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Nearness to the Mother

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Nearness with the Mother

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

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Editorial note: The central key to the Integral Yoga is opening to the Mother. It is She who has been given the task of transforming earth nature and the soul recognising in Her present embodiment, the supreme Shakti or the Divine Mother is the true point of initiation into the transformative process. A question may arise in the physical mind of man as to how we can connect with Her and grow in nearness to Her in the absence of the physical support of Her earthly body. This issue is meant to reveal this secret of nearness to the Divine Mother.



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

CWSA 32: 496

Sri Aurobindo

True Relation with the Mother

Mother and Child

What is our true relation with the Mother — the relation of the Mother and her child?

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

*

The relation of the disciple to the Guru in the Guruvada is supposed always to be that of worship, respect, complete happy confidence, unquestioning acceptance of the guidance. It is only in this Asram that another theory has sometimes been advanced and reached its height as a result of the *misapplication* or wrong extension of the relation with the human Mother (which in itself, rightly understood, was not to be discouraged as a phase) and also of certain other misunderstood notions — not only *abhimāna*, but egoistic unspiritual demand, hostile criticism, revolt, anger and other still more undesirable vital reactions (usually supposed to be foreign to the spiritual consciousness) have been put forward by some, admitted by many in practice, as a part of the Yoga! I do not see how such a method can lead to any good results in the spiritual life.

*

One rule

One rule for you I can lay down, “Do not do, say or think anything which you would want to conceal from the Mother.” And that answers the objections that rose within you — from your vital, is it not? — against bringing “these petty things” to the Mother’s notice. Why should you think that the Mother would be bothered by these things or regard them as petty? If *all* the life is to be Yoga, what is there that can be called petty or of no importance? Even if the Mother does not answer, to have brought

any matter of your action and self-development before her in the right spirit means to have put it under her protection, in the light of the Truth, under the rays of the Power that is working for the transformation — for immediately those rays begin to play and to act on the thing brought to her notice. Anything within that advises you not to do it when the spirit in you moves you to do it, may very well be a device of the vital to avoid the ray of the Light and the working of the Force. It may also be observed that if you open yourself to the Mother by putting the movements of any part of you under her observation, that of itself creates a relation, a personal closeness with her other than that which her general, silent or not directly invited action maintains with all the sadhaks.

All this, of course, if you feel ready for this openness, if the spirit moves you to lay what is in you bare before her. For it is then that it is fruitful — when it comes from within and is spontaneous and true.

*

Love, faith, trust, confidence, surrender

Feelings of this kind ought to be rejected always and there is nothing else to be done with them. The relation with the Divine, the relation with the Mother must be one of love, faith, trust, confidence, surrender — any other relation of the vital ordinary kind brings reactions contrary to the sadhana,— desire, egoistic *abhimāna*, demand, revolt and all the disturbance of ignorant rajasic human nature from which it is the object of the sadhana to escape.

*

True spiritual relation

To live inside is the first principle of spiritual life and from inside to reshape the physical existence. But so many insist on remaining in the external and their relation with the Mother is governed by the ordinary reactions of the external unspiritualised nature.

*

You have written to some people about “an inner close relation” with the Mother. I want to know what is the truest and most real relation with her. Isn’t the soul relation with her the only true one? What is the soul relation? How am I to recognise it?

An inner (soul) relation means that one feels the Mother’s presence, is turned to her at all times, is aware of her force moving, guiding, helping, is full of love for her and always feels a great nearness whether one is physically near her or not — this relation takes up the mind, vital and inner physical till one feels one’s mind close to the Mother’s mind, one’s vital in harmony with hers, one’s very physical consciousness full of her. These are all the elements of the inner union, not only in the spirit and self but in the nature.

I do not recollect what I had written, but this is the inner close relation as opposed to an outer relation which consists only in how one meets her on the external physical plane. It is quite possible — and actual — to have this inner close relation even if physically one sees her only at pranam and meditation and once a year perhaps on the birthday.

CWSA 32: 448-54

You are the Mother’s child and the Mother’s love to her children is without limit and she bears patiently with the defects of their nature. Try to be the true child of the Mother: it is there within you, but your outward mind is occupied by little futile things and too often in a violent fuss over them. You must not only see the Mother in dream but learn to see and feel her with you and within you at all times. Then you would find it easier to control yourself and change, — for she being there would be able to do it for you.

CWSA 32: 452-53

Sri Aurobindo

The Mother's care for all

This thought of yours that Mother cares for all as her children and does not care for you is evidently a quite groundless idea and does not rest on any solid basis. She is as affectionate in her love and care for you and in her way towards you as to any others and more than to most. There is nothing solid or specific that we can see on which the idea can rest. Certainly, it corresponds to no reality in the Mother's feelings.

But I have noted that this kind of idea *always* comes up in the minds of sadhaks and sadhikas (especially the latter) when they become despondent or listen to the suggestions from outside them. Always they say the same thing as you, "You love and care for all; only for me you do not love and care. I am evidently unfit for the Yoga or you would not keep me far from you like that. I shall never arrive at anything. What is the use of my remaining here only to trouble you? What have I to live for?" But when the psychic being is well awake, then these thoughts, this despondency, these wrong notions are bound to go away. What you feel therefore is just this despondency and the wrong suggestions it brings; it does not correspond to any reality in the Mother's feelings or behaviour towards you. It will go with the rest as the inner being, the soul in you comes more and more forward — for the soul in you knows that it loves the Mother and the Mother loves you; it cannot be blinded by the suggestions that deceive the mind and the vital nature.

Do not therefore remain in these thoughts that have no foundation but are only a mood of despondency or a suggestion from outside. Let the psychic being in you grow and the Mother's force work. The relation of the child and the Mother is there in your soul; it will make itself felt in your mind and vital and physical consciousness till it becomes the foundation of the whole consciousness on which all the sadhana can be firm and secure.

CWSA 32: 454-55

Sri Aurobindo

Inner Contact with the Mother

Live in Yourself with the Mother

I was feeling very happy alone in my room, with an inner feeling of the Mother's consciousness. When I went to see X, I felt ill at ease and I lost the inner contact with the Mother. Mixing with people destroys the inner feeling, but I cannot always remain secluded. What is the best thing to do?

You have to learn to live in yourself with the Mother, in contact with her consciousness, and meet others only with your exterior surface.

*

Need of peace

The one thing that is most needed for this sadhana is peace, calm, especially in the vital — a peace which depends not on circumstances or surroundings but on the inner relation with a higher consciousness which is the consciousness of the Divine, of the Mother. Those who have not that or do not aspire to get it can come here and live in the Asram for ten or twenty years and yet be as restless and full of struggle as ever, — those who open their mind and vital to the Mother's strength and peace can get it even in the hardest and most unpleasant work and the worst circumstances.

*

Turned inwardly

I am ready to give up all my relations with everyone and be merged in the Mother alone. Please tell me what rules I should follow to overcome all obstacles. May Mother help me both inwardly and outwardly.

The most important thing is to be turned inwardly towards the Mother and to her alone. To avoid too many outward contacts

is necessary only in order to help in this — but it is not necessary nor desirable to avoid all contacts with people. What is necessary is to meet these contacts with the right inner consciousness, not throwing yourself out — treating them as things of the surface — not getting attached to them or absorbed by them in any way.

*

Depression and imaginations

At any rate if you want the Mother's contact always, you must get rid of depression and the mental imaginations that bring it. Nothing comes more in the way than that.

*

No one need be jealous of anything or anybody, since each has his own point of contact which nobody else has — apart from what all have.

*

If it is like that, it is probably because you are living outside, allowing yourself to be disturbed by outward contacts. One cannot find happiness of a lasting character unless one lives within. Work, action must be offered to the Mother, done for her sake only, without any thought for yourself, your own ideas, preferences, feelings, likes and dislikes. If one's eyes are fixed on these latter things, then at every step one gets some friction either in the mind or vital or, if these are comparatively quiet, in the body and nerves. Peace and joy can only become stable if one lives within with the Mother.

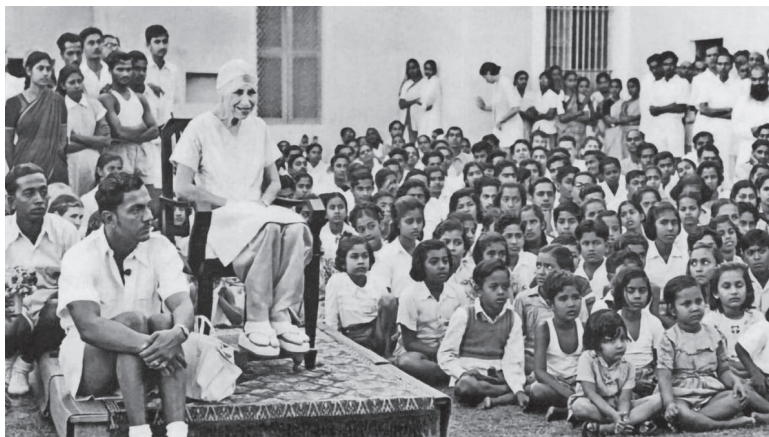
CWSA 32: 457-60

Sri Aurobindo

The contact with the Mother's consciousness will lead to all necessary realisations and the fulfilment of all true aspirations.

CWSA 32:457

Sri Aurobindo



The Right Approach

True love for the Mother

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

It is part of the true Mother's love not to do whatever the vital of the child demands, for she knows that it would be extremely bad for him. Do not obey the impulse of the vital, but follow rather your true perception and make yourself a channel for the will of the Mother — because her will is always that you should grow into your true being.

Love turned towards the Divine

The love which is turned towards the Divine ought not to be the usual vital feeling which men call by that name; for that is

not love, but only a vital desire, an instinct of appropriation, the impulse to possess and monopolise. Not only is this not the divine Love, but it ought not to be allowed to mix in the least degree in the Yoga. The true love for the Divine is a self-giving, free of demand, full of submission and surrender; it makes no claim, imposes no condition, strikes no bargain, indulges in no violences of jealousy or pride or anger — for these things are not in its composition. In return the Divine Mother also gives herself, but freely — and this represents itself in an inner giving — her presence in your mind, your vital, your physical consciousness, her power recreating you in the divine nature, taking up all the movements of your being and directing them towards perfection and fulfilment, her love enveloping you and carrying you in its arms Godwards. It is this that you must aspire to feel and possess in all your parts down to the very material, and here there is no limitation either of time or of completeness. If one truly aspires and gets it, there ought to be no room for any other claim or for any disappointed desire. And if one truly aspires, one does unflinchingly get it, more and more as the purification proceeds and the nature undergoes its needed change.

Keep your love pure of all selfish claim and desire; you will find that you are getting all the love that you can bear and absorb in answer.

*

Love for the Mother and others

Both the love for the Mother which you feel so strongly and the other tendency of harmony and affection with those with whom you live or work come from the psychic being. When the psychic intensifies its influence, this love for the Mother becomes strong and is the main mover of the nature. But there is also a feeling of good will, harmony, kindness or affection towards others which also comes up and is not so much personal as the result of the soul's inmost relation to all souls who are children of the

Mother. There is no harm in this psychic feeling, on the contrary it creates happiness and harmony — it is only the vital love between persons that has to be rejected because it draws away from full consecration to the Divine. But this helps the growth of the soul into the Mother's consciousness and helps the work and helps also the inner life to grow.

*

Giving oneself to the Mother

The Mother gives whatever is necessary for each one; she does not withhold what one requires and is capable of receiving. It is we who are not ready to receive what she gives.

Yes, Mother is always willing to give and nothing pleases her better than to see her children receiving what she has to give.

Psychic Relation with the Mother

Throughout the day my vital has wept. It feels that the Mother is unsympathetic to it and laments that it is deprived of her affection. It stumbles at her silence; it shrinks at her neglect.

All that is simply the unregenerated vital which is full of ego and desire and demand and therefore of dissatisfaction, complaint, false ideas and self-made sorrow.

*

But there is another movement in me which wants to avoid all such sorrows and joys and just depend on the Mother. It does not want anything from her, but wants to give itself to her, and prays to her to come down and uplift it. This movement is in the heart. Its principal feature is surrender.

Psychic love for the Mother

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

It is psychic.

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

Psychic.

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

Psychic.

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

Psychic.

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

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

*

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

That is the psychic love.

*

From the morning there has been a feeling of nearness to the Mother, almost as if there were no difference between us. But how can that be possible, as there is such a great gulf between her and me? I am on the mental plane and she is on the highest Supramental.

But the Mother is there not only on the Supramental but on all the planes. And especially she is close to everyone in the psychic part (the inner heart), so when that opens, the feeling of nearness naturally comes.

*

Why do I not feel love and Ananda every time I see the Mother?

As for the love and Ananda, it depends on the psychic coming up.

*

For two days there was an intense love for the Mother and for you; the whole being was possessed with this love. Then there was only a partial effect of it — high and deep reverence for the Master and the Mother and a happiness that no worldly pleasure can give.

That was obviously psychic.

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

These are psychic tears of devotion etc.

*

A visitor was leaving the Asram today. When the Mother finished the Pranam ceremony and began to go up the stairs, this lady began to weep. Was it due to her psychic coming in front for a while?

It is not a question of the psychic coming in front. She has a psychic being which is awake and has long been in connection with the Mother on the inner plane.

*

During my turn at darshan, the consciousness was simply held in a spell and thrilled. It was quite wonderful and brought my psychic in front. What is this thrill that passes through my whole body and makes the adhar still for a time?

Of course it is the thrill of the Mother's touch coming from above and felt by the psychic and vital together.

*

Can there be a conscious contact with the Mother through the psychic being in the heart before the psychic comes forward fully?

Yes. The psychic is always there.

The psychic attitude

My consciousness is concentrated only on the Mother's heart, as if it were there in her and one with her. It thinks only of oneness with her; it says, "I am there in her and I must be there. I need nothing else — that is enough." It does not allow any other thought, not even higher or spiritual thoughts. How do you look upon this attitude?

The attitude is good for the awakening of the psychic and the inner being generally. But if higher experience comes, it should not be stopped.

*

If the psychic is in front and active, it would immediately tell any part of the nature that wanted to get upset, "Whatever the Mother does or decides must be accepted with surrender and gladness. The mind must not believe that it knows better than the Mother what ought to be done, the vital must not want the Mother to act according to its wants and preferences. For such ideas and desires belong to the old nature and have no place in the psychic and spiritual. They are the errors of the ego." And if it had the control of the nature, the upsetting would at once cease or fade away. Indeed if it had full control, such upsettings would be impossible. It must be assumed therefore that the psychic may have been exerting some influence on the being, but that its control is far from complete or that the vital has risen up and covered the psychic and suspended its influence. But if the psychic is fully in front, not veiled or not merely emerging, then it would be impossible to cover it up altogether — there could only be at most an upsetting on the surface while within all remained quiet, conscious and devoted.

*

When a physical manifestation of the Mother's love is absent, I cannot remain unmoved.

This demand for a physical manifestation of love must go. It is a dangerous stumbling-block in the way of sadhana. A progress made by indulgence of this demand is an insecure progress which may any moment be thrown down by the same force that produced it.

*

Bhakti for the Mother

When the Mother looked at me this evening from the terrace, I felt a deep upsurge of devotion towards her. It is this I have hungered for, and so long as I feel this bhakti I feel as though I have little else to desire. Grant that I may have the ahaituī bhakti. Sri Ramakrishna used to say that the desire for bhakti is not a desire at all. So I trust I am not making any bargain by desiring it — as bhakti is of the essence of the Divine, to ask for it must be legitimate, no?

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

*

How can I have pure bhakti for the Mother?

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

From which part does it manifest?

From the psychic.

*

What is the character of psychic bhakti, mental bhakti and vital bhakti for the Mother? How to recognise them?

The psychic is made up of love and self-giving without demand, the vital of the will to be possessed by the Mother and serve her, the mental of faith and unquestioning acceptance of all that the

Mother is, says and does. These however are outside signs — it is in inner character quite recognisable but not to be put into words that they differ.

Is there no place for mental and vital devotion in this Yoga?

Who says there is not? So long as it is real devotion, all bhakti has a place.

*

True foundation

Mother, in spite of my thousand and three imperfections, this one sense remains in me—that you are my mother, that I am born from your heart. It is the only truth I seem to have realised in all these six years, but I thank you very much that I have been enabled to feel this much at least.

It is an excellent foundation for the other truths that are to come — for they all result from it.

*

Consecration to the Mother

Sometimes when I sit in meditation, I say “Ma—Ma—Ma.” Then everything becomes quiet and I feel great peace inside and outside me. Even in the atmosphere around me, I hear “Ma—Ma—Ma.” Is this real or is it only echoes?

The atmosphere you carry around you is part of your consciousness as much as the rest that you feel inside you. When you repeat the name of the Mother, it begins to echo in all your consciousness, outside as well as inside you. What you experience therefore is quite true and it is a good experience.

CWSA 32: 460-479

Sri Aurobindo

The Mother's Love

Right Attitude

There is no need to ask for pardon, for the Mother has not in the least been angry or displeased with you. You may be sure of her love always.

*

No more shall I seek signs of the Mother's love in an outward way. What difference does it make if she touches me a little or more or does not touch me at all? If the love is received properly within, that alone is the true thing. If it is not received or if it is diffused or dispersed or misdirected after receiving it, that is like throwing pearls before swine.

Yes, that is the truth and it is the attitude every sadhak should take.

*

Love mixed with egoism

We all want Mother's love, but I wonder how many of us truly love the Mother. Where indeed do we see one-pointed, ever-sacrificing, never-failing love? Who has love only for the Divine?

It does not mean that there is no love, but that the love is mixed up and covered with egoism, demand and vital movements. At least that is the case with many. There are some of course who have no love at all, or "love"—if it can be called so—only for what they get, one or two who love truly—but in a great many there is a psychic spark hidden in much smoke. The smoke has to be got rid of so that the spark may have a chance of growing into a blaze.

*

It is because of the thoughts about others and your "badness" that you feel far from the Mother. All the time she is very near to you and you to her. If you take the position I told you and make

it the basis of your life, “the Mother loves me and I am hers”, the curtain would soon disappear, for it is made of these thoughts and nothing else.

*

The Mother's love is always there

Certainly, it is not necessary for you to become “good” in order that the Mother may give you her love. Her love is always there and the imperfections of human nature do not count against that love. The only thing is that you must become aware of it always there. For that it is necessary for the psychic to come in front — for the psychic knows, while the mind, vital and physical look only at surface appearances and misinterpret them. It is that for which the Mother's force is working, and whenever the psychic comes near the surface, you have felt love and nearness coming up. But it needs time to prepare the other parts so that they also may know and feel. Therefore the patience is necessary and the confidence that through all the delays and difficulties of the sadhana the Mother is leading you and will surely lead you home to her.

Two mistakes

X is probably making two mistakes — first, expecting outward expressions of love from the Mother; second, looking for progress instead of concentrating on openness and surrender without demand of a return. These are two mistakes which sadhaks are constantly making. If one opens, if one surrenders, then as soon as the nature is ready, progress will come of itself; but the personal concentration for progress brings difficulties and resistance and disappointment because the mind is not looking at things from the right angle. The Mother has a special kindness for X and every day at Pranam she is trying to put a sustaining force upon him. He must learn to be very quiet in mind and vital and consecrate himself so that he may become conscious as well as receive. The Divine Love, unlike the human, is deep and vast and silent; one

must become quiet and wide to be aware of it and reply to it. He must make it his whole object to be surrendered so that he may become a vessel and instrument — leaving it to the Divine Wisdom and Love to fill him with what is needed. Let him also fix this in the mind not to insist that in a given time he must progress, develop, get realisations and experiences — whatever time it takes, he must be prepared to wait and persevere and make his whole life an aspiration and an opening for the one thing only, the Divine. To give oneself is the secret of sadhana, not to demand and acquire a thing. The more one gives oneself, the more the power to receive will grow. But for that all impatience and revolt must go; all suggestions of not getting, not being helped, not being loved, of going away, of abandoning life or the spiritual endeavour must be rejected.

*

As for the feelings about the Mother and that her love is only given for a return in work or to those who can do sadhana well, that is the usual senseless idea of the vital-physical mind and has no value.

*

It is not Mother who makes you cry. It is forces from the vital Nature that make you sorrowful and think of dying and of the past. What comes from Mother is love and light and peace and joy and the spiritual life of the future.

CWSA 32: 479-82

Sri Aurobindo

Love and devotion depend on the opening of the psychic and for that the desires must go. The vital love offered by many to the Mother instead of the psychic love brings more disturbance than anything else because it is coupled with desire.

CWSA 32: 475

Sri Aurobindo

Inner Union and Outer Relation with the Mother

The Mother is one

It is true that the Mother is one in many forms, but the distinction between the outer and the inner Mother must not be made too trenchant; for she is not only one, but the physical Mother contains all the others in herself and in her is established the communication between the inner and the outer existence. But to know the outer Mother truly one must know what is within her and not look at the outer appearances only. That is only possible if one meets her with the inner being and grows into her consciousness — those who seek an outer relation only cannot do that.

Union begins from within

The spiritual union must begin from within and spread out from there; it cannot be based on anything exterior — for, if so based, the union cannot be spiritual or real. That is the great mistake which so many make here: they put the whole emphasis on the external vital or physical relation with the Mother, insist on a vital interchange or else physical contact and when they do not get it to their satisfaction, enter into all kinds of disturbances, revolt, doubt, depression. This is a wrong viewpoint altogether and has caused much obstruction and trouble. The mind, vital, physical can participate and are intended to participate in the union, but for that they must be submitted to the psychic, themselves psychicised; the union must be an essentially psychic and spiritual union spreading out to the mind, vital and physical. Even the physical must be able to feel invisibly the Mother's closeness, her concrete presence — then alone can the union be truly based and completed and then alone can any physical closeness or contact find its true value and fulfil its spiritual purpose. Till then any physical contact is of value only so far as it helps the inner sadhana, but how much can be given and what will help or hinder, the Mother

only can judge, the sadhak cannot be the judge — he will be led away by the desires and lower vital ego, as so many have been in fact. Such means of help by physical contact as the Mother had established have been largely spoiled by the sadhaks' misuse of them, the wrong attitude of which I have spoken. When the vital demand is there with its claims and revolts and takes the desire for the exterior contact or closeness as a cause or occasion for these things, then it becomes a serious hindrance to the development of the inner union, it does not help at all. The sadhaks always imagine in their ignorance that when the Mother sees more of one person than of another, it is because of personal preference and that she is giving more love and help to that person. That is altogether a mistake. Physical closeness and contact can be a severe ordeal for the sadhak; it may raise the vital demands, claims, jealousies etc. to a high pitch; it may on the other hand leave him satisfied with an outer relation without making any serious effort for the inner union; or it becomes for him something mechanical, because ordinary and familiar, and for any inner purpose quite ineffective — these things are not only possible but have happened in many cases. The Mother knows that and her arrangements in this matter are therefore dictated by quite other reasons than those which are attributed to her.

The only safe thing

The only safe thing is to concentrate on the inner union foremost and altogether, to make that the one thing to be achieved and to leave aside all claims and demands for anything external, remaining satisfied with what the Mother gives and relying wholly on her wisdom and solicitude. It ought to be quite evident that a desire which raises revolt, doubt, depression, desperate struggles cannot be a true part of the spiritual movement. If your mind tells you that it is the right thing, then surely you must distrust the mind's suggestions. Concentrate entirely on the one thing need-

ful and put away, if they come, all ideas and forces that want to disturb it or make you deviate. The vital assent to these things has to be overcome, but for that the first thing is to refuse all mental assent, for the mental support gives them a greater force than they would otherwise have. Fix the right attitude in the mind and the deeper emotional being — cling to that when contrary forces arise and by your firmness in that psychic attitude repel them.

*

Relation with the Mother & the sadhaks

To be turned wholly to the Mother and have nothing but friendly relations with the sadhaks, the same for all, is a counsel of perfection; but not many can carry it out — hardly one here and there. Yet to have that in tendency is to have the real turn towards the one-pointedness of sadhana; but people take time to arrive at it.

*

Yes, it is the thing to be attained — not to receive any other influences than the Divine, as human nature ordinarily does. Then under the sole influence of the Mother's Light and Force, all that has to be changed in the nature can be quietly and smoothly changed, all that has to be developed can be developed without disturbance or trouble.

*

The direct relation with the Mother is always open to you and it is there whenever you can feel it; for it is a thing of the inner being. Whenever you go deep within yourself you find it; it has to come out and govern the outer nature and life. That is why I want you to give time for going inside and for inner progress in the sadhana. The relation with X which the Mother thought of establishing was of two friends and fellow workers in her work, it was never intended that she should be between you and the Mother. In Y's case there was a help to be given to you so that you might not be carried away by the attacks from which you suffered and might have

time and support till you could reach a point at which you could seek the Mother's presence within you and with you. That you can do now and there is no reason why anyone should be asked to intervene in any way — our work is directly in you and upon you and not through anyone.

*

Three rules

To begin with, observe three rules:

(1) Keep always confidence in the Mother's care and love — trust in them and distrust every suggestion, every appearance that seems to contradict.

(2) Reject immediately every feeling, every impulse that makes you draw back from the Mother — such as that about the Pranam — from your true relation with her, from inner nearness, from a simple and straightforward confidence in her.

(3) Do not lay too much stress on outward signs — your observation of them may easily mislead you. Keep yourself open to her and feel with your heart—the inner heart, not the surface vital desire, but the heart of true emotion, — then you are more likely to find her and be always near her in your self and receive what constantly she is working to give you.

*

Nearness to the Mother and Progress in Sadhana

“Early” or “late” has nothing to do with what you call nearness. Some who were “early”— and also some who are “near” to her see the Mother only at “pranam” time — physically; some who are late, have the occasion to see her every day because their work compels it. But they see her because of the work; the work was not given to them in order that they might be near! You have taken the thing by the wrong end — not for the first time. You are

mistaken in thinking that you are the only one to ask with such persistence — there are others. Each one calls it a need, but when their “need” is freely given to them, they cease to value it — as happened with the soup and the pranam. And this shows that it is not a need, but a desire. The principle of all sadhana is to fix the will not on desires — even if presented to the mind as needs— but on the realisation only. Our object is the supramental realisation and we have to do whatever is necessary for that or towards that under the conditions of each stage. At present the necessity is to prepare the physical consciousness; for that a complete equality and peace and a complete dedication free from personal demand or desire in the physical and the lower vital parts is the thing to be established. Other things can come in their proper time. What is the real need now is not insistence on physical nearness, which is one of those other things, but the psychic opening in the physical consciousness and the constant presence and guidance there. I do not know what you mean by our wanting to use you for all practical purposes. We did not insist on your doing any work for us; it was you who asked for work, and we gave you what could be found for you. But we could not very well invent work with the express purpose of creating an occasion for physically meeting the Mother. That has not been done for anybody.

CWSA 32: 492

Inner nearness

It is the inner nearness that matters. The idea of the mind — quite natural, of course — that the outer closeness is the sign of the relation or a special favour or the means of rapid progress is not borne out by experience. There are some who see the Mother daily and are very little advanced from what they were years ago — there were others who got worse because it fostered the vital demand in them—on the other hand there are some quite close to the Mother and forward on the path and cherished by her who

come to her only very occasionally — and I could instance one case in which there is an interview only once a year, yet there is no one who has made more rapid progress or in whom the love relation has grown to a greater intensity and fervour. In all these things it is best to have an entire confidence in the Mother and the light that guides her.

*

One who is called to see the Mother often is fortunate because then one gets a chance to talk with her and to receive more Light in her presence. Is it not so?

No. It depends entirely on the condition of the person and his attitude. Especially, if they insist on seeing her or on remaining when she wants them to go or are in a bad mood and throw it on her, it is very harmful for them to see her. Each should be content with what the Mother gives them, for she alone feels what they can or cannot receive. Mental constructions of this kind and vital demands are always false.

*

If one has the close inner relation, one feels the Mother always near and within and round and there is no insistence on the closer physical relation for its own sake. Those who have not this, should aspire for it and not hanker after the other. If they get the outer closeness, they will find that it means nothing without the inner oneness and closeness. One may be physically near the Mother and yet as far from her as the Sahara desert.

*

The one thing important is to keep the inner attitude and establish the inner connection with the Mother independent of all outward circumstances; it is that that brings all that is needed. Those who are most deep in the Yoga are not those who physically see most of the Mother. There are some who are in constant nearness or union with her who apart from the Pranam and the evening medi-

tation come to her only once a year.

*

While at the staircase I got an intense desire to see the Mother's rooms. X suggested that when one is in difficulty, one should ask to go near to the Mother.

But the coming near to the Mother should be in the inner rooms, not the outer. For in the inner rooms one can always enter and even arrange to stay there permanently.

*

Physical nearness and disturbance

But as a matter of fact neither X's nor anybody's difficulties are removed by their coming to Mother or by their sitting one hour or two hours or even three hours with her. Plenty of people have done that and gone away as glum, desperate and revolted as they came. Among the people who see the Mother are some who have crises as bad as yours and as frequent. It is also not true that those who have talked much with Mother (about houses, repairs, servants etc.) understand her better. In former days some people used to see much of Mother in another way, i.e. to talk with her on all sorts of subjects — but even those did not really understand her. I repeat that all that is mental building and constructed inference and does not square with the facts. It is only when one is inwardly open to her that one profits by the "contact" with her, not the physical but the spiritual or inner contact, and then the mere thought of her or a mere thought from her can set right anything wrong; then the physical contact also can help, but it is not indispensable. And as for understanding her, it is only by entering into the spiritual consciousness that one can understand her, or if not understand in the mind, at least feel and respond to what she is through an increasing oneness.

*

To come physically to the Mother for getting rid of a disturbance is

unnecessary and useless; it is inwardly that you must take refuge in her and throw away the wrong movement, as you have seen on this occasion. To come physically would only create a habit of getting wrong and coming to her to get right and it would also lead to the wrong movement of throwing the difficulty on her instead of inwardly giving it up, making its surrender. But it is the general surrender that is needed which would prevent these useless disturbances over trifling matters, egoisms, insistences on one's own point of view, anger because one does not have one's own way or a due recognition of one's independence or importance. It is these feelings disguised by reasonings and self-justification that are at the bottom of more than half of the difficulty in the work of the Asram.

*

But in fact it is a mistake to think that those who meet the Mother physically are any nearer the goal of perfection than those who do not meet her except at Pranam and meditation. All depends on the inner being and how it can meet her from within and receive her force and profit by it. Of course, if people meet her with their psychic prominent, and not with the outer consciousness only, it should be different. ...

*

Pressure of nearness

There is a confusion here. The Mother's grace is one thing, the call to change another, the pressure of nearness to her is yet another. Those who are physically near to her are not so by any special grace or favour, but by the necessity of their work,— that is what everybody here refuses to understand or believe, but it is the fact: that nearness acts automatically as a pressure, if for nothing else, to adapt their consciousness to hers which means change, but it is difficult for them because the difference between the two consciousnesses is enormous especially on the physical level and it is on the physical level that they are meeting her in the work.

*

I have a great desire to see the Mother. Why is she not allowing me to do so? Please tell me, what is the value of my desire?

There is more profit to be had by being open to the Mother than by coming physically to her at the present stage. Some even who make a point of her calling them go backward rather than forward — because they make a point of it, introducing thus a basis of vital demand which makes a very shaky foundation for relations with the Mother.

*

Divine has no preferences

It is certainly true that the Divine has no preferences or dislikes and is equal to all but that does not prevent there being a special relationship with each. This relation however does not depend on the more or less identification or union. The purer soul as an easier access to the Divine. The more developed nature has more lines on which to meet Him. The identification creates a spiritual oneness. But there are other personal relations which are created by other causes. It is too complex for all relations to be determined by one cause.

Yes, Yogis whose progress does not depend on the personal intervention of the Mother, need have no personal relation with her — only the spiritual contact in distance. Some may have a special relation, but that is due to special aspects of their sadhana. On the other hand one may have a personal relation with the Mother even though no progress has been made in the sadhana. There are all kinds of possibilities in this matter. There is such a relation with all of those who have come here with a psychic sufficiently developed to admit of the relation. In other cases it is more a possibility than a thing realised.

There are roughly speaking three parts of the being in manifestation which come into play here —

1. the psychic being in evolution which brings with it its past

experience of past lives and something of the old personalities, so much as it can make helpful for the present life;

2. the present formation due to this birth and made up of many complex factors; the future being, which in our case means the great lines of higher consciousness above the present manifestation by joining which the transformation becomes more possible and the work attempted can be done.

It is the psychic being which brings in the contact through past lives or personalities, i.e. through something essential and still operative in them which it has kept.

But, in addition, some psychic beings have come here who are ready to join with great lines of consciousness above, represented often by beings of the higher planes, and are therefore specially fitted to join with the Mother intimately in the great work that has to be done. These have all a special relation with the Mother which adds to the past one.

As for the present formation, it may obviously have elements which, not being joined or met with the Mother, may feel themselves strange to her. It is such an element which many feel standing in the way; but it is an exterior formation and does not belong to the past or to the future evolution, at any rate in its present figure. It must either disappear or change.

*

Universal Divine love

There is a universal Divine Love which is equal for all. There is also a psychic connection which is individual; it is the same essentially for all, but it admits of a special relation with each which is not the same for all but different in each case. This special relation stands apart in each case and has its own nature, it is, as is said, *sui generis*, of its own kind and cannot be compared, balanced or measured with other relations, for each of these again is *sui generis*. The question of less or more is therefore perfectly irrelevant here.

It is quite wrong to say that the Mother loves most those who

are nearest to her in the physical. I have often said this but people do not wish to believe it, because they imagine that the Mother is a slave of the vital feelings like ordinary people and governed by vital likes and dislikes. “Those she likes she keeps near her, those she likes less she keeps less near, those she dislikes or does not care for she keeps at a distance”, that is their childish reasoning. Many of those who feel the Mother’s presence and love always with them hardly see her except once in six months or once in a year — apart from the Pranam and meditation. On the other hand one near her physically or seeing her often may not feel such a thing at all; he may complain of the absence of the Mother’s help and love altogether or as compared to what she gives to others. If the childishly simple rule of three given above were true, such contrasts would not be possible.

Whether one feels the Mother’s love or not depends on whether one is open to it or not, it does not depend on physical nearness. Openness means the removal of all that makes one unconscious of the inner relation — nothing can make one more unconscious than the idea that it must be measured only by some outward manifestation instead of being felt within the being; it makes one blind or insensitive to the outward manifestations that are there. Whether one is physically far or near makes no difference; one can feel it, being physically far or seeing her little; one can fail to feel it when it is there, even if one is physically near or often in her physical presence.

*

Purpose of embodiment

You wrote once: “Those are the Mother’s children and closest to her who are open to her, close to her in their inner being, one with her will — not those who come bodily nearest to her.” I do not deny the truth of this. But why then has the Mother taken a body and why are we in Pondicherry? One can have an inner relation anywhere; there is no need of coming here.

Mother has taken the body because a work of a physical nature (i.e. including a change in the physical world) had to be done. She has not come to establish a “physical relation” with people. Some have come with her to share in the work, others she has called, others have come seeking for the light. With each she has a personal relation or the possibility of a personal relation; but each is of its own kind and none can say that she must do equally the same thing with each person. No one can claim as a right that she must be physically near to him because she is physically near to others. Some have a close personal relation with her, yet she sees little of them — some have a less close personal relation, yet for one reason or another may see her much oftener or longer. To apply the silly mathematical rules of the physical mind here is absurd — your physical mind cannot understand what the Mother does; its values and standards and ideas are not hers. It is still worse to make your personal vital demand or desire the measure of what she ought to do. That way spiritual ruin lies. She acts in each case for different reasons suitable to that case.

CWSA 32: 483-509

Sri Aurobindo

Never mind about the purity of the body.

The love of the Mother purifies both heart and body

— if the soul’s aspiration is there,

the body also is pure. What happened in the past

does not in the least matter.

CWSA 32: 482

Sri Aurobindo

“I AM WITH YOU”

Mother gives always to each one the love he needs.

*

I am always seated in your heart, consciously living in you.

*

Open your heart and you will find me already there.

Don't be restless, remain quietly concentrated in your heart and you will find me there.

*

Go deep inside the temple and you will find me there.

*

All souls who aspire are always under my direct care.

*

Mother is with all those who are sincere in their aspiration towards a divine life.

*

I am always present, near you, in you, and my blessings come with me.

*

Be sure that I am always present among you to guide and help you in your work and your sadhana.

*

For the moment the important thing is to cultivate this widening and deepening of the consciousness which enables you to feel my constant presence with you, to feel it in a real and concrete way which will bring you an immutable peace.

*

Keep always this awareness of my constant loving presence and all will be all right.

*

Love of Sri Aurobindo and the Mother

What you are or are not I know better than you do; and I know the treasures that are hidden behind what you call your lower vital.

The only thing true you say is that love is unselfish and unconditioned. Such is the love of Sri Aurobindo and myself for you.

That is why we shall never listen to all your nonsense and will love you surely.

Come to me without fear. I will not scold and not look with “round eyes”.

*

Remember what Sri Aurobindo has written to you. When these moods come, why do you run away from Mother? Come to her, on the contrary, and she will cure you easily. This is the substance of what he has said.

*

I remember and love all my children equally even if they never write to me — and all sincere prayers are always answered even if I do not write myself. So have no pain and be cheerful.

*

I think that always, at every moment, someone or other is calling You and You answer. Doesn't this disturb Your sleep or Your rest?

Day and night hundreds of calls are coming — but the consciousness is always alert and it answers.

One is limited by time and space only materially.

*

No real separation

Whether I see you or not makes no difference to the help. It will always be there.

*

You must remove two falsehoods from your mind.

1) What you get from me has nothing at all to do with what the others have or have not. My relation with you depends on you

alone; I give you according to your true need and capacity. Even here, already you were alone with me; if there were no others you would receive nothing more.

2) It is a great mistake to think that physical nearness is the one thing indispensable for the progress. It will do nothing for you if you do not establish the inner contact, for without that you could remain from morning to night with me and yet you will never truly meet me. It is only by the inner opening and contact that you can realise my presence.

*

It would be more correct to say that certain thoughts, certain feelings and certain actions take people away from me or create a separation between someone and me in spite of all physical proximity.

*

We feel that we are separated from Your presence; but this separation is only an illusion, isn't it, my Mother?

There is no real separation, but if the consciousness takes a wrong attitude, it puts itself into a state in which it has the sensation or the feeling of separation.

*

Is a physical contact with you indispensable ?

No, this physical contact is not indispensable. Certainly for those who have the true attitude, the physical contact helps the body to follow the movement of transformation, but the body is rarely in a state to profit by it. Generally on birthdays it is more receptive.

*

True relation

I am no more living an active life; if you are open, help is bound to come.

*

I take the greatest care to open the door within all of you, so that if you have just a small movement of concentration within you, you do not have to wait for long periods in front of a closed door that will not move, to which you have no key and which you do not know how to open.

The door is open, only you must look in that direction. You must not turn your back on it.

*

I am not eager to be the Guru of anyone. It is more spontaneously natural for me to feel the Mother of all and to carry them forward silently through the power of love.

*

How do you conceive of my relation with you?

Are you not the son of the universal Mother?

*

When I say that I have initiated someone, I mean that I have revealed myself to this person, *without words*, and that he was capable of seeing, feeling and knowing What I am.

*

“I AM YOU”

... I am with you on all levels, on all planes, from the supreme consciousness down to my most physical consciousness. Here, in Pondicherry, you cannot breathe without breathing my consciousness. It saturates the atmosphere almost materially, in the subtle physical, and extends to the Lake, ten kilometres from here. Farther, my consciousness can be felt in the material vital, then on the mental plane and the other higher planes, everywhere. When I came here for the first time, I felt the atmosphere of Sri Aurobindo, felt it materially at a distance of ten miles, ten nautical miles, not kilometres. It was very sudden, very concrete, an atmosphere pure, luminous, light, light that lifts you up.

It is now long since Sri Aurobindo has put up everywhere in the

Ashram this reminder that you all know: “Always behave as if the Mother was looking at you, because she is, indeed, always present.”

This is not a mere phrase, not simply words, it is a fact. I am with you in a very concrete manner and they who have a subtle vision can see me.

In a general way my Force is there constantly at work, constantly shifting the psychological elements of your being to put them in new relations and defining to yourself the different facets of your nature so that you may see what should be changed, developed, rejected.

But that apart, there is a special personal tie between you and me, between all who have turned to the teaching of Sri Aurobindo and myself, — and, it is well understood, distance does not count here, you may be in France, you may be at the other end of the world or in Pondicherry, this tie is always true and living. And each time there comes a call, each time there is a need for me to know so that I may send out a force, an inspiration, a protection or any other thing, a sort of message comes to me all of a sudden and I do the needful. These communications reach me evidently at any moment, and you must have seen me more than once stop suddenly in the middle of a sentence or work; it is because something comes to me, a communication and I concentrate.

With those whom I have accepted as disciples, to whom I have said Yes, there is more than a tie, there is an emanation of me. This emanation warns me whenever it is necessary and tells me what is happening. Indeed I receive intimations constantly, but not all are recorded in my active memory, I would be flooded; the physical consciousness acts like a filter. Things are recorded on a subtle plane, they are there in a latent state, something like a piece of music that is recorded without being played, and when I need to know with my physical consciousness, I make contact with this subtle physical plane and the disc begins to turn. Then I see how things are, their development in time, the actual result.

And if for some reason you write to me asking for my help and I answer “I am with you”, it means that the communication with you becomes active, you come into my active consciousness for a time, for the time necessary.

And this tie between you and me is never cut. There are people who have long ago left the Ashram, in a state of revolt, and yet I keep myself informed of them, I attend to them. You are never abandoned.

*

The Power of faith

In truth, I hold myself responsible for everyone, even for those whom I have met only for one second in my life.

Now remember one thing. Sri Aurobindo and myself are one and the same consciousness, one and the same person. Only, when this force or this presence, which is the same, passes through your individual consciousness, it puts on a form, an appearance which differs according to your temperament, your aspiration, your need, the particular turn of your being. Your individual consciousness is like a filter, a pointer, if I may say so; it makes a choice and fixes one possibility out of the infinity of divine possibilities. In reality, the Divine gives to each individual exactly what he expects of Him. If you believe that the Divine is far away and cruel, He will be far away and cruel, because it will be necessary for your ultimate good that you feel the wrath of God; He will be Kali for the worshippers of Kali and Beatitude for the Bhakta. And He will be the All-knowledge of the seeker of Knowledge, the transcendent Impersonal of the illusionist; He will be atheist with the atheist and the love of the lover. He will be brotherly and close, a friend always faithful, always ready to succour, for those who feel Him as the inner guide of each movement, at every moment. And if you believe that He can wipe away everything, He will wipe away all your faults, all your errors, tirelessly, and at every moment you can feel His infinite Grace. The Divine is indeed what you expect of Him in your deepest aspiration. And when you enter into this consciousness

where you see all things in a single look, the infinite multitude of relations between the Divine and men, you see how wonderful all that is, in all details. You can look at the history of mankind and see how much the Divine has evolved according to what men have understood, desired, hoped, dreamed and how He was materialist with the materialist and how He grows every day and becomes nearer, more luminous according as human consciousness widens itself. Each one is free to choose. The perfection of this endless variety of relations of man with God throughout the history of the world is an ineffable marvel. And all that together is only one second of the total manifestation of the Divine.

The Divine is with you according to your aspiration. Naturally that does not mean that He bends to the caprices of your outer nature, — I speak here of the truth of your being. And yet, sometimes he does fashion himself according to your outer aspirations, and if, like the devotees, you live alternately in separation and union, ecstasy and despair, the Divine also will separate from you and unite with you, according as you believe. The attitude is thus very important, even the outer attitude. People do not know how important is faith, how faith is miracle, creator of miracles. If you expect at every moment to be lifted up and pulled towards the Divine, He will come to lift you and He will be there, quite close, closer, ever closer.

CWM 13: 66-84

The Mother

Q: I want to be close to the Mother. If I was close to her, the hostile forces would not attack me.

You are quite mistaken. Among those who are physically near the Mother there are some who have much worse attacks than you have ever had. It is the inner nearness that saves, not the physical nearness.

CWSA 32: 494

Sri Aurobindo

People say that the sadhaks whom the Mother calls for interview now and then, and the sadhaks to whom she sends things personally, are those who are very close to her and they progress rapidly in every way. What is the truth in this?

It is all nonsense. Some of the best sadhaks are among those whom the Mother seldom or never calls and she sends them nothing. Nor do they expect it — they feel the Mother always with them and are satisfied and ask for nothing else.

*

Is there any special effect of physical nearness to the Mother?

It is indispensable for the fullness of the sadhana on the physical plane. Transformation of the physical and external being is not possible otherwise.

Is it not likely that with more outer nearness and familiarity with the Mother, there may be less inner growth of consciousness and perhaps less aspiration?

It depends on the person. Some profit, some do not. No general statement can be made.

Is it possible to receive the Mother's help at a great distance — say Bombay or Calcutta — almost in the same way as here in the Asram?

One can receive everywhere, and if there is a strong spiritual consciousness one can make great progress. But experience does not support the idea that it makes no difference or is almost the same.

CWSA 32: 494



*Be sure that I am always present among
you to guide and help you in your
work and your sadhana.*

CWM 13:67

The Mother



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