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*Yoga Sutras of Integral Yoga*

*The best way is to live in the psychic being, for that is always surrendered to the Mother and can lead the others in the right way. For control one has to centralise somewhere — some do it in the mind or above the mind, others do it in the heart and through the heart in the psychic centre.*

CWSA 32: 145

**Sri Aurobindo**

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# YOGA SUTRAS OF INTEGRAL YOGA

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

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*Editorial note: The Integral Yoga is not easy to define due to its many sided approach with the ultimate goal of turning all our life in all its details into an integral yoga. However there are some core elements, some fundamental attitudes, some helpful practices and of course the central keys. This issue is an attempt to explore the many facets of the integral yoga from the vast writings of Sri Aurobindo and the Mother on the subject.*



*Everyone who is turned to the Mother is doing my Yoga. It is a great mistake to suppose that one can "do" the Purna Yoga, i.e. carry out and fulfil all the sides of the Yoga by one's own effort. No human being can do that. What one has to do is to put oneself in the Mother's hands and open oneself to her by service, by bhakti, by aspiration; then the Mother by her light and force works in him so that the sadhana is done. It is a mistake also to have the ambition to be a big Purna Yogi or a supramental being and ask oneself how far have I got towards that. The right attitude is to be devoted and given to the Mother and to wish to be whatever she wants you to be. The rest is for the Mother to decide and do in you.*

*Champaklal Speaks, pp.334-35*

**Sri Aurobindo**

## Supermind and Overmind

Sri Aurobindo's work is a unique earth-transformation.

Above the mind there are several levels of conscious being, among which the really divine world is what Sri Aurobindo has called the Supermind, the world of the Truth. But in between is what he has distinguished as the Overmind, the world of the cosmic Gods. Now it is this Overmind that has up to the present governed our world: it is the highest that man has been able to attain in illumined consciousness. It has been taken for the Supreme Divine and all those who have reached it have never for a moment doubted that they have touched the true Spirit. For, its splendours are so great to the ordinary human consciousness that it is absolutely dazzled into believing that here at last is the crowning reality. And yet the fact is that the Overmind is far below the true Divine. It is not the authentic home of the Truth. It is only the domain of the *formateurs*, all those creative powers and deities to whom men have bowed down since the beginning of history. And the reason why the true Divine has not manifested and transformed the earth-nature is precisely that the Overmind has been mistaken for the Supermind. The cosmic Gods do not wholly live in the Truth-Consciousness: they are only in touch with it and represent, each of them, an aspect of its glories. ...

The Overmind, therefore, does not and cannot possess the power to transform humanity into divine nature. For that, the Supramental is the sole effective agent. And what exactly differentiates our Yoga from attempts in the past to spiritualise life is that we know that the splendours of the Overmind are not the highest reality but only an intermediate step between the mind and the true Divine.

CWM 3: 173-74

**The Mother**

## Beginnings of the Yoga

### Call for the Yoga

*What do you want the Yoga for? To get power? To attain to peace and calm? To serve humanity?*

None of these motives is sufficient to show that you are meant for the Path.

The question you are to answer is this: Do you want the Yoga for the sake of the Divine? Is the Divine the supreme fact of your life, so much so that it is simply impossible for you to do without it? Do you feel that your very *raison d'être* is the Divine and without it there is no meaning in your existence? If so, then only can it be said that you have a call for the Path.

This is the first thing necessary — aspiration for the Divine.

The next thing you have to do is to tend it, to keep it always alert and awake and living. And for that what is required is concentration — concentration upon the Divine with a view to an integral and absolute consecration to its Will and Purpose.

Concentrate in the heart. Enter into it; go within and deep and far, as far as you can. Gather all the strings of your consciousness that are spread abroad, roll them up and take a plunge and sink down.

A fire is burning there, in the deep quietude of the heart. It is the divinity in you — your true being. Hear its voice, follow its dictates.

There are other centres of concentration, for example, one above the crown and another between the eye-brows. Each has its own efficacy and will give you a particular result. But the central being lies in the heart and from the heart proceed all central movements — all dynamism and urge for transformation and power of realisation.

*CWM 3: 1*

## Preparation for the Yoga

*What is one to do to prepare oneself for the Yoga?*

To be conscious, first of all. We are conscious of only an insignificant portion of our being; for the most part we are unconscious. It is this unconsciousness that keeps us down to our unregenerate nature and prevents change and transformation in it. It is through unconsciousness that the undivine forces enter into us and make us their slaves. You are to be conscious of yourself, you must awake to your nature and movements, you must know why and how you do things or feel or think them; you must understand your motives and impulses, the forces, hidden and apparent, that move you; in fact, you must, as it were, take to pieces the entire machinery of your being. Once you are conscious, it means that you can distinguish and sift things, you can see which are the forces that pull you down and which help you on. And when you know the right from the wrong, the true from the false, the divine from the undivine, you are to act strictly up to your knowledge; that is to say, resolutely reject one and accept the other. The duality will present itself at every step and at every step you will have to make your choice. You will have to be patient and persistent and vigilant — “sleepless”, as the adepts say; you must always refuse to give any chance whatever to the undivine against the divine.

CWM 3: 2

**The Mother**

## The way of Yoga

The way of Yoga followed here has a different purpose from others, — for its aim is not only to rise out of the ordinary ignorant world-consciousness into the divine consciousness, but to bring the supramental power of that divine consciousness down into the ignorance of mind, life and body, to transform them, to manifest the Divine here and create a divine life in Matter. This is an exceedingly difficult aim and difficult Yoga; to many or most it will seem impossible. All the established forces of the ordinary igno-

rant world-consciousness are opposed to it and deny it and try to prevent it, and the sadhak will find his own mind, life and body full of the most obstinate impediments to its realisation. If you can accept the ideal whole-heartedly, face all the difficulties, leave the past and its ties behind you and are ready to give up everything and risk everything for this divine possibility, then only can you hope to discover by experience the Truth behind it.

The sadhana of this Yoga does not proceed through any set mental teaching or prescribed forms of meditation, mantras or others, but by aspiration, by a self-concentration inwards or upwards, by self-opening to an Influence, to the Divine Power above us and its workings, to the Divine Presence in the heart, and by the rejection of all that is foreign to these things. It is only by faith, aspiration and surrender that this self-opening can come.

### **Aim of the Integral Yoga**

The aim of the Yoga is to open the consciousness to the Divine, to live in the inner consciousness more and more while acting from it on the external life, to bring the inmost psychic into the front and by the power of the psychic to purify and change the being so that it may become ready for transformation and in union with the Divine Knowledge, Will and Love. Secondly, to develop the Yogic consciousness — i.e. to universalise the being on all the planes, become aware of the cosmic being and cosmic forces and be in union with the Divine on all the planes up to the Overmind. Thirdly, to come into contact with the transcendent Divine, beyond the Overmind, through the supramental consciousness, supramentalise the consciousness and the nature and make oneself an instrument for the realisation of the dynamic Divine Truth and its transforming descent into the earth-nature.

*CWSA 29:19-20*



## Principle of the Integral Yoga

In this Yoga the whole principle is to open oneself to the Divine Influence. It is there above you and, if you can once become conscious of it, you have then to call it down into you. It descends into the mind and into the body as Peace, as a Light, as a Force that works, as the Presence of the Divine with or without form, as Ananda. Before one has this consciousness, one has to have faith and aspire for the opening. Aspiration, call, prayer are forms of one and the same thing and are all effective; you can take the form that comes to you or is easiest to you. The other way is concentration; you concentrate your consciousness in the heart (some do it in the head or above the head) and meditate on the Mother in the heart and call her in there. One can do either and both at different times — whatever comes naturally to you or you are moved to do at the moment. Especially in the beginning the one great necessity is to get the mind quiet, reject at the time of meditation all thoughts and movements that are foreign to the sadhana. In the quiet mind there will be a progressive preparation for the experience. But you must not become impatient if all is not done at once; it takes time to bring entire quiet into the mind; you have to go on till the consciousness is ready.

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In this Yoga all depends on whether one can open to the Influence or not. If there is a sincerity in the aspiration and a patient will to arrive at the higher consciousness in spite of all obstacles, then the opening in one form or another is sure to arrive. But it may take a long or a short time according to the prepared or unprepared condition of the mind, heart and body; so if one has not the necessary patience, the effort may be abandoned owing to the difficulty of the beginning. There is no method in this Yoga except to concentrate, preferably in the heart, and call the presence and power of the Mother to take up the being and by the workings of her force transform the consciousness; one can concentrate also in the head or between the eyebrows, but for many this is a too

difficult opening. When the mind falls quiet and the concentration becomes strong and the aspiration intense, then there is a beginning of experience. The more the faith, the more rapid the result is likely to be. For the rest one must not depend on one's own efforts only, but succeed in establishing a contact with the Divine and a receptivity to the Mother's Power and Presence.

CWSA 29: 106-07

## A Yoga of Divine Life

You have apparently a call and may be fit for Yoga; but there are different paths and each has a different aim and end before it. It is common to all the paths to conquer the desires, to put aside the ordinary relations of life, and to try to pass from uncertainty to everlasting certitude. One may also try to conquer dream and sleep, thirst and hunger etc. But it is no part of my Yoga to have nothing to do with the world or with life or to kill the senses or entirely inhibit their action. It is the object of this Yoga to transform life by bringing down into it the Light, Power and Bliss of the divine Truth and its dynamic certitudes. This Yoga is not a Yoga of world-shunning asceticism, but of divine Life. Your object, on the other hand, can only be gained by entering into Samadhi and ceasing in it from all connection with world-existence.

CWSA 29: 19

Sri Aurobindo

## The two paths of Yoga

There are two paths of Yoga, one of *tapasyā* (discipline), and the other of surrender. The path of *tapasyā* is arduous. Here you rely solely upon yourself, you proceed by your own strength. You ascend and achieve according to the measure of your force. There is always the danger of falling down. And once you fall, you lie broken in the abyss and there is hardly a remedy. The other path, the path of surrender, is safe and sure. It is here, however, that the Western people find their difficulty. They have been taught to fear and avoid all that threatens their personal independence. They

have imbibed with their mothers' milk the sense of individuality. And surrender means giving up all that. In other words, you may follow, as Ramakrishna says, either the path of the baby monkey or that of the baby cat. The baby monkey holds to its mother in order to be carried about and it must hold firm, otherwise if it loses its grip, it falls. On the other hand, the baby cat does not hold to its mother, but is held by the mother and has no fear nor responsibility; it has nothing to do but to let the mother hold it and cry *ma ma*.

If you take up this path of surrender fully and sincerely, there is no more danger or serious difficulty. The question is to be sincere. If you are not sincere, do not begin Yoga. If you were dealing in human affairs, then you could resort to deception; but in dealing with the Divine there is no possibility of deception anywhere. You can go on the Path safely when you are candid and open to the core and when your only end is to realise and attain the Divine and to be moved by the Divine.

*CWM 3: 4-5*

### **The true centre**

Keep the will firm. Treat the recalcitrant parts as disobedient children. Act upon them constantly and patiently. Convince them of their error.

In the depths of your consciousness is the psychic being, the temple of the Divine within you. This is the centre round which should come about the unification of all these divergent parts, all these contradictory movements of your being. Once you have got the consciousness of the psychic being and its aspiration, these doubts and difficulties can be destroyed. It takes more or less time, but you will surely succeed in the end. Once you have turned to the Divine, saying, "I want to be yours", and the Divine has said, "Yes", the whole world cannot keep you from it. When the central being has made its surrender, the chief difficulty has disappeared. The outer being is like a crust. In ordinary people the

crust is so hard and thick that they are not conscious of the Divine within them. If once, even for a moment only, the inner being has said, “I am here and I am yours”, then it is as though a bridge has been built and little by little the crust becomes thinner and thinner until the two parts are wholly joined and the inner and the outer become one.

*CWM 3: 7*

### **Knowing the Divine Will**

How are we to know, you will ask, when it is the Divine Will that makes us act? The Divine Will is not difficult to recognise. It is unmistakable. You can know it without being very far on the path. Only you must listen to its voice, the small voice that is here in the heart. Once you are accustomed to listen, if you do anything that is contrary to the Divine Will, you feel an uneasiness. If you persist on the wrong track, you get very much disturbed. If, however, you give some material excuse as the cause of your uneasiness and proceed on your way, you gradually lose the faculty of perception and finally you may go on doing all kinds of wrong and feel no uneasiness. But if, when once you feel the least disturbance, you stop and ask of your inner self, “What is the cause of this?” then you do get the real answer and the whole thing becomes quite clear. Do not try to give a material excuse when you feel a little depression or a slight uneasiness. When you stop and look about for the reason, be absolutely straight and sincere. At first your mind will construct a very plausible and beautiful explanation. Do not accept it, but look beyond and ask, “What is it that is behind this movement? Why am I doing this?” Finally you will discover, hidden in a corner, the little ripple — a slight wrong turn or twist in your attitude that is causing the trouble or disturbance. ...

You can easily know when a thing comes from the Divine. You feel free, you are at ease, you are in peace. But when something presents itself to you and you jump at it and cry out, “Oh, at last I have it”, then you can know for certain that it does not come

from the Divine. Equanimity is the essential condition of union and communion with the Divine.

*CWM 3: 8-10*

### **Need of strong body and nerves**

You must have a strong body and strong nerves. You must have a strong basis of equanimity in your external being. If you have this basis, you can contain a world of emotion and yet not have to scream it out. This does not mean that you cannot express your emotion, but you can express it in a beautiful harmonious way. To weep or scream or dance about is always a proof of weakness, either of the vital or the mental or the physical nature; for on all these levels the activity is for self-satisfaction. One who dances and jumps and screams has the feeling that he is somehow very unusual in his excitement; and his vital nature takes great pleasure in that. ...

If you have to bear the pressure of the Divine Descent, you must be very strong and powerful, otherwise you would be shaken to pieces. Some persons ask, "Why has not the Divine come yet?" Because you are not ready. If a little drop makes you sing and dance and scream, what would happen if the whole thing came down?

Therefore do we say to people who have not a strong and firm and capacious basis in the body and the vital and the mind, "Do not pull", meaning "Do not try to pull at the forces of the Divine, but wait in peace and calmness." For they would not be able to bear the descent. But to those who possess the necessary basis and foundation we say, on the contrary, "Aspire and draw." For they would be able to receive and yet not be upset by the forces descending from the Divine.

*CWM 3: 10-11*

## **Offering your will to the Divine**

You have a will and you can offer that will. Take the example of becoming conscious of your nights. If you take the attitude of passive surrender, you would say, "When it is the Divine Will that I should become conscious, then I shall become conscious." On the other hand, if you offer your will to the Divine, you begin to will, you say, "I will become conscious of my nights." You have the will that it should be done; you do not sit down idle and wait. The surrender comes in when you take the attitude that says, "I give my will to the Divine. I intensely want to become conscious of my nights, I have not the knowledge, let the Divine Will work it out for me." Your will must continue to act steadily, not in the way of choosing a particular action or demanding a particular object, but as an ardent aspiration concentrated upon the end to be achieved. This is the first step. If you are vigilant, if your attention is alert, you will certainly receive something in the form of an inspiration of what is to be done and that you must forthwith proceed to do. Only, you must remember that to surrender is to accept whatever is the result of your action, though the result may be quite different from what you expect. On the other hand, if your surrender is passive, you will do nothing and try nothing; you will simply go to sleep and wait for a miracle.

*CWM 3: 19*

## **Spiritual discipline**

The number of hours spent in meditation is no proof of spiritual progress. It is a proof of your progress when you no longer have to make an effort to meditate. Then you have rather to make an effort to stop meditating: it becomes difficult to stop meditation, difficult to stop thinking of the Divine, difficult to come down to the ordinary consciousness. Then you are sure of progress, then you have made real progress when concentration in the Divine is the necessity of your life, when you cannot do without it, when it continues naturally from morning to night whatever you

may be engaged in doing. Whether you sit down to meditation or go about and do things and work, what is required of you is consciousness; that is the one need, — to be constantly conscious of the Divine.

*But is not sitting down to meditation an indispensable discipline, and does it not give a more intense and concentrated union with the Divine?*

That may be. But a discipline in itself is not what we are seeking. What we are seeking is to be concentrated on the Divine in all that we do, at all times, in all our acts and in every movement. There are some here who have been told to meditate; but also there are others who have not been asked to do any meditation at all. But it must not be thought that they are not progressing. They too follow a discipline, but it is of another nature. To work, to act with devotion and an inner consecration is also a spiritual discipline. The final aim is to be in constant union with the Divine, not only in meditation but in all circumstances and in all the active life.

CWM 3: 20-21

**The Mother**

*When you come to the Yoga, you must be ready to have all your mental buildings and all your vital scaffoldings shattered to pieces. You must be prepared to be suspended in the air with nothing to support you except your faith. You will have to forget your past self and its clings altogether, to pluck it out of your consciousness and be born anew, free from every kind of bondage. Think not of what you were, but of what you aspire to be; be altogether in what you want to realise. Turn from your dead past and look straight towards the future. Your religion, country, family lie there; it is the DIVINE.*

CWM 3:83-84

**The Mother**

## Moving on the Path

### Union is effected through offering

This is what you have to do to carry out your general offering in detailed offerings. Live constantly in the presence of the Divine; live in the feeling that it is this presence which moves you and is doing everything you do. Offer all your movements to it, not only every mental action, every thought and feeling but even the most ordinary and external actions such as eating; when you eat, you must feel that it is the Divine who is eating through you. When you can thus gather all your movements into the One Life, then you have in you unity instead of division. No longer is one part of your nature given to the Divine, while the rest remains in its ordinary ways, engrossed in ordinary things; your entire life is taken up, an integral transformation is gradually realised in you.

\*

### Need of a complete offering

In the integral Yoga, the integral life down even to the smallest detail has to be transformed, to be divinised. There is nothing here that is insignificant, nothing that is indifferent. You cannot say, "When I am meditating, reading philosophy or listening to these conversations I will be in this condition of an opening towards the Light and call for it, but when I go out to walk or see friends I can allow myself to forget all about it." To persist in this attitude means that you will remain untransformed and never have the true union; always you will be divided; you will have at best only glimpses of this greater life. For although certain experiences and realisations may come to you in meditation or in your inner consciousness, your body and your outer life will remain unchanged. An inner illumination that does not take any note of the body and the outer life, is of no great use, for it leaves the world as it is. ...

*CWM 3: 23-25*



## **Constant Remembrance**

In the beginning of the Yoga you are apt to forget the Divine very often. But by constant aspiration you increase your remembrance and you diminish the forgetfulness. But this should not be done as a severe discipline or a duty; it must be a movement of love and joy. Then very soon a stage will come when, if you do not feel the presence of the Divine at every moment and whatever you are doing, you feel at once lonely and sad and miserable.

Whenever you find that you can do something without feeling the presence of the Divine and yet be perfectly comfortable, you must understand that you are not consecrated in that part of your being. That is the way of the ordinary humanity which does not feel any need of the Divine. But for a seeker of the Divine Life it is very different. And when you have entirely realized unity with the Divine, then, if the Divine were only for a second to withdraw from you, you would simply drop dead; for the Divine is now the Life of your life, your whole existence, your single and complete support. If the Divine is not there, nothing is left.

*CWM 3: 26-27*

## **Quietude, equanimity, sincerity and faith**

The quieter you are, the stronger you become. The firm basis of all spiritual power is equanimity. You must not allow anything to disturb your poise: you can then resist every kind of attack. If, besides, you possess sufficient discernment and can see and catch the evil suggestions as they come to you, it becomes all the more easy for you to push them away; but sometimes they come unnoticed, and then it is more difficult to fight them. When that happens, you must sit quiet and call down peace and a deep inner quietness. Hold yourself firm and call with confidence and faith: if your aspiration is pure and steady, you are sure to receive help.

Attacks from adverse forces are inevitable: you have to take them as tests on your way and go courageously through the ordeal. The struggle may be hard, but when you come out of it, you

have gained something, you have advanced a step. There is even a necessity for the existence of the hostile forces. They make your determination stronger, your aspiration clearer. ...

The only way to fail in your battle with the hostile forces is not to have a true confidence in the divine help. Sincerity in the aspiration always brings down the required succour. A quiet call, a conviction that in this ascension towards the realisation you are never walking all alone and a faith that whenever help is needed it is there, will lead you through, easily and securely.

*CWM 3: 34*

### **Power of thought**

Thoughts are forms and have an individual life, independent of their author: sent out from him into the world, they move in it towards the realisation of their own purpose of existence. When you think of anyone, your thought takes a form and goes out to find him; and, if your thinking is associated with some will that is behind it, the thought-form that has gone out from you makes an attempt to realise itself. Let us say, for instance, that you have a keen desire for a certain person to come and that, along with this vital impulse of desire, a strong imagination accompanies the mental form you have made; you imagine, "If he came, it would be like this or it would be like that." After a time you drop the idea altogether, and you do not know that even after you have forgotten it, your thought continues to exist. For it does still exist and is in action, independent of you, and it would need a great power to bring it back from its work. It is working in the atmosphere of the person touched by it and creates in him the desire to come. And if there is a sufficient power of will in your thought-form, if it is a well-built formation, it will arrive at its own realisation. But between the formation and the realisation there is a certain lapse of time, and if in this interval your mind has been occupied with quite other things, then when there happens this fulfilment of your forgotten thought, you may not even remember that you once harboured

it; you do not know that you were the instigator of its action and the cause of what has come about. And it happens very often too that when the result does come, you have ceased to desire or care for it. There are some men who have a very strong formative power of this kind and always they see their formations realised; but because they have not a well-disciplined mental and vital being, they want now one thing and now another and these different or opposite formations and their results collide and clash with one another. And these people wonder how it is that they are living in so great a confusion and disharmony! They do not realise that it is their own thoughts and desires that have built the circumstances around them which seem to them so incoherent and contradictory and make their life almost unbearable.

*CWM 3: 50-51*

### **Indispensable basis for yoga**

Adverse conditions come to many as a test for the weak points in their nature. The indispensable basis for Yoga, which must be well established before you can walk freely on the path, is equanimity. Naturally, from that point of view, all disturbances are tests which you have to pass. But they are necessary too in order to break down the limits which your mental constructions have built around you and which prevent your opening to the Light and the Truth. The whole mental world in which you live is limited, even though you may not know or feel its limitations, and something must come and break down this building in which your mind has shut itself and liberate it. For instance, you have some fixed rules, ideas or principles to which you attribute an absolute importance; most often it is an adherence to certain moral principles or precepts, such as the commandment “Honour thy father and mother” or “Thou shalt not kill” and the rest. Each man has some fad or one preferred shibboleth or another, each thinks that he is free from this or that prejudice from which others suffer and is willing to regard such notions

as quite false; but he imagines that his is not like theirs, it is for him the truth, the real truth. An attachment to a rule of the mind is an indication of a blindness still hiding somewhere. ...

*CWM 3: 53-54*

### **Get rid of agitation and haste**

Whether the thing to be done takes a thousand years or only a year according to the human computation, does not matter at all, if you are one with the Divine Consciousness; for then you leave outside you the things of the human nature and you enter into the infinity and eternity of the Divine Nature. Then you escape from this feeling of a great eagerness of hurry with which men are obsessed, because they want to see things done. Agitation, haste, restlessness lead nowhere. It is foam on the sea; it is a great fuss that stops with itself. Men have a feeling that if they are not all the time running about and bursting into fits of feverish activity, they are doing nothing. It is an illusion to think that all these so-called movements change things. It is merely taking a cup and beating the water in it; the water is moved about, but it is not changed for all your beating. This illusion of action is one of the greatest illusions of human nature. It hurts progress because it brings on you the necessity of rushing always into some excited movement. If you could only perceive the illusion and see how useless it all is, how it changes nothing! No where can you achieve anything by it. Those who are thus rushing about are the tools of forces that make them dance for their own amusement. And they are not forces of the best quality either.

*CWM 3: 66-67*

### **Get rid of fear**

Once you enter the path of Yoga you must get rid of all fears — the fears of your mind, the fears of your vital, the fears of your body which are lodged in its very cells. One of the uses of the blows and knocks you receive on the path of Yoga is to rid you of

all fear. The causes of your fears leap on you again and again, until you can stand before them free and indifferent, untouched and pure. One has a fear of the sea, another the fear of fire. The latter will find, it may be, that he has to face conflagration after conflagration till he is so trained that not a cell of his body quivers. That of which you have horror comes repeatedly till the horror is gone. One who seeks the transformation and is a follower of the Path, must become through and through fearless, not to be touched or shaken by anything whatever in any part of his nature.

CWM 3: 57

**The Mother**

**W**hatever the character of the experience you have, you must give no room to fear; you must keep an unshaken confidence and feel that whatever happens is the thing that had to happen. Once you have chosen the path, you must boldly accept all the consequences of your choice. But if you choose and then draw back and choose again and again draw back, always wavering, always doubting, always fearful, you create a disharmony in your being, which not only retards your progress, but can be the origin of all kinds of disturbance in the mind and vital being and discomfort and disease in the body.

CWM 3: 91

**The Mother**

## Advancing on the Path

### The psychic being

The psychic world or plane of consciousness is that part of the world, the psychic being is that part of the being which is directly under the influence of the Divine Consciousness; the hostile forces cannot have even the remotest action upon it. It is a world of harmony, and everything moves in it from light to light and from progress to progress. It is the seat of the Divine Consciousness, the Divine Self in the individual being. It is a centre of light and truth and knowledge and beauty and harmony which the Divine Self in each of you creates by his presence, little by little; it is influenced, formed and moved by the Divine Consciousness of which it is a part and parcel. It is in each of you the deep inner being which you have to find in order that you may come in contact with the Divine in you. It is the intermediary between the Divine Consciousness and your external consciousness; it is the builder of the inner life, it is that which manifests in the outer nature the order and rule of the Divine Will. If you become aware in your outer consciousness of the psychic being within you and unite with it, you can find the pure Eternal Consciousness and live in it; instead of being moved by the Ignorance as the human being constantly is, you grow aware of the presence of an eternal light and knowledge within you, and to it you surrender and are integrally consecrated to it and moved by it in all things.

For your psychic being is that part of you which is already given to the Divine. It is its influence gradually spreading from within towards the most outward and material boundaries of your consciousness that will bring about the transformation of your entire nature. There can be no obscurity here; it is the luminous part in you. Most people are unconscious of this psychic part within them; the effort of Yoga is to make you conscious of it, so that the process of your transformation, instead of a slow labour extending through centuries, can be pressed into one life or even a few years.

The psychic being is that which persists after death, because it is your eternal self; it is this that carries the consciousness forward from life to life.

The psychic being is the real individuality of the true and divine individual within you.

*CWM 3: 62-63*

### **The power of Love**

The Divine love of which I speak is a Love that manifests here upon this physical earth, in matter, but it must be pure of its human distortions, if it is to incarnate. The vital is an indispensable agent in this as in all manifestation. But as has happened always, the adverse powers have put their hold on this most precious thing. It is the energy of the vital that enters into dull and insensitive matter and makes it responsive and alive. But the adverse forces have distorted it; they have turned it into a field of violence and selfishness and desire and every kind of ugliness and prevented it from taking part in the divine work. The one thing to be done is to change it, not to suppress its movement or destroy it. For without it no intensity is possible anywhere. The vital is in its very nature that in us which can give itself away. Just because it is that which has always the impulse and the strength to take, it is also that which is capable of giving itself to the utmost; because it knows how to possess, it knows also how to abandon itself without reserve. The true vital movement is the most beautiful and magnificent of movements; but it has been twisted and turned into the most ugly, the most distorted, the most repulsive. Wherever into a human story of love, there has entered even an atom of pure love and it has been allowed to manifest without too much distortion, we find a true and beautiful thing. And if the movement does not last, it is because it is not conscious of its own aim and seeking; it has not the knowledge that it is not the union of one being with another that it is seeking after but the union of all beings with the Divine.

*CWM 3: 73*

### **All must be new-built**

If your aim is to be free, in the freedom of the Spirit, you must get rid of all the ties that are not the inner truth of your being, but come from subconscious habits. If you wish to con-

secrete yourself entirely, absolutely and exclusively to the Divine, you must do it in all completeness; you must not leave bits of yourself tied here and there. You may object that it is not easy to cut away altogether from one's moorings. But have you never looked back and observed the changes that have taken place in you in the course of a few years? When you do that, almost always you ask yourself how it was that you could have felt in the way you felt and acted as you did act in certain circumstances; at times, even, you can no longer recognise yourself in the person you were only ten years ago. How can you then bind yourself to what was or to what is or how can you fix beforehand what may or may not be in the future?

All your relations must be newly built upon an inner freedom of choice. The traditions in which you live or are brought up have been imposed on you by the pressure of the environment or by the general mind or by the choice of others. There is an element of compulsion in your acquiescence. Religion itself has been imposed on men; it is often supported by a suggestion of religious fear or by some spiritual or other menace. There can be no such imposition in your relation with the Divine; it must be free, your own mind's and heart's choice, taken up with enthusiasm and joy. What union can that be in which one trembles and says, "I am compelled, I cannot do otherwise"? Truth is self-evident and has not to be imposed upon the world. It does not feel the need of being accepted by men. For it is self-existent; it does not live by what people say of it or on their adherence. ...

*CWM 3: 82-83*

## **Yoga and illnesses**

The force that comes down into one who is doing Yoga and helps him in his transformation, acts along many different lines and its results vary according to the nature that receives it and the work to be done. First of all, it hastens the transformation of all in the being that is ready to be transformed. If he is open and receptive in his mind, the mind, touched by the power of Yoga, begins



to change and progress swiftly. There may be the same rapidity of change in the vital consciousness if that is ready, or even in the body. But in the body the transforming power of Yoga is operative only to a certain degree; for the receptivity of the body is limited. The most material plane of the universe is still in a condition in which receptivity is mixed with a large amount of resistance. But rapid progress in one part of the being which is not followed by an equivalent progress in other parts produces a disharmony in the nature, a dislocation somewhere; and wherever or whenever this dislocation occurs, it can translate itself into an illness. The nature of the illness depends upon the nature of the dislocation. One kind of disharmony affects the mind and the disturbance it produces may lead even as far as insanity; another kind affects the body and may show itself as fever or prickly heat or any other greater or minor disorder.

*CWM 3: 85-86*

### **Surrender to the Grace**

But whatever you do, whatever the process you use, and even if you happen to have acquired in it a great skill and power, you must leave the result in the hands of the Divine. Always you may try, but it is for the Divine to give you the fruit of your effort or not to give it. There your personal power stops; if the result comes, it is the Divine Power and not yours that brings it. You question if it is right to ask the Divine for these things. But there is no more harm in turning to the Divine for the removal of a physical imperfection than in praying for the removal of a moral defect. But whatever you ask for or whatever your effort, you must feel, even while trying your best, using knowledge or putting forth power, that the result depends upon the Divine Grace. Once you have taken up the Yoga, whatever you do must be done in a spirit of complete surrender. This must be your attitude, —“I aspire, I try to cure my imperfections, I do my best, but for the result I put myself entirely into the hands of the Divine.”

*CWM 3: 97*

## **Sitting in meditation**

On the quality of the aspiration depends the force that answers and the work that it comes to do. To make yourself blank in meditation creates an inner silence; it does not mean that you have become nothing or have become a dead and inert mass. Making yourself an empty vessel, you invite that which shall fill it. It means that you release the stress of your inner consciousness towards realisation. The nature of the consciousness and the degree of its stress determine the forces that you bring into play and whether they shall help and fulfil or fail or even harm and hinder.

There are many varying conditions in which you may meditate and all have their effect upon the forces brought in or brought down and on their working. If you sit alone, it is your own inner and outer condition that matters. If you sit with others, the general condition is of primary importance. But in either case the conditions will always vary and the forces that answer will never be twice the same. A united concentration rightly done can be a great force. There is an old saying that if twelve sincere persons unite their will and their aspiration and call the Divine, the Divine is bound to manifest. But the will must be one-pointed, the aspiration sincere. For those who make the attempt can be united in inertia or even in mistaken or perverse desire, and the result is then likely to be disastrous.

In your meditation the first imperative need is a state of perfect and absolute sincerity in all the consciousness. It is indispensable that you should not deceive yourself or deceive or be deceived by others. Often people have a wish, a mental preference or vital desire; they want the experience to happen in a particular way or to take a turn that satisfies their ideas or desires or preferences; they do not keep themselves blank and unprejudiced and simply and sincerely observe what happens. Then if you do not like what happens, it is easy to deceive yourself; you will see one thing, but give it a little twist and make it something else, or you will distort something simple and straightforward or magnify it into an extraordinary experience. When you sit in meditation you must be as candid and simple as a child, not interfering by your external mind, expecting nothing, insisting on nothing. Once this condition is there, all the rest depends upon the aspiration deep within you.

If you ask from within for peace, it will come; if for strength, for power, for knowledge, they too will come, but all in the measure of your capacity to receive it. And if you call upon the Divine, then too — always admitting that the Divine is open to your call, and that means your call is pure enough and strong enough to reach him, — you will have the answer.

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### **Getting rid of repulsion**

The world is full of things that are not pleasing or beautiful, but that is no reason why one should live in a constant feeling of repulsion for these things. All feelings of shrinking and disgust and fear that disturb and weaken the human mind can be overcome. A Yogi has to overcome these reactions; for almost the very first step in Yoga demands that you must keep a perfect equanimity in the presence of all beings and things and happenings. Always you must remain calm, untouched and unmoved; the strength of the Yogi lies there. An entire calmness and quietness will disarm even dangerous and ferocious animals when they confront you.

Repulsion is a movement of ignorance. It is an instinctive gesture of self-defence. But what best protects you against any danger is not an unreasoning recoil but knowledge, knowledge of the nature of the danger and a conscious application of the means that will remove or nullify it.

*CWM 3: 98-99, 101*

### **Surrender and sacrifice**

In our Yoga there is no room for sacrifice. But everything depends on the meaning you put on the word. In its pure sense it means a consecrated giving, a making sacred to the Divine. But in the significance that it now bears, sacrifice is something that works for destruction; it carries about it an atmosphere of negation. This kind of sacrifice is not fulfilment; it is a deprivation, a self-immolation. It is your possibilities that you sacrifice, the possibilities and realisations of your personality from the most material to the highest spiritual range. Sacrifice diminishes your being. If physically you sacrifice your life, your body, you give up all your possibilities on the material plane; you have done with the achievements of your earthly existence.

In the same way you can morally sacrifice your life; you give up the amplitude and free fulfilment of your inner existence. There is always in this idea of self-immolation a sense of forcing, a constriction, an imposed self-denial. This is an ideal that does not give room for the soul's deeper and larger spontaneities. By surrender we mean not this but a spontaneous self-giving, a giving of all your self to the Divine, to a greater Consciousness of which you are a part. Surrender will not diminish, but increase; it will not lessen or weaken or destroy your personality, it will fortify and aggrandise it. Surrender means a free total giving with all the delight of the giving; there is no sense of sacrifice in it. If you have the slightest feeling that you are making a sacrifice, then it is no longer surrender.

*CWM 3: 114-15*

### **Surrender and self-offering**

Surrender is the decision taken to hand over the responsibility of your life to the Divine. Without this decision nothing is at all possible; if you do not surrender, the Yoga is entirely out of the question. Everything else comes naturally after it, for the whole process starts with surrender. You can surrender either through knowledge or through devotion. You may have a strong intuition that the Divine alone is the truth and a luminous conviction that without the Divine you cannot manage. Or you may have a spontaneous feeling that this line is the only way of being happy, a strong psychic desire to belong exclusively to the Divine: "I do not belong to myself," you say, and give up the responsibility of your being to the Truth. Then comes self-offering: "Here I am, a creature of various qualities, good and bad, dark and enlightened. I offer myself as I am to you, take me up with all my ups and downs, conflicting impulses and tendencies — do whatever you like with me." In the course of your self-offering, you start unifying your being around what has taken the first decision — the central psychic will. All the jarring elements of your nature have to be harmonised, they have to be taken up one after another and unified

with the central being. You may offer yourself to the Divine with a spontaneous movement, but it is not possible to give yourself effectively without this unification.

*CWM 3: 126*

### **Stepping Back**

Most of you live on the surface of your being, exposed to the touch of external influences. You live almost projected, as it were, outside your own body, and when you meet some unpleasant being similarly projected you get upset. The whole trouble arises out of your not being accustomed to stepping back. You must always step back into yourself—learn to go deep within—step back and you will be safe. Do not lend yourself to the superficial forces which move in the outside world. Even if you are in a hurry to do something, step back for a while and you will discover to your surprise how much sooner and with what greater success your work can be done. If someone is angry with you, do not be caught in his vibrations but simply step back and his anger, finding no support or response, will vanish. Always keep your peace, resist all temptation to lose it. Never decide anything without stepping back, never speak a word without stepping back, never throw yourself into action without stepping back. All that belongs to the ordinary world is impermanent and fugitive, so there is nothing in it worth getting upset about. What is lasting, eternal, immortal and infinite— that indeed is worth having, worth conquering, worth possessing. It is Divine Light, Divine Love, Divine Life— it is also Supreme Peace, Perfect Joy and All-Mastery upon earth with the Complete Manifestation as the crowning. When you get the sense of the relativity of things, then whatever happens you can step back and look; you can remain quiet and call on the Divine Force and wait for an answer. Then you will know exactly what to do. Remember, therefore, that you cannot receive the answer before you are very peaceful. Practise that inner peace, make at least a small beginning and go on in your practice until it becomes a habit with you.

*CWM 3: 160*

## Renunciation

There is in books a lot of talk about renunciation — that you must renounce possessions, renounce attachments, renounce desires. But I have come to the conclusion that so long as you have to renounce anything you are not on this path; for, so long as you are not thoroughly disgusted with things as they are, and have to make an effort to reject them, you are not ready for the supramental realisation. If the constructions of the Overmind — the world which it has built and the existing order which it supports — still satisfy you, you cannot hope to partake of that realisation. Only when you find such a world disgusting, unbearable and unacceptable, are you fit for the change of consciousness. That is why I do not give any importance to the idea of renunciation. To renounce means that you are to give up what you value, that you have to discard what you think is worth keeping. What, on the contrary, you must feel is that this world is ugly, stupid, brutal and full of intolerable suffering; and once you feel in this way, all the physical, all the material consciousness which does not want it to be that, will want it to change, crying, “I will have something else — something that is true, beautiful, full of delight and knowledge and consciousness!” All here is floating on a sea of dark unconsciousness. But when you want the Divine with all your will, all your resolution, all your aspiration and intensity, it will surely come. But it is not merely a matter of ameliorating the world. There are people who clamour for change of government, social reform and philanthropic work, believing that they can thereby make the world better. We want a new world, a true world, an expression of the Truth-Consciousness. And it will be, it must be — and the sooner the better!

It should not, however, be just a subjective change. The whole physical life must be transformed. The material world does not want a mere change of consciousness in us. It says in effect: “You retire into bliss, become luminous, have the divine knowledge; but that does not alter me. I still remain the hell I practically am!” The true change of consciousness is one that will change the physical conditions of the world and make it an entirely new creation.

CWM 3: 128-29

## Endurance is the watchword

Let endurance be your watchword: teach the life-force in you — your vital being — not to complain but to put up with all the conditions necessary for great achievement. The body is a very enduring servant, it bears the stress of circumstance tamely like a beast of burden. It is the vital being that is always grumbling and uneasy. The slavery and torture to which it subjects the physical is almost incalculable. How it twists and deforms the poor body to its own fads and fancies, irrationally demanding that everything should be shaped according to its whimsicality! But the very essence of endurance is that the vital should learn to give up its capricious likes and dislikes and preserve an equanimity in the midst of the most trying conditions. When you are treated roughly by somebody or you lack something which would relieve your discomfort, you must keep up cheerfully instead of letting yourself be disturbed. Let nothing ruffle you the least bit, and whenever the vital tends to air its petty grievances with pompous exaggeration just stop to consider how very happy you are, compared to so many in this world. Reflect for a moment on what the soldiers who fought in the last war had to go through. If you had to bear such hardships you would realise the utter silliness of your dissatisfactions. And yet I do not wish you to court difficulties — what I want is simply that you should learn to endure the little insignificant troubles of your life.

Nothing great is ever accomplished without endurance.

*CWM 3:136*

## Faith

The perception of the exterior consciousness may deny the perception of the psychic. But the psychic has the true knowledge, an intuitive instinctive knowledge. It says, “I know; I cannot give reasons, but I know.” For its knowledge is not mental, based on experience or proved true. It does not believe after proofs are given: faith is the movement of the soul whose knowledge is spontaneous and direct. Even if the whole world denies and brings forward a thousand proofs to the contrary, still it knows by an inner knowledge, a direct perception that can stand against everything,

a perception by identity. The knowledge of the psychic is something which is concrete and tangible, a solid mass. You can also bring it into your mental, your vital and your physical; and then you have an integral faith — a faith which can really move mountains. But nothing in the being must come and say, “It is not like that”, or ask for a test. By the least half-belief you spoil matters. How can the Supreme manifest if faith is not integral and immovable? Faith in itself is always unshakable — that is its very nature, for otherwise it is not faith at all. But it may happen that the mind or the vital or the physical does not follow the psychic movement. A man can come to a Yogi and have a sudden faith that this person will lead him to his goal. He does not know whether the person has knowledge or not. He feels a psychic shock and knows that he has met his master. He does not believe after long mental consideration or seeing many miracles. And this is the only kind of faith worthwhile. You will always miss your destiny if you start arguing.

*CWM 3: 152*

### **Right attitude**

Is it really the best that always happens?... It is clear that all that has happened had to happen: it could not be otherwise — by the universal determinism it had to happen. But we can say so only after it has happened, not before. For the problem of the very best that can happen is an individual problem, whether the individual be a nation or a single human being; and all depends upon the personal attitude. If, in the presence of circumstances that are about to take place, you can take the highest attitude possible — that is, if you put your consciousness in contact with the highest consciousness within reach, you can be absolutely sure that in that case it is the best that can happen to you. But as soon as you fall from this consciousness into a lower state, then it is evidently not the best that can happen, for the simple reason that you are not in your very best consciousness. I even go so far as to affirm that in the zone of immediate influence of each one, the right attitude not only has the power to turn every circumstance to advantage but can change the very circumstance itself. For instance, when a



man comes to kill you, if you remain in the ordinary consciousness and get frightened out of your wits, he will most probably succeed in doing what he came for; if you rise a little higher and though full of fear call for the divine help, he may just miss you, doing you a slight injury; if, however, you have the right attitude and the full consciousness of the divine presence everywhere around you, he will not be able to lift even a finger against you. ... *CWM 3: 154-55*

### **Power of Imagination**

The imagination is really the power of mental formation. When this power is put at the service of the Divine, it is not only formative but also creative. There is, however, no such thing as an unreal formation, because every image is a reality on the mental plane. The plot of a novel, for instance, is all there on the mental plane existing independently of the physical. Each of us is a novelist to a certain extent and possesses the capacity to make forms on that plane; and, in fact, a good deal of our life embodies the products of our imagination. Every time you indulge your imagination in an unhealthy way, giving a form to your fears and anticipating accidents and misfortunes, you are undermining your own future. On the other hand, the more optimistic your imagination, the greater the chance of your realising your aim.... The power of mental formation is most useful in Yoga also; when the mind is put in communication with the Divine Will, the supramental Truth begins to descend through the layers intervening between the mind and the highest Light and if, on reaching the mind, it finds there the power of making forms it easily becomes embodied and stays as a creative force in you. Therefore I say to you never be dejected and disappointed but let your imagination be always hopeful and joyously plastic to the stress of the higher Truth, so that the latter may find you full of the necessary formations to hold its creative light.

The imagination is like a knife which may be used for good or evil purposes. If you always dwell in the idea and feeling that you are going to be transformed, then you will help the process of the Yoga. If, on the contrary, you give in to dejection and bewail that you are not fit or that you are incapable of realisation, you poison

your own being. It is just on account of this very important truth that I am so tirelessly insistent in telling you to let anything happen but, for heavens sake, not to get depressed. Live rather in the constant hope and conviction that what we are doing will prove a success. In other words, let your imagination be moulded by your faith in Sri Aurobindo; for, is not such faith the very hope and conviction that the will of Sri Aurobindo is bound to be done, that his work of transformation cannot but end in a supreme victory and that what he calls the supramental world will be brought down on earth and realised by us here and now?

*CWM 3: 156-57*

### **Conversion of the Vital**

One of the commonest demands of the vital is for praise. It hates to be criticised and treated as if it were of little importance. But it must be always prepared for rebuffs and stand them with absolute calm; nor must it pay attention to compliments, forgetting that each movement of self-satisfaction is an offering at the altar of the lords of falsehood....

Another remarkable sign of the conversion of your vital, owing to Agni's influence, is that you face your difficulties and obstacles with a smile. You do not sit any more in sackcloth and ashes, lamenting over your mistakes and feeling utterly crestfallen because you are not at the moment quite up to the mark. You simply chase away depression with a smile. A hundred mistakes do not matter to you: with a smile you recognize that you have erred and with a smile you resolve not to repeat the folly in the future. All depression and gloom is created by the hostile forces who are never so pleased as when throwing on you a melancholy mood. Humility is indeed one thing and depression quite another, the former a divine movement and the latter a very crude expression of the dark forces. Therefore, face your troubles joyously, oppose with invariable cheerfulness the obstacles that beset the road to transformation. The best means of routing the enemy is to laugh in his face! You may grapple and tussle for days and he may still show an undiminished vigour; but just once laugh at him and lo! he takes to his heels. A laugh of self-

confidence and of faith in the Divine is the most shattering strength possible — it disrupts the enemy's front, spreads havoc in his ranks and carries you triumphantly onwards.

The converted vital feels also a joy in the process of realisation. All the difficulties implied in that process it accepts with gusto, it never feels happier than when the Truth is shown it and the play of falsehood in its lower nature laid bare. It does not do the Yoga as if carrying a burden on its back but as if it were a very pleasurable occupation. It is willing to endure the utmost with a smile if it is a condition of the transformation. Neither complaining nor grumbling, it endures happily because it is for the sake of the Divine that it does so. It has the unshakable conviction that the victory will be won.

*CWM 3: 137-39*

### **Aspiration in the physical**

The fundamental seat of aspiration from which it radiates or manifests in one part of the being or another is the psychic centre. When I speak of aspiration in the physical I mean that the very consciousness in you which hankers after material comfort and well-being should of itself, without being compelled by the higher parts of your nature, ask exclusively for the Divine's Love. Usually you have to show it the Light by means of your higher parts; surely this has to be done persistently, otherwise the physical would never learn and it would take Nature's common round of ages before it learns by itself. Indeed the round of Nature is intended to show it all possible sorts of satisfactions and by exhausting them convince it that none of them can really satisfy it and that what it is at bottom seeking is a divine satisfaction. In Yoga we hasten this slow process of Nature and insist on the physical consciousness seeing the truth and learning to recognise and want it. But how to show it the truth? Well, just as you bring a light into a dark room. Illumine the darkness of your physical consciousness with the intuition and aspiration of your more refined parts and keep on doing so till it realises how futile and unsatisfactory is its hunger for the low ordinary things, and turns spontaneously towards the truth. When it does turn, your whole life will be changed — the experience is unmistakable.

*CWM 3: 130-31*

## Difficulties and the Grace

The nature of your difficulty indicates the nature of the victory you will gain, the victory you will exemplify in Yoga. Thus, if there is persistent selfishness, it points to a realisation of universality as your most prominent achievement in the future. And, when selfishness is there, you have also the power to reverse this very difficulty into its opposite, a victory of utter wideness.

When you have something to realise, you will have in you just the characteristic which is the contradiction of that something. Face to face with the defect, the difficulty, you say, "Oh, I am like that! How awful it is!" But you ought to see the truth of the situation. Say to yourself, "My difficulty shows me clearly what I have ultimately to represent. To reach the absolute negation of it, the quality at the other pole — this is my mission."

Even in ordinary life, we have sometimes the experience of contraries. He who is very timid and has no courage in front of circumstances proves capable of bearing the most!

To one who has the aspiration for the Divine, the difficulty which is always before him is the door by which he will attain God in his own individual manner: it is his particular path towards the Divine Realisation.

There is also the fact that if somebody has a hundred difficulties it means he will have a tremendous realisation — provided, of course, there are in him patience and endurance and he keeps the aspiring flame of Agni burning against those defects.

And remember: the Grace of the Divine is generally proportioned to your difficulties.

CWM 3:143

The Mother



*With best compliments of:*

**Phoolashree Deorah Seva Kosh**

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

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

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*Confidence in the Mother followed by a full opening to her is the best way.*

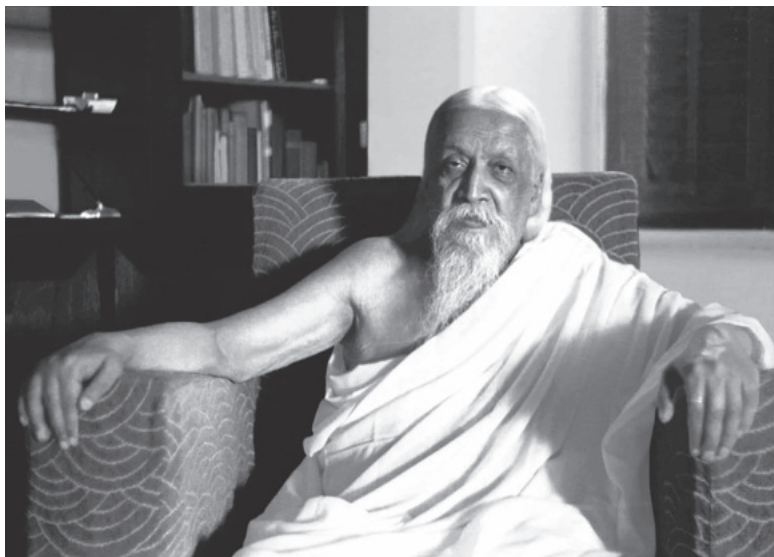
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*O Mother, how long will you remain far from me?  
Am I not your child?*

*The Mother is never far from you. If you keep open, you will always feel her with you.*

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*The direct opening of the psychic centre is easy only when the ego-centricity is greatly diminished and also if there is a strong bhakti for the Mother. A spiritual humility and sense of submission and dependence is necessary.*



*All can be done by the Divine, the heart and nature purified, the inner consciousness awakened, the veils removed, if one gives oneself to the Divine with trust and confidence — and even if one cannot do so fully at once, yet the more one does so, the more the inner help and guidance comes and the contact and the experience of the Divine grows within. If the questioning mind becomes less active and humility and the will to surrender grow in you, this ought to be perfectly possible. No other strength and tapasya are then needed, but this alone.*

CWSA 29: 69

Sri Aurobindo

## Key to the Integral Yoga

### Faithfulness to the Light and the Call

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

### Openness to the Mother and Sri Aurobindo

*Is it the same whether we write to Sri Aurobindo or to the Mother? Some say that both are one, so whether we write to Sri Aurobindo or to the Mother we are open to the Mother. Is this correct?*

It is true that we are one, but there is also a relation, which necessitates that one should be open to the Mother.

*Can it happen that one who is open to Sri Aurobindo is not open to the Mother? Is it that whoever is open to the Mother is open to Sri Aurobindo?*

The Mother proposition is true. If one is open to Sri Aurobindo and not to the Mother it means that one is not really open to Sri Aurobindo.

*Very often Sri Aurobindo says one should allow the Mother's force to govern. Does it mean that there is a difference between the two forces?*

There is one force only, the Mother's force — or, if you like to put it like that, the Mother is Sri Aurobindo's Force.

*Somebody told me: "When I came here, Sri Aurobindo never used to teach us anything about the Yoga. He told us to follow our own knowledge." Is this so?*

I am not aware of that. But now also the Mother does not teach, she asks all to open and receive. But she does not tell them and I don't think I told people to follow their own "knowledge".

### **Receiving Their Influence**

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

It is quite possible to follow the Yoga while remaining outside the Asram. There are many both in Northern and Southern India who do it.

*CWSA 32: 104-06*

**Sri Aurobindo**

You have only to aspire, to keep yourself open to the Mother, to reject all that is contrary to her will and to let her work in you — doing also all your work for her and in the faith that it is through her force that you can do it. If you remain open in this way the knowledge and realisation will come to you in due course.

\*

Keep yourself open to the Mother in the right attitude of surrender and you will receive from her gradually all that you need within you.

\*



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

\*

There is no part of you that is not open, but you have to make the opening always wider and the reception more complete; but that too will be done progressively if you remember and call the Mother's force at all times and remain confident, vigilant and devoted, as you have been and are.

\*

Sri Aurobindo says in reply to your letter that you can meditate on the Mother in the heart and call on her—remember her and dedicate or offer to her all your life and thoughts and actions. If you like you can make a japa of her name. You can call to her to purify your being and change your nature.

Or you can concentrate to call down from above you (where it always is) first her calm and peace, then her power and light and her ananda. It is always there above the head — but superconscious to the human mind — by aspiration and concentration it can become conscient to it and the adhar can open to it so that it descends and enters into mind, life and body.

\*

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

CWSA 32: 26

**Sri Aurobindo**

*My sweet Mother, let me live in you.*

Keep open to the Mother's peace and joy — by living in it you will come to live in her.

CWSA 32: 154, 163

**Sri Aurobindo**



*All has to be done by the working of  
the Mother's force aided by your aspiration,  
devotion and surrender.*

CWSA 32: 196

**Sri Aurobindo**



*Our Gratitude and Consecration to the  
Mother and Sri Aurobindo*

**Sri Aurobindo Society, Nairobi Centre, Kenya**



*Sri Aurobindo Society*  
INDORE BRANCH *Creating the Next Future*

# Appeal



*To Contribute in Divine Work*

With the infinite grace and blessings of The Mother & Sri Aurobindo, Sri Aurobindo Society Puducherry, Branch Indore has already started construction work from 25 January, 2021 on a land area of 13495 Sq.Ft. for the shaktipeeth "Sri Aurobindo Vishwa Nilayam" - A Centre for Integral Yoga & Meditation for conducting spiritual activities in order to build a Divine Society. The land is situated at survey no.126/8, Chota Bangerda, near airport, Indore

It is a pleasure to inform you that in the first phase work shall commence for Ground floor, First floor, Second floor, in which the hall with all facilities, Library containing Divine text of the Mother and Sri Aurobindo, Guest rooms, Kitchen, Dining hall and Shrine containing Divine Relics of Sri Aurobindo will be constructed. There are also expansion plans for the future.

The estimated cost of this divine construction work is Rs. 2.5 crores. This can only be possible with the co-operation and collective efforts of all of us. We therefore, invite you to be a part of this Divine effort by contributing generously to this Divine Cause. The offering given by you will be exempted under 80 (G) of Income Tax Act.

It can be made by Cash/Cheque/DD/NEFT/RTGS in the name of "Sri Aurobindo Society Indore." Your collaboration and support in this divine work is solicited and will immensely benefit not only Indore but humanity and the world at large.

Chairperson

**Dr. Suman Kochar**

samakocher@rediffmail.com

Secretary

**Manoj Kiyawat**

mkiyawat@gmail.com

You can also donate by scanning the QR code

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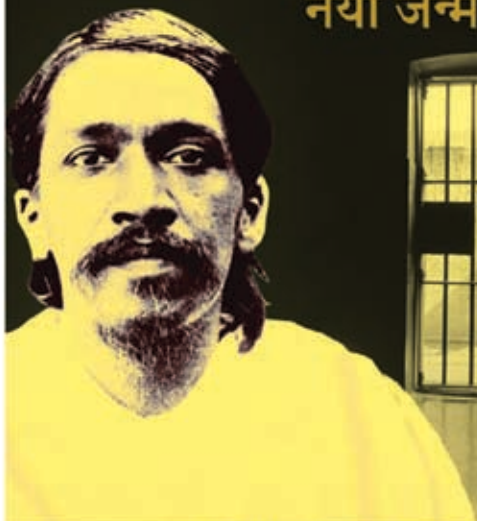


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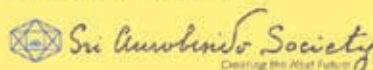
A documentary on Sri Aurobindo,  
who was considered the mastermind  
by the British, for inspiring our leaders  
to fight for independence.

### नया जन्म



A film shot at actual locations by Abhijit Dasgupta

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watch on <https://www.youtube.com/user/aurosocietypondy>