

The Mother's Help in Difficulties

Difficulties and the Mother's Help

Not to be disturbed, to remain quiet and confident is the right attitude, but it is necessary also to receive the help of the Mother and not to shrink back for any reason from her solicitude. One ought not to indulge ideas of incapacity, inability to respond, dwelling too much on defects and failures and allowing the mind to be in pain and shame on their account; for these ideas and feelings become in the end weakening things. If there are difficulties, stumblings or failures, one has to look at them quietly and call in tranquilly and persistently the divine help for their removal, but not to allow oneself to be upset or pained or discouraged. Yoga is not an easy path and the total change of the nature cannot be done in a day.

27 May 1931

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Throw aside this weakness. The Mother's help is there — keep yourself quiet and calm and face the difficulties with the courage a sadhak must have when seeking the Divine.

22 November 1933

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Once one has entered the path of Yoga, there is only one thing to do, to fix oneself in the resolution to go to the end whatever happens, whatever difficulties arise. None really gets the fulfilment in Yoga by his own capacity — it is by the greater Force that stands over you that it will come — and it is the call, persistent through all vicissitudes, to that Force, by which the fulfilment will come. Even when you cannot aspire actively, keep yourself turned to the Mother for the help to come — that is the one thing to do always.

3 January 1934

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X says that while giving us flowers the Mother always says something to us silently about future difficulties, dangers or falls. Is it so?

Mother never thinks of future difficulties, falls or dangers. Her concentration is always on help and uplift, not on difficulty and downfall.

8 January 1934

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All the Mother's love and help will remain with you unchanged as before. The whole difficulty comes from a vital movement which wants to possess in the wrong way, by comparison with others, instead of living fully in the close relation of your heart and soul with the Mother. It is the same in your relation with X. But this is a defect common in human nature and many here have it. It is not a thing that cannot be removed from the nature. Indeed since your heart and soul want to be free from it, it cannot but go. Do not be discouraged therefore when it returns owing to old habit. With the Mother's love and help what your heart and soul desire will surely come and the wrong obscuring element disappear.

25 September 1935

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Is it true that the nearer the descent of the Supermind the greater will be the difficulties of those in whom it is to come down?

It is true, unless they are so surrendered to the Mother, so psychic, plastic, free from ego that the difficulties are spared to them.

4 October 1935

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You must not yield to impatience and let it bring thoughts of the old kind that cannot possibly help the working but must impede it. These thoughts that come are not true. Those who left, left because they mingled their own ego with the sadhana — ambition, vanity and other wrong movements — and wanted to use the force that sadhana gave them for these things, — or

they had to go because the pull of the old life, family, home, action in the world outside was too strong for them. Also the idea that Mother is leading all others happily along and they are becoming perfect and only you are left out, is the usual delusion that comes when one allows despondency to rise. Almost all have these difficulties to overcome and these difficulties rise again and again till the inner being is sufficiently developed to make them impossible. There is therefore no reason to suppose that others will be able and you will not be able.

The change of the old habitual movements of the nature cannot be done in a single stroke; the inner consciousness has to grow in such a way that finally it occupies the outer being also and renders these things impossible. What I have written to you about these things and the attitude to be taken is the knowledge that we have and the truth of the human nature and of sadhana confirmed by our and by all spiritual experience. It is your outer being that has these reactions and not your inner nature. You have only to trust in the Mother and follow what I say and these difficulties will be worked out of the outer being and return no more; but patience is necessary because it takes time, not in you alone, but in all. Do not allow such thoughts as the idea “what is the use of spiritual experiences, since my nature is not changed” etc., for these are thoughts of the mind’s ignorance. Recover the attitude and the resolution that you had taken and were developing. Keep the will and the faith and in quietude and patience let the Mother work all out in you.

26 March 1936

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Be sure that the Mother will be always with you to carry you upon the path. Difficulties come and difficulties go, but, she being with you, the victory is sure.

18 July 1936

Difficulties and the Mother’s Force

What is the means of dealing day by day with difficulties?

Equality, rejection, calling in of the Mother's force.

1 August 1933

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When difficulties arise, remain quiet within and call down the Mother's Force to remove them.

26 August 1933

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In my sadhana I have received only what I prayed for. I have yearned greatly for what has come to me. The Divine's reasonless Mercy is not so important to me as Tapasya, the capacity to open to Him and hold Him. This is my belief.

It was by your personal efforts without guidance that you got into difficulties and into a heated condition in which you could not meditate etc. I asked you to drop the effort and remain quiet and you did so. My intention was that by your remaining quiet, it would be possible for the Mother's Force to work in you and establish a better starting-point and a course of initial experiences. It was what was beginning to come; but if your mind again becomes active and tries to arrange the sadhana for itself, then disturbances are likely to come. The Divine Guidance works best when the psychic is open and in front (yours was beginning to open), but it can also work even when the sadhak is either not conscious of it or else knows it only by its results.

8 September 1933

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Is there no way for me to follow your path happily? I will not be able to do anything for the Mother in this life, so I simply try to stay away from the defects of previous lives. Why can't I understand anything? Why can't the Mother pull me towards her? What is it I feel hurt about and worry about? Can you explain it to me?

All this is of no utility — complainings, questionings etc. of this kind should be put aside. You have to go on quietly, without depression or trouble, receiving the Mother's forces, allowing them to work, rejecting all that stands in their way, but not

troubled by difficulty or defects in yourself or by any delay or slowness in the working. 25 October 1933

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This kind of grief and despondency are the worst obstacles one can raise up in the sadhana — they ought not to be indulged in. What one cannot do oneself one can get done by calling the Mother's force. To receive that and let it work in you is the true means of success in the sadhana. 1934

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Do not brood over your difficulties. Leave them to the Mother and let her Force work them out of you. 22 March 1935

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In such conditions try to remain as quiet as possible within and, if you cannot call the Mother, think of her and expect the help of the Force.

These attacks are always on the outer part of the consciousness covering up the inner being. One should always try to detach (separate) the inner being and look at the attack as a movement of the surface. 13 June 1935

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We will send you help, so that you may get rid of the obstruction.

Never allow this idea "I am not able" or "I am not doing enough" to come and vex you; it is a tamasic suggestion and brings depression and depression opens the way to the attacks of the wrong forces. Your position should be, "Let me do what I can; the Mother's Force is there, the Divine is there to see that in due time all will be done." 4 November 1935

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There has been no letter from you for three nights. Whatever difficulty has come across, keep your faith and reliance on the Mother and lay open whatever opposes from outside or within

to the working of the Mother's Force.

25 March 1936

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Many times I feel hatred towards my own self because I neither have the ability nor the skill in me to do anything. I start doing some work and then leave it undone. I have no perseverance. What is the reason for this?

These come from a certain restlessness in the vital. Most people put a control of the will on these things and try to get rid of them in that way. But they disappear fully only when the inner being is awakened and a new Force (the Mother's) begins fully to work on the nature.

9 April 1937

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Do not admit these suggestions of despair or impatience. Give time for the Mother's force to act.

12 June 1937

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Whatever difficulties still remain, be sure that they will be surmounted. There is no need for the outer being to be nervous — the Mother's Force and the devotion within you will be sufficient to overcome all that stands in the way.

Difficulties and the Mother's Grace

You must throw all that away. Such depression can only make you shut to what Mother is giving you. There is absolutely no good reason for such an attitude. The existence of difficulties is a known thing in the Yoga. That is no reason for questioning the final victory or the effectivity of the Divine Grace.

4 February 1933

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Can it be believed that the Mother's Grace is acting even when the difficulties do not disappear?

In that case everybody might say that all my difficulties must

disappear at once, I must attain to perfection immediately and without difficulties, otherwise it proves that the Mother's Grace is not with me. 20 July 1933

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You should not yield to sorrow or despair — there is no reason why you should. The Mother's grace has not been withdrawn from you for a moment. Do not allow the attacks of others to shake you like this — you know well the motives from which they act — and for the rest they are not going to pursue any farther the course which a fit of passion dictated to them. The protection will be with you and you need not fear or sorrow any longer. Put your trust in the Divine and shake off all this like a nightmare that has passed. Believe that our love and grace are with you.

Turning to the Mother for Help

It is the physical mind that feels too inert — but if some part of the being turns to the Mother, that is enough to bring the help.

25 January 1934

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I feel a sense of tiredness, depression, sadness, but all the same I stick to you. I am quiet sometimes, but still feel sad. What should I do?

Remain firm and turned in the one direction — towards the Mother.

The sense of sadness and depression does not want to go — it comes and goes as it likes. Tell me what to do.

When the habit of these moods (depression or revolt) has been formed, they cannot be got rid of at once. There are three ways of doing it — (1) to strengthen your own will, so that nothing can come or stay as *it* likes but only as *you* like; (2) to think of something else, plunge the mind in some healthy activity; (3) to turn to the Mother and call in her force. One can do any

of these or all, but even in doing them, it will take a little time to get rid of the habit. 1934

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If meditation brings a headache, you should not meditate. It is a mistake to think that meditation is indispensable to the sadhana. There are so many who do not do it, but they are near to the Mother and progress as well as those who have long meditations.

The one thing necessary is to be turned to the Mother and that is all that is needed. Do not fear or be sad, but let the Mother do quietly her work in you and through you and all will be well. 16 March 1935

Personal Effort and the Mother's Help

The Mother's help is always there for those who are willing to receive it. But you must be conscious of your vital nature, and the vital nature must consent to change. It is no use merely observing that it is unwilling and that, when thwarted, it creates depression in you. Always the vital nature is not at first willing and always when it is thwarted or asked to change, it creates this depression by its revolt or refusal of consent. You have to insist till it recognises the truth and is willing to be transformed and to accept the Mother's help and grace. If the mind is sincere and the psychic aspiration complete and true, the vital can always be made to change. 15 July 1932

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As for the feeling of people that there must be something bad in you, it does not arise merely from your relations with X. The Mother and I do not speak of "good" and "bad" in this way; we look only at what helps or hinders the sadhana. There is nothing in you that is not in many other sadhaks. What makes people hesitate to help you is your subjection to vital moods — all this weeping, self-starvation, uncertain temper; your unsteadiness — for today you accept help, tomorrow you reject it; your want of

trust in others — which you have often expressed in your letters; your quickness to take offence, your readiness to suspect people's motives, especially in their behaviour towards you. Others have these faults, but they try to control them. You, when a mood like these comes upon you, seem to yield to it and let it have free course.

If you want to get on in your sadhana and if you want people to feel comfortable with you and ready to help you, you must get rid of these vital moods and defects — you must put a control on yourself and try to change. The Mother's Force is there to help you, but there must be your active consent and cooperation, your own steady will and endeavour.

1 November 1933

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I cannot do anything myself so long as the inertia in me is so strong. May I ask, what does the Mother mean to do with the inertia in me?

If Mother's "doing" with the inertia were sufficient, it would have been done long ago and also the supramental down in you. The question is not what the Mother is going to do with it but what you are going to do with it.

29 November 1936

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These ideas are wrong suggestions that you must throw away. There is no reason why you should be able to do nothing in this life or all should be postponed to another. It is in this life that you have been called and are to reach the Divine. The Mother has not left you to yourself. But I think it is advisable that you should spend some time daily in concentration to keep the conscious connection and also write more often; if not every day, yet every second or third day.

17 December 1936

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It is not that I want you to do all by your own strength; the Mother's force is there. I should like you however to persist in meditation and the endeavour to be quiet within; even if at

present there is no definite self-understanding or experience, this is the way to open the nature to them; we will try to do the rest for you. 20 December 1936

Opening to the Mother in Difficulty

There is nothing wrong in your experience or insincere in your expression of it; to write is helpful and it is our wish that you should go on doing it. An occasional sinking of the consciousness happens to everybody. The causes are various, some touch from outside, something not yet changed or not sufficiently changed in the vital, especially the lower vital, some inertia or obscurity rising up from the physical parts of nature. When it comes, remain quiet, open yourself to the Mother and call back the true condition, and aspire for a clear and undisturbed discrimination showing you from within yourself the cause or the thing that needs to be set right. 4 March 1932

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The attack of darkness is over, but my body is still restless and my consciousness troubled. I have lost connection with your peace, the peace that used to make the feelings quiet and the body restful. But I can still aspire and I am hopeful to get back your touch again.

However strong the attack may be and even if it overcomes for the time being, still it will rapidly pass away if you have formed the habit of opening to the Mother. The peace will come back, if you remain quiet and keep yourself open to it and to the Force. Once something of the Truth has shown itself within you, it will always, even if for a time heavily clouded over with wrong movements, shine out again like the sun in heaven. Therefore persevere with confidence and never lose courage.

14 March 1932

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You should not allow yourself to get upset by these small things. If when the movements you complain of come, you remain quiet

and open to the Mother and call her, after a time you will find a change beginning to come in you. Meditation is not enough; think of the Mother and offer your work and action to her, that will help you better. 7 April 1932

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The play of the mental and vital defects in the human nature which belongs to the Ignorance is allowed — as also the attacks and suggestions of the Asuric forces — so long as there is anything in the nature which responds to these things. If they rise in you in the presence of the Mother, it is because then a strong pressure is put on them so that they have either to go out or to put up a fight for existence. The remedy is to open to the Mother only and to reject entirely and at all times all other forces, and to reject them most when they become most active. Faith, sincerity, perseverance will do the rest. 16 November 1932

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Yesterday I prayed, “O Divine Mother, how can I realise that I am always guided by Thee and that Thy presence is in all things and everywhere. I pray that I may love Thee and be Thy child and an instrument for Thy work.”

Yes. The more one is open to the Mother’s action, the more easily difficulties get solved and the right thing is done.

21 September 1934

The Mother’s Protection

The Mother puts her protection round all the sadhakas, but if by their own act or attitude they go out of the circle of the protection there may be undesirable consequences.

1 April 1933

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I think that one observes the rules here either because one feels it is for one’s spiritual good or because it is better, for love of the Mother, not to do otherwise and thus go out of her protection.

It is precisely that — one immediately goes out of the protection.

8 June 1933

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I was invited by friends to go to a restaurant and accepted. Later I learned that you were opposed to the idea. What should we — those of us who live outside the Asram — do?

The Mother has made an arrangement with a view to all the occult forces and the best possible conditions for the protection of the sadhaks from certain forces of death and disease etc. It cannot work perfectly because the sadhaks themselves have not the right attitude towards food and kindred vital-physical things. But still there is a protection. If however the sadhaks go outside her formation, it must be on their own responsibility — the Mother does not and cannot sanction it. But this arrangement is for the Asram and not for those who are outside.

14 July 1933

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When the Mother's protection is put around a person, how does he go out of it?

By desire, wrong thoughts, wrong actions, wrong feelings — by revolt, pride, ambition, lust or any other vital indulgence.

16 July 1933

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Last night I dreamt that in my native village I entered a house where a madman came to attack me. Being afraid of the madman, I ran away for I have always been afraid of madmen, especially violent ones. My movement was slow, but along the way I found a stick and got rid of the attacker.

It was a dream of the vital plane where all kinds of dangers occur until you get courage to face them. If there is no fear or if there is the protection of the Mother (which becomes manifest by remembering or calling her) then these dangers come to nothing. It is the fear of madmen that brought the thing in the vital; such

things as this fear have to be thrown out of the nature.

8 September 1933

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All would like the Mother's protection to remain with them; but perhaps certain conditions have to be fulfilled to allow her to encircle them fully?

There are very few who allow it. There is a general protection around all, but most go out of it by their attitude, thoughts or actions or open the way to other forces. 24 August 1934

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If a sadhak has the Mother's circle of protection around him, I don't think he will have gloom, depression, doubt or anything hostile to the Divine.

These things may try to come but they will not be able to enter or stay. 24 August 1934

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Yesterday I went with X and Y for an outing. We bought plantains from the market and ate them. After our return I began to feel out of sorts and by the time of meditation the body appeared to be weak and a little feverish. Was my going out and eating plantains inadvisable?

It is better to let the Mother know when you go far out like that so that it may be with her protection that you go. The eating of plantains from the bazaar was indeed a mistake—Mother has several times warned against it and X knows that. The body often becomes sensitive at a certain stage of the Yoga, but there should at the same time be the development of a higher Force which will protect and push back all attacks upon it. 1934

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These things that come to frighten you are merely impressions thrown on you by small vital forces which want to prevent you (by making you nervous) pushing on in sadhana. They can really

do nothing to you, only you must reject all fear. Keep always this thought when these things come: "The Mother's protection is with me, nothing bad can happen"; for when there is the psychic opening and one puts one's faith in the Mother, that is sufficient to ward these things off. Many sadhaks learn, when they have alarming dreams, to call the Mother's name in the dream itself and then the things that menace them become helpless or cease. You must therefore refuse to be intimidated and reject these impressions with contempt. If there is anything frightening, call down the Mother's protection.

The heat you felt was probably due to some difficulty in the force coming down below the centre between the eyes where it has been working up till now. When such sensations or the unease you once felt or similar things come, you must not be alarmed, but remain quiet and let the difficulty pass.

What you had before that, the moonlight in the forehead, was this working in the centre there between the eyebrows, the centre of the inner mind, will and vision. The moonlight you saw is the light of spirituality and it was this that was entering into your mind through the centre, with the effect of the widening in the heart like a sky filled with moonlight. Afterwards came some endeavour to prepare the lower part of the mind whose centre is in the throat and join it with the inner mind and make it open; but there was some difficulty, as is very usually the case, which caused the heat. It was probably the fire of tapas, Agni, trying to open the way to this centre.

The experience of being taken up into the sky is a very common one and it means an ascent of the consciousness into a higher world of light and peace.

The idea that you must go more and more within and turn wholly to the Mother is quite right. It is when there is no attachment to outward things for their own sake and all is only for the Mother and the life through the inner psychic being is centred in her that the best condition is created for the spiritual realisation.

11 November 1935

Fear in these experiences is a thing one must get rid of; if there is any danger, a call to the Mother is sufficient, but in reality there is none — for the protection is there. 29 November 1935

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This morning around eight o'clock I heard a great crash. I ran out and found our X sitting on the footpath with blood coming out of the wound on his forehead. The wheels of his cycle were under the wheel of a car. Could the Mother not have foreseen the possibility of this accident and prevented it? Or could it not be prevented because X had in some manner gone out of the zone of her protection?

It was not possible to prevent the accident. When the danger comes, a call to the Mother is the first thing to be done, that makes the general protection at once effective. X was in too externalised a state to do that and he did the very opposite thing to what should have been done — trying to get away in front of the car instead of behind it. But the true cause was something more internal — one of those choices made by the inner being (not necessarily known to the conscious mind) which bring these things as a response. 27 January 1936

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The experience you had of the power of the Name and the protection is that of everyone who has used it with the same faith and reliance. To those who call from the heart for the protection, it cannot fail. Do not allow any outward circumstance to shake the faith in you; for nothing gives greater strength than this faith to go through and arrive at the goal. Knowledge and tapasya, whatever their force, have a less sustaining power — faith is the strongest staff for the journey.

The protection is there over you and the watchful love of the Mother. Rely upon it and let your being open more and more to it — then it will repel attacks and always uphold you.

8 October 1936

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It is not because the Mother has withdrawn her protection — she has not done that. It is more likely that it [*the difficulty*] came because you have been going too much out of your inner being and externalising yourself. It is better to draw back within again and recover the inner calm and peace.

Calling the Mother in Difficulty

Why this bad feeling? I am feeling all bad today.

When in difficulties always remain as quiet within as possible and call the Mother.

Surely the Mother's force is there to transform you and it will prevail.

You must progress to a point at which there is always something within which in spite of any surface disturbance is always quiet, unshaken, holding on to the Mother — then these things will no longer be able to cloud the inner consciousness as now.

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Plenty of people have this condition (it is human nature) and there is naturally a way of coming out of it — having full faith in the Mother to quiet the inner mind (even if the outer continues to be troublesome) and call in it the Mother's Peace and Force, which is always there above you, into the Adhar. Once that is there, consciously, to keep yourself open to it and let it go on working with a full adhesion, with a constant support of your consent, with a constant rejection of all that is not that, till all the inner being is tranquillised and filled with the Mother's Force, Peace, Joy, Presence — then the outer nature will be obliged to follow suit in its turn.

8 May 1933

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In a dream I saw a dull painting with an expanse of water in the background, and in the centre a temple with trees in front. As I was looking at it, I went on calling the Mother and the painting began changing — the waters actually began to move and white light was falling on them here and there until the

whole picture was sparkling like silver. Then I woke up. Does this mean that some light will come into the obscurity in me?

Yes, it is a symbol, — the expanse of water means the ordinary outward consciousness which is obscure and dull, the temple is the psychic centre behind it. By calling the Mother her white light comes upon the dark consciousness and begins to change the darkness into lustre.

27 May 1933

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For about a month I have the feeling that devotion, love and aspiration for the Divine have disappeared from me. I feel this way even during the morning pranam. Mother, I pray to Thee to shower Thy Grace and inspire me to have devotion, love and aspiration for Thee once again. What may be the reason for this?

You may have allowed your consciousness to go too much outward and get taken up by ordinary things. It is usually when the outer physical consciousness covers up the inner being that this happens. The aspiration is not gone, but it no longer rises to the surface. If you remain very quiet inwardly and call to the Mother, it should come back.

13 July 1933

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When I awoke this morning, I found the atmosphere surcharged with the Mother's presence. The air around me, the cot on which I lay, everything was filled with her presence. A burning aspiration was in my heart. The consciousness there was aspiring intensely, flapping its wings like a caged bird, trying to leave the body and unite with the Mother present everywhere. After some time it seemed to me that although I was in the body I was free, free of every limitation, but helpless, strengthless, drifting away and exposed to the hostile forces. Then I saw the red, rolling, frowning eyes of X, threatening me. Helpless in this limitless space, I called the Mother and the atmosphere was clear.

What happened in your experience was that the vital being got free from the body through its desire to unite with the Mother

(you met the Mother on the border between the vital and physical) and lived with its own life independent of the body. It entered into the vital world and, not being sheltered any longer in the body, felt helpless at first, till it called the Mother. The appearance of X there might possibly have been some part of the vital of X himself, but was more probably a vital being in his shape, perhaps the very vital being who has been troubling him. When you go into the vital world, you meet many such things, — the one sufficient protection is to call the Mother.

7 September 1933

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This morning after pranam I felt a sudden uprush of impatience, restlessness, uneasiness and a quick, strong beating of the pulse. Confusion was there too. I sat down and after a long time the dark forces began to grow less, bringing a normal state again. My pulse also became normal. Is it due to the Mother's action? Have I been able to make some place for her in the lower parts of my being?

It is the forces of the Ignorance that begin to lay siege and then make a mass attack. Every time such an attack can be defeated and cast out, there is a clearance in the Adhar, a new field gained for the Mother in the mind, vital or physical or the adjacent parts of the being. That the place in the vital occupied by the Mother is increasing is shown by the fact that you are now offering a strong resistance to these sieges that used formerly to overpower you altogether.

In the afternoon all my problems started coming to the front. I felt that they had become too big a burden for me to bear. Then I felt an opening in the heart, and I opened up a conversation with the Mother. I told her all my joys and sorrows and I got some consolation and strength.

That is good. To be able to call the Mother's presence or force at such times is the best way to meet the difficulty.

Was all this mere imagination of the heart and mind? Was I in touch with Mother? Did she hear the language of my heart?

It is with the Mother who is always with you and in you that you converse. The only thing is to hear aright, so that no other voice can come in between. 7 December 1933

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To call to the Mother always is the main thing and with that to aspire and assent to the Light when it comes, to reject and detach oneself from desire and any dark movement. But if one cannot do these other things successfully, then call and still call.

The Mother's force is there with you even when you do not feel it; remain quiet and persevere. 15 September 1934

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When X complained to me about her difficulty, I told her that it could be removed by calling the Mother's help. But she argued that there was no hope for the calls of a newcomer like herself to be heard by the Mother. There were so many calls coming from the older and advanced sadhaks that fresh calls from a beginner like herself would be but calls in the wilderness and go unheard in that clamour. I replied that if the Mother does not come in answer to our calls she must have her reasons; possibly she has more important work to do than to act according to our bidding. Why should we insist that she should leave that work and attend to us? The Mother has never been known to fail in answering when a real call is sent to her straight from the heart, for the very force in the call presupposes her presence. When I told this to X, I felt a strong pressure and vibrations from the centre of my forehead downwards between the eyebrows. What is the reason for this?

X's reasonings are not very sound; yours are better if not altogether flawless. The Mother is not limited by the physical mind, so even if she has "more important" work to do, that would not in the least stand in the way of her listening to a call from the wilderness or anywhere else. Also spiritual things do not go

by seniority; so why should the clamour of “older cases” keep her? She can be and is with all who need her. So your “Mother does not come? will not come?” is not quite to the point, but the rest of your answer is. Mother is there even now and working in you, it is only your inner vision and feeling that are not opened so that you cannot see or feel her.

What came down to the centre of the forehead was the answer, let us say the touch of the Mother's presence, — her consciousness, her force working in you to open the centre of the inner vision. For in the centre of the forehead between the eyebrows is the centre of the inner mind, inner will, the inner vision and when that opens one begins to see and know what is to the physical eye invisible and to the surface mind unknowable.

11 October 1935

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It is an obsession from the subconscious physical bringing back habitual thoughts, “I can't call rightly — I have no real aspiration” etc.; the depression, the memory etc. are from the same source. It is no use indulging in these ideas. If you cannot call the Mother in what you think the right way, call her in any way — if you can't call her, think of her with the will to be rid of these things. Don't worry yourself with the idea whether you have true aspiration or not — the psychic being wants and that is sufficient. The rest is the Divine Grace, on which one must steadfastly rely — one's own merit, virtue or capacity is not the thing that brings the realisation.

I shall put the force to rid you of this obsession in any case, but if you can abandon these habitual ideas, it will make the disappearance of the attack easier.

4 January 1937

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It is always best in these difficulties to tell the Mother and call for her help. It is probably something in the vital that needs somebody to protect and care for — but you must accustom yourself to the idea that it is not needed and the best thing is to give the person to the care of the Mother — offer the object of

your affection to her.

15 January 1937

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As to the experience, certainly X's call for help did reach the Mother, even though all the details she relates in her letter might not have been present to the Mother's physical mind. Always calls of this kind are coming to the Mother, sometimes a hundred close upon each other and always the answer is given. The occasions are of all kinds, but whatever the need that occasions the call, the Force is there to answer it. That is the principle of this action on the occult plane. It is not of the same kind as an ordinary human action and does not need a written or oral communication from the one who calls; an interchange of psychic communication is quite sufficient to set the Force at work. At the same time it is not an impersonal Force and the suggestion of a divine energy that is there ready to answer and satisfy anybody who calls it is not at all relevant here. It is something personal to the Mother and if she had not this power and this kind of action she would not be able to do her work; but this is quite different from the outside practical working on the material plane where the methods must necessarily be different, although the occult working and the material working can and do join and the occult power give to the material working its utmost efficacy. As for the one who is helped not feeling the force at work, his knowing might help very substantially the effective working, but it need not be indispensable; the effect can be there even if he does not know how the thing is done. For instance, in your work in Calcutta and elsewhere my help has been always with you and I do not think it can be said that it was ineffective; but it was of the same occult nature and could have had the same effect even if you had not been conscious in some way that my help was with you.

24 March 1949

Praying to the Mother

You say, "When one is a sadhak the prayer should be for the inner things belonging to the sadhana and for outer things

only so far as they are necessary for that and for the Divine work." This latter portion about prayer for outer things is not clear to me. Can you kindly explain?

All depends on whether the outer things are sought for one's own convenience, pleasure, profit etc., or as part of the spiritual life, necessary for the success of the work, the development and fitness of the instruments etc. It is a question mainly of inner attitude. If for instance you pray for money for buying nice food to please the palate, that is not a proper prayer for a sadhak; if you pray for money to give to the Mother and help her work, then it is legitimate.

I quote several types of prayers which I offer and shall be grateful to know which of them are outer or inner, right or wrong, helpful or hindrance, or what amendment to them can make them pure:

1. In the night-time when I sit to read and an untimely attack of sleep comes, I pray to the Mother to be freed from the attack.

If your reading is part of the sadhana, that is all right.

2. When I go to sleep, I pray to the Mother for her Force to take over my sadhana during the sleep, to make my sleep conscious and luminous, to protect me during the sleep, to keep me conscious of the Mother.

3. When I wake up any time in the sleep, I pray to the Mother to be with me and protect me.

These two are part of the sadhana.

4. While going out for a walk and during it, I pray to the Mother to give me force to take more exercise and to gain more strength and health and I thank the Mother for the help.

If strength and health are requested as being necessary for the sadhana and the development of the perfection of the instrument it is all right.

5. When I see any dog on the way while walking, I at once pray to the Mother to protect me from its attack and remove my fear.

A call for protection is always permissible. The removal of fear is part of the sadhana.

6. When I go for food, I pray for the Mother's Force to help me to offer every morsel to the Mother, to get everything easily digested, to make a growth of complete equality and detachment in my consciousness enabling me to take any food with equal Rasa of universal Ananda without any insistence or seeking or greed or desire.

This is again part of the sadhana.

7. When I go for work, I pray for the Mother's Force to take over my work, help me and make me do it well and carefully with love, devotion and pleasure, with the remembrance of the Mother and the feeling of being supported and helped by her without ego or desire.

This also.

8. During the work also when there is a pause, I pray for force, help and constant remembrance.

This also.

9. When any bad or impure thought, seeing or sensation comes into me, I pray for its removal and purity.

This also.

10. When I am reading, I try to pray when possible to understand all quickly, to grasp and absorb completely.

If it is as sadhana or for the development of the instrument, it is all right.

11. When I commit any mistake in the work, I pray to be more conscious, alert and unerring.

This also is part of the sadhana.

12. When I go to the post office to register a parcel of Prasad to my friend, I pray to have the parcel accepted immediately and avoid any delay.

That can be done, if avoidance of waste of time is considered as part of the right regulation of the life of sadhana.

13. When I sit down for meditation, I pray for Mother's Force to take over my meditation and make it deep, steady, concentrated and free from all attacks of troubling thoughts, vital restlessness, etc.

This is part of the sadhana.

14. In depression, difficulty, wrong suggestions, doubt, inertia, on any occasion or happening I pray to the Mother to have courage, keep faith, face them and overcome them.

This also.

15. At all other times as far as I can, I pray to the Mother to fill me with her peace, power, light etc., or offer any other kind of required prayer, and thank her for supporting, strengthening and sustaining me.

This also.

16 September 1938

The Mother's Help and the Hostile Forces

There are times when I think myself to be a simple vessel and imagine that things coming from the outside have no importance, for the adhar can be purified and what is not wanted can either be thrown out or allowed to end in a natural way. But at other times I feel that every outside contact may have harmful effects, and care and tapasya are needed to avoid confusion. I want to know which view is correct.

It is not possible to make a fixed rule covering all cases and circumstances; sometimes one has to remain quiet waiting for the Mother's light and force to act, sometimes it is necessary to use an active tapasya. But one thing is always necessary, to refuse to accept the adverse forces and suggestions that try to disorganise and disturb the system; for the basis of the Yoga must be peace, quiet, clarity, self-possession and nothing should be allowed to invade and upset the basis and substitute confusion and disorder.

13 September 1931

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It might be charitable to warn X not to listen to imbecile remarks [*about the Mother*] of this kind, from whomsoever they may come, and, if he hears them, to do nothing to propagate them. He had been progressing extremely well because he opened himself to the Mother; but if he allows stupidities like that to enter his mind, it may influence him, close him to the Mother and stop his progress.

As for Y, if he said and thought a thing like that, it explains why he has been suffering in health so much lately. If one makes oneself a mouthpiece of the hostile forces and lends oneself to their falsehoods, it is not surprising that something in him should get out of order.

7 January 1932

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I see now the damage I have done by my disobedience in work. I must go about my work consciously, performing it as a service to the Mother. I must work with full concentration and feel a connection with the Mother.

The difficulty this time must have come from this very act of distrust and disobedience. For distrust and disobedience are like falsehood (they are themselves a falsity, based on false ideas and impulses), — they interfere in the action of the Power, prevent it from being felt or working fully and diminish the force of the Protection. It was the same thing that made you lose touch for a while — for the adverse vital Formation always makes use of

these wrong movements to cloud the consciousness. Not only in your inward concentration, but in your outward acts and movements you must take the right attitude. If you do that and put everything under the Mother's guidance, you will find that difficulties begin to diminish or are much more easily got over and things become steadily smoother.

Now that these things have happened you should learn from them and feel the necessity of being, as you say, conscious in your work. In your work and acts you must do the same as in your concentration. Open to the Mother, put them under her guidance, call in the peace, the supporting Power, the protection and, in order that they may work, reject all wrong influences that might come in their way by creating wrong, careless or unconscious movements.

Follow this principle and your whole being will become one, under one rule, in the peace and sheltering Power and Light.

17 March 1932

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At 4.30 in the afternoon, while serving vegetables in the Dining Room, I suddenly fell into a very unhappy condition. My consciousness entered into a world of obscurity and uneasiness and wild vital forces. Innumerable hostile suggestions pierced my helpless consciousness. Then the form of X appeared and he threatened me, saying that my fate would be the same as his—I would have to leave the Asram. Later, while in this condition I passed by Y's room and felt that the Mahakali forces of the Mother were around me; I also felt that her very name would create fear in the hostile forces. As I thought of her with feeling, suddenly all was clear.

It is the Force that attacks everyone in the Asram who can at all be attacked in this way—the X form is merely an appearance which it took for the sake of having a more concrete effect. It is a vital violence which suggests always a catastrophic breaking of the personal sadhana or of my work. Such a Force is naturally met by the power of Mahakali. You felt it while passing Y's room because it is always there with Y, and it is by that that he meets the suggestions of this Force when it comes. The Mother's name

called with faith is usually enough to meet it. It disappeared at once because it is a Falsehood which cannot stand once the light of the Truth touches it. It prevailed with X because he welcomed its suggestions of pride, revolt, hostility to the Mother, even clung to them — otherwise it would have had no chance.

2 October 1933

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This hostile force is still trying to attack me and it also wants to harm you and the Mother. When I utter your name and Mother's name, it tries to finish me and make wrong impressions about Mother and turn me against her. Why is it still troubling me?

This Force is one that is there to break the Yoga if it can — it is not only you it attacks but all who do the sadhana. It hates the Mother and myself because we bring the Light into the consciousness of the physical world and it wants to keep the physical world in darkness. It knows that the only way it can succeed in preventing the success of the sadhak in his sadhana is, first, by turning him against the Mother, or, if it cannot do that, by persuading him that he is unfit and so disturbing him that he gets upset and loses faith and courage. What you have to do is always to remain calm and call in the Mother's force and to refuse steadily all the suggestions whether against yourself or against the Mother. Preserve your calm always, keep an entire faith in the Mother and in your own spiritual destiny. Reply always that whatever it may say, you are the Mother's child and cannot fail in the sadhana.

5 November 1933

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These suggestions are what we call hostile suggestions — they come from a Force which is wandering about in the atmosphere trying to do harm to the sadhana. Its suggestions are always the same, to whomever they come — the suggestion of going away, the suggestion of unfitness and failure, this suggestion of madness, and a certain fixed number of others with the same purpose. There is only one thing to do with them — never to

listen to them; one must reply as you have done and dismiss them summarily from the consciousness. If one takes this simple stand, "I have come for the Yoga — I will allow nothing to divert me from my aim; I have the demand of the soul within and the help and protection of the Mother", then these things can no longer approach or approach in vain.

I am glad you have the aspiration and the push awake; it is always bound to revive after every interval and to carry you farther. Keep it and progress. 17 March 1934

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A few sadhaks here are supposed to be using the occult process. But when it is done to harm a fellow sadhak, is this not an egoistic use of occult power, more like the use of black magic? I told X that when occult power is used, without asking Mother, to satisfy one's like or dislike, a clash may occur on the vital plane and some disembodied being there may give a dangerous hit. He said it is not really like this — rather it happens naturally as the result of a play of forces on the vital plane.

It is obviously a wholly Asuric thing to do when it is turned to egoistic purposes or against fellow sadhaks. It is certainly not a natural play of forces over which one has no control. Anybody doing that may get a serious back-blow, especially if it is done against people protected by the Mother — for, knocking against a wall of protection the force put out may automatically recoil on the sender. 10 September 1934

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It will not do to yield to these attacks which are without reason and obviously are only waves from outside. You should recognise them as such, things not your own but forced on you by a Force from outside and when they come remain still, reject and call the Mother's force to liberate you. 15 July 1936

Natural Disasters, Adverse Forces and the Mother's Help

Is it true that earthquakes are inevitable phenomena in the process of the Divine Manifestation on the earth and the transformation of matter?

Not at all. The method of the Divine Manifestation is through calm and harmony, not through a catastrophic upheaval. The latter is the sign of a struggle, generally of conflicting vital forces, but at any rate a struggle on the inferior plane.

Have I been kept here, outside the Asram, so that I can, by constant surrender to the Mother, rise above the difficulties of this environment and control the adverse forces that now touch and move and affect my lower nature?

You think too much of adverse forces. That kind of preoccupation causes much unnecessary struggle. Fix your mind on the positive side — open to the Mother's power, concentrate on her protection, call for light, calm and peace and purity and growth into the divine consciousness and knowledge.

Am I right in thinking that every bad movement in my life is the result of my past karma and takes place with the sanction of the Mother because she is testing me at every moment?

This idea of tests also is not a healthy idea and ought not to be pushed too far. Tests are applied not by the Divine but by the forces of the lower planes — mental, vital, physical — and allowed by the Divine because that is part of the soul's training and helps it to know itself, its powers and the limitations it has to outgrow. The Mother is not testing you at every moment, but rather helping you at every moment to rise beyond the necessity of tests and difficulties which belong to the inferior consciousness. To be always conscious of that help will be your best safeguard against all attacks whether of adverse powers or of your own lower nature.

23 February 1931

Helping Others and the Mother's Help

The best way to help X is to assist her by your own example and atmosphere to get the right attitude. Instead of the sense that she is very ill, she should be encouraged to have a bright and confident feeling, open to receive strength and health from us, contributing by her own faith to a speedy recovery. These ideas that they do not see the Mother, are outside the atmosphere, at a distance, are just the wrong notions and most likely to come in the way of and block your sisters' receptivity; it is surprising that you should accept or echo them and not react against them at once. They are here in the Asram (a little nearer or farther makes no difference), in the Mother's presence and atmosphere; meeting her every day at the Pranam where everyone who is open can receive as much of her touch and her help as they can hold, — that is what they should feel and make the most of their opportunity and not waste it by a negative attitude.

For yourself what you must have with other sadhaks (including your sisters) is a harmonious relation free from any vital attachment (indifference is not asked from you) and free from any indulgence in wrong vital movements of the opposite kind (such as dislike, jealousy or ill-will). It is through the psychic consciousness that you have found it possible to be in a true constant relation with the Mother and your aim is to make that the basis of all your life, action and feelings; all in you, all you feel, say and do should be consistent with that basis. If all proceeds from that psychic union of your consciousness with the Mother's, dedicating everything to her, then you will develop the right relations with others.

10 February 1932

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To think one can help others is a defect in the sadhana. How can one help others who is himself full of imperfection, falsehood and darkness? Those who really assist others must turn themselves into channels through which the Mother can act. Otherwise it is just vital ego trying to show others that one can "help".

Quite right. One can be a channel for the Mother's help, but the idea of oneself helping others comes in the way and so long as it is there one cannot be a truly effective channel. 17 April 1935

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I believe that I cannot really help others or rightly influence them. Am I right in this?

One can help another truly only when it is the Mother that helps through him and he is aware of it and does not think that it is he who is helping. 6 May 1935

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I have observed that someone with a sensitive disposition becomes very prone to the easy admission of forces from the vital world or from persons who are full of lower vital desires, especially when the sensitive person has a highly sympathetic attitude which manifests in nursing others or trying to save others, in lavishing emotional pity, in philanthropy, etc.

That is very interesting — for it agrees with the Mother's constant insistence that to feel sympathy or any emotion of the weak philanthropic kind with those possessed by vital forces is most dangerous as it may bring an attack upon oneself which may take any form. One must do what is to be done but abstain from all such weakness. 11 October 1936

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Mother does not set much value on propaganda, but still work of that kind can be her work. Only it has to come from her impulsion, be done with quietude, with measure, in the way she wants it to be done. It is from the inner being that it should be done in union with the Mother's will, not from the vital mind's eager impulse. To concentrate most on one's own spiritual growth and experience is the first necessity of the sadhak — to be eager to help others draws away from the inner work. To grow in the spirit is the greatest help one can give to others, for then something flows out naturally to those around that helps them. 9 April 1937

The Mother's Help in Worldly Matters

The Mother does not usually give specific advice such as you ask for in regard to the Insurance company. You must learn to get the true inspiration in the mind's silence. 18 August 1932

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X has written me a letter and asked something which I have marked for you to read. Kindly tell me what to answer her.

It is not possible for the Mother to promise to give help in worldly matters. She intervenes only in special cases. There are some of course who by their openness and their faith get her help in any worldly difficulty or trouble but that is a different thing. They simply remember or call the Mother and in due time some result comes. 9 October 1935