted or left in a faulty condition; (22)

all is solid, accurate, complete, admirable. (23) Nothing short of a perfect perfection satisfies her and she is ready to face an eternity of toil if that is needed for the fullness of her creation. (24) Therefore of all the Mother's powers she is the most long-suffering with man and his thousand imperfections. (25) Kind, smiling, close and helpful, not easily turned away and discouraged, insistent even after repeated failure, her hand sustains our every step on condition that we are single in our will and straightforward and sincere; (26) for a double mind she will not tolerate and her revealing irony is merciless to drama and histrionics and self-deceit and pretence. (27) A mother to our wants, a friend in our difficulties, a persistent and tranquil counselor and mentor, chasing away with her radiant smile the clouds of gloom and fretfulness and depression, reminding always of the ever present help, pointing to the eternal sunshine, she is firm, quiet and persevering in the deep and continuous urge that drives us towards the integrality of the higher nature. (28) All the work of other Powers leans on her for its completeness; for she assures the material foundation, elaborates the stuff of detail and erects and rivets the armour of the structure." 50-55

10, 'The rapidity and complexity of her vision and action outrun its stumbling comprehension; the measures of her movement are not its measures. Bewildered by the swift alteration of her many different personalities, her making of rhythms and her breaking of rhythms, her accelerations of speed and her retardations, her varied ways of dealing with the problem of one and of another, her taking up and dropping now of this line and now of that one and her gathering of them together, **it will not recognize the way of the Supreme Power** when it is circling and sweeping upwards through the maze of the Ignorance to a supernal Light. Open rather your soul to her and be content to feel her with the psychic nature and see her with the psychic vision **that alone make a straight response to the Truth**. Then the Mother herself will enlighten their psychic elements your mind and heart and life and physical consciousness and reveal to them too her ways and her nature.' 60-61

The Important Secret of *The Mother Book*:

'The last stage of this perfection will come when you are completely identified with the Divine Mother and feel yourself to be no longer another and separate being, instrument, servant or worker but truly a child and eternal portion of her consciousness and force. Always she will be in you and you in her; it will be your constant, simple and natural experience that all your thought and seeing and action, your very breathing or moving come from her and are hers. You will know and see and feel that you are a person and power formed by her out of herself, put out from her for the play and yet always safe in her, being of her being, consciousness of her consciousness, force of her force, ananda of her Ananda. When this condition is entire and her Supramental energies can freely move you, then you will be perfect in divine works; knowledge, will, action will

become sure, simple, luminous, spontaneous, flawless, an outflow from the Supreme, a divine movement of the Eternal.’ 25-26

The More Important Secret of *The Mother Book*:

‘There are two powers that alone can effect in their conjunction the great and difficult thing which is the aim of our endeavour, a fixed and unflinching aspiration that calls from below and a supreme Grace from above that answers.’

The Most Important Secret of *The Mother Book*:

“Even the body will awake and unite at last its consciousness subliminal no longer to the Supramental superconscious Force, feel all her powers permeating from above and below and around it and thrill to a supreme Love and Ananda.” 59

Highest Hinted Secret of *The Mother Book*:

“There are other great Personalities of the Divine Mother, but they were more difficult to bring down and have not stood out in front with so much prominence in the evolution of the earth-spirit. There are among them Presences indispensable for the Supramental realization, --most of all one who is her Personality of that mysterious and powerful ecstasy and Ananda which flows from a supreme divine Love, the Ananda that alone can heal the gulf between the highest heights of the Supramental spirit and the lowest abysses of the Matter, the Ananda that holds the key of a wonderful divinest Life and even now supports from its secrecies the work of all the other Powers of the universe.”

Recapitulation:

The Synthesis of Yoga insists a sadhaka to pursue Yoga, with declaration that ‘All Life is Yoga’. *The Life Divine* insists a sadhaka to evolve two key terms of Consciousness and Life with its goal of ‘fullness of being, fullness of consciousness and fullness of life’. *The Mother* book insists a sadhaka to persistently reject what is false and obscure in us with declaration that ‘the supreme Grace will act only in the conditions of Light and Truth’. *Savitri* insists a sadhaka to maintain virginity with the declaration ‘Virgin who comest perfected by joy’. To reconcile, a virgin Sadhaka is capable to receive and hold The Mother’s Power of Truth in building our Soul and Nature in different planes of Consciousness, consistent with Yoga and Spiritual Evolution.

The Mother book hints of becoming a true doer of divine work, whose full development is observed in *The Synthesis of Yoga*. It also hints planes of consciousness and different worlds including this physical world over which the Mother’s action is extended, whose full development is worked out in *The Life Divine*. It also hinted about the Supramental Mother whose four attributes are developed in *Savitri* and also it hints about the ananda aspect of the Supramental Mother that holds the key of a wonderful divinest Life and this divine bliss aspect is fully developed in *Savitri*.

The identity of the embodied Mother of this life will be incomplete if we exclude her all-inclusive identity of All Life extending over All Time. So this paper proposes that those who have accepted *The Mother* book for *Sadhana* purpose they can take the assistance of other three complementary books and realize The Mother through movement of *Yoga Shakti* or Yogic Power, *Chetana Shakti* or Consciousness Power, *Savitri Shakti* or the Virgin Power and dynamise the *Matru Shakti*, the Mother Power, the four *Mahashaktis* and realize the fullness of Divine Truth, fullness of Ananda and fullness of Life Divine. This quest also includes richly varied material of *the Gita* for the root knowledge and for the bound souls the liberation of soul becomes a precondition for liberation of Nature. If *the Gita* has the responsibility to liberate humanity *The Mother* book has the responsibility of transforming humanity. When Her Divine Consciousness possesses body, life, mind and soul, man elevates himself to the new wonder of beauty, delight and love supported by wisdom, power and perfection. And this immaculate Consciousness can alone rend the lid and tear the covering of our limitation and call down large Divine descent and Immortal's Ananda and transforms life.

The Mother book emphasizes more the outcome of Sri Aurobindo's *Sadhana* in revealing the spiritual identity of The Mother, who took mortal birth during the brief period of human history; the passage through which one will arrive at the discovery of The Mother is hinted here but thoroughly developed elsewhere; the method of *sadhana* proposed by it seems to be easy but practicable for high souls.

Hand Book-II

The Questions of *The Mother* Book

Aim of Integral Yoga:

1, Which two difficult powers are the aim of our endeavour?

A: 'There are two powers that alone can effect in their conjunction the great and difficult thing which is **the aim of our endeavour**, (1) a fixed and unfailing aspiration that calls from below and (2) a supreme Grace from above that answers.' 1

2, How will we regard our life?

A: 'Regard your life as given you **only for the divine work** and to help in the divine manifestation.' 13

3, What should we desire in Integral Yoga?

A: 'Desire nothing but the purity, force, light, wideness, calm, ananda of the divine consciousness and its insistence to transform and perfect your mind, life and body.' 13

- 4, What will we ask for all those who are called and chosen for the Divine work?
A: ‘Ask for nothing but the divine, spiritual and Supramental Truth, its realization on earth and in you and in all who are called and chosen and the conditions needed for its creation and its victory over all opposing forces.’ 13
- 5, What is the effect of the Mother’s Grace?
A: ‘Its (The Mother’s Grace) touch can turn difficulties into opportunities, failure into success and weakness into unfaltering strength. For the grace of the Divine Mother is **the sanction of the Supreme** and now or tomorrow its effect is sure, a **thing decreed**, inevitable and irresistible.’ 14
- 6, What is the first aim of the true doer of Divine works?
A: If you want to be a true doer of divine works, your **first aim** must be to be totally free from all desire and self-regarding ego. All your life must be an offering and a sacrifice to the Supreme; your **only object** in action shall be (1) to serve, (2) to receive, (3) to fulfil, (4) to become a manifesting instrument of the Divine Shakti in her works. 21
- 7, How much can we grow in Divine Consciousness?
A: You **must grow** in the divine consciousness till (1) there is no difference between your will and hers, (2) no motive except her impulsion in you, (3) no action that is not her conscious action in you and through you. 21
- 8, What is the only fruit of our work?
‘There **must be no demand for fruit** and no seeking for reward; **the only fruit for you** is the pleasure of the Divine Mother and the fulfillment of her work. 22
- 9, What is the only reward in Divine work?
A: Your **only reward** is a constant progression in divine consciousness and calm and strength and bliss. 22
- 10, What is the sufficient recompense of a self-less worker?
A: The joy of service and the joy of inner growth through works is the sufficient recompense of the selfless worker. 22
- 11, When will we be perfect in Divine works and Knowledge?
A: ‘When this condition is entire and her Supramental energies can freely move you, then you will be perfect in divine works; knowledge, will, action will become sure, simple, luminous, spontaneous, flawless, an outflow from the Supreme, a divine movement of the Eternal.’ 26
- 12, Who cannot follow the Mother’s movement?
A: ‘The One whom we adore as the Mother is the divine Conscious Force that dominates all existence, one and so many-sided that to follow her movement is impossible even for the quickest mind and for the freest and most vast intelligence.’ 28
- 13, How can the Mother’s way of working be seized? 28
A: ‘The Mother is the consciousness and force of the Supreme and far above all she creates. But something of her ways can be seen and felt through her embodiments and the more seizable because more defined and limited

temperament and action of the goddess forms in whom she consents to be manifest to her creatures.’ 28

14, What the Mother bears in her eternal consciousness?

A: ‘The one original transcendent Shakti, the Mother stands above all the worlds and bears in her eternal consciousness the Supreme Divine.’ 29

15, What the Mother calls down?

A: ‘Alone, she harbours the absolute Power and the ineffable Presence; containing or **calling the Truths** that have to be manifested, she brings them down from the Mystery in which they were hidden into the light of her infinite consciousness and gives them a form of force in her omnipotent power and her boundless life and a body in the universe.’ 29

16, How the Supreme is manifested in the Mother?

A: ‘The Supreme is manifest in her for ever as the everlasting Sachchidananda, manifested through her in the worlds as the one and dual consciousness of Ishwara-Shakti and dual principle of Purusha-Prakriti, embodied by her in the worlds and the Planes and the Gods and their Energies and figured because of her as all that is in the known worlds and in unknown others.’ 30

17, How is she all?

A: ‘All is her play with the Supreme; all is her manifestation of the mysteries of the Eternal, the miracles of the Infinite. All is she, for all are parcel and portion of the divine Conscious-Force.’ 30

18, How all things take shape?

A: ‘Nothing can be here or elsewhere but what she decides and **the Supreme sanctions**; nothing can take shape except what she moved by the Supreme perceives and forms after casting it into seed in her creating Ananda.’ 31

19, What is our relation with consciousness in this evolutionary earth centre?

A: ‘But here where we dwell are the worlds of the Ignorance, worlds of mind and life and body **separated in consciousness from their source**, of which this earth is a significant centre and its evolution a crucial process.’ 33

20, How this ignorant world is guided by the divine Mother?

A: ‘This too with all its obscurity and struggle and imperfection is upheld by the Universal Mother; this too is impelled and guided to **its secret aim** by the Mahashakti.’ 33

21, What is the function of the Divine Consciousness?

A: ‘The Divine Consciousness and Force are there and do at each moment the thing that is needed in the conditions of the labour, take always the step that is **decreed** and shape in the midst of imperfection the perfection that is to come.’ 63

22, When She works in us as Supramental Shakti?

A: ‘But only when the supermind has descended in you can she deal directly as the Supramental Shakti with Supramental natures.’ 63

23, What is the future of Supramental change?

A: 'The Supramental change is a thing **decreed** and inevitable in the evolution of the earth-consciousness; for its upward ascent is not ended and mind is not its last summit.' 64

24, What is needed for Supramental change?

A: 'But that the change may arrive, take form and endure, there is needed the **call from below** with a will to recognize and not deny the Light when it comes, and there is needed the **sanction of the Supreme** from above.' 64

25, Who mediates between the call and the Divine sanction?

A: 'The power that **mediates** between the sanction and **the call** is the presence and power of the Divine Mother.' 64

26, Who can bring the Life Divine into the world of falsehood and obscurity?

A: 'The Mother's power and not any human endeavour and tapasya can alone rend the lid and tear the covering and shape the vessel and bring down into this world of obscurity and falsehood and death and suffering Truth and Light and Life Divine and the immortal's Ananda.' 64

Indispensable Self-discipline of Integral Yoga:

The passage through which The Mother will be discovered is that aspiration is to be intensified which is the flame of psychic being rising up towards union with the spiritual being and Supramental being. This flame is obstructed by the cloud of the desire soul and lower nature surrounding the soul. The rejection of lower nature brings equality of nature which is the condition of surrender of our psychic being. Thus through surrender union with the Divine is realized and gives birth to increase of purification and concentration. From rise of concentration sincerity is born which is the concentration of Prakriti around the soul, *the Purusha*. The reverse movement of sincerity is identified as *Sraddha*. With the increase of Sincerity, *Sraddha* grows which is defined as pouring down of *Purusha* or power of *Ishwara* into the *Prakriti*. Through, faith, *Sraddha* one discovers Shakti or four attributes of the Mother in the Spiritual plane and The Mother pours down Her incarnation of Wisdom, Power, Harmony and Perfection into the manifesting Nature. So aspiration grows with rejection, with rejection surrender becomes complete, surrender helps to grow the sincerity and sincerity paves the passage clear for *sraddha*, faith and from *Sraddha* the Mother's *Shakti* is discovered.

1, Under which condition highest Divine Force will descend?

A: 'There are the conditions of the Light and Truth, the **sole conditions** under which the highest Force will descend.' 2

2, How can we handle victoriously the difficulties of physical Nature?

A: 'And it is only the very highest supramental Force descending from above and opening from below that can victoriously handle the physical Nature and annihilate its difficulties...' 2

3, What are the four conditions of the descent of Divine Grace?

A: '(1) There **must** be a total and sincere surrender; (2) there **must** be an exclusive self-opening to the divine Power; (3) there **must** be a constant and integral choice of the Truth that is descending, (4) a constant and integral rejection of the falsehood of the mental, vital and physical Powers and Appearances that still rule the earth-Nature.' 2

4, How the surrender can be total?

A: 'The surrender **must** be total and seize all parts of the being. It is not enough that the psychic should respond and the higher mental accept or even the inner vital submit and the inner physical consciousness feel the influence. There **must** be in no part of the being, even the most external, anything that hides behind doubts, confusions and subterfuges, anything that revolts or refuges.' 2-3

5, How can we install the living Divine Presence?

A: 'You **must** keep the temple clean if you wish to install there the living Presence.' 4

6, What must be the quality of surrender?

A: 'Your surrender **must** be self-made and free; it **must** be the surrender of a living being, not of an inert automation or mechanical tool.' 6

7, How one shall pass through the ordeal to the supreme victory and the great transmutation?

A: 'This (a glad and strong and helpful submission) is the true attitude and only those who can take and keep it, preserve a faith unshaken by disappointments and difficulties and shall pass through the ordeal to the supreme victory and the great transmutation.' 7

8, How sadhana is possible?

A: 'In Yoga also it is the Divine who is the *Sadhaka* and the *Sadhana*; it is his *Shakti* with her light, power, knowledge, consciousness, Ananda, acting upon the *adhara* and, when it is opened to her, pouring into it with these divine forces that makes the *Sadhana* possible.' 8

9, Why personal effort of a sadhaka is necessary?

A: 'But so long as the lower nature is active the personal effort of the *Sadhaka* remains necessary.' 8

10, What is the triple labour of personal effort?

A: 'The personal effort required is a triple labour of aspiration, rejection and surrender,--'

11, How aspiration is intensified in four planes?

A: 'An aspiration vigilant, constant, unceasing – (1) the mind's will, (2) the heart's seeking, (3) the ascent of the vital being, (4) the will to open and make plastic the physical consciousness and nature;' 9

12, What are the five rejections of Sattwic mind or intellect, *buddhi*?

A: 'Rejection of the movements of the lower nature—(1) rejection of the mind's ideas, (2) opinions, (3) preferences, (4) habits, (5) constructions, so that the true knowledge may find free room in a silent mind.' 9

13, What are the thirteen rejections of rajasic mind, vital mind?

A: Rejection of the vital nature's (1) desires, (2) demands, (3) cravings, (4) sensations, (5) passions, (6) selfishness, (7) pride, (8) arrogance, (9) lust, (10) greed, (11) jealousy, (12) envy, (13) hostility to the Truth, so that the true power and joy may pour from above into a calm, large, strong and consecrated vital being.' 9

14, What are the eight rejections of physical mind or tamasic mind?

A: 'Rejection of the physical nature's (1) stupidity, (2) doubt, (3) disbelief, (4) obscurity, (5) obstinacy, (6) pettiness, (7) laziness, (8) unwillingness to change, *tamas*, so that the true stability of Light, Power, Ananda may establish itself in a body growing always more divine.' 10

15, What are the two types of surrender?

A: 'Surrender of oneself and all one is and has and every plane of the consciousness and every movement to (1) the Divine and (2) the *Shakti*.' 10

16, How to find the freedom and perfection of the Divine Nature?

A: 'In proportion as the surrender and self-consecration progress the Sadhaka becomes conscious of the Divine *Shakti* doing the *Sadhana*, pouring into him more and more of herself, founding in him the freedom and perfection of the Divine Nature.' 10

17, How personal effort can be replaced by the conscious process?

A: 'The more this conscious process replaces his own effort, the more rapid and true becomes his progress. But it cannot completely replace the necessity of personal effort until the surrender and consecration are pure and complete from top to bottom.' 11

18, How to walk through life armoured against fear, peril and disaster?

A: 'To walk through life armoured against fear, peril and disaster, only two things are needed, two that go always together – (1) the Grace of the Divine Mother and (2) on your side an inner state made up of faith, sincerity and surrender.' 12

19, What should be our faith?

A: 'Let your faith be pure, candid and perfect. An egoistic faith in the mental and vital being tainted ambition, pride, vanity, mental arrogance, vital self-will, personal demand, desire for the petty satisfactions of the lower nature is a slow and smoke-obscured flame that cannot burn upwards to heaven.' 12

20, How we give ourselves?

A: 'Let your sincerity and surrender be genuine and entire. When you give yourself, give completely, without demand, without condition, without reservation so that all in you shall belong to the Divine Mother and nothing be left to the ego or **given to any other power**.' 13

21, And when the grace and protection of the Divine Mother are with you, what is there that can touch you or whom need you fear?

A: 'The more complete your faith, sincerity and surrender, the more will grace and protection be with you.' 14

22, What is the effect of little Grace?

A: 'A little of it even will carry you through all difficulties, obstacles and dangers; surrounded by its full presence you can go securely on your way because it is hers, careless of all menace, **unaffected by any hostility however powerful**, whether from this world or from worlds invisible.' 14

23, Why money **is indispensable** to the fullness of the outer life?

A: 'Money is the visible sign of a universal force, and this force in its manifestation on earth works on the vital and physical planes and **is indispensable** to the fullness of the outer life.' 15

24, What should be our attitude towards money?

A: 'You **must neither** turn with an ascetic shrinking from the money power, the means it gives and the object it brings, nor cherish a rajasic attachment to them or a spirit of enslaving self-indulgence in their gratifications.' 17

25, How to regard wealth?

A: 'Regard wealth simply as a power to be **won back** for the Mother and placed at her service.' 17

26, With what spirit a trustee will use money?

A: 'All wealth belongs to the Divine and those who hold it are trustees, not possessors. It is with them today, tomorrow it may be elsewhere. All depends on the way they discharge their trust while it is with them, in what spirit, with what consciousness in their use of it, to what purpose.' 17

27, What is the attitude in personal use of money?

A: 'In your personal use of money look on all you have or get or bring as the Mother's. Make no demand but accept what you receive from her and use it for the purposes for which it given to you.' 17

28, What is the sign of a good trustee?

A: 'Be **entirely selfless, entirely scrupulous, exact, careful in detail, a good trustee**; always consider that it is her possessions and not your own that you are handling. On the other hand, what you receive for her lay religiously before her; turn nothing to your own or anybody else's purpose.' 17-18

29, What is a sadhaka's attitude towards rich man?

A: 'Do not look up to men because of their riches or allow yourself to be impressed by the show, the power or the influence.'

30, How must you ask money for the Mother?

A: 'When you ask for the Mother, **you must feel** that it is she who is demanding through you a very little of what belongs to her and the man from whom you ask will be judged by his response.' 18

31, How can one command greater power to money in Divine work?

A: 'If you are free from the money-taint but without any ascetic withdrawal, you will have a greater power to command the money for the divine work. (1) Equality of mind, (2) absence of demand and (3) the full dedication of all you possess and receive and all your power of acquisition to the Divine Shakti and her work are signs of this freedom.' 18-19

32, What is the ideal attitude of sadhaka towards life?

A: 'The **ideal Sadhaka** in this kind is one who if required to live poorly can so live and no sense of want will affect him or interfere with the full inner play of the divine consciousness, and if he is required to live richly, can so live and never for a moment fall into desire or attachment to his wealth or to the things that he uses or servitude to self-indulgence or a weak bondage to the habits that the possession of riches creates. The **divine Will is all for him** and the divine Ananda.' 19-20

33, How in the Supramental creation the money-force has to be restored?

A: 'In the Supramental creation the money-force has to be restored to the Divine Power and used for a true and beautiful and harmonious equipment and ordering of a new divinized vital and physical existence in whatever way the Divine Mother herself decides in her creative vision.' 20

34, Who will be the strongest for the conquest of the money power?

A: 'But first **it must** be conquered back for her and those will be strongest for the conquest who are in this part of their nature **strong and large and free from ego and surrendered without any claim or withholding or hesitation**, pure and powerful channels for the Supreme Puissance.' 20

35, What is the passage for complete dynamic identification?

A: 'Until you are capable of this **complete dynamic identification**, you have to regard yourself as a soul and body created for her service, one who does **all for her sake.**' 22

36, How a separate worker does the Mother's work?

A: 'Even if the idea of the separate worker is strong in you and you feel that it is you who do the act, yet it must be done for her.' 22

37, What must be extirpated from the Nature?

A: 'All stress of egoistic choice, all hankering after personal profit, all stipulation of self-regarding desire **must be extirpated** from the nature.' 22

38, How can one lift up from Divine worker to Divine instrument?

A: 'But a time will come when you will feel more and more that you are the instrument and not the worker. For first by the force of your devotion your contact with the Divine Mother will become so intimate at all times you will have only to concentrate and **to put everything into her hands** to have her present guidance, her direct command or impulse, the sure indication of the thing to be done and the way to do it and the result.' 23

39, How can one lift up from Divine instrument to Divine slave?

A: 'And afterwards you will realize that the divine Shakti not only inspires and guides, but initiates and carries out your works; all your movements are originated by her, all your powers are hers, mind, life and body are conscious and joyful instruments of her action, means for her play, moulds for her manifestation in the physical universe. There can be no more happy condition than this union and dependence; for this step carries you back beyond the border-line from the life of stress and suffering, in the ignorance into the truth of your spiritual being, into its deep peace and its intense Ananda.' 23-24

40, How can one lift up from Divine slave to Divine child?

A: 'The **last stage of this perfection** will come when you are completely identified with the Divine Mother and feel yourself to be no longer another and separate being, instrument, servant or worker but truly a child and eternal portion of her consciousness and force. Always she will be in you and you in her; it will be your constant, simple and natural experience that all your thought and seeing and action, your very breathing or moving come from her and are hers. You will know and see and feel that you are a person and power formed by her out of herself, put out from her for the play and yet always safe in her, being of her being, consciousness of her consciousness, force of her force, ananda of her Ananda.' 25

41, When one will be perfect in Divine work?

A: 'When **this condition (of Divine child) is entire** and her Supramental energies can freely move you, then you will be perfect in divine works; knowledge, will, action will become sure, simple, luminous, spontaneous, flawless, an outflow from the Supreme, a divine movement of the Eternal.' 25-26

42, What are the three ways of being of the Mother?

A: 'There are **three ways of being of the Mother** of which you can become aware when you enter into touch of oneness with the Conscious Force that upholds us and the universe. (1) Transcendent, the original supreme Shakti, she stands above the worlds and links the creation to the ever unmanifest mystery of the Supreme. (2) Universal, the cosmic Mahashakti, she creates all these beings and contains and enters, supports and conducts all these million processes and forces. (3) Individual, she embodies the power of these two vaster ways of her existence, makes them living and near to us and **mediates** between the human personality and the divine Nature.' 28-29

43, Where all movements are the steps of the Truth?

A: 'Nearer to us are the worlds of a perfect Supramental creation in which the Mother is the Supramental *Mahashakti*, a Power of divine omniscient Will and omnipotent Knowledge always apparent in its unfailing works and spontaneously perfect in every process. There (in the Supramental) all movements are **the steps of the Truth**; there all beings are souls and powers and bodies of the divine Light; there all experiences are seas and floods and waves of an intense and absolute Ananda.' 32-33

44, When the Mother is revealed as the Supramental *Mahashakti*?

A: 'For when her Personalities are all gathered in her and manifested and their separate working has been turned into a harmonious unity and they rise in her to their Supramental godheads, then is the Mother revealed as the Supramental *Mahashakti* and brings pouring down her luminous transcendences from their ineffable ether.' 56

45, When human nature can change into dynamic divine nature?

A: Then can human nature change into dynamic divine nature because all the elemental lines of the Supramental Truth-consciousness and Truth-force are strung together and the harp of life is fitted for the rhythms of the Eternal.' 56-57,

46, What is to be done if we desire this Divine transformation?

A: 'If you desire this transformation, put yourself in the hands of the Mother and her Powers without cavil or resistance and let her do unhindered her work within you.' 57

47, What are the three elements of transformation?

A: 'Three things you must have, **consciousness, plasticity, unreserved surrender.**' 57

48, What is consciousness?

A: 'For you must be conscious in your mind and soul and heart and life and the very cells of your body, aware of the Mother and her Powers and their working.' 57

49, How the Mother works in our obscure and unconscious part?

A: 'For although she can and does work in you even in your obscurity and your unconscious parts and moments, it is not the same thing as when you are in an awakened and living communion with her.' 57-58

50, How plasticity grow in all parts of our nature?

A: 'The unreserved surrender of your inner and outer being will bring this plasticity into all the parts of your nature.' 59

51, How Consciousness will awaken everywhere?

A: 'Consciousness will awaken everywhere in you by constant openness to the Wisdom and Light, the Force, the Harmony and Beauty, the Perfection that come flowing down from above.' 59

Danger of the Path:

1, Which qualities of our Nature are not pleasing to the Divine Mother?

A: In our effort to discover The Mother we must know that the Ascetic bareness and harshness are not pleasing to her nor the suppression of heart's deeper emotions and the rigid repression of the soul's and life's parts of beauty. Terrible is her face to the Asura, dangerous and ruthless her mood against the haters of the Divine; for she is the Warrior of the Worlds who never shrinks from the battle. Intolerant of imperfection, she deals **roughly with all in man** that is unwilling and **she is severe to all that is obstinately ignorant and obscure**; her wrath is immediate and dire against treachery and falsehood and malignity, ill-will is smitten at once by her scourge. Indifference, negligence and sloth in the divine work she cannot bear and she smites awake at once with sharp pain, if need be, the untimely slumberer and the loiterer. Carelessness and negligence and indolence she abhors; all scamped and hasty and shuffling work, all clumsiness and *a peu pres* and misfire, all false adaptation and misuse of instruments and faculties and leaving of things undone and half done is offensive and foreign to her temper. But all that is ugly and mean and base, all that is poor and sordid and squalid, all that is brutal and coarse repels her advent. Where love and beauty are not or reluctant to be born, she does not come; where they are mixed and disfigured with baser things, she turns soon to depart or cares little to pour her riches. If she finds herself

in men's hearts surrounded with selfishness and hatred and jealousy and malignance and envy and strife, if treachery and greed and ingratitude are mixed in the sacred chalice, if grossness of passion and unrefined desire degrade devotion, in such hearts the gracious and beautiful Goddess will not linger. A divine disgust seizes upon her and she withdraws, for she is not one who insists or strives; or, veiling her face, she waits for this bitter poisonous devil's stuff to be rejected and disappear before she will found anew her happy influence. On the hostile she imposes the consequence of their hostility; the ignorant and foolish she leads according to their blindness.

2, Under which condition the supreme Grace will act?

A: 'But the supreme Grace will act **only in the conditions of the Light and the Truth**; it will not act in conditions laid upon it by the Falsehood and Ignorance. For if it were to yield to the demands of the Falsehood, it would defeat its own purpose.' 1

3, On which condition are we pushing the divine Grace away from us?

A: 'If part of the being surrenders, but another part reserves itself, follows its own way or makes its own conditions, then each time that that happens, you are yourself **pushing the divine Grace away from you.**' 3

4, When is it idle to invoke the divine Grace to transform us?

A: 'If behind your devotion and surrender you make a cover for your desires, egoistic demands and vital insistences, if you put these things in place of the true aspiration or mix them with it and try to impose them on the Divine Shakti, then it is **idle to invoke the divine Grace to transform you.**' 3

5, When is it vain to expect that the divine Grace will abide with you?

A: 'If you open yourself on one side or in one part to the Truth and on another side are constantly opening the gates to hostile forces, **it is vain to expect that the divine Grace will abide with you.**' 4

6, What is the falsity of your own will and the imperfection of your surrender?

A: 'If each time the Power intervenes and brings in the Truth, you turn your back on it and call in again the falsehood that has been expelled, it is not the divine Grace that you must blame for failing you, but **the falsity of your own will and the imperfection of your surrender.**' 4

7, When will you always open to attack?

A: 'If you call for the Truth and yet something in you chooses what is **false, ignorant and undivine** or even simply is unwilling to **reject it altogether**, then always you will be open to attack and the Grace will recede from you.' 4-5

8, When alone can you rightly call for the divine Power to transform you?

A: **Detect first what** is false or obscure in you and persistently reject it, then alone can you rightly call for the divine Power to transform you.' 4-5

9, How transformation can be integral?

A: 'Do not imagine that the truth and falsehood, light and darkness, surrender and selfishness can be allowed to dwell together in the house consecrated to the

Divine. The transformation **must be integral**, and integral therefore the rejection of all that withstands it.’ 5

10, Which false notion must we reject?

A: ‘**Reject the false notion** that the divine Power will do and is bound to do everything for you at your demand and even though you **do not satisfy the conditions** laid down by the Supreme.’ 5

11, When all else will be done for you?

A: ‘Make your surrender true and complete, then only will all else be done for you.’ 5

12, Which false and indolent expectation you must reject?

A: ‘**Reject too the false and indolent expectation** that the divine Power will do even the surrender for you. The Supreme demands your surrender to her, but does not impose it.’ 5

13, What will happen if you recall your self-giving?

A: ‘You are free at every moment, till the irrevocable transformation comes, to deny and to reject the Divine or to recall your self-giving, if you are willing to suffer the spiritual consequence.’ 5-6

14, What is the danger of inert passivity?

A: ‘An inert passivity is constantly confused with the real surrender, but out of an inert passivity nothing true and powerful can come. It is the inert passivity of the physical Nature that leaves it at the mercy of **every obscure or undivine influence**.’ 6

15, What is demanded from the faithful servant of the Divine?

A: ‘A glad and strong and helpful submission is demanded to the working of the Divine Force, the obedience of the illumined disciple of the Truth, of the inner Warrior who fights against obscurity and falsehood, of the faithful servant of the Divine.’ 6-7

16, How the Divine Shakti works in the lower nature?

A: ‘In all that is done in the universe, the Divine through his Shakti is **behind all action** but he is veiled by his Yoga Maya and works through **the ego** of the Jiva in the lower Nature.’ 8

17, Which type of surrender does not lead to freedom and perfection?

A: ‘Note that **a tamasic surrender** refusing to fulfil the conditions and calling on God to do everything and save one all the trouble and struggle is a deception and does not lead to freedom and perfection.’ 11

18, How money power is delegated in the Ignorance?

A: ‘But like other powers of the Divine it (Money) is delegated here and in the ignorance of the lower Nature can be usurped for the uses of the ego or held by *Asuric* influences and perverted to their purpose.’ 16

19, Which three forces are having strongest attraction of the human ego and the asura?

A: 'This is indeed one of the three forces –power, wealth, sex – that have the strongest attraction for the human ego and the *Asura* and are most generally misused by those who retain them.' 16

20, Who are entirely escaped from the distorting influence of the money?

A: The seekers or keepers of wealth are more often possessed rather than its possessors; few escape entirely a certain distorting influence stamped on it by its long seizure and perversion by the *Asura*.' 16

21, What is the attitude towards money of most of the spiritual disciplines of India?

A: 'For this reason most spiritual disciplines insist on a complete self-control, detachment and renunciation of all bondage to wealth and of all personal and egoistic desire for its possession. Some even put a ban on money and riches and proclaim poverty and bareness of life as the only spiritual condition.' 16

22, How Integral Yoga differs in its attitude towards money from other spiritual disciplines?

A: 'But this (escape from money) is an error; it leaves the power in the hands of the hostile forces.' 16

23, What is the Supramental attitude of a sadhaka towards money?

A: 'To reconquer it for the Divine to whom it belongs and use it divinely for the divine life is **the Supramental way for the Sadhaka**.' 16

24, What is the sign of imperfection and bondage towards use of money?

A: 'Any perturbation of mind with regard to money and its use, any claim, any grudging is a sure index of some imperfection or bondage.' 19

25, For the transformation of Nature we should keep ourselves free from which habits?

A: '(1) While this transformation is being done it is more than ever necessary to keep yourself free from all taint of the perversions of ego. (2) Let no demand or insistence creep in to stain the purity of the self-giving and the sacrifice. (3) There must be no attachment to the work or the result, (4) no laying down of conditions, (5) no claim to possess the Power that should possess you, (6) no pride of the instrument, (7) no vanity or arrogance. (8) Nothing in the mind or in the vital or physical parts should be suffered to distort to its own use or seize for its own personal and separate satisfaction the greatness of the forces that are acting through you.' 24

26, How every disturbing element and distorting influence will progressively fall away from your nature?

A: 'Let your faith, your sincerity, your purity of aspiration be absolute and pervasive of all the planes and layers of the being; then every disturbing element and distorting influence will progressively fall away from your nature.' 25

27, How the Mother works out in Ignorance?

A: 'The Mother not only governs all from above but she descends into this lesser triple universe. Impersonally, all things here, even the movements of the Ignorance, are herself in veiled power and her creations in diminished substance,

her Nature-body and Nature-force, and they exist because, moved by the mysterious fiat of the Supreme to work out something that was there in the possibilities of the Infinite, she has consented to the **great sacrifice** and has put on like a mask the soul and forms of the Ignorance.’ 35-36

28, How the Mother descend into Darkness, Falsehood, Death and Suffering?

A: ‘But personally too she has stooped to descend here into the Darkness that she may lead it to the Light, into the Falsehood and Error that she may convert it to the Truth, into this Death that she may turn it to godlike Life, into this world-pain and its obstinate sorrow and suffering that she may end it in the transforming ecstasy of her sublime Ananda.’ 36

29, How alone could Darkness and Falsehood and Suffering be lifted to the Light and Joy and Truth and eternal Life?

A: ‘In her deep and great love for her children she has consented to put on herself the cloak of this obscurity, condescended to bear the attacks and torturing influences of the powers of the Darkness and the Falsehood, borne to pass through the portals of the birth that is a death, taken upon herself the pangs and sorrows and sufferings of the creation, since it seemed thus alone could it be lifted to the Light and Joy and Truth and eternal Life.’ 37

30, The Mother book gives importance to which sacrifice?

A: ‘This is the great sacrifice called sometimes the sacrifice of the Purusha, but much more deeply the holocaust of Prakriti, the sacrifice of the Divine Mother.’ 37

31, When the Supramental action become possible?

A: ‘But human nature bounded, egoistic and obscure is inapt to receive these great Presences or to support their mighty action. Only when the Four have founded their harmony and freedom of movement in the transformed mind and life and body, can those other rarer Powers manifest in the earth movement and the Supramental action become possible.’ 56

32, How intellect, vital mind and physical mind respond towards the Mother’s touch?

A: ‘All your nature must be plastic to her touch, (1) --not questioning as the self-sufficient ignorant mind questions and doubts and disputes and is the enemy of its enlightenment and change; (2) not insisting on its movements as the vital in man insists and persistently opposes its refractory desires and ill-will to every divine influence; (3) not obstructing and entrenched in incapacity, inertia and tamas as man’s physical consciousness obstructs and clinging to its pleasure in smallness and darkness cries out against each touch that disturbs its soulless routine or its dull sloth or its torpid slumber.’ 58

33, How little earthly mind cannot follow the many-sided freedom of the Divine Shakti?

A: ‘But be on your guard and do not try to understand and judge the Divine Mother by your little earthly mind that loves to subject even the things that are beyond it to its own norms and standards, its narrow reasonings and erring impressions, its bottomless aggressive ignorance and its petty self-confident

knowledge. The human mind shut in the prison of its half-lit obscurity cannot follow the many-sided freedom of the steps of the Divine Shakti.’ 59-60

34, What is the ignorant mind’s error?

A: ‘Avoid also the error of the ignorant mind’s demand on the Divine Power to act always according to **our surface notions of omniscience and omnipotence**. For our mind clamours to be impressed at every turn by miraculous power and easy success and dazzling splendour; otherwise it cannot believe that here is the Divine.’ 62

35, How the Mother deals in Ignorance?

A: ‘The Mother is dealing with the Ignorance in the fields of the Ignorance; she has descended there and is not all above. Partly she veils and partly she unveils her knowledge and her power, often holds them back from her instruments and personalities and follows that she may transform them the way of the seeking mind, the way of the aspiring psychic, the way of the battling vital, the way of the imprisoned and suffering physical nature.’ 62

36, What are the condition of the Supreme Will in dealing with the Asura and human limitation?

A: ‘There are conditions that have been laid down by a Supreme Will, there are many tangled knots that have to be loosened and cannot be cut abruptly asunder. The Asura and Raksha hold this evolving earthly nature and have to be met and conquered on their own terms in their own long-conquered fief and province; the human in us has to be led and prepared to transcend its limits and is too weak and obscure to be lifted up suddenly to a form far beyond it.’ 62-63

37, How will one follow the Divine Mother?

A: ‘If you follow your mind, it will not recognize the Mother even when she is manifest before you. Follow your soul and not your mind, your soul that answers to the Truth, not your mind that leaps at appearances; trust the Divine Power and she will free the godlike elements in you and shape all into an expression of Divine Nature.’ 63

The Mother’s Divine Nature:

1, How The Mother’s divinity works on her creation?

A: ‘The four powers of the Mother are four of her outstanding Personalities, portions and embodiments of her divinity through whom she acts on her creatures, orders and harmonises her creations in the worlds and directs the working out of her thousand forces.’ 27

2, How the Mother comes before us?

A: ‘For the Mother is one but she comes before us with differing aspects; many are her powers and personalities, many her emanations and Vibhutis that do her work in the universe.’ 27

3, How the universal Mother works out and enters into the world?

A: ‘The *Mahashakti*, the universal Mother, works out whatever is transmitted by her transcendent consciousness from the Supreme and enters into the worlds that

she has made; her presence fills and supports them with the divine spirit and the divine all-sustaining force and delight without which they could not exist.’ 31

4, How she puts into motion of life?

A: ‘That which we call Nature or Prakriti is only her **most outward executive aspect**; she marshals and arranges the harmony of her forces and processes, impels the operations of Nature and moves among them secret or manifest in all that can be seen or experienced or put into motion of life.’ 31

5, How each of the worlds are seen in her vision?

A: ‘Each of the worlds is nothing but one play of the *Mahashakti* of that system of worlds or universe, who is there as the cosmic Soul and Personality of the transcendent Mother. Each is something that she has seen in her vision, gathered into her heart of beauty and power and created in her Ananda.’ 31-32

6, What are the many steps of the Divine Shakti?

A: ‘But there are many planes of her creation, many steps of the Divine *Shakti*. At the summit of this manifestation of which we are a part there are worlds of infinite existence, consciousness, force and bliss over which the Mother stands as the unveiled eternal Power. All beings there live and move in an ineffable completeness and unalterable oneness, because she carries them safe in her arms for ever.’ 32

7, How the Mother works in this mounting and descending hierarchy of planes of consciousness?

A: ‘The Mother as the *Mahashakti* of this triple world of the Ignorance stands in an **intermediate plane** between the Supramental Light, the Truth life, the Truth creation which has to be brought down here and this mounting and descending hierarchy of planes of consciousness that like a double ladder lapse into the nescience of Matter and climb back again through the flowering of life and soul and mind into the infinity of the Spirit.’ 34

8, How she sends down emanations for her world action?

A: ‘Determining all that shall be in this universe and in the terrestrial evolution by what she sees and feels and pours from her, she stands there above the Gods and all her Powers and Personalities are put out in front of her for the action and **she sends down emanations of them** into these lower worlds to intervene, to govern, to battle and conquer, to lead and turn their cycles, to direct the total and the individual lines of their forces.’ 34

9, How she prepares the bodies of Vibhutis of the Ishwara?

A: ‘These Emanations are the many divine forms and personalities in which men have worshipped her under different names throughout the ages. But also she prepares and shapes through these Powers and their emanations the minds and bodies of her *Vibhutis* of the *Ishwara*, that she may manifest in the physical world and in the disguise of the human consciousness some ray of her power and quality and presence.’ 35

10, How all the scenes of earth-play have been arranged by her?

A: 'All the scenes of the earth-play have been like a drama arranged and planned and staged by her with the cosmic Gods for her assistants and herself as a veiled actor.' 35

11, What are the frontal Powers and Personalities of The Mother?

A: 'Four great Aspects of the Mother, four of her leading Powers and Personalities have stood in front in her guidance of this Universe and in her dealings with the terrestrial play. (1) One is her personality of calm wideness and comprehending wisdom and tranquil benignity and inexhaustible compassion and sovereign and surpassing majesty and all-ruling greatness. (2) Another embodies her power of splendid strength and irresistible passion, her warrior mood, her overwhelming will, her impetuous swiftness and world-shaking force. (3) A third is vivid and sweet and wonderful with her deep secret of beauty and harmony and fine rhythm, her intricate and subtle opulence, her compelling attraction and captivating grace. (4) The fourth is equipped with her close and profound capacity of intimate knowledge and careful flawless work and quiet and exact perfection in all things.' 37-38

12, How the Mother manifest in a human disguise in their *Vibhutis*?

A: 'Wisdom, Strength, Harmony, Perfection are their several attributes and it is these powers that they bring with them into the world, manifest in a human disguise in their *Vibhutis* and shall found in the divine degree of their ascension in those who can open their earthly nature to the direct and living influence of the Mother.' 37-39

13, How the Imperial Maheswari seated above the thinking mind?

A: 'Imperial *MAHESWARI* is seated in the wideness above the thinking mind and will and sublimates and greatens them into wisdom and largeness or floods with a splendour beyond them.' 39

14, How she opens us to the Supramental infinities and the cosmic vastness?

A: 'For she is the mighty and wise One who opens us to the Supramental infinities and the cosmic vastness, to the grandeur of the supreme Light, to a treasure-house of miraculous knowledge, to the measureless movement of the Mother's eternal forces.' 39

15, How she comprehends all things?

A: 'Tranquil is she and wonderful, great and calm for ever. Nothing can move her because all wisdom is in her; nothing is hidden from her that she chooses to know; she comprehends all things and all beings and their nature and what moves them and **the law of the world** and its times and how all was and is and must be.' 40

16, What is the strength of Maheswari?

A: 'A strength is in her that meets everything and masters and none can prevail in the end against her vast intangible wisdom and high tranquil power.' 40

17, How she deals with men?

A: 'Equal, patient and unalterable in her will she deals with men according to their nature and with things and happenings according to their Force and **the truth** that is in them.' 40

18, How she follows the decrees of the Supreme?

A: 'Partiality she has none, but **she follows the decrees of the Supreme** and some she raises up and some she casts down or puts away from her into the darkness. To the wise she gives a greater and more luminous wisdom; those that have vision she admits to her counsels; on the hostile she imposes the consequence of their hostility; the ignorant and foolish she leads according to their blindness.' 40-41

19, How she handles the different element of nature of each man?

A: 'In each man she answers and handles the **different elements of his nature** according to their need and their urge and the return they call for, puts on them the required pressure or leaves them to their cherished liberty to prosper in the ways of the Ignorance or to perish.' 41

20, How is she bound and attached to the things in the universe?

A: 'For she is above all, bound by nothing, attached to nothing in the universe. Yet has she more than any other the heart of the universal Mother. For her compassion is endless and inexhaustible; all are to her eyes her children and portions of the One, even the Asura and Rakshasa and Pisacha and those that are revolted and hostile.' 41

21, How we perceive her rejections and her punishments?

A: 'Even her rejections are only a postponement, even her punishments are a grace'. 41-42

22, What is the one concern of the Maheswari?

A: 'But her compassion does not blind her wisdom or turn her action from the **course decreed**; for the Truth of things is her one concern, knowledge her centre of power.' 42

23, What is her mission and labour?

A: 'And to **build our soul and our nature** into the divine Truth her **mission and her labour**.' 42

24, What is Mahakali's peculiar power?

A: 'Mahakali is of another nature. Not wideness but height, not wisdom but force and strength are her peculiar power.' 42

25, What is the Nature of Mahakali?

A: There is in her (1) an overwhelming intensity, (2) a mighty passion of force to achieve, (3) a divine violence rushing to shatter every limit and obstacle.' 42

26, What is the divine action of Mahakali?

A: 'All her divinity leaps out in a splendour of tempestuous action; she is there for swiftness, for the immediately effective process, the rapid and direct stroke, the frontal assault that carries everything before it.' 42

27, How she behaves towards haters of the Divine and asuras?

A: 'Terrible is her face to the Asura, dangerous and ruthless her mood against the haters of the Divine; for she is the Warrior of the Worlds who never shrinks from the battle.' 43

28, How she deals with imperfection, ignorance, obscurity and ill-will?

A: 'Intolerant of imperfection, she deals **roughly with all in man** that is unwilling and **she is severe to all that is obstinately ignorant and obscure**; her wrath is immediate and dire against treachery and falsehood and malignity, ill-will is smitten at once by her scourge.' 43

29, Which attitude in divine work she cannot bear?

A: 'Indifference, negligence and sloth in the divine work she cannot bear and she smites awake at once with sharp pain, if need be, the untimely slumberer and the loiterer.' 43

30, What are the motion of Mahakali?

A: 'The impulses that are swift and straight and frank, the movements that are unreserved and absolute, the aspiration **that mounts the flame** are the motion of *Mahakali*.' 43

31, What is the spirit of Mahakali?

A: 'Her spirit is tameless, her vision and will are high and far-reaching like the flight of an eagle, her feet are rapid on the upward way and her hands are outstretched to strike and to succour.' 43-44

32, What is Mahakali's love?

A: 'For she too is the Mother and her love is as intense as her wrath and she has a deep and passionate kindness.' 44

33, What is the strength of Mahakali?

A: 'When she is allowed to intervene in her strength, then in one moment are broken like things without consistence the obstacles that immobilize or the enemies that assail the seeker.' 44

34, Why she is loved and worshipped by the great?

A: 'If her anger is dreadful to the hostile and the vehemence of her pressure painful to the weak and timid, she is loved and worshipped by the great, the strong and the noble; for they feel that her **blows beat what is rebellious in their material** into strength and perfect truth, hammer straight what is wry and perverse and expel what is impure or defective.' 44

35, How Mahakali acts on time and delight?

A: 'But for her what is done in a day might have taken centuries, without her Ananda might be wide and grave or soft and sweet and beautiful but would lose the flaming joy of its most absolute intensities.' 45

36, How Mahakali's action effects Maheswari, Mahalakhmi and Mahasaraswati?

A: 'To knowledge she gives a conquering might, brings to beauty and harmony a high and mounting movement and imparts to the slow and difficult labour after perfection an impetus that multiplies the power and shortens the long way.' 45

37, How Mahakali can be satisfied?

A: 'Nothing can satisfy her that falls short of the supreme ecstasies, the highest heights, the noblest aims, the largest vistas.' 45

38, What is Mahakali's Grace?

A: 'Therefore with her is the victorious force of the Divine and it is by grace of her fire and passion and speed if the great achievement can be done now rather than hereafter.' 45

39, What is the subtle mystery behind Wisdom and Force and Perfection?

A: 'Wisdom and Force are not the only manifestations of the supreme Mother; there is a subtler mystery of her nature and without it Wisdom and Force would be incomplete things and without it perfection would not be perfect. Above them is the miracle of eternal beauty, an unseizable secret of divine harmonies, the compelling magic of an irresistible universal charm and attraction that draws and holds things and forces and beings together and obliges them to meet and unite that a hidden Ananda may play from behind the veil and make of them its rhythms and figures. This is the power of *MAHALAKSHMI* and there is no aspect of the Divine *Shakti* more attractive to the heart of the embodied beings.' 45-46

40, How the action of Mahalakshmi differ from Maheswari and Mahakali?

A: '*Maheswari* can appear too calm and great and distant for the littleness of earthly nature to approach or contain her, *Mahakali* too swift and formidable for its weakness to bear; but all turn with joy and longing to *Mahalakshmi*.' 46-47

41, What is the nature of Mahalakshmi?

A: 'For she throws the spell of the intoxicating sweetness of the Divine: to be close to her is a profound happiness and to feel her within the heart is to make existence a rapture and a marvel; grace and charm and tenderness flow out from her like light from the sun and wherever she fixes her wonderful gaze or lets fall the loveliness of her smile, the soul is seized and made captive and plunged into the depths of an unfathomable bliss. Magnetic is the touch of her hands and their occult and delicate influence refines mind and life and body and wherever she presses her feet course miraculous streams of an entrancing Ananda.' 47

42, What is the demand of Mahalakshmi to keep her Presence?

A: 'And yet it is not easy to meet the demand of this enchanting Power or to keep her presence. Harmony and beauty of the mind and soul, harmony and beauty of the thoughts and feelings, harmony and beauty in every outward act and movement, harmony and beauty of the life and surroundings, this is the demand of *Mahalakshmi*.' 47-48

43, In which atmosphere Mahalakshmi consents to abide?

A: 'Where there is affinity to the rhythms of the secret world-bliss and response to the call of the All-Beautiful and concord and unity and the glad flow of many lives turned towards the Divine, in that atmosphere she consents to abide.' 48

44, What is not pleasing to Mahalakshmi?

A: 'But all that is ugly and mean and base, all that is poor and sordid and squalid, all that is brutal and coarse repels her advent. Where love and beauty are not or reluctant to be born, she does not come; where they are mixed and disfigured with baser things, she turns soon to depart or cares little to pour her riches. If she finds herself in men's hearts surrounded with selfishness and hatred and jealousy and malignance and envy and strife, if treachery and greed and ingratitude are mixed

in the sacred chalice, if grossness of passion and unrefined desire degrade devotion, in such hearts the gracious and beautiful Goddess will not linger. A divine disgust seizes upon her and she withdraws, for she is not one who insists or strives; or, veiling her face, she waits for this bitter poisonous devil's stuff to be rejected and disappear before she will found anew her happy influence. Ascetic bareness and harshness are not pleasing to her nor the suppression of heart's deeper emotions and the rigid repression of the soul's and life's parts of beauty.' 48-49

45, How Mahalakshmi acts?

A: 'For it is through love and beauty that she lays on men the yoke of the Divine. Life is turned in her supreme creations into rich work of celestial art and all existence into a poem of sacred delight; the world's riches are brought together and concerted for a supreme order and even the simplest and commonest things are made wonderful by her intuition of unity and the breath of her spirit.' 49-50

46, How Mahalakshmi uplifts Wisdom, Devotion, Force, Strength and Perfection?

A: 'Admitted to the heart she lifts wisdom to pinnacles of wonder and reveals to it the mystic secrets of ecstasy that surpasses all knowledge, meets devotion with the passionate attraction of the Divine, teaches to strength and force the rhythm that keeps the might of their acts harmonious and in measure and casts on perfection the charm that makes it endure for ever.' 50

47, Who is Mahasaraswati?

A: 'Mahasaraswati is the Mother's Power of Work and her spirit of perfection and order. The youngest of the Four, she is the most skilful in executive faculty and **nearest to the physical Nature.**' 50-51

48, How Mahasaraswati's action is linked with Maheswari, Mahakali and Mahalakshmi?

A: '*Maheswari* lays down the large lines of the world-forces, *Mahakali* drives their energy and impetus, *Mahalakshmi* discovers their rhythms and measures, but *Mahasaraswati* presides over their detail of organization and execution, relation of parts and effective combination of forces and unfailing exactitude of result and fulfillment.' 51

49, What is the province of Mahasaraswati?

A: 'The science and craft and technique of things are *Mahasaraswati's* province. Always she holds in her nature and can give to those whom she has chosen the intimate and precise knowledge, the subtlety and patience, the accuracy of intuitive mind and conscious hand and discerning eye of the perfect worker.' 51

50, What is the action of Mahasaraswati?

A: 'This Power is the strong, the tireless, the careful and efficient builder, organizer, administrator, technician, artisan and classifier of the worlds. When she takes up the transformation and new-building of the nature, her action is laborious and minute and often seems to our impatience slow and interminable, but it is persistent, integral and flawless. For the will in her works is scrupulous, unsleeping, indefatigable; leaning over us she notes and touches every little detail,

finds out every minute defect, gap, twist or incompleteness, considers and weighs accurately all that has been done and all that remains still to be done hereafter.’
51-52

51, What draws Mahasaraswati’s attention?

A: ‘Nothing is too small or apparently trivial for her attention; nothing however impalpable or disguised or latent can escape her. Moulding and remoulding she labours each part till it has attained its true form, is put in its exact place in the whole and fulfils its precise purpose. In her constant and diligent arrangement and rearrangement of things her eye is on all needs at once and the way to meet them and her intuition knows what is to be chosen and what rejected and successfully determines the right instrument, the right time, the right conditions and the right process.’ 52

52, What is not pleasing to Mahasaraswati?

A: ‘Carelessness and negligence and indolence she abhors; all scamped and hasty and shuffling work, all clumsiness and *a peu pres* and misfire, all false adaptation and misuse of instruments and faculties and leaving of things undone and half done is offensive and foreign to her temper.’ 53

53, What is the perfection of Mahasaraswati?

A: ‘When her work is finished, nothing has been forgotten, no part has been misplaced or omitted or left in a faulty condition; all is solid, accurate, complete, admirable. Nothing short of a perfect perfection satisfies her and she is ready to face an eternity of toil if that is needed for the fullness of her creation.’ 53-54

54, How Mahasaraswati deals man’s imperfection?

A: ‘Therefore of all the Mother’s powers she is the most long-suffering with man and his thousand imperfections. Kind, smiling, close and helpful, not easily turned away and discouraged, insistent even after repeated failure, her hand sustains our every step on condition that **we are single in our will and straightforward and sincere**; for a double mind she will not tolerate and her revealing irony is merciless to drama and histrionics and self-deceit and pretence. A mother to our wants, a friend in our difficulties, a persistent and tranquil counselor and mentor, chasing away with her radiant smile the clouds of gloom and fretfulness and depression, reminding always of the ever present help, pointing to the eternal sunshine, she is firm, quiet and persevering in the deep and continuous urge that drives us towards the integrality of the higher nature. 54-55

55, How other Powers depend on Mahasaraswati?

A: ‘All the work of other Powers leans on her for its completeness; for she assures the **material foundation**, elaborates the stuff of detail and erects and rivets the armour of the structure.’ 55

56, Why man cannot recognize the Mother’s Power and Movements?

A: ‘The rapidity and complexity of her vision and action outrun its stumbling comprehension; the measures of her movement are not its measures. Bewildered by the swift alteration of her many different personalities, her making of rhythms and her breaking of rhythms, her accelerations of speed and her retardations, her

varied ways of dealing with the problem of one and of another, her taking up and dropping now of this line and now of that one and her gathering of them together, **it will not recognize the way of the Supreme Power** when it is circling and sweeping upwards through the maze of the Ignorance to a supernal Light.’ 60-61
57, How man alone make a straight response to the Truth?

A: ‘Open rather your soul to her and be content to feel her with the psychic nature and see her with the psychic vision **that alone make a straight response to the Truth**. Then the Mother herself will enlighten their psychic elements your mind and heart and life and physical consciousness and reveal to them too her ways and her nature.’ 61

THE DESCENT

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