53 – The quarrels of religious sects are like the disputing of pots, which shall be alone allowed to hold the immortalising nectar. Let them dispute, but the thing for us is to get at the nectar in whatever pot and attain immortality.

54 – You say that the flavour of the pot alters the liquor. That is taste; but what can deprive it of its immortalising faculty?

(1) What is this immortalising nectar of which Sri Aurobindo speaks? What, in this nectar, gives us the power of immortality? Is it physical immortality?

(2) When we find this nectar, what happens to the religious sects? Do they reach their goal?¹⁵

The immortalising nectar is the supreme Truth, the supreme Knowledge, the Union with the Supreme which gives the consciousness of immortality.

Each religious sect has its own way of approaching the Divine and this is why Sri Aurobindo compares them to different pots. But he says: No matter which path you follow, the goal alone is important, and the goal is the same whatever the path you follow. The nectar is the same in whichever pot it is contained.

Some say that the flavour of the pot, the path you follow changes the taste of the nectar, that is to say, affects your union with the Divine. Sri Aurobindo answers: The approach may be different, each one chooses the one he prefers or which most suits his taste, but the nectar itself, the union with the Divine, always keeps its power of immortality.

Now when we say that by union with the Divine we gain the consciousness of immortality, it means that the consciousness in us unites with what is immortal and therefore feels itself to be

¹⁵ Written question and answer.
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immortal. We become conscious of the domains where immortality exists. But this does not imply that our physical substance is transformed and becomes immortal. For that quite another procedure has to be followed. You must not only first obtain this consciousness, but bring it down into the material world and let it work not only on the transformation of the physical consciousness, but also on the transformation of the physical substance, which is quite a considerable task.

Finally, you must not confuse personal realisation with the realisation of humanity as a whole. When we have found the nectar we are above all religious sects; they no longer have any meaning or use for us. But in a general way, for men in general, these things continue to have their value and usefulness as a path, until they achieve realisation.

28 January 1961

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

Why does Sri Aurobindo give more importance to Kali?

It is good and necessary to possess all the divine qualities that these gods represent and symbolise; that is why Sri Aurobindo invokes them and asks them to take possession of his nature. But for one who wants union with the Supreme, for one who