

The Divine Mother's Call

“**Recall** of the soul's adventure into space,
A traveller through the magic centuries
And being's labour in Matter's universe,”

Savitri-29

“A call was on him from intangible heights;
Indifferent to the little outpost Mind,
He dwelt in the wideness of the Eternal's reign.”

Savitri-79

“Only a few responded to her **call**:
Still fewer felt the screened divinity
And strove to mate its godhead with their own,
Approaching with some kinship to her heights.”

Savitri-362

(King said to Savitri) “While to exceed yourselves thought's trumpets call,
Heard by a few, but fewer dare aspire,”

Savitri-371

“He (*Avatara*) must **call** light into its dark abysms,
Else never can Truth conquer Matter's sleep
And all earth look into the eyes of God.”

Savitri-450

“**My will, my call** is there in men and things;
But the Inconscient lies at the world's grey back
And draws to its breast of Night and Death and Sleep.”

Savitri-690

Our Souls sometimes forget to aspire to the highest. In periods of great stress and turbulence in our lives do we open our being to the touch of a greater call and recall the Soul's great adventure into Time and Space which continues through centuries. Otherwise, we show keen interest and feel safe to cling to some limited intermediate truth, which is not difficult to achieve and suits our mentality to ignore the ultimate aim and decline the Soul's greater call. As a result, we afflict our Life, Evolution and Yoga with inferiority and have little obligation to a superior plane. Thus, the majority of human beings deprive themselves of realising the true body of the Soul which can see Truth's whole. This awareness of mental limitation, effort of stilling the brain and Soul's unending aspiration has created an immense opportunity for everyone to open God's door.

Savitri reminds us constantly that ‘doors of light are sealed to common mind’⁵ and they ‘owe small debt to a superior plane.’⁵ So, few can respond to the **rare Divine call** adequately because most of the human beings are built on Nature's early evolutionary state of Ignorance. ‘Only in the uplifting hour of stress’⁵ and difficulties they sometimes open to the touch of higher planes of Consciousness or uplift to breathe heaven's air. They cannot hold this rare heavenly Call and slide back to the mud of ordinary life from which they climbed with great effort. They accept this **Spiritual fall**

of lost glory and feel joy in the safe return to their routine inferior life. Men think it best to hug their limit and feel the safe and secured life within the range of the common average animal. In the long ever mounting hierarchies of consciousness and in the stark economy of cosmic life, each creature is assigned some appointed fixed task and place of stay. If this customary and established triple modes of bound life were disturbed due to the call of higher Divine life, then the settled balance and perpetual order of things would break and crumble. That is why the *Gita* insists moderate seekers to ‘worship the Divine by his own natural profession and arrive at the highest Divine perfection’⁶ and let ‘be it thy supreme aim to do My work; doing all actions for My sake, thou shalt attain perfection.’¹³ When the hour of higher Spiritual possibility arrives, they will hear the Divine call, ‘O Soul that finds thyself in this transient and unhappy world, turn and put thy delight solely in Me.’⁷

The true Call upon us is the Call of the Soul, *Jivatma* to unite with the Divine, *Paramatma*; this often comes to an individual⁸ when his Soul is prepared for a Divine Life. This preliminary Spiritual Call of realising Soul Oneness must be recognised and accepted as imperative and must take precedence over all other claims and demands of the world in the form of call of the Nation, Society, philanthropy, occupational livelihood and household⁹ responsibility, that belong to the domain of ignorance. Nothing can substitute for the Spiritual Call or to rise out of the world to transcendence that can realise the true and integral good and arrive at the root of action and essence of existence.

The First Divine Call:

- “His Soul breaks out to join the Oversoul,”
Savitri-24,
- “The finite self mated with infinity.”
Savitri-25,
- “A captive Life wedded her conqueror.”
Savitri-125,
- “The soul’s pregnant meeting with infinity”
Savitri-682,
- “As when a soul is merging into God
To live in Him for ever and know His joy,
Her consciousness grew aware of him alone
And all her separate self (Jivatma) was lost in his (Paramatma).”
Savitri-410
- “The soul’s pregnant meeting with infinity
Had come to birth in him and taken fire:”
Savitri-682
- “Two looked upon each other, Soul (Psychic being of Savitri) saw Soul (Supreme Self).”
Savitri-682

One receives the Divine’s Call to realise *Jivatma’s* union with the **static Divine**, *Ishwara*, *Paramatma*, by renunciation of world attraction, objective enjoyment and attachment to mutable personality. When the vital and physical nature

stand as an impediment to pure Spiritual pursuit, then out of that compulsion Asceticism and Illusionism are born. The highest achievement of this Call is a pure and unmixed Absolute, the total *Nirvana* of mentality and mental ego, entire Spiritual victory and surrender of lower nature. Thus, a foundation of a pure, blank, immutable Spiritual Consciousness is established, which is the first object in the evolution of a Spiritual man.

Those who receive the first Divine Call, the Mother proposes: ‘Yogically (I don’t mean spiritually: that was the first stage of my sadhana), it’s very easy to be a saint! Oh, even to be a sage is very easy. I feel I was born with it – it’s spontaneous and natural for me, and so simple! You know all that has to be done, and doing it is as easy as knowing it. it’s nothing... From experience, I know perfectly well that when one is satisfied with being a saint or a sage and constantly maintains the right attitude, all goes well -the body doesn’t get sick, and even if there are attacks it recovers very easily; all goes very well ... AS LONG AS THERE IS NOT THIS WILL TO TRANSFORM.’¹⁶

The Second Divine Call:

“The calm delight that weds one soul to all,”

Savitri-6

“His inner self grew near to others’ selves
And bore a kinship’s weight, a common tie,
Yet stood untouched, king of itself, alone.”

Savitri-27

“And fills his (King’s) days with her celestial clasp,”

Savitri-130

"Or as a lover clasps his one beloved,
Godhead of his life’s worship and desire,
Icon of his heart’s sole idolatry,
She now is his and must live for him alone:
She has invaded him with her sudden bliss,...
Incarnating her beauty in his clasp
She gave for a brief kiss her immortal lips
And drew to her bosom one glorified mortal head:
She made earth her home, for whom heaven was too small.
In a human breast her occult presence lived;
He carved from his own self his figure of her:
She shaped her body to a mind’s embrace."

Savitri-274-275

“A new beginning flowers in word and laugh,
A new charm brings back the old extreme delight:
He (Jivatma) is lost in her (Paraprakriti), she is his heaven here.”

Savitri-275

"Yet were there regions where these absolutes met
And made a circle of bliss with married hands;
Light stood embraced by light, fire wedded fire,
But none in the other would his body lose

To find his soul in the world's single Soul,
A multiplied rapture of infinity."

Savitri-281-282

"An image cast by one deep truth's absolute,
Married to all in happy difference."

Savitri-326

"One with the single Spirit inhabiting all,"

Savitri-394

"Be one with the infinity of my power:
For thou art the World-Mother and the Bride."

Savitri-691

"A virgin unity, a luminous spouse,
Housing a multitudinous embrace
To marry all in God's immense delight,"

Savitri-695

Then out of them some can hold Her Divine Call to elevate the life of renunciation to the gradation of entire consecration of inner and outer life to the Divine and realise the ***Jivatma's dynamic Divine union with Para-prakriti***. This is also the period of activation of cosmic Consciousness. The four outer natures that need to be consecrated are, physical mind, *tamas*, vital mind, *prana*, emotional mind, *chitta*, and intellect, *buddhi* and the inner nature of four-fold Soul forces that need consecration are the Soul of self-knowledge and truth, *Brahmana*, the Soul of courage and strength, *Kshetria*, the Soul of mutuality and harmony, *Vaisya* and the Soul of works and perfection, *Shudra*. The highest achievement and perfection of these Psychic attributes is the dynamisation of the four Divine *Shaktis* of *Maheswari*, Wisdom, *Mahakali*, Power and Strength, *Mahalakshmi*, Beauty, Love, Delight and Harmony and *Mahasaraswati*, Perfection in the individual life. Thus, the pure static immutable Divine Consciousness is transformed and dynamised into mediatrix **Divine Shakti** who takes up the burden of Divine transformation of the individual and cosmic life.

Those who receive the second Divine Call, the Grace and Protection of the Divine Mother are with them. 'The more complete your faith, sincerity and surrender, the more will grace and protection be with you. And when the grace and protection of the Divine Mother are with you, what is there that can touch you or whom need you fear? A little of it even will carry you through all difficulties, obstacles and dangers; surrounded by its full presence you can go securely on your way because it is hers, careless of all menace, unaffected by any hostility however powerful, whether from this world or from worlds invisible. Its touch can turn difficulties into opportunities, failure into success and weakness into unfaltering strength... You will know and see and feel that you are a person and power formed by her out of herself, put out from her for the play and yet always safe in her, being of her being, consciousness of her consciousness, force of her force, ananda of her Ananda.'¹⁸

His oneness with the Divine must be extended to the oneness with the others which is a fundamental oneness in Soul and Spirit and not an oneness of Ignorance with their mind, life, body and ego, because the latter oneness of Nature can be arrived at a matured stage of *sadhana* in the universalised Consciousness in which he is unified more and more with other minds, other lives, other bodies than the organism we call ourselves, producing effects not only on our own moral and mental being and on the subjective being of others, and even on the physical world and its events by means nearer to the Divine contact than those possible to our egoistic capacity.

It is understood that transformation of Nature and attainment of Supramental Consciousness is not possible without universalisation of Consciousness; for they are related with the last siddhi of integral Yoga. ‘Here the Yoga of self-perfection coincides with the Yogas of knowledge, works and devotion; for **it is impossible to change the human nature** into the divine or to make it an instrument of the divine knowledge, will and joy of existence, unless there is a union with the supreme Being, Consciousness and Bliss and **a unity with its universal Self** in all things and beings. A wholly separative possession of **the divine nature** by the human individual, as distinct from a self-withdrawn absorption in it, is not possible.’¹⁹

The Third Divine Call:

“Movement (Para-prakriti) was married to the immobile Vast (Paramatma);”
Savitri-34,

“There are Two who are One and play in many worlds;
In Knowledge and Ignorance they have spoken and met
And light and darkness are their eyes’ interchange;
Our pleasure and pain are their wrestle and embrace,
Our deeds, our hopes are intimate to their tale;
They are married secretly in our thought and life.”

Savitri-61

“And Nature (Para-prakriti) climb towards God’s (Paramatma) identity.”
Savitri-121,

“There he beheld in their mighty union’s poise
The figure of the deathless Two-in-One,
A single being in two bodies clasped,
A diarchy of two united souls,
Seated absorbed in deep creative joy;
Their trance of bliss sustained the mobile world.”

Savitri-295

“The wedding of the eternal Lord and Spouse
Took place again on earth in human forms:”

Savitri-411

“My spirit has glimpsed the glory for which it came,
The beating of one vast heart in the flame of things,
My eternity (Paraprakriti) clasped by his eternity (Paramatma)
And, **tireless** of the sweet abysses of Time,

Deep possibility always to love.”

Savitri-435

“Imperishable, a tongue of sacrifice,
It flamed unquenched upon the central hearth
Where burns for the high **houcelord** and his **mate**
The homestead’s sentinel and witness fire
From which the altars of the gods are lit.”

Savitri-639

“Inscribe the long romance of Thee (Para prakriti) and Me (Paramatma).”

Savitri-699,

“A static Oneness (*Paramatma*) and dynamic Power (*Para-prakriti*)
Descend in him, the integral Godhead’s seals; (Third Divine union)
His soul and body take that splendid stamp.” (first and fourth Divine union of a
Spiritual man)

Savitri-24

Then few are able to offer their whole Soul and Nature and give everything to realise their absolute consecration to the Divine and His *Shakti* and become ‘a child and eternal portion’ of Divine Mother’s Consciousness. They realise **Brahman and Maya union** in Supramental plane and subsequently the realisation of dual *Avatara* of **Paramatma and Paraprakriti** in the heart centre. They climb to Her un-perishing Sun, the Supramental Plane and channel to earth mind, earth life and earth matter the wizard Divine Ray in order to entirely remould Nature and Soul into the way and power of Supernature. Here the rejection of life, rejection of difficulty, rejection of disorder and flight into *Nirvana* are superseded by acceptance of life, acceptance of difficulty, acceptance of disorder and transform them into all-embracing higher life, true solution of the all-material problem, divine harmony, self-absorbed Delight and great victory.

The Fourth Divine Call:

“A mystery of married Earth (Matter) and Heaven (dynamic Spirit)
Annexed divinity to the mortal scheme.”

Savitri-25,

“It (Infinity) marries the earth to screened eternities.”

Savitri-98,

“Even in these formless coilings he could feel
Matter’s response to an infant stir of soul.”

Savitri-141,

“Awoke in Matter spirit’s identity
And in a body lit the miracle”

Savitri-157-58,

‘The soul lit the conscious body with its ray
Matter and spirit mingled and were one.’

Savitri-232,

“Where spirit and flesh in inner ecstasy join
Annulling the quarrel between self and shape.”

Savitri-236,

“Spirit and body thrilled identified,
Linked in the grasp of an unspoken joy;”

Savitri-334

“A spirit of its **celestial source** aware
Translating heaven into a human shape
Descended into earth’s imperfect mould
And wept not fallen to mortality,
But looked on all with large and tranquil eyes.”

Savitri-353

“He takes with bright surprise spirit and sense.”

Savitri-430

“And Matter is the Spirit’s willing bride”

Savitri-538,

“The living spirit and body in her clasp,
As if death were not there nor end nor change.”

Savitri-551

“And Matter’s depths be illumined with a soul”

Savitri-268

“His nature grew a movement of the All,
Exploring itself to find that all was He, (second Divine union)
His soul was a delegation of the All
That turned from itself to join the one Supreme.” (fourth Divine union)

Savitri-319

“He (Avatar) burns on an unseen original verge
That Matter may be turned to spirit stuff:”

Savitri-447

“In its antechambers of splendid privacy
Matter and soul (Annamaya Purusha) in conscious union meet
Like lovers in a lonely secret place:”

Savitri-105

“Man dared and thought and met with his soul the world.”

Savitri-130

“What liberty has the soul which feels not free (freedom and liberation come by
Soul’s (Jivatma) union with the Divine (Paramatma).)
Unless stripped bare and cannot kiss the bonds
The Lover winds around his playmate’s limbs, (Marriage between dynamic Spirit and
static Matter.)
Choosing his tyranny, crushed in his embrace? (Inrush of large Divine Force is like a
tyranny which can crush the material substance.)
To seize him better with her boundless heart
She accepts the limiting circle of his arms, (Matter accepts and possesses the limiting
circle of dynamic Spirit.)
Bows full of bliss beneath his mastering hands (imperfect Matter consecrates itself
before Perfect Spirit.)

And laughs in his rich constraints, most bound, most free. (Matter is delighted by meeting and handling the Spirit's constraints.)

This is my answer to thy lures, O Death."

Savitri-653,

(This is also the relation between *Paramatma Satyavan* (static Spirit) and *Para-prakriti Savitri* (the dynamic Spirit).)

"Darkness below, (Inconscient Matter) a fathomless Light (Spirit) above,...

Stand face to face, opposite, inseparable,

Two contraries needed for his great World-task,

Two poles whose currents wake the immense World-Force."

Savitri-656-57

And still, it is fewer who can dare to invert Her Supramental *Shakti, Vijnana*, and trace the path and key of Immortality uninterruptedly through a conscious descent into Matter's long Night of abysmal hell and channel Her All Delight from above the head and below the feet to shatter Inconscient Matter. This *Para-prakriti's union with Aparaprakriti* or large-scale invasion of *Brahman* energy into Subconscient and Inconscient world and ploughing the hard and recalcitrant soil of material life and insists matter to become as plastic as Spirit are other preoccupations of this Divine Call. This difficult work of Subconscient and Inconscient transformation is activated without glory, without ecstasy and without public admiration and King Aswapati entered this world of night and 'bore the fierce inner wounds that are slow to heal.'¹⁵ .

The Fifth Divine Call:

"Even if he (Avatar) escapes the fiercest fires,

Even if the world breaks not in, a drowning sea,

Only by hard sacrifice is high heaven earned:

He must face the fight, the pang who would conquer Hell."

Savitri-447

"Although Light grows on earth and Night recedes,

Yet till the evil is slain in its own home

And Light invades the world's inconscient base

And perished has the adversary Force,

He (successive Avatars) still must labour on, his work half done."

Savitri-448-49

Then it is the fewest who receive the Call to **manifest the Avatara**, a greater and vaster instrumental and emanative action of the Divine, to whom She reveals Herself in its entirety, *samagram-mam*.¹ An *Avatara* must call down the supreme Light to the darkest abysses and till all the evils are slain in their Subconscient and Inconscient home, his labour continues and his task is half done. He hopes to arrest the 'wheels of (earth's) Doom'² and pays God's debt to earth with his large suffering, 'million wounds,'¹⁴ and the body's death. All the miseries of earth knock at his door for redemption. With his death¹² earth is new born and opens for all his Soul's vast Light, Love and Delight.

The Sixth Divine Call:

“One (last Avatar) yet may come armoured, invincible;
His will immobile meets the mobile hour;
The world’s blows cannot bend that victor head;
Calm and sure are his steps in the growing Night;
The goal recedes, he hurries not his pace,
He turns not to high voices in the night;
He asks no aid from the inferior gods;
His eyes are fixed on his immutable aim.”

Savitri-449

The highest Divine Call received by the last *Avatara*, as hinted two places in *Savitri* is to end the Law of Pain, ‘Evil turns back to its original good,’¹⁰ and to ‘vanquish Time and Death.’³ His being is charged with the mandate from Eternity to change the sorrowful earth’s old dusty law, to open the iron doors of Fate towards Divine Light and to lead mankind towards ‘Truth’s wide and golden road.’⁴ Thus mankind will be able to hold the last *siddhi*, perfection of integral Yoga, known as ‘Truth supreme.’¹¹

Through *Narad*, *Sri Aurobindo* made the humanity aware, of the mission and task of last *Avatara*, who will vanquish Time and Death.

“He (last *Avatara*) still must travel Hell the world to save.

Into the eternal Light he shall emerge
On borders of the meeting of all worlds;
There on the verge of Nature’s summit steps
The secret Law of each thing is fulfilled,
All contraries heal their long dissidence.
There meet and clasp the eternal opposites,
There pain becomes a violent fiery joy;
Evil turns back to its original good,
And sorrow lies upon the breasts of Bliss:
She has learned to weep glad tears of happiness;
Her gaze is charged with a wistful ecstasy.
Then shall be ended here the Law of Pain.”

Savitri-450-451

“This mortal life shall house Eternity’s bliss,
The body’s self taste immortality.
Then shall the world-redeemer’s (last *Avatara*’s) task be done.”

Savitri-451

Narad advised humanity to wait all Time of All Life till the arrival of the last *Avatar* and ‘bear this great world’s law of pain’¹⁷ with the aid of Psychic Being.

“A little bliss is lent thee from above, (moderate seekers of truth)
A touch divine upon thy human days.
Make of thy daily way a pilgrimage,
For through small joys and griefs thou mov’st towards God.

Haste not towards Godhead on a dangerous road, (ascetic path of saintly inactivity)
Open not thy doorways to a nameless Power,
Climb not to Godhead by the Titan's road." (not to torture the body)

Savitri-451

Lastly, *Narad* could not see whether the present Incarnation of *Savitri* and *Satyavan* or *The Mother* and *Sri Aurobindo* could conquer death. They tried with the existing capacity of Supramental descent and limitation of opening of recalcitrant body and only by collaboration of both, the Death can be conquered. So the issue is now left to successive *Vibhutis* to try in their body the Supramental transformation and illumination of huge Subconscious and Inconscious sheaths and when "The Mighty Mother shall (again) take birth in Time (as Last Avatara) And God be born into the human clay In forms made ready by your human lives. Then shall the **Truth supreme** be given to men:"

Savitri-705

Truth supreme is identified as the last *siddhi*, last perfection of integral Yoga where Subconscious and Inconscious sheath will be entirely transformed and Death will be conquered.

Thus, the theory of complete Divine Call is realised by reconciliation of above six Divine Call. The first Divine Call of union with the static Divine must be prolonged in order to experience the second Divine Call of union with Dynamic Divine Mother. These static and Dynamic Divine movement must be intensified to experience third call which is a calling down of Supramental *Brahman* and supramental *Maya* to heart centre. Thus Psychic being becomes the centre of union of *Paramatma* and *Paraprakriti* and the God's Supramental door opens. Then the fourth Divine Call is initiated which is the calling down of Supramental Divine Mother, *Paraprakriti* to nether Material life, *Apara-prakriti* and thus *Brahman* Consciousness penetrates into Subconscious and Inconscious Sheaths and Divinises life. *The Mother and Sri Aurobindo's* plunge into Subconscious and Inconscious Sheath and meeting of million wounds there or wounds that are slow to heal are the outcome of the fifth Divine Call. The Last Divine Incarnation will divinise the Subconscious and Inconscious sheaths entirely and bring for the humanity the perfection of Truth Supreme, which is identified as physical immortality and divinisation of whole nature.

OM TAT SAT

References: -

- 1: The Gita-7.1,
- 2: Savitri-19,
- 3: Savitri-474,
- 4: Savitri-476,
- 5: Savitri-689,
- 6: The Gita-18.46,
- 7: The Gita-9.33,

8: "I do not very readily accept disciples as this path of Yoga is difficult one and it can be followed only if there is a special call." Sri Aurobindo/SABCL/26/On Himself-175,

9: "The soul belongs to the Divine, and owes obedience and service to the Divine alone. If the Divine commands it to work for family, country or humanity, then it is all right and it can do so without being imprisoned...If the command does not come from the Divine, to serve these things is only to obey social and moral conventions." *17 December 1969, The Mother's Centenary Works (second edition)/10/283,*

10: Savitri-451,

11: "A **Truth supreme** has forced the world to be;" Savitri-658,
 "Fragments of **Truth supreme** have lit his soul," Savitri-659,
 "All-ruler, ruled by none, **the Truth supreme**," Savitri-661,
 "The **Truth supreme**, vast and impersonal" Savitri-662,
 "O Death, if thou couldst touch the **Truth supreme**" Savitri-663,
 "If **Truth supreme** transcends her shadow here" Savitri-663,
 "Then shall the **Truth supreme** be given to men:" Savitri-705,

12: "Well, what Sri Aurobindo did by leaving his body is somewhat equivalent, although far more total and complete and absolute – because he had that experience, he had that, he had it; I saw him, I saw him supramental on his bed, sitting on his bed...He has written: I am not doing it individually, for myself, but for the whole earth. And it was exactly the same thing for me – but oh, that experience! Nothing counted for me anymore: people, the earth – even the earth itself had absolutely no importance." *The Mother's Agenda/15th July 1961*

"It is finished, the dread mysterious sacrifice,
 Offered by God's martyred body for the world;
 Gethsemane and Calvary are his lot,
 He carries the cross on which man's soul is nailed;
 His escort is the curses of the crowd;
 Insult and jeer are his right's acknowledgment;
 Two thieves slain with him mock his mighty death." Savitri-445 (Sacrifice of an Avatar through earthly departure of body.)

"Such seemed he (Avatar) as if one departed came
 Wearing the light of a celestial shape
 Splendidly alien to the mortal air." Savitri-576,

13: The Gita-12.10,

14: "A million wounds gape in his secret heart." Savitri-446,

15: "Assaults of Hell endured and Titan strokes
 And bore the **fierce inner wounds** that are slow to heal." Savitri-230,

16: "For the past two days there has been the feeling of not knowing anything – NOTHING at all. I have had this feeling for a very long time, but now it has become extremely acute, as it always does at times of crisis, at times when things are on the verge of changing – or of getting clarified, or of exploding, or. From the purely material standpoint – chemically, biologically, medically, therapeutically speaking – I don't believe many people do know (there may be some). But it doesn't seem very clear to me – in any case, I don't know. Yogically (I don't mean spiritually: that was the first stage of my sadhana), **it's very easy to be a saint! Oh, even to be a sage is very easy. I feel I was born with it – it's spontaneous and natural for me, and**

so simple! You know all that has to be done, and doing it is as easy as knowing it. it's nothing. But this transformation of Matter ! What has to be done? How is it to be done? What is the path? ...Is there a path? Is there a procedure? Probably not...(silence)To be in a condition in which all is the Supreme, all is wonderful, all is marvelous, all is marvelous love, all is ... all is profound Joy – an unchanging, immutable, ever-present condition. To live in That, and then to have this bodily substance contradict it through every possible stupidity – losing sight, losing strength, pains here, pains there, disorders, weaknesses, incapacities of every type. And at the SAME TIME, the response within this body, no matter what happens to it, is, ‘O Lord, Your Grace is infinite.’ The contradiction is VERY disconcerting...**From experience, I know perfectly well that when one is satisfied with being a saint or a sage and constantly maintains the right attitude, all goes well -the body doesn't get sick, and even if there are attacks it recovers very easily;all goes very well ... AS LONG AS THERE IS NOT THIS WILL TO TRANSFORM.** All the difficulties arise in protest against the will to transform;while if one says, ‘Very well, it's all right, let things be as they are, I don't care, I am perfectly happy, in a blissful state,’ then the body begins to feel content!...That's the problem: something totally new is being introduced into Matter, and the body is protesting...After my ‘interview’ with Nature, when she told me that she would collaborate,¹⁸¹ I thought this difficulty would cease; many things have improved considerably (ONE part of Nature is collaborating), but not this. Plainly and clearly, it comes from the subconscious and the inconscient (wherever there is consciousness, all is well); it's rising up all the time, all the time, and with – oh, disgusting persistence!...And then of course it's accompanied by all the usual suggestions (but that'snothing, it comes from a domain which is easily controlled). Suggestions ofthis type: ‘Well, but Sri Aurobindo himself didn't do it!’ (I know why he didn't. but people in general don't know.) And every adverse vibration naturally takes advantage of this: ‘How do you expect to succeed where he didn't!’ But... my answer is always the same: ‘When the Lord says it's all over with, I will know it's all over with; that will be the end of it, and so what!’ This stops them short...But it doesn't keep them from starting up again! They did so particularly after I read the passage where Sri Aurobindo affirms, ‘THIS time I have come for THAT – and I shall do it.’ [259] The day when I read this I turned towards him, not actually putting the question to him but simply turning towards him, and he told me, ‘Read the book through to the end.’ And I know, I know it's true – when I have read the book through to the end I will understand what he has done and I will even have the power to reply to all these suggestions. But meanwhile, everything that wants to keep me from doing it, all this obscureand subconscious ill will, tries its best to keep me from reading, including giving me this eye hemorrhage.” The Mother's Agenda-15.07.1961,

17: Savitri-451,

18: CWSA-32/The Mother with Letters on the Mother/p-8, 13,

19: CWSA-24/The Synthesis of Yoga-622,

Sri Matriniketan Ashram Sri Aurobindo Centre,
Managed by The Mother's International Centre Trust,

Regd.No-146/24.11.97. Vill: Ramachandrapur, PO: Kukudakhandi-761100,
Via: Brahmapur, Dist: Ganjam, State: Odisha, India
<https://www.srimatriniketanashram.com/the-call>
<https://www.srimatriniketanashram.com>