

Matrimandir

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ॐ आनन्दमायि चैतन्यमायि सत्यमायि परमै
OM anandamayī chaitanyamayī
satyamayī parama
Ari Anubandya

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

"Be wide in me, O Varuna;
be mighty in me, O Indra;
O Sun, be very bright and luminous;
O Moon, be full of charm and sweetness.
Be fierce and terrible, O Rudra;
be impetuous and swift, O Maruts
be strong and bold, O Aryama;
be voluptuous and pleasurable, O Bhaga;
be tender and kind and loving and passionate, O Mitra.
Be bright and revealing, O Dawn;
O Night, be solemn and pregnant.
O Life, be full ready and buoyant;
O Death, lead my steps from mansion to mansion.
Harmonise all these, O Brahmanaspati.
Let me not be subject to these gods, O Kali."

Aphorism - 55



Joy of Victory

Mahakali

In this marvellous aphorism, Sri Aurobindo invokes in turn each of these godheads of the Veda, seeking the boon of fullness of all their various attributes. And, while we remain yet intoxicated by the strange word music of their magnificent qualities, it is upon the Mother in her aspect of Kali that he ultimately calls – to not be subject to any of these gods!

We begin our exploration of this Power of the Mahashakti – THE great Power, Mother says of Her – with this very apt aphorism which is quite expressive of Sri Aurobindo's approach. Commenting on this aphorism, Mother remarked that a profound understanding of this aspect of the Universal Mother was essential for those who want to participate in the Work in the world.

The very prayer of the children of the Ashram school was to **“make us Hero Warriors”**, in other words, to be fit receptacles of her particular Force.

The Integral yoga, which is fundamentally transformative in its action, necessarily invokes the action of this Power – however 'terrible' its outward expression may be.

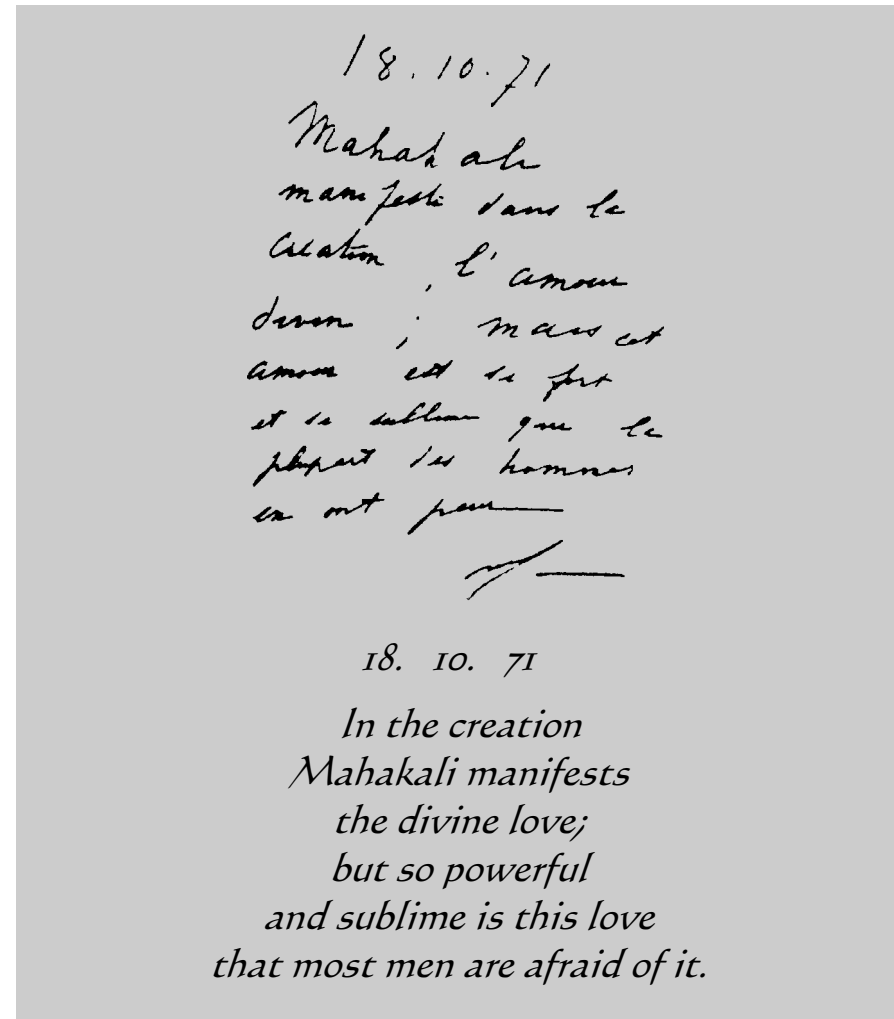
At a certain moment in his yoga, Sri Aurobindo himself seems to have been deeply identified with Her – at one stage he even signed letters using the epithet Kali.

In letters to his disciples he speaks of the combination of Krishna and Kali as having great power in his yoga and this is also confirmed through his many aphorisms and poems.

The name Kali also has associations with the Indian concept of Time – Kala – for it is she who embodies the action of the time-spirit in the world. Hers has been the great evolutionary work of sweeping away the old, always to usher in the new order.

Finally, of all the Powers of the Mahashakti, it is Mahakali, precisely because She embodies power, who is the most misunderstood and the most misrepresented in the world.

Without a deep understanding of this Goddess we cannot hope to resolve the contraries of existence in the world; to harmonize in our consciousness the impossible 'obstacles' that life habitually flings in our path; or to meet the ordeals of the way with the strong spirit's serene stillness.



In this issue of the Journal, dedicated to Mahakali, which aspires to capture the magic of Her absolute intensities, we seek the grace of Her who is the most loving of all Powers of the Mahashakti, that we may indeed do Her justice!



The Warrior of the Worlds

"Mahakali is of another nature. Not wideness but height, not wisdom but force and strength are her peculiar power. There is in her an overwhelming intensity, a mighty passion of force to achieve, a divine violence rushing to shatter every limit and obstacle. All her divinity leaps out in a splendour of tempestuous action; she is there for swiftness, for the immediately effective process, the rapid and direct stroke, the frontal assault that carries everything before it. Terrible is her face to the Asura, dangerous and ruthless her mood against the haters of the Divine; for she is the Warrior of the Worlds who never shrinks from the battle. Intolerant of imperfection, she deals roughly with all in man that is unwilling and she is severe to all that is obstinately ignorant and obscure; her wrath is immediate and dire against treachery and falsehood and malignity, ill-will is smitten at once by her scourge. Indifference, negligence and sloth in the divine work she cannot bear and she smites awake at once with sharp pain, if need be, the untimely slumberer and the loiterer. The impulses that are swift and straight and frank, the movements that are unreserved and absolute, the aspiration that mounts in flame are the motion of Mahakali. Her spirit is tameless, her vision and will are high and far-reaching like the flight of an eagle, her feet are rapid on the upward way and her hands are outstretched to strike and to succour. For she too is the Mother and her love is as intense as her wrath and she has a deep and passionate kindness. When she is allowed to intervene in her strength, then in one moment are broken like things without consistence the obstacles that immobilise or the enemies that assail the seeker. If her anger is dreadful to the hostile and the vehemence of her pressure painful to the weak and timid, she is loved and worshipped by the great, the strong and the noble; for they feel that her blows beat what is rebellious in their material into strength and perfect truth, hammer straight what is wry and perverse and expel what is impure or defective. But for her what is done in a day might have taken centuries; without her Ananda might be wide and grave or soft and sweet and beautiful but would lose the flaming joy of its most absolute intensities. To knowledge she gives a conquering might, brings to beauty and harmony a high and mounting movement and imparts to the slow and difficult labour after perfection an impetus that multiplies the power and shortens the long way. Nothing can satisfy her that falls short of the supreme ecstasies, the highest heights, the noblest aims, the largest vistas. Therefore with her is the victorious force of

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the Divine and it is by grace of her fire and passion and speed if the great achievement can be done now rather than hereafter."¹



Kali Encircled by Purifying Flames

Kali and Mahakali

Whenever Sri Aurobindo writes of the Mother and we bathe in the harmonies of his word visions, we find ourselves in hitherto undiscovered worlds, the mystery of lofty inner planes stands revealed to our consciousness. For seldom do we meet Mahakali in her golden form, mostly it is Kali of the vital plane with whom humanity has been familiar. Kali is different from Mahakali, as Sri Aurobindo explains, and the action of the golden goddess has been comparatively rarer.

“Mahakali and Kali are not the same. Kali is a lesser form. Mahakali in the higher planes appears usually with the golden colour.”²

“The black Kali form is a manifestation on the vital plane of Mahakali – but Mahakali herself in the Overmind is golden.”³

“The real Mahakali form whose origin is in the Overmind is not black or dark or terrible but golden of colour and full of beauty, even when formidable to the Asuras.”⁴

“The golden light is the light of the Divine Truth on the higher planes above the ordinary mind – a light supramental in origin. It is also the light of Mahakali above the mind.”⁵

Q: How is this intervention of Mahakali's force felt?

“It is felt as if something swift, sudden, decisive and imperative. When it intervenes, it has a kind of divine or supramental sanction behind it and is like a fiat against which there is no appeal. What is done cannot be reversed or undone. The adverse forces may try, may even touch or invade, but they retire baffled and it is seen as soon as they withdraw that the past ground has remained intact – it is felt even in the attack. Also the difficulties that were strong before it touched by this fiat lose their power, their verisimilitude destroyed or are weak shadows that come only to flicker and fade away. I say ‘allowed’, because this supreme action of Mahakali is comparatively rare, the action of the other Powers or a partial action of Mahakali is more common.”⁶



The Mahakali Method

Everything that takes place in the world is a transcription of what on the highest plane is a movement of the Mahashakti. The confused, distorted, sometimes even destructive result we observe on the material plane is due rather to the resistance of matter. When we seek to draw aside the veil and look at all that happens with an awakened sense, we may perceive in the world-play the differing methods and movements of each of the four great Powers of the Universal Mother. In response to questions at various times both Sri Aurobindo and Mother have indicated the manner of Mahakali's action. Reading these, we too may discover in ourselves and in world movements signs of her action. And instead of being crushed by our difficulties we can resolve to master ourselves. And we may then uncover in the problem a marvellous opportunity for progress.



Aspiration for the Right Attitude

What is the nature of Mahakali's blow?
"It makes you feel very happy. It gives you a sweet warmth in the heart, like that. You feel quite satisfied."

Does one have to aspire for it or does it come naturally?

"Yes, one must have a sincerity in the aspiration, really want to progress. One must truly say, 'Yes I want to progress.' With sincerity... 'Whatever happens, I want to progress.' Then it comes.

"But as I said, it comes with a power of plenitude which holds an intense joy. When one has taken a decision, has decided to stop something in oneself, just not to repeat a stupidity one has committed, or to do something which one finds impossible or difficult to do and which, one knows, should be done, and when one has taken the decision and has put in the full sincerity of one's will, well, then if a terrible blow comes to compel you to do what you have decided to do, it is a blow, but you feel glorified, you are quite happy, it is magnificent, you see, you feel something magnificent here (Mother points to the heart).

"There is such a big difference between the mishaps that come to you just because you are in a purely external, mechanical, physical consciousness and in a great state of ignorance which makes you commit all possible follies which naturally bring their consequences, inevitably – there is such a great difference between this and the altogether higher state to which you rise when you have determined to master yourself, to live only in the consciousness of Truth, whatever the cost, no matter what the price of progress, and the things that happen to you then are so full of meaning, you see so clearly in them that shining truth, that light which illumines you on the path as though you had a beacon, here, to guide you ... you see so clearly! It is no longer something that crushes you, like a block of stone falling on your back. It is an overpowering resplendence."⁷

"The Mother uses the method you speak of, the Mahakali method,
(1) with those in whom there is a great eagerness and a fundamental sincerity somewhere even in the vital,
(2) with those whom she meets intimately and who, she knows, will not resent or misunderstand her severity or take it for a withdrawal of kindness or grace, but will regard it as a true grace and help to their Sadhana.

"There are others who cannot bear this method – if it was continued they would run a thousand miles away in misunderstanding and revolt and despair. What the Mother wants is for people to have their full chance for their souls, be the method short and swift or long and tortuous. Each she must treat according to his nature."⁸

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Blessings

"We are on earth in order to progress and to perfect ourselves in the course of many successive lives. What we cannot do this time, we shall do next time; and every progress we make this time will help us then. "Kali helps those who call on her, and with her help the progress comes more quickly."⁹



Integral Conversion with the help of the Psychic

Sri Aurobindo, Krishna and Kali

"I did not know for some time whether I loved Krishna best or Kali; when I loved Kali, it was loving myself, but when I loved Krishna, I loved another; and still it was myself with whom I was in love. Therefore I came to love Krishna better even than Kali." Aphorism 427

The 24th of November 1926 is celebrated as Sri Aurobindo's siddhi day. It was the day when the Krishna consciousness descended and accepted to remain in the physical. The connection with Krishna is therefore quite well known. What is less known is the period before this, during Sri Aurobindo's early years in Pondicherry, when he signed his letters as Kali. If one peruses his Record of Yoga, his diary notes of daily experiences in the course of Sadhana, one repeatedly discovers the presence of Kali who seems to have exercised a great influence in his progress.

The sonnet he wrote entitled *The Cosmic Dance* images the universe as an alternating dance of Kali and Krishna. Given the present nature of the world, the dance of Kali has necessarily been more prevalent. One can say, from a certain point of view, that Sri Aurobindo's action has been to accelerate the cosmic movement so as to usher in the rhythms of Krishna's dance.



Krishna's Ananda

The Cosmic Dance

Dance of Krishna, Dance of Kali

*Two measures are there of the cosmic dance.
Always we hear the tread of Kali's feet
Measuring in rhythms of pain and grief and chance
Life's game of hazard terrible and sweet;*

*The ordeal of the veiled Initiate,
The hero soul at play with Death's embrace,
Wrestler in the dread gymnasium of Fate
And sacrifice a lonely path to Grace,*

*Man's sorrow's made a key to the Mysteries,
Truth's narrow road out of Time's wastes of dream,
The soul's seven doors from Matter's tomb to rise,
Are the common motives of her tragic theme.*

*But when shall Krishna's dance through Nature move,
His mask of sweetness, laughter, rapture, love?*

Collected Poems

Even as we yearn for the sweetness, laughter, rapture and love of the divine flute player, we must recognize that this evolutionary world appears largely to have been a dance of Kali. It has been the Rudra forces that seem to have been dominant while the action of the beneficent Vishnu has been relatively infrequent. The supramental descent with its power of harmonization may sound the clarion call of Krishna's flute, but only to a humanity that is ready to surrender its ego. Then and then alone will we see an end to the rampaging Kali.



Kali Dancing the Cosmic Dance

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Bo
 Blessings

Sri Aurobindo repeatedly remarks that his yoga is not for the weak, for those who may quail before the idea of God as destroyer. This yoga seeks once and for all to harmonize the fundamental discords of existence – ignorance, suffering, falsehood, and death, and to lift them up to their luminous opposites – Knowledge, Delight, Truth and Immortality. But only when we can

contain in our consciousness all contraries can we rise to such a plane. We first have to accept our part of the darkness to be able to offer it to the Light.

Kali stands guard at the threshold. And it is through Kali that we can truly possess Krishna.

“The combination of Krishna and Mahakali is one that has a great power in this Yoga and if the names rise together in your consciousness, it is a good sign.”¹⁰

“Kali is Krishna revealed as dreadful Power and wrathful Love. She slays with her furious blows the self in body, life and mind in order to liberate it as spirit eternal.” *Aphorism 519*

“Canst thou see God in thy torturer and slayer even in thy moment of death or thy hours of torture? Canst thou see Him in that which thou art slaying, see and love even while thou slayest? Thou hast thy hand on the supreme knowledge. How shall he attain to Krishna who has never worshipped Kali?”. *Aphorism 540*

“Who can bear Kali rushing into the system in her fierce force and burning godhead? Only the man whom Krishna already possesses.” *Aphorism 216*

Commenting on Sri Aurobindo’s aphorism invoking first the Vedic gods and then asking Kali to deliver him from them, Mother said:

“He invokes all these Vedic gods and tells each one to take possession of him; and THEN he tells Kali to free him from their influence! It is very amusing!

“It’s written in black and white, but the people here read and don’t understand what they’re reading, and that’s a pity...”

“He means he doesn’t WANT to be limited by the gods, not even by their powers. He wants to be vaster than they are: vaster, more total, more complete. It’s not a question of getting rid of their influence but of becoming more than that.

"For Sri Aurobindo, the important thing was always the Mother. As he explained it, the Mother has several aspects, and certain aspects are still unmanifest. So if he has represented the Mother by Kali in particular, I believe it's in relation to all those gods. Because as he wrote in The Mother, the aspects to be manifested depend upon the time, the need, the thing to be done. And he always said that unless one understands and profoundly feels the aspect of Kali, one can never really participate in the Work in the world – he felt that a sort of timid weakness makes people recoil before this terrible aspect." ¹¹



Mahakali

Soul-Force and Personality

*"For truth and knowledge are an idle gleam,
If Knowledge brings not power to change the world,
If Might comes not to give to Truth her right."*

Savitri X . 4 . 664

Who then are they to whom the touch of Kali is welcome? In *The Synthesis of Yoga* Sri Aurobindo analyses the varying human personalities that embody different soul-forces. The soul-type that corresponds on the ideal level to Durga and Kali is the Indian archetype of the Kshatriya, which is also loosely reflected in the Japanese ideal of the Samurai and the Western concept of Knighthood. When we read the description of the Kshatriya *swabhava* we observe a very particular fact: in its negative expressions it is also this type of strong and vigorous personality that can harbour in itself the Titan, the Rakshasa and the Asura, for when the life force is allowed unbridled sway, it may create these perversions. It is for this reason that many disciplines seek to control through suppression or ascetic dryness, the problems created by the life force in us. But this denies the Divine the right of the life domains. It is the energy, power and dynamism of life, uplifted and transmuted, that needs to be placed at the disposal of the Divine action on earth.

"On the other hand, the turn of the nature may be to the predominance of the will-force and the capacities which make for strength, energy, courage, leadership, protection, rule, victory in every kind of battle, a creative and formative action, the will-power which lays its hold on the material of life and on the wills of other men and compels the environment into the shapes which the Shakti within us seeks to impose on life or acts powerfully according to the work to be done to maintain what is in being or to destroy it and make clear the paths of the world or to bring out into definite shape what is to be. This may be there in lesser or greater power or form and according to its grade and force we have successively the mere fighter or man of action, the man of self-imposing active will and personality and the ruler, conqueror, leader of a cause, creator, founder in whatever field of the active formation of life. The various imperfections of the soul and mind produce many imperfections and perversities of this type, – the man of mere brute force of will, the worshipper of power without any other ideal or higher purpose, the

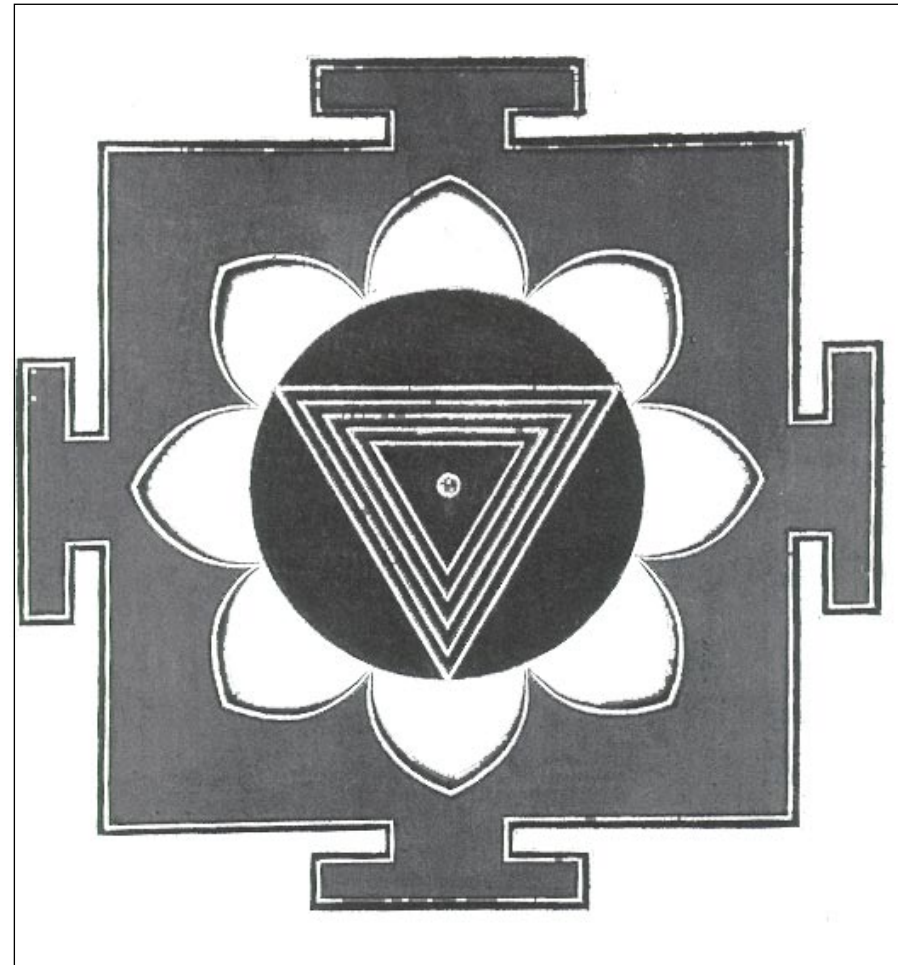
selfish, dominant personality, the aggressive violent rajasic man, the grandiose egoist, the Titan, Asura, Rakshasa. But the soul-powers to which this type of nature opens on its higher grades are as necessary as those of the Brahmana to the perfection of our human nature. The high fearlessness which no danger or difficulty can daunt and which feels its power equal to meet and face and bear whatever assault of man or fortune or adverse gods, the dynamic audacity and daring which shrinks from no adventure or enterprise as beyond the powers of a human soul free from disabling weakness and fear, the love of honour which would scale the heights of the highest nobility of man and stoop to nothing little, base, vulgar or weak, but maintains untainted the ideal of high courage, chivalry, truth, straightforwardness, sacrifice of the lower to the higher self, helpfulness to men, unflinching resistance to injustice and oppression, self-control and mastery, noble leading, warriorhood and captainship of the journey and the battle, the high self-confidence of power, capacity, character and courage indispensable to the man of action, – these are the things that build the make of the Kshatriya. To carry these things to their highest degree and give them a certain divine fullness, purity and grandeur is the perfection of those who have this Swabhava and follow this Dharma.”¹²

“The Supramental Consciousness is not only a Knowledge, a Bliss, an intimate Love and Oneness, it is also a Will, a principle of Power and Force, and it cannot descend till the element of Will, of Power, of Force in this manifested Nature is sufficiently developed and sublimated to receive and bear it. But Will, Power, Force are the native substance of the Life-Energy, and herein lies the justification for the refusal of Life to acknowledge the supremacy of Knowledge and Love alone, – for its push towards the satisfaction of something far more unreflecting, headstrong and dangerous that can yet venture too in its own bold and ardent way towards the Divine and Absolute. Love and Wisdom are not the only aspects of the Divine, there is also its aspect of Power. As the mind gropes for Knowledge, as the heart feels out for Love, so the life-force, however fumblingly or trepidantly, stumbles in search of Power and the control given by Power. It is a mistake of the ethical or religious mind to condemn Power as in itself a thing not to be accepted or sought after because naturally corrupting and evil; in spite of its apparent justification by a majority of instances, this is at its core a blind and irrational prejudice. However corrupted and misused, as Love and Knowledge too are corrupted and misused, Power is divine and put here for a divine use. Shakti, Will, Power is the driver of the worlds and, whether it be Knowledge-Force or

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Bliss cup
my

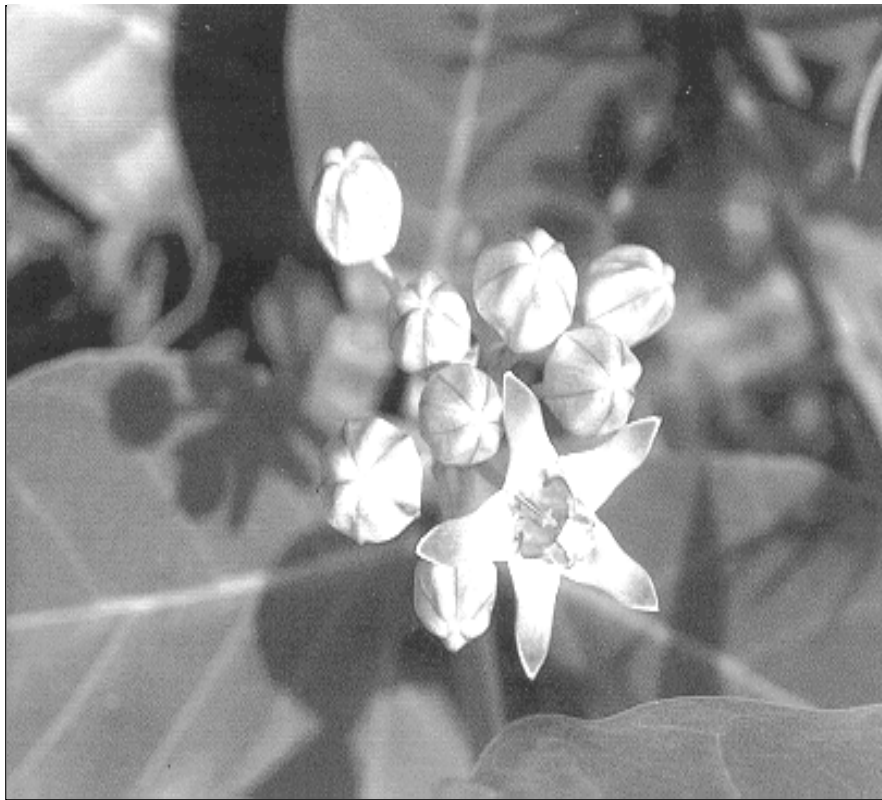
Love-Force or Life-Force or Action-Force or Body-Force, is always spiritual in its origin and divine in its native character. It is the use of it made in the Ignorance by brute, man or Titan that has to be cast aside and replaced by its greater natural – even if to us supernatural – action led by the Light of an inner



Kali Yantra

*consciousness which is in tune with the Infinite and the Eternal. The integral Yoga cannot reject the works of Life and be satisfied with an inward experience only; it has to go inward in order to change the outward, making the Life-Force a part and a working of a Yoga-Energy which is in touch with the Divine and divine in its guidance."*¹³

*"Pain is the touch of our Mother teaching us how to bear and grow in rapture. She has three stages of her schooling, endurance first, next equality of the soul, last ecstasy."*¹⁴



Courage

*"I have created all, all I devour;
I am Death and the dark terrible Mother of life,
I am Kali black and naked in the world,
I am Maya and the universe is my cheat."*

Savitri, VII . 6 . 535

Kali's Death Dance

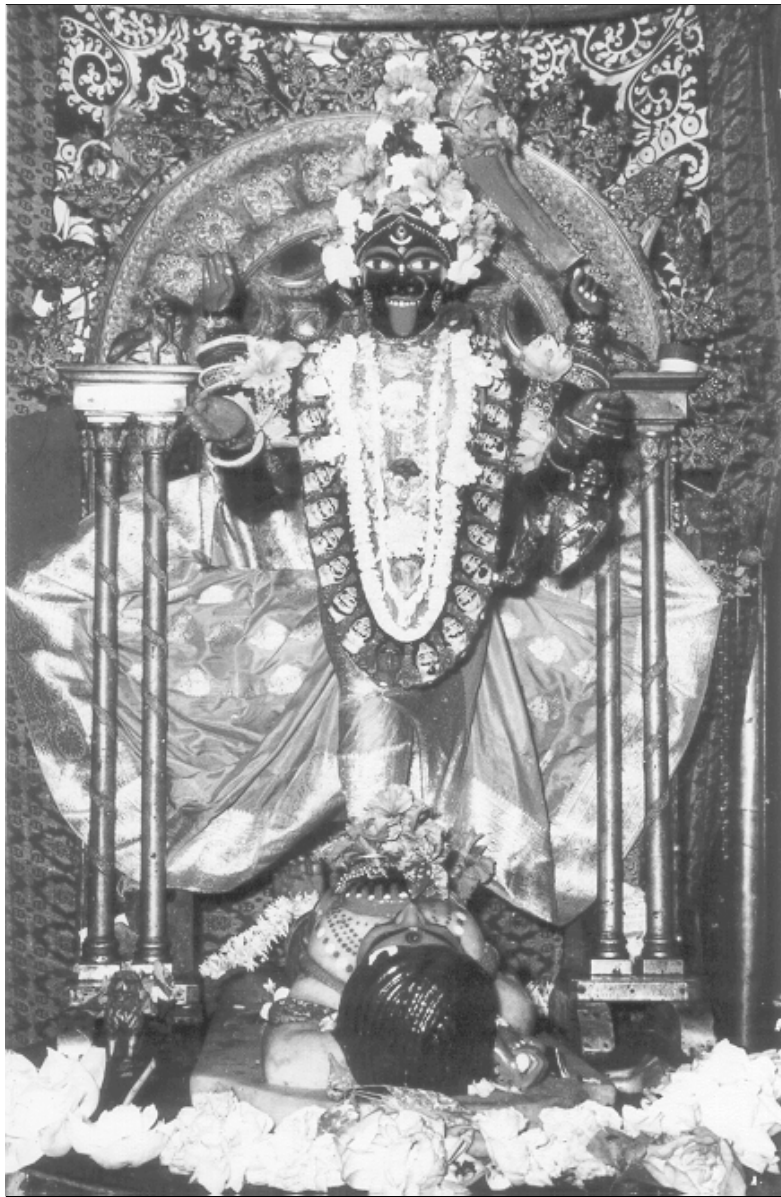
We have in Indian tradition the very disturbing image of a black blood-flecked Kali with her garland of skulls standing with her foot on the godhead – Shiva himself. What does this strange image mean? We can dismiss it as one more bizarre excess in a culture that abounds in inexplicable symbols some of them seemingly quite grotesque. But in that case we would miss a very important point – one that we would profit from understanding. In a letter to a disciple, Sri Aurobindo explains the significance of this greatly misunderstood symbol, which he says is a symbol of the vital plane.

Q: While praying today I saw the image of Mother Kali. She was black and naked and was standing with her foot on the back of Shiva – as she is traditionally described. Why is Kali seen in such a form and on what plane is she seen like this?

"It is in the vital. It is Kali as a destroying Force – a symbol of the Nature Force in the ignorance surrounded by difficulties, wresting and breaking everything in a blind struggle to get through till she finds herself standing with her foot on the Divine itself – then she comes to herself and the struggle and destruction are over. That is the significance of the symbol."¹⁵

All religions seek to answer man's myriad questions about the world we confront. Whence came this law of suffering, death and destruction, we ask? Why is life so often merely a devouring of the best? Why is history such a crowded mass of war and pillage? This transient and unhappy world in which we take birth gives us few easy answers. And rather than attempting to solve this discord, most religions place the blame squarely on the anti-divine – Satan or some other great evil – that holds our earthly nature in its thrall.

But this idea reduces the Divine to mastery over a very small fiefdom, indeed it would seem, the Devil holds sway over the greater part of the world! There are some marvellous passages in Sri Aurobindo's *Essays on the Gita* that address this exceptionally complex subject:



Dakshinakali, The Divine Mother, Dakshineswar

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"As if man had created the law of death and devouring in the animal world or that tremendous process by which Nature creates indeed and preserves but in the same step and by the same inextricable action slays and destroys. It is only a few religions which have had the courage to say without any reserve, like the Indian, that this enigmatic World-Power is one Deity, one Trinity, to lift up the image of the Force that acts in the world in the figure not only of the beneficent Durga, but of the terrible Kali in her blood-stained dance of destruction and to say, 'This too is the Mother; this also know to be God; this too, if thou hast the strength, adore.' And it is significant that the religion which has had this unflinching honesty and tremendous courage, has succeeded in creating a profound and widespread spirituality such as no other can parallel. For Truth is the foundation of real spirituality and courage is its soul. Tasyai satyam ayatanam.

"All this is not to say that strife and destruction are the alpha and omega of existence, that harmony is not greater than war, love more the manifest divine than death or that we must not move towards the replacement of physical force by soul-force, of war by peace, of strife by union, of devouring by love, of egoism by universality, of death by immortal life. God is not only the Destroyer, but the Friend of creatures; not only the cosmic Trinity, but the Transcendent; the terrible Kali is also the loving and beneficent Mother; the lord of Kurukshetra is the divine comrade and charioteer, the attracter of beings, incarnate Krishna. And whithersoever he is driving through all the strife and clash and confusion, to whatever goal or godhead he may be attracting us, it is – no doubt of that – to some transcendence of all these aspects upon which we have been so firmly insisting. But where, how, with what kind of transcendence, under what conditions, this we have to discover; and to discover it, the first necessity is to see the world as it is, to observe and value rightly his action as it reveals itself at the start and now; afterwards the way and the goal will better reveal themselves. We must acknowledge Kurukshetra; we must submit to the law of Life by Death before we can find our way to the life immortal; we must open our eyes, with a less appalled gaze than Arjuna's, to the vision of our Lord of Time and Death and cease to deny, hate or recoil from the universal Destroyer." ¹⁶



"A Mother Might brooded upon the world;"

Savitri, III . 2 . 313

The Touch of Disaster

"Behind all the destructions – the big destructions of Nature – earthquakes, volcanic eruptions, cyclones, floods, etc., or the human destructions – wars, revolutions, riots – there is always Kali's power and upon earth Kali works for the hastening of the terrestrial progress.

"Whatever is Divine not only in its essence but also in its realisation is above these destructions and cannot be touched by them.

"In all cases the extent of the damage gives the measure of the imperfection and must be taken as a lesson for indispensable progress."¹⁷

"Now stupidity, imbecility, ignorance, all those things are looked at with a patience ... which waits for them to grow. But bad will and cruelty – especially viciousness, cruelty, what LOVES to cause suffering – that's still difficult, one still has to keep a hold on oneself. In figurative language (not 'language', but a way of being) it's Kali that wants to strike, and I have to tell her, 'Keep still, keep still'."¹⁸

More than once, Mother speaks of Kali wanting 'to strike', and of how she prefers to hold back this Power. She herself was never in favour of havoc and destruction but sometimes it is not possible to prevent such action. For those of us who believe ourselves to be at the service of the future there is a salutary conversation that refers to an 'attack' on the Ashram which occurred in the sixties. We can well ask whether, when we claim to 'offer' our beings at the service of the New Creation, we really give all of ourselves, or hold back many dark corners that may invite the 'dance of Kali'?

"Three days earlier, Kali was in a fury because things weren't as they ought to be on the earth, and especially among the people whose mission it is to prepare the new world. She was . . . she really was in a fury. She saw all the blunders everywhere and it made such a powerful vibration in the atmosphere, as though she wanted to begin her Dance; as for me, I kept telling her, 'Calm down, calm down' . . ."

"Finally, when I saw there was no way, I said to the Lord, 'Look after her and do what needs to be done, I beg You' – I handed over the responsibility to Him. And then the same evening the attack started, and I saw it was her dancing. So I thought, 'We really had something to learn!'"¹⁹

Yet the aim is seldom destruction – rather it is harmony that is sought. The will of the Mahashakti is for the Grace to prevail and allow the forces of harmony to act in the world play. But when we speak of peace we forget that it often comes as a boon and only to the heart that has made itself ready for it. If only the resistance that each of us represents could recognize how it invites upon itself the catastrophe! In a discussion in the Agenda, Mother speaks of havoc and the whole scale devastation it causes as a 'waste of time'.

"But up above, 'one' really isn't in favour of havoc."

Q: One isn't in favour of havoc?

(Mother makes a gesture of vigorous denial) ***"It's a waste of time.***

"All the more so as men have perfected such means of destruction that it could mean centuries lost, not just a few years. Entire civilizations to rebuild.

"No, 'one' isn't in favour of that.

"It's a seething of something very dark, very dark.

"It reminds me of the words of the 'Lord of Nations', the great Asura, when he told me, 'I know that my power is drawing to its close, but you may be sure that before disappearing I will destroy everything I can'.

"That's it, that's exactly it.

"And unfortunately, people give him the opportunity to do so; it's stupidity, ignorance, a sort of blindness.

"What's lamentable above all is the way men confuse power with violence. That sort of ignorant feeling that thinks power must manifest as violence. Violence is an asuric deformation. True power acts in peace – a peace like this (gesture of massive descent), which nothing can disturb."²⁰



"All reeled into a world of Kali's dance."

Savitri, II . 10 . 255

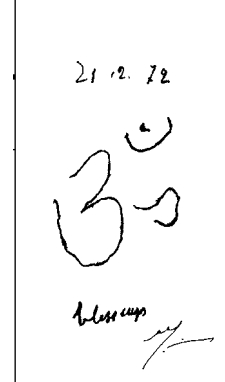
*"Beautiful is the face of the Divine Mother,
but she too can be hard and terrible." ²¹*

Mahakala

A very significant, often unnoticed fact is the connection between the Kali Power and Kala, the Indian concept of time. Mahakala is the godhead in his aspect as destroyer, an aspect we must look at without palliating or equivocating if we wish to truly understand so as to transcend the human condition. Indian thought has never placed the responsibility for destruction on something outside the Divine Reality. And our vision too must be all-embracing if it wants to be integral and if we want to transform our existence

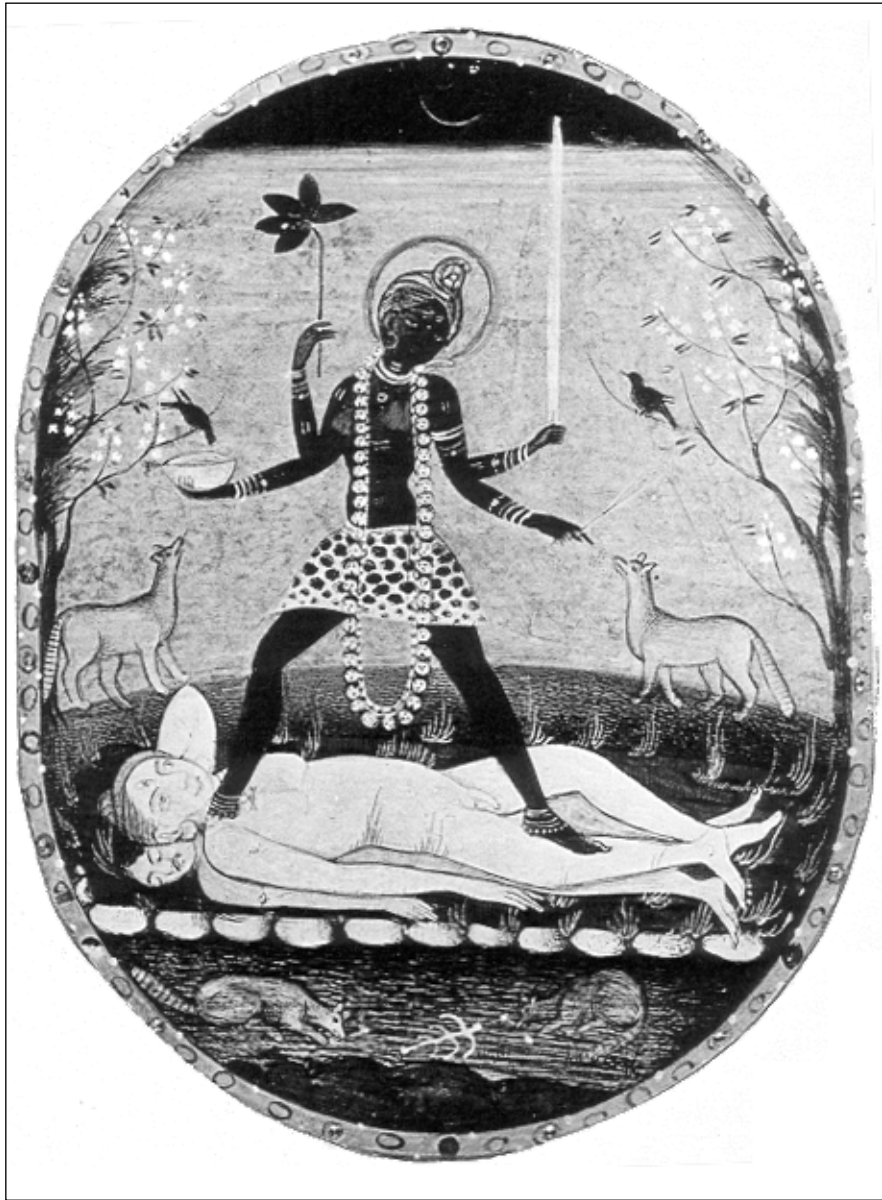
"In all movements, in every great mass of human action it is the Spirit of the Time, that which Europe calls the Zeitgeist and India Kala, who expresses himself. The very names are deeply significant. Kali, the Mother of all and destroyer of all, is the Shakti that works in secret in the heart of humanity manifesting herself in the perpetual surge of men, institutions and movements; Mahakala is the Spirit within whose energy goes abroad in her and moulds the progress of the world and the destiny of the nations. His is the impetus which fulfils itself in Time, and once there is movement, impetus from the Spirit within, Time and the Mother take charge of it, prepare, ripen and fulfil. When the Zeitgeist, God in Time, moves in a settled direction, then all the forces of the world are called in to swell the established current towards the purpose decreed. That which consciously helps, swells it, but that which hinders swells it still more, and like a wave on the wind-swept Ocean, now rising, now falling, now high on the crest of victory and increase, now down in the troughs of discouragement and defeat, the impulse from the hidden Source sweeps onward to its preordained fulfilment. Man may help or man may resist, but the Zeitgeist works, shapes, overbears, insists." ²²

In another passage from his *Essays on the Gita* Sri Aurobindo speaks of the world-destroying Force that Arjuna sees and which we too must face if we wish to go beyond the dichotomies and discords with which life in this world confronts us.



"...he who keeps the world always in existence, for he is the guardian of the eternal laws, but who is always too destroying in order that he may new-create, who is Time, who is Death, who is Rudra the Dancer of the calm and awful dance, who is Kali with her garland of skulls trampling naked in battle and flecked with the blood of the slaughtered titans, who is the cyclone and the fire and the earthquake and pain and famine and revolution and ruin and the swallowing ocean. ... It is an aspect from which the mind in men willingly turns away and ostrich-like hides its head so that perchance, not seeing, it may not be seen by the Terrible. The weakness of the human heart wants only fair and comforting truths or in their absence pleasant fables; it will not have the truth in its entirety because there there is much that is not clear and pleasant and comfortable, but hard to understand and harder to bear. The raw religionist, the superficial optimistic thinker, the sentimental idealist, the man at the mercy of his sensations and emotions agree in twisting away from the sterner conclusions, the harsher and fiercer aspects of universal existence. Indian religion has been ignorantly reproached for not sharing in this general game of hiding, because on the contrary it has built and placed before it the terrible as well as the sweet and beautiful symbols of the Godhead. But it is the depth and largeness of its long thought and spiritual experience that prevent it from feeling or from giving countenance to these feeble shrinkings.

"Indian spirituality knows that God is Love and Peace and Calm and Eternity, – the Gita which presents us with these terrible images, speaks of the Godhead who embodies himself in them as the lover and friend of all creatures. But there is too the sterner aspect of his divine government of the world which meets us from the beginning, the aspect of destruction, and to ignore it is to miss the full reality of the divine Love and Peace and Calm and Eternity and even to throw on it an aspect of partiality and illusion, because the comforting exclusive form in which it is put is not borne out by the nature of the world in which we live. This world of our battle and labour is a fierce dangerous destructive devouring world in which life exists precariously and the soul and body of man move among enormous perils, a world in which by every step forward, whether we will it or no, something is crushed and broken, in which every breath of life is a breath too of death. To put away the responsibility for all that seems to us evil or terrible on the shoulders of a semi-omnipotent Devil, or to put it aside as part of Nature, making an unbridgeable opposition



Kali as Kala, Dancing the Cosmic Dance on the Breast of Eternity

*between world-nature and God-Nature, as if Nature were independent of God, or to throw the responsibility on man and his sins, as if he had a preponderant voice in the making of this world or could create anything against the will of God, are clumsily comfortable devices in which the religious thought of India has never taken refuge. We have to look courageously in the face of the reality and see that it is God and none else who has made this world in his being and that so he has made it. We have to see that Nature devouring her children, Time eating up the lives of creatures, Death universal and ineluctable and the violence of the Rudra forces in man and Nature are also the supreme Godhead in one of his cosmic figures. We have to see that God the bountiful and prodigal creator, God the helpful, strong and benignant preserver is also God the devourer and destroyer. The torment of the couch of pain and evil on which we are racked is his touch as much as happiness and sweetness and pleasure. It is only when we see with the eye of the complete union and feel this truth in the depths of our being that we can entirely discover behind that mask too the calm and beautiful face of the all-blissful Godhead and in this touch that tests our imperfection the touch of the friend and builder of the spirit in man. The discords of the worlds are God's discords and it is only by accepting and proceeding through them that we can arrive at the greater concords of his supreme harmony, the summits and thrilled vastnesses of his transcendent and his cosmic Ananda."*²³

Kali is beloved of the strong, the great and the noble. And when we awaken her soul power in us we too may meet with a less appalled gaze this face of the dark Mother; Rudra the terrible; Time the destroyer. Because there is indeed a hidden truth behind these terrifying forms, a truth that is reassuring, heartening and delightful. And it is this truth, if we can truly contain within us, that can open the doors of existence to supreme harmonies and the highest heights of Ananda.

*"There is something that makes the heart of the world to rejoice and take pleasure in the name and nearness of the Divine. It is the profound sense of that which makes us see in the dark face of Kali the face of the Mother and to perceive even in the midst of destruction the protecting arms of the Friend of creatures, in the midst of evil the presence of a pure unalterable Benignity and in the midst of death the Master of Immortality."*²⁴



Divine Love

*Not only is there hope for godheads pure;
The violent and darkened deities
Leaped down from the one breast in rage to find
What the white gods had missed: they too are safe;
A Mother's eyes are on them and her arms
Stretched out in love desire her rebel sons.*

Savitri X. 2. 613

In the Ashram, there was a period during which Mother marked the Puja days of the different Goddess forms with distributions. On Kali Puja she always distributed petals of the flowers that she had called 'Divine Love'. There is here a very noteworthy fact, one that we may be unable to wholly comprehend as long as we live in a mental consciousness (by definition a divided consciousness). How can a Power whose action is effectively destructive embody most powerfully the Divine's Love? A whole world of exploration both about our own psychological nature as well as about the nature of the world, awaits us here. But in the present context we are reminded of other conversations where Mother remarks that the earth is not ready for the manifestation of Divine Love – for if it came, everything would be wiped away. It would seem then that it is the resistance in us which creates the 'impression' of having received a 'blow' where what might actually have come our way was a loving 'nudge' forward!

"...on Kali Puja day I always distribute the flowers of 'Divine's Love'; for Kali is the most loving of all the aspects of the Mahashakti; hers is the most active and most powerful Love. And that's why every year I distribute the petals of 'Divine's Love' on Kali's Day." ²⁵

On another occasion, speaking of the manifestation of Divine Love, Mother remarked:

"But I have also carefully observed that if 'that' manifested indiscriminately, as it were, if it came as something that imposed itself in the earth atmosphere without control or discernment, it would be ... All that denies that Power (denies it wittingly or unwittingly) would be as though annulled. So the

21.12.72

30
Aurobindo

outward, apparent consequences would be ... too awesome. That's what Sri Aurobindo wrote; he said Knowledge must come first. Truth must reign before Love can manifest massively – a wholesale manifestation.

"Now it is filtered, as it were." ²⁶

"The resistance of inertia in consciousnesses and in Matter are the reason why that Action, instead of being direct and perfectly harmonious, becomes confused, full of contradictions, shocks and conflicts. Instead of everything working out 'normally', I might say, smoothly (as it should), all that resisting, opposing inertia caused things to start clashing together in a tangled movement, with disorder and destruction, which are made necessary only by the resistance but were NOT indispensable: they might not have been – they should not have been, to tell the truth. Because that Will, that Power is a Power of perfect harmony in which each thing is in its place, and It organizes everything



Divine Love

wonderfully: It comes as an absolutely luminous and perfect organization, which you can see when you have the vision. But when It descends and presses down on Matter, everything starts seething and resisting.

“So to want to ascribe to the divine Action and the divine Power the disorder and confusion and destruction is yet more human nonsense. It’s inertia (not to speak of ill will), it’s inertia that CAUSES the catastrophe. It isn’t that the catastrophe is willed, or even that it’s foreseen: it is CAUSED by the resistance. “Then, added to this is the vision of the action of the Grace that comes and mitigates the results wherever possible, that is to say wherever it’s accepted. And that’s what explains that the aspiration, the faith, the complete trust of the human, terrestrial element, have a power of harmonization, because they allow the Grace to come and mend the consequences of blind resistance.”²⁷

“Insincerity seems to be an incurable defect with nullifies the working of the Grace in a being. It is certainly insincerity which has necessitated the violent intervention of Kali in the world.”²⁸



Liberty Leading the People

Revolution

“Whom God protects who shall slay? Whom God has slain who shall protect? The man who slays is only the occasion, the instrument by which the thing done behind the veil becomes the thing done on this side of it.”²⁹

There are two broad methods by which the world progresses. The one is through an evolutionary general progression which has been the method of Nature through countless millennia. The other is the method of revolutionary effort that does in a day what might otherwise have taken centuries. Not only earth’s, but also our own evolution follows the measures of these two modes.

In their life and action Sri Aurobindo and Mother have embodied the revolutionary way. They have hewn out a virgin path; and brought into the here and the now what nature would have taken evolutionary millennia to achieve. It is no surprise therefore that their writings often reflect a great sympathy for revolutionary spirits – those that are ever young and blessed enough to throw themselves and all they are into the cauldron of world forces. We only have to read some of Sri Aurobindo’s historical impressions – written during his revolutionary period – to vibrate with the sweeping forces of that moment. Revolutions and revolutionaries are the special domain of Kali and there is no better illustration to demonstrate the action of this Force, than the great historical revolution which ushered in the modern age, the French Revolution.

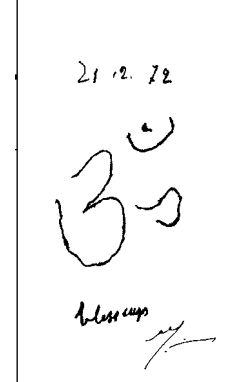
“Those who are commissioned to bring about mighty changes are full of the force of the Zeitgeist. Kali has entered into them and Kali when she enters into a man cares nothing for rationality and possibility. She is the force of Nature that whirls the stars in their orbits, lightly as a child might swing a ball, and to that force there is nothing impossible. She is aghatana-ghatana-patiyasi, very skilful in bringing about the impossible. She is the devatmasaktih svagunair nigudha, the Power of the Divine Spirit hidden in the modes of its own workings, and she needs nothing but time to carry out the purpose with which she is commissioned.”³⁰

“When a man seems to have rejected his work, it merely means that his work is over and Kali leaves him for another. When a man who has carried out a great work is destroyed, it is for the egoism by which he has misused the force within that the force itself breaks him to pieces, as it broke

Napoleon. Some instruments are treasured up, some are flung aside and shattered, but all are instruments. This is the greatness of great men, not that by their own strength they can determine great events, but that they are serviceable and specially-forged instruments of the Power which determines them. Mirabeau helped to create the French Revolution, no man more. When he set himself against it and strove, becoming a prop of monarchy, to hold back the wheel, did the French Revolution stop for the backsliding of France's mightiest? Kali put her foot on Mirabeau and he disappeared; but the Revolution went on, for the Revolution was the

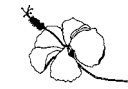


Nike, Greek Goddess of Victory



manifestation of the Zeitgeist, the Revolution was the will of God.

“So it is always. The men who prided themselves that great events were their work, because they seemed to have an initial hand in them, go down into the trench of Time and others march forward over their shattered reputations. Those who are swept forward by Kali within them and make no terms with Fate, they alone survive. The greatness of individuals is the greatness of the eternal Energy within.”³¹



Man as Formateur

In Sri Aurobindo's yoga we have to go beyond all limiting conceptions of the Gods. We have to conceive of the divine in as integral a manner as possible and then recognize that the Divine is Anantaguna – by definition of unlimited qualities. Unfortunately we normally see the divine reality in an anthropomorphic sense, only as an omnipotent human so to speak. What we do not realize is that our conceptions have the power to quite literally 'create' formations, both on the mental and the vital plane which may assume an existence quite independent from us. So if we conceive of a deity as violent and cruel we may end up creating a form, a power or a presence that can then be unfortunate for us. To ascribe to higher godheads the actions of such lower forms is most unjust. The importance of envisioning an all-comprehensive, vast, true and loving image becomes obvious – for we invoke what we conceive! In one conversation Mother speaks of these formations of the vital and mental worlds.

“I have seen some of these forms in the vital and mental worlds, which were truly human creations. There is a force from beyond which manifests. But in these triple worlds of falsehood, truly man has created God in his own image – more or less – and there are beings which manifest in forms which are the result of the formative thought of man. And here, you see, it is truly frightful! I have seen some of these formations...(silence) and all this is so obscure, so incomprehensible, inexpressive...

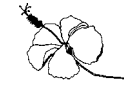
“Some of the gods are more ill-treated than others. For example, that poor Mahakali, you know, what things are done to her! ... It is so frightful, it is unimaginable! But this form lives only in a very low world ... yes, in the lowest vital; and what it possesses of the original being is something... a reflection so remote from the origin that it is unrecognisable. However, usually it is this that is attracted by human consciousness. And when an idol is made, you see, and the priest brings down a form – when the ceremony takes place in a regular manner, he puts himself in an inner state of invocation and tries to bring down a form or an emanation of the godhead into the idol in order to give it a power – if the priest is truly a man with a power of invocation, he can succeed. But usually – there are exceptions to everything – but usually these people have been educated in the common ideas according to tradition. And so, when they think of the godhead whom they are invoking, they think of all the attributes and appearances that have to be given to it, and the invocation is usually addressed to entities of the vital world or at best to those of the mental world, but not to the Being itself. And it is these small entities which manifest in one idol or another. All these idols in small temples or even in families – some people have their little shrines, you know, in their homes and keep an image of the godhead they worship – these entities manifest in them; sometimes the consequences are rather unfortunate, for these forms are precisely so remote from the original godhead that ... they are awkward formations. Some of those Kalis they worship in certain families are veritable monsters!

“I can tell you, believe me, that I have advised some people to take the statue and throw it in the Ganges in order to get rid of a thoroughly disastrous influence. In fact, this has succeeded very well... Some of these are...unlucky presences. But this is man’s own fault. It is not the fault of the godheads. It is man’s own fault. He wants to fashion the gods in his own image. Some who are wicked make them still more autocratic; and those who are nice make them still more nice; that is, men have magnified their own defects a little more.”

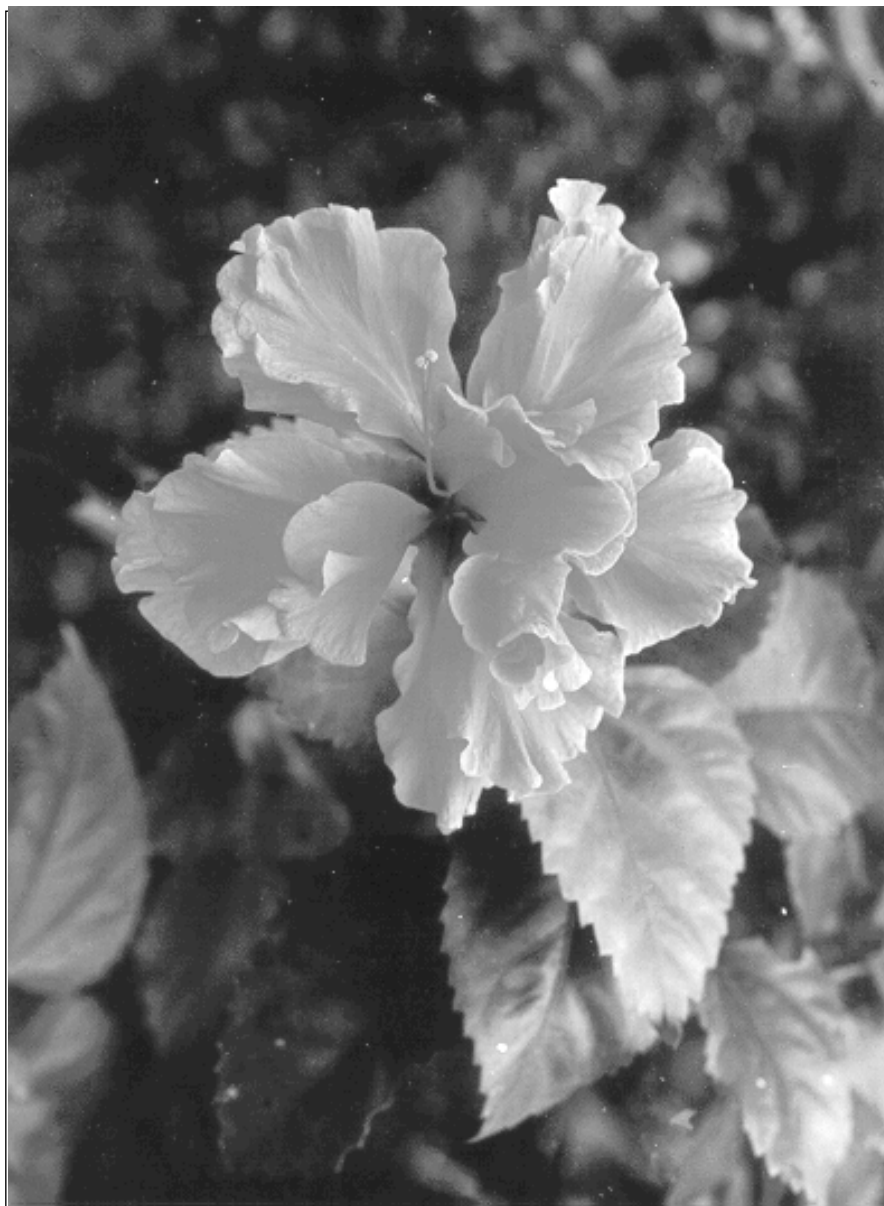
Q: How can human thought create forms?

“In the mental world human thought is constantly creating forms. Human thought is very creative in the mental world. All the time when you are thinking, you are creating forms and you send them out in the atmosphere

*and they go and do their work. Constantly you are surrounded by a heap of small formations.”*³²



Durga Vanquishing the Great Demon



Power of Consciousness

21.12.72



Wassily Kandinsky

Auroville and Kali

"But for her what is done in a day might have taken centuries; without her Ananda might be wide and grave or soft and sweet and beautiful but would lose the flaming joy of its most absolute intensities."

Mother spoke of Auroville as a 'place of accelerated evolution'; she saw it as an active 'centre of transformation'. Such statements suggest that in Auroville there is a harnessing of the ordinary evolutionary forces and processes; a gathering up, a concentration and a speeding up of these forces in the manner of an accelerator, so that what might take much longer is indeed 'done in a day'. This precisely is the movement of Mahakali in action. Consequently Auroville must have a fundamental connection with this great Power and if we want to experience the flaming joy of the most absolute intensities of Ananda then we should heed Sri Aurobindo's advice:

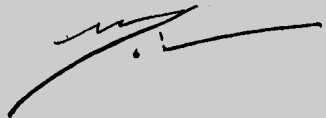
*"Those who want to progress quickly welcome even the blows of Mahakali, because that pushes them more rapidly on the way."*³³

"Sri Aurobindo always said that the most important, but also the most difficult thing, is to learn to keep one's BALANCE IN INTENSITY. To have the intensity of aspiration, the intensity of effort, the intensity of the march forward, while at the same time keeping one's balance – the balance of perfect peace. That's the ideal condition. But it's difficult. (silence)..."

*"What people generally call force (in the English sense of the word strength) is something very heavy and tamasic. The true force is a movement of fantastic speed but . . . in perfect calm. There is no agitation; the movement is fantastically faster, but without agitation, in such calm! ... They generally don't even feel that Force, yet it is the one that makes – that will make – the transformation possible."*³⁴



1.1.67
Men, countries, continents!
The choice is imperative:
Truth or the abyss.



Truth or Catastrophe

In any discussion on Mahakali, the message Mother had given for the year 1967 automatically springs to mind, for so often the action of this Power is a sweeping away, a massive wiping out, or a turning upside down of the existing order. Bound by our littleness, caught up in this ephemeral mortal frame, unable to wholly exist in the élan of perpetual growth, we quail before the catastrophe even as we cling obstinately to all that invites it. How to make the imperative choice? Mother's comments on this message may help us to see why it is the Rudra forces that continue to hold the world in the palm of their hands and why the beneficent Vishnu must still await his moment. Mother's subsequent explanation of the meaning of 'abyss' in her message is particularly significant.

"It's very interesting. . . . Because of this 'message' for the new year (everybody is talking about this message everywhere, it has given a good jolt; even in government circles, everywhere), because of this message, everyone is claiming to be a 'defender of the Truth'. They ask me questions and everyone is surprised that truth as he conceives it isn't established in the world. So I am beginning to be forced to wage war for the Truth against all the conceptions of the truth! And that's rather interesting. . . ."

(As a result of being bombarded with questions, Mother gives this message):

"Truth is not a dogma that one can learn once and for all and impose as a rule. Truth is as infinite as the supreme Lord and It manifests every instant for those who are sincere and attentive."...

(Another message):

"Were Truth to manifest in such a way as to be seen and understood by all, they would be terrified by the enormity of their ignorance and false interpretation."

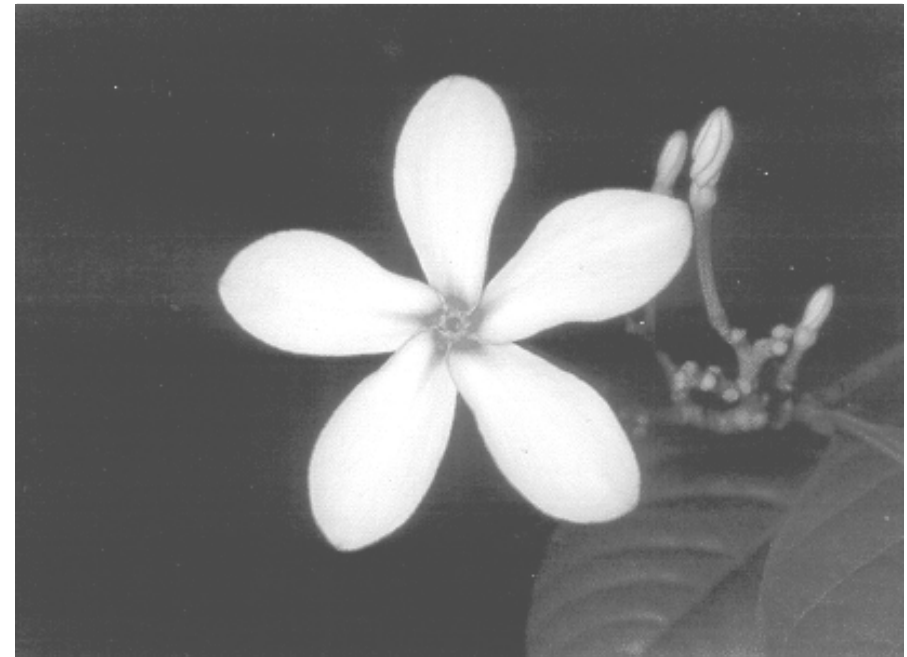
"I hit hard this time."

"And it's going on . . . day after day it's like that, growing acute. Everyone is the 'defender of the Truth'. One about food, another about money, another about business, another about relationships ... – everyone has his hobby-horse."

"The wonderful thing is that till now not one has told me, 'Maybe my opinions aren't true?' – not one! 'Maybe my way of seeing or feeling isn't true?' – not one. They are all in full Truth! It's very interesting. ..."

"But I can't say anything about that because I am the one responsible, I told them 'Cling to Truth'."

"No, they all make the same mistake: they confuse truth with the old idea of virtue. They all make the same mistake as the moral error."



Determination



Power of Truth in the Subconscious

21.12.72



W. S. Cup

“And above all, they want a truth expressed in a few very clear and well-defined words, so they can say, ‘This is true.’ The old calamity of religions: ‘This is true’ – therefore the rest is falsehood.

“How many times . . . how many times Sri Aurobindo (and I myself) said, ‘When a thing is true, you can be sure that its opposite is also true. When you have

understood this, then you will begin to understand’.

“This morning I was also bombarded with a quotation from Sri Aurobindo (they came and bombarded me in the name of Sri Aurobindo!), to tell me that in The Mother he wrote, ‘The divine Grace can act only in the Truth’ – and I shouldn’t forget that! (Mother laughs) There is a quotation from Sri Aurobindo in which he says, ‘The divine Grace will answer, but do not think it will answer in Falsehood’ – an admirable sentence. Only, they don’t know: THEY are the possessors of the Truth – Falsehood is for others!. . . And even intelligent people (that’s the strange thing, because it’s so idiotic!), even people who, anyway, have a brain, who understand, fall into the trap.

“Thanks to all this, I might say (not even ‘because of’ – THANKS TO all this), I have had these last three days a vision – a concrete vision every second, showing how the supreme Consciousness (which I personally find convenient to call the ‘supreme Lord’), how EVERY SECOND it makes you do or say or see or know ex-act-ly what is needed for everything to move on like this (round gesture expressing the innumerable ramified movement of universal forces), to move forward. It’s not yet the direct, all-powerful, crushing Movement of direct Forces (gesture from above downward, like a sword of light): it’s a movement like this (same round gesture), but marvellous – marvellously subtle, ingenious, respectful of everything, but everything; you know, a movement that makes use of everything to lead towards the goal, even ‘errors’ – which aren’t errors because when the Consciousness is there, the error isn’t one committed by ignorance: a thing said or done because that’s what needs to be said or needs to be done – it may in appearance be even a blunder, yet it’s ex-act-ly what is needed for everything to move forward (same innumerable round gesture), move forward luminously towards the desired goal. It’s absolutely marvellous! And seen in tiny little details and in the whole. It’s this marvel of a Consciousness that makes everyone do what must be done, puts everything in its place, sorts out everything, and it’s our idiocy, an absolutely ignorant and stupid vision, that would have us believe in mistakes, in errors, in . . . Everyone is a problem to be resolved, so all those problems interpenetrate,

and it is the **WHOLE** that must be led towards precisely this famous **TRUTH** (the true one). But I've spent, you know, hours in admiration – a blissful admiration – at this marvel of organization, with all the little things around you, all the little people around you, all the little circumstances ... It's wonderful, wonderful!

"And then, this overweening mind, which understands nothing and asserts itself in its all-powerful knowledge, oh ... it's so comical!

(silence)

"It is the maximum use of all possibilities and all impossibilities, all capacities and all incapacities; a maximum use in a maximum power and a maximum Compassion, and also...a smile! A smile, a sense of humour, oh!...Such a benevolent irony, so full of compassion, so wonderful...And this overweening mind, a fantastic phenomenon indeed: it spends its time judging what it doesn't know and deciding on what it doesn't see!" ³⁵

Q: What is the meaning of 'abyss' in your New Year Message?

"Right now there is a great tension. They have all taken positions as if to start war. It is the blind passion that men put into their international relations.

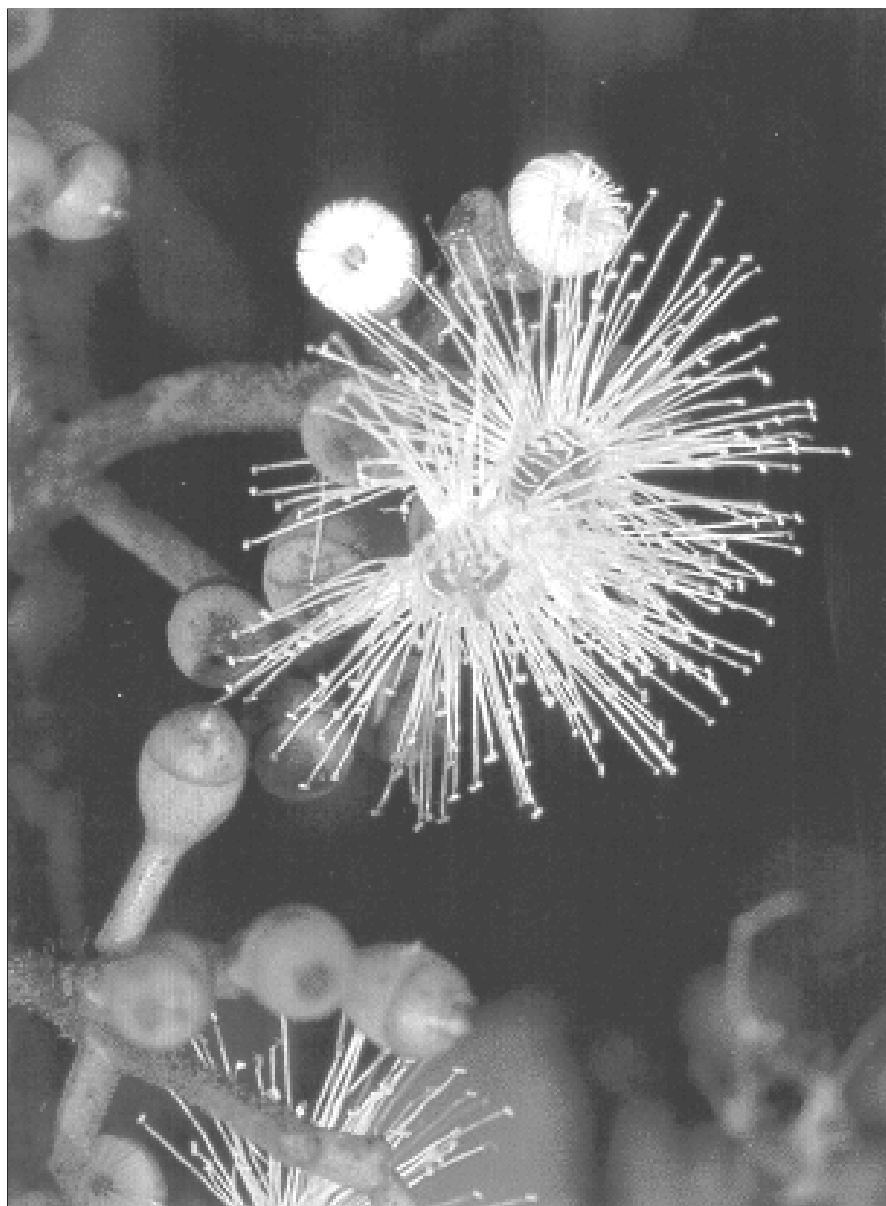
"At the base of it all there is fear, general distrust, and what they believe to be their 'interests' (money, business) – a combination of these three things. When these three lowest passions of humanity are brought into play, that is what I call 'the abyss'." ³⁶



*"A vision shall compel thy coursing breath,
Thy heart shall drive thee on the wheel of works,
Thy mind shall urge thee through the flames of thought,
To meet me in the abyss and on the heights,
To feel me in the tempest and the calm,
And love me in the noble and the vile,
In beautiful things and terrible desire.
The pains of hell shall be to thee my kiss,
The flowers of heaven persuade thee with my touch.
My fiercest masks shall my attractions bring.
Music shall find thee in the voice of swords,
Beauty pursue thee through the core of flame.*

*Thou shalt know me in the rolling of the spheres
And cross me in the atoms of the whirl.
The wheeling forces of my universe
Shall cry to thee the summons of my name.
Delight shall drop down from my nectarous moon,
My fragrance seize thee in the jasmine's snare,
My eye shall look upon thee from the sun.
Mirror of Nature's secret spirit made,
Thou shalt reflect my hidden heart of joy,
Thou shalt drink down my sweetness unalloyed
In my pure lotus-cup of starry brim.
My dreadful hands laid on thy bosom shall force
Thy being bathed in fiercest longing's streams.
Thou shalt discover the one and quivering note,
And cry, the harp of all my melodies,
And roll, my foaming wave in seas of love.
Even my disasters' clutch shall be to thee
The ordeal of my rapture's contrary shape;
In pain's self shall smile on thee my secret face;
Thou shalt bear my ruthless beauty unabridged
Amid the world's intolerable wrongs,
Trampled by the violent misdeeds of Time
Cry out to the ecstasy of my rapture's touch.
All beings shall be to thy life my emissaries;
Drawn to me on the bosom of thy friend,
Compelled to meet me in thy enemy's eyes,
My creatures shall demand me from thy heart.
Thou shalt not shrink from any brother soul.
Thou shalt be attracted helplessly to all.
Men seeing thee shall feel my hands of joy,
In sorrow's pangs feel steps of the world's delight,
Their life experience its tumultuous shock
In the mutual craving of two opposites."*

Savitri XI . I . 700-1



Abolition of the Ego

21.12.72



Wassily Kandinsky

Ego: The Problem

*"Since World War II I have been keeping Kali quiet, but she is restless! Times are critical, anything may happen. If people will only give up their ego!"*³⁷

The remedy seems clear: give up the ego!

*"Ego is the obstruction. Ego was necessary to shape humanity, but we are now preparing the way for a superhumanity, a supra-humanity. The job of the ego is over – it did its job well, now it must disappear. And it is the psychic being, the Divine's representative in man, that will stay on and pass into the next species. So we must learn to gather all our being around the psychic. Those who wish to pass to the supra-humanity must get rid of the ego and concentrate themselves around the psychic being."*³⁸

"In the beginnings of humanity, the ego was the unifying element. It is around the ego that the various states of being were formed. But now that a superhumanity is about to be born, the ego must disappear and leave place for the psychic being which has slowly developed through divine agency to manifest the Divine in man.

*"The Divine manifests in man under the psychic influence, and that is how the coming of superhumanity is prepared."*³⁹

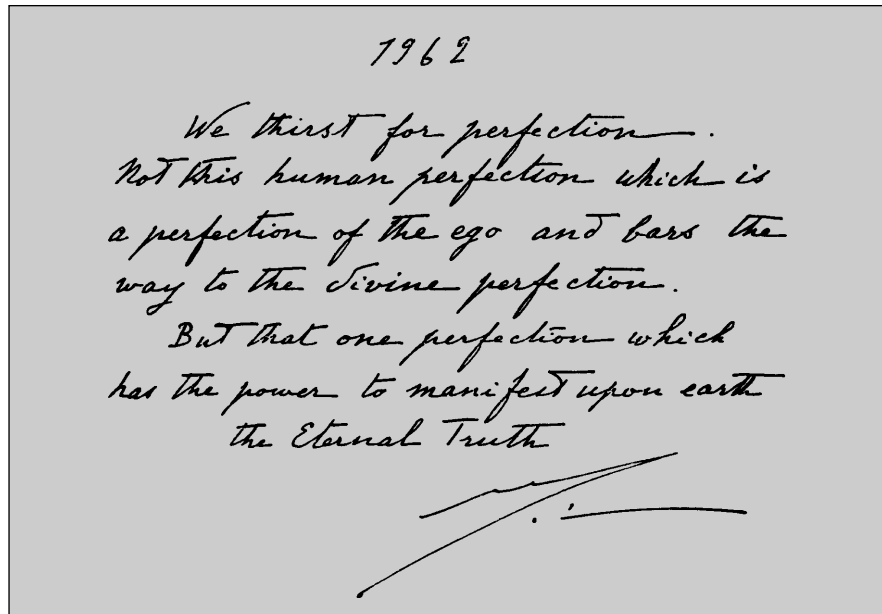
*"Chit Shakti or Bhagavat Chetana is the Mother – the Jivatma is a portion of it, the psychic or soul a spark of it. Ego is a perverse reflection of the psychic or the Jivatma."*⁴⁰

"It is your soul in itself, your psychic being that must come in front, awaken entirely and make the fundamental change. The psychic being will not need the support of intellectual ideas or outer signs and helps. It is that alone that can give you the direct feeling of the Divine, the constant nearness, the inner support and aid. You will not then feel the Mother remote or have any further doubt about the realisation; for the mind thinks and the vital craves, but the soul feels and knows the Divine...

"If you want to succeed in this Yoga, you must take your stand on the psychic relation and reject the egoistic vital movement. The psychic being coming to the front and staying there is the decisive movement in the Yoga...

It is by faith and surrender and the joy of pure self-giving – the psychic attitude – that one grows into the Truth and becomes united with the Divine.”⁴¹

“This yoga can only be done to the end by those who are in total earnest about it and ready to abolish their little human ego and its demands in order to find themselves in the Divine. It cannot be done in a spirit of levity or laxity; the work is too high and difficult, the adverse powers in the lower Nature too ready to take advantage of the least sanction or the smallest opening, the aspiration and tapasya needed too constant and intense. It cannot be done if there is a petulant self-assertion of the ideas of the human mind or wilful indulgence of the demands and instincts and pretensions of the lowest part of the being, commonly justified under the name of human nature.”⁴²



After scaling lofty heights; flying far and high like the flight of an eagle and meeting the Shakti in her dangerous, ruthless even terrible mood, we conclude this extra-long issue of the Matrimandir Journal, the eighth in the series. Extended, for only so could we do justice to the many complexities embodied by the Mahakali power that is represented by the North Pillar of the Matrimandir. The next Journal will plunge into the beauties, harmonies and mystic sweetnesses of Mahalakshmi.

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