

Matrimandir

Matrimandir Journal

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ॐ आनन्दमायि चैतन्यमायि सत्यमायि परमै
OM anandamayī chaitanyamayī
satyamayī parama
Sri Aurobindo

OM - She, the Delight
She, the Consciousness
She, the Truth
She, the Supreme

*"In the passion of its solitary dream
It lay like a closed soundless oratory
Where sleeps a consecrated argent floor
Lit by a single untrembling ray
And an invisible Presence kneels in prayer
On some deep breast of liberating peace"*

Savitri, III. 3. 332

Sri Aurobindo's description in *Savitri* of the King's "**living, sacrificed and offered heart**" seems strangely reminiscent of what is at the heart of Matrimandir—its Inner Room. Ashwapathy has travelled all the worlds and finally reached their mystic source and his heart, "**absorbed in adoration mystical**", has finally turned to Her "**for whom it willed to be**".

Matrimandir is the symbol of She who is the source of all things: the Mahashakti revealed in Oneness behind the effulgence of her four great Powers—Maheshwari, Mahakali, Mahalakshmi and Mahasaraswati—mirrored in the four pillars of the Matrimandir sphere. This Journal is dedicated to the most mysterious of these four Powers, Maheshwari—the mighty and wise one.



The Inner Room

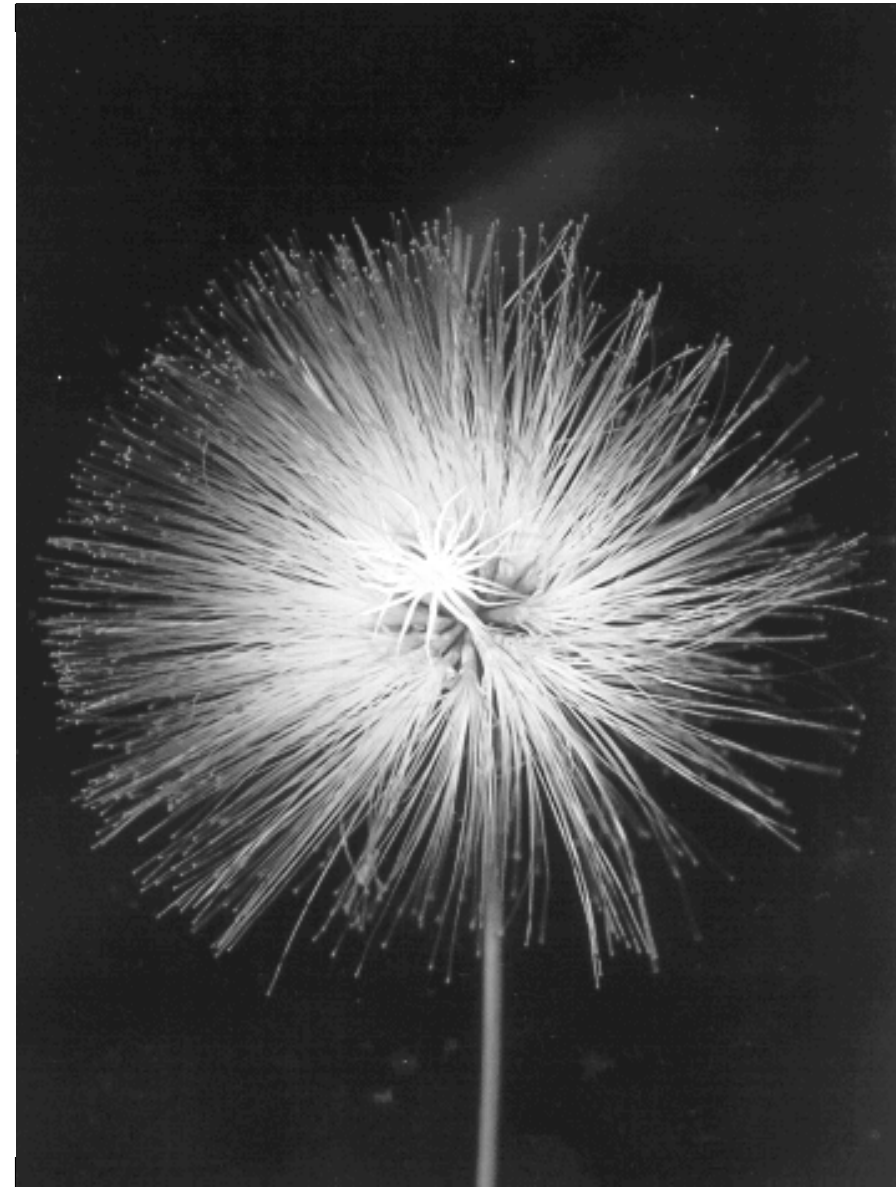
“O Wisdom-Splendour, Mother of the Universe”

Savitri, III . 4 . 345

“Imperial Maheshwari is seated in the wideness above the thinking mind and will and sublimates and greatens them into wisdom and largeness or floods with a splendour beyond them. For she is the mighty and wise One who opens us to the supramental infinities and cosmic vastness, to the grandeur of the supreme Light, to a treasure-house of miraculous knowledge, to the measureless movement of the Mother’s eternal forces. Tranquil is she and wonderful, great and calm for ever. Nothing can move her because all wisdom is in her; nothing is hidden from her that she chooses to know; she comprehends all things and all beings and their nature and what moves them and the law of the world and its times and how all was and is and must be. A strength is in her that meets everything and masters and none can prevail in the end against her vast intangible wisdom and high tranquil power.”¹

It is only when one’s earthly nature opens to the direct and living influence of the Universal Mother that one can experience the inner beatitudes of a progressively unfolding world inhabited by her various Powers and Personalities. One can then hope to meet her in her sovereign aspect of majestic and all-ruling greatness — the Mother of Wisdom, the tranquil, vast and mighty one. This is the Power of Maheshwari, the oldest of the four great Powers of the Universal Mother that have acted in the world-play. It is of her that Sri Aurobindo says **“yet has she more than any other the heart of the Universal Mother”**. Maheshwari it is who lays down the large lines of the world forces, tracing the Supreme’s action in the world in broad strokes, the details of execution not being her direct concern.

It is also only in Sri Aurobindo that one may find such a sublime description of this mysterious Power that can appear so distant to our earthly nature, caught in its vague penumbra of the flesh and so afflicted sometimes by the little self that we may quail before its sheer majesty, grandeur and unmoving Will. We need also to remind ourselves of Mother’s remark that these Personalities, as described by Sri Aurobindo, belong to regions close to the Supermind, and are still in quite clear and conscious contact with their supramental origin where they return to the One.



“Integral Wisdom”

In India, Mahakali and Mahalakshmi and Mahasaraswati are powers that have been (though sometimes in a reduced form) quite commonly worshipped, whereas Maheshwari is a power less familiar to the popular mind.

“Equal, patient and unalterable in her will she deals with men according to their nature and with things and happenings according to their Force and the truth that is in them. Partiality she has none, but she follows the decrees of the Supreme and some she raises up and some she casts down or puts away from her into the darkness. To the wise she gives a greater and more luminous wisdom; those that have vision she admits to her counsels; on the hostile she imposes the consequence of their hostility; the ignorant and foolish she leads according to their blindness. In each man she answers and handles the different elements of his nature according to their need and their urge and the return they call for, puts on them the required pressure or leaves them to their cherished liberty to prosper in the ways of the Ignorance or to perish. For she is above all, bound by nothing, attached to nothing in the universe. Yet has she more than any other the heart of the universal Mother. For her compassion is endless and inexhaustible; all are to her eyes her children and portions of the One, even the Asura and Rakshasa and Pisacha and those that are revolted and hostile. Even her rejections are only a postponement, even her punishments are a grace. But her compassion does not blind her wisdom or turn her action from the course decreed; for the Truth of things is her one concern, knowledge her centre of power and to build our soul and our nature into the divine Truth her mission and her labour.” ²



*“There knowing herself by her own termless self,
Wisdom supernal, wordless, absolute
Sat uncompanied in eternal Calm,
All seeing, motionless, sovereign and alone.”*

Savitri, 1.3.32

21.12.72



Soul-Type and Soul-Force

Her human instruments are likely to be those that have vision; the great, the calm and the wise; the uncompromising seekers of knowledge; the aspirers to the truth of things, the inexorable climbers of the heights of being. In *The Synthesis of Yoga*, Sri Aurobindo speaks of the four-fold personality that will need to be consciously developed within us if we wish for an integral realization. These four elements can be seen to have a correspondence to the four great Powers of the Universal Mother. Sri Aurobindo's description of the temperament that corresponds most nearly to the power of Maheshwari may give us a sense of the qualities we must develop if we aspire to be *“admitted to her counsels”*:

“The soul-powers which make their appearance by a considerable development of this temperament, personality, soul-type, are a mind of light more and more open to all ideas and knowledge and incomings of Truth; a hunger and passion for knowledge, for its growth in ourselves, for its communication to others, for its reign in the world, the reign of reason and right and truth and justice and, on a higher level the harmony of our greater being, the reign of the spirit and its universal unity and light and love; a power of this light in the mind and will which makes all the life subject to reason and its right and truth or to the spirit and spiritual right and truth and subdues the lower members to their greater law; a poise in the temperament turned from the first to patience, steady musing and calm, to reflection, to meditation, which dominates and quiets the turmoil of the will and passions and makes for high thinking and pure living, founds the self-governed sattwic mind, grows into a more and more mild, lofty, impersonalised and universalised personality.” ³



Knowledge and Wisdom

“There are two allied powers in man: knowledge and Wisdom. Knowledge is so much of the truth seen in a distorted medium, as the mind arrives at by groping; Wisdom what the eye of divine vision sees in the spirit.”

Thoughts and Aphorisms

Maheshwari, Sri Aurobindo tells us, is the Mother of Wisdom, and knowledge is her centre of power. It is important therefore to define what is meant by these two words which are often used interchangeably. Fortunately we have Mother’s commentary on this very aphorism of Sri Aurobindo which elucidates perfectly the meaning of these two words:

“As always, what Sri Aurobindo says can have several levels of meaning – one is more specific, the other more general. In the most specific sense, the distorted medium is the mental medium which works in ignorance and which is therefore unable to express truth in its purity. But since life as a whole is lived in ignorance, the distorted medium is also the earth-atmosphere which, in its entirety, distorts the truth seeking to express itself through it. ...

“I am going to give you an image to try to make myself understood; it is nothing more than an image, do not take it literally.

“If we compare the essential truth to a sphere of immaculate, dazzling white light, we can say that in the mental medium, in the mental atmosphere, this integral white light is transformed into thousands and thousands of shades, each of which has its own distinct colour, because they are all separated from one another. The medium distorts the white light and makes it appear as innumerable different colours: red, green, yellow, blue, etc., which are sometimes very discordant. And the mind seizes, not a little fragment of the white light of the white sphere, but a larger or smaller number of little lights of various colours, with which it cannot even reconstitute the white light. Therefore it cannot reach the truth. It does not possess fragments of truth, but a truth which is broken up. It is a state of decomposition.

“The truth is a whole and everything is necessary. The distorted medium through which you see, the mental atmosphere, is unsuited for the manifestation or the expression or even the perception of all the elements – and one can say that the better part is lost. So it can no longer be called Truth, but something which in essence is true, and yet no longer so at all in the

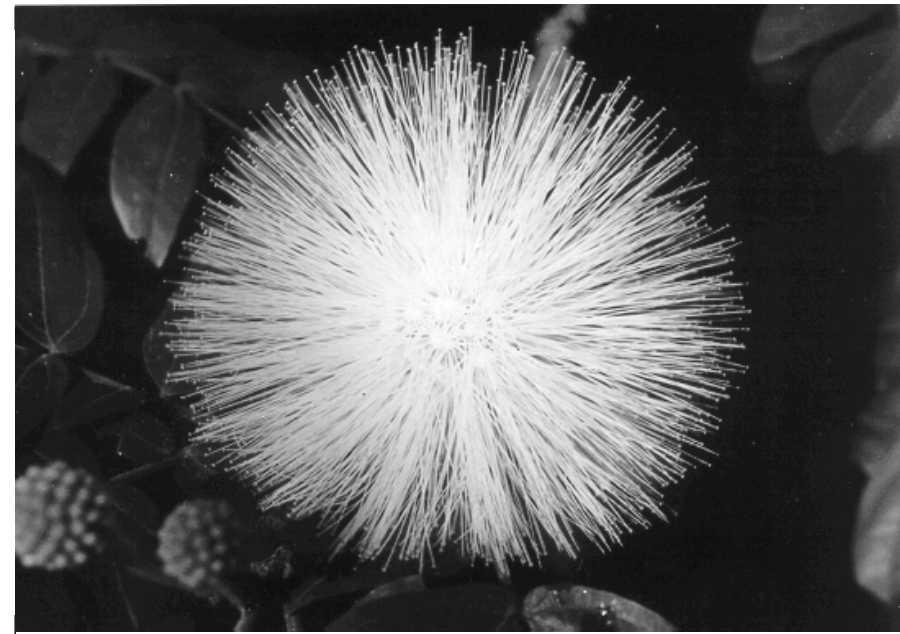
mental atmosphere – it is an ignorance.

“So, to summarise, I shall say that knowledge, as it can be grasped by the human mind, is necessarily knowledge in ignorance, one could almost say an ignorant knowledge.

“Wisdom is the vision of truth in its essence and its application in the manifestation.”⁴

Even as we meditate upon this lucid commentary, there is something to be added. Both Sri Aurobindo and Mother often present ideas to encourage further reflection, to break up habitual conceptions and to bring us in touch with a deeper truth. Paradoxically therefore, in the very next aphorism, Sri Aurobindo speaks of another type of knowledge which is the essential Knowledge, the supramental divine Knowledge, Knowledge by identity.

Indeed there are regions of pure Knowledge where a still identity is the way to know and action is motionless like a sleep. And it is only here that one attains to Wisdom.



“Striving towards Integral Wisdom”

In our ordinary mental condition it is wiser to reflect on the meaning of things in a still and calm tranquillity. Ideally we should reach a state of immobile mental silence — but this is not always possible. Much depends upon the context and manner in which words are used and we cannot make absolute systems as long as we remain in the divided mental consciousness. Maheshwari's is the Power that can build our soul and our nature into the divine Truth and it is to her we may address our aspiration for Knowledge and Wisdom. Laying at her feet our ego, abandoning ourselves to the Supreme, we may reach true wisdom.



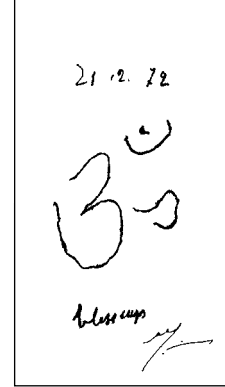
*"But Thought nor word can seize the eternal Truth: ...
For Truth is wider, greater than her forms.
A thousand icons they have made of her
And find her in the idols they adore;
But she remains herself and infinite."*

Savitri II. II. 276

Sat-Chit-Ananda

Sri Aurobindo uses the Sanskrit term, Sachchidananda, a triune Existence-Consciousness-Bliss, to refer to that which exists behind the manifestation and which has thrown itself out into forms. This domain of Sachchidananda can be found behind each of the seven world planes and it is this that supports and upholds them. Mother explains that the middle term, Chit is actually Chit-Tapas, Consciousness-Energy or Consciousness-Force.

"It is always said that at the beginning of the Manifestation there is Sachchidananda, and it is put in this order: first, Sat, that is to say, pure Existence; then Chit, the self-awareness of this Existence; and Ananda,



the delight of Existence which makes it continue. But between this Chit and Ananda, there is tapas, that is to say, the self-realizing Chit. And when one becomes this tapas, the tapas of things, one has the knowledge which gives the power to change. The tapas of things is what governs their existence in the Manifestation.

"When one is there, one has the feeling of so tremendous a power! — It is the universal power. One has the feeling of a total mastery over the universe." 5

"Sat, that is absolute Existence, is not in the Manifestation; there is Tat which is the state of non-existence and Sat which is the state of existence; and Tat naturally is not manifested, but Sat also is not manifested: it is only when Chit-Tapas comes, the Consciousness-Energy, the Consciousness which realises, that Sat manifests itself." 6

Speaking of Maheshwari, Sri Aurobindo says that She *"is seated in the wideness above the thinking mind and will"*. In response to a question, Mother elaborated on this in one of her *Conversations*.

In her explanation she also added the significant remark that it is often this very plane of Sachchidananda, situated behind the thinking mind, with which people come in touch. As it is so powerful an experience they assume they have *"reached the heights of the Supreme"* but their experience is actually *"limited to the mind, the mind alone participates in it"*. One then begins to comprehend the many planes of existence that ascend and descend in a vast ladder or hierarchy, from the nescience of matter to the superconscience. And behind each plane one can enter a domain of Sachchidananda. But mostly we live in our material consciousness, in a blindness ignorant of the order of the worlds. Mother's simple explanations make this esoteric knowledge, guarded hitherto just for initiates, so easily available that even a child may understand. Truly it is this that IS the miracle gifted to us!

Q: "Imperial Maheshwari is seated in the wideness above the thinking mind and will": Is there a plane of will, as there is a mental plane, a vital plane, etc?"

"I have explained that to you in connection with Sachchidananda. Sachchidananda exists at the very origin of the worlds, but there is a Sachchidananda behind all the other states of being.

"You could make a diagram (though that does not explain much, it is quite an erroneous idea, but it makes things more easily understandable), you arrange the states of being according to a scale. Then you have the earth below and the Supreme above (it is not at all like that, I hasten to tell you! But anyway, it is easy to understand), you put the earth at the bottom and the Supreme at the top and you divide that into lots of little parts each of which represents a state of being; that makes a kind of ladder. And then you have as though behind it, behind your ladder, something which supports it, against which it leans. It is not a wall but it is something which supports your ladder. And that is precisely the first principle of the universal form. In Hindu terminology it is called 'Sachchidananda' It is there, everything leans upon that; without that nothing could exist. It is that which upholds and allows existence. Then, if you enter a certain state of consciousness and find yourself, for instance, in the higher mind (for generally it is more easily there that it happens; you have started from the physical and climbed slowly, rung by rung, as far as the higher mind), but instead of continuing your ascent on the ladder you enter into a kind of interiorisation and try to go out of the form, you pass into a kind of silence outside the form. You pass in between the bars of your ladder and enter straight into Sachchidananda which supports everything from behind. And then you can have mentally the experience of Sachchidananda. I have known people who had it and thought they had reached the heights of the Supreme. For there is a similarity in the experience, a very great likeness, only it is limited to the mind, the mind alone participates in it. Well, for the will it is the same thing. Instead of being the support of the ladder it is a kind of force, a very powerful current which passes through all these states, starting from above – it is the supreme Will – and coming down into the physical manifestation. Hence, if you get into affinity with this vibration or this force, you can enter 'the state of will'; that is, whatever state of being you may find yourself in – physical, vital, mental, etc. – if you enter a certain state of consciousness and force, you come into contact with this power of will: it penetrates into you and you can use it for any purpose. If your reception is free from all egoism, if you are pure, completely surrendered and accept only what comes from the Divine, and if you don't mix anything with it, neither egoism nor desires nor limitations... well, it is a state a bit difficult to attain, but if you attain it, you receive this force of will in its original state, pure (for it comes down pure, it is only in its reception that it gets deformed), then, instead of being your will it becomes an expression of the divine Will. And this happens without your leaving the physical body – you can receive the force of the divine Will without leaving the physical. Only, you see, you must

*not change it and deform it, spoil it in the receiving. When you feel within you a kind of indomitable energy to realise something, when you tell yourself, 'I shall do this whatever the cost, I shall go to the end and shall use all my will' (for you always say my will), well you cannot be in that state unless you have come into contact with this current of will-force. Only, with your little personal reaction, naturally you deform it and use it all wrongly, and then you come into conflict with other elements. But if you are truly a yogi, you receive the current and nothing can stop the elan of your action, even physically."*⁷



*"A Bliss, a Light, a Power, a flame-white Love
Caught all into a sole immense embrace."*

Savitri, III . 3 . 323

Multiple Destinies

Each of us must find ourselves sometimes confronted with questions about our destiny, moments when we wonder if we will achieve whatever it is we came to do. In her *Conversations* there is one very interesting talk where Mother speaks of these potential destinies that each of us carries within ourselves. The point she makes about the horizontal and the vertical plane using the example of the Maheshwari power which may manifest both in a group leader and an empress depending on the relative development of "that" within us, can clarify many things. What we do need to recognize is that all flowering of faculties, capacities, latent possibilities is only a growing self-expression and manifestation of the Mother's power within us.

And then if we can see ourselves as a series of closed buds that progressively reveal with each unfolding a little more of the latent petals of divine force; if we truly understand the unique gift given to earth by the divine—the possibility of union with our Supreme Origin; and finally when we turn consciously to this yoga which seeks to accelerate things,

suddenly we may discover endless vistas before us—for realization now rather than in the hereafter.

But above all we must reject what Mother calls **“this flat and vulgar common-sense à la Sancho Panza”** that enforces within us the idea that nothing ever changes. And more important still, this flattening common-sense must be vigilantly guarded against in our handling of children. Specially in Auroville, we know from Mother’s remarks, that those born or brought here may be souls who have come for the work. We ought to be extremely sensitive of their dreams. And be conscious of never interfering with their deepest destiny in directing them upon more prosaic, ordinary paths.

It may indeed come to pass then, that our dreams and those of our children, nurtured in the Grace-Light, are realized in this very lifetime.

“We do not have one destiny, but several destinies.



“Supramental Knowledge”

21.12.72

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Bliss cup

“Each one has the right to reunite with his supreme Origin, whatever his place in the world order – that is the gift the Divine has given to matter, and this is your true destiny. And it is a special gift given to the earth; it does not exist in the other worlds. At the same time, each one has a particular role in the manifestation, which is determined by the Supreme, but this same role can exist on different levels

depending upon the degree of evolution of ‘that’ which is within you. If ‘that’ within you is still very young, your realisation may be absolute and you may effectively be able to reunite with the Supreme, but the field of realization in the world will be limited, very small. Along the vertical plane you may be able to touch the Supreme directly in spite of your smallness, but on the horizontal plane, the extent of your realization will be infinitesimal. We could take the example of Maheshwari, the Mother of Might and All-Wisdom. This aspect of the Mother will assume different forms depending upon the degree of evolution of ‘that’ within you: it might be a mere little group leader, a queen, an empress. She will be in the group leader as well as in the empress, but the field of realization will obviously be different.

“So, along this same vertical line that leads you to your divine Origin, you might have several outer destinies depending upon your state of development. The yoga seeks to accelerate things, but this is not always possible, for some psychological combinations in the being can only be worked out through experience. This experience may take a few lifetimes, a few years, a few months, a few minutes.

“When seen from the supreme consciousness, the unfolding of all the destinies and all the possibilities of destiny is something infinitely interesting. For example, there are beings accused of megalomania because they have vast projects and great designs which do not always fit in with the world’s present possibilities. Most often, it is a simple lack of judgement on their part, a lack of knowledge. They have indeed entered into communication with a higher truth, something that probably corresponds to a future phase of their destiny (which is why they are so convinced), but through lack of judgement, they do not see that the time for this truth has not yet come, that the circumstances are not yet ready, or that the conditions in which they were born prevent them from carrying out what they feel to be true. There is a gap between the vision of a truth and its present possibilities for realization.

“But these great dreams must not be killed, for it would mean killing something of your own future. Above all, we must refuse, energetically reject, this hideous morality of the Philistine which says that ‘nothing ever changes,’ this flat and vulgar common sense a la Sancho Panza. Simply, one must know how to wait and to nurture one’s dreams for a long time.

“To conclude, this is what may be said: in the universe, there are no two destinies alike – there cannot be.

“Each one’s destiny is inevitably fulfilled, but the nearer one is to the Divine, the more this destiny assumes its divine qualities.”⁹



*“A wisdom knows and guides the mystiered world;
A Truth-gaze shapes its beings and events
A word self-born upon creation’s heights.”*

Savitri, II. II. 271

Imperial Maheshwari

The four great Powers of the Mother are her cosmic godheads who have been permanent in the world play. While each is an independent personality, their action is four-fold and they can be seen to complete each other. Each power with its various attributes of Wisdom, Strength, Harmony and Perfection, adds something to the action of the others. Sri Aurobindo says that it is only when these four have founded the harmony and freedom of movement in the transformed mind and life and body that other rarer powers of the Mahashakti can manifest.

In one of his letters, Sri Aurobindo remarked that the work of the yoga had descended into the physical and so it was the combined action of Maheshwari and Mahasaraswati which was then most actively at work.

Q: *“Is it true that it is mostly the Mahasaraswati aspect of the Mother that works in our Sadhana here?”*

“At present since the Sadhana came down to the physical consciousness – or rather it is a combination of Maheshwari-Mahasaraswati forces.”¹⁰

“Maheshwari lays down the large lines of the world forces. It means she makes the plan of what the world ought to be. So she lays down the large lines of the plan, of what the world should be, of the universe. She has a vision of the whole, a global creation; instead of seeing the details she sees the totality of things, she lays down the large lines of the plan, and what the creation should be like, towards what it ought to advance and then what the results will be. She has a universal vision, she is less concerned with the details than with the whole.”¹¹

Q: *“Does Maheshwari belong to the Intuitive and the Overmind levels?”*

“These powers can manifest on all levels from the Overmind to the Physical.”¹²



Pallas Athena

Godhead Forms

“As to the gods, man can build forms which they will accept but these forms too are inspired into man’s mind from the planes to which the god belongs.”¹³

The Divine Shakti can manifest on any plane she chooses, in many forms and aspects or even in a combination of aspects that may in its turn create a new godhead form. Each of these emanations can become a lesser or higher cosmic deity that has been worshipped by man through the millennia. Thus one finds that Maheshwari here is in Greece, Pallas Athena, the Goddess of Wisdom. She is described in the Oddysey as tall and beautiful with piercing brilliant eyes dressed in a white robe, her aegis emblazoned with the severed head of the Gorgon. Athena was the inspiration of the brilliant flowering of Greek civilization in her city Athens. She can be said to be the symbol of the intellectual genius of the Greek soul as she personified and awakened in her instruments, wisdom, foresight and reflective intelligence. In his romantic play, Perseus the Deliverer, Sri Aurobindo portrays her as the deity who symbolizes and effects, through her human instruments, the growth of man from a darker more barbaric age to one ruled by the clear light of more harmonious faculties.

In India, Maheshwari is personified in her lesser manifestation by Durga who also combines within herself characteristics of Mahakali and embodies the Mother’s power of protection. Aspects of Maheshwari can also be found in goddesses such as Uma, Parwati and Chandi.

“Durga combines the characteristics of Maheshwari and Mahakali to a certain extent, – there is not much connection with Mahalakshmi.”¹⁴

“Durga is the Mother’s power of Protection.”¹⁵

“The lion with Durga on it is the symbol of the Divine Consciousness acting through a divinised physical-vital and vital-emotional force.”¹⁶

“The lion is the attribute of the Goddess Durga, the conquering and protecting aspect of the Universal Mother.”¹⁷

During India’s freedom struggle the great souls who worked to awaken this ancient land from the torpid slumber in which it lay overwhelmed, envisioned India as the Goddess Durga. And as the mantric cry of VANDE MATARAM reverberated across its length and breadth, rising out of the depths of a million reawakening hearts, it invoked the eternal immemorable Shakti – Bhavani Bharati, the resplendent Durga

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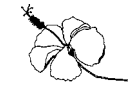
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Aurobindo

riding on her lion – the harbinger of victory. One has but to read some of Sri Aurobindo’s writings from this revolutionary period to feel one’s heart quicken with the power and the energy of the moment.

What follows are two verses excerpted from his famous “Hymn to Durga” written in that period:

“Mother Durga! We are thy children through thy grace, by thy influence may we become fit for the great work, for the great Ideal. Mother, destroy our smallness, our selfishness, our fear.”

“Come revealer of the hero-path. We shall no longer cast thee away. May our entire life become a ceaseless worship of the Mother, all our acts a continuous service to the Mother, full of love, full of energy. This is our prayer, O Mother, descend upon earth, make thyself manifest in this land of India.”



Durga Mahishasuramardini

"The world's contradictions climb to her and are one".

Savitri, x. 4. 661

Oneness

Every year in India, just before the onset of the cold season there are the celebrations known as Navaratri, with certain days dedicated to the puja of each form of the goddess. These nine days conclude on the tenth day as Vijayadashmi—Victory Day. There are many symbolisms and significances to these days with different aspects highlighted in different parts of the country. In the Ashram, there was a period when Mother observed, with a special distribution, the days of puja for the goddess forms: Durga, Lakshmi, Kali and Saraswati. She also remarked that each year it was the moment when Durga had the right to a particular victory in her battle with the adverse forces in the world. Often she gave messages such as this one of the 26th October 1955: ***"The annual battle and Victory of Durga symbolise the rhythmic intervention of the Supreme Divine Consciousness that periodically gives new impetus to the universal progress."***

The sense that life is a battle between the forces of light on the one side and those that wish to retard its growth on the other is a common enough experience to anyone who attempts to accelerate self-evolution. Faced with our myriad obscurities and caught in the contrary pulls of our nature we are finally forced to recognise that it is we ourselves who are the battle-ground—that it is truly an inner Kurukshetra. While this can be initially a disconcerting discovery, so much depends upon the attitude with which we meet the difficulty. What is most significant is the approach that Sri Aurobindo insisted upon—that of moving from above downwards. This is also illustrated in his description of Maheshwari, who of all the Mother Powers is the one to see the Asuras, and Rakshasas as her children—Durga and Kali would perhaps smite them down! This perspective is quite different from that of the tantric disciplines, for instance, which work from down upwards. And in this we see the uniqueness of Sri Aurobindo's approach expressed in the minute details which deeply influence our attitude to life and action.

At the beginning of The Life Divine, Sri Aurobindo formulates one of his most pregnant apothegms (presented here with his initial elucidation): ***"All problems of existence are essentially problems of harmony. They arise from the perception of an unsolved discord and the instinct of an undiscovered agreement or unity."*** In this yoga we are called upon to focus on the whole picture—the undiscovered agreement or unity—even to contain within our consciousness that which seems to stand opposed to us. Maheshwari's is the power, with her tranquil benignity and all-comprehending vision that can lead our nature to the calm wideness we may discover deep within ourselves when we stand back from the stress of the hours and minutes; when we rise above the conflicting forces of the world and enter the still regions of wisdom.

"Sri Aurobindo insisted rather on Oneness: he used to say that even what we consider to be the worst adversaries are still a form of the Supreme, which, deliberately or not, consciously or not, help in the general transformation. This seems to me vaster, deeper, more comprehensive."

"And I tried to base action on this rather than on constant battle with opposing forces. Because, granted this idea, it makes sense that if you make the necessary progress, if you have the divine knowledge and consciousness, the very purpose of these forces disappears, and consequently they can't stay."

"On the practical level, I have seen obvious examples of this; it is even my great argument with Durga (I told you, didn't I, that she used to come at the time of the pujas and that, two years ago, she 'surrendered') that was my great argument, I said to her, 'But the purpose of your existence in this form – in this form of combative action – would disappear if through identification you obtained the powers that render those forces unnecessary.' And it's after I told her these things that she surrendered to the supreme Will; she said, 'I shall do what the Supreme wants me to do.'"

"...Sri Aurobindo said that all the Tantrics start from below; they start right down below, and so right down below, that's how things must be, obviously. While with him you went from above downward, so that you dominated the situation. But if you start right down below, it's obvious that, right down below, that's how things are: anything that's a little stronger or a little vaster or a little truer or a little purer than ordinary Nature brings about a reaction, a revolt, a contradiction and a struggle."

"I prefer the other method though probably it isn't within everyone's reach."¹⁸

But this truth in no way reduces the action of the Mother's forces of Dynamic Power, because in a world governed by obscurities, victory necessarily comes first. Rather it is an inward approach that must change where the focus of the being, in the midst of life's battle, is on that which harmonizes. In any case, Mother speaks repeatedly of the fact that it will be an aspect of power and protection, of victorious will, which will be the first to manifest to aid the Supramental action. It is just such a power that did manifest in '69, and was described by Mother in her experiences of the Superman consciousness [Ref. MM Journal # 5]. What came was a power that harmonized these two opposites with its forceful benevolence – a supremely powerful benevolence!

*"It would seem that the most compelling, evident aspect, which probably will be the first to manifest – probably – will be the aspect of Power more than the aspect of Joy and the aspect of Truth. For a new race to be established on earth, it would necessarily have to be protected from the other terrestrial elements so as to survive, and the protection is in the power (not an artificial power, external and false, but the true Power, the victorious Will). We may therefore think that the supramental action, even before it has become an action of harmonisation and illumination, of joy, of beauty, will be an action of power, so as to give protection. Naturally, for this action of power to be truly effective, it would have to be founded on Knowledge and Truth and Love and Harmony; but those things could manifest – visibly little by little – once the ground, so to speak, has been prepared by the action of a sovereign Will and power."*¹⁹



The Divine Shakti

Finally the choice of the individual being is limited to focussing upon the harmonisation, illumination and joy which is sure to come after the transformation of all that opposes the growth of the light within us. If we can have faith and trust in the Divine Shakti and constantly work on increasing the psychic opening to her until the irrevocable reversal of consciousness is achieved, then we may live in the certitude that:

21.12.72

"A divine Force is at work and will choose at each moment what has to be done or has not to be done, what has to be momentarily or permanently taken up, momentarily or permanently abandoned. For provided we do not substitute for that our desire or our ego, and to that end the soul must be always awake, always on guard, alive to the divine guidance, resistant to the

*undivine misleading from within or without us, that Force is sufficient and alone competent and she will lead us to the fulfilment along ways and by means too large, too inward, too complex for the mind to follow, much less to dictate. It is an arduous and difficult and dangerous way, but there is none other."*²⁰

"It is thus by an integralisation of our divided being that the Divine Shakti in the Yoga will proceed to its object; for liberation, perfection, mastery are dependent on this integralisation, since the little wave on the surface cannot control its own movement, much less have any true control over the vast life around it. The Shakti, the power of the Infinite and the Eternal descends within us, works, breaks up our present psychological formations, shatters every wall, widens, liberates, presents us with always newer and greater powers of vision, ideation, perception and newer and greater life-motives,



"Light without Obscurity"

enlarges and new- models increasingly the soul and its instruments, confronts us with every imperfection in order to convict and destroy it, opens to a greater perfection, does in a brief period the work of many lives or ages, so that new births and new vistas open constantly within us. "All depends on the psychic awakening in us, the completeness of our response to her and our growing surrender."²¹

And so, after travelling worlds redolent with Her ineffable presence we return to our psychic hearts and the Inner Room of the Matrimandir with a remark of Sri Aurobindo from one of his letters:

"The important experience is that of the white ray in the heart – for that is the ray of Mother's light, the white light, and the illumining of the heart by the light is a thing of great power in this sadhana."²²



"Divine Purity"

This is the fourth Journal in which we explore the Universal Mother. Each of the previous Journals on this subject (which can be requested from the Matrimandir Office) adds a certain perspective to the exploration of the totality. Matrimandir wants to be the symbol of the Universal Mother, and it is essential we understand the dimensions, aspects and powers of the Mahashakti as revealed by Sri Aurobindo if we wish to make the symbol active in our consciousness. The present Journal puts forward some elements that introduce the eldest of Her four great Powers – Maheshwari. The next Journal will attempt to meet the Mother in her warrior mood – the flaming Power of Mahakali.

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