

## APPENDIX

### *Four Letters by Sri Aurobindo*

I have said that the Divine does the Sadhana first for the world and then gives what is brought down to others. There can be no Sadhana without realisations and experiences. The *Prayers* are a record of Mother's experiences.

4 January 1935

\*

*In some of the Mother's Prayers which are addressed to "divin Maître" I find the words: "avec notre divine Mère". How can the Mother and "divin Maître" have a "divine Mère"? It is as if the Mother was not the "divine Mère" and there was some other Mother and the "divin Maître" was not the Transcendent and had also a "divine Mère"! Or is it that all these are addressed to something impersonal?*

The Prayers are mostly written in an identification with the earth-consciousness. It is the Mother in the lower nature addressing the Mother in the higher nature, the Mother herself carrying on the Sadhana of the earth-consciousness for the transformation, praying to herself above from whom the forces of transformation come. This continues till the identification of the earth-consciousness and the higher consciousness is effected. The word "notre" is general, I believe, referring to all born into the earth-consciousness — it does not mean the Mother of the "Divin Maître" and myself. It is the Divine who is always referred to as Divin Maître and Seigneur. There is the Mother