

“If you say to the Divine with conviction, **“I want only You”**, the Divine will arrange all the circumstances in such a way as to compel you to be sincere. Something in the being... **“I want only You.”**... the aspiration...and then one wants a hundred odd things all the time, isn’t that so? At times something comes, just... usually to disturb everything—it stands in the way and prevents you from realizing your aspiration. Well, the Divine will come without showing Himself, without your seeing Him, without your having any inkling of it, and He will arrange all the circumstances in such a way that everything that prevents you from belonging solely to the Divine will be removed from your path, inevitably. Then when all is removed, you begin to howl and complain; but later, if you are sincere and look at yourself straight in the eye... you have said to the Lord, you have said, **“I want only You.”** He will remain close to you, all the rest will go away. This is indeed a higher Grace. Only, you must say this with conviction. I don’t even mean that you must say it integrally, because if one says it integrally, the work is done. What is necessary is that one part of the being, indeed the central will, says it with conviction: **“I want only You.”** Even once, and it suffices: all that takes more or less long, sometimes it stretches over years, but one reaches the goal.”

The Mother/The Mother’s Centenary Works/6/176-177















“The corruption of the best¹ produced the worst by that strange chemistry of the power of life which generates evil out of good even as it can also generate good out of evil... Yet even in the earthward life a higher knowledge² is indeed the one thing that

is throughout needful, and without it the lower sciences³ and pursuits, however fruitful, however rich, free, miraculous in the abundance of their results, become easily a sacrifice offered without due order and to false gods; corrupting, hardening in the end the heart of man, limiting his mind's horizons, they confine in a stony material imprisonment or lead to a final baffling incertitude and disillusionment. ” SRI AUROBINDO THE SYNTHESIS OF YOGA-141

1: the best Souls of earth, 2: Psychic and Spiritual knowledge, 3: of arts, of literature, of religion and of science



“Attaining to a perfect equality in the soul, mind and heart, we realise our true self of oneness, one with all beings, one too with That which expresses itself in them and in all that we see and experience. This equality and this oneness are the indispensable twin foundation we must lay down for a divine being, a divine consciousness, a divine action. Not one with all, we are not spiritual, not divine. Not equal-souled to all things, happenings and creatures, we cannot see spiritually, cannot know divinely, cannot feel divinely towards others. The Supreme Power, the one Eternal and Infinite is equal to all things and to all beings; and because it is equal, it can act with an absolute wisdom according to the truth of its works and its force and according to the truth of each thing and of every creature. ” SRI AUROBINDO CWSA/23/THE SYNTHESIS OF YOGA-96

“The culmination of the soul’s constant touch with the Supreme is that self-giving which we call surrender to the divine Will and immergence of the separated ego in the One who is all. (1) A vast universality of soul and (2) an intense unity with all is the base and fixed condition of the supramental consciousness and spiritual life. In that universality and unity alone can we find the supreme law of the divine manifestation in the life of the embodied spirit; in that alone can we discover the supreme motion and right play of our individual nature. In that alone can all these lower discords resolve themselves into a victorious harmony of the true relations between manifested beings who are portions of the one Godhead and children of one universal Mother.”

SRI AUROBINDO

CWSA/23/THE SYNTHESIS OF YOGA/p-205



“The fundamental nature of this supermind is that all its knowledge is originally a knowledge by identity and oneness and even when it makes numberless apparent divisions and discriminating modifications itself, still all the knowledge that operates in its workings, even in these divisions, is founded upon and sustained and lit and guided by this perfect knowledge by identity and oneness.” SRI AUROBINDO

CWSA-24/The Synthesis of Yoga-786



“Governments, societies, kings, police, judges, institutions, churches, laws, customs, armies are temporary necessities imposed on us for a few groups of centuries because God has concealed His face from us. When it appears to us again in its truth and beauty, then in that light they will vanish.” SRI AUROBINDO

“Only those Scriptures, religions, philosophies which can be thus constantly renewed, relived, their stuff of permanent truth constantly reshaped and developed in the inner thought and spiritual experience of a developing humanity, continue to be of living importance to mankind. The rest remain as monuments of the past, but have no actual force or vital impulse for the future.” SRI AUROBINDO/ESSAYS ON THE GITA-p-5







“We are here in the Ashram to do this work together with the help of Sri Aurobindo’s knowledge and force, in an attempt to realise a community that is more harmonious, more united, and consequently much more effective in life.”
THE MOTHER



“Who can understand Sri Aurobindo? He is as vast as the universe and his teaching is infinite...The only way to come a little close to him is to love him sincerely and give oneself unreservedly to his work. Thus, each one does his best and contributes as much as he can to that transformation of the world which Sri Aurobindo has predicted.” THE MOTHER

TMCW-12/On Education/p-397, 2 DECEMBER 1964,



“Let us understand that however great may have been our efforts, our struggles, even our victories, compared with the distance yet to be travelled, the one we have already covered is nothing; and that all are equal— infinitesimal grains of dust or identical stars—before Eternity.” THE MOTHER

PRAYERS AND MEDITATIONS-JANUARY 8/1914



“Earthly realisations easily take on a great importance in our eyes, for they are proportionate to our external being with this limited form which makes us men. But what is an earthly realisation beside Thee, before Thee? However perfect, complete, divine it may be, it is nothing but an indiscernible moment in Thy eternity; and the results obtained by it, however powerful and marvellous they may be, are nothing but an imperceptible atom in the infinite march to Thee. This is what Thy workers must never forget, otherwise they will become unfit to serve Thee.” THE MOTHER PRAYERS AND MEDITATIONS-JULY 17/1914





“The original nature of supermind is (1) the self-consciousness and all-consciousness of the Infinite, of the universal Spirit and Self in things, (2) organising on the foundation and according to the character of a direct self-knowledge its own wisdom and effective omnipotence for the unfolding and (3) the regulated action of the universe and of all things in the universe.” SRI AUROBINDO

“If there is an evolution in material Nature and if it is an evolution of being with consciousness and life as its two key-terms and powers, this fullness of being, fullness of consciousness, fullness of life must be of the goal of development towards which we are tending and which will manifest at an early or later stage of our destiny.” SRI AUROBINDO

“For there in the supramental Light is the seat of the divine Truth-Consciousness that has native in it, as no other consciousness below it can have, the power to organise the works of a Truth which is no longer tarnished by the shadow of the cosmic Inconscience and Ignorance. There to reach and thence to bring down a supramental dynamism that can transform the Ignorance is the distant but imperative supreme goal of the integral Yoga.” SRI AUROBINDO



“But for the least of these things (Supramental action of power) to be possible, there must first be a basis of perfect balance, the balance given by (1) a total absence of egoism, (2) a perfect surrender to the Supreme, (3) the true purity: identification with the Supreme. Without this basis of perfect balance, the supramental power is dangerous, and one must on no account seek it or want to pull it down, for even in an infinitesimal quantity it is so powerful

and so formidable that it can unbalance the entire system.” THE MOTHER/The Mother’s Centenary Works (second edition)/9/241-242





“If then life has to become a manifestation of the Spirit, it is the manifestation of a spiritual being in us and the divine life of a perfected consciousness in a Supramental or Gnostic power of spiritual being that must be the secret burden and intention of evolutionary Nature.” SRI AUROBINDO



“To see, know, become and fulfil this One in our inner selves and in all our outer nature, was always the secret goal and becomes now the conscious purpose of our embodied existence. To be conscious of him in all parts of our being and equally in all that the dividing mind sees as outside our being, is the consummation of the individual consciousness. To be possessed by him and possess him in ourselves and in all things is the term of all empire and mastery.

To enjoy him in all experience of passivity and activity, of peace and of power, of unity and of difference is the happiness which the Jiva, the individual soul manifested in the world, is obscurely seeking. This is the entire definition of the aim of integral Yoga; it is the rendering in personal experience of the truth which universal Nature has hidden in herself and which she travails to discover. It is the conversion of the human soul into the divine soul and of natural life into divine living.” SRI AUROBINDO CWSA/23/THE SYNTHESIS OF YOGA-63







“To discover the spiritual being in himself is **the main business of the spiritual man** and to help others towards the same evolution is his **real service** to the race...” SRI AUROBINDO

CWSA-22/The Life Divine/p-917-918



“The higher ethical law¹ is discovered by the individual in his mind and will and psychic sense and then extended to the race. The supreme law² also must be discovered by the individual in his spirit. Then only, through a spiritual influence and not by the mental idea, can it³ be extended to others.” SRI AUROBINDO CWSA/23/THE SYNTHESIS OF YOGA-204

(1: of secondary importance, 2: of primary importance, 3: true law of life.)



“One must accept infirmity and even accept looking like an imbecile, one must accept everything, and there is not one person in fifty millions who has the courage to do it (Sri Aurobindo told me I was the only one!...[laughing] It may be so!). Many have also gone off elsewhere, into other, more or less subtle worlds— you see, there are millions of ways to escape, but only one way to stay: that is to have courage and endurance, to accept all the appearances of infirmity, powerlessness, ignorance—the appearances of the very negation of

truth. But if one does not accept that, nothing will ever change. As for those who want to go on being great, luminous, strong, powerful and so on and so forth, well, let them stay where they are, they cannot do anything for earth.” THE MOTHER/The Mother's Agenda-25.09.1965 (The above passage indicates that those who have Supramental force at their disposal can enter the Inconscient domain to face all infirmity, powerlessness and negations and transform them. Others will be ambitious of their outer glory and cannot extend any real benefit to humanity.)









“A perfect self-expression of the spirit is the object of our terrestrial existence. This cannot be achieved if we have not grown conscious of the supreme Reality; for it is only by the touch of the Absolute that we can arrive at our own absolute. But neither can it be done to the exclusion of the cosmic Reality: we must become universal, for without an opening into universality the individual remains incomplete.” SRI AUROBINDO/[The Life Divine/p- 706](#)



(A liberated Soul's threefold approach towards life and world.) "The liberated vision sees **three things** at once as the whole occult truth of the natural being. First and foremost it¹ sees the divine Prakriti in all, secret, present, waiting for evolution; it sees her as the real power in

all things, that which gives its value to all this apparent action of diverse quality and force, and it reads the significance of these latter phenomena not in their own language of ego and ignorance, but in the light of the divine Nature. Therefore it¹ sees too, secondly, the differences of the apparent action in Deva and Rakshasa, man and beast and bird and reptile, good and wicked, ignorant and learned, but as action of divine quality and energy under these conditions, under these masks. It is not deluded by the mask, but detects behind every mask the Godhead. It observes the perversion or the imperfection, but it pierces to the truth of the spirit behind, it discovers it even in the perversion and imperfection self-blinded, struggling to find itself, groping through various forms of self expression and towards experience complete self knowledge, towards its own infinite and absolute. The liberated eye does not lay undue stress on the perversion and imperfection, but is able to see all with a complete love and charity in the heart, a complete understanding in the intelligence, a complete equality in the spirit. Finally, it¹ sees the upward urge of the striving powers of the Will to be towards Godhead; it respects, welcomes, encourages all high manifestations of energy and quality, the flaming tongues of the Divinity, the mounting greatnesses of soul and mind and life in their intensities uplifted from the levels of the lower nature towards heights of luminous knowledge, strength, wisdom mighty capacity, and power, courage, heroism, benignant sweetness and ardour and grandeur of love and self-giving, preeminent virtue, noble action, captivating beauty and harmony, fine and godlike creation. The eye of the spirit sees and marks out the rising godhead of man in the great Vibhuti.”

SRI AUROBINDO

CWSA-19/ESSAYS ON THE GITA-373-74

(1: the liberated man)



“To be possessed by him and possess him in ourselves and in all things is the term of all empire and mastery. To enjoy him in all experience of passivity and activity, of peace and of power, of unity and of difference is the happiness which the Jiva, the individual soul manifested in the world, is obscurely seeking. This is the entire definition of the aim of integral Yoga;...”

SRI AUROBINDO

CWSA-23/The Synthesis of Yoga/p-63

“Yes, the most important indication¹ is a perfect equality of soul in all circumstances. It is an absolutely indispensable basis; something very quiet, calm, peaceful, the feeling of a great force. Not the quietness that comes from inertia but the sensation of a concentrated power which keeps you always steady, whatever happens, even in circumstances which may appear to you the most terrible in your life. That is the first sign. A second sign²: you feel completely imprisoned in your ordinary normal consciousness, as in something extremely hard, something suffocating and intolerable, as though you had to pierce a hole in a brass wall. And the torture becomes almost unbearable, it is stifling; there is an inner effort to break through and you cannot manage to break through. This also is one of the first signs. It means that your inner consciousness has reached a point where its outer mould is much too small for it—the mould of ordinary life, of ordinary activities, ordinary relations, all that becomes so small, so petty; you feel within you a force to break all that. There is yet another sign³: when you concentrate and have an aspiration, you feel something coming down into you, you receive an answer; you feel a light, a peace, a force coming down; and almost immediately— you need not wait or spend a very long time—nothing but an inner aspiration, a call, and the answer comes. This also means that the relation has been well established.”

THE MOTHER

The Mother's Centenary Works/4/97-98

(1: the first sign of readiness to pursue the path of integral Yoga, 2: the second sign of readiness to pursue the path of integral Yoga, 3: the third sign of readiness to pursue the path of integral Yoga.)

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