

THE MESSAGE OF MERRY CHRISTMAS



"The divine manifestation of a *Christ, Krishna, Buddha* in external humanity has for its inner truth the same manifestation of the eternal *Avatar* within in our own inner humanity. That which has been done in the outer human life of earth may be **repeated in the inner life of all human beings.**" (CWSA-19/Essays on the Gita/p-160)

"The Mosaic law of religious, ethical and social righteousness is convicted of narrowness and imperfection and is now besides a convention; the law of Christ comes to replace it and claims at once to abrogate and to fulfil, to abrogate the imperfect form and fulfil in a deeper and broader light and power the spirit of the thing which it aimed at, the divine rule of living. And the human search does not stop there, but leaves these formulations too, goes back to some past truth it had rejected or breaks forward to some new truth and power, but is always in search of the same thing, the law of its perfection, its rule of right living, its complete, highest and essential self and nature." CWSA-19/Essays on the Gita/p-478-479

"It is not sufficient to worship *Krishna, Christ* or *Buddha* without, if there is not the revealing & the formation of the *Buddha, the Christ* or *Krishna* in ourselves." Sri Aurobindo/CWSA-23/The Synthesis of Yoga-66

“When I was told that the Divine was within – the teaching of the Gita, but in words understandable to a Westerner – that there was an inner Presence, that one carried the Divine within oneself, oh! ... What a revelation! In a few minutes, I suddenly understood all, all, all. Understood everything. It brought the contact instantly.” **The Mother/The Mother’s Agenda//April 29, 1961**

“After many births of preparation, a *Jnana Yogi* with a strong foundation of *Karma* and *Bhakti Yoga*, attains My *Purushottama* or Supramental state of Consciousness. He also realises the intermediate stair that all this existence is Divine, the Cosmic Consciousness, *Vasudevah sarvamiti*. Such great Soul or integral Yogi is very rare.” The Gita-7.19, “That is precisely the distortion in the Western attitude as opposed to the attitude of *the Gita*. It is extremely difficult for the Western mind to understand in a living and concrete manner that *everything* is the Divine.” The Mother/TMCW-10/On Thoughts and Aphorisms-101,

“Mahomed would himself have rejected the idea of being an Avatara, so we have to regard him only as the prophet, the instrument, the Vibhuti. Christ realised himself as the Son who is one with the Father — he must therefore be an *am̐śa avatā ra*, a partial incarnation.” CWSA-28/ Letters on Yoga-I-501

“It is difficult to say [*why Christ healed people*] — it looks from the Bible account as if he did it as a sign that he was one sent by the Divine with power.” Sri Aurobindo/ CWSA-28/ Letters on Yoga-I-579

“What previous vital descents have done is to falsify the Light that came down as in the history of Christianity where it took possession of the teaching and distorted it and deprived it of any widespread fulfilment. But the supermind is by definition a Light that cannot be distorted if it acts in its own right and by its own presence. It is only when it holds itself back and allows inferior Powers of consciousness to use a diminished and already deflected Truth that the knowledge can be seized by the vital Forces and made to serve their own purpose.” **Sri Aurobindo/CWSA-28/Letters on Yoga-I-297**

“An incarnation is always through a human mother, though there have been one or two cases in which a virgin birth has been proclaimed (Christ, Buddha). The only other meaning — unless we suppose an unprecedented miracle — might be a descent such as sometimes happens, the Godhead manifesting in somebody who at birth was a Vibhuti, not at once the full incarnation.” CWSA-35/Letters on Himself and the Ashram-400

“It simply proves that the omnipotent unconditioned supramental force was not put out there — any more than it was when Christ was put on the cross or when after healing thousands he failed to heal in a certain district (I forget the name) because people had no faith (faith being one of the conditions imposed on his work) or when Krishna after fighting eighteen battles with Jarasandha failed to prevail against him and had to run away from Mathura.” CWSA-35/Letters on Himself and the Ashram-403-404

“I have said that the Avatar is one who comes to open the Way for humanity to a higher consciousness — if nobody can follow the Way, then either our conception of the thing, which is that of Christ and Krishna and Buddha also, is all wrong or the whole life and action of the Avatar is quite futile.” CWSA-35/Letters on Himself and the Ashram-420

“I was concerned with the possibility of people following the Path I had opened, as Christ, Krishna, Buddha, Chaitanya etc. opened theirs. You were declaring that no human being could follow and that my life was perfectly useless as an example — like the lives of the Avatars. Path, life, example all useless — even Power useless because all have been failures.” CWSA-35/Letters on Himself and the Ashram-426

“There is no place for rigid orthodoxy, whether Hindu, Mahomedan or Christian in the future. Those who cling to it, lose hold on life and go under — as has been shown by the fate of the Hindus in India and of the orthodox Mahomedan countries all over the world. It is only where there has been an opening to new light and inevitable change that strength is returning as in Turkey and Persia. In the supramental creation fundamental truth will always find a place; but orthodoxy means a clinging to narrow limitations, and limitations of that kind cannot exist in the supramental creation. All that is permanently true will be taken up into the creation of the future.” CWSA-35/Letters on Himself and the Ashram-697-698

“When I spoke of the outside world, I meant all outside, including the Hindus and Christians and everyone else, all who have not yet accepted the greater Light that is coming. If this Asram were here only to serve Hinduism I would not be in it and the Mother who was never a Hindu would not be in it.

What is being done here is the preparation of a Truth which includes all other Truth but is limited to no single religion or creed, and this preparation has

to be done apart and in silence until things are ready. It is in that sense that I speak of the rest of the world and all its component parts as being the outside world

— not that there was nothing to be done or no connection to be made; but these things are to be done in their own proper time.” CWSA-35/Letters on Himself and the Ashram-699-700

“It is news to me that I have excluded Mahomedans from the Yoga. I have not done it any more than I have excluded Europeans or Christians. As for giving up one’s past, if that means giving up the outer forms of the old religions, it is done as much by the Hindus here as by the Mahomedans. Every Hindu here — even those who were once orthodox Brahmins and have grown old in it, — give up all observance of caste, take food from *Pariahs* and are served by them, associate and eat with Mahomedans, Christians, Europeans, cease to practise temple worship or Sandhya (daily prayer and mantras), accept a non-Hindu from Europe as their spiritual director. These are things people who have Hinduism as their aim and object would not do — they do it because they are obliged here to look to a higher ideal in which these things have no value. What is kept of Hinduism is Vedanta and Yoga, in which Hinduism is one with Sufism of Islam and with the Christian mystics. But even here it is not Vedanta and Yoga in their traditional limits (their past), but widened and rid of many ideas that are peculiar to the Hindus. If I have used Sanskrit terms and figures, it is because I know them and do not know Persian and Arabic. I have not the slightest objection to anyone here drawing inspiration from Islamic sources if they agree with the Truth as Sufism agrees with it. On the other hand I have not the slightest objection to Hinduism being broken to pieces and disappearing from the face of the earth, if that is the Divine Will. I have no attachment to past forms; what is Truth will always remain; the Truth alone matters.” CWSA-35/Letters on Himself and the Ashram-700-701

“The Asram has nothing to do with Hindu religion or culture or any religion or nationality. The Truth of the Divine which is the spiritual reality behind all religions and the descent of the supramental which is not known to any religion are the sole things which will be the foundation of the work of the future.” CWSA-35/Letters on Himself and the Ashram-701

“The sun in the Yoga is the symbol of the supermind and the supermind is the first power of the Supreme which one meets across the border where the experience of spiritualised mind ceases and the unmodified divine Consciousness begins the domain of the supreme nature, *para prakṛti*. It is that Light of

which the Vedic mystics got a glimpse and it is the opposite of the intervening darkness of the Christian mystics — for the supermind is all light and no darkness. To the mind the Supreme is *avyakta t param avyaktam*, but if we follow the line leading to the supermind, it is an increasing affirmation rather than an increasing negation through which we move.” CWSA-35/Letters on Himself and the Ashram-84

“I knew very well Sister Nivedita (she was for many years a friend and a comrade in the political field) and met Sister Christine, — the two closest European disciples of Vivekananda. Both were Westerners to the core and had nothing at all of the Hindu outlook; although Sister Nivedita, an Irishwoman, had the power of penetrating by an intense sympathy into the ways of life of the people around her, her own nature remained non-Oriental to the end. Yet she found no difficulty in arriving at realisation on the lines of Vedanta.” CWSA-35/Letters on Himself and the Ashram-25

“I was a little surprised at first by this entire lack of understanding, shown still more in his cavil at the two Divines — for I had somehow got the impression that Angus was a Christian and the recognition of “two Divines” — the Divine Transcendent and the Divine Immanent — is, I have read, perfectly familiar to Christian ideas and to Christian experience. The words themselves in fact — transcendent and cosmic — are taken from the West. I do not know that there is anything exactly corresponding to them in the language of Indian spiritual thinking, although the experiences on which the distinction rests are quite familiar. On another side, Christianity insists not only on a double but a triple Divine. It even strikes me that this triple Godhead or Trinity is not very far off at bottom from my trinity of the individual, cosmic and transcendent Divine — as far at least as one can judge who has not himself followed the Christian discipline. Christ whether as the human Incarnation or the Christos in men or the Godhead proceeding from the Father, seems to me to be quite my individual Divine. The Father has very much the appearance of the One who overstands and is immanent in the cosmos. And although this is more obscure, yet if one can be guided by the indications in the Scripture, **the Holy Ghost looks very much like a rather mysterious and inexpressible Transcendence** and its descent very much like what I would call the descent of Light, Purity, Peace — that passeth all understanding — or Power of the supramental Spirit. In any case these Christian and Western ideas show surely that my affirmation of a double or a triple Divine is not anything new and ought not to be found startling or upsetting and I do not see why it should be treated as (in itself) obscure and unintelligible.

Again, are these or similar distinctions very positively made in the Christian, Sufi or other teachings mere theoretical abstractions, scholastic distinctions, theological cobwebs, or meta-physical puzzles? I had always supposed that they corresponded to very living, very dynamic, almost — for the paths to which they relate — indispensable experiences. No doubt, for those who follow other ways or no way at all or for those who have not yet had the illuminating and vivifying experience, they may seem at first a little difficult or unseizable. But that is true of most spiritual truth — and not of spiritual truth alone. There are many very highly intelligent and cultured people to whom a scientific explanation of even so patent and common a fact as electricity and electric light (this is a reminiscence of an article by Y. Y. in the *New Statesman and Nation*) seems equally difficult to seize by the mind or to fix either in the memory or the intelligence. And yet the distinction between positive and negative electricity, both necessary for the existence of the light, — like that of the passive and active Brahman (another scholastic distinction?) both necessary for the existence of the universe, — cannot be dismissed for that reason as something academic or scholastic, but is a very pertinent statement of things quite dynamic and real. No doubt the unscientific man does not and perhaps need not trouble about these things and can be content to enjoy the electric light (when he is allowed to do so by the grace of the Pondicherry Municipality), without enquiring into the play of the forces behind it: but for the seeker after scientific truth or for the practical electrician it is a different matter. Now these distinctions in the spiritual field are a parallel case; they seem theoretical or abstract only so long as experience has not made them concrete, but once experienced they become living stuff of the consciousness and, after a certain stage, even the basis of action and growth in the spiritual life.” CWSA-35/Letters on Himself and the Ashram-88-90

“The Mother’s Vibhutis would normally be feminine personalities most of whom would be dominated by one of the four personalities of the Mother. The others you mention would be personalities and powers of the Ishwara, but in them also, as in all, the Mother’s force would act. I do not quite catch the question about the transformation of the Vibhutis. All creation and transformation is the work of the Mother.

If you mean the divine personalities of the Mother — the answer is yes. It may even be said that each Vibhuti draws his energies from the Four, from one of them predominantly in most cases, as Napoleon from Mahakali, Rama from

Mahalakshmi, Augustus Caesar from Mahasaraswati.” CWSA-35/Letters on Himself and the Ashram-113

“(Q) I have heard different things about Ramakrishna from different people. Some say he was an Avatar and some that he was not. Do you think he was an Avatar as he said in his autobiography?

(Answer) He never wrote an autobiography. What he said was in conversation with his disciples and others. He was certainly quite as much an *Avatar* as *Christ* or *Chaitanya*.” Sri Aurobindo/CWSA-35/Letters on Himself and the Ashram-162

“(Q) It seems to me that the number of people in the world accepting our Yoga of transformation would not be as large as those who accepted Buddhism, Vedanta or Christianity.

(Answer) Nothing depends on the numbers. The numbers of Buddhism and Christianity were so great because the majority professed it as a creed without its making the least difference to their external life. If the new consciousness were satisfied with that, it could also and much more easily command homage and acceptance by the whole earth. It is because it is a greater consciousness, the Truth-consciousness, that it will insist on a real change.” CWSA-35/Letters on Himself and the Ashram-310

If an integral *Sadhaka* has evolved from a *European* background, his advantage of pursuing integral Yoga is that he progresses very quickly with the aid of ‘material sincerity and material honesty’⁶³ and he has ‘no difficulty in arriving at realisation on the lines of Vedanta.’⁷⁹ The Vedantic aim of Jivatma’s union with Paramatma is identified as first Divine Call of integral Yoga. He faces immense difficulties⁵⁸ in change of Nature due to its long Subconscient memory of age long tale of oppression, intolerance, use of violence, atrocity and slavery of *Christian* negation which considers this world as Spiritual fall from its origin. **‘To the whole European mind, the whole Christian spirit, the world is reprehensible.** And when THAT is pointed out to them, they can’t stand it...Yet Sri Aurobindo says (in simple terms), ‘God created the world for the Joy of the creation,’ or rather, ‘He brought forth the world from Himself for the Joy of living an objective life.’⁶² In integral Yoga this correction is made that the world is not disgraceful but adorable and proposes to realise *Brahman* in all things. This realisation of Divine in all

things or Jivatma's union with *Para-prakriti* is identified as second Divine Call of integral Yoga. The Mother proposes that '**There is nothing other than He! This should be repeated from morning to night, from night to morning, because we forget it every minute.**'¹¹¹ (References are from The Mother's Manifestation book)

If an integral *Sadhaka* has evolved from orthodox *Brahmin* tradition, then he has to transcend three *Hindu* negations of (1) the chain of *karma*, (2) escape from wheel of rebirth, *Mukti*, and (3) cosmic illusion, *Maya*, which had permeated and predominated the general conception of the mind of the race through most of the Religious and Spiritual disciplines of *India*. In integral Yoga binding law of *karma* is replaced with the Spiritual freedom or the law of the Self; **rebirth** is not considered as the Soul's circling in the net of desire, but an opportunity of Spiritual evolution and through it the mind, life and body repeat the lesson of manifesting their involved Divinity till the recovery of their complete and undivided Divine life. The illusionist word *Maya*, of the later *Vedantist*, which means cunning, fraud and illusion has declined from its original meaning of knowledge, skill and intelligence of Ancient *Vedantist*. Integral Yoga retains the ancient original *Vedantic* sense of *Maya*, which is all-comprehending, all-containing and all-embracing Consciousness of the Supreme, that affirms and includes the truth of all Spiritual experience, integralises all Knowledge, and experiences That which being known all is known.

Those integral *Bhakti* Yogis who are descended emanations of Overmental God, they generally show three characteristics in their outer life; their physical body radiate beauty, light, love and delight; secondly their Nature are exempted from the problem of lower desire driven instinct and lastly, their Spiritual being are far stronger than their mind and intellect. The last characteristic makes their life Spiritually developed due to predominant *Bhakti* and mentally developing in Nature due to untrained intellect and hence integration of Being and Nature suffers difficulty. A developed intellect has the capacity to purify, well organise and enlarge three inconscient energies of *tamas*, *rajas* and *sattwa* so that they can be initially fit to hold the truth and vision of Intuition⁶⁴ and finally become capable to

hold the Supramental energy. Integral Yoga demands equally strong, severely trained and equal collaboration of Spiritual, Mental, Vital and Physical being.

The Christian emphasis on love indicates the dynamic side of its universal action. *Christ* from His cross humanised Europe, purified humanity and brought for earth the sense of charity, compassion and fraternity.

If it is the responsibility of the developed Soul to reconcile the Supreme Consciousness revealed in Spirit with the Supreme Consciousness veiled and distorted in Matter then he will have to go through series of success and failure, succession of Spiritual rise of Consciousness and Spiritual fall of Consciousness in all Life and all Time till the full Divinity is retained. If developed Soul is an *Avatara*, as hinted in *Savitri*, then he would bear ‘million wounds’ in his secret heart. After established in the highest Consciousness of *Turiya*, the everlasting Day, *Savitri* has to fight ‘million battles’ on earth through successive births and bodies. This indicates that after established in supreme Consciousness, a developed Soul has to concentrate, contemplate and meditate on the problem of Existence, adore and consecrate the Divine veiled and concealed in the Multiplicity of creation and become a part of *The Mother’s* world transformation action. The greatness of his fiery Spirit is always subjected to supreme test by recalcitrant Matter.

The theory of *Maya*, the Illusionist theory, as proposed by *Shankara* is the sense of illusion or unreality of cosmic existence as formulated by mind; it really cuts the knot of the world problem; it is an escape, a separation from Nature. This sense of unreality powerfully seizes the consciousness of a Spiritual seeker with great force when the mind withdraws from its constructions, one passes into pure Selfhood void of all sense of individuality and Consciousness is plunged into a trance of pure Superconscious existence. *Buddha* took one step farther to declare the unreality of the Self and God; for they too are constructions of the mind. Any error, division and confusion of mind between the activities of *Saguna Brahman* and quiescence of *Nirguna Brahman* would not be a creative cosmic Illusion, *Maya*, but only a wrong understanding of realities of Existence and a wrong relation created by Ignorance. A real solution of existence and world-existence can only stand upon the truth that accounts for their validity, integralises, harmonises and gathers together all their experience in the supreme all-reconciling Oneness. Still there are other decisive Spiritual experiences that of greater Divine union with the double Spiritual experience of Cosmic Consciousness and *Nirvana* of world-

consciousness which can undo the whole theory of (mental) *Maya*, which can remove Ignorance and Falsehood from material life and this world is experienced as real as *Brahman*. The illusionist word *Maya*, of the later *Vedantist*, which means cunning, fraud and illusion has declined from its original meaning of knowledge, skill and intelligence of Ancient *Vedantist*. Integral Yoga retains the ancient original *Vedantic* sense of *Maya*, which is all-comprehending, all-containing and all-embracing Consciousness of the Supreme, that affirms and includes the truth of all Spiritual experience, integralises all Knowledge, and experiences That which being known all is known. (Supramental) *Maya* is the supreme and universal Consciousness and Force of the Eternal and Infinite and it is at once transcendental, universal and individual and it can put forth many states of Consciousness at a time. The world appears to be an Illusion, (mental) *Maya* by virtue of the presence of lower Nature and apparent denial of Ignorance which seeks to become affirmation and this Illusion-Power which creates appearances can be removed by ascending into the higher Consciousness and Matter can be the solid ground for manifestation of the highest Divine.

The shadow of the great Refusal or principle of negation prevailing over principle of affirmation of post *Buddhistic* era of the East was reincarnated in the West as *Christian* negation which was born out of fear of hell and long Subconscient memory of suppression, anguish, oppression, aggression, intolerance, use of violence, atrocity, paid the price of blood and suffering and death of *Christian* martyrs in thousands of its religious history. The accumulated Soul forces of these martyrs conquered against the empire-force so that the oppression of *Christianity* prevailed but not the compassionate *Christ*. The victorious religion becomes militant and dominant Church and the Christianity organise themselves into mutual strife and they battled together fiercely to live, grow and possess the world as much possible to their utmost capacity. They limit the Infinite as one and only Incarnation. This monotheistic doctrine was again further aggravated as religious obscurantism of opposing the enquiry and extension of endless scientific discovery. The later limitation was overcome with the advent of modern Science and the former can be transcended by the advent of Spiritual Science and the entry of a caravan of Light into the body of an individual Spiritual seeker and his greatest difficulty is that he still seeks happiness and fulfilment in Heaven beyond not on earth. In order to overcome this exclusive Spirituality where this creation is identified as reprehensible; he will have to fight strongly in order to establish himself here in the external life the Supreme Bliss from which all creation is born. He will weld strongly the central truth, central dynamic principle, central secret of his Religion with the all truth of Eternal Religion, *Sanatana Dharma*, from which all religions have evolved. He will realise the gospel of Divine love, service,

benevolence and action that dominates his outer Christian living which has its Transcendent source in *Sachchidananda*, the triple Divine principle of Existence, Consciousness and Bliss and he will further realise that elevating himself to the Transcendent Source of all is a more important and relevant issue than the minor factor of serving the individual or the race. The division of Catholic and Protestant Christianity is identified in integral Yoga as the former is the original plasticity in nature with many-sided catholicity extended towards the growth of whole Nature of human being and the latter is disruptive of this wide-reaching tendency and insists on pure dependency on belief, monotheistic adoration of God, who lives as Immanent Being within and simplified law of good so as to make quick appeal to common intellect, heart and ethical will. The speciality of Catholicism is that they worship virgin Mother, *Para-prakriti*, and have occult knowledge of Subliminal plane and Protestants have something of the inner Divine Presence.

Integral Yoga accepts and adores the compassionate *Christ*⁴⁵ as Divine Incarnation. The **Cross**¹⁰ which symbolises purification and suffering is transformed in integral Yoga into symbol of strong and perfect union between the Soul and Nature and all that purified humanity is culminated by its fulfilment. In integral Yoga, **Father** is the source of existence, *Paramatma*, dynamises as the **holy Spirit** which is the pure *Brahmic* Consciousness descending on the **Son of Man**, *Jesus*; this same Divine Consciousness also descends into simple humanity of *Apostles* in order to establish the kingdom of Heaven, the Divine Life. The **Son of Man**, *Nara*, is also the **Son of God**, *Narayana*, and both the elements are reconciled through double movement of Consciousness in order to arrive at integral Godhead, complete *Christhood*, *Nara-Narayana*.¹⁹ A double Divine of the *Vedanta* and triple Divine of *the Gita* are consistent with *Christian* ideology; ‘the Divine Transcendent (*Paramatma*) and the Divine Immanent (*Jivatma*) (of *Vedanta*) — is..., perfectly familiar to *Christian* ideas and to *Christian* experience.’⁶¹ The trinity of the Individual (Psychic Being), Cosmic (Spiritual Being) and Transcendent (Supramental Being) of integral Yoga are the God in Son, God in Father and God in Holy Spirit (Holy Ghost) of the *Christian* doctrine and *Kshara Purusha*, *Akshara Purusha* and *the Uttama Purusha* of *the Gita* respectively; ‘the Holy Ghost looks very much like a rather mysterious and inexpressible Transcendence and its descent...(is)...the descent of Light, Purity, Peace... or Power of the supramental Spirit.’⁶¹ The Mother force in **virgin Mary** is extended in integral Yoga as virgin *Savitri*, the descent of *Para-prakriti* into

human form, who promises that earth life can be made an equal and peer of heaven and heaven's joy can native grow on mortal soil if earth can be made pure and virgin. *Savitri* further promises to transform the seven-fold sorrows of Subconscious world (this can be linked with Mother *Mary's* seven sorrows) into seven-fold Bliss and 'Misery shall pass abolished from the earth.'⁴⁶ (Reference from The Mother's Manifestation book.)

So, the future *Christ* who transforms the cross of crucifixion into a source of infinite Light, Joy and Power or the future *Hindu* Godhead *Kalki* with His sword destroying opposing *asuric* forces, for which humanity is waiting patiently is foreseen by *Sri Aurobindo* not as PERSON but as condition or the state of Consciousness, to which all humanity can elevate to establish the kingdom of Heaven on Earth. Any free and all-governing personal Godhead was denied by the *Buddha* who declared that all personality is a creation of Ignorance and construction of mind and subject to *Karma*, but *Buddhism* became popular after the *Buddha* was accepted as the *Buddhist* Godhead. The disadvantage of the adoration of personal Godhead in most of the religious schools is that they create an unbridgeable gulf between God and man, *Brahman* and the world and the possibility of man ascending to the status of God and God descending to earth life becomes remote. The justification of current Religious notions about the personal aspect of the Deity is the Omnipotence, Omniscience and Omnipresence which is a vast Consciousness containing all ideas in itself as its own ideas, one vast Will containing all energies in itself as its own energy. The error created by man in his relation with God elevates an actual and practical differentiation in Being, Consciousness and Force into an essential division. If man has to ascend to the status of God, then he has to go beyond the paralysing division of the mind where Knowledge is not self-divided, Force is not self-divided, Being is not self-divided and there will be no ideas that clash with other ideas and no opposition of the will or force with other wills or forces. A *Sadhaka* of integral Yoga has to realise the Integral Divine primarily as Comprehensive Consciousness, *Vijnana*, the force of Oneness and Order, the harmonious law of guiding truth, impersonal psychological truth of the Divine Consciousness, *Nirguna Brahman* and secondarily as apprehensive Consciousness, *Prajnana*, cosmic differentiation, adoration of personal aspect of monotheistic and polytheistic Deities, *Saguna Brahman* and an infinite multiplicity of ignorant and suffering beings unaware of the Self.

Recapitulation:

Integral Yoga accepts *Shankar's* theory of 'Brahman is Real and World is an Illusion' as initial Spiritual experience and rejects it in the final journey with the realisation of World is as real as Brahman and Brahman Force can penetrate into material life and Divinise it. It Accepts the Buddhistic doctrine of Nirvana as the initial Spiritual realisation and rejects its negation that world, Self and Divine are the construction of Mind and hence are unreal. It accepts the Gita's self-discipline of Karma, Jnana and Bhakti Yoga and rejects its objective of escape into Supreme abode of Param Dham. It accepts the inner renunciation of desire and ego of ascetic living and rejects saintly inactivity and renunciation of outer life. It accepts the exclusive Spiritual quests of later Vedantists as starting point of Yoga and rejects their dependency on Psycho-physical means of self-discipline. It accepts Christ as the Divine Incarnation, its gospel of universal Love, brotherhood, equality and charity and rejects Christian doctrine of limiting the infinite to one and only Divine Incarnation, solution of all problems of existence in the Heaven beyond, long Subconscient memory of oppression, miseries and acceptance of creation as the error of God.

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References: -

“THE PECULIARITY of the Gita among the great religious books of the world is that it does not stand apart as a work by itself, the fruit of the spiritual life of a creative personality like **Christ**, Mahomed or Buddha or of an epoch of pure spiritual searching like the Veda and Upanishads, but is given as an episode in an epic history of nations and their wars and men and their deeds and arises out of a critical moment in the soul of one of its leading personages face to face with the crowning action of his life, a work terrible, violent and sanguinary, at the point when he must either recoil from it altogether or carry it through to its inexorable completion. It matters little whether or no, as modern criticism supposes, the Gita is a later composition inserted into the mass of the Mahabharata by its author in order to invest its teaching with the authority and popularity of the great national epic.”
CWSA-19/ Essays on the Gita-12

“India has from ancient times held strongly a belief in the reality of the Avatara, the descent into form, the revelation of the Godhead in humanity. In the West this belief has never really stamped itself upon the mind because it has been presented

through exoteric **Christianity** as a theological dogma without any roots in the reason and general consciousness and attitude towards life. But in India it has grown up and persisted as a logical outcome of the Vedantic view of life and taken firm root in the consciousness of the race.” CWSA-19/ Essays on the Gita-13

“When we thus understand the conception of Avatarhood, we see that whether for the fundamental teaching of the Gita, our present subject, or for spiritual life generally the external aspect has only a secondary importance. Such controversies as the one that has raged in Europe over the historicity of **Christ**, would seem to a spiritually-minded Indian largely a waste of time; he would concede to it a considerable historical, but hardly any religious importance; for what does it matter in the end whether a Jesus son of the carpenter Joseph was actually born in Nazareth or Bethlehem, lived and taught and was done to death on a real or trumped-up charge of sedition, so long as we can know by spiritual experience the inner Christ, live uplifted in the light of his teaching and escape from the yoke of the natural Law by that atonement of man with God of which the crucifixion is the symbol? If the Christ, God made man, lives within our spiritual being, it would seem to matter little whether or not a son of Mary physically lived and suffered and died in Judea. So too the Krishna who matters to us is the eternal incarnation of the Divine and not the historical teacher and leader of men.” CWSA-19/ Essays on the Gita-15

“But if we look at after results, an easy optimism becomes even less possible. See the patriot dying in order that his country may be free, and mark that country a few decades after the Lord of Karma has paid the price of the blood and the suffering that was given; you shall see it in its turn an oppressor, an exploiter and conqueror of colonies and dependencies devouring others that it may live and succeed aggressively in life. The Christian martyrs perish in their thousands, setting soul-force against empire-force that Christ may conquer, Christianity prevail. Soul-force does triumph, Christianity does prevail, — but not Christ; the victorious religion becomes a militant and dominant Church and a more fanatically persecuting power than the creed and the empire which it replaced. The very religions organise themselves into powers of mutual strife and battle together fiercely to live, to grow, to possess the world.” CWSA-19/ Essays on the Gita-44

“The Gita in later chapters speaks highly of the Veda and the Upanishads. They are divine Scriptures, they are the Word. The Lord himself is the knower of Veda and the author of Vedanta, *vedavid vedaṁ ntakr,t*; the Lord is the one object of knowledge in all the Vedas, *sarvair vedair aham eva vedyah*, a language which implies that the word Veda means the book of knowledge and that these Scriptures deserve their appellation. The Purushottama from his high supremacy above the Immutable and the mutable has extended himself in the world and in the Veda. Still the letter of the Scripture binds and confuses, as the apostle of Christianity warned his disciples when he said that the letter killeth and it is the

spirit that saves; and there is a point beyond which the utility of the Scripture itself ceases. The real source of knowledge is the Lord in the heart; “I am seated in the heart of every man and from me is knowledge,” says the Gita; the Scripture is only a verbal form of that inner Veda, of that self-luminous Reality, it is *sabdabrahma*: the mantra, says the Veda, has risen from the heart, from the secret place where is the seat of the truth, *sadanad rasya, guhayam*. That origin is its sanction; but still the infinite Truth is greater than its word. Nor shall you say of any Scripture that it alone is all-sufficient and no other truth can be admitted, as the Vedavadins said of the Veda, *nānyad astī ti vā dinaḥ*. This is a saving and liberating word which must be applied to all the Scriptures of the world. Take all the Scriptures that are or have been, Bible and Koran and the books of the Chinese, Veda and Upanishads and Purana and Tantra and Shastra and the Gita itself and the sayings of thinkers and sages, prophets and Avatars, still you shall not say that there is nothing else or that the truth your intellect cannot find there is not true because you cannot find it there. That is the limited thought of the sectarian or the composite thought of the eclectic religionist, not the untrammelled truth-seeking of the free and illumined mind and God-experienced soul. Heard or unheard before, that always is the truth which is seen by the heart of man in its illumined depths or heard within from the Master of all knowledge, the knower of the eternal Veda.”

CWSA-19/ Essays on the Gita-92-93

“The second portion of these passages which has here been given in substance, explains the nature of divine works, *divyam karma*, with the principle of which we have had to deal in the last essay; the first, which has been fully translated, explains the way of the divine birth, *divyam janma*, the Avatarhood. But we have to remark carefully that the upholding of Dharma in the world is not the only object of the descent of the Avatar, that great mystery of the Divine manifest in humanity; for the upholding of the Dharma is not an all-sufficient object in itself, not the supreme possible aim for the manifestation of a Christ, a Krishna, a Buddha, but is only the general condition of a higher aim and a more supreme and divine utility. For there are two aspects of the divine birth; one is a descent, the birth of God in humanity, the Godhead manifesting itself in the human form and nature, the eternal Avatar; the other is an ascent, the birth of man into the Godhead, man rising into the divine nature and consciousness, *madbhā vam ā gataḥ* ; it is the being born anew in a second birth of the soul. It is that new birth which Avatarhood and the upholding of the Dharma are intended to serve. This double aspect in the Gita’s doctrine of Avatarhood is apt to be missed by the cursory reader satisfied, as most are, with catching a superficial view of its profound teachings, and it is missed too by the formal commentator petrified in the rigidity of the schools. Yet it is necessary, surely, to the whole meaning of the doctrine. Otherwise the Avatar idea would be only a dogma, a popular superstition, or an imaginative or mystic

deification of historical or legendary supermen, not what the Gita makes all its teaching, a deep philosophical and religious truth and an essential part of or step to the supreme mystery of all, *rahasyam uttamam*.” CWSA-19/ Essays on the Gita-147-148

“If there were not this rising of man into the Godhead to be helped by the descent of God into humanity, Avatarhood for the sake of the Dharma would be an otiose phenomenon, since mere Right, mere justice or standards of virtue can always be upheld by the divine omnipotence through its ordinary means, by great men or great movements, by the life and work of sages and kings and religious teachers, without any actual incarnation. The Avatar comes as the manifestation of the divine nature in the human nature, the apocalypse of its Christhood, Krishnahood, Buddhahood, in order that the human nature may by moulding its principle, thought, feeling, action, being on the lines of that Christhood, Krishnahood, Buddhahood transfigure itself into the divine. The law, the Dharma which the Avatar establishes is given for that purpose chiefly; the Christ, Krishna, Buddha stands in its centre as the gate, he makes through himself the way men shall follow. That is why each Incarnation holds before men his own example and declares of himself that he is the way and the gate; he declares too the oneness of his humanity with the divine being, declares that the Son of Man and the Father above from whom he has descended are one, that Krishna in the human body, *mā nuṣṭīm tanum ā śritam*, and the supreme Lord and Friend of all creatures are but two revelations of the same divine Purushottama, revealed there in his own being, revealed here in the type of humanity.” CWSA-19/ Essays on the Gita-148-149

“The divine manifestation of a Christ, Krishna, Buddha in external humanity has for its inner truth the same manifestation of the eternal Avatar within in our own inner humanity. That which has been done in the outer human life of earth, may be repeated in the inner life of all human beings.” CWSA-19/ Essays on the Gita-160

“On the other hand, this entering into the divine consciousness may be attended by a reflex action of the Divine entering or coming forward into the human parts of our being, pouring himself into the nature, the activity, the mentality, the corporeality even of the man; and that may well be at least a partial Avatarhood. The Lord stands in the heart, says the Gita, — by which it means of course the heart of the subtle being, the nodus of the emotions, sensations, mental consciousness, where the individual Purusha also is seated, — but he stands there veiled, enveloped by his Maya. But above, on a plane within us but now superconscious to us, called heaven by the ancient mystics, the Lord and the Jiva stand together revealed as of one essence of being, the Father and the Son of certain symbolisms, the Divine Being and the divine Man who comes forth from Him born of the higher divine Nature,¹ the virgin Mother, *para prakṛti, para māya*, into the lower or human nature. This seems to be the inner doctrine of the

Christian incarnation; in its Trinity the Father is above in this inner Heaven; the Son or supreme Prakriti become Jiva of the Gita descends as the divine Man upon earth, in the mortal body; the Holy Spirit, pure Self, Brahmic consciousness is that which makes them one and that also in which they communicate; for we hear of the Holy Spirit descending upon Jesus and it is the same descent which brings down the powers of the higher consciousness into the simple humanity of the Apostles.” CWSA-19/ Essays on the Gita-162-63

“A merely supernormal or miraculous Avatar would be a meaningless absurdity; not that there need be an entire absence of the use of supernormal powers such as Christ’s so-called miracles of healing, for the use of supernormal powers is quite a possibility of human nature; but there need not be that at all, nor in any case is it the root of the matter, nor would it at all do if the life were nothing else but a display of supernormal fireworks. The Avatar does not come as a thaumaturgic magician, but as the divine leader of humanity and the exemplar of a divine humanity. Even human sorrow and physical suffering he must assume and use so as to show, first, how that suffering may be a means of redemption, — as did Christ, — secondly, to show how, having been assumed by the divine soul in the human nature, it can also be overcome in the same nature, — as did Buddha. The rationalist who would have cried to Christ, “If thou art the Son of God, come down from the cross,” or points out sagely that the Avatar was not divine because he died and died too by disease, — as a dog dieth, — knows not what he is saying: for he has missed the root of the whole matter. Even, the Avatar of sorrow and suffering must come before there can be the Avatar of divine joy; the human limitation must be assumed in order to show how it can be overcome; and the way and the extent of the overcoming, whether internal only or external also, depends upon the stage of the human advance; it must not be done by a non-human miracle.” CWSA-19/ Essays on the Gita-165

“No doubt, too, the inner descent of the Godhead to raise the human soul into himself is the main thing, — it is the inner Christ, Krishna or Buddha that matters. But just as the outer life is of immense importance for the inner development, so the external Avatarhood is of no mean importance for this great spiritual manifestation.” CWSA-19/ Essays on the Gita-167

“But obviously the purely practical, ethical or social and political mission of the Avatar which is thus thrown into popular and mythical form, does not give a right account of the phenomenon of Avatarhood. It does not cover its spiritual sense, and if this outward utility were all, we should have to exclude Buddha and Christ whose mission was not at all to destroy evil-doers and deliver the good, but to bring to all men a new spiritual message and a new law of divine growth and spiritual realisation. On the other hand, if we give to the word dharma only its religious sense, in which it means a law of religious and spiritual life, we shall

indeed get to the kernel of the matter, but we shall be in danger of excluding a most important part of the work done by the Avatar. Always we see in the history of the divine incarnations the double work, and inevitably, because the Avatar takes up the workings of God in human life, the way of the divine Will and Wisdom in the world, and that always fulfils itself externally as well as internally, by inner progress in the soul and by an outer change in the life.

The Avatar may descend as a great spiritual teacher and saviour, the Christ, the Buddha, but always his work leads, after he has finished his earthly manifestation, to a profound and powerful change not only in the ethical, but in the social and outward life and ideals of the race. He may, on the other hand, descend as an incarnation of the divine life, the divine personality and power in its characteristic action, for a mission ostensibly social, ethical and political, as is represented in the story of Rama or Krishna; but always then this descent becomes in the soul of the race a permanent power for the inner living and the spiritual rebirth. It is indeed curious to note that the permanent, vital, universal effect of Buddhism and Christianity has been the force of their ethical, social and practical ideals and their influence even on the men and the ages which have rejected their religious and spiritual beliefs, forms and disciplines; later Hinduism which rejected Buddha, his *sangha* and his *dharma*, bears the ineffaceable imprint of the social and ethical influence of Buddhism and its effect on the ideas and the life of the race, while in modern Europe, Christian only in name, humanitarianism is the translation into the ethical and social sphere and the aspiration to liberty, equality and fraternity the translation into the social and political sphere of the spiritual truths of Christianity, the latter especially being effected by men who aggressively rejected the Christian religion and spiritual discipline and by an age which in its intellectual effort of emancipation tried to get rid of Christianity as a creed. On the other hand the life of Rama and Krishna belongs to the prehistoric past which has come down only in poetry and legend and may even be regarded as myths; but it is quite immaterial whether we regard them as myths or historical facts, because their permanent truth and value lie in their persistence as a spiritual form, presence, influence in the inner consciousness of the race and the life of the human soul. Avatarhood is a fact of divine life and consciousness which may realise itself in an outward action, but must persist, when that action is over and has done its work, in a spiritual influence; or may realise itself in a spiritual influence and teaching, but must then have its permanent effect, even when the new religion or discipline is exhausted, in the thought, temperament and outward life of mankind.” CWSA-19/ Essays on the Gita-170-171

“It is these things that condition and determine the work of the Avatar. In the Buddhistic formula the disciple takes refuge from all that opposes his liberation in three powers, the *dharma*, the *sangha*, the Buddha. So in Christianity we

have the law of Christian living, the Church and the Christ. These three are always the necessary elements of the work of the Avatar. He gives a dharma, a law of self-discipline by which to grow out of the lower into the higher life and which necessarily includes a rule of action and of relations with our fellowmen and other beings, endeavour in the eightfold path or the law of faith, love and purity or any other such revelation of the nature of the divine in life.” CWSA-19/ Essays on the Gita-173

“Equality has always been held up to admiration as the philosophic ideal and the characteristic temperament of the sages. The Gita takes up indeed this philosophic ideal, but carries it far beyond into a higher region where we find ourselves breathing a larger and purer air. The Stoic poise, the philosophic poise of the soul are only its first and second steps of ascension out of the whirl of the passions and the tossings of desire to a serenity and bliss, not of the Gods, but of the Divine himself in his supreme self-mastery. The Stoic equality, making character its pivot, founds itself upon self-mastery by austere endurance; the happier and serener philosophic equality prefers self-mastery by knowledge, by detachment, by a high intellectual indifference seated above the disturbances to which our nature is prone, *udā sīnavad ā sīnaḥ* , as the Gita expresses it; there is also the religious or Christian equality which is a perpetual kneeling or a prostrate resignation and submission to the will of God. These are the three steps and means towards divine peace, heroic endurance, sage indifference, pious resignation, *titikṣā* , *udā sīnatā* , *namas* or *nati*. The Gita takes them all in its large synthetic manner and weaves them into its upward soul-movement, but it gives to each a profounder root, a larger outlook, a more universal and transcendent significance. For to each it gives the values of the spirit, its power of spiritual being beyond the strain of character, beyond the difficult poise of the understanding, beyond the stress of the emotions.” CWSA-19/ Essays on the Gita-190

“He constructs for the Godhead the name and form of Indra or Agni, of Vishnu or Shiva, of a divinised Christ or Buddha, or else some composite of natural qualities, an indulgent God of love and mercy, or a severe God of righteousness and justice, or an awe-inspiring God of wrath and terror and flaming punishments, or some amalgam of any of these, and to that he raises his altars without and in his heart and mind and falls down before it to demand from it worldly good and joy or healing of his wounds or a sectarian sanction for an erring, dogmatic, intellectual, intolerent knowledge. All this up to a certain point is true enough. Very rare is the great soul who knows that Vasudeva the omnipresent Being is all that is, *vā sudevaḥ sarvam iti sa mahā tmā sudurlabhaḥ* .” CWSA-19/ Essays on the Gita-286

“The thought of the Gita here is not on a par with the indulgences and facilities of popular religion; it has nothing in common with the crude fancies that make the absolution and last unction of the priest, an edifying “Christian” death after an unedifying profane life or the precaution or accident of a death in sacred Benares or holy Ganges a sufficient machinery of salvation. The divine subjective becoming on which the mind has to be fixed firmly in the moment of the physical death, *yamī smaran bhā vami tyajati ante kalevaram*, must have been one into which the soul was at each moment growing inwardly during the physical life, *sadā tad-bhā va-bhā vītaḥ* . “Therefore,” says the divine Teacher, “at all times remember me and fight; for if thy mind and thy understanding are always fixed on and given up to Me, *mayi arpita-mano-buddhiḥ* , to Me thou shalt surely come. For it is by thinking always of him with a consciousness united with him in an undeviating Yoga of constant practice that one comes to the divine and supreme Purusha.”

CWSA-19/ Essays on the Gita-296

“Teachers of the law of love and oneness there must be, for by that way must come the ultimate salvation. But not till the Time-Spirit in man is ready, can the inner and ultimate prevail over the outer and immediate reality. Christ and Buddha have come and gone, but it is Rudra who still holds the world in the hollow of his hand. And meanwhile the fierce forward labour of mankind tormented and oppressed by the Powers that are profiteers of egoistic force and their servants cries for the sword of the Hero of the struggle and the word of its prophet.” CWSA-19/ Essays on the Gita-386

“The Vedic law becomes a convention and a Buddha appears with his new rule of the eightfold path and the goal of Nirvana; and it may be remarked that he propounds it not as a personal invention, but as the true rule of Aryan living constantly rediscovered by the Buddha, the enlightened mind, the awakened spirit. But this practically means that there is an ideal, an eternal Dharma which religion, philosophy, ethics and all other powers in man that strive after truth and perfection are constantly endeavouring to embody in new statements of the science and art of the inner and outer life, a new Shastra. The Mosaic law of religious, ethical and social righteousness is convicted of narrowness and imperfection and is now besides a convention; the law of Christ comes to replace it and claims at once to abrogate and to fulfil, to abrogate the imperfect form and fulfil in a deeper and broader light and power the spirit of the thing which it aimed at, the divine rule of living. And the human search does not stop there, but leaves these formulations too, goes back to some past truth it had rejected or breaks forward to some new truth and power, but is always in search of the same thing, the law of its perfection, its rule of right living, its complete, highest and essential self and nature.” CWSA-19/ Essays on the Gita-478-79

“Altruism, philanthropy and service, Christian love or Buddhist compassion have not made the world a whit happier, they only give infinitesimal bits of momentary relief here and there, throw drops on the fire of the world’s suffering. All aims are in the end transitory and futile, all achievements unsatisfying or evanescent; all works are so much labour of effort and success and failure which consummate nothing definitive: whatever changes are made in human life are of the form only and these forms pursue each other in a futile circle; for the essence of life, its general character remains the same for ever.” CWSA-21/The Life Divine-433

“In the West where the syncretic tendency of the consciousness was replaced by the analytic and separative, the spiritual urge and the intellectual reason parted company almost at the outset; philosophy took from the first a turn towards a purely intellectual and ratiocinative explanation of things. Nevertheless, there were systems like the Pythagorean, Stoic and Epicurean, which were dynamic not only for thought but for conduct of life and developed a discipline, an effort at inner perfection of the being; this reached a higher spiritual plane of knowledge in later Christian or Neo-pagan thought-structures where East and West met together. But later on the intellectualisation became complete and the connection of philosophy with life and its energies or spirit and its dynamism was either cut or confined to the little that the metaphysical idea can impress on life and action by an abstract and secondary influence.” CWSA-22/The Life Divine-912

“Beyond and above this preoccupation, as soon as mind is sufficiently developed, there awakes in man the spiritual preoccupation, the discovery of a self and inmost truth of being and the release of man’s mind and life into the truth of the Spirit, its perfection by the power of the Spirit, the solidarity, unity, mutuality of all beings in the Spirit. This was the Eastern ideal carried by Buddhism and other ancient disciplines to the coasts of Asia and Egypt and from there poured by Christianity into Europe. But these motives, burning for a time like dim torchlights in the confusion and darkness created by the barbaric flood that had submerged the old civilisations, have been abandoned by the modern spirit which has found another light, the light of Science.” CWSA-22/The Life Divine-1088

“Even then his nature calls for a human intermediary so that he may feel the Divine in something entirely close to his own humanity and sensible in a human influence and example. This call is satisfied by the Divine manifest in a human appearance, the Incarnation, the Avatar — Krishna, Christ, Buddha. Or if this is too hard for him to conceive, the Divine represents himself through a less marvellous intermediary, — Prophet or Teacher. For many who cannot conceive or are unwilling to accept the Divine Man, are ready to open themselves to the supreme man, terming him not incarnation but world-teacher or divine representative.” CWSA-23/The Synthesis of Yoga-65

“Nor should he forget the aim of these external aids which is to awaken his soul to the Divine within him. Nothing has been finally accomplished if that has not been accomplished. It is not sufficient to worship Krishna, Christ or Buddha without, if there is not the revealing and the formation of the Buddha, the Christ or Krishna in ourselves. And all other aids equally have no other purpose; each is a bridge between man’s unconverted state and the revelation of the Divine within him.”
CWSA-23/The Synthesis of Yoga-66

“It is indeed by the religio-ethical sense that the law of universal goodwill or universal compassion or of love and service to the neighbour, the Vedantic, the Buddhistic, the Christian ideal, was created; only by a sort of secular refrigeration extinguishing the fervour of the religious element in it could the humanitarian ideal disengage itself and become the highest plane of a secular system of mental and moral ethics.” CWSA-23/The Synthesis of Yoga-152

“The later religions endeavour to fix the type of a supreme truth of conduct, erect a system and declare God’s law through the mouth of Avatar or prophet. These systems, more powerful and dynamic than the dry ethical idea, are yet for the most part no more than idealistic glorifications of the moral principle sanctified by religious emotion and the label of a superhuman origin. Some, like the extreme Christian ethic, are rejected by Nature because they insist unworkably on an impracticable absolute rule. Others prove in the end to be evolutionary compromises and become obsolete in the march of Time. The true divine law, unlike these mental counterfeits, cannot be a system of rigid ethical determinations that press into their cast-iron moulds all our life-movements. The Law divine is truth of life and truth of the spirit and must take up with a free living plasticity and inspire with the direct touch of its eternal light each step of our action and all the complexity of our life issues. It must act not as a rule and formula but as an enveloping and penetrating conscious presence that determines all our thoughts, activities, feelings, impulses of will by its infallible power and knowledge.”
CWSA-23/The Synthesis of Yoga-203

“It is immaterial whether he wears the garb of the ascetic or lives the full life of the householder; whether he spends his days in what men call holy works or in the many-sided activities of the world; whether he devotes himself to the direct leading of men to the Light like Buddha, Christ or Shankara or governs kingdoms like Janaka or stands before men like Sri Krishna as a politician or a leader of armies; what he eats or drinks; what are his habits or his pursuits; whether he fails or succeeds; whether his work be one of construction or of destruction; whether he supports or restores an old order or labours to replace it by a new; whether his associates are those whom men delight to honour or those whom their sense of superior righteousness out-castes and reprobates; whether his life and deeds are approved by his contemporaries or he is condemned as a misleader of men and a

fomenter of religious, moral or social heresies.” CWSA-23/The Synthesis of Yoga-271

“To use Christian language, the Son of God is also the Son of Man and both elements are necessary to the complete Christhood; or to use an Indian form of thought, the divine Narayana of whom the universe is only one ray is revealed and fulfilled in man; the complete man is Nara-Narayana and in that completeness he symbolises the supreme mystery of existence.” CWSA-23/The Synthesis of Yoga-329

“He is each separately and all altogether. He is Vishnu, Krishna, Kali; he reveals himself to us in humanity as the Christ personality or the Buddha personality. When we look beyond our first exclusively concentrated vision, we see behind Vishnu all the personality of Shiva and behind Shiva all the personality of Vishnu. He is the Ananta-guna, infinite quality and the infinite divine Personality which manifests itself through it. Again he seems to withdraw into a pure spiritual impersonality or beyond all idea even of impersonal Self and to justify a spiritualised atheism or agnosticism; he becomes to the mind of man an indefinable, *anirdes'yam*. But out of this unknowable the conscious Being, the divine Person, who has manifested himself here, still speaks, “This too is I; even here beyond the view of mind, I am He, the Purushottama.”” CWSA-23/The Synthesis of Yoga-586

“These are those forms of Vishnu, Shiva, Krishna, Kali, Durga, Christ, Buddha, which the mind of man seizes on for adoration. Even the monotheist who worships a formless Godhead, yet gives to him some form of quality, some mental form or form of Nature by which he envisages and approaches him. But to be able to see a living form, a mental body, as it were, of the Divine gives to the approach a greater closeness and sweetness.” CWSA-24/The Synthesis of Yoga-601

“To this day I remember the experience. Truly, that’s what I felt – I did not intellectualize it. Exactly the impression of what Christ must have experienced when he felt the weight of the cross. It was the weight of a whole world of darkness, unconsciousness, universal bad will, total incomprehension, something ... And it really felt like that ... as if I were carrying a frightful weight – which was frightful because of its darkness, not because of its weight. So I thought, ‘Well, well. This must be how Christ felt when they laid the cross on him.’” The Mother’s Agenda/ August 20, 1960

“Regarding Christmas, I’ll tell you a curious story.

For a while, there was a Muslim girl close to me (not a believer, but her origins were Muslim; in other words, she wasn’t at all Christian) who had a special fondness for *Santa Claus*! She had seen pictures of him, read some books, etc. Then one year while she was here, she got it into her head that *Santa Claus* had to bring me something. ‘He has to bring you something for Christmas,’ she told me.

‘Try,’ I replied.

I don’t know what all she did, but she prayed to him to bring me money. She fixed a certain sum. And on Christmas Eve, exactly this sum was given to me! And it was a large sum, several thousand rupees. Exactly the amount she had specified. And it came on that very day in quite an unexpected way.

I found it very interesting.” The Mother’s Agenda, December 20, 1960

“Seen from the European angle, Sri Aurobindo represents an immense spiritual revolution, redeeming Matter and the creation, which to the Christian religion is fundamentally a fall – it’s really unclear how what has come from God could become so bad, but anyway, better not be too logical! it’s a fall. The creation is a fall. And that’s why they are far more easily convinced by Buddhism. I saw this particularly with Richard, whose education was entirely in European philosophy, with Christian and positivist influences; under these two influences, when he came into contact with Théon’s ‘cosmic philosophy’ and later Sri Aurobindo’s revelation, he immediately explained, in his *Wherefore of the Worlds*, that the world is the fruit of Desire – God’s desire. Yet Sri Aurobindo says (in simple terms), ‘God created the world for the Joy of the creation,’ or rather, ‘He brought forth the world from Himself for the Joy of living an objective life.’ This was Théon’s thesis too, that the world is the Divine in an objective form, but for him the origin of this objective form was the desire to be. All this is playing with words, you understand, but it turns out that in one case the world is reprehensible and in the other it is adorable! And that makes all the difference. To the whole European mind, the whole Christian spirit, the world is reprehensible. And when THAT is pointed out to them, they can’t stand it.” The Mother’s Agenda-December 20, 1961

“And to Théon, the God of the Jews and Christians was an Asura. This Asura wanted to be unique; and so he became the most terrible despot imaginable. Anatole France said the same thing (I now know that Anatole France had never read Théon’s story, but I can’t imagine where he picked this up). It’s in *The Revolt of the Angels*. He says that Satan is the true God and that Jehovah, the “only God,” is the monster. And when the angels wanted Satan to become the one and only God, Satan realized he was immediately taking on all Jehovah’s failings! So he refused: “Oh, no – thank you very much!” It’s a wonderful story, and in exactly the same spirit as what Théon used to say. The very first thing I asked Anatole France (I told you I met him once – mutual friends introduced us), the first thing I asked him was, “Have you ever read *The Tradition*?” He said no. I explained why I had asked, and he was interested. He said his source was his own imagination. He had caught that idea intuitively.” The Mother’s Agenda/ January 27, 1962

“You know, I don’t like the story of Christ.

Yes, that’s...

That's exactly the point.

The crucified god – no thanks.

If he loses his skin, he loses it – so what, it doesn't matter. You understand?" The Mother's Agenda-March-13, 1962

"(Satprem) I don't know why, but every time I come into contact with a Christian thought, it fills me with anger.

Oh, I understand! Because it's true, you know, that an Asura is behind it all – not Christ! Sri Aurobindo considered Christ an Avatar (a minor form of Avatar). One emanation of the Divine's aspect of Love, he always said. But what people have made of him! ... Besides, the religion was founded two hundred years after his death. And it's nothing but a political construction, a tool for domination, built with the Lord of Falsehood in the background, who, in his usual fashion, took something true and twisted it. It's a real hodgepodge, that religion – the number of sects! The only common ground is the divinity of Christ, and it became asuric when he was made out to be unique: there has been but ONE incarnation, Christ. That's just where it all went wrong.

We'll see.

It is resisting, resisting everywhere. It's even more resistant than materialism." The Mother's Agenda-December-15, 1962,

"The Vedic Rishis thirsted for Immortality, Buddha wanted Permanence.... Then I looked, wondering, "And what was Christ's path?"... Basically, he always said, "Love thy neighbor," in other words brotherhood (but that's a modern translation). For him, the idea was compassion, charity (the Christians say it's the "law of Love," but we're not yet there – that will come much later). So I wrote: Jesus preached Compassion....

Then I thought: now, Sri Aurobindo, it's quite clear; for him, the goal was Perfection. Perfection not in the sense of a summit but of an all-inclusive totality in which everything is represented, has a place. And I saw that this Perfection would come – must come – in stages. He announced something the realization of which will stretch over thousands of years. So it must come in stages. And I saw that what I find essential, indispensable (everything is there, everything finds a place, yet there is a kind of anguish – not a personal anguish but a terrestrial anguish), is Security. A need for Security – whatever you attempt, whatever you seek, even Love, even Perfection, it needs Security. Nothing can be achieved with the feeling that all opposing forces can come and sweep everything away. We must find the point where nothing can be touched or destroyed or halted. Therefore, it's Security, the very essence of Security. So I wrote:

Sri Aurobindo promised Perfection and to attain it, the first requisite, what men need today, is Security." The Mother's Agenda-March-27, 1963

“Catholicism has two things that Protestantism lacks: the occult sense (not only the sense but even a certain occult knowledge), and the Mother – the Virgin. The Protestants have something the Catholics lack: the inner divine presence.

It's only through those two things that you can catch them. But ... Well, we'll see.”

The Mother's Agenda-June-29, 1963

“I think the foremost idea of the one who left was to prevent war. Consciously, he (new Pope) wanted all Christians to love each other! (*Mother laughs*) A childish hope. To love each other in Jesus – whom they leave on the cross.

As Sri Aurobindo says, men ... men LOVE grief, that's why Jesus is still nailed on the cross.

It's magnificent, that thing.” The Mother's Agenda-June-29, 1963

“What seems ... bizarre to those who have gone beyond the petty, purely terrestrial limits – human terrestrial limits – is that belief in a SINGLE divine manifestation on the earth; all the religions are based on that, everyone says, "Christ was the only one," or "Buddha was the only one," or elsewhere "Mohammed was the only one," and so forth. Well, that "only one" is something IMPOSSIBLE as soon as you rise a little above the ordinary earth atmosphere – it appears childish. You can understand the thing and accept it only as a sort of recurrent movement of the divine Consciousness on the earth.

Of course, officially there is only Christ; maybe for this man [Paul VI], he is still the greatest, but I would be surprised if he thought Christ was the only one. Only, Christ "has to" be the only one – you'd cut out your own tongue rather than say he's not!

I don't think the question bothers him much (!) His concern is how to exert his power and keep people in it, so as, maybe, to prove his superiority.

This much conviction they still have, you see, that their religion IS superior to all others, their power is superior to all others, and therefore they have to be more powerful than the others. That's the main idea: "To be the most powerful." And what's the way, now, for them to gain that all-powerfulness? Already for two or three generations, they have understood the necessity of a broadening: the narrowness of their dogma gave them too many weak points.... But he [Paul VI] understands maybe even better. We'll see what happens.” The Mother's Agenda-July-3, 1963

“It's much easier to answer out-and-out materialists who are convinced and sincere ("sincere" within the limit of their consciousness, that is) than to answer people who have a religion! Much easier.

With Indians, it's very easy – they're heaven-blessed, these people, because it takes very little for them to be oriented in the right way. But there are two types of difficult religion, the Christian religion (especially in the form of Protestantism), and the Jewish religion.

The Jews are also out-and-out materialists: you die, well, you die, it's over. Though I haven't quite understood how they reconcile that with their God, who moreover is Unthinkable and must not be named ... but who, seen from the standpoint of a vaster truth, seems (I am not sure), seems to be an Asura. Because it's an almighty and UNIQUE God, foreign to the world – the world (as far as I know) and he are two completely different things.

It's the same with Catholicism. Yet, if I remember correctly, their God created the world with a part of himself, no?

(Satprem) No, no!

No? Is it only man that he pulled out of his rib?

(Satprem) No! It's out of Adam's rib that he pulled man, not out of his own rib!

Aah!

(Satprem) It's out of Adam's rib ...

... that he pulled woman. Aah! ...

(Satprem) No, no, he "created" the world.

Out of nothingness he made the world?

(Satprem) That's right.

Then it's the same problem, the same difficulty. It's quite simply an incomprehension.

(Satprem) And in fact he sent his son to "save the world."

Then his son doesn't belong to the creation?

(Satprem) He is the son of God – not so the others.

He is the ONLY son of God?

(Satprem) Yes, of course!

They've twisted everything. But Adam belonged to the creation, didn't he?

(Satprem) Yes, while Christ isn't human, he is the son.

But he took on a human body.

(Satprem) Yes, but he's the son of God. He isn't a human being become divine, he is a divine being – "the son of God" – who took on a human body.

But that's understood! All Avatars are like that.

(Satprem) Yes, but he's the only one.

It's all twisted.

But the Virgin, in that affair? What happened to her? Because she was a woman, wasn't she?

(Satprem) She was human.

Yes ... because in the story, there's even a moment when Christ says, "What do I have to do with that woman"! But then, the Assumption? ...

(silence)

Of course, those who know understand very well – it's all symbolic.

But for instance, I told you I spoke with the Pope for quite a long time the day of his election, and the conversation was abruptly interrupted by a reaction he had. (It was really a mental conversation we were having: I spoke, he replied, I heard his reply – I don't know whether he was conscious of something ... probably not, but anyway; it wasn't at all a formation of my own mind because I received quite *unexpected* replies.) But the conversation was interrupted abruptly by a reaction he had when I told him that God is everywhere and in all things; that everything is He; and then a great Force came down into me and I added, "Even when you descend into Hell, He is there too."

Then everything stopped dead.

Since then I've learned that it's part of their teaching: that what is terrible in Hell isn't so much the suffering, but that there is no God there; that it's the only part of the creation in which there is no God – there is no God in Hell. And I asserted that He is there too.

But naturally, from an intellectual point of view, all those things are explained and find their place – man has never thought anything that wasn't the distortion of a truth. That's not the difficulty, it's that for religious people there are certain things they have a DUTY to believe, and to allow the mind to discuss them is a "sin" – so naturally **they close themselves and will never be able to make any progress**. Whereas the materialists, on the other hand, are on the contrary supposed to know and explain everything – they explain everything rationally. So (*Mother laughs*), precisely because they explain everything, you can lead them where you want to.

There.

(*Satprem*) *There's nothing to be done with religious people.*

No. And it's not good to try either. If they cling to a religion, it means that that religion has helped them somehow or other, has helped something in them which in fact wanted to have a certitude without having to seek for it – to lean on something solid without being responsible for its solidity (someone else is responsible! [*Mother laughs*]), and to leave their bodies in that way. So to want to pull them out of it shows a lack of compassion – they should just be left where they are. Never do I argue with someone who has a faith – let him keep his faith! And I take great care not to say anything that might shake his faith because it's not good – such people are unable to have another faith.

But with a materialist ... "I don't argue, I accept your point of view; only, you have nothing to say – I've taken my position, take yours. If you are satisfied with what you know, keep it. If it helps you to live, very good.

"But you have no right to blame or criticize me, because I am taking my position on your own basis. Even if all that I imagine is mere imagination, I prefer that imagination to yours." That's all." The Mother's Agenda-September-7, 1963

“In the *Illustrated Weekly* they have published photographs of the Pope's visit to Palestine, and there is one in which he is prostrating himself: he is kissing the ground on the Mount of Olives, where Christ, as the story goes, was informed that he would be crucified.

It put me again in contact with that man.

And his intention is clear: to make religion quite real, in the sense that it isn't a myth, it isn't a legend – it's truly God who came, and so on. So, to him, this is "human greatness" prostrating itself before the "divine sacrifice."

There is another photograph in which he is embracing the Patriarch of the Orthodox Church – heretics formerly, now they embrace each other.

And all the people around him (they are well-dressed, you know, with modern suits) look like puppets, *mon petit!* Oh, it's awful! ... Awful. He at least has a force – or a will, at any rate. And he has a plan, he knows what he wants.

(silence)

He is also the first Pope to travel by plane, so they took his photograph in the plane – he gives a "broad smile," he looks very happy.

(long silence)

In sum, it is the glorification of physical suffering as a means of salvation.

(Satprem) I must say I find the whole story repugnant – that crucifixion being flaunted everywhere. There's nothing so clever about Christ! There are millions others who died without making such a fuss!

That was also my feeling, and it was Théon's too. But Sri Aurobindo ... as for him, he clearly said that it had brought a sense of charity, humaneness and fraternity on earth that didn't exist before.

(Satprem) Yes, it certainly did bring something. But they just remain there.

Ah, the Falsehood is to remain stuck there, yes.” The Mother's Agenda- January 25, 1964

“Have you seen the latest *Illustrated Weekly*? You know that the Pope is here, in Bombay, for the "Eucharistic Congress" – but what's the Eucharist, *mon petit?*

(Satprem) It's the Communion.

Ah, that's just what I thought!... There is in the *Illustrated Weekly* the history of those Eucharistic Congresses, and it seems a French lady was behind the origin of the first Congress (not so long ago, in the last century, I believe). And then *(Mother smiles)*, there's a magnificent portrait of the Pope with a message he wrote specially for the *Weekly's* readers, in which he took great care not to use Christian words. He wishes them ... I don't know what, and (it's written in English) a *celestial grace*. Then I saw (he tried to be as impersonal as possible), I saw that in spite of everything, **the Christians' greatest difficulty is that their happiness and fulfillment are in heaven.**

Instead of a *celestial grace*, they read to me, or I heard, a *terrestrial grace*! When I heard that, something in me started vibrating: "What! But this man has been converted!" Then I had it repeated and heard it wasn't that but really a *celestial grace*.

This is the whole point.

(Satprem) Exactly.

They believe in a divine realization, but the divine realization isn't terrestrial, it's somewhere else, in a celestial world, that is, immaterial. And that is their great obstacle.

Of course, in matters of faith (I don't mean for a very precise and very clear scientific mind), but in matters of faith, there is so far no clear proof that the Lord wants to realize Himself here; except, perhaps, for two or three visionaries who had the experience.... Someone asked me if there had been a supramental realization previously, that is, before historical times (because historical times are extremely limited, of course). Naturally, the question always corresponds to one of the things that are shown to me in moments of concentration. So I answered very spontaneously that there hadn't been a collective realization, but that there might have been one or several individual realizations, as examples of what would be and as a promise – a promise and examples: "This is what will be."

I've had some very precise memories – lived memories – of a human life on earth, quite primitive (I mean outside any mental civilization), a human life on earth that wasn't an evolutionary life, but the manifestation of beings from another world. I lived in that way for a time – a lived memory. I still see it, I still have the image of it in my memory. It had nothing to do with civilization and mental development: it was a blossoming of force, of beauty, in a NATURAL, spontaneous life, like animal life, but with a perfection of consciousness and power that far surpasses the one we have now; and indeed with a power over all surrounding Nature, animal nature and vegetable nature and mineral nature, a DIRECT handling of Matter, which men do not have – they need intermediaries, material instruments, whereas this was direct. And there were no thoughts or reasoning: it was spontaneous (*gesture indicating the direct radiating action of will on Matter*). I have the lived memory of this. It must have existed on earth because it wasn't premonitory: it wasn't a vision of the future, it was a past memory. So there must have been a moment ... It was limited to two beings: I don't have the feeling there were many. And there was no childbirth or anything animal, absolutely not; it was a life, yes, a truly higher life in a natural setting, but with an extraordinary beauty and harmony! And I don't have the feeling it was (how can I explain?) something known; the relationships with vegetable life and animal life were spontaneous ones, absolutely harmonious, and with the sensation of an undisputed power (you didn't even feel it was possible for it not to be), undisputed, but without any idea

that there were other beings on earth and that it was necessary to look after them or make a "demonstration" – nothing of the sort, absolutely nothing of mental life, nothing. A life just like that, like a beautiful plant or a beautiful animal, but with an inner knowledge of things, perfectly spontaneous and effortless – an effortless life, perfectly spontaneous. I don't even have the feeling that there was any question of food, not that I remember; but there was the joy of Life, the joy of Beauty: there were flowers, there was water, there were trees, there were animals, and all that was friendly, but spontaneously so. And there were no problems! No problems to be solved, nothing at all – one just lived!

An uncomplicated life, definitely.” The Mother’s Agenda-December-2, 1964

“Because it doesn't seem possible to me (though I don't know), it doesn't seem possible to me that the state of the earth is adequate to justify an integral transformation. As for Sri Aurobindo, he used to say that it would come in stages, that there would first be a sort of small formation, or a small creation that will receive the Light and be transformed, and that's what will work as a leaven for the general transformation.

There are all the Christian, Buddhist theories, Shankara, all those who declare that the world is an "unreal Falsehood" and that it must disappear and give place to a "heaven" (a "new world" and a "heaven"). And this is among the most "aspiring" elements of mankind, those who aren't content with the world as it is, who don't say, "Oh, as long as I am here and alive, things are fine; afterwards, I don't care" – enjoy the short life. "Afterwards, well, it's over, and that's that; let me make the most of the moment I've been given." What a queer conception! ... That's the other extreme.” The Mother’s Agenda-March 20, 1965,

“And naturally, the ancient Vedas and all the old traditions announced a new earth, that's well known.

But even the Christians.

Even the Christians, yes. St. John said that there would be a new earth – that there would be, in fact, a new Christ, who corresponds to that of the Hindus.

Kalki?

Yes, Kalki. The description is very similar.

And the Maitreya Buddha, too.

Yes, but it seems we should be more cautious about him. According to Alexandra David-Neel, it's not a truly authentic text, it came afterwards, after Buddha's descendants: it isn't what Buddha himself is said to have preached. There is a controversy here. Of course, Alexandra belonged to the Buddhism of the South, which is very rigid and absolutely rejects all the fancies of the Buddhism of the North with its innumerable bodhisattvas and all the stories (they've got so many stories! pulp novels). And she rejected all that, saying it wasn't part of Buddha's authentic teaching.

Buddha said that the world, this terrestrial world (maybe the universe, I don't know, the point isn't very clear), in any case the terrestrial world is the result of Desire (but I know someone who used to say [*laughing*], "Yes, it's God's desire to manifest!"), and that when "Desire" disappears, the world will disappear and there will be Nirvana. In other words, once the desire to manifest has disappeared, there is no Manifestation anymore.

I don't think Buddha was ignorant; I think he knew very well the existence of invisible beings, of immortal beings (what men call gods) and probably the existence of a supreme God, too – he very likely knew it. But he didn't want people to think about it because it appeared to contradict his opinion that the world was the result of Desire and that, once Desire was withdrawn, the world withdrew – if there is an immortal world, things cannot happen that way. Basically, the further one goes, the more one realizes that all human teachings are opportunistic: they are told with an aim "in view"; one thing is told, and the other (not that it's not known) is deliberately ignored. It seems hard to me to find a different explanation, because as soon as you have passed beyond the Mind (and those people appear to have done so), all knowledge is ... (what's the word?) *available*, obtainable." The Mother's Agenda-March 20, 1965,

"That's why certain minds have postulated that the creation was the result of an error. But we find all the possible conceptions: the perfect creation, then a "fault" that introduced the error; the creation itself as a lower movement, which must end since it began; then the conception of the Vedas according to what Sri Aurobindo told us about it, which was a progressive and infinite unfolding or discovery – indefinite and infinite – of the All by Himself... Naturally, all these are human translations. For the moment, as long as we express ourselves humanly, it's a human translation; but depending on the initial stand of the human translator (that is, a stand that accepts the primordial "error," or the "accident" in the creation, or the conscious supreme Will since the beginning, in a progressive unfolding), the conclusions or the "descents" in the yogic attitude are different... There are the nihilists, the "Nirvanists" and the illusionists, there are all the religions (like Christianity) that accept the devil's intervention in one form or another; and then pure Vedism, which is the Supreme's eternal unfolding in a progressive objectification. And depending on your taste, you are here or there or here, and there are nuances. But according to what Sri Aurobindo felt to be the most total truth, according to that conception of a progressive universe, you are led to say that, every minute, what takes place is the best possible for the unfolding of the whole. The logic of it is absolute. And I think that all the contradictions can only stem from a more or less pronounced tendency for this or that position, that other position; all the minds that accept the intrusion of a "fault" or an "error" and the resulting conflict between forces pulling backward and forces pulling forward, can

naturally dispute the possibility. But you are forced to say that for someone who is spiritually attuned to the supreme Will or the supreme Truth, what happens is necessarily, every instant, the best for his personal realization – this is true in all cases. The unconditioned best can only be accepted by one who sees the universe as an unfolding, the Supreme growing more and more conscious of Himself.

(silence)

To tell the truth, all those things are without any importance (!) because in any case what IS exceeds entirely and absolutely all that the human consciousness may think of it. It is only when you stop being human that you know; but as soon as you express yourself, you become human again, and then you stop knowing.

This is undeniable.

And because of this incapacity, there is a sort of futility in wanting absolutely to reduce the problem to what human comprehension can understand of it. In that case, it's very wise to say, as Théon used to, "We are here, we have a work to do, and what's necessary is to do it as best we can, without worrying about the why and the how." Why is the world as it is?... When we are able to understand why, we'll understand.

From a practical standpoint, that's obvious.

But everyone takes his stand.... I have all the examples here, I have a little selection of samples of all the attitudes, and I see the reactions very clearly. I see the same Force – the same single Force – acting in this selection of samples and, of course, producing different effects; but those "different" effects are, to the deep vision, very superficial: it's just "they like to think that way, so then they like to think that way." But to tell the truth, the inner advance, the inner development, and the essential vibration aren't affected – not in the least. One aspires with all his heart to Nirvana, the other aspires with all his will to the supramental manifestation, and in both cases the vibratory result is about the same. And it's a whole mass of vibrations which prepares itself more and more to ... to receive what must be.

There is a state – an essentially pragmatic state, spiritually pragmatic – in which of all human futilities, the most futile is metaphysics.” The Mother’s Agenda-May 19, 1965

“Now, the Italians worship the Virgin a lot, it's a lot in their makeup, and through that they would understand (those who are intelligent and see the symbol behind the story). There was a Pope (not the present one or the previous one, but the one before⁶²) who did remarkable things because he was in touch with the Virgin; he was a worshipper of the Virgin and that really put him on the right path. So I think that if they want a small book (it is a small book, you can even put it in your pocket – people are afraid of big books, they don't have time), there are lots of things in that small book, *The Mother*, lots of things. But the part on the "**four**

aspects of the Mother" can really be felt only by Indians; those who have a Christian education (*laughing*) must find it very frightening (!) But we could omit that chapter. You see, the book was made from letters, so each piece is a whole; it wasn't at all composed as one piece: we arranged it as it is following the instructions Sri Aurobindo gave. But that last chapter (the biggest, besides) is mostly for India. It can be omitted." The Mother's Agenda-July 31, 1965

"We are going to send him a good photo of Sri Aurobindo. Which photo of Sri Aurobindo? If he was brought up in a Christian way, it's the photo where he is young which is good, they instantly see in it the face of Christ I ... All of them.... The day before yesterday again, an American painter, who is here and has read Sri Aurobindo's books, wanted to do a portrait of Sri Aurobindo (he never saw him) from photos – it's just as it was with the bust in Sri Aurobindo's room!⁹⁹ They all make a mystic Sri Aurobindo with narrow temples, like that (*gesture tapering upward*), a long mystic face, because they can't get out of their Christianity! For them, of course, the Power, anything that expresses the Power, oh! ... (*gesture of repulsion*)

I wanted to say that to this American. For them, spiritual life is sacrifice, it's the God who sacrifices himself: he renounces the joys of the earth and sacrifices his existence to save mankind. And they can't get out of it!

So to those, it's the photo of the young Sri Aurobindo that should be sent, like the one in the reception room. Because he had just come out of his ascetic period here, and he still had a long face.

The photo in the armchair – it's a bit too late; he was already beginning to feel that ... the world wasn't ready to go to the end. There is already the expression of suffering on his face.

But the other photo is good. That's how I knew Sri Aurobindo: he had just come out of the photo in profile, in which he is very thin. As for Cartier-Bresson's photos, they were taken in 1950." The Mother's Agenda-October-16, 1965

"No, there is an insistence (the same insistence as this Gentleman's, at any rate) on the impossibility of the thing, and it gives such obvious proof. Naturally, the inside doesn't budge, it smiles – it doesn't budge – but the body ... that gives it terrible tension. Because it's very conscious of its infirmity (it can't boast of being transformed), very conscious that it's millions of miles away from transformation. So – so it doesn't take much to convince it. What's more difficult is to give it the certitude that things will be different. It doesn't even understand very well how they can be different. Then there come all other beliefs, all other so-called revelations, the heavens and so on. The whole of Christianity and Islam have very easily solved the problem: "Oh, no, things here will never be fine, but over there they can be perfect." That goes without saying. Then there is the whole of

Nirvanism and Buddhism: "The world is an error that must disappear." So it all comes in waves, and the body feels very you understand, it would like to have a certitude of its possibility. That doesn't often happen to it. But the attack was too strong; it was from everything and everywhere at the same time, so strong: "This Matter CANNOT be transformed." So it fought and fought and fought, and suddenly it was obliged to lie down. But as soon as it lies down and abandons itself completely, there is Peace, and such a strong Peace – so strong, so powerful. Then it's fine." The Mother's Agenda-November-26, 1966

"I should add that it was a reply to a letter B. wrote to ask me all kinds of questions, in particular: "Why? These two nations being neighbors, why do they hate each other so much?"

"... That curse on the Jews is a Christian story, it has nothing to do with the Muslims.

"Violence and enmity ... When brothers hate each other, they do so much more intensely than others do. Sri Aurobindo said: 'Hatred denotes the possibility of a much greater love.'

"The Arabs have a passionate nature. They live almost exclusively in the vital and its passions and desires, while the Israelites live mostly in the mind, with a great power of organization and realization, something quite exceptional. The Israelites are intellectuals with an exceptional will. They are not sentimental, that is to say, they don't like weakness.

"The Muslims are impulsive, the Israelites are reasonable.

"This is not the conflict that will decide the future of our civilization." The Mother's Agenda-June -21, 1967,

"It came in two ways. Those things are SEEN, you understand, seen. Words come afterwards to try and transcribe what was seen. The first thing that came was thus:

"Christians divinize suffering to make it a means of the earth's salvation." Then it came with just a small difference – these are subtleties, but From an intellectual standpoint, these are subtleties without value, but up there you seem to be almost touching the heart of things, that is, the essence – the deeper essence of events. So then, it came quite simply, like this:

"Christianity DEIFIES suffering to make it the instrument of the earth's salvation."

It's hard to explain because it's the state of consciousness that is different....

Now it's a memory, but at that time it was a vision – a very, very deep vision, very sharp, naturally exceeding all that occurred on earth, but also all the ways of expressing what occurred. The personality of Christ and so on – it was all so different! And it became, yes, I might say symbolic, but that's not it. At the same

time, it placed this religion among all the others, in a very defined place in the earth evolution – in the evolution of the earth CONSCIOUSNESS.

The experience lasted for a half-hour, but everything, everything was different

different not in its appearance, different in its deeper significance.... Was the difference in my active consciousness? I don't know. I mean, did I make contact with a region of consciousness that was new to me? Possibly. But it seemed to me a wholly different vision of the earth and man's history.

During the experience I remembered what Sri Aurobindo had written: "Men love suffering, therefore Christ still hangs on the cross in Jerusalem."⁹⁸ And that was like (smiling) a sort of foam of thought quite on the surface, all the way up, bathed in the light from above, and like the intellectual way of expressing what I was seeing (*gesture from above downward*), which came from above.... From the point of view of light, it was a very interesting experience.

And seen from above, what was the story like?

You see, Sri Aurobindo says, "Man loves suffering, therefore Christ still hangs on the cross in Jerusalem," then I said, Christianity (I mean the universal, or anyway terrestrial, origin of what expressed itself on earth as the Christian religion), the action of this religion on earth has been to "deify suffering" because men NEEDED to understand – not only to understand but to feel and adhere to the *raison d'être* (the universal *raison d'être*) of suffering on earth as a means of evolution. We might, basically, say that they sanctified suffering so it may be recognized as a means indispensable to the evolution of the earth.

So now, that action has been exploited to the full and more, and ought to be gone beyond, and that's why it must be left behind in order to find something else.

You also said once, "It is not a crucified but a glorified body that will save the world."⁹⁹

Yes. Then a Christian sent me a picture of Christ on the cross, and just above, the risen Christ in his ascent heavenward – that's how they take it!

It all happens on the heights.

Yes, heavenward." The Mother's Agenda-July 29, 1967

“(Mother comes across the note she wrote on Christianity) and commented on July 29.)

"Christianity deifies suffering to make it the instrument of the earth's salvation."

You know, it came to me as a discovery.... The whole religion, instead of being seen like this (*gesture from below*), was seen like that (*gesture above*)....

Here is what I mean: the ordinary idea of Christianity is that the son (to use their language), the "son of God" came to give his message (a message of love, unity, fraternity and charity) to the earth; and the earth, that is, the governing classes, which weren't ready, sacrificed him, and his "Father," the supreme Lord, let him be sacrificed in order that his sacrifice would have the power to save the world. That is how they see Christianity, it's the most comprehensive idea – the vast majority of Christians don't understand anything whatsoever, but I mean that among them there may be, there may perhaps be (among the cardinals, for instance, who have studied occultism and the deeper symbols of things) some who understand a little better – anyway. But according to my vision (*Mother points to her note on Christianity*), what happened was that in the history of the evolution of the earth, when the human race, the human species, started questioning and rebelling against suffering, which was a necessity to emerge more consciously from inertia (it's very clear in animals, it has become very clear already: suffering was the means to make them emerge from inertia), but man, on the other hand, went beyond that stage and began rebelling against suffering, naturally also against the Power that permits and perhaps uses (perhaps uses, to his mind) this suffering as a means of domination. So that is the place of Christianity. There was already before it a pretty long earth history – we shouldn't forget that before Christianity, there was Hinduism, which accepted that everything, including destruction, suffering, death and all calamities, is part of the one Divine, the one God (it's the image of the Gita, the God who "swallows" the world and its creatures). There was that, here in India. There was Buddha, who on the other hand, was horrified by suffering in all its forms, decay in all its forms, and the impermanence of all things, and in trying to find a remedy, concluded that the only true remedy is the disappearance of the creation.... Such was the terrestrial situation when Christianity came in. So there had been a whole period before it, and numbers of people beginning to rebel against suffering and trying to escape from it with such methods. Others deified it and thus bore it as an inescapable calamity. Then came the need to bring down on earth the concept of a deified, divine suffering, a divine suffering as the supreme means to make the whole human consciousness emerge from Unconsciousness and Ignorance and lead it towards its realization of divine beatitude, but not – not by refusing to collaborate with life, but IN life itself: accepting suffering (the crucifixion) in life itself as a means of transformation in order to lead human beings and the entire creation to its divine Origin.

That gives a place to all religions in the development from the Inconscient to the divine Consciousness.

It isn't just a little remark noted down in passing: it's a vision. One can always present it as something conceived mentally, but it's not that; it's not that,

but it was, if you like, a necessity in the development. And it puts things in their TRUE perspective.

Islam was a return towards sensation, beauty, harmony in the form, and the legitimization of sensations and joy in beauty. From a higher viewpoint, it wasn't quite of a superior quality, but from a vital viewpoint, it was extremely powerful, and that's what gave them so much power to spread, to appropriate, seize, dominate. But what they did is very beautiful – all their art is magnificent, magnificent! It was a flowering of beauty. Then there were others – it all comes one after another. And every religion came as a stage in the development and the relationship with the Divine, to lead the consciousness towards a oneness which is a totality and not a removal from a whole reality so as to obtain another. The need for totality, completeness, is what caused those religions to come like that, one after another. Seen in that light, it's very interesting.

Instead of looking at it from below, there was all of a sudden an overall vision from the highest height of how it was all organized with such a clear consciousness, such a clear will, each thing coming just when it was necessary so nothing would be overlooked and everything might come out, emerge from that Unconsciousness, and grow increasingly conscious.... And so, in this immense history, the earth history, Christianity finds its place – its legitimate place. That has a double advantage: for those who despise it its value is restored, and as for those who believe it's the only truth, they are made to see that it's only one element among others in the whole. There.

That's why I found it interesting – because it was the result of a vision, and that vision came because I started concerning myself with religions (started again, to tell the truth, because I was very familiar with that subject in the past). And when I was asked questions on the Israelites and the Muslims, I looked and said, "Here is their place. Here is their place and their *raison d'être*." Then, one day I said to myself, "Well, it's true indeed! Seen in that way, it's obvious: Christianity is like a rehabilitation of suffering as a means of development of the consciousness."

And so Sri Aurobindo's sentence assumes its whole value. Christianity came

because men were rebelling against grief and trying to escape from the world in order to escape from grief. Then, with the years going by and the unfolding, men took a liking to suffering! And because they love it (see how Sri Aurobindo's sentence becomes clear), "Christ still hangs on the cross in Jerusalem." It assumes its full significance." The Mother's Agenda-August 12, 1967

"You know, I had an experience of this sort quite a long time ago – ages ago, when I was still in France, in Paris. There was a fellow student in the studio (because I studied in a painting studio for a long time), she was a very good painter, we were close friends, and I started telling her about the *Cosmic Review*

and Théon's teaching. She belonged to a Catholic family with archbishops, even cardinals, anyway it was ... And she was extremely interested and wholly convinced: she felt a liberation of the spirit and aspiration. Then, when I had Sri Aurobindo's teaching, I passed it on to her, and there she was really quite taken. But she often told me, "As long as I am awake, everything is fine, but in my sleep I'll suddenly wake up with a dreadful fright: but if after all the Catholic teaching is true, then I'll go to hell!" And so, a torture. And she would tell me, "When I am quite awake, I see how ridiculous it is. "

But all those who were baptized and went for a time to confession are part of a whole, an inner, psychological entity, and it's VERY difficult to break free from it; they are bound to a whole – there is ... there is an invisible Church, and all those people are in its grip. To break free from it, one must be a vital hero. A true hero, you understand. Because it's very strong. I saw that, all religions have in that way kinds of congregations in the invisible; but among them all, the Christian is the strongest from a terrestrial standpoint. It's much stronger than that of the Buddhists, much stronger than that of the Chinese, much stronger than the ancient Hindu religions – it's the strongest. And naturally stronger than the more recent religions, too – the strongest. And when you are baptized, you are bound. If you don't go to mass and have never been to confession, with a little vital energy you can get out of it, but those who have gone to confession – especially confession – and when you take communion, when you are given Christ to eat (another frightful thing) ...

That girl was a true artist and a great intelligence, so I had the example. When she was awake, she understood wonderfully; and she herself was furious, but she didn't have ... she didn't have the power to remove the hold from her subconscious.

She was far more intelligent than Mrs. Z, there's no comparison. She was a great artist." The Mother's Agenda-August 26, 1967

"We had a Frenchwoman here, she came from Dordogne and changed her name when she came here: she was called Nivedita. She was extremely enthusiastic, very devoted, but at the same time she had remained very Christian: she tried to keep the two going side by side. Here, naturally, that gave her inner difficulties, and one day, without really knowing why or how, she went to confession – and everything collapsed. She was in despair, collapsed. I told her, "It's better for you to go." And she went. She went back to France. As soon as she was there, she wrote other desperate letters, and then she died.

So the nearer they draw, the more difficult the problem becomes. It's better to ... This lady has external work to do. I haven't been too much encouraging her becoming intimate here, because one day she'll be up against the big problem – you understand, symbolically it's limited to one person, but it's the big problem of

Religion, as a dogma and absolute law, versus freedom, and ... not many can hold out." The Mother's Agenda-September-3, 1967

"(Still regarding Mrs. Z, the Catholic lady who hovers around the Ashram.)"

I have a nasty little story to tell you.... The other day, I forget when, F. met Mrs. Z, who told her (she too was in a concentration camp), "I would like " (word for word) "I would like Satprem to go back to the concentration camp to see if his reaction now would be different!" F. was so indignant that she couldn't help telling her, "But that is a monstrous desire to have!"

There's my story: "I'd like him to go back to the concentration camp to see!"

But the marvel is that I feel I could be sent anywhere, anything could happen to me, even the worst things, and ... nothing would budge!

It wouldn't matter in the least, yes, that's right. And that's what upsets them!

You understand, for them you can have that salvation only if you are Catholic.

Anyway, the matter is now closed.

But you know, it's not the end! I fought a battle with her.

Oh, did she write again?

A veritable battle.

When?

When I told her, "I can't do anything for you if you don't seek something else," she wrote me another letter in which she said, "But I do seek something else," and so forth. I didn't want to reply. Then I did a little drawing, a sort of picture that came to me: a big sun in the corner, mountain ranges like in the Himalayas, then at the bottom, a small mosque, a small church, a small pagoda, and a bird flying away towards the sun. And I sent her my drawing!

(Mother laughs) And then?

Then she came to see me. And there was a veritable battle; really, for an hour it was absolutely a battle with her. Because she kept pushing me, she wanted to know: "Why do you turn me down? Why do you shut your door? Why do you turn me down?." Then I was driven to tell her

everything: how she is imprisoned, how her religion is like a structure in which she is shut, how one can't do the yoga until one breaks out of it and so on – it all came out. Because I was really driven to it. I felt I was fighting a veritable battle, and two or three times I was very conscious of a sort of little thing going like this [gesture like the tongue of a snake], just a malevolent little vibration two or three times: "Ah," I thought, "this is it. "And at the same time, a kind of quite sincere distress in her, when she said, "I have been wanting to come to India for twenty years now, I have been waiting for this moment for twenty years now, so why do you close your door on me?"

It's difficult to break free from that grip.

Very difficult.

And how did it end?

Well, it ended up in nothing. I told her, "I am not closing my door on you, but I am putting you face to face with what it all means." I said, "The ABC of yoga is precisely to pull down all those constructions." But she told me, "Christ is the Supermind!" I said, "No, it's not like that!"

(Mother laughs) ... It didn't leave any trace?

I was a little worried because it really was a battle, then afterwards I did some good praying, and it passed off well.

It must be after that that she told F. she'd like to see you in a concentration camp – it was out of spite!

But I really spoke to her with the truth – not with violence, but with the truth that says, "Here is how it is, I can't help it."

That's very good, it's the happiest thing that could happen to her. Sugaring the pill would have been of no help.

We'll see. If the call is sincere, then we'll see.

But I did feel a sincerity, Mother, because what responded was like a response to a sincere call in her. But at the same time two or three times I felt that little vibration and said to myself, "Oh, this is nasty."

It's the fear of hell, *mon petit!* The amount of harm that conception has done in the world is frightening, frightening: the idea that if you commit a serious fault, it means hell for ALL ETERNITY, do you hear!

It's horrible.

It's a dreadful, monstrous notion.

When you look at it as it is, outside all routine, when you look at it as it is, it's a monstrous notion – I don't know what demon invented it... If you were told, "You'll have to spend a few years in hell to expiate," that would do – it's not charitable, not generous, but anyway it's acceptable; but that idea of "all eternity" an ETERNITY OF HELL – is something monstrous! It's a wholly diabolical idea. And that's what frightens them. Even when consciously they don't accept it, it's there in the subconscious.

(silence)

It is said ... (but I am not sure about this, because it was simply repeated to me), a Catholic panjandrum to whom I spoke my mind quite plainly, answered me, "In the College of Cardinals, they are taught the truth and told this is not true." I said, "God bless the cardinals, but their first duty should be to destroy this ... monstrous formation."

The most terrible thing is that she believes she is free! Of course!

She believes she is luminous, or enlightened. So I told her, "Of course, if you are inside a box and there is light in the box, you have the fullness of light in a box!"

(Mother laughs) Oh, that's very good!

I told her everything, there came a lot of things like that. In the end she was frozen. It was a real battle.

You did good work.

But you understand, the idea is, "Christ is the Supermind.... Christ is already risen from the dead, he already has a glorified body, he is already transformed. "

(After a silence) No, he went back, he didn't stay. He doesn't have a glorified body, he went back. He went back to the higher regions, he doesn't have a glorified body.... He may be glorified up there, that's his business (*laughing*), but here He went back. Of course, Sri Aurobindo himself said Christ was an Avatar. An avatar in the line of Krishna, the line that represented yes, goodness, charity, love, harmony. He belongs to that line." The Mother's Agenda-September 13, 1967

"Only an observation, which is really very interesting: it's that everyone has said the same thing, all those who had the Experience have said the same thing ... but everyone in his own way, so it looks like something different. Yesterday it was so clear, and again early this morning, the whole morning: this way, that way, this one here, that one there (*Mother shows different facets*), the philosophers, founders of religions, sages of all countries – they have always said the same thing. For instance, Buddha's teaching and, say, the Christian teaching, seem to be so different, but it's always the same thing. Which means there is ONE state (if you catch hold of it), ONE state in which you are conscious of the divine Consciousness (not "conscious of": "conscious through" or "conscious with," I don't know how to explain ... it's the divine Consciousness which is conscious, that is, the Consciousness in its essence), and there are no more problems there, no more complications, no more explanations, nothing anymore – everything is as clear as can be. So then, everyone has tried to explain that, and naturally it has become confused, incomplete, incorrect, with one explanation clashing with another – while everyone is talking about the same thing!" The Mother's Agenda-September 20, 1967

"Have you heard of the Pope's conversion?

The Pope's conversion! No!

I was very happy because it showed me that our conversations hadn't been in vain. I was wondering if he was conscious; I don't know if he was conscious mentally, but in any case it's interesting, you can read (*Mother holds out a newspaper cutting to Satprem*).

Vatican City, September 26

The Pope, in an article published here last night, has said his journey to India in 1964 was "the revelation of an unknown world."

The *Osservatore Romano* published in an article excerpts from a forthcoming book of conversations with the Pope by a lifelong friend, the French philosopher and academician, Jean Guitton.

"I saw, as is said in the Apocalypse, a limitless crowd, a multitude, an enormous welcome. In those thousands of faces I read, stronger than curiosity, a kind of indescribable sympathy," the Pope said.

"India is a spiritual country. It has in its nature a sense of the 'Christian virtues'....

"Christian," he sees everything through his Christian word, but never mind.

"If there is any country in which the Beatitudes of the Sermon of the Mount could ever become a reality for the mass of the country, that country is India," Pope Paul added....

Can you imagine!

"What is nearer to the souls of Indians than poverty of spirit, sweetness, peace, mercy, and pureness of heart?" he asked.

"While the leaders of the West are politicians, in the land of India they are mystics and sages....

Yes.

"Life runs in contemplation. People speak in a low voice. Their movements are slow and liturgical. The country is born for the spirit," the Pope said.

Still, it means he is receptive.

And it explains the manner in which he received P. when he went there. P. [an Indian disciple], as you know, paid him a visit; he was taken there by an Italian who had come here (a very nice boy who showed him around Italy and took him to the Pope). The Pope gave him a private audience, and after talking, asking questions, replying (it was a whole conversation), he said to P. with a smile, "And now what will you give me?" (They spoke in French.) Then P. said, "I have only one thing, which I always keep with me and is infinitely precious to me, but I will give it to you," and he gave him *Prayers and Meditations*. And the Pope answered, "I am going to read them." So it all fits together. It's interesting." The Mother's Agenda- September 30, 1967

"Sri Aurobindo once said (jokingly, as it were), while talking with those around him (I was there and we were talking about Christianity and the "new Christ"), he told them, "Oh, if the new Christ comes, the Church will crucify him!"' The Mother's Agenda-October-7, 1967

"There are lots and lots of them, you know, a whole crop of new Christs, Kalkis,¹³¹ supermen, ooh! lots of them, but generally, communication is made somehow or other, at any rate their existence is known; well, among them, among all those with whom I have been in contact either invisibly or visibly, there isn't

one who has ... (how should I put it?) **less inconscient than there is in this body** – but I acknowledge there is plenty, oh!” The Mother’s Agenda-November 15, 1967

“And it’s like that especially, especially with the notion of a Divine who put on a body.... In fact, they found it quite natural that Christ should be crucified for their own salvation – I find it monstrous.

I’ve always found it monstrous.

But now, I see it’s quite spontaneous. Here in India, with the notion of guru, of Avatar, you may recognize him, admit him, but he is there exclusively to satisfy all demands – not because he has put on a human body, but because he is the representative of the supreme Power, and you accept the supreme Power, you pretend to obey it, you surrender to it, but with, at the back of your mind, "He is there only to satisfy my desires." The quality of desires depends on the individual: for some, it’s the most petty personal desires; for others it’s big desires for all humanity, or even for greater realizations, but anyhow it amounts to the same thing. That seems to be the condition for surrendering (!)

To emerge from that, one must emerge from the human consciousness, that is, from the active, acting consciousness.

It’s so strong that if anyone dares say that the world and all creations exist for the Divine’s satisfaction, it immediately raises a violent protest and he is accused of ... they say, "But this Divine is a monster! A monster of egoism," without noticing that they are precisely like that.” The Mother’s Agenda-June 8, 1968

“That I don’t know. But what I know is that the action on human matter is far greater than before – the action. For instance, the possibility of taking a pain away, of changing a vibration – all that increases a lot. With results that are sometimes very interesting.

The other day (I think it was yesterday), the memory suddenly came back to me (I know why things come now: it’s always when someone calls or when there is a work to be done), and for some reason I remembered that story about Christ, *an old saying*: Christ was healing the sick and so on, even bringing a dead man back to life, when he was brought an idiot and asked to give him intelligence....Then, the story goes, Christ ran away! (*Mother laughs*) Later he was asked, "Why did you run away?" – "It’s the only thing I can’t do!" ...

But why did it come? (Because it just comes like that, all of a sudden.) So I looked, and then I said, "But no! Why did he run away? He just had to do this (*Mother slightly rotates her hand, shaping something*), and the child would have become intelligent."

When I go off like that, within, I always seem to ... to be shaping vibrations. And when that memory came, it was so clear, I said, "But no! One just

has to go like this ... (*same gesture of the hand*), and he will receive the light and become intelligent...." You understand, when I go within, it's always to work on vibrations. And afterwards (the next day, or later in the day) I'll learn that something has happened to someone, he called me and asked me that. It's always a call. And it's a response.

But as the mind is very still, I don't "know" in the mental form: it's in a very ... very simple form, very objective (*gesture of looking at a picture*): all of a sudden came Christ running away because he was brought an idiot – "But no!" And there was the movement of turning vibrations (*same gesture as before*), receiving the light, and he becomes intelligent – like that.

In fact, it's with things of this sort that I spend my time. I don't note them down, because ... there would be too many of them to begin with.

Someone ... (most of the time I know who it is, but sometimes I don't) ... something has happened to him, something has got twisted; so one works on it, one sets it straight again, puts the light, the good vibration back on it, and then ... later in the day, or the next day, I'll receive a line, "I was in a lot of pain" or "I called you." Like that.

But free from the whole mental notation – that doesn't exist: very still. So there! (*Mother laughs*)

So you'll have a little more work." The Mother's Agenda-June 18, 1968

"I saw a photo of the Pope doing a full pranam [prostration] on the Mount of Olives, at a place where Christ stood

But I told you that I met him twice: once before his nomination and once after. We spoke, and those conversations were really interesting. The second time, before leaving, he asked me, "What will you tell your disciples?" (I told you that.) Which shows he ...

I remember, I was struck by my own answer. I told him, "I will say that we were in communion in our same love for the Supreme." The Mother's Agenda-September 17, 1969

"Two or three days ago, I read an Aphorism of Sri Aurobindo's (you might know it). I forget the words, but he says that Christ came to purify humanity but didn't succeed, and he said he would come back, but this time, holding the sword of God ...

169 – Christ came into the world to purify, not to fulfill. He himself foreknew the failure of his mission, and the necessity of his return with the sword of God into a world that had rejected him.

I was asked what's "the sword of God" (!) I said it was the irresistible Power." The Mother's Agenda-October 11, 1969

"But it seems Christ himself said he would come back "with God's sword" – which means it's no longer the same thing at all. As for me, I never believed: I had a lot of difficulty, it's Sri Aurobindo who made me believe in the physical reality of Christ; I always thought it was some story people told- they took hold of just anybody and built a story around him. But Sri Aurobindo believed in it. He said it was an Avatar – a partial Avatar." The Mother's Agenda-October-25, 1969

"You know that I am in contact with a few Ethiopians (I think it's the country that has remained the most Christian all over the earth). There's a boy who's a secretary in the embassy in Delhi (Ethiopia's embassy), and he's quite taken, quite, and then ... (laughing) it was his birthday two days ago, and he came with a gift Something in wood (in ebony), big like this, with my photo on one side, Sri Aurobindo's photo on the other side, and in between ... a silver cross. And on the cross, at the junction of the two branches, there was on one side my symbol, and on the other side, Sri Aurobindo's symbol What's in his head?! ...

Horrible!

And naturally, as soon as I saw him, he put that on my knees It was big like this.

As soon as I saw him, it instantly came (gesture of massive descent), like that, like an answer to the will to transform Christianity And it was so powerful, there was such a powerful vibration that I felt it was BEING done

....

The cross is the symbol of transformation, you know: Matter (transversal gesture) penetrated by the Spirit; and the junction is the transformation. A tremendous Force came, like that, for this cross to become truly ... the flower of transformation.

But I didn't tell him anything! And he himself doesn't know, I mean, he never thought about it, it's instinctively that he did that." The Mother's Agenda-December 31, 1969

"(Then Mother listens to a few extracts from Sri Aurobindo for the August Bulletin.)

The conception of the Divine as an external omnipotent Power who has "created" the world and governs it like an absolute and arbitrary monarch – the Christian or Semitic conception – has never been mine; it contradicts too much my seeing and experience during thirty years of sadhana. It is against this conception that the atheistic objection is aimed, – for atheism in Europe has been a shallow and rather

childish reaction against a shallow and childish exoteric religionism and its popular inadequate and crudely dogmatic notions. But when I speak of the Divine Will, I mean something different, – something that has descended here into an evolutionary world of Ignorance, standing at the back of things, pressing on the Darkness with its Light, leading things presently towards the best possible in the conditions of a world of Ignorance and leading it eventually towards a descent of a greater power of the Divine, which will be not an omnipotence held back and conditioned by the law of the world as it is, but in full action and therefore bringing the reign of light, peace, harmony, joy, love, beauty and Ananda, for these are the Divine Nature. The Divine Grace is there ready to act at every moment, but it manifests as one grows out of the Law of Ignorance into the Law of Light, and it is meant, not as an arbitrary caprice, however miraculous often its intervention, but as a help in that growth and a Light that leads and eventually delivers. If we take the facts of the world as they are and the facts of spiritual experience as a whole, neither of which can be denied or neglected, then I do not see what other Divine there can be. This Divine may lead us often through darkness, because the darkness is there in us and around us, but it is to the Light he is leading and not to anything else.

Letters on Yoga, 22.174” The Mother’s Agenda-July 4, 1970

“This is my Christmas message:

“The time has come for the rule of falsehood to end. In the Truth alone is salvation.” The Mother’s Agenda- December 22, 1971

“December 25, 1971

Good morning! It’s the festival of Light: Christmas is the festival of the return of the Light – it’s much older than Christianity! – when the days were beginning to grow longer (*Mother laughs*).”

“December 27, 1972

(Champaklal hands Satprem the French and English texts of the Christmas message so Mother can put it in her own handwriting.)

(Satprem.:) You’ve put:

“We want to show to the world that man can become a true servitor of the Divine. Who will collaborate in all sincerity ?”

(Reconcile 'We reap the fruit of our forgotten deeds.' of Savitri-378 with Lord Christ's this saying, 'A tree is recognized by its own fruits.')

“The **ideal *sadhaka*** should be able to say in the Biblical phrase, “My zeal for the Lord has eaten me up.””

Sri Aurobindo

The Synthesis of Yoga-58

“The other day (I think it was yesterday), the memory suddenly came back to me (I know why things come now: it's always when someone calls or when there is a work to be done), and for some reason I remembered that story about Christ, *an old saying*: Christ was healing the sick and so on, even bringing a dead man back to life, when he was brought an idiot and asked to give him intelligence....Then, the story goes, Christ ran away! (*Mother laughs*) Later he was asked, "Why did you run away?" – "It's the only thing I can't do!" ...

When I go off like that, within, I always seem to ... to be shaping vibrations. And when that memory came, it was so clear, I said, "But no! One just has to go like this ... (*same gesture of the hand*), and he will receive the light and become intelligent...." You understand, when I go within, it's always to work on vibrations. And afterwards (the next day, or later in the day) I'll learn that something has happened to someone, he called me and asked me that. It's always a call. And it's a response.”

The Mother

“You know, mon petit, I said one day that in the history of earth, wherever there was a possibility for the Consciousness to manifest, I was there; this is a fact. It's like the story of *Savitri*: always there, always there, always there, in this one, that one – at certain times there were four emanations simultaneously! At the time of the Italian and French Renaissance. **And again at the time of Christ**, then too.... Oh, you know, I have remembered so many, many things! It would take volumes to tell it all.”

The Mother

The Mother's Agenda-27 June 1962

“He wrote this in a letter, I believe, and he spoke of this system of compensation – for example, those who take an illness on themselves in order to have the power to cure; and then there's the symbolic story of Christ dying on the cross to set men free. And Sri Aurobindo said, 'That's fine for a certain age, but we must now go beyond that.' As he told me (it's even one of the first things he told me), 'We are no longer at the time of Christ when, to be victorious, it was necessary to die.’

I have always remembered this.

But things are PULLING backwards – phew, how they pull! ... ‘The Law, the Law, it’s a Law. Don’t you understand, it’s a LAW, you can’t change the Law.’
‘But I CAME to change the Law.’
‘Then pay the price.’” The Mother’s Agenda-November 12, 1960,

“In the *Essays on the Gita* Sri Aurobindo mentions the names of three Avatars, and *Christ* is one of them. An Avatar is an emanation of the Supreme Lord who assumes a human body on earth. I heard Sri Aurobindo himself say that *Christ* was an emanation of the Lord’s aspect of love.”

The Mother

The Mother’s Centenary Works (second edition)/10/61

In *Savitri*, Sri Aurobindo hints of Lord *Christ* as *Avatara*:

“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;” Savitri-445,
(Gethsemane: A garden where *Jesus* was betrayed.
Calvary: Hill top on which *Christ* was crucified.)

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