

# Aspiration and Surrender to the Mother

## Yoga, Sadhana, Dhyana

Yoga is union with the Divine, sadhana is what you do in order to unite with the Divine. You have to get away from the ordinary human consciousness and get into touch with the divine Consciousness.

For that call always on the Mother, open yourself to her, aspire and pray for her Force to work in you so as to make you fit — reject desire, restlessness, disturbances of the mind and vital. Dhyana means to make the mind and vital quiet and concentrate in aspiration for the Mother's Peace, the Mother's Presence, her Light, Force and Ananda. 10 October 1933

## Aspiration

Nowadays I feel utterly disturbed and upset. Wherever there is disturbance or confusion I take my consciousness away from it. I have a kind of faith, but there is nothing regular or systematic in it. My mind has wandered very much trying to find the true way of doing sadhana.

It is only by constantly aspiring to the Mother's light and force that you can make true and steady progress. It is only by the constant repetition and persistence of the Mother's light and force that the habit of disturbance and lack of organisation can diminish and finally disappear. Only so can the lower being be prepared and the decisive descent of the Truth and Light be finally made possible. 23 August 1931

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The Mother's Peace is above you — by aspiration and quiet self-opening it descends. When it takes hold of the vital and the body,

then equanimity becomes easy and in the end automatic.

28 August 1933

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O Mother, come down in me. So many times I have promised to offer myself to you, and every time the promise has been broken, leaving me suspended in the air. But if I am reminded of my unfitness, what shall I do? I can't do anything.

The fitness comes with the aspiration.

15 March 1934

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Please give your Grace to this unfortunate lady, whose letter I enclose. Be kind enough to instruct me what I should write to her. She prays for your *upadeśa* and blessings.

But it is not by *upadeśa* that this sadhana is given or carried on. It is only those who are capable by aspiration and meditation on the Mother to open and receive her action and working within that can succeed in this Yoga.

21 June 1937

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Let the power of the Mother work in you, but be careful to avoid any mixture or substitution, in its place, of either a magnified ego-working or a force of Ignorance presenting itself as Truth. Aspire especially for the elimination of all obscurity and unconsciousness in the nature.

### **Aspiration and the Psychic**

Nowadays I often get psychic feelings and gratitude. Then the aspiration comes to concentrate above, as I was doing some days back. But from time to time I get the feeling that I should not change the form of my meditation and aspiration so frequently. Should I stick to one form of practice or should the form of practice be allowed to change naturally according to the Light that descends?

To be in contact with the Mother's Light and Force is the one important thing (fundamental) to which you must aspire. For

this the psychic feeling is the indispensable condition; for it is through the psychic that this contact becomes easy and natural. It gives the psychic basis. Once the basis is there firmly established the rest can be done according to need and it will be much better done, because then there will be the safety from hostile attack and the right guidance.

12 November 1930

### **The Psychic Fire and Offering**

I saw a fire in my heart and my offering falling into it like bits of paper. I heard someone say: "Offer everything into the fire!" But when obscurities and resistance arise, I feel a hesitation to offer them to the Mother. The thought comes: offer the best things to the Mother, not ugly things.

The fire is the purifying psychic fire. Offering to the psychic fire is not contrary to the worship of the Mother. To purify all in the psychic fire rather than throw the obscurities and resistance on the Mother is obviously the right way.

9 June 1936

### **Aspiration, Rejection, Surrender**

What you say of sadhana is true. Sadhana is necessary and the Divine Force cannot do things in the void but must lead each one according to his nature to the point at which he can feel the Mother working within and doing all for him. Till then the sadhak's aspiration, self-consecration, assent and support to the Mother's workings, his rejection of all that comes in the way is very necessary — indispensable.

25 September 1936

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It is quite true that aspiration, rejection and the remembrance of the Mother and surrender to her and union with her consciousness are the main means of the sadhana. It is also true that to seek the supramental for oneself by one's own means is a folly; that I have said from the beginning and emphasised it recently more and more. It is true also that to make the union with the Divine the cardinal aim and all the rest subsidiary

and a consequence of it, not to seek progress, experiences, etc. for their own sake or for the sake of the ego is the proper attitude for the sadhak. It is true finally that meditation, vision and almost all else in the Yoga can be misused if the sadhak is self-centred, egoistic and obscure. But that does not mean that meditation, vision etc. are of no use and should be avoided in the sadhana.

The theory that once you remember the Mother always, everything you do flows from the Divine and therefore it does not matter what you do is rather a dangerous one. It may end by giving sanction instead of rejection to many things that ought to go out of the nature.

As for living a free outer life it cannot be said that that is good for everybody at every stage any more than living a retired life is good for everybody or at every stage. The disadvantage of a free jolly outward social life without restrictions is that one becomes entirely or mostly externalised and that all sorts of vital interchanges are part of it which can hamper the inner growth or the total self-consecration to the Divine. The disadvantage of too complete a retirement is that it makes the person one-sided and shut up in himself, subjective, without the stabilising contact with earth and consequently with the danger of morbidity and self-delusion. A middle path with the rule of living more and more within, standing back from outward things but not throwing them aside, looking at them with a new consciousness, a new view and acting on them from this inner consciousness is the best way. But there is need for some at some stages to minimise outward contacts without abolishing them during part of the process of this shifting of the consciousness. No absolute rule can be laid down in this matter. 14 October 1936

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I always thought that in other Yogas seekers first had to undergo a rigorous disciplined period of 12 years of Brahmacharya, and only when the Guru certified their physical, vital, mental immunity were they allowed to enter into its practical course.

Never heard of this 12 years affair or of any certificate. Perhaps in European occultism there are noviciates, stages, ordeals, grades etc. In India the Guru gives a mantra as soon as he accepts a disciple and tells him to go ahead with it. We have no mantra except the Mother's name. But usually we give work, tell them to aspire, reject, open to the Mother. I don't know whether you call that the practical course. Anyhow people have got into difficulties here even without any practical course, most while doing their "twelve years" and in some cases we have had to push them into active sadhana as the only way to control the lower forces and get them out of it.

Here the merry lot fancy they can do all manner of things.

What things? I find only a small minority doing anything at all except gossiping, discussing, quarrelling, complaining etc. etc. A certain number do the aspiration, rejection, Motherward turn — but nothing more. They have enough difficulty with that even.

Even when strenuous measures are adopted for practising the nearest approximation to real Yoga, ought not there to be a question of a triple fitness first?

How are they to develop it without any sadhana? Just by sitting still? No one has it to start with.

20 October 1936

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The effort demanded of the sadhak is that of aspiration, rejection and surrender. If these three are done the rest is to come of itself by the Grace of the Mother and the working of her force in you. But of the three the most important is surrender of which the first necessary form is trust and confidence and patience in difficulty. There is no rule that trust and confidence can only remain if aspiration is there. On the contrary, when even aspiration is not there because of the pressure of inertia, trust and confidence and patience can remain. If trust and patience fail when aspiration is quiescent, that would mean that the sadhak is relying solely on his own effort — it would mean, "Oh, my aspiration has failed,

so there is no hope for me. My aspiration fails, so what can Mother do?" On the contrary, the sadhak should feel, "Never mind, my aspiration will come back again. Meanwhile I know that the Mother is with me even when I do not feel her; she will carry me even through the darkest period." That is the fully right attitude you must have. To those who have it depression can do nothing; even if it comes it has to return baffled. That is not tamasic surrender. Tamasic surrender is when one says, "I won't do anything; let Mother do everything. Aspiration, rejection, surrender even are not necessary. Let her do all that in me." There is a great difference between the two attitudes. One is that of the shirker who won't do anything, the other is that of the sadhak who does his best, but when he is reduced to quiescence for a time and things are adverse, keeps always his trust in the Mother's force and presence behind all and by that trust baffles the opposition force and calls back the activity of the sadhana.

26 October 1936

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How long will it take for all the parts of my being to turn to and surrender to the Mother?

It depends on yourself — if there is a strong aspiration and quiet persistence, it can be done soon.

### **Surrender to the Mother**

There is not much spiritual meaning in keeping open to the Mother if you withhold your surrender. Self-giving or surrender is demanded of those who practise this Yoga, because without such a progressive surrender of the being it is quite impossible to get anywhere near the goal. To keep open means to call in her Force to work in you, and if you do not surrender to it, it amounts to not allowing the Force to work in you at all or else only on condition that it will work in the way you want and not in its own way which is the way of the Divine Truth. A suggestion of this kind is usually made by some adverse Power or by some

egoistic element of mind or vital which wants the Grace or the Force, but only in order to use it for its own purpose, and is not willing to live for the Divine Purpose, — it is willing to take from the Divine all it can get, but not to give itself to the Divine. The soul, the true being, on the contrary, turns towards the Divine and is not only willing but eager and happy to surrender.

In this Yoga one is supposed to go beyond every mental idealistic culture. Ideas and ideals belong to the mind and are half-truths only; the mind too is, more often than not, satisfied with merely having an ideal, with the pleasure of idealising, while life remains always the same, untransformed or changed only a little and mostly in appearance. The spiritual seeker does not turn aside from the pursuit of realisation to mere idealising; not to idealise, but to realise the Divine Truth is always his aim, either beyond or in life also — and in the latter case it is necessary to transform mind and life which cannot be done without surrender to the action of the Divine Force, the Mother.

To seek after the Impersonal is the way of those who want to withdraw from life, but usually they try by their own effort, and not by an opening of themselves to a superior Power or by the way of surrender; for the Impersonal is not something that guides or helps, but something to be attained and it leaves each man to attain it according to the way and capacity of his nature. On the other hand by an opening and surrender to the Mother one can realise the Impersonal and every other aspect of Truth also.

The surrender must necessarily be progressive. No one can make the complete surrender from the beginning, so it is quite natural that when one looks into oneself, one should find its absence. That is no reason why the principle of surrender should not be accepted and carried out steadily from stage to stage, from field to field, applying it successively to all the parts of the nature.

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It is necessary if you want to progress in your sadhana that you should make the submission and surrender of which you speak

sincere, real and complete. This cannot be as long as you mix up your desires with your spiritual aspiration. It cannot be as long as you cherish vital attachment to family, child or anything or anybody else. If you are to do this Yoga, you must have only one desire and aspiration, to receive the spiritual Truth and manifest it in all your thoughts, feelings, actions and nature. You must not hunger after any relations with anyone. The relations of the sadhaka with others must be created for him from within, when he has the true consciousness and lives in the Light. They will be determined within him by the power and will of the Divine Mother according to the supramental Truth for the divine life and the divine work; they must not be determined by his mind and his vital desires. This is the thing you have to remember. Your psychic being is capable of giving itself to the Mother and living and growing in the Truth; but your lower vital being has been full of attachments and sanskaras and an impure movement of desire and your external physical mind was not able to shake off its ignorant ideas and habits and open to the Truth. That was the reason why you were unable to progress, because you were keeping up an element and movements which could not be allowed to remain; for they were the exact opposite of what has to be established in a divine life. The Mother can only free you from these things, if you really want it, not only in your psychic being, but in your physical mind and all your vital nature. The sign will be that you no longer cherish or insist on your personal notions, attachments or desires, and that whatever the distance or wherever you may be, you will feel yourself open and the power and presence of the Mother with you and working in you and will be contented, quiet, confident, wanting nothing else, awaiting always the Mother's will.

6 January 1928

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However hard the fight, the only thing is to fight it out now and here to the end.

The trouble is that you have never fully faced and conquered the real obstacle. There is in a very fundamental part of your nature a strong formation of ego-individuality which has

mixed in your spiritual aspiration a clinging element of pride and spiritual ambition. This formation has never consented to be broken up in order to give place to something more true and divine. Therefore, when the Mother has put her force upon you or when you yourself have pulled the force upon you, this in you has always prevented it from doing its work in its own way. It has begun itself building according to the ideas of the mind or some demand of the ego, trying to make its own creation in its “own way”, by its own strength, its own sadhana, its own tapasya. There has never been here any real surrender, any giving up of yourself freely and simply into the hands of the Divine Mother. And yet that is the only way to succeed in the supramental Yoga. To be a Yogi, a Sannyasi, a Tapaswi is not the object here. The object is transformation, and the transformation can only be done by a force infinitely greater than your own; it can only be done by being truly like a child in the hands of the Divine Mother.

7 June 1928

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A lady has written a letter to me. She has been attracted to follow this path. She seems to be in affliction and so she wants peace. Shall I reply to her?

You can write to her briefly — telling her that the life of sansar is in its nature a field of unrest — to go through it in the right way one has to offer one’s life and actions to the Divine and pray for the peace of the Divine within. When the mind becomes quiet, one can feel the Divine Mother supporting the life and put everything into her hands — these are the first things to do, if she wants to have peace.

16 April 1933

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In these moods the thoughts that assail you are so much out of focus! The essence of surrender is not to ask the Mother before doing anything — but to accept whole-heartedly the influence and the guidance, when the joy and peace come down to accept them without question or cavil and let them grow, when the

Force is felt at work to let it work without opposition, when the Knowledge is given to receive and follow it, when the Will is revealed to make oneself its instrument. It is also, no doubt, to accept the guidance and control of the Guru who is at least supposed to know better than oneself what is or is not the Truth and the way to the Truth. All that is nothing very terrible, it is simple common sense. As to the particular kind of control you speak of, it is not imposed on anybody; it is only a few in the Asram who at all follow any such rule. X whom you mention would not have dreamed a year or two ago of asking the Mother before doing anything; if he does so now, it is not because the Mother told him to do so or “imposed” it on him, but because he felt the need for it for his sadhana. The Mother never imposed any rule on Y; he made his own rule of life of his own accord according to his own perception of the best way for him to concentrate and took the sanction of the Mother. You yourself were told by the Mother that you had no need to do what Z was trying to do in this respect at that time of her own motion — that for each it was only when he felt the need that he should do it. I do not see therefore why you should fear so much for your liberty — when in the whole Asram of 120 people there are hardly half a dozen who follow any such rule of strict external surrender. And I cannot understand what you mean by the reproach that we have made some people stiff and speechless. Who are they? X, Y, A? As far as I know, they are quite indefatigable and eloquent or fluent talkers. I am guiltless of the crime you charge against me.

Another thing let me correct. It is not at all correct to say that we — in this instance the Mother, never warned B and C of their deterioration — they were warned and plainly warned and also of the influences from outside the Asram to which they were succumbing. The Mother had even foreseen from the beginning that this might happen and put them on their guard in due time. If they fell, it was because they preferred to follow their lower nature and side with the lower forces. The Divine can lead, he does not drive. There is an internal freedom permitted to every mental being called man to assent or not to assent to the Divine

leading — how else can any real spiritual evolution be done?

If there is so serious an obstacle to your going forward, it consists only of two things, your vital depressions and your mental doubts which make you challenge even the experiences you have and belittle any progress you make. Never have we told you to be stiff and gloomy and speechless — on the contrary we have pressed upon the other side. Other obstacles or difficulties there are, but they could be overcome if these two things were out of the way or rejected and inoperative.

If I constantly encourage you, it is not because I see you deteriorating and want to hide it — I see nothing of the kind, — but because I have faith in your capacities and see the nobler *D* behind all outward weakness. I would not speak what I know to be false — that much credit you can give me.

P. S. What put this into your head that you are regarded as an untouchable and a bad influence? If every man who had difficulties were so regarded, the whole Asram would be an asylum of untouchables.

13 May 1933

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Sometimes my mental, vital and physical beings work together in harmony. At other times one being dominates the others, and there is disorder. How can this disorder be removed?

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.

11 June 1933

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Now that you are here, try to enter into the higher ways of the sadhana. Withdraw from the vital and its demands and desires, make the inner heart and the psychic being your centre and seek union with the Mother's consciousness through self-giving and surrender.

22 August 1933

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You have to make your vital single-pointed towards the Mother, peaceful, without demands and desires, aspiring only for surrender and to be one with the Mother's consciousness and filled with her. 24 September 1933

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I can only say — it is your vital you have to change. Make it perfectly straight and clear and pure. Make it free from all selfishness, blindness, insincerity, anger, abhiman, self-indulgence, vital desire — and give it as a pure offering to the Mother. 28 September 1933

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The body as well as all else came from the Mother and has to be surrendered to her as an instrument. That is all that is needed. 15 November 1933

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Surrender means to look to the Divine Mother only — to reject all desires and do only her will, not to insist on one's own ideas and preferences, but to ask for her Truth only, to obey and follow her guidance, to open oneself and become aware of her Force and its workings and to allow those workings to change the nature into the divine nature. 24 March 1934

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At present my subnature is still resisting and it is difficult to bring it under permanent control. But why does this difficulty hold on when my lower vital has already put itself in the Mother's hands?

Yes, but it is not enough that the lower vital should put itself into the Mother's hands. The whole physical and subconscious and everything else must do likewise. 4 January 1935

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Put all before the Mother in your heart so that her Light may work on it for the best.

21 April 1935

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If I cannot concentrate or meditate, I simply imagine myself lying eternally in the Mother's lap and going out when she sends me out.

This is the best possible kind of concentration.

12 August 1935

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It is the true attitude so to leave all to the Mother and trust entirely in her and let her lead you on the path to the goal.

2 March 1936

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You have asked me, "How do you surrender to the psychic if you are not conscious of its action?" I do it in the same way that I surrender to the Force above. I simply imagine that there is the Force above or that there is a psychic being in the heart centre. Imagining so, I surrender myself to it.

It is then a *sankalpa* of surrender. But the surrender must be to the Mother — not even to the Force, but to the Mother herself.

But I do not know whether surrender to the psychic is necessary at present. My being is not yet capable of surrendering to the Force and to the psychic simultaneously.

There is no need of all this complication. If the psychic manifests, it will not ask you to surrender to it, but to surrender to the Mother.

4 October 1936

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I had said that the human vital does not like to be controlled or dominated by another and I said that that also was a reason why sadhaks found it difficult to surrender to the Mother. For the vital wants to affirm its own ideas, impulses, desires, preferences

and to do what it likes, it does not want to feel another force than that of its own nature leading or driving it; but surrender to the Mother means that it must give up all these personal things and allow her Force to guide and drive it in the ways of a higher Truth which are not its own ways: so it resists, does not want to be dominated by the Truth Light and the Mother's Force, insists on its own independence and refuses to surrender.

These ideas of breakdown and personal frustration are again wrong suggestions and the dissatisfaction with yourself is as harmful almost as dissatisfaction with the Mother would be. It prevents the confidence and courage necessary for following the path of the sadhana. You must dismiss these suggestions from you.

8 October 1936

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Frequently when I put a strong suggestion or pressure upon you, your inner being becomes conscious of it and something of it comes to your surface perceptions; but also, usually, your external mind, which is always busy and active trying to take a hand in everything, gives it a wrong turn or twist.

What I wanted you to do was (1) to surrender wholly to the Mother, sincerely, simply and without any reserves of the ego, (2) to become conscious of the habitual defects of your external being and reject them, (3) to open these obscure parts to the light and change their movement.

This was the twist — the mental turn of giving up all reserve — interpreted not as a complete surrender to the Divine Shakti, but as giving yourself up to anything that came, which might very well be a wrong movement of the lower vital Nature or even a hostile force.

I have repeatedly said that this kind of passivity is not the meaning of surrender. You cannot surrender at the same time to the Divine Shakti and to the movements of the lower cosmic Nature. To allow everything as her movement is to contradict the very sense and object of this Yoga. To surrender to the Mother means that you stop giving yourself to these other forces. Therefore discrimination (by the psychic feeling and the seeing

conscious mind, more even than by the thinking part) and rejection are necessary accompaniments and helps to consecration and surrender.

Naturally, with this wrong turn, the first result was that certain things in you to which the mind had refused free outward play but of which you had not been sufficiently conscious or else not able to reject from your nature got their chance and manifested in a very extravagant manner.